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Expressions of advice in a corpus of Islamic sermons online

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EXPRESSIONS OF ADVICE IN A CORPUS OF ISLAMIC SERMONS ONLINE

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A B S T R A C T

Advice-giving is an everyday activity in personal or professional settings. Advice-giving is a central activity in Islamic teaching, and it has become an essential part of the Islamic practice. This thesis investigates the expression of advice-giving in a corpus of Islamic sermons online, the Islamic Sermons Online (ISO) corpus, which consists of sermons on the theme of family delivered by ten men and ten women Islamic preachers. This study examines gender in examining advice-giving in the ISO (Islamic Sermons Online) corpus. The sermons were delivered in various settings, such as in *khutbah* Friday prayer services in the mosque or Islamic conferences in halls and auditoriums across four continents namely Europe, America, Australia, and Asia.

This research employs a mixed-methods approach. My study involves both quantitative (frequency, Ngram and keyword analysis) and qualitative approaches (discourse and pragmatics interpretation). To investigate advice speech acts, I consulted existing frameworks on advice-giving (Morrow 2012, DeCapua and Dunham 2012, Shaw et al. 2015, and Poldvere et al. 2022) and adapted them for the online sermon context. An iterative inter-rater reliability test was conducted to improve the advice framework's reliability.

The frequent word and keyword analyses in the ISO corpus suggest that the men preachers deliver sermons focusing more on parenting, whereas the women preachers advise the audience principally about married life. The men preachers tend to use words from the Quran in their sermons whereas the women preachers seem to quote the Hadith more frequently in their sermons. Islamic terms appear regularly in the ISO corpus, showing the importance of Arabic as a sacred language and indicating the preachers targeted audiences from Muslim communities.

Four sample sermons delivered by two men preachers and two women preachers were chosen as case studies to explore the detailed structure of the sermons and apply my advice framework. The findings in the four case studies show that the two women preachers employ relatively more *imperatives* and *modals/semi-modals* than the men preachers. Among the four case studies, employing sacred texts is the dominant choice for indirect advice using *hints*. The stories of Luqman and Ibrahim from the Quran are essential for the two men preachers to deliver advice, whereas these stories do not appear in sermons delivered by the two women preachers. These findings in the case studies are continued through the whole ISO corpus, where some individual variation is also seen.

Analysis of advice speech act realisation in the ISO corpus shows that direct and indirect advice was relatively balanced in sermons delivered by the men and women preachers. The analysis finds that the women preachers generally have a preference to use more direct advice than the men preachers. They also tend to use the pronoun "we" as preferred direct advice involving modals or semi-modals than the men preachers. The direct advice that was popular might be seen in the authority of the preachers toward the audience, the clarity of the message, and the belief that giving advice is an act of care or help. The image of the authority of the preachers was seen in their elevated

physical position above the audience and delivered their sermons a distance from the audience.

The frequent use of indirect advice by using hints demonstrates the preachers' awareness of the importance of saving the face of the audience. The hint strategy does not provide clear instructions on what the audiences need to do, so this hint strategy is usually not easy to identify. In hint strategy, delivering advice through quoting sacred texts and telling stories are the most popular. The men preachers regularly quote the Quran and narrate stories from the Quran to motivate parents to connect and engage their children. The women preachers regularly quote the Hadith and related stories from the Hadith to advise a spouse to love, support, and connect with their spouses.

The sermons delivered during the *khutbah* in Friday prayer services, regular sermons delivered in the mosque or sermons at conferences generally have a similar structure. Location or type of sermons does not influence the way of the preachers in realisations of advice strategies.

This research on advice expressions contributes to studying advice speech acts related to gender. This thesis offers a comprehensive framework for advice-giving that can be effectively utilised in monolog contexts. It is anticipated that this thesis will be helpful to those interested in theolinguistics who want to know the features of Islamic sermons and an alternative source of public speaking material in English for Islamic Studies.

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L I S T   O F   T A B L E S

LIST OF ISLAMIC TERMS

Abu	:	Father
Adab	:	Islamic etiquette refers to respect and politeness toward others
Akhirah	:	The hereafter, this term refers to the belief of Muslims in everlasting life after death
Aisha	:	The name of a famous wife of the prophet Muhammad
Alaihis salaam	:	"Peace be upon him", it usually follows after naming prophets and messengers in Islam
Alhamdulillah	:	"Praise be to Allah"; it is usually used as expression of gratitude
Allah	:	The term refers to God in Islam.
Amanah	:	Responsibility or trust
Ameen/amin	:	"So be it", it is generally used to affirm the supplication
Asiah		The wife of Firaun (pharaoh) who is a wife paragon in the Quran. She is described as an obedient woman who has an evil husband
audhu billah/ naudhu billah	:	(I seek refuge in Allah), this expression is usually used when someone sees or hears something bad
Ayah/ayat	:	a verse in the Quran
Aza wajal	:	"Glorified and Sublime be He", it is usually pronounced after mentioning Allah.
Azan/ adhan	:	Calling for *salah* (Five daily prayers) using classical Arabic
Azar	:	The name of the father of the prophet Ibrahim
Baraka	:	Blessing
Dai	:	a spiritual advisor/ preacher
Da'wa/ dawah/ da'wah	:	The call or invitation to join Allah or Islamic missionary
Din/ Deen	:	Religion
Dua	:	Supplication
Dunya	:	Dunya means world, it refers to life in the earth
Fatimah/ Fatima	:	The name of the prophet Muhammad's youngest daughter
Firdaus	:	The name of the highest and the most beautiful paradise
Hadith	:	A collection of sayings or narratives of the prophet Muhammad as a source of authoritative texts in Islam
Hajj/hadj/haj	:	The Muslims pilgrimage to Mecca which takes place in the specific Islamic month of Dzhulhija. All Muslims are expected to make at least once during their lifetime to perform hajj.
Halal	:	Lawful based on Islamic law
Halal Tube	:	The name of a website which provides a collection of Islamic sermons from popular online preachers
Haram	:	Forbidden based on Islamic law

Hijab/heejab	:	A head covering worn by Muslim women when they appear in public
Hisab	:	Reckoning
Ibadah	:	Ritual activities or worship
Ibn	:	Son
Ibrahim	:	The name of a prophet, in English he is called Abraham. He is also the name of chapter in the Quran
Ihsan	:	Excellence in a ritual activity
Imam	:	Islamic leader, the person who leads prayers in a Masjid (mosque)
Iman	:	Faith
Inshaallah	:	"If Allah wills it". It is usually to make a promise or to refer to events that someone hopes will happen in the future.
Ismail	:	The name of a son of the prophet Ibrahim, in the Bible his spelling is Ishmael
Janaza/ Janazah	:	A part of Muslim funeral prayer ritual
Jannah	:	Paradise/Heaven. It is a place where righteous believers are rewarded in afterlife
Jazakallah khairan	:	"May Allah reward you with goodness", this is an expression of thanks in Islam
Jihad	:	In general, it means striving for the sake of Allah and in a specific context it means fighting for the sake of God.
Khadija/ Khadijah	:	The name of the first wife of prophet Muhammad
Khatib		A preacher who delivers *khutbah* as a part of prayer service.
Khushu	:	Presence of heart and mind, this term is usually used for describing mindfulness during performing prayer
Khutbah/khutba	:	a specific sermon as a part of prayer service
Luqman	:	The wise man in Arabic tradition and it is the name of a chapter in the Quran
Maryam	:	The name of mother of prophet Isa (Jesus) and the name of a chapter in the Quran. In the Bible she is called Mary
Mashallah	:	"As Allah has willed", it is usually used to congratulate or compliment someone
Masjid	:	Mosque, it is a place where Muslims perform congregational daily prayers
Maqam	:	Place, position or location
Medina	:	The city where the prophet Muhammad lives and builds the first Islamic society
Mufassir	:	Interpreter, it usually refers to a person who interprets and explains the Quranic verse
Muhammad	:	Muslims believe Muhammad is the last prophet and he is the prototype of human perfection in all social, political, and spiritual spheres
Muhasaba	:	Self-reflection

Musa	:	The name of a prophet in the Quran, In the Bible he is called Moses
Nabi	:	Prophet
Naffs	:	Desire, ego
Nasihah	:	Advice
Nuh	:	The name of a prophet in the Quran, In the Bible he is called Noah
Quran/Koran	:	The first authoritative text in Islam, it is believed that God revealed the words of the Quran in Arabic to the prophet Muhammad through the angel Jibril (Gabriel)
Radiallahuanhu/ Radiallahu anha	:	"God be pleased with him/her", it is usually used after mentioning the names of Sahaba
Ramadhan	:	The name of a month in the Islamic calendar in which Muslims do mandatory fasting
Rasul	:	Messenger
Rasulullah	:	Messenger of Allah
Sabar/Shabr	:	Patience
Sahaba	:	"The companions", it is defined as Islamic followers who met and had personal contact with Prophet Muhammad during their life.
Saidina	:	A title of respect, especially for royal personages.
Salah/Salat	:	Prayer. Prayer is the second of the five pillars of Islam which every Muslim must perform five daily prayers a day.
Salahu alaihi wasalam	:	"Blessings of God be upon him as well as peace" or "Peace be upon him" (PBUH) it is a phrase commonly used by Muslims after mentioning the names of Prophet Muhammad
Shaitan	:	Devil
Sharia	:	Islamic law
Shirk	:	Making an association of God with other deities (paganism or polytheism)
Sirah/ seerah	:	Biography in Islam, it usually refers a biography of prophet Muhammad.
Subhana wata ala	:	This expression means "May He be praised and exalted", it is usually used after mentioning the word Allah
Subhanallah	:	This expression means "Glory be to God"; it is usually used as expression of when viewing something wonderful as appreciation and be grateful for all the blessings
Sunnah/ Sunna	:	The traditions and practices of the Islamic prophet Muhammad that constitute a model for Muslims to follow
Surah	:	It refers to a chapter in the Quran
Tafsir/tafseer	:	The classical Arabic word refers to exegesis or commentary and how Islamic scholars interpretate the meaning of Quranic verses
Taubah	:	Repentance
Tawakkul	:	Trusting God

Tawheed/Tawhid	:	The fundamental concept of oneness of God in Islam (Monotheism)
Tadzkiya/ Tazkiyah	:	Purification
Ufh	:	An interjection of expressing displeases in classical Arabic
Ummah	:	Islamic community
Ustadh	:	A male Islamic teacher who teaches Islamic lessons and values
Ustadha	:	A female Islamic teacher who teaches Islamic lessons and values
Wajib/ wajeeb	:	Something that Muslims are obliged to do.
Wallahi	:	An Islamic expression meaning "I swear to Allah", it is usually to swear that something is true.
Wudhu	:	Ablution, a ritual wash before performing prayer
Yakub	:	The name of a prophet in the Quran, In the Bible he is called Jacob
Yusuf	:	The name of a prophet in the Quran, in the Bible he is called Joseph

C H A P T E R   1

I N T R O D U C T I O N

1.1 Background of the study

Advice-giving is an everyday activity in our daily lives; it appears from informal contexts in a personal setting to formal contexts in a professional and formal setting. Delivering advice can use written or spoken forms, through face-to-face communication or media platforms such as telephone, web, or social media. Previous research on both oral and written advice has been conducted in various contexts, such as counselling (Butler et al. 2010; Garcia 2012; Tanaka 2015), health settings (Heritage and Lindström 2012; Antaki and Bloch 2020), and academic contexts (Vehviläinen 2012; Hyland and Hyland 2012; Waring 2017). Advice has been studied in interpersonal communication (Shaw et al. 2015; Feng and Magen 2016; Feng et al. 2017, Poldvere et al. 2022), and in different cultural contexts (Chentsova-Dutton and Vaughn 2012; Wierzbicka 2012; Hosni 2020). However, little research has been conducted on investigating advice in a religious setting, yet it is undeniably a significant aspect of advice in religious discourse. The present study attempts to fill this lacuna by exploring advice in a global religious context.

The importance of giving advice has been described in many Quranic verses and the Hadith. For example, in the Quran *surah* Adh-Dhariyat *ayah* 55, God orders Muslims to give advice to the believers because it promotes benefit for them. Another Quranic verse, *surah* Al-Ashar portrays that giving advice is one of the characteristics of a successful person. In the 7th Hadith of Forty Hadiths of An-Nawawi (the 40 essential Hadiths collected by Imam Nawawi), the prophet Muhammad says, "Religion is sincere advice". In another Hadith, the Prophet Muhammad says that giving advice is one of the six duties of Muslims. Based on these quotations from the Quran and the Hadith above, it can be concluded that giving advice is an essential activity in Islamic teaching.

Islam encourages every Muslim to take action when seeing something wrong or injustice by giving advice. The Quran in *surah* An-Nahl *ayah* 125 describes how advice givers need to use a proper way of advising through "wisdom and good instruction". In an Islamic family context, every member of the family, especially parents, has a responsibility to

advise family members to practice Islam. In the broader context of the Islamic communities, it is usually the responsibility of the *imam, ustadh, ustadha*, or Islamic preachers to guide all members of Muslim communities.

1.2 Islamic sermons

Sermons play a prominent role in Islamic discourse. The purpose of Islamic sermons is to educate and enlighten people about Islamic morals and to shape the attitudes and beliefs of individuals and society at large (Ali-Agan 2016; Mahmood and Kasim 2019). Islamic sermons are delivered as reminders and advice relating to Islamic morality and values and should directly impact the practical aspects of Islamic life (Samuri and Hopkin 2017: 49). Islamic sermons primarily refer to activities aiming at strengthening and deepening the faith for Muslims and helping them lead their daily lives in conformity with Islamic principles (Meuleman 2011: 263).

Thus, an essential aspect of sermons is the framing of advice and guidance. Preachers not only advise the audience to perform Islamic rituals such as prayer, fasting, and pilgrimage, but also offer guidance on how to treat family and neighbours (Antoun 1989: 71; Sbai 2019: 10). Topics about family in Islamic sermons represent one of the important and popular themes in Islamic sermons. Islam holds that family life is a blessing, and it is crucial for building a strong marriage. Islam views marriage and family as a fundamental aspect of human life, so it is no wonder that both Quran and the Hadith as the authoritative sources talk about marriage and family.

In Islam, sermons can generally be classified as specific and general sermons based on their function. Specific sermons are an obligatory part of worship services called *khutbah*. *Khutbah* is a series of rituals in a Friday service, Eid festival, and eclipse service (the "eclipse prayer" is performed when the moon passes between the Earth and the sun). *Khutbah* in a specific service is preceded or followed by a ritual prayer led by an *imam* (the leader of a prayer). The *khatib* (a preacher who delivers *khutbah*) and the *imam* can be a different person; but it is common that the *khatib* is also the *imam* in an Islamic ritual service. It is common in non-Islamic countries for community members to choose their *imam* and *khatib* while in Islamic countries, it is common for the government to choose the *imam* and *khatib*.

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Preachers deliver the Friday *khuṭbah* standing at the pulpit. This sermon is essential because it is a part of the Friday service. The congregation should listen in silence during the Friday sermon. Making conversation is prohibited during the *khutbah* because it makes the Friday service invalid. The language used during the Friday *khutbah* is formal and it is one-way communication. Traditionally the *khutbah* does not have any jokes or humour. The *khutbah* contains three obligatory parts: praising God, reading some verses from the Quran, and recitation of the *salawat* as praying for blessings on Prophet Muhammad (Antoun 1989: 71; Samuri and Hopkin, 2017: 49). These three obligatory parts of the *khutbah* are in Arabic and they are at the beginning of the *khutbah*. The *khutbah* in the Friday service also consists of two ritual *khutbahs* that are divided by a brief period of the preacher sitting and those *khutbahs* are followed by a prayer led by an *imam*.

There are two approaches to composing *khutbah* in the Muslim world (Samuri and Hopkin 2017: 50-51). The first is that the Friday *khutbahs* are composed solely and freely by the Islamic preachers and the second is for them to be prepared, written, edited, and approved by religious authorities. In Western countries and secular Muslim states like Indonesia, the preachers are free to choose the topic and content of their *khutbahs*; while in Islamic countries, the content of *khutbah* is commonly controlled by the government (Samuri and Hopkin 2017). Preachers who are controlled by the government authorities might not feel free to create content of *khutbah* and they cannot interpretate Islamic teachings which are not in line with political views of the governments and mainstream Islamic beliefs. All preachers' views and interpretations must be in line with the requirements of the governments. In my research, the *khutbahs* delivered by men Islamic preachers are presented without being approved by the government or religious authorities.

Regarding the language used on Friday *khutbah*, Islamic scholars have a different opinion about the language for delivering the *khutbah*. Some Muslim scholars believe that the *khutbah* should be delivered in classical Arabic and using other languages in the *khutbah* will make the Friday service invalid (Jones 2012: 93). However, other Islamic scholars argue that the audience should understand the *khutbah*, so the preachers can deliver the *khutbah* based on the language of their community (Jones 2012: 92). All the

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Friday *khutbah* delivered by global Islamic preachers in my thesis use English and the preachers use Arabic for opening the speech, quoting Quranic verses and Hadith. The use of English in *khutbah* at Friday service makes these specific sermons similar to the general sermons delivered by the preachers in conferences or Islamic lectures in my data.

As a ritual service in Friday prayer, *khutbah* is always delivered by men preachers. On the other hand, for general Islamic sermons at conferences, Islamic festivals, or weddings, women preachers are able to deliver their sermons in front of a mixed-gender audience. The variety in the contexts in which these sermons are delivered prompts the question of whether the contents and delivery also vary accordingly.

The weekly Friday *khutbah* is a part of the congregational Friday prayer service which is obligatory only for male Muslims and optional for women. Women can attend the congregational Friday prayer service in mosques with large spaces. However, mosques usually lack sufficient space for this and in such cases, women may be able to listen to a Friday *khutbah* at home through the internet by accessing *YouTube* or other social media platforms. This explains why online sermons have become essential sources for Muslim women to learn about Islamic teaching.

1.3 Online sermons

The development of the internet has influenced preachers and Islamic organisations to share their sermons and activities with a wider audience and has therefore given women Muslims more access to this sort of religious discourse. Religious activities in an online context can promote interesting discussions and help to spread the messages. In recent years, one of the most notable transformations in Islam is the increasing participation of Muslims on social media when practising their faith (Slama 2018). The institutionalised forms of *da'wa* in the form of online public Islamic lectures have increased in popularity among Muslims. The rise of new technologies provides more opportunities for Muslims to connect, search, and find Islamic sources and communities easily (Lengauer 2018). The presence of the new media has threatened traditional Islamic authorities by providing democratic opportunities for the audience to choose their favourite preachers on internet platforms (Akmaliah 2020). The use of the internet to spread Islamic lessons

offers young Muslims a wider choice of listening to sermons. In doing so, they are not necessarily labelled as targeting a particular Islamic community, such as Sunni or Shia (Kesvani 2019: 18).

Popular and charismatic preachers can use *YouTube* and Instagram to deliver Islamic sermons to hundreds or even thousands of people; they reach a much greater audience than traditional preachers (Kesvani 2019: 11). Also, based on audience perspectives, Islamic *YouTube* preachers are perceived to be more professional and present more interesting topics than preachers in the local mosque (Hirschkind 2012). Such popular Islamic preachers living in various countries and delivering their sermons in English are referred to as "global Islamic preachers" in this study.

The internet has therefore played an essential role in expanding religious teaching. Religious followers utilise social media such as blogs, websites, *YouTube*, or other social media to participate in religious rituals and strengthen their spiritual lives (El-Nawawy and Khamis 2009). Online sermons offer a wider choice of materials for Muslims to learn about their religion. As noted in the previous section, *YouTube* can attract female audience who cannot attend local mosques because they do not have enough space to attend Friday prayers. In this way, *YouTube* has an essential role in exploring and understanding the Muslim faith; it provides thousands of hours of Islamic videos and lectures and facilitates conversations and comments on the site (Kesvani 2019: 18).

The advent of the internet has presented Islamic preachers with the means to disseminate their teachings to a more extensive audience. This advancement on the internet has enabled women to virtually attend Friday *khutbah* services from the comfort of their own residences, while it also has created platforms for women preachers on YouTube to address their mixed gender audience. It is generally uncommon in the Islamic communities that women preachers speak in front of a mixed gendered audience. The opportunities of women preachers to deliver sermons and upload those sermons on YouTube provide opportunities men to listen their sermons. This fact motivates me to investigate and compare the ways in which men and women preachers deliver their sermons, as well as to determine the central messages that distinguish the two genders in their sermons.

1.4 Focus and aims of the research

Cutting-edge internet technology has provided a broader opportunity for Muslims around the globe to watch and listen to sermons on their social media platforms. This fact inspired me to investigate the Islamic online sermons delivered by Islamic preachers around the world, with the main concentration on crucial and popular topics of Islamic family.

As noted in Section 1., a vital function of the Islamic sermon is to deliver advice to the audience. It is therefore of great interest and importance to explore how advice is realised in sermons delivered by global Islamic preachers reaching a wide audience on YouTube. In order to do so, I collected and analysed twenty sermon scripts from twenty preachers on the topic of the family.

Although Muslim discourse has been seen as quite traditional, with the online 'democratisation' of Islam, women have started participating more in Islamic discourse as an audience and as preachers. It is therefore interesting and imperative to explore how women preachers deliver their sermons. Previous research has not been done yet to investigate the linguistic analysis of Islamic women's sermons; therefore, this thesis fills this gap.

In my study, I investigate how men and women preachers differ in their sermons' central themes and advice-giving strategies. Differences in the language used by men and women preachers in terms of advice-giving is the area I examine in my research because gender is a factor that previous studies on advice-giving have not generally focused on.

In my research, I use the terms "men" and "women" preachers since I want to investigate the differences in gender of the preachers in the social and cultural context. The choice of these terms is in line with the definition of Gendered Innovations (2023), which explains that the terms "women" and "men" should be utilized to denote individuals within the context of both biology and culture, including various aspects of human existence, whereas the terms "female" and "male" are utilised solely to refer to the biological attributes of sex. Gender and language researchers have distinguished between sex, which refers to physical attributes, and gender, which is regarded as a

social or cultural construct (Litosseliti 2013: 10). The definition of the terms "men" and "women" by Gendered Innovations (2023) and Litosseliti (2013: 10) led me to use these terms to refer to men and women preachers in the ISO corpus.

1.5 Outline of the thesis

In Chapter 2, I review the literature review of related studies on the topic of my thesis and identify the gap in previous studies. This chapter examines the literature on Religious Discourse, Language and Gender, Speech Acts, and Advice- Giving. In Chapter 3, I describe the methodology of my thesis explaining the research paradigm, the use of corpus and corpus pragmatics approaches, the description of the Islamic Sermons Online (ISO) corpus, and the reliability and validity of research. In this chapter I also describe the process of building advice speech acts framework and research ethics. Chapter 4 shows the lexical and grammatical analysis of the ISO corpus by employing word frequency, Ngram and keyword analysis to investigate the general messages of Islamic sermons of the ISO corpus. In Chapter 5, I investigate four sermons as case studies of advice-giving in the ISO corpus. In Chapter 6, I explain the realisations of direct and indirect advice speech acts in the sermons delivered by the men and women preachers. Finally, Chapter 7 draws all findings together and how they contribute to the existing knowledge and provide practical applications. I also describe the limitations of my study and provide suggestions for further research.

C H A P T E R   2

L I T E R A T U R E   R E V I E W

2.1 Introduction

This chapter begins with a review of previous research on the nature of religious language, covering the concepts of religious language, theolinguistics, and language in sermons (2.1). Then, it describes the concept of gender, gender in Islamic context (2.2) and the study of language and gender (2.3). Finally, the chapter explains Austin's and Searle's theory of speech acts and the concept of speech acts in relation to politeness, with a particular focus on the theory of advice speech acts and the frameworks of advice-giving from previous studies (2.4).

2.2 Religious Language

Religious thought can be understood through three intersecting categories; believers' nonverbal behaviour, the artefacts they produce, and the language they use (Richardson et al. 2021: 8). Thus religious language is only one of many methods by which believers perform their religion (Hobbs 2021: 1). By examining religious language, we can investigate the beliefs, values, and norms as the representation of the ideology of a community. Religious language is defined as "utterances that express some claim, belief, attitude, or preference which is religiously relevant" (Vainio 2020). We cannot claim that utterances are "religious" just by looking at the words and finding their lexical meaning in a dictionary; therefore, we need to look at the context and who utters those sentences. For example, "Forgive me, for I have sinned". This utterance may be used by a religious person for expressing guilty before God and neighbours, but it can be also used for expressing remorse without having any beliefs concerning the religious framework (Vainio 2020: 2).

The language of religion has power; it is used to change things (Pihlaja 2021: 1). The words in *azan* (calling for prayer by using classical Arabic), for example, in the neighbourhood mosque in the Islamic community direct Muslims to carry out actions for preparing prayer. In a specific context, the call of prayer in the Friday sermon service commands male Muslims to stop their activities and this call directs them to attend a nearby mosque and sit quietly to listen to the

khutbah delivered by a preacher. The *khutbah* and *azan* on Friday afternoon are essential because they direct Muslims to act by attending mosques and listening to Friday *khutbah*.

Typical features of religious language which have attracted attention are religious vocabulary, archaic language, parallelism, metaphor and intertextuality (Hobbs 2021: 5). For instance, Crystal (1990: 122) explains that the liturgical linguistic norm in the English-speaking world presents several characteristics as follows:

Special grammatical words such as *thou, thee, ye*

Special words such as *thrice, behold, whence*

Vocative syntactic structure with "O" such as *O God, who.....*

Adjective plus noun in direct address such as *eternal Father, dear Lord*

Imperative verbs such as *go thou, glory be to the Father, praise be..*

Those features seem to be specific and related to Christian religious language, they are rarely used nowadays outside of liturgical contexts. Religious language is a broader area; a specific term for religious language that is solely used in a liturgical context is sacred language (Hobbs 2021: 21). Sacred language is usually used exclusively in the act of worship, a religious service and liturgy. The same sort of observations can be made about the way Muslims employ classical Arabic as a sacred language to recite the Quran, issue the call for prayer, conduct ritual prayers, and other religious services (Hobbs 2021: 21).

It could be argued that religious language of English Christianity has a limited number of religious terms, and it is therefore difficult to specify (Van Noppen 2015). Some examples are *God, baptize, sin, love, and truth* (Van Noppen 2015). However, it could be argued that these religious terms are general words, which are commonly found easily in daily communication. In contrast, Islam is the religion which has a close relationship with the Arabic language, and it therefore has specific Islamic English loanwords. Some specific Islamic terms that are usually used in Islamic sermons include: *assalamualaikum* (peace be unto you), *inshaAllah* (God willing), *alhamdulillah* (thank God), *iman* (faith), *dua* (supplication), *azan* (call to ritual prayer), *ummah* (the whole community of Muslims), and *zakat* (poor-due) (Bin Mohamed Ali 2007, Mahboob 2009, Jassem 2013).

Language is a pivotal instrument for understanding religion. It is crucial as a medium for teaching the words of God/Gods to humankind. Many religious activities need language; for

example, praying, confessing, understanding a canon through reading, reciting and commentating becomes a part of linguistic activities (van Noppen 2015, Hobbs 2021). These aspects of language in the religious activities are investigated by a branch of linguistic study called theolinguistics (Crystal 2018: 3; Crystal 2018: 4). Crystal (2008: 484) defines theolinguistics as the study of the relationship between language and religious thought and practice, as illustrated by ritual, sacred texts, preaching, doctrinal statements and private affirmations of belief. The term theolinguistics was initially introduced by van Noppen in 1981, he was inspired by John Robinson's study about theography leading van Noppen to adopt the term theolinguistics (Crystal 2018: 6).

Oral ritual activities such as praying, preaching, forgiving or other ritual activities are primary linguistic behaviours which can be analysed by speech act theories (van Noppen 2015). Keane (2004: 433) points out that performative speech acts are widely used by people in religious contexts. He illustrates that the utterance "I hereby do thee wed", when it is spoken in a wedding ceremony ritual is not a statement about things; instead, it results in the change of a couple status's to becoming a husband and a wife (2004: 433). Similarly, van Noppen (2015) argues that most religious expressions serve not only to express a meaning but also to carry out a certain action. For example, in the credo, "I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible" the statements serve as an act of professing belief. I discuss speech act theory in more detail in section 2.4 below.

An essential and compelling ritual activity is delivering sermons. Sermons are a particularly essential text in a religious worship delivered by religious communities in a church, synagogue, mosque or event via radio, podcast, television or social media (Hobbs 2021: 48). Sermons are used for giving members of a religious community instruction based on sacred text; and they have a powerful influence on the people engaged (Hobbs 2021: 48). The linguistic analysis of sermons is increasingly popular. Recent research on contemporary English Christian sermons in England has been done by Malmström (2016) who uses Hyland's metadiscourse for analysing 150 sermons delivered by twenty-one English Christian preachers. The findings show that preachers try to elevate the role of the audience by using engagement marking by locating/naming the audience, acknowledge the audience as the dialogic partners, and highlight the inclusiveness and solidarity (Malmström 2016: 571). Specifically, preachers call the audience directly by the second person pronoun you, as in: "You are not obliterated; you

have been given the Holy Spirit, the Lord and Giver of life" (Malmström 2016: 571). Preachers also use engaging questions during preaching to encourage listeners to be active and responsive during listening such as "What is your darkness?" (Malmström 2016: 572). According to Malmström (2016: 572) preachers employ various forms of inclusive first-person plural pronouns *we, us, our,* and *ours* for emphasizing the equality between the preacher and listeners. The research has found that the Baptist preacher offers an interpretative space in sermons to the audience by employing hedges such as: *perhaps, may, possible* (Malmström 2016: 573). Preachers also tend to tone down their own authority indirectly using hedges or the verb "know" if they do not have the ultimate answer (Malmström 2016: 574-575). For example, the preacher utilises the hedging "perhaps" to indicate that his statement is not founded on factual evidence, while also encouraging the listeners to offer their own interpretation for Peter's response, as in "Why was Peter so appalled? Perhaps Peter's worldly wisdom had trained him to be very suspicious about gestures of service" (Malmström 2016: 573). The verb "know" is used by preachers to assert that certain aspects of the faith do not require empirical evidence to articulate a fundamental confidence in the truth of something, as in "I know that the resurrection is not just about my personal relationship with God"(Malmström 2016: 575).

In the study of sermons in Islamic context, Jones (2012: 99) argues that the canonical *khutbah* or Islamic Friday sermons must begin with the precise order of introductory form consisting of liturgical praises to God, the testament of faith, and the blessing on Prophet Muhammad. Similar to the study of English Christian sermons by Malmström (2016: 572), Jones (2012: 100) also finds that a rhetorical device found in the *khutbah* is the use of inclusive language by the first-person plural pronouns *we, us,* and *our*. Also, it has been found that a narrative story about the prophet Muhammad or the pre-Islamic prophets such as Abraham, Moses, or Joseph based on the Quranic verses is recounted in the *khutbah*. The function of these stories is to give moral exempla rather than entertainment (Jones 2012: 102). In the canonical Friday *khutbah*, exhortation has a fixed place coming after the direct address "O people" and taking the form of an admonition (*wasiyya*), for example, to "fear God" (Jones 2012: 105). Finally, the preachers perform *dua* (supplication) at the end of the preaching; those prayers on behalf of the community are a liturgical requirement of the canonical Friday *khutbah* (Jones 2012: 106). The study of *khutbah* in Friday service by Jones (2012) provides a useful description

of *khutbah* structures and the use of stories of the prophet Muhammad and Biblical prophets in the Quran for giving a moral example.

Research on general Islamic sermons in Indonesia has been done by Millie (2012), who found several strategies used by preachers to engage the listeners, such as narrative structures, rhetorical questions, and simulated dialogue. He also discovered that the preachers quote Quranic verses and translate them and offer some commentaries (Millie 2012: 390). The preachers create humour using regional language to entertain the listeners, and they switch the language between Indonesian as a national language and Sundanese as a regional language to engage the preacher and audience interaction (Millie 2012: 391). Research has shown, however, that the language of sermons can vary in different contexts around the world. Unfortunately, previous studies on sermons seem to have not dealt with online sermons, which are increasingly popular nowadays.

In conclusion, religious language study has been done by a number of researchers, however, further study is still needed to develop and to find new perspectives a different context of religious language. There are still few empirical studies of the detail of what actually happens when people engage in religious language (Crystal 2018: 9). Sermons contain many thought-provoking linguistic features, and they have unique characteristics compared to other genres. Nevertheless, it seems that researchers and linguists have given little attention to the study of this aspect of religious language in online sermons.

2.3 Gender, culture and Islam

Scholars in the field of language and gender have commonly drawn a clear differentiation between sex, which pertains to physiological characteristics, and gender, which is understood as a cultural or social construct (Litosseliti 2013: 10). Biological justifications for socially manufactured disparities between men and women are frequently employed to rationalize men's privileges or reinforce conventional family and gender norms, such as women's purported innate role as caregivers and mothers (Litosseliti 2013: 11). For example, naming conventions in cultures influenced by Anglo-American culture reflect the patriarchal structure of those societies, in which the male lineage is utilized to trace descent, kinship, and titles (Weatherall 2005: 19). Similarly, Deutsch (2001) says that in the traditional view of parenting, a

mother has an exclusive responsibility to take care of children and has a superior capacity to nurture her children.

In traditional Islamic society, mothers are also expected to stay home and care for their children and fathers need to work and position themselves as the breadwinners of their families (Oweis et al. 2012: 245). This traditional view of parenting in Arabic and South Asian cultures has influenced some fathers who have often withdrawn themselves from everyday aspects of child-rearing (Oweis et al. 2012, Franceschelli & O'Brien 2014). In terms of gender in raising children, Stewart et al. (2000) state that girls are trained to submit to and obey their husbands in traditional Bengali Muslim culture, and they are under constant supervision from early adolescence until marriage, whereas boys are usually granted first access to resources and are allowed more freedom to engage in extracurricular activities and social interactions. Similarly, although a previous study notes that Jordanian Muslim parents acknowledged gender equity and fairness between boys and girls as an important rule of Islamic parenting; their custom and culture indicate differences in the way they raise their boys compared with girls (Oweis et al. 2012: 245). The influence of culture in Islamic parenting is also noted by Franceschelli and O'Brien (2014: 1203); they find that the different treatment between boys and girls in a British South Asian Muslim family is actually because of the influence of their South Asian culture. As we can see, previous studies in traditional Islamic families show inequality between men and women in families, and it can be seen politically and culturally that women are subordinate to men.

The presence of gender inequality within Islamic families is due to cultural factors. It is worth mentioning that the term "qiwama" in the Quranic verse has historically been construed to endorse the notion of men's "superiority" or "authority" over women (Saeed 2021: 158). However, according to Saeed (2021: 158), several modern Muslim scholars propose that the term "qiwama" pertains to the obligation of husbands to diligently attend to the wellbeing of their wives and assume the essential financial obligations associated with marriage. Indeed, the Quran says that man and woman were both derived from a single soul (nafs); this particular statement has been interpreted to signify equality in terms of dignity and humanity between the two genders (Saeed 2021: 155). It is widely acknowledged that patriarchal traditions and religious interpretations frequently intersect (Koburtay et al. 2023). This view

lends credence to previous research indicating that certain interpretations of Islam are influenced by local cultural traditions.

Nevertheless, an orthodox Islamic interpretation and the influence of local culture have negatively impacted the appearance of women in public spheres. In the traditional Islamic context, for instance, women cannot leave their home without their husbands or family and mosques (as noted in Chapter 1) usually do not provide a dedicated space for women. In terms of religious authority, women preachers delivering sermons to mixed-gender audience in certain traditional Muslim communities can be interpreted as violating their traditional norms. In the strict Sunni Muslim sect of Salafism, for example, female preachers have no right to communicate authoritatively to a male or mixed-gender audience (Nielsen 2020: 55). This fact is in line with Coates (1997: 12) who says that women as a social group may be seen as oppressed and marginalised in society. This is why it is important to investigate how women preachers position themselves within an Islamic context.

2.4 Gender and language

After discussing the equality and inequality of gender in the family and more generally in Islamic society, we move on to talk about gender and language. Language provides crucial indicators of the various ways in which gender and power are implicated at various levels of social life; for example, language reflects gender relations through who gets to speak and who is heard (Weatherall 2005: 67). Furthermore, as Litosseliti (2013: 93) points out the media discourse frequently depicts women by emphasizing their physical characteristics, objectifying them as sexual objects, portraying them primarily as mothers and wives, assigning them passive roles, and depicting them as victims; while men are often characterised by the media in terms of their physical strength, proactive nature, and independence. The description of women as passive and men as proactive is an indication of the inequality between those genders in many different societies. The extent to which this is shown in terms of differences language use between men and women is a controversial issue.

Some researchers state that there are no significant linguistic differences between men and women. For example, Schleef (2008) investigated the academic speech of humanities and natural science instructors in 32 lectures at a U.S. institution and discovered there was not a significantly different use of discourse structures between male and female instructors in their

speech. Schleef (2008: 515) found that there are no significant results for gender in the use of structural markers (*Okay, all right, right, now*), question tags (*Okay?, all right?, right?*), questions (Factual questions, Opinion questions, Unrestricted questions) , and turn-initial response tokens (Okay, all right, right) in academic lectures. Schleef (2008: 519) notes that academic genre standards require men and women to talk similarly. The study of Schleef (2008) that focused on four features of structural markers, question tags, questions, and turn-initial response tokens might not provide a comprehensive comparison of linguistic features between different genders.

Perhaps the more common position in the literature is men and women speak differently; this claim is made by numerous studies published in scholarly journals and books. Coates (2016: 9) says that observers' comments in diaries, letters, poetry, novels, and so on provide evidence of folklinguistic ideas regarding gender disparities in language. For example, women excessively use certain adverbial forms (Coates 2016: 11). Gender differences in speech styles are influenced by early communication patterns, with girls' subcultures promoting cooperation and equality and boys resorting to dominance and assertiveness (Weatherall 2005: 71). Cultural differences, such as the social pressure on girls to 'be nice' and polite and on boys to be strong and ambitious, may lead them to learn different communication styles and the consequent adoption of diverse linguistic choices by girls and boys (Litosseliti 2013: 47). In this view, boys tend to acquire a competitive, status-oriented communication style: they learn to argue, boast, criticize, give, and receive commands. On the other hand, girls develop more cooperative and supportive behaviour involving agreement, praise, empathy, and conflict resolutions (Cameron 2010: 178–179). The differences between boys and girls in terms of language use have influenced policy and professional practice; for example, the US campaign for single-sex classrooms aims to teach genders differently, focusing on unique intellectual capacities and learning styles, arguing girls have superior verbal abilities (Cameron 2010: 174).

Holmes (1995) and Cameron (2010) argue that in terms of verbal skills, girls have an advantage over boys, and women and men utilise language differently. Previous studies have found that women's language has unique characteristics compared to men's language. Holmes (1995: 2) presents evidence that men appear to dominate public discourse, whereas women are more likely to engage in informal, daily conversations at home. Another difference claimed is that women tend to use questions and phrases such as "you know" and apologise more frequently

than men, whereas men tend to use devices to determine the certainty and validity of the information and focus on the content or its outcome rather than how it affects the listeners' emotions (Holmes, 1995: 2). It is interesting that Labov (1990, cited by Bilaniuk, 2003: 49) claims that women are more likely to speak a prestigious language form and have introduced a "linguistic innovation" into their speech. On this basis, it is not surprising that women tend to use more polite language, exhibit uncertainty, and use hedging and tag questions (Lakoff, 1975, cited in Pavlenko, 2001: 118). Similarly, Holmes (1995: 1) and Cameron (2010: 187) found that women tend to speak more politely by using hedges, expressing apologies, and using questions in their daily conversations. These claims are in line with Mulac et al. (1986), who find that in relation to public speaking, women tend to employ a more formal manner, utilise hedging, and demonstrate attentiveness towards emotional matters. Nevertheless, men tend to exhibit egocentric tendencies, employ nonstandard language, and display an active and commanding demeanour in their speech (Mulac et al. 1986). This is in turn consistent with Newman et al.'s (2008: 211) observation that women use more words associated with psychological and social processes, such as pronouns, hedges, and polite forms, whereas men use more words associated with information exchange, numbers, swearing, and directives.

Newman et al. (2008: 212) note that the claim stating that men and women have differences in language use is verily elicited by several gender studies. Nonetheless, those studies examined merely a limited number of text samples and subsequently drew broad conclusions about the disparities between men's and women's language which may not be warranted. They aimed to overcome this limitation by collecting and analysing a large sample of 14,000 texts. The texts were collected from 60 studies in 18 universities in the USA, New Zealand, and the UK from 1980–2002, with the corpus consisting of 97% written and 7% spoken language. Indeed this research found systematic disparities in how men and women use language, both in terms of what they say and how they express it. In terms of vocabulary, Newman et al. (2008: 231) found a greater use of pronouns especially first-person pronouns (I, me, and my) and a greater use of affect words such as positive and negative emotions by women. Newman et al. (2008: 232). Phrases containing polite forms such as "Would you mind if …" also appeared more often in women's texts. On the other hand, men employed greater use of numbers, articles, long words, and swearing (Newman et al. 2008: 231). The study of Newman et al. (2008) on a larger sample of texts has proved the systematic disparities in language between men and women. Unfortunately, they do not provide clear examples of the use of

language between men and women. The other limitation of the study by Newman et al. (2008) is they only investigate the function words rather than content words.

It is important to consider how findings from studies on gender and languages seem to be influenced by context and participants, as this changes the picture somewhat. For example, in Japanese culture, women speak more politely in Japanese, whereas men tend to talk less politely, directly, and more aggressively and authoritatively (Brown and Cheek 2017: 95-96). Research on English everyday conversation has also argued that women speak more politely through the greater use of questions in daily conversation, while men tend to use directives that tell the listeners to do something (Newman et al. 2008: 212). However, in professional contexts the situation is not quite so straightforward. Thomson and Murachver (2001) found that men and women were equally likely to make inquiries, provide compliments, apologies, and make comments in e-mail communication in professional setting, whereas Mulac et al. (2000) found that men managers used much more negations and asked more questions, while women managers used more commands. In the religious contexts, Burge and Williams (2019) found that sermons delivered by men pastors are significantly longer and women pastors tend to use first person pronouns (we, our, my) and tentative words (might, maybe, may) more frequently than men preachers. An analysis of 122 speeches delivered by 20 world leaders indicates that men leaders tend to prioritise war language, whereas women leaders prefer a sympathetic approach centred around empathy (Dada et al. 2021). Recent research of directives in the COVID-19 briefings of four leaders of English-speaking countries by Vincent et al. (2023) found that the two women leaders seem to favour using imperative forms, while the two men leaders utilise this style of instruction less frequently. To sum up, the findings of previous studies show the complexity of comparing men's and women's language. These findings indicate that both the specific context and the participants involved play crucial roles in the use of linguistic characteristics.

In conclusion, previous research has noted the influence of culture and conservative religious interpretation on the roles of women Muslims with the result that they are not well-represented in public spaces. Additionally, the strict interpretation of Islamic teachings by Salafi Muslims, which prohibits women from speaking in front of a mixed-gender audience, has had a significant impact on the limited number of women Muslim preachers who do appear in public. In terms of language and gender, there are many previous studies investigating the

disparity of language and gender in various contexts; however, it can be seen that there is very little attention to linguistic analysis between men and women in religious discourse. In my thesis, I investigate this lacuna by analysing linguistic features and expression of advice delivered by men and women Islamic global preachers.

2.5 Speech acts

Speech acts are an area of great interest in applied linguistics (Leech 1983: 174; Yule 1996: 47). Speech acts have been widely used by scholars who do research such as analysing syntax and semantics, literature works and movies, clinical and experimental psychology (Kissine 2013: 1). Speech acts have also been employed in investigating language in sacred texts and preaching (van Noppen 2015, Mann 2013). However, it seems that there is little published data on speech acts in Islamic sermons.

Speech act theory was founded by Austin and Searle, who are also known as the fathers of speech act (Kissine 2013:1). The modern theory about speech acts was proposed by Austin (1962), which divides utterances into "constative" and "performative". A constative is an utterance that describes some state of affairs or state of facts, whether true or false. On the other hand, a performative is derived from the word "perform", which indicates that the utterance is performing an action (Austin 1962: 6). A speaker who is uttering a sentence "I bet you sixpence it will rain tomorrow" (Austin 1962: 5) is not only "describing" the speaker activity but also indicating that the speaker is doing an action of betting a sum of money. Furthermore, Austin (1962: 14-15) states that a highly explicit performative should fulfil necessary conditions, such as the following: there must exist an accepted conventional procedure, the particular person and the circumstance must be appropriate, and the procedure must be executed by all participants both correctly and completely.

Performatives should be explicit, which means that the listeners do not need to interpret the utterance from the context; for example, "You are warned that the bull is dangerous" is for Austin equivalent to "I, John Jones, warn you that the bull is dangerous". Those utterances employ the performative verb "warn". Furthermore, "This bull is dangerous" is also a warning without a performative verb (Austin 1962: 62).

According to Austin (1962: 108), there are three elements to a speech act, namely locutionary, illocutionary, and perlocutionary acts. The locutionary acts is the activity of uttering a certain sentence which has a surface meaning. The illocutionary act is a conventional force that the utterance is intended to have, such as informing, ordering or warning. Finally, the perlocutionary act is what the speaker brings about or achieves by saying something, such as convincing or persuading. For example, when a husband is having dinner with his wife, and he says, for example, "could you pass the salt?" (Searle 1999: 36) to his wife, the locution is the question about his wife's ability to pass the salt. The illocutionary force of the utterance is the request to his wife to pass him salt. The perlocution, the result of the request is achieved when the wife passes the salt.

Austin (1962: 150-151) classifies utterances according to their illocutionary force into five categories:

1. Verdictives are typified by the giving of a verdict by a jury, arbitrator, or umpire which do not need to be final. Verdictives consist in the delivering of a finding, official or unofficial, upon evidence or reasons as to value or fact, for example, an estimate, reckoning, or appraisal.

2. Exercitives are the exercising of powers, rights, or influence. Exercitives give a decision in favour of or against a certain course of action, for example: appointing, voting, ordering, urging, advising, and warning.

3. Commissives are typified by promising; the speaker commits doing something but also includes declarations or announcements of intention.

4. Behabitives include the notion of reaction to other people's behaviour and fortunes and of attitudes and expressions of attitudes to someone else's past conduct; for example: apologizing, congratulating, commending, condoling, cursing, and challenging.

5. Expositives are used in acts of exposition involving the expounding of views, the conducting of arguments, and the clarifying of usages and of references, for examples, 'I reply', 'I argue', 'I concede', 'I illustrate', 'I assume', 'I postulate'.

It could be argued that the speech acts classification proposed by Austin has some weaknesses (Searle 1999: 6). Firstly, there is no clear and consistent principle based on which the taxonomy is constructed. For example, behabitive is not well defined to

involve notions of what is good or bad for the speaker and hearer (Searle 1999: 10). Searle (1999: 11) also points out too much overlap among categories in Austin's taxonomy, and there are quite distinct kinds of verbs within some of the categories.

On the basis of these criticisms, Searle (1999: viii) classifies utterances according to their illocutionary force into five categories.

1. Assertives are telling people how things are. All the assertive categories are assessable on the dimension of assessment which includes true and false (Searle 1999: 12).

2. Directives are trying to get listeners to do things. The propositional content is the hearer does some future actions. Verbs in this category are: ask, order, command, request, beg, invite, permit, and advise (Searle 1999: 14).

3. Commissives are the speakers commit their selves to do things. The propositional content is always that the speaker does some future action (Searle 1999: 14).

4. Expressives are expressing feelings and attitudes. The illocutionary point of this category is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. The paradigms of expressive verbs are: thank, congratulate, apologize, condole, deplore, and welcome (Searle 1999: 15).

5. Declarations are the speaker brings about changes in the world through the utterances. Declarations bring some changes in the status or condition of the referred to in virtue of the fact that the declaration has been successfully delivered (Searle 1999: 17). For example, a president declares war with the enemy by saying "War is hereby declared".

Searle's speech act categories seem to provide clearer general classifications and definitions of speech acts. For example, at the same time, while speakers may use performative constructions such as "I advise you to …" which make the illocution of an act clearly identifiable, this is a rare occurrence. It can be particularly difficult to implement a classification according to Searle's (1999) categories in situations when a particular speech act is used indirectly. Such locutions are commonly interpretable as more than one speech act. An example of this in relation to advice is the commonly cited indirect way of advising someone to close a window, "it's cold in here". This is

indirect since its form is that of a statement and is most obviously interpretable as an assertive. However, it seems possible, if not likely, that the utterer of such a locution is advising (or even requesting) their interlocutor to close a window.

Thus, it is easy to understand when the speaker utters locutions which map on to specific direct speech acts. However, not all cases of meaning are this simple. In indirect speech acts, the speaker utters a sentence, means what he says, but also means something more (Searle 1999: 30). For example, someone might ask someone else to close the window by employing several strategies (Ruytenbeek 2019):

Close the window!

Can you close the window?

It's cold in here.

Strategies in the imperative, using a modal verb in the question form and indirect request using a statement are plausible alternative ways to perform the same request speech act requesting to close the window, in that situation in informal conversations between friends or intimates of equal status.

Most studies in the field of speech act have focused on illocutionary actions. Among the five speech acts classification, it could be argued that directive speech acts are the most popular topic since a large number of studies have been done in this area. Directive speech acts are omnipresent because we use them daily since we have started to learn to speak (Pérez-Hernández 2021: 1). The directive speech act focuses on trying to influence other people to do a particular action for the speaker's benefit (order or request) or the hearer's benefit (advice or warning). Most studies in directive speech acts have mainly focused on requests (Márquez 2000; Fukushima 2003; Ilka 2016). Moreover, the advice speech act has also become a popular topic in health, academic, and casual conversation settings (Locher and Limberg 2012; Shaw et al. 2015; Waring 2017).

2.5.1 Speech acts and politeness

Politeness theory has adopted speech acts as a unit of analysis and assigned a role of implicature and indirectness in producing politeness (Ogiermann and Blitvich 2019; Ruiz de Zarobe 2012). Politeness is how people respect others and becomes one of the most

important aspects of human communication. Politeness, in a broad sense, is general communicative behaviour that has been claimed as a universal phenomenon in society (Leech 2014: 3). Politeness has been broadened to include verbal (language) and non-verbal (culture); however, the claim of a universal phenomenon in politeness could be criticized since the politeness phenomena seem to be different in one culture to another.

Politeness can be defined as behaviour showing formality and distance with an intention not to intrude or impose on others (Holmes 1995: 4). This definition considers formality and distance as the way to respect others, and Holmes (1995: 4) highlights the terms "not to intrude or impose" as the essential intention in politeness. In addition, Yu (2003: 1680) defines politeness as an appropriate behaviour based on sociocultural norms, and it is accepted by society. This definition highlights sociocultural norms and society as the primary references to politeness. Based on the definition above, it can be concluded that politeness is human behaviour that reflects people's intention to respect others.

Brown and Levinson (1987: 22) introduce politeness strategies using the concept of "face", which is derived from Goffman's work (1967). Face, according to Goffman (1967: 5), has been described as the positive social value that a person has claimed for himself/herself during communication. This definition shows that a face is an image of self to be approved by society. Brown and Levinson (1987:22) interpret face as the public self-image that every adult person wants to claim their self. They divide "face" into two classifications: negative face and positive face. Negative face is a term used to describe how every person wants to do activities on their own without being imposed upon by others, whereas positive politeness is a term to refer to the concept that every individual needs to be liked by others (Brown and Levinson 1987: 23).

Brown and Levinson (1987: 313) claim that certain acts can threaten face, and they suggest four strategies for face-threatening acts (FTA), namely bald on record, using positive politeness, using negative politeness, and off record.
1. Bald on record is described as doing the FTA directly and clearly without reducing the impact of FTA. For example, if a mother tells her son "Take your meal at that table" this utterance is bald on the record because the speaker employs a direct

request to her son to take his meal in an imperative form. Bald on record is typically employed when multiple factors align, as outlined by Brown and Levinson (1987: 316). These factors include mutual agreement between the speaker and the hearer that the act is not very face-threatening due to the urgency and efficiency of the message, the minimal risk to the hearer's face as it does not necessitate significant sacrifices, and the speaker's superior power over the hearer, or lack of distance. As we can see from the example, the mother has superior power over her son. Taking meals is not a difficult task, so the mother is justified in using a bald on record through an imperative.

2. Positive politeness accounts for the hearer's claiming to their positive image and positive face, for example, to be liked by others. Positive politeness can be delivered by providing for the listeners' wants, interests, or needs. For example, a mother appreciates her son for helping to wash the dishes through the expression of compliment and thanking "Good boy! Thanks, my son for helping me washing dishes".

3. Negative politeness accounts for the speaker provides the listener's desire for the freedom to do anything based on their wants. Negative politeness can be delivered by minimizing imposition and using apology in the utterances. For example, the utterance "Sorry, could you open the door please?" is a kind of speech act of an indirect request in an interrogative form by using an apology and the hedging word "could". Negative politeness strategies by including an apology (*sorry*) and by framing the request to open the door as if it were a question about the interlocutor's ability to open the door, thus in theory giving them a way out of acceding to the request by claiming that they do not have this ability. The conventional association between questions about ability and requests makes it clear to the hearer that it is a request (in contrast to off-record requests).

4. Off-record is described as using indirectness or ambiguity toward the hearer. Off-record is used to minimise the threat to the listener's face, and it is generally used as a politeness strategy to minimise imposition by leaving the option to interpret to the listener. For example, the speaker asks someone to close the door by saying, "the weather outside is very cold". The utterance is a statement, but the speaker intends to perform the request to someone indirectly to close the door.

By performing an FTA 'bald on record', a speaker can give a clear instruction and he or she can avoid the danger of being misunderstood. By performing 'off record' strategy, on the other hand, a speaker can save the listeners' face because they can simply ignore the act. Finally, the use of positive politeness and negative politeness strategies shows that a speaker wants to minimise the 'threat' by showing respect to the listener's positive and negative face, respectively.

According to Brown and Levinson (1987: 74) the seriousness of face-threatening acts involves three factors: the social distance (D), relative power (P) and rank of imposition (R). Distance (D) is a symmetric social dimension of similarity/difference that refers to the closeness of a speaker and a listener. Power (P) is an asymmetric social dimension of relative authority; there are two types of power (P) in general: authorised and unauthorised (Brown and Levinson 1987: 77). For example, in the communication between a boss and his employee, we can see that the boss has authority and therefore power over to the employee. The rank of imposition (R) is a subjective measure that evaluates the level of interference with the speaker's desires based on cultural and situational factors. It categorizes requests according to their degree of imposition, with modest requests like borrowing a pen being considered low-ranking impositions, while high-ranking impositions might involve requests such as those for larger sums of money, such as borrowing £ 1,000.

According to Brown and Levinson (1987: 74), the choice of politeness strategies is influenced by the social distance (D) and the relative power (P). They provide examples of low D and P values; where a speaker might address a friend before asking help as follows:

> Hey, Harry, I am awfully sorry to bother you…

> Look, Harry, you're a friend, so….

In contrast, where high values of power (P) and low rank of imposition (R) apply, a speaker might say before asking for help:

> Excuse me, Your Excellency, I am sorry to bother you but I…

> Wonder if you could just possibly do me a small favour….

From the above examples from Brown and Levinson (1987: 76), lower D and P are reflected by a speaker's use of the first name "Harry" and the speaker employs more direct language for asking for help "sorry to bother you…". The low D and P values make the speaker acceptable to use the first name and saying "you're a friend" to indicate their close relationship before asking for help. In this close relationship, it is acceptable that the speaker does not consider using politeness strategy through indirectness language. In a particular context, when P and R are high, the speaker uses the honorific "Your Excellency" and employs more polite utterances by using the words "excuse me" and vague words such as "but I.." and "wonder if you could just possibly…".

Multiple research projects have demonstrated a direct relationship between politeness and the use of indirect speech acts (Hosni 2020: 194). For example, politeness is often seen as a reason for submitting indirect requests instead of imperative ones (Ruytenbeek 2019). Moreover, Flores-Salgado and Castineira-Benitez (2018) argue that interactants prefer indirect strategies to soften requests and facilitate conversation, possibly reflecting a balance between achieving tasks, showing consideration and respect, and protecting the basic right to unimpeded actions and territories. However, in a particular context or culture, it could be argued that directness is in line with politeness. According to Vincent et al. (2023: 2) directness refers to the degree to which individuals express their thoughts and intentions without ambiguity or indirectness by saying literally what they mean. Vincent et al. (2023: 2) note that the degree of explicitness is crucial as it enables one to convey clarity through directness, which is important when the speakers have an important message to convey. Ogiermann (2009: 191-192) argues that employing direct speech acts promotes pragmatic clarity, aligning with the principle of honesty and a high degree of indirectness has been shown as an inefficient use of the hearer's time. Using direct speech acts can be considered courteous in some contexts, such as urgent situations or when the speaker wishes to emphasise the benefits to the listeners. This approach aims to prevent confusion and anticipate any potential misunderstandings.

Speech acts and politeness are two fundamental issues in pragmatics; we see that both issues are inseparable from their cultural dimension (Ruiz de Zarobe 2012: 9). Speech acts and politeness are universal phenomena and, at the same time, language and

culture specific. In conclusion, previous studies have found that speech acts and politeness have a complex relationship. Directness and indirectness strategies can be seen as polite and impolite depending on their contexts. This fact led me to investigate the speech acts and politeness in specific contexts such as sermons.

2.5.2 Advice speech acts

Advice-giving has long been an important topic among Pragmatists, with research on advice-giving in written and spoken forms conducted in various contexts. Advice-giving is daily human activity among friends, family, or professionals, in formal and informal contexts and written and spoken form (Locher and Limberg 2012: 1). Advice in Searle's speech acts classification is categorised as directives that are trying to get listeners to do things (Searle 1999: 14).

Many experts have defined advice; for example, Searle (1975: 67) defines advice as telling the listeners what is best for them. Similarly, Martínez (2013: 137) asserts that advice promotes advantages to the audience, and it reflects that the speaker wants to show the listener potential action to earn future benefits. Sandlund (2014: 646) supports Searle's and Martinez's opinion where he suggests that advice is intended to give advantages to people who receive it. In addition, advice can be used as consent or support for people's actions (Hepburn and Potter 2011: 217). Feng (2014: 913) has a different perspective on advice; he defines advice as "about what might be thought, said, or done to manage a problem". It could be argued that Feng's definition seems too specific to people with a problem; in reality, advice could be given to anyone, although they do not have any problems. Based on the definition of the advice above, it could be concluded that advice-giving focuses on positive impacts to the receivers for receiving future benefits.

Advice has the presumption that the hearer does some future actions, and this has a similar category with other directive speech acts such as order, command, request, beg, pray, permit and also invite (Searle 1999: 14). In advice, advisers ask the advice receivers to do something, and the goal is for the hearer's benefit. According to Põldvere et al. (2022: 7), the hearer's benefit is a feature that advice shares with recommendations and

suggestions, whereas this is not the case with orders and requests where the speakers are the persons who earn the benefits. Some researchers view suggestion as part of a broader advice speech act and utilise the terms advising and suggesting almost synonymously with one another (Pérez-Hernández 2021). Likewise, according to Pérez-Hernández (2021), recommendation is also part of advice speech acts.

Although the intention of advice to indicate what is the best for the listeners, we need to highlight that advice poses potential harm to the listeners' face (Morrow 2006: 532). In recent research, advice-giving presents asymmetries between advisor and advisee as a crucial phenomenon; it assumes that advice-givers have more knowledge or expertise than advice receivers (Poulios 2010; DeCapua and Dunham 2012; Shaw et al. 2015; Tanaka 2015). Advice-giving can threaten advice recipients' positive and negative face (Brown and Levinson 1987). Advice-giving might threaten positive face of advice receivers because advice-givers could perceive they lack competence or knowledge (Morrow 2012; Shaw et al. 2015; Tanaka 2015). Advice-giving can also be seen as directive speech acts causing damage on a negative face in that advice-givers ask the listeners to act (Poulios 2010; Tanaka 2015; Waring 2017). Advice givers offer advice through their authority, power, and influence to persuade recipients to receive and follow the advice (Blakemore, Agllias, and Pallas 2019: 69).

Delivering advice should consider the culture; as Locher and Limber (2012: 1) point out, advice in Anglo-Western culture is a "delicate and risky act", and giving advice should examine several factors such as social context, participant knowledge and power asymmetry. Giving advice may imply that advice-receivers lack competence or expertise, which might damage their positive face (Morrow 2012, Shaw et al. 2015, Tanaka 2015), and advice-givers might damage negative face because they limit advice-receivers' autonomy (Poulios 2010, Waring 2017). However, giving advice can be perceived as an expression of sharing, companionship and assistance (Hepburn and Potter 2011: 217, Hosni 2020: 209, El-Dakhs and Ahmed 2021, Poldvere et al. 2022: 27). Indeed, according to Tovares and Kulbayeva (2022:11), children and adolescents who solicit and provide advice have a greater number of companions, and helping others through advising is associated with more robust friendships.

Advice speech acts can be delivered in various functions such as recommending, suggesting, proposing, counselling, and warning (Bach and Harnish 1979: 48). The advice can be offered through straightforward or indirect forms. Direct advice suggests explicitly to the receivers what they should do to find advantages; in contrast, indirect advice does not explicitly recommend what action the recipient should take (Ruble 2011: 402). Advice might be prescriptive and tell the hearers what is necessary to do (Hepburn and Potter 2011: 217). However, as noted in Section 2.4.1, advice-givers need to avoid delivering direct advice using imperative mood to minimise threat to face. The advice-givers can minimise face threatening by providing advice through giving information or highlighting the benefits (Poulios 2010: 252). Delivering less explicit advice is a possible way to avoid resistance from advice receivers; however, implicit advice may also possibly make advice challenging to identify (Shaw et al. 2015: 318). Therefore, the advice-givers can deliver various strategies for making advice more acceptable and reducing the resistance from the listeners (Morrow 2006: 532; Waring 2017: 109).

Strategies in advice-giving do not always show similar patterns in every context; but vary based on the advice-givers considering the listeners' face. Recent studies on advice-giving provide a useful framework of advice-giving, namely discursive moves (Morrow 2012), components in delivering advice (DeCapua and Dunham 2012), strategies in delivering advice (Shaw et al. 2015), and advice types (Tanaka 2015).

Discursive moves (Morrow 2012)	greeting, assessment, advice, explanation, own experience, general information, disclaimer, apology, questions, referral, metacomment, open category, farewell
Components in delivering advice (DeCapua and Dunham 2012)	advice, advice list, referral, elaboration, display of expertise, assessment, empathy, criticism
Strategies in delivering advice (Shaw et al. 2015)	Imperative (*Do x*), a verb of obligation (*you need to do X*), Question taq (*you need to do X don't you*), downgraded imperatives (*consider think about doing X*), downgrading the favorability of a particular action (*If you do X then Y*), removing reference to the recipient (*I would do X*), an assessment: (*X is good*), description (*I am doing X*), removing reference to advisor's perspective (*X wouldn't be happy about that*), disguising the advice through advice-implicative actions interrogative, assessment, description, offer advice-as-information
Advice types (Tanaka 2015)	direct commands, prohibition, requests, positive suggestions, suggestions, asking opinions, assertion of opinion, assertion of instructions

Table 2. 1: Advice-giving frameworks

As we can see, Table 2.1 shows the advice-giving frameworks from four previous studies. Advice can be delivered through explicit forms, such as imperative or a verb of obligation (Shaw et al. 2015) and direct command (Tanaka 2015). Advice can also be delivered through various indirect forms, such as assessment (Morrow 2012, DeCapua and Dunham 2012, Shaw et al. 2015), asking questions (Tanaka 2015), question tags or descriptions (Shaw et al. 2015), general information (Morrow 2012), and criticism or empathy (DeCapua and Dunham 2012).

It can be seen that the category of "assessment" appears in three previous studies, such as DeCapua and Dunham (2012: 81), Morrow (2012: 267) and Shaw et al. (2015: 329). However, "assessment" in each of these it has a different conception. For DeCapua and Dunham (2012: 81) assessment is asking diagnostic questions to obtain the information to give appropriate advice. Morrow (2012: 267) suggests an assessment move is not only an evaluative question but also a statement. For example, phrases like "I think…", "it seems like…", "you seem" can all be classified as assessments (Morrow 2012: 267). Shaw et al. (2015) propose that assessment involves the use of evaluative words. A definition of assessment that seems more clear-cut and therefore easier to apply consistently is seen in Vincent et al. (2023:6). They divide assessment advice-giving into impersonal

direct and indirect directives. Vincent et al. (2023: 6) represent impersonal direct by using a structure (it + is + Adjective + that/ to-infinitive), addressed to first or second person, or to national identity categories (*it is absolutely essential that we guard against future outbreaks*) and it can be impersonal indirect by employing a structure (it + is + Adjective + that/ to-infinitive), with no obvious addressee (it's vital that everyone exercises the greatest possible personal). As we can see, assessment as impersonal direct can be used for explicit and clear instruction.

Another advice-giving framework that is important to note is the advice type and strategy used by Martínez-Flor (2003: 147) who classifies advice-giving into types and strategies, as we can see in the table below.

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Table 2. 2 : Types and strategies of advice by Martínez-Flor (2003: 147)

It can be seen that Martínez-Flor (2003: 147), in the table above, provides a useful advice framework; however, she still uses potentially a confusing classification such as Declarative strategy in Direct types includes the forms "you should …." and "you ought to.." which have a similar structure with "you need to", "you must" and "you have to" which are listed under Other types of strategies. All these structures use modal or semi-

modal verbs, so it would make sense to classify them all as Declarative. Moreover, the structure "I recommend that you…." can be seen as a direct type of advice because it describes explicitly what the listeners need to do (Halliday & Matthiessen 2014). On the other hand, Martínez-Flor (2003: 147) classifies indirect advice as hints; this hint strategy is beneficial for classifying indirect advice in which the speaker's intention is not explicit.

Poldvere et al. (2022) investigate advice in conversation using a corpus analysis method. They (2022: 27) propose a practical framework for researching advice speech acts which includes linguistic categories and specific search terms, as we can see in Table 2.3.

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Table 2. 3 : Linguistic categories and their search terms Poldvere et al. (2022: 27)

The underlined words in Table 2.3 above are the search terms Poldvere et al. (2022) used to find instances of advice. Those advice categories are helpful to note, and the writers provide examples with the intention of making the categories easy to follow. However, speech acts related to nouns and adjectives are unclear since the example "*There is no point spending extra money on a trigger*" does not provide much information on this category. Furthermore, the framework proposed by Poldvere et al. (2022: 27) focuses only on specific structures and cannot therefore be used to investigate implicit advice.

Frameworks of advice from previous studies provide useful insights to investigate advice in my data. I discuss in much detail my advice framework and how I identify advice in the ISO corpus in chapter 3. After looking at framework of advice from previous studies then we look at the findings of advice-giving in previous studies.

2.5.3 Findings of advice-giving in recent studies

Research in advice-giving in academic contexts has attracted a good deal of interest (Vehviläinen 2012; Hyland and Hyland 2012; Dlali and Mogase 2009; Gardner 2004). Vehviläinen (2012) investigated advice in feedback sequences of supervisions between a teacher and a student at higher education in Finland; she found that advice-giving through questions was used by the Finnish teacher in delivering corrective feedback. The teacher delivered feedback through interview questions and followed by evaluating what in the student's writing and directing how it can be revised (Vehviläinen 2012: 36). The teacher delivered direct advice using a strong modal "must" for advising students on academic norms and rules. It is unsurprising that the teacher employed strong advice on academic standards because it is essential in higher education. In line with Vehviläinen (2012), a study of advice in a non-Western educational context by Dlali and Mogase (2009) found that teachers deliver a direct form of advice using imperatives in English when advising students or other teachers in South Africa.

On the other hand, Hyland and Hyland (2012) found that teachers at a New Zealand University commonly mitigate the force of their advice and reduce tone through hedges. The teachers provided feedback to the students' work in balanced comments through positive and negative aspects (Hyland and Hyland 2012: 58). They gave feedback on ESL students' work by using modal verbs after giving positive feedback, for example, "a fairly good conclusion although new ideas should not really be introduced here – I think you could look again at the order of information in this essay" (Hyland and Hyland 2012: 61). It is interesting to note that even though teachers have authority over students, they still reduce the force of their advice by using hedges and indirect advice. This suggests the awareness of the teachers to save the negative and positive face of their students.

In the written and spoken academic context, Gardner (2004: 24) investigated oral and written feedback given by the tutors on assignments in an applied linguistics MA course.

The tutor directed the students to follow the referencing conventions by asserting her authority using "must" and "bald infinitives" in the written feedback; however, in oral feedback "must" was almost replaced by "should" and disagreement tended to be less forceful (Gardner 2004: 26). It is interesting to note that the tutors employ strong written advice on academic writing rules, and it becomes less forceful in oral communication. This finding may suggest that the tutors likely think that it is essential to consider the students' face in oral communication, while in written feedback, the tutors try to make their messages clear and easy to understand (see Section 2.4.1).

The development of the internet has influenced people to give advice in written form in an online context. Research in the online forum was done by Morrow (2005); he investigated how people deliver advice on the website NetDoctor.co.uk about depression problems, where advice givers and receivers use pseudonyms. The initial page of the discussion forum has a concise declaration of intent, informing users that they are addressing a non-medical readership and advising them to seek medical advice for health concerns (Morrow 2005: 535). Morrow (2005) discovered that respondents deliver advice by telling their experience; the written advice is informal and casual in tone and uses direct advice through imperatives and indirect advice through questions. In addition, Morrow (2012) also did research on the internet discussion forum in Japan about the topic of divorce, in which advice message writers and receivers used nicknames or pseudonyms and did not know each other's identities. Morrow (2012) found that those Japanese advice-givers generally deliver advice in an indirect way using polite question forms, and they do not use imperative forms for giving advice. Placencia (2012) also investigated online advice in Spanish *Yahoo! Respuestas*. There was no expert figure in the *Yahoo! Respuestas* column, and all users normally use a pseudonym or nickname (Placencia 2012). She found that the advice-givers deliver advice in a friendly way using informal language, and interestingly, advisors tend to use direct advice (*imperatives, should, have to*, explicit performatives) in their communication. Similarly, research on the online advice-giving by Chen and Rundblad (2015) found that the newspaper weather commentaries in China use direct advice using imperative forms to the readers.

We can see that studies on advice are growing more common. Nevertheless, it can be argued that the presence of advice in religious discourse and the consideration of gender in studies on advice have seen much less attention, if any at all. My thesis aims to address this by examining advice within a religious context and considering gender differences.

2.6 Summary

In this chapter, I provided a literature review of previous research to investigate the expression of advice. First, I examined the literature on religious language to describe the language used in a religious context as having unique characteristics. Second, I presented the theory of gender, culture and Islam before moving into specific discussion on language and gender describing men and women speaking a distinctive style. Previous work showing interesting interactions between language and gender led me to compare sermons delivered by men and women preachers. Finally, I reviewed the theory of speech acts, speech acts and politeness, and advice speech acts. Overall, in this literature review, I showed that there was a gap in the area of advice speech acts and politeness relating to Islamic sermons, and in particular to comparisons of language used by men and women preachers. The literature review of advice speech acts also provided an essential framework for building my advice framework that I describe in Chapter 3 and also to investigate advice realisation in the ISO corpus in Chapters 5 and 6.

A common thread through all these studies is the importance of contextual variation. Sermons are generally expected to guide their audience which may be with a mix of sacred and other religious language, which may be more or less 'polite' and which may reflect the online nature of the sermon. In most but not all research contexts, differences are found between the language used by men and the language used by women, and specific features are suggested for investigation. All of these features inform my research design and data collection as explained in Chapter 3.

C H A P T E R 3

M E T H O D O L O G Y

3.1 Introduction

This chapter provides research questions, the significance of the study, research paradigm and reliability and validity of research which led my research on the expression of advice. I also present the nature of a corpus and corpus pragmatics, sample and population of the ISO corpus, building a framework of advice-giving, annotating advice and inter-reliability rating measurement. Finally, I present the research ethics of investigating data in the online platform.

3.2 Research questions

This research aims to understand the language of Islamic sermons online, as little attention has been given to analysing the language of online sermons. These online sermons are easily found internationally. My research focuses on advice-giving speech acts concerning the family, as such data is found in sermons delivered by men and women preaches and thus provides a useful lens for comparison.

This research is organised around four research questions:

1. How do the lexical and grammatical features in sermons delivered by men and women preachers in the ISO corpus differ?
2. How do men and women preachers differ in their delivery of direct advice in their sermons?
3. How do men and women preachers deliver indirect advice in their sermons?

The research questions above are expected to give a detailed investigation of how Islamic preachers deliver advice speech acts in the sermons about family. This thesis investigates any differences between genders in delivering sermons.

3.3 Research paradigm

The way to respond to the complexity of social research is different among social scientists. Some suggest that social scientists need to be like natural scientists by asking precise questions, identifying relevant variables such as gender or age. On the other

hand, it could be said that researchers in social science should behave like spies who infiltrate themselves into the social worlds to observe and describe in detail what happens there (Thomas 2009: 72).

Paradigms are approaches to seeking and using knowledge (Thomas 2009: 72). Two important paradigms are classified as positivism and interpretivism. Positivism claims that the social world can be studied objectively, the methods of natural science are appropriate in social science, and the act of trying to know ought to be conducted in such a way that the researcher's own value position is removed from the process. On the other hand, interpretivism suggests that knowledge is everywhere and is socially constructed, all kinds of information are valid and worthy, and the act of trying to know should be conducted such that the researcher's own value position is taken into account in the process. The position a researcher takes will likely be influenced by one of these two paradigms and this will be reflected in the research methods that are then chosen. They can also be combined in a productive way.

The scientific method in the positivist view should be as objective and as neutral as possible. Sealey and Carter (2004: 15) highlight that objective knowledge is totally independent. In a positivist paradigm, researchers should watch from the outside and avoid contaminating the findings. There is little room to interpret the findings (Thomas 2009: 75). In the positivist paradigm, the researcher aims to predict and explain, usually to generalise from carefully selected samples; the researcher is independent, an outsider, and the research looks at things that can be quantified. One important drawback of the positivist paradigm is that the researchers as outsiders cannot fully obtain an insider's emotional understanding of a particular phenomenon; positivists usually discuss the statistics of surface data and therefore may not be able to obtain such deep insights.

The main aspect of interpretivism is that the researchers are interested in people and how they interrelate in terms of what they think and how they form and construct ideas. The key to the interpretivism is understanding, and there is no expectation that the researchers should be objective in their study. The researcher should be a participant in the research situation and understand it as an insider, behaving as naturally as possible

to try and understand phenomena deeply (Thomas 2009: 76). However, one weakness of interpretivism is that it can represent a biased interpretation on the part of researchers because their attachment to a topic can make them less objective. In my research, I am an insider who, as a Muslim, has a background knowledge and emotional understanding of Islamic teachings based on the experience of listening to thousands of Islamic sermons, and this helps me identify advice in sermons. However, as an insider I may be led to over-interpret data. For this reason, an inter-rater reliability test with non-Muslims was deemed necessary to help reduce bias in my research and make it more reliable.

Quantitative research, reflecting the positivism paradigm and qualitative research in line with the interpretivism paradigm are not opposed to one another but can indeed complement each other (Thomas 2009: 83). In line with Thomas, Angouri (2010: 30) states that a mixed-method research approach by combining the two paradigms promotes advantages for constructing comprehensive explanations and providing a wider range of answers to research questions. The advantages of using a mixed-methods approach in research directed my study involving quantitative (frequency) and qualitative approaches (pragmatics annotation and interpretation). My research is corpus-based; I built a corpus of Islamic preaching to answer research questions about strategies for delivering advice speech acts delivered by global Islamic preachers on *YouTube* and how gender influences the strategies in delivering advice.

3.4 Reliability and validity of research

It is essential to have reliability and validity in research to ensure the study can be replicated and the findings and conclusions sound and valid. Reliability and validity are widely known for assessing the quality of research; however, there are no universally accepted terminologies to describe measuring the quality criteria of research (Dörnyei 2011: 49). Validity and reliability are the most popular terms in quantitative research, while qualitative research often prefers to choose similar alternative terms such as "'trustworthiness", "authenticity", "rigour", and "veracity" (Dörnyei 2011: 49, Woodrow 2022: 159).

Reliability refers to the extent to which a research project is likely to produce similar results if the study is repeated (Woodrow 2022: 159). Similarly, Dörnyei (2011: 50) defines reliability as the degree to which the measurement instruments and procedures used in a particular population produce consistent results. Woodrow (2022: 159) mentions two types of reliability: instrument reliability and rater reliability. Instrument reliability refers to the consistency of a measurement tool, such as a questionnaire or a test, in measuring the same construct; on the other hand, rater reliability refers to the degree of agreement among different raters or researchers in their findings based on the data (Woodrow 2022: 159). Rater reliability employs two or more independent score raters in assessing the same dataset and then calculating the extent to which their annotations agree with each other. Rater reliability therefore compares judgements regarding the data and interpretation, and it is usually employed to ensure consistency in the analysis of spoken or written texts (Woodrow 2022: 161). In my study, I was the first rater and my supervisory team acted as the second and third raters.

Reliability alone is not sufficient in research; it should also be valid. Validity is related with the integrity of the conclusions generated from a piece of research (Bryman 2021: 41). Validity refers to the degree to which the results of the research accurately answer the questions that it set out to answer and any aspect of the research that raises doubts as to whether the results have led to accurate and meaningful interpretations threatens the validity of the research (Rogers and Révész 2020: 134). Research validity examines the whole research process, and it includes both internal validity, which addresses the soundness of the study, and external validity, which concerns whether the results beyond the observed sample can be generalised (Dörnyei 2011: 50). Regarding internal validity, I regularly consulted with my supervisory team every fortnight to discuss and evaluate the progress of my research. Additionally, I presented my work at conferences in order to receive feedback from the experts in my study area. In order to ensure the external validity of this study, I intentionally chose data from Islamic sermons that focus on the theme of family. This step allows the findings of this study to be applicable to other Islamic sermons that discuss similar subjects.

My research employs a mixed-methods approach; I used a quantitative approach to investigate linguistic features and central themes of sermons. I employed well-

established corpus linguistic methods through analysis of frequency, keywords, Ngrams, concordances, and collocations (Gillings, Mautner, and Baker 2023), and using Sketch Engine (Kilgarriff et al., 2014) as a corpus tool to analyse the data in the ISO corpus (I discuss these methods in detail in Chapter 4). For analysing advice realisations, I investigated advice-giving strategies in the sermons qualitatively using speech act analysis, and I counted each strategy quantitatively. These findings were developed using a framework of advice-giving based on an iterative series of inter-rating tests on a sample of two sermon scripts to improve the reliability of the advice framework. I used the final advice framework to analyse the all-sermon data.

3.5 The nature of a corpus and corpus pragmatics

Corpus linguistics is an increasingly popular field of linguistics study which involves the analysis of extensive collections of electronically stored texts by employing computer software (Baker 2010: 93). The area of study of corpus linguistics has become popular, both as a means to explore actual patterns of language use and as a tool for designing materials for classroom language instruction (Reppen and Simpson-Vlach 2020: 91). Advances in computer technology have provided advantages for corpus linguists, including the possibility of analysing larger language samples, faster and more efficient text processing and access, and the availability of easy to learn computer resources for linguistic analysis (Reppen and Simpson-Vlach 2020: 91).

Crawford and Csomay (2016: 6) highlight that a corpus should reflect a representative collection of language data that can be used to investigate language use in the context in question. Representativeness becomes important to identify specific patterns of natural language data used in a particular context. McEnery, Xiao and Tono (2008: 13) suggest that two factors determine the representativeness of the corpora: balance and sampling. For balance, I chose an equal number of sermon texts in my corpus, consisting of twenty sermon scripts delivered by ten men preachers and ten women preachers. The second factor is sampling; in my corpus, I chose sermons related to the topic of family, and I took whole sermon scripts, not parts of them. It is important to note that such specialised corpora can be smaller than general corpora because they are precisely targeted; they are more likely to reliably represent a register or genre (Koester 2022: 51).

McEnery, Xiao and Tono (2008: 7) claim that corpus linguistics is a methodology because it is not an independent study of linguistics such as phonetics, syntax, semantics or pragmatics. Corpus linguistics is employed to explore any area of linguistic research, such as syntax or semantics. A corpus by itself cannot do anything, and it is only a store of used language; it can only give new perspectives after it is analysed by using software (Hunston 2010: 3). Corpus linguistics approaches enable researchers to quantify linguistic patterns, findings which can complement more detailed analysis using discourse analytical methods or methods from areas such as pragmatics (Baker 2010: 94).

Corpus linguistics and pragmatics are linguistic areas of study with different approaches to investigating data in their early periods. Early study of pragmatics including speech acts tended to be qualitative rather than quantitative and it focused on short spoken interactions, small data sets, and language use in a particular context (Jucker 2018: 455). Landert et al. (2023: 4) state that pragmatic analysis often relies mainly on interpretation and qualitative analysis because of the various levels of context-dependency of meanings. Another weakness of pragmatics, particularly early work in Speech Act theory (e.g. Searle 1999) is that it relied on invented examples which may or may not reflect how people really use language (Stubbs 1986). On the other hand, early work of corpus linguistics focused on quantitative analysis and tended to investigate lexico-grammatical, morphological and syntactic patterns for analysing the surface manifestations of attested language (Jucker 2018: 455).

As we can see Figure 3.1, pragmatic study has traditionally worked from linguistic functions to their forms whereas corpus linguistics tends to employ the form-to-function approach (O'Keeffe et al. 2019: 48). Early research in corpus pragmatics used form-to-function approaches, since corpora make it possible for researchers to search for all surface forms within the data, for example investigating discourse particles by retrieving instances of "now" and "oh" or investigating stance markers such as "I think" (Landert et al. 2023: 5). A corpus-based study of speech acts usually focuses on the patterns representing the most typical and common manifestations of a particular speech act and

it cannot therefore seek to cover all the possible manifestations of that speech act (Kohnen 2000: 184 in Landert et al 2023: 5).

Figure 3. 1: Approach map comparing corpus linguistics and pragmatics

(O'Keeffe et Al. 2019: 48)

Another issue for corpus linguistic approaches is associated with the fact that Speech Act realisations are commonly indirect (see Section 2.) (Weisser 2018: 7). For example, the utterance "*I've got a headache*" has various meanings based on context, such as:

a. If a patient said it to a doctor during a medical examination, it could mean: "*I need a prescription*".

b. If a mother said it to her teenage son, it could mean: "*Turn down the music*".

c. If two friends were talking, it could mean: "*I was partying last night*".

d. If it were used as a response to an invitation from one friend to another, such as "*Do you fancy going for a walk?*", it could simply mean: "No".

Thus we can see that the utterance "I've got a headache" can be used as a request, an imperative, a complaint or a refusal, and so on depending on the context of this utterance, such as who says the utterance, who is the listener, when it is used, and where the conversation takes place (O'Keeffe et al. 2011: 1–2 in Weisser 2018: 7). Therefore, it essential to understand the local or specific context of the utterance to ascertain the meaning of a particular utterance. This is a key issue in corpus pragmatics.

Corpus pragmatics is a relatively new area in pragmatics and corpus linguistics; however, in recent years corpus linguists and pragmaticists have actively started examining their

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common ground (Aijmer and Rühlemann 2014: 1). As noted above, corpus-based Speech Act studies have traditionally used a form-to-function methodology in which words and phrases predetermined by the corpus linguists to have pragmatic meaning are searched in a corpus to identify a particular speech act (McAllister 2015: 29). For example, a researcher can identify the speech act of apology by searching for the use of the word "sorry" or identify request speech acts by searching the word "please". However, the word "sorry" can also be used for a request for repetition and the word "please" can be used to express an apology, such as "please forgive me". It is therefore important to be aware of these issues, i.e. , a lack of access to context, privileging quantitative results over qualitative interpretation and focus on linguistic forms rather than their functions (Landert et al. 2023: 1).

As discussed above, typical corpus approaches have some weaknesses in their ability to identify indirect speech acts, whose meaning depends on context. The difficulties of investigating indirect speech acts have therefore led researchers to engage in a combination between automatic corpus searches and manual identification of speech acts reading closely line by line (McAllister 2015: 31). Due to these factors, I opted to employ a manual identification and annotation procedure to locate and categorise the specific speech acts that piqued my attention.

3.6 Islamic Sermons Online (ISO) Corpus

My data source is online preaching on *YouTube* delivered by men and women Islamic preachers discussing a theme about family. I chose the theme of sermons about family because this topic is growing popular in Islamic communities. Sermons in my research do not specifically refer to *khutbah* in weekly Friday service. As I have explained in Section 1.2., the term "sermons" in my study relates to all general sermons, including Islamic lectures delivered by preachers in mosques, auditoriums or halls. This collection of sermon scripts in my data is called Islamic online sermons (ISO).

During my data collection, I found a website collecting *YouTube* videos or audio files about Islamic talks, lectures and *khutbah* delivered by Muslim speakers from around the world. This website's name is *Halal Tube*; this website was created to help people locate sermons based on the topic or the name of preachers in the easiest and fastest way. The

viewers can actively participate in updating the sermons on *HalalTube* by suggesting sermons videos or audio be uploaded to *Halal Tube.* There were diverse topics delivered by Islamic preachers on *Halal Tube*, such as *tafsir* (Quranic exegesis), Day of Judgment, stories of prophets, *Ramadhan*, *Ibadah* (ritual), Family, and *iman* (faith). The *HalalTube* website helped locate the preachers and themes of sermons. One of the popular topics on *HalalTube* was the sermons on family; therefore, I focused my data on preachers who talk on the topic of family. By choosing this topic I also can identify linguistic features and the central message of the sermons between men and women preachers.

In building my corpus data, I chose the most popular sermons based on their number of views. I found that *HalalTube* collected 120 sermon videos on the topic of family in 2022; and it was noted that many preachers deliver preaching several times. For example, the two most frequent speakers are Nouman Ali Khan, who delivered his sermons 30 times and Mufti Menk 29 times. Other preachers such as Suhaib Webb, Yasmin Mogahed, Dunia Shuaib, and Zainab Alwani delivered their sermons 6 times. I found an insufficient number of women preachers on *HalalTube*, so I used a manual search on YouTube. I used the YouTube search engine to find women Islamic preachers who talk on the family topic by using keywords: Islam, marriage, parenting and family. In my research, *HalalTube* was used to help locate the sermons on the topic of the family; however, for observing sermons and collecting comments, I used *YouTube*.

In terms of gender, I found that the number of men preachers who deliver sermons on *HalalTube* was far bigger than women preachers. The observation that a smaller proportion of women preachers delivered their sermons is consistent with the results of a prior study by Nielsen (2020:55), which revealed that women preachers are not permitted to deliver sermons to male or mixed-gender audience within the strict Sunni Muslim sect of Salafism. Similarly, popular Salafi Muslim preachers Naik (2019) and Al-Hakeem (2019) state that women are forbidden to speak in front of a mix-gendered audience. The finding of a lower number of women Islamic preachers in the online sermons also confirms Schulz (2012: 110) that women Muslim preachers are viewed as not having the authority to speak in public on religious matters on local and national radio stations in Mali. The cultural and theological understandings have led to the belief that the women's voice should not be exposed in public spheres (Muazu 2022: 337).

In terms of sermons' platform, the preachers in the ISO corpus delivered the sermons on YouTube so as many people as possible around the globe could watch and listen to them; the preaching took place in mosques, auditoriums, and halls. The recorded videos focused on preachers who spoke at the podium; the audience usually could not be seen on the video (See Appendix I). Those videos were uploaded to YouTube channels by Islamic institutes or organizations and can be accessed publicly on the YouTube website without a secure password. The twenty YouTube videos I chose were free to access, so the viewers could watch YouTube videos for free and download the videos if they had a premium YouTube account. Viewers can also comment on YouTube, as most channels provide an opportunity for the viewers to give their comments (See Appendix III). In my research, I focused on investigating advice delivered by the preachers, I did not analyse the viewers' comments since some of the sermon videos used disabled setting for any comments from the viewers. The viewers' response was beyond the scope of this project, and it was not the aim of my research (see Section 7.5, Research limitations).

The Islamic preachers are from different countries around the world, such as the USA (United States of America), the UK (United Kingdom), Canada, Zimbabwe, and Australia. The preachers deliver sermons in English in various countries, so I identify those preachers as global Islamic preachers. The sermons delivered by men preachers varied in location and time, either Friday *khutbah*, Islamic lectures in the mosque, or at a conference (See Appendix I). Four of ten men preachers deliver *khutbah* as a part of Friday congregational ritual service. The sermons given by women preachers, meanwhile, were all delivered at conferences or seminars.

In my corpus project, I transcribed the sermons starting from when the speakers began the sermons until they finished delivering sermons. I did not transcribe the welcoming speech from the master of ceremony (MC) or the Questions and Answers (QA) session. Friday *khutbah* does not have QA sessions because the sermon is followed by prayer. On the other hand, some general sermons at the conference might have QA sessions. I also eliminated greeting and *salawat* and supplication in Arabic at the beginning of the sermon in the ISO corpus.

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In the sermons, the preachers usually quoted the Quranic verse in classical Arabic; and they usually provided English translations. Only on a few occasions in the sermons, the preachers did not give English translations. For classical Arabic transcription, I used the Quranic transcription from quran411 (ND). This website provides classical Arabic, English translation, and English transliteration. For the Quranic translation, I chose Sahih International (ND), one of the world's most popular Quranic English translations.

Table 3.1 and Table 3.2 show the list of men preachers and women preachers, and those tables also inform their title of sermons, duration, and word counts. As we can see, Tables 3.1 and 3.2 show that women preachers generally speak shorter in their sermons than men preachers. This fact supports the finding of Burge and Williams (2019) in the Christian sermon contexts that men preachers speak longer than women preachers. It is also interesting to note that the longest duration is more than an hour.

Men preachers	The title of sermons	Duration of Sermons	Words
Abdelrahman Murphy	I am bored!	29: 07	4,597
Bilal Philips	Educating our children	29: 39	2,999
Khalid Latif	Forced marriages are forbidden in Islam	24: 22	4,328
Mokhatar Maghraoui	Save your family, living and passing the legacy	23: 35	2,639
Mufti Menk	Keys to a happy home	1: 10: 41	12,098
Nouman Ali Khan	The Quranic essence of parenting	29: 00	5,795
Suhaib Webb	The role of fathers	39: 22	5,856
Waleed Basyouni	Learning from our children	29: 32	4,057
Wisam Sharieff	My parents don't understand	27: 10	4,519
Yasir Qadhi	The etiquette of dealing with parents and the elderly	34: 13	6,053
Total			52,941

Table 3. 1: Men Islamic preachers in the ISO corpus

Women preachers	The title of sermons	Duration of Sermons	Words
Dunia Shuaib	Breakups on the rise causes and remedies	17: 03	2,057
Haleh Banani	Break the shackles	21: 54	3,281
Hujrah Wahhaj	The prophet's family life	13: 38	2,078
Lisa Killinger	Men are from Marwa, Women are from Safa	26: 02	4,493
Shireen Ahmed	Planting seeds in your children	11: 20	1,986
Umm Jamaal ud-Din	The power of minding your manners in marriage	21: 37	3,850
Yasmin Mogahed	Family matters	22: 23	3,232
Zainab Alawani	A mother's advice to her children: the catastrophe of the breakdown in marriage	25: 41	2,656
Zaynab Ansari	Marriage-A training ground for battling the *naffs*	13: 34	2,165
Suzy Ismail	Save yourself and your family from the Hellfire	22: 17	3,062
Total			28,860

Table 3. 2: Women Islamic preachers in the ISO corpus

After describing the ISO corpus, the following section describes step by step the identifying and classifying of instances of advice in the corpus.

3.7 Building advice speech acts framework process

As previously described in section 3.4, research should have reliability. As discussed in section corpus pragmatics previously, it is challenging to build a reliable advice speech acts framework to identify advice instances. In terms of the directive speech acts, the advice speech act has a similar illocutionary function to requests and orders in that it aims to get listeners to do something (Põldvere et al. 2022: 7). The crucial feature of advice is that the listener is receiving benefits while in orders and requests the person who gives the order or makes the request is receiving the benefits (Põldvere et al. 2022: 7).

After transcribing the sermon scripts, I read them word by word and identified instances of advice giving in the text. While reading and rereading were the key steps in this stage to identify all possible advice speech acts. After reading and identifying various forms of advice speech acts in the sermon texts, I developed my framework on advice-giving based on previous frameworks for advice-giving what was I finding in my data. Regular discussion and sharing experiences on applying this framework were needed to develop a more reliable framework. This is a natural process that researchers should use to

continue revising their definitions because they often notice some ambiguities in definitions and find the necessity to be more narrowly focused when finding data challenging to categorise (In'nami, Koizumi and Tomita 2020: 244).

As noted in 2.4.2, this framework was adapted from previous studies of advice-giving, namely discursive moves (Morrow 2012), components in delivering advice (DeCapua and Dunham 2012), strategies in delivering advice (Shaw et al. 2015), and advice types (Tanaka 2015). The initial stage of the advice-giving framework incorporated 14 categories of advice-giving strategies adapted from those previous studies on advice giving (DeCapua and Dunham 2012, Morrow 2012, Shaw et al. 2015, Tanaka 2015); these can be seen in Table 3.3 below.

Type	Strategy	Examples
Direct Advice	Imperatives	Go to those relatives, family members, acquaintances, and friends for the sake of your parents
	Need to	Another key to a happy home is patience, you need to be very patient, you need to be patient with your children, patient with those around you
	Have to	we have to be the example for our children because they will follow us
	Should	you should choose your friends well, friends who remind you of Allah. Similarly for your children, you should try to have in finding good companions, good friends to play with, to grow up with
	Can	When a child gets sick and ill you can tell your spouse..."I'd like you to take a break, you can sleep tonight I'm going to nurse the child tonight"
	Must	Allah reminded us and teaches us that we must shield and protect ourselves and our families from the touch of hellfire
	IFID (advise, suggest)	that I tried to advise my friends (the audiences) to stay away from *haram*.
Indirect advice	Telling or referring stories.	There's no other place in the Qur'an that deals with the subject of parenting as exhaustively and that's even that's brief but the case of Luqman *radiallahu anh* …...Luqman doesn't just give his son lecture after lecture, he finds the right time, the right opportunity,

		he thinks of a strategic opportunity.
		The story of Luqman above is used to advise parents to follow the attitude of Luqman, who finds the right time and opportunity to counsel his son.
	deflecting responsibility from the advisor	Allah *subhana wa ta ala* said, "oh you who believe save yourself and your family from the Hellfire"
		This deflecting responsibility from quoting the Quran is used to advise parents to protect their family.
	Assessment	Brothers and sisters, parenting is probably the most important relationship after a person's relationship with their Lord is their relationship with their children.
		This advice encourages parents to build a strong relationship with their children.
	Criticism	you will find the parents instead of supporting the couple will be against them. how many times the parents even ask the children to get divorce, and why it's just maybe because of the disagreement with the cultures or with something else.
		This criticism is used to advise parents to support their son or daughter's marriage, and they should not influence their marriage too far.
	Considering possible future impacts	If we take the time to look after our children, and if we ensure that we lived noble lives. Allah *subhana wa ta'ala* will protect them even after our death.
		This utterance is used to advise parents to take care of their children and live noble lives.
	Descriptions	secondly physically helping and serving them, physically taking care of their needs, giving them food, and water making food for them.
		This utterance describes advice the audiences need to take care of their old parents' needs, such as serving them food and water.
	Asking questions	when Allah gives us a gift what does he ask us to do with that? take care of it, right?
		This utterance is used to advise the audience to take care of their children as a gift from God.

Table 3. 3: Initial framework of types and strategies of advice-giving

In my framework I classified the advice into direct and indirect strategies following previous work. As noted in Chapter 2, directness refers to the degree to which individuals express their intentions explicitly. Various frameworks have been proposed to define different levels of directness ranging from hints (completely indirect) to the most direct form, the imperative (Vincent et al. 2023: 2). As we can see in Tables 3.3, previous studies have proposed the classification of indirect advice into a number of different strategies which were initially present in the framework.

Together with the other two raters, I initially applied this framework to four sermon scripts as a pilot project for building reliability in analysing and categorising advice speech act strategies. In the course of this pilot study, it became apparent that the definitions and descriptions of certain categories in this framework were not clear-cut enough, resulting in significant differences of interpretation, in particular of the annotations of indirect advice-giving in the sermon scripts across different raters.

After doing initial rater reliability, it became apparent which categories of advice-giving shown in Table 3.3 were found to overlap and cause confusion when they were applied to investigate the sermon scripts. One of these was indirect advice through considering possible future impacts which was found to overlap with imperatives and modals/semi-modals. Examples of this are shown in extracts 3.1 and 3.2 below.

<div align="center">Extract 3. 1</div>

Please, please, please, If you've come here this weekend with anything between you and your children please rectify it, please change it, please fix it (AbdelRahman Murphy)

<div align="center">Extract 3. 2</div>

If you want to solve the problem of boredom you actually have to solve the problem of disconnectedness (AbdelRahman Murphy)

The advice giving in the first utterance above can be classified as imperatives (*rectify, change, fix*), and it also can be classified as considering possible future impacts by using a conditional clause. Similarly, the advice giving in the second utterance also can be classified as a semi-modal "have to" and considering possible future impacts by using a

conditional clause. After realising these overlapping strategies in considering possible future impacts using conditional sentences in the examples above, I decided to move examples of this sort to the relevant category: imperatives in the case of Extract 3.1 and modals/semi-modals in the case of Extract 3.2).

Similar to considering possible future impacts, the indirect advice strategy involving deflecting responsibility from the advisor by quoting sacred texts also overlaps with other categories, as we can see in examples (3.3) and (3.4) below:

Extract 3. 3

What the prophet *salahu alaihi wasalam* said to do? he said "if you see something wrong you have to try to change it" … (Yasmin Mogahed)

Extract 3. 4

And yet another verse Allah *subhana wa taala* tells us that when your parents reach an elderly age, don't even say *ufh* (aargh or expressing annoyance) to them (Yasir Qadhi)

In example (3.3), Yasmin Mogahed quotes the prophet Muhammad's words from the Hadith. This utterance can be classified as deflecting responsibility from the advisor, and it can also be classified as using semi-modal "have to". In example (3.4), Yasir Qadhi quotes the Quran using the imperative to encourage children to avoid expressing their emotional displeasure to parents. The two examples above indicate that the strategy of deflecting responsibility from the advisor overlaps with other advice-giving categories. To avoid overlapping with other advice strategies, deflecting responsibility from the advisor was removed from the advice-giving categories, and I moved relevant instances to other categories, such as, modals/semi-modals or imperatives. Cases where there was no clear linguistic realisation such as (3.5) were moved into the hints category, for example:

Extract 3. 5

The prophet *salahu alaihi wasalam*, he tells us that "I guarantee a place in a *jannah* (paradise) for one who gives up arguing even if they're right" (Umm Jamaal ud-Din)

In the example (3.5), Umm Jamaal ud-Din uses a direct quotation from the Hadith to inspire husbands and wives to stop arguing. She quotes the prophet Muhammad's words without using any clear marker of advice; this is instead on the surface a promise of the reward of Paradise for those who stop arguing. It is, however, likely to be

interpreted as advice to stop arguing. This kind of advice I moved into the hints category (see Section 2.4.2).

Another issue that emerged thanks to the initial IRR stage was that other indirect advice-giving strategies *descriptions, criticism*, and *asking questions* were found to often overlap with each other. Those indirect advice-giving categories sometimes were difficult to differentiate because they do not associate with any specific linguistic realisation.

<div align="center">Extract 3. 6</div>

> You know what connects people better than language? You know, what will connect you with your children better than the ability to say wow *mashaAllah* daughter your *hijab* (a head covering) is on fleek today, right, or a son *mashaAllah* your beard is lit? right. Instead of saying those things to connect to your children, you know what connects universally across time, across place, doesn't matter where you live what you are? Smiling! when you smile at your children (AbdelRahman Murphy)

In example (3.6) above, AbdelRahman Murphy advises parents to engage their children by smiling at them. However, it is challenging to decide which category of advice-giving the example above falls into in the initial categorisation shown in Tables 3.3 and 3.4. It seems to have characteristics consistent with the categorises *asking questions, criticism,* and *description*. As I mentioned previously, instances such as this one led to the merging of indirect categories into "hints" indicating that the utterance does not provide a clear linguistic realisation of giving advice.

Another category of indirect advice which proved challenging for raters to agree on was the *assessments* category. In the initial framework, I used the definition *assessments* from Shaw et al. (2015) who defined *assessments* as indirect advice employing positive/negative adjectives by expressing the speakers' judgment. However, defined in these terms, the *assessments* category was still too broad, having a low percentage of agreement among raters. Therefore, I refined the *assessment* category by limiting it to more specific patterns employing adjectives or nouns to express the speakers' judgment (Thompson and Hunston 2000) that a particular action should (or shouldn't) be carried out. *Assessments* in my final framework therefore had to involve the specific patterns

"It/this is+ adjective + to infinitive" or ""It/this is + noun+ to infinitive" (see Section 2.4.2).

<p style="text-align:center">Extract 3. 7</p>

This is very dangerous to use religion as the amount for which you make your children feel insufficient and disappointed. that's not the way to do (AbdelRahman Murphy)

<p style="text-align:center">Extract 3. 8</p>

It is not righteousness to allow yourself or your children to be abused (Yasmin Mogahed)

The examples (3.7) and (3.8) above, AbdelRahman Murphy and Yasmin Mogahed use the pattern "it is + adjective/noun + to infinitive" (bolded items) in order to deliver their advice. Those utterances provide clear instructions that the audience need to do, and those patterns are relatively straightforward to identify as advice giving. Assessments which do not explicitly provide a clear instruction such as (3.9) I moved to the hints category.

<p style="text-align:center">Extract 3. 9</p>

Brothers and sisters, parenting is probably the most important relationship after a person's relationship with their Lord is their relationship with their children (AbdelRahman Murphy)

In example (3.9) above, AbdelRahman Murphy assesses parenting as "the most important relationship"; however, he does not explicitly instruct what the audience needs to do. He likely advises Muslim parents to build a good relationship with their children, as it is as important as their relationship with God.

Another indirect advice category that posed a great challenge to reliability was the category of telling stories. These stories were challenging to be identified as advice-giving since they do not explicitly state what the audience needs to do. Different interpretations of stories made the reliability of identification of advice low which led me to eliminate stories as a separate category of advice-giving in the framework and I put these stories in a broad category as *hints*, for example:

 Allah gives many case studies of parents and their children and so you have some amazing examples for instance you have the case of Ibrahim *alahissalaam* whose father, Azhar, builds idols he's actually the source of a lot of the idol worship in his town and his son grows up to be the great leader of the concept of *tawheed* and the *iman* in Allah *aza wajal* that all the faiths all the monotheistic faiths attributes themselves to in one way or the other as a matter of fact all of Islam is also called *milat abiqum Ibrahim "*the religion of your father Ibrahim", right. So, on the one hand you have a pretty messed up dad. In simple language and you have an amazing son, and it's not like the son had an amazing environment a supportive environment where his *Iman* fostered and things like that it was a pretty corrupt environment. Everybody around him is worshipping idols there's nobody who thinks like he does. As a matter of fact, he stands alone and he's considered kind of a rebel, you know. when he criticizes these idols and he's kicked out of his house also. So, the first thing that I want to highlight in this example is that one's *Iman* (faith) a young man's faith or a young woman's faith, according to Allah *wa zal* isn't always only dependent on their environment (Nouman Ali Khan)

The story of prophet Ibrahim narrated by Nouman Ali Khan does not provide a clear instruction on what the audience needs to do. This story is indirectly used to advise the young audience that their *Iman* (Islamic faith) should not depend on their environment, and they should be steadfast in their faith in a corrupt environment. The utterance "I want to highlight in this example" might indicate that the preacher encourages the audience to reflect from the story. Although telling stories was eliminated as a separate category, examples of storytelling from the Quran, the Hadith or personal experience such as this one were included the "*hints*" category.

In a similar way that indirect advice strategies were grouped together in the hints category. In the direct advice categories, I grouped modal/semi-modals (*have to, need to, should, can, must*) into one category for efficiency in coding advice categories. These changes resulted in a reduction of advice-giving categories from 14 to 6 without compromising the validity of the framework. The initial rater reliability with 14 categories of advice giving resulted in a lot of disagreement and seemed to be complicated, so I revised the advice-giving framework into six categories. This revision improved the degree of agreement among the raters. This in line with the observation that the more conceptually complex the variables and categories, the harder it will be to

achieve acceptable reliability because it increases time spent coding and chances that coders will make mistakes (Riffe et al. 2019: 100).

After considering some overlapping issues among advice-giving categories in the initial stage, I developed more eligible advice criteria with detailed and specific definitions for each category in order to code consistently the advice categories in sermon scripts with confidence. To improve reliability in the advice framework, I rebuilt the initial advice-giving framework into six final categories of advice-giving: Direct advice types include Imperatives (A1), IFID (A2), Modal verbs in declaratives/ statements (A3), the passive pattern of directives (A4), Assessments (A5), and the indirect advice type through Hints (A6), as we can see Table 3.5 below:

Type of advice	Advice-giving strategies	Specific linguistic pattern	Examples
Direct advice	Imperatives (A1)	1.1 Cognitive imperative verbs	*Remember kindness, patience, tolerance and generosity are the core of Islamic marriage*
		1.2 Action imperative verbs	*So, be careful if you have it*
		1.3 Negative imperatives	*don't use religion to be the scapegoat of things that you want your child to do*
	IFID (illocutionary force indicating devices) (A2)	2.1 Performative verbs (*advise, suggest, recommend*)	*and so this suggests that there's something that you can do to take care of this gift*
		2.2 IFID in noun forms (*advice, suggestion, recommendation*)	*the last advice that I'd like to share inshaallah tonight is the Hadith of the prophet salallaahu alaihi wasalam says "that verily gentleness is not in anything except it beautifies it.."*
		2.3 a specific form: I + (verbs such as want/ask/recommend/encourage) + (you/ parents/children) + to-infinitive	*I want you to think for a second when you read the Hadith literature*
	Modal verbs in declaratives / statements (A3)	Must	*we must shield and protect ourselves and our families from the touch of Hellfire*
		Have to	*we have to be the example for our children because they will follow us*
		should	*If something goes wrong, we should know how to respond.*
		Need to	*so we need to shift our view in the direction of*

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			a practice of ihsan (ritual excellence)
		Can	and among the best examples that we can give them is how we as parents interact.
	The passive pattern of directives (A4)	Be supposed to	your marriage is supposed to be a means to get to become a better person to become closer to Allah subhana wa ta'ala
		Be asked to	you're being asked to do now is much harder to demonstrate beautiful patience
		Be commanded to	the naffs muthmainnah and this is the level that we are all commanded to seek.
	Assessments (A5)	It/this is + (adjective)+ to infinitive	I think it's completely inappropriate to think that Yakub alaihisalam is'nt anything short of a great father.
		It/this is + (noun)+ to infinitive	if we're doing something haram it's the right and the duty of your spouse to correct you, to rectify you
Indirect advice	Hints (A6)	Deflecting advisor's responsibilities	Allah subhana wa ta ala said "You're not a supervisor but nasihah (advisor) the nasihul amiin (trusted advisor)
		Assessing using evaluative adjectives	the word alhamdulillah (praise be to God) is so remarkable because it makes up for our forgetfulness. Because we say alhamdulillah and it's a word that is so comprehensive, that you are not the one who is responsible to remember every single thing that Allah has given you because it's quite frankly impossible
		Considering possible future impacts	You try to tell your 18-year-old, your 20-year-old, your 25-year-old to pray, pray, pray, the farther they will run from the prayer. The more annoyed they will become.
		Descriptions	We do it number one in the same way that Luqman did where his heart was filled with love and number two where that love was so strong that our words became super soft and easily receivable
		Asking questions	how interested are you in the things that your children are interested in? how many of you go to your kids athletic competitions? how many of you go to your children's parent-teacher conferences? how many of you go to your children's anything that they do?
		Criticisms	but we can't reach that level if we spend all of our time focusing on what everyone else in our family is doing wrong, on what everyone else in our community is doing wrong, on what everyone else in the world is doing wrong.

Table 3. 4: Final advice-giving strategies framework from direct to indirect

3.8 Annotating advice-giving strategies in the ISO corpus

As mentioned in the previous section, I employed six categories of advice-giving strategies. This section describes how to annotate the data using these six categories. I annotated the advice speech acts manually by reading the sermon scripts.

Imperatives (A1)

Imperative verbs can be used to deliver explicit advice (Martínez-Flor 2005: 175, Shaw et al 2015: 336, Põldvere et al. 2022: 26). These imperative verbs provide clear instructions from the speakers what the kind of actions that the listeners need to do. The imperative can be from the preachers to the audience; instances of this sort were identified where preachers were encouraging the audience to do a particular action that they believe benefits the audience to do, as shown in example (3.11) below.

Extract 3. 11

You see your child being a certain way, ask yourself what I am doing and how can I change this in myself. (AbdelRahman Murphy)

Examples like (3.11) were annotated as advise since these kinds of imperatives can clearly be interpreted as promoting actions that benefit the audience, in this case undergoing self-reflection using an imperative, "ask yourself".

Another function of imperatives in sermons that are recognised as advice giving in the annotation framework are where the preacher uses an imperative to draw the audience's attention to an important point, which again can be interpreted as being for their benefit. Such instances tend to involve mental verbs such as *remember, understand* as well as 'noticing'.

Extract 3. 12

Understand that there are two levels of the relationship you have with your children especially when they get older (Nouman Ali Khan)

Extract 3. 13

Notice here that Allah *Subhana wa ta'ala* doesn't tell us that Luqman went to his son, and he was angry at him, he was disappointed in him, he was trying to rectify him (AbdelRahman Murphy)

Examples like (3.12) and (3.13) were annotated as advice. The imperative verb "understand" was used to encourage the audience to have knowledge and understanding about two levels of relationships between parents and children. In example (3.13), the imperative verb "notice" was used to grab the attention of the audience to reflect on Luqman's attitude.

Imperatives can be negative polarity such as in the example below:

<div align="center">Extract 3. 14</div>

> Please, don't make your kids watch my videos. Please, I'm telling you, you're pushing them further away. It doesn't help! (Nouman Ali Khan)

Example like (3.14) were annotated as advice because it provided a clear instruction in a negative form.

Imperatives in the quotation from the sacred texts (the Quran and the Hadith) were also coded as imperative strategy, as in example (3.15) below.

<div align="center">Extract 3. 15</div>

> There's a Hadith in which the prophet *salahu alaihi wasalam* said, "help your brother if he is the oppressor or he is oppressed" (Yasmin Mogahed)

Extracts like (3.15) were annotated as advice because the phrase "help you brother" was a direct the instruction of the prophet Muhammad in the Hadith. The instructions using imperatives from the sacred texts were coded as imperative strategies.

Another important instruction provided to annotators in coding direct advice using imperatives was to count each separate instance of imperative verbs, for example:

<div align="center">Extract 3. 16</div>

> and Allah very accurately puts it. He uses the word Hiba which is a gift. (quoting Quranic verse) "that make our spouses and our children the coolness of our eyes this is a gift". So, be careful if you have it, be grateful, don't be arrogant and do not take credit for it. (Yasmin Mogahed)

Examples like (3.16) were coded as a series of advice using imperative verbs. In example (3.16), Yasmin Mogahed employed 4 imperative verbs to advise the audience to be careful and grateful for having spouse and children. Although the words "grateful, not

be arrogant and not taking credit" have similar message to motivate the audience to be thankful but in the coding of advice, each separate instance of imperatives was counted.

Another important point for annotation was to bear in mind that not all imperatives in sermons are advice-giving; the annotators need to observe those imperatives closely to identify whether they are advice for the audience, or it is a part of stories in the sermons, for example:

Extract 3. 17

So, when Ibrahim *alaihisalam* is telling his father "Oh my father don't follow the footsteps of Shaitan", his father says to him "get out of here! you don't know what you're talking about". (AbdelRahman Murphy)

The imperative verb "don't follow" was not coded as advice-giving in my framework since it is part of a dialogue in the story the prophet Ibrahim and his father, and that utterance are not used to encourage the audience to do a particular action.

Illocutionary Force Indicating Devices (A2)

IFID (illocutionary force indicating devices) can be defined as expressions that are thought to be activators of a certain illocutionary category (Pérez-Hernández 2021: 60). IFIDs which are used to give advice are the performative verbs "advise, suggest, or recommend" (Martínez-Flor 2005: 175). The noun form of these verbs (suggestion, advice, recommendation) can also work as IFID (Martínez-Flor 2005: 175).

In advice-giving IFID is realised by using a performative verb "advise" or "suggest", for example:

Extract 3. 18

So, what I'd like to suggest is that we perhaps try to reframe our view of marriage because I do believe that this view sometimes it's too much slanted in the direction of a very dry discourse of rights and responsibilities (Zaynab Ansari)

Examples like (3.18) was coded as an IFID strategy for advising. As we can see, the verb "I'd like to suggest" are used to advise the audience to reframe the view of marriage.

The IFID category can also use a specific pattern:

I + (verbs such as want/ask/recommend/encourage) + (you/audiences/parents/children) + to-infinitive.

This pattern is infrequent in dialogic contexts (Vincent et al. 2023), but this advice type is prevalent in the sermon. This specific pattern allows the preachers to ask the audience to do a particular action, for example:

Extract 3. 19

I want every parent in this room to make this your goal and I know that this is gonna get a little bit heavy, but at your *janaza* (Islamic funeral), at your *janazah*, you want your children shedding tears remembering your face as one that's smiling (AbdelRahman Murphy)

The examples like (3.19) was coded as an IFID for advising because the phrase, "I want every parent in this room to make this your goal" clearly described what parents need to do (to make the habit of smiling at children as their goal).

Modal verbs (A3)

Modal and semi-modals (*must /have to /should /need to /can /will)* can be used for explicit advice (Martínez-Flor 2003: 147, Martínez-Flor 2005: 175, Hosni 2020: 197, Põldvere et al. 2022: 26). a number of different usage patterns were included under this category. For example, Modal verbs can be directly used by preachers to inspire the audience by using the pattern "*You/We + modals/semi-modals*", for example:

Extract 3. 20

Because for us to save our families we need to first drop the cloak of being so judgmental (Suzy Ismail)

Examples like (3.20) was annotated as advice by using a modal verb because the semi-modal "need to" clearly tells the audience what they need to do.

The use of modal verbs also can be in the negative form, for example:

Extract 3. 21

We shouldn't just be barking orders at our kids (Suhaib Webb)

Examples like (3.21) were annotated as advice because this negative modal "shouldn't" clearly tells parents not to do the action.

However, the subject of the modal/semi-modal in declarative sentences as advice giving is not limited to using the pronoun you or we, as we can see in example (3.22).

Extract 3. 22

We both have the equal chance to attain paradise, we have equal rights to seek and gain knowledge, no leader of a country, no individual should ever tell a woman, "You don't have the right to go to school" (Lisa Killinger)

Preachers can also use modals/semi-modals to advise the audience in the context of quotations from sacred texts or Islamic scholars, as we can observe in example (3.23).

Extract 3. 23

So, when you see something wrong the prophet *salahu alaihi wasalam* said "you have to try to change it with your hand, and if you cannot then with your tongue by speaking out against it, and if you cannot do any of that then at the least you have to hate it in your heart, and this is the weakest of *iman* (faith)". (Yasmin Mogahed)

In the example (3.23), this direct quotation from the Hadith was coded as advice using a modal/semi-modal classification. The preacher used this Hadith to encourage the audience to follow the prophet Muhammad's instruction.

The passive pattern of directives (A4)

The form of passive sentences "*Be supposed/required/advised/asked/commanded… to-infinitive*" can be used to advise the audience, for example:

Extract 3. 24

Allah says that we're supposed to find tranquillity in our spouses (Yasmin Mogahed)

Extract 3. 25

What you're being asked to do now is much harder to demonstrate beautiful patience (Nouman Ali Khan)

Examples like (3.24) and (3.25) were coded as the passive pattern of directives. Yasmin Mogahed used the form "be supposed to" and Nouman Ali Khan uses the phrase "you're being asked to do" followed by a clear instruction on what the audiences need to do.

Assessments (A5)

'*Assessments'* employ adjectives or nouns to express the speakers' judgment that a particular action should (or shouldn't) be carried out. As noted in Section 3.7, the final advice-giving framework limits the annotation of *assessment* to utterances employing adjectives or nouns to express the speakers' judgment (Thompson and Hunston 2000) using a specific pattern "*It/this is + adjective/noun + to infinitive*".

The first example of this pattern in my advice framework is using the form: it/this is + adjective+ to infinitive. The pattern "*it/this is + adjective+ to infinitive*", where it provides clear advice on what the audiences need to do, for example:

Extract 3. 26

This is very dangerous to use religion as the amount for which you make your children feel insufficient and disappointed (AbdelRahman Murphy)

Utterances like (3.26) were annotated as direct advice using assessment as the utterance "This is very dangerous to use" is used to instruct the audience not to do a particular action.

The second pattern of assessment as advice-giving in my framework is "*It/this is + noun+ to infinitive*". Similar to the first pattern of assessment, the second pattern of assessment also was used to deliver advice when the preachers provide a clear instruction on what the audiences need to do, for example:

Extract 3. 27

It is not righteousness to allow yourself or your children to be abused (Yasmin Mogahed)

In example (3.27), we can see that Yasmin Mogahed applied the pattern "It is + noun+ to infinitive" to advise the audience to fight abusive actions by using the noun "righteousness".

Hints (A6)

This group is a category of advice-giving with no clear linguistic realisation conventionally used to signal advice. Instances were annotated as hints when it was likely that the audience would interpret the utterance as giving advice, but no specific explicit linguistic form normally associated with advice was used to do this (Martinez-Flor 2003: 144). Identifying hints as advice-giving examination of the context is essential since other interpretations can be available due to the nature of hints in that there are not explicit instructions on what people need to do. Some examples are provided below. Instances marked as hints included those where the preachers referred a story to inspire the audience to do something, such as example 3.28.

There's no other place in the Quran that deals with the subject of parenting as exhaustively and that's even that's brief but the case of Luqman *radiallahu anh* …...Luqman doesn't just give his son lecture after lecture, he finds the right time, the right opportunity, he thinks of a strategic opportunity (Nouman Ali Khan)

In Extract 3.28 above, I coded the story above as advice, although no clear linguistic signal indicates this story as advice. Luqman is a well-known parenting paragon in the Muslim community, so following and learning from Luqman's attitude seem as generally advisable. In the given instance, Nouman Ali Khan recounts the story of Luqman as a means to counsel parents on the importance of identifying the appropriate moment and circumstance to offer guidance to their children. When the preacher discusses parenting, the audience is likely to infer that he relates the narrative of Luqman not only to recount historical events, but also to present a compelling illustration of parenting principles derived from the story of Luqman.

The preachers can also tell stories from personal experience; these stories can be from their personal experience or others' experiences that relate to the topic of family. For example, Suhaib Webb narrates his personal experience with parents' pressure on their youths.

Extract 3. 29

We know that there's this tremendous pressure if your son becomes a *shaikh*, or an *imam*…and I remember once I was in one community and one young man, he decided to become an *imam* and his parents said "You'll never get married. You know, you just signed yourself to a life of bachelorhood", …often times we put so much pressure on our young people (Suhaib Webb)

Examples like 3.29 were annotated as advice through personal stories. Suhaib Webb likely encourages parents to reflect on his story, and he likely wants to advise parents not to put too much pressure on their children.

The preachers can also use the description, negative evaluation or judgment of actions or behaviours which indirectly motivate the audiences to avoid those actions or behaviours.

Extract 3. 30

That sometimes the love that we have gets lost on the way from our heart to our tongue, and it ends up coming out instead of roses like daggers. And the words that we use, and they make young people feel irrelevant, they make them feel not worthy, they make them feel not sufficient, not good enough (AbdelRahman Murphy)

Examples like 3.30 were annotated as hint strategies of advice. AbdelRahman Murphy described parents as not being able to express their love to their children in relevant words, so the impact was that their children felt their parents did not love them. The description above was used indirectly to advise parents to control their words to avoid their children feeling insufficient.

The preachers can also refer to possible future impacts by highlighting the correlation between a particular situation and their possible outcomes, for example:

Extract 3. 31

The foundation of a family is the marriage, and when the marriage is strong, the family is strong. But when we start to shift that focus and instead we give precedence and we in fact do injustice to the marriage, for the sake of the children, when we do that we are actually harming the children and the marriage and the family (Yasmin Mogahed)

Examples like (3.31) were coded as hint strategies. The phrase "The foundation of a family is the marriage, and when the marriage is strong, the family is strong" was used to indirectly advise people to make marriage the foundation of family, not children, as we can see in the phrases "we in fact do injustice to the marriage" and "we are actually harming the children and the marriage".

3.9 Normalising frequency

As noted in Section 3.6, each sermon delivered by men and women preachers has a different length and number of words. The different word counts for each preacher have led to normalising the frequency. The relative frequency per thousand words was used to normalise the different sizes of sermon scripts. This normalised frequency method also was applied in previous study by Vincent et al. (2023) to investigate directives in the 2020 COVID-19 briefings.

For counting advice realisation, I used the normalised frequency per thousand words. For example, AbdelRahman Murphy has 4,597 words in his sermon and he employs 14 imperative forms in his sermon. So, to get a relative frequency, I used the formula: raw frequency/word count in each sermon multiplied by 1,000. In AbdelRahman Murphy's imperative form, the relative frequency is 3.05, which is 14/4,597 x 1,000. Therefore, in data analysis I state that AbdelRahman Murphy employ imperatives in 3,05 per thousand words. The normalised frequency was only applied to count direct advice; however, it was not possible to normalise the hints since this strategy can be in long phrases or stories.

3.10 Inter-reliability rating measurements in advice speech acts

As discussed previously in Section 3.4, it is important to have reliability in research to make the study able to be replicated. Building a reliable framework for advice-giving is a long process because it not only needs to include advice related to specific patterns or structures but also needs to incorporate indirect meanings; for example, where there is not any clear structure.

For building a reliable framework, I chose two sermon scripts from AbdelRahman Murphy and Yasmin Mogahed (7,829 words) which contained all the strategies of advice-giving found overall. I made an annotation manual consisting of the definition of advice-giving categories, descriptions of categories and their examples to help the raters annotate consistently the sermon scripts. Using the 6 categories of advice-giving, I annotated the scripts with two other raters for the purpose of IRR measurement. This involved comparing the result between myself as a Rater 1 and Rater 2 and Rater 3 (my supervisory team).

I labelled each advice category with a different colour to make each advice speech act easier to identify, a sample of the annotation of the same sermon extract by the three different Raters (see Appendix II). Inter-rater reliability tests were conducted three times; the first test was the initial stage using 14 categories of advice-giving. The first inter-reliability test showed a low percentage of agreement with the initial advice-giving framework, and we discussed the results and made some revisions to the advice-giving framework. The second inter-rater reliability test using the final advice-giving framework

with six categories showed a higher percentage of agreement compared to the first test. After having the test, I discussed disagreements about annotating results with other raters.

After calculating the second reliability test result in two sermon scripts delivered by AbdelRahman Murphy and Yasmin Mogahed, I then used SPSS to identify the percentage of agreement between Raters and the relevant Cohen's Kappa (1960) score. Table 3.11 below shows the percentage of observed agreement for each category and Cohen's Kappa score for the two sermons.

Advice in two sermon scripts	Inter Rater Reliability	Percentage of observed Agreement	Cohen's Kappa score
Imperatives (A1)	Rater 1 and Rater 2	92	0.8
	Rater 1 and Rater 3	97	0.9
IFID (A2)	Rater 1 and Rater 2	98	0.4
	Rater 1 and Rater 3	96	0.4
Modals (A3)	Rater 1 and Rater 2	95	0.8
	Rater 1 and Rater 3	89	0.5
The passive pattern of directives (A4)	Rater 1 and Rater 2	97	0.8
	Rater 1 and Rater 3	99	0.9
Assessment (A5)	Rater 1 and Rater 2	97	0.4
	Rater 1 and Rater 3	83	0.03
Hints (A6)	Rater 1 and Rater 2	79	0.27
	Rater 1 and Rater 3	84	0.03

Table 3. 5: The inter-reliability rating test result for the two sermon scripts

In calculating the results for the inter-reliability test as Rater 1, I compared my annotation results with Rater 2 and Rater 3, respectively. Overall, the percentage of observed agreement in each category is good, between 79 to 99 per cent; however, the

score of Cohen's Kappa (1960) is relatively low, especially in the hint category. The Kappa score can be interpreted as follows: values ≤ 0 as indicating no agreement and 0.01–0.20 as none to slight, 0.21–0.40 as fair, 0.41– 0.60 as moderate, 0.61–0.80 as substantial, and 0.81–1.00 as almost perfect agreement (McHugh 2012). As we can see table above, advice-giving through *imperatives, the passive pattern of directives,* and *modals/semi-modals* have a higher percentage of agreement and Cohen's Kappa scores. This finding is unsurprising since those categories can be identified through explicit patterns. It is also predictable that Hints have a lower percentage of observed agreement and lower score of Cohen's Kappa scores. The lower reliability score in the hints category is the impact of no clear linguistic realisation in the hints category and the possibility of multiple interpretations of instances this category. The lower score of Cohen Kappa in some advice categories in the second round led us to do the third round of the inter-rater reliability test. In the third-round inter-rater reliability test, I provided a clearer definition and more specific characteristics of *modals, assessments*, and *hints*, whereas in the second-round inter-rater reliability test, raters had different perspectives on these advice categories.

Advice in two sermon scripts	Inter Rater Reliability	Cohen's Kappa score
Imperatives (A1)	Rater 1 and Rater 2	0.8 (almost perfect agreement)
	Rater 1 and Rater 3	0.9 (almost perfect agreement)
IFID (A2)	Rater 1 and Rater 2	0.8 (almost perfect agreement)
	Rater 1 and Rater 3	1 (almost perfect agreement)
Modals (A3)	Rater 1 and Rater 2	1 (almost perfect agreement)
	Rater 1 and Rater 3	0.7 (substantial)
The passive pattern of directives (A4)	Rater 1 and Rater 2	0.8 (almost perfect agreement)
	Rater 1 and Rater 3	0.9 (almost perfect agreement)
Assessment (A5)	Rater 1 and Rater 2	0.9 (almost perfect agreement)
	Rater 1 and Rater 3	0.8 (almost perfect agreement)
Hints (A6)	Rater 1 and Rater 2	0.7 (substantial)
	Rater 1 and Rater 3	0.5 (moderate)

Table 3. 6: The final inter-reliability rating test result for the two sermon scripts

After doing the third round of the inter-reliability raters test, IFID has increased with Cohen's Kappa score being 0,8 and *Assessment* has increased with Cohen's Kappa score being 1. *Modal/semi-modal* verb strategy has also improved its Cohen's Kappa score to 0.8. All the direct advice-giving strategies have reached higher reliability on the Cohen Kappa score. *Hints* as indirect strategies in the final round of inter-reliability raters increase the Cohen Kappa score to 0.7 (substantial) and 0.5 (moderate). The lower score of Cohen Kappa in *hint* strategies is because this strategy does not provide a clear, specific pattern of advice-giving. Another reason is that the two Raters are non-Muslims, which might have different interpretations of advice in Islamic sermons.

In conclusion, the reliability of research in advice-giving was a great challenge. The frameworks from advice-giving research could not automatically be applied in identifying advice in the Islamic sermons. Inter-rater reliability (IRR) has been done three

times to improve the reliability of my framework for identifying advice-giving in two sermons the ISO corpus. After having a reliable framework of advice, I employed this framework to annotate all the sermons the ISO corpus.

3.11 Research ethics

The study of linguistics involves humans as producers and users of the language. They can be speakers, writers, readers, or hearers of a particular language. Researchers may work with these participants in a face-to-face context, over phones and social media or examine their texts intended for others (Eckert 2013: 13). The development of communication technology, especially the internet and social media, has provided each individual to communicate in a mass-available sphere. It provides a platform for intentionally public communication. The internet is a large and valuable source for research on discourse.

Although there is a long debate over the ethical issue of using online content in research, there is a consensus that public texts are free to use without consent, while private texts require consent (Pihlaja 2018: 27). YouTubers can post videos privately or publish them publicly on their channel, and they also can manage the comment from the viewers. YouTube Company allows the audience to search, watch and share videos, and it also provides a forum for people to connect and inform others across the globe (YouTube 2019). According to YouTube (2019), the service acts as a distribution platform for original content creators and advertisers, and the content, such as videos, graphics, photos, and texts, is the responsibility of the person who uploads to YouTube. If the audience sees any content violating the community guidelines or the law, they can report it to YouTube to be removed from the YouTube service (YouTube 2019).

The British Association for Applied Linguistics (2017: 7) states, "in the case of an open-access site, where contributions are publicly archived, and informants might reasonably be expected to regard their contributions as public, individual consent may not be required". In line with The British Association for Applied Linguistics, Bruckman (2002) states that the researcher can freely quote and analyse online information without consent the data is publicly archived, it does not need any passwords for access, there is no site policy prohibits it, and the topic is not highly sensitive. The data of Islamic

sermons on YouTube has been set for the public, and the topic of family is not highly sensitive; therefore, building a corpus of Islamic sermons on YouTube does not require informed consent.

I follow the regulation to submit ethics application for my project to the Coventry university ethics online. I submitted my research with Project Reference Number P92967, it has been confirmed and approved as Low Risk.

C H A P T E R 4

L E X I C A L A N D G R A M M A T I C A L A N A L Y S I S O F T H E I S O C O R P U S

4.1 Introduction

This chapter provides an overview of the lexical and grammatical analysis of the ISO (Islamic Sermons Online) corpus. First, I compare the most frequent word lists in the sermons delivered by the men and women preachers. Then, I investigate the keywords of sermons delivered by the men and women preachers. Finally, I compare the top and Ngrams between sermons delivered by the men and women preachers in the ISO corpus and with reference to the BASE (British Academic Spoken English) corpus.

4.2 The most frequent words in sermons delivered by men and women preachers

Corpus linguistics, as a study of language in extensive naturally occurring data, has positioned frequency analysis as an essential method for analysing data. The frequency list has become a fundamental object of investigation in corpus linguistics. As Hunston (2002: 5) says, frequency lists from corpora can be helpful in identifying possible differences between corpora that can be studied in more detail. The frequency word lists provide overview descriptions of the corpus. By looking at the most frequent words, I can observe the central theme in the ISO corpus, and I can identify similarities and differences in linguistic features between the men and women preachers.

Table 4.1 below shows the most frequent words in sermons delivered by the men and women preachers. I used Sketch Engine (Kilgarriff et al., 2014) to investigate the frequent words. I eliminated functional words of determiners, conjunctions and pronouns, since they do not significantly indicate meaning. I did not eliminate modal verbs since those verbs can be main verbs, for example, *be* is used as an imperative verb to advise the listeners (see Section 4.5.1). By eliminating these grammatical words, I can focus on and explore the 100 most frequent content words in the sermons. These 100 most frequent content words help to identify central themes in the sermons. I present the data in a raw frequency (Freq) and normalised frequency per thousand words

(Relative freq). As the men preachers say more, the relative frequency allows ready comparison between men and women preachers.

I eliminated functional words (determiners, conjunctions and pronouns), since they do not significantly indicate meaning. By eliminating all grammatical words, I can focus and explore the 100 most frequent content words in the sermons. These 100 most frequent content words help to identify the central themes in the sermons. I present the data in a raw frequency (Freq) and normalised frequency per thousand words (Relative freq).

No	Words	Freq	Relative Freq	No	Words	Freq	Relative Freq
Sermons delivered by men preachers				Sermons delivered by women preachers			
1	is	787	13.69	1	Is	498	15.69
2	do	506	8.8	2	have	249	7.85
3	Allah	501	8.72	3	know	220	6.93
4	have	452	7.86	4	be	193	6.08
5	be	347	6.04	5	do	189	5.96
6	know	313	5.45	6	Allah	175	5.52
7	children	233	4.05	7	marriage	108	3.4
8	parents	215	3.74	8	children	86	2.71
9	want	193	3.36	9	very	75	2.36
10	said	190	3.31	10	like	75	2.36
11	can	188	3.27	11	things	71	2.24
12	like	187	3.25	12	said	71	2.24
13	say	182	3.17	13	want	70	2.21
14	people	177	3.08	14	love	65	2.05
15	child	138	2.4	15	prophet	60	1.89
16	make	130	2.26	16	need	53	1.67
17	father	126	2.19	17	something	53	1.67
18	did	121	2.11	18	really	53	1.67
19	home	117	2.04	19	Islam	53	1.67
20	get	113	1.97	20	had	52	1.64
21	good	112	1.95	21	wife	52	1.64
22	way	109	1.9	22	make	52	1.64
23	going	109	1.9	23	see	52	1.64
24	prophet	107	1.86	24	get	49	1.54
25	has	104	1.81	25	now	49	1.54
26	says	103	1.79	26	go	47	1.48
27	life	103	1.79	27	say	46	1.45
28	go	103	1.79	28	time	45	1.42
29	son	101	1.76	29	spouse	45	1.42

30	something	98	1.71	30	way	45	1.42
31	things	98	1.71	31	people	44	1.39
32	time	95	1.65	32	has	44	1.39
33	think	95	1.65	33	families	44	1.39
34	come	93	1.62	34	think	41	1.29
35	see	92	1.60	35	best	41	1.29
36	many	91	1.58	36	more	41	1.29
37	does	91	1.58	37	doing	41	1.29
38	some	87	1.51	38	parents	39	1.23
39	need	87	1.51	39	life	39	1.23
40	right	86	1.50	40	family	39	1.23
41	love	85	1.48	41	relationship	39	1.23
42	these	85	1.48	42	look	38	1.2
43	now	81	1.41	43	put	37	1.17
44	look	81	1.41	44	Quran	36	1.13
45	wasalam	80	1.39	45	no	36	1.13
46	give	78	1.36	46	did	36	1.13
47	mother	78	1.36	47	women	35	1.1
48	more	67	1.17	48	husband	35	1.1
49	young	67	1.17	49	please	35	1.1
50	verse	67	1.17	50	married	34	1.07
51	happy	65	1.13	51	been	34	1.07
52	ask	65	1.13	52	much	34	1.07
53	family	65	1.13	53	take	33	1.04
54	quote	62	1.08	54	many	33	1.04
55	beautiful	62	1.08	55	naffs	32	1.01
56	man	61	1.06	56	good	31	0.98
57	much	61	1.06	57	beautiful	30	0.95
58	Quranic	60	1.04	58	different	30	0.95
59	person	59	1.03	59	ask	30	0.95
60	had	57	0.99	60	men	29	0.91
61	tell	57	0.99	61	important	29	0.91
62	take	55	0.96	62	most	29	0.91
63	doing	55	0.96	63	kind	29	0.91
64	legacy	55	0.96	64	help	29	0.91
65	thing	55	0.96	65	thing	28	0.88
66	let	55	0.96	66	verse	28	0.88
67	kids	54	0.94	67	gonna	28	0.88
68	best	53	0.92	68	Muslim	27	0.85
69	only	53	0.92	69	tell	27	0.85
70	Quran	52	0.90	70	next	27	0.85
71	Arabic	52	0.90	71	start	26	0.82
72	world	51	0.89	72	own	25	0.79

73	comes	51	0.89		73	come	25	0.79
74	really	51	0.89		74	find	25	0.79
75	lot	50	0.87		75	example	25	0.79
76	understand	50	0.87		76	day	25	0.79
77	well	48	0.84		77	hadith	25	0.79
78	day	48	0.84		78	today	25	0.79
79	different	48	0.84		79	actually	25	0.79
80	gonna	47	0.82		80	spouses	24	0.76
81	saying	47	0.82		81	well	23	0.72
82	means	46	0.80		82	says	23	0.72
83	find	46	0.80		83	try	23	0.72
84	own	46	0.80		84	little	23	0.72
85	first	46	0.80		85	heart	23	0.72
86	married	45	0.78		86	give	23	0.72
87	two	45	0.78		87	gift	23	0.72
88	happiness	44	0.77		88	relations	23	0.72
89	daughter	43	0.75		89	problems	22	0.69
90	talk	42	0.73		90	years	21	0.66
91	never	42	0.73		91	child	21	0.66
92	most	42	0.73		92	word	21	0.66
93	times	42	0.73		93	Arabic	21	0.66
94	been	41	0.71		94	world	21	0.66
95	years	41	0.71		95	same	21	0.66
96	live	41	0.71		96	three	21	0.66
97	relationship	41	0.71		97	remember	20	0.63
98	words	41	0.71		98	let	20	0.63
99	feel	40	0.70		99	marital	20	0.63
100	told	40	0.70		100	youth	20	0.63

Table 4. 1: The most frequent words in the ISO corpus

In Table 4.1. above, we can see that the top six frequent words in sermons delivered by the men and women preachers are similar. It is predicted that the word *allah* is the most frequent noun in the ISO corpus since the preachers regularly talk about Allah's words and what Allah's commands are to Muslims in their sermons. The preachers in the ISO corpus refer to *Allah* as the term for God in Islam, which might suggest they specifically targeted Muslim communities rather than a multi-faith audience. The word *God* is not on the top list; it is common for the preachers to use the general term *God* rather than *Allah* when speaking to multi-faith groups. This finding of *allah* as the most frequent noun in the ISO corpus is in line with the study of special corpora of a Buddhist

corpus, which has found the words Buddha, Buddhist, and Buddhism as the most frequent words (Lien 2022). On the other hand, John Fontain, who talks about Islam to a wider audience, including non-Muslims, uses the term *God* more frequently than the term *allah* (Pihlaja 2018: 120).

The words related to advice and commands are expected to become the most frequent words in the ISO corpus because of the nature of sermons and the advice-giving focus of this corpus. These words occur frequently when the preachers quote the Quran and the Hadith. This fact suggests that the preachers position themselves as the deliverer of the words from Allah and the prophet Muhammad; as we can see, the lemmas say (*say, said, says*) and tell (*tell* and *told*) appear regularly in the ISO corpus.

All words related to the Quran (*Allah, verse, Quranic, Quran, Arabic*) in the men's sermons are higher than in the women's sermons. This might suggest the men preachers' expertise in understanding and interpreting the Quran as the first authoritative text in Islam. Interestingly, the women preachers employ the words *prophet* and *hadith* relatively more frequently than the men preachers. I discuss quoting the Quran and the Hadith in Section 5.3.2 about the body of the sermon, and the use of sacred texts in delivering advice in Section 6.8.1 and 6.8.2.

In Table 4.1, we can see that sermons delivered by the men preachers focused messages on parenting by looking at the absolute frequency related to parenting items that appear regularly, such as *children* (233), *parents* (215), *child* (138), *father* (126), *son* (101), *mother* (78), *kids* (54), and *daughter* (43). It is interesting that the men preachers employ the most absolute and relatively frequent words related to parenting. Sermons delivered by the women preachers; on the other hand, focus on marriage messages and husband and wife's relationship by observing the ranking and absolute frequency of the words related to family, such as *marriage* (108), *wife* (52), *spouse* (45), *husband* (35), *married* (34), *spouses* (24), and *marital* (20). It is interesting that the women preachers talk more about marriage life in their sermons, both in terms of absolute and relative frequency. Indeed, most of these words that are frequent in women's sermons do not appear in the top 100 of the men's frequent words.

The words that generally have positive meanings regularly appear in sermons delivered by the men preachers, such as *good* (112), *love* (85), *happy* (65), *beautiful* (62), *best* (53), and *happiness* (44). Similarly, the women preachers regularly employ positive words such as *love* (65), *best* (41), *beautiful* (30), *good* (31), and *important* (29). The words which generally have negative meanings do not appear as the top frequent words in the ISO corpus, such as *evil, curse, hell, bad, worse*, or *wrong*. This might suggest that sermons delivered by the preachers in the ISO corpus deliver their messages persuasively using words that generally have good meanings to direct the audience to act.

4.3 Keyword analysis in the ISO corpus

Keyword analysis has been used widely in corpus linguistics. The keyword approach helps investigate the foregrounding phenomena by providing a list of word forms found significantly more often in the target text or corpus than in a reference corpus (Vincent and Clarke, 2017: 252). Keywords help to describe key topics in discourse and differences in register and theme in various kinds of discourse (Pihlaja 2018: 118). I used the BASE (British Academic Spoken English) sub-corpus "lecture" as a reference corpus to find keywords in sermons delivered by men and women preachers in the ISO corpus. The BASE lecture corpus was chosen as a reference corpus because Islamic sermons have some similarities with the BASE lecture corpus, which contain monologues where one speaker conveys information and advice to a large audience. Table 4.2 shows keywords in sermons delivered by men and women preachers. I eliminated some keywords that do not have meaning from the keyword list, such as *ala, wa, ta,* and Arabic letters.

As we can see Table 4.2 the word "allah" which refers to God in the Muslim community, appears as the top-retrieved keyword in sermons delivered by the men and women preachers. The Arabic word "*subhana*" refers to "*subhana wa ta'ala*" (May He be praised and exalted) as the second most frequent word, which also refers to God. The top keyword, "allah" appears 505 times (8.8) in the men's sermons and 177 times (5.6) in the women's sermons. The men preachers employ the term "Allah" more frequently than the women preachers, as mentioned in Section 4.2, this suggests that the men preachers want to engage the audience with *Allah* as having the supreme authority in

Islam. Equally, the general English word "God" does not appear in the top keyword in the ISO corpus. As suggested above, the preachers deliver their sermons to Muslim communities, so the general term "God" which was not in the top 100 most frequent words list (Table 4.1), is also not found in from the top keyword list (Table 4.2)

No	Men Preachers			Women Preachers		
	Keywords	Raw Freq	Rltv Freq	Keywords	Raw Freq	Rltv Freq
1	allah	505	8.8	allah	177	5.6
2	prophet	123	2.1	alaihi	84	2.6
3	alaihi	118	2.1	spouse	71	2.2
4	subhana	114	2	prophet	70	2.2
5	Salahu	85	1.5	subhana	68	2.1
6	wasalam	80	1.4	wasalam	67	2.1
7	Quranic	60	1	salahu	50	1.6
8	Quran	52	0.9	quran	36	1.1
9	Arabic	52	0.9	islam	53	1.7
10	Gonna	47	0.8	muslim	30	0.9
11	Muslim	37	0.6	naff	29	0.9
12	ibn	31	0.5	gonna	28	0.9
13	sallallahu	31	0.5	hadith	25	0.8
14	jannah	29	0.5	arabic	21	0.7
15	radiallahu	29	0.5	subhanallah	19	0.6
16	luqman	29	0.5	salallahu	17	0.5
17	righteous	29	0.5	surah	16	0.5
18	dua	28	0.5	inshaallah	15	0.5
19	wajal	27	0.5	subhanaallah	14	0.4
20	wassalam	27	0.5	quranic	13	0.4
21	jihad	25	0.4	ihsan	13	0.4
22	hadith	25	0.4	taala	12	0.4
23	imam	23	0.4	marital	20	0.6
24	ibrahim	23	0.4	ummah	11	0.3
25	muhammad	23	0.4	dua	11	0.3
26	subhanallah	22	0.4	marriage	115	3.6
27	masjid	21	0.4	aisha	10	0.3
28	aza	21	0.4	mashallah	10	0.3
29	mom	20	0.3	muhammad	10	0.3
30	spouse	18	0.3	tawakul	10	0.3
31	subhanahu	18	0.3	din	10	0.3
32	islam	31	0.5	mindful	17	0.5
33	alhamdulillah	17	0.3	Safa	9	0.3
34	Salah	17	0.3	Righteous	9	0.3
35	abbas	16	0.3	alhamdulillah	9	0.3
36	anha	16	0.3	sallallahu	9	0.3
37	verse	73	1.3	kindness	9	0.3
38	saidina	15	0.3	rasul	9	0.3
39	salam	14	0.2	blessing	14	0.4
40	ameen	14	0.2	muthmainnah	8	0.3
41	taala	14	0.2	fikh	8	0.3
42	dunya	14	0.2	rasulullah	8	0.3
43	pray	44	0.8	islamic	18	0.6
44	musa	13	0.2	haram	7	0.2
45	yusuf	13	0.2	beautify	7	0.2
46	abu	13	0.2	shackle	7	0.2
47	wata	13	0.2	subhanahu	7	0.2
48	wallahi	11	0.2	salam	7	0.2
49	alayhi	11	0.2	amara	7	0.2
50	ufh	11	0.2	ayah	7	0.2

Table 4. 2: Top 50 keywords in the iso corpus

Table 4.2 shows men and women preachers in the ISO corpus use the name of God and the attributes of God (*allah, subhana, wajal*) and the Prophet Muhammad (*muhammad, salam, salallahu alaihi wasalam, rasulullah, alaihisalam, saidina,* prophetic), the source of Islamic sacred texts (*quranic, quran*, verse, *ayah, surah, hadith, sunnah*). It is expected that the words related to Allah, Prophet Muhammad, the Quran, and the Hadith regularly appear in the ISO corpus; because those words are related to the most authoritative sources of Islamic teaching. The men preachers generally relate to the Quran as the first authoritative text more frequently than the women preachers. It is useful to note that the women preachers employ words related to Hadith (*prophet* and *hadith*) relatively more frequently than the men preachers. The words related to the prophet Muhammad and the Hadith regularly appearing in the ISO corpus might suggest sermons describing practical aspects and norms of Islamic parenting and marriage by looking closely at the attitude of the prophet Muhammad in the family context.

The Islamic ritual activities in the sermons delivered by the men preachers are *dua* (supplication) which occurred 28 times (with a relative frequency of 0.5). The word *dua* regularly appears in the three men preachers' sermons. Nouman Ali Khan and Bilal Philips use this word to advise parents to make a supplication for their children, while Yasir Qadhi suggests children make *dua* for their parents. The Extracts 4.1 and 4.2 below are the samples of the word *dua* in two sermons delivered by the men preachers.

<div align="center">Extract 4. 1</div>

Another *sahabi* (Companion) his father died, and he said for one year after he died, every time I raised my hands, I could not think of any *dua* for myself except for him. All I could think of was to make dua for him (Yasir Qadhi)

<div align="center">Extract 4. 2</div>

How many of us make dua for one another every day? the mother or the father of the child so we make dua for our children "O Allah bless my child" (Mufti Menk)

The two preachers in the extracts above use the verb *make* before *dua.* The phrase *make dua* is a very common pattern in sermons delivered by the men preachers. Similarly, the women preachers employ the word *dua* (supplication) regularly, but less frequently than the men, as it occurs 11 times (with a relative frequency of 0.3) in their sermons. *Dua* (supplication) is the most personal and intimate form of spiritual practice

(Ali 2017: 147); it is a way for humans to communicate with God. Awareness of human imperfections encourages a Muslim to communicate and make a connection with God through supplication by asking for assistance in meeting needs (Chen et al. 2021: 250). Thus, it is no wonder that the preachers ask the audience to make *dua* (supplication) to Allah because it is an essential ritual for Muslims to ask for a harmonious and righteous family.

The term *ihsan* is fundamental to Islamic teaching, so it is unsurprising that it appears as the top keywords in the women preachers' sermons with an absolute frequency of 13. However, it does not appear in the top keywords of the men preachers' sermons. It can be defined as a state of excellence achieved by an individual through a special relationship with Allah which promotes many positive attitudes such as excellence, gentleness, softness, good character, generosity, kindness, tolerance, forgiveness and patience (Hayat and Rao 2020: 144). In the women preachers, the word *ihsan* is used to describe the attitude of a spouse in the marriage context. Both Zaynab Ansari and Umm Jamaal ud-Din use this term in their sermons, as can be seen in the examples below.

Extract 4. 3

Why you have to look at the *Sirah* (biography) of the prophet *salahu alaihi wasalam* and then you get a very real sense of how does *ihsan* right, how does that goodness and beauty and sincerity of character and spirit, how does it actually look within the marital context (Zaynab Ansari)

Extract 4. 4

The prophet *salahu alaihi wasalam* he understood that having *ihsan* and striving for the *akhirah* (the Hereafter), it's not just through your prayers and fasting. … *ihsan* and striving for the *akhirah* you know my dearest sisters and brothers is also in your way of dealing and treating others. Especially when it comes to the spouse (Umm Jamaal ud-Din)

As we can see the extracts above, the two women preachers try to bring the concept *ihsan* into the marriage context. The women preachers provide the example of *ihsan* by looking at the figure of the prophet Muhammad who practises the concept of *ihsan* in his marriage.

Although the term *ihsan* does not appear as the top keyword, it occurs 9 times in the sermon by Yasir Qadhi when he talks about treating parents, as we can see in Extract 4.5 below.

Extract 4. 5

That you shall worship none except Him and that you should treat your parents with *Ihsan*. (Yasir Qadhi)

Another difference occurs with the term *salah* (prayer) that appears as the top keyword 17 times (0.3 relative frequency) in sermons delivered by the men preachers and yet this term is not the top keyword in sermons delivered by the women preachers. The word *salah* appears when the preachers talk about the duties of parents to teach their children to pray, as we can see in the examples below.

Extract 4. 6

Prophet *salahu alaihi wasalam* told us to teach our children salah by the time they're seven (Bilal Philips)

Extract 4. 7

Wa'mur ahlaka bis Salaati wastabir 'alaihaa "order your children and family to perform salah and be patient with that" (Suhaib Webb)

As we can see, the word *salah* can be from the quotation from the Hadith (Extract 4.6) or from the Quran (Extract 4.7).

One of the essential rituals in Islam is *jihad*, and it appears as the top keyword in men preachers, whereas it does not appear as the top keyword in women preachers. The word *jihad* (striving for the sake of God) is unexpectedly appearing 25 times (0.4) in sermons delivered by Yasir Qadhi. This *jihad* term appears more regularly when he talks about treating and serving parents. It seems that Yasir Qadhi wants to say that obeying, helping, and serving parents is not an easy job and needs sacrifice, as we can see in Extract 4.8 below.

Extract 4. 8

In more than one Hadith. and that is helping your parents is better than doing a legitimate *jihad* (Yasir Qadhi)

In sermons delivered by women preachers, the term *jihad* is only employed once by Lisa Killinger in sermons delivered by women preachers. She advises the audience to have a marriage relationship and do a little jihad for it, as we can see in the extract below.

Extract 4. 9

There's definitely something good about marital relations, so all Muslims are encouraged to if they can and if they desire to marry and do that little jihad or struggle of marriage (Lisa Killinger)

According to the keyword analysis, many Arabic terms appear as keywords in the ISO corpus. These include *jannah* (heaven), *dunya* (world), *ihsan* (excellence), *dua* (supplication), *jihad* (striving for the sake of God) , *ibn* (son), *iman* (faith), *imam* (leader in a prayer), *haram* (forbidden), *nisa* (woman), *ummah* (Islamic community), *tawakul* (trusting in God's plan), *din* (religion), *fikh* (Islamic jurisprudence), *naffs* (desire), *muthmainah* (good desire), *amara* (evil desire), *tadzkiya* (purify desire), *radiallahu/radiallahuanha* (the attribute of the Prophet Muhammad's Companion). Similarly, Arabic exclamations appear frequently in the ISO corpus, such as *ameen* (uttered at the end of a supplication meaning 'so be it'), *ufh* (expressing of displeasing), wallahi (I swear to God to promise that something is true), *subhanallah* (praise be to God), *mashaAllah* (as Allah has willed), *alhamdulillah* (praise be to God), and *inshaAllah* (God willing). The use of Arabic expression in Islamic sermons is in line with John Fontain's Islamic online *da'wa* which regularly uses the Arabic phrases *inshallah, subhanallah, alhamdulillah,* and *mashaallah* (Pihlaja 2018: 141). The use of Arabic terms in the ISO corpus indicates the prominent role of the Arabic language in delivering sermons, and it shows the authority of the preachers in understanding the language of the Quran and Hadith. The use of specific Islamic terms in the ISO corpus might indicate the preachers targeted the sermons to a specific Islamic community, although non-Muslims can listen to the sermons since the topic was about family, and the videos were uploaded on YouTube.

In the sermons delivered by the men preachers, there are also names of the prophets in the Quran who become the example of raising families, such as *Luqman, Musa, Ibrahim,* and *Yusuf*. However, the ISO corpus does not mention Isa (Jesus) in the sermons. Prophet Isa (Jesus) and his mother regularly appear in the Quran; however, in the sermons about family, only Suhaib Webb refers to Maryam (Mary) as a single mother. The story of Jesus disappears in the ISO corpus because the preachers focus on delivering sermons on parenting and marriage; the Quran does not narrate that Jesus had a wife or children. The preachers narrate the Biblical prophets such as *Moses,*

Abraham, Joseph, Jacob, Noah, and *Loth* based on storylines in the family on a relationship between a father and his son or a husband and his wife. Those Biblical prophets' names in the sermons delivered by the men preachers relate to the stories from the Quran. I discuss stories from the Quran in the section Hints in Chapters 5 and 6.

There are famous companions of prophet Muhammad's such as Abbas, *Umar, Uweis,* and *Fatimah* (the daughter of prophet Muhammad) and the name of places such as *masjid* (mosque), *medina* (the city of prophet Muhammad) in the sermons delivered by the men preachers. Women preachers in the ISO corpus narrate women characters in the Hadith, referring to the wives of the Prophet Muhammad *Aisha* and *Khadija*. These women characters are expected to appear in the women's sermons because the preachers want to describe the example from the Hadith on building a happy marriage by narrating stories of the prophet Muhammad and his wives to be an example of how to treat spouses.

The words related to the Islamic community *muslim* and *ummah* occur in the ISO which refer to Muslim society. No other religious community occurs in the ISO corpus. Considering this fact, the sermons in the ISO corpus seem to target Muslim communities. A previous study by Pihlaja (2018: 120) found that the corpus of Fontain's *da'wa* video targeted a wider audience by mentioning other communities, such as *Christian, Christians, Christianity*, and *atheists* and the words related to Christian sacred texts, such as Bible and *Injeel* (Bible in Arabic).

4.4 Ngram analysis

After looking at the word frequency and key words, we know that the frequent word list shows an overview description of the corpus and the differences between the men's and women's corpora in the ISO corpus. I also use Ngrams to investigate the ISO corpus at the level of a sequence of words. I compared Ngrams (2 Ngrams by employing Sketch Engine) between sermons delivered by the men preachers, sermons delivered by the women preachers, and lectures in the British Academic Spoken English (BASE) corpus. I chose the BASE lecture corpus because it has similarities with the ISO corpus, such as the spoken language, monologue and a speaker talking to a large audience.

This Ngrams analysis provides a list of word sequences in the three corpora, and it gives useful information related to the characteristics of language use in sermons in the ISO corpus and the British academic spoken English lecture corpus.

Men preachers	Freq	Women preachers	Freq		BASE	Freq
do n't	244	you know	165		of the	9199
you know	183	of the	124		in the	7196
in the	161	in the	89		if you	4102
of the	147	this is	86		going to	3937
to be	137	to be	84		you know	3549
want to	120	that we	83		to be	3405
this is	110	do n't	74		and the	3333
you have	109	alaihi wasalam	65		do n't	3319
Allah subhana	100	and I	65		sort of	3314
subhana wa	97	Allah subhana	65		to the	3093
that we	95	we have	64		this is	2808
and he	94	have to	63		i think	2714
to the	93	subhana wa	62		at the	2591
going to	91	if you	60		on the	2577
and I	87	and the	59		you can	2467
if you	86	to the	57		is the	2171
and the	85	is the	55		the the	2168
and you	84	and that	54		is a	2120
that you	81	want to	51		in a	2051
have to	81	salahu alaihi	49		to do	1977
it is	77	you have	47		that the	1897
salahu alaihi	76	and you	46		i mean	1877
is the	74	going to	45		and then	1842
alaihi wasalam	74	that you	44		is that	1820
when you	74	when you	43		that you	1790
we are	73	one of	42		which is	1753
you are	71	and it	41		and that	1735
of Allah	70	the prophet	41		kind of	1717
we have	70	from the	40		and i	1716
to do	70	is that	40		and you	1628
need to	70	need to	37		have to	1625
in a	68	in a	35		and it	1600
have a	63	and then	35		it was	1571
is a	62	and we	35		want to	1568
our children	60	each other	34		you have	1509

Table 4. 3: Top 35 Ngrams lists of the most frequent words in the BASE lecture corpus and the ISO corpus.

It can be seen that about half of the 35 sequences of words in the ISO corpus and BASE lecture corpus are similar. The sequence *you know* appears as the top 5 in the Islamic sermons online and BASE. The sequence *you know* is the top two-word Ngram in sermons delivered by the women preachers which supports Holmes (1986: 2), who claims women tend to use questions and phrases such as *you know* although it is also frequent in the men's ISO corpus, as exemplified in the next paragraph. The phrase *sort of* expectedly appears in the top 9 list of most frequent phrases in the BASE lecture corpus, whereas it is not found in the ISO corpus. The phrase *sort of* is used as a discourse marker in British spoken English; it can be used to soften the tone through vagueness and minimise a face-threatening act (Fung and Carter 2007: 419).

In the sermons delivered by the men preachers, Suhaib Webb uses the sequence *you know* the most frequently with 77 occurrences, followed by Mufti Menk 35, Waleed Basyouni 28, and Nouman Ali Khan 24. The women preachers are quite a contrast; although they generally give shorter sermons, but they employ more the sequence of *you know*. For example, Umm Jamaal ud-Din uses *you know* most frequently with 83 occurrences, followed by Shireen Ahmed 53, Lisa Killinger 32, and Yasmin Mogahed 22. There are no clear reasons why some preachers in the ISO corpus use *you know* more frequently than others. This fact suggests that the individual style of the preachers influences the way they use *you know.*

It is important to note that sequences containing the pronoun "we" (*that we* and *we have*) appear in the ISO corpus, but they are absent in the BASE lecture corpus. This fact might suggest that the preachers in the ISO corpus try to engage the audience by employing the pronoun "we," which describes that they have a similar position with the audience as the Islamic believers. In addition, using the pronoun "we" might be seen as a way for the preachers to involve the audience in the sermons.

The finding of the higher frequency of phrases with the pronoun *we* in the ISO corpus is in line with previous research by Jones (2012: 100), who found Islamic Friday sermons use the first-person plural pronouns (*we, us, our*) as a rhetorical device and similarly,

Malmström (2016: 572) found the Christian sermons used first-person plural pronouns *we, us, our,* and *ours* for emphasizing the equality between preacher and listeners.

The sequence "*I think*" appears as the 12th top phrase in BASE; however, this phrase is not in the top 35 phrases in the ISO corpus. Phrases related to Allah (the term for Muslims' God), "*Allah subhana*", and "*subhana wa*" are regularly used in sermons delivered by the men and women preachers. In addition, phrases related to the prophet Muhammad, such as *alaihi wasallam, salahu alaihi,* and *of the prophet*. The sequence related to Allah and prophet Muhammad regularly appear in sermons delivered by the men and women preachers in the ISO corpus, indicating the characteristics of Islamic sermons that the preachers are the reporters of the words of God and the Prophet Muhammad. I discuss the words related to Allah and prophet Muhammad in advice realisation by quoting and narrating stories from the Quran and the Hadith (Chapters 5 and 6).

The sequence word *our children* uniquely only appears in the sermons delivered by the men preachers, this sequence does not occur in the sermons delivered by the women preachers or The BASE corpus. The phrase *our children* appears the most frequent in sermons delivered by Bilal Philips and Suhaib Webb. This fact is unsurprising since Bilal Philips exclusively talks about educating children and Suhaib Webb discusses the role of fathers, i.e. it is consistent with what we saw in the frequent and key words where men were more concerned with raising children and women were more concerned with marriage.

4.5 Conclusions

Analysis of the most frequent words, keywords, and Ngrams provide an overview of the central themes in the ISO corpus. The most frequent word analysis shows that the men preachers regularly employ words related to raising children, such as *children, parents, father, son, mother,* and *daughter.* On the other hand, the women preachers talk more about marriage by employing words such as *marriage, wife, spouse, husband,* and *marital*.

The keyword analysis shows the words related to Allah, Prophet Muhammad, and the Quran as the top keyword list in sermons delivered by the men and women preachers. It is noted that the men preachers tend to use the words from the Quran in their sermons whereas the women preachers seem to quote the Hadith more frequently in their sermons. The use of specific Arabic terms related to ritual and Islamic concepts in the ISO corpus indicates the prominent role of Arabic as a sacred language in Islamic sermons. It also shows their expertise in understanding the language of the Quran and Hadith. The use of specific Islamic terms in the ISO corpus suggests the corpus is very specific and suggests the preachers targeted the sermons to a specific Islamic community rather than a multi-faith community.

In Ngram analysis, the phrase *I think* is not popular in the ISO corpus compared to in the British Academic Spoken English (BASE) lecture corpus. The phrases related to Allah and the prophet Muhammad are regularly used in the ISO corpus. The phrases indicate the preachers as deliverers of the words of God and Prophet Muhammad. This fact emphasises the essential views of God and the prophet Muhammad in the Quran and the Hadith in the Islamic sermons.

This chapter has provided an overview of the characteristics of the ISO corpus, and it also has informed the central messages in sermons delivered by the men and women preachers. This chapter led to exploring a detailed investigation in four case studies in the ISO corpus (Chapter 5) and realisation of advice delivered by the preachers (Chapter 6)

CHAPTER 5

CASE STUDIES OF ADVICE-GIVING IN THE ISO CORPUS

5.1 Introduction

This chapter provides a detailed analysis of advice speech acts in sermons delivered by two men and two women preachers. In this chapter, I investigate the context of preachers in delivering the sermons, the audience and how the preachers delivered advice. I analyse the structure of the sermons, including opening, quoting the sacred texts, narrating stories, and closing. Finally, I discuss the findings of advice-giving realisations in four case studies of sermons in the ISO corpus.

5.2 The context of the sermons

In this chapter, I chose sermons given by two men preachers (AbdelRahman Murphy and Nouman Ali Khan) and two women preachers (Suzy Ismail and Yasmin Mogahed). AbdelRahman Murphy and Nouman Ali Khan speak in different contexts, as typical of men preachers; Nouman Ali Khan delivers *khutbah* as a ritual sermon in Friday prayers and AbdelRahman Murphy talks in front of a conference audience. Suzy Ismail and Yasmin Mogahed both speak to a conference audience.

Tables 5.1 and 5.2 show that two sermons delivered by men preachers are similar in length (around 29 minutes), and longer than those by the women preachers, which are also similar in length at around 22 minutes. The sermons by the men preachers tend to have more views and comments, notably Nouman Ali Khan with over 300,000 views and 267 comments (20 May 2022), though all sermons have tens of thousands of views and dozens of comments. From the videos, we see that both men preachers wore *taqiyah* (Islamic skull cap for men), and the women preachers both wore *hijab* (Islamic head covering for women). The uses of specific garments are not obligatory in delivering sermons; however, they are important to underline the authority of the preachers and respect the common ritual norm of sermons. Wearing a *hijab* is an obligation for every mature woman in Islam based on the majority of Muslim scholars; therefore, it is very

uncommon for a woman to deliver a sermon without wearing a *hijab*. In general Muslim communities, women do not need to cover their faces in public; while some *salafis* (orthodox) Muslim groups believe that it is obligatory for Muslim women to cover their faces in a public place. The videos show therefore that both men and women are marking their adherence to Islam through their clothing. They are also marking their preaching role by standing at a lectern, wearing a microphone, to address the congregation/audience.

Men preachers	The title of sermons	Duration of Sermons	Number of words	Date of video uploaded to YouTube	Number of views (Accessed on 20th May 2022)	Comments (Accessed on 20th May 2022)
AbdelRahman Murphy	I am bored!	29: 07	4,597	19 Sept 2017	60,619 views	52 comments (May 2022)
Nouman Ali Khan	The Quranic essence of parenting	29: 00	5,795	14 Apr 2017	336,016 views	267 comments

Table 5.1: Table of sample of two men preachers in the ISO corpus

Women preachers	The title of sermons	Duration of Sermons	Number of words	Date of video uploaded to YouTube	Number of views (Accessed on 20th May 2022)	Comments (Accessed on 20th May 2022)
Suzy Ismail	Save yourself and your family from the Hellfire	22: 17	3,062	5 Aug 2016	42,560 views	56 comments
Yasmin Mogahed	Family matters	22: 23	3,232	25 Dec 2017	28,733 views	43 comments

Table 5.2: Table of sample of two women preachers in the ISO corpus

In the samples above, only Nouman Ali Khan delivered his sermon as an *Imam* as part of a Friday service from the pulpit of a mosque, where it would be preceded or followed by a ritual prayer; the three others were delivering sermons at a conference. The *khutbah* as a part of Friday prayer ritual should be delivered in specific time at noon. Before the *khutbah* there is a ritual of an *adzan* (calling for prayer) and the preacher and Friday congregation should have a wudhu (a ritual of washing a part of their body). Sermons at a conference are not a part of ritual prayer, so the preachers and the audience do not have to follow the ritual like Friday congregation prayers. The sermon videos, unfortunately, did not clearly show the audience; the camera only focused on the preacher. In AbdelRahman Murphy's sermon, we can see the broad stage and the sitting audience, but we cannot see them clearly.

Figure 5.1: A screenshot of AbdelRahman Murphy delivering his sermon.

Although the sermon videos did not clearly show the audience, I believe that all four preachers in the case studies delivered their sermons to mixed audiences. This is based on an examination of the contexts of their sermons (see figures 5.2-5.4). It can be seen that the preachers delivered their sermons to the audience who attended the conference or Friday prayer service in the mosque, and then recorded sermons were uploaded on YouTube so everyone could access the sermon videos.

Both AbdelRahman Murphy and Suzy Ismail delivered their sermon at the ICNA (the Islamic Circle of North America) conference supported by MAS (Muslim American Society). The Muslim American Society (MAS) and Islamic Circle of North America (ICNA) are Islamic educational organizations that offer programs and services to impart Islamic knowledge and promote community service. The Annual ICNA-MAS Convention is the largest and most popular Islamic convention in North America. The official website of the Muslim American Society (MAS) and Islamic Circle of North America (ICNA) states that the number of attendees has grown from 1,500 in 2001 to over 25,000 in 2019 (https://masconvention.org/about-us/). The convention takes place in Chicago, Illinois, every December during the winter holiday season. People who want to join this convention need to buy tickets to book seats. Buying a ticket to join Islamic gatherings and conferences might suggest the readiness of the audience to listen to a pearl of wisdom from the sermons delivered by preachers. The audiences at ICNA-MAS are mixed gender and age; the conference was attended by a diverse audience, as we can see in Figure 5.2, parents and children gathering and sitting in the hall to listen to the sermons.

Figure 5.2: the audience of ICNA-MAS conference 2017

Nouman Ali Khan delivered his *khutbah* in the Bayinah mosque in Texas, USA. During the *khutbah*, the preacher delivered the sermon in a standing position at the pulpit, and the audience listened at a distance sitting on the floor. It is common that a mosque does not have enough space for women in Friday prayers; however, the Bayinah mosque

provides a space for women to attend the prayers. The men and women audiences are separated in the mosque; it is common that the front space is allocated for men and the back space for women, as can be seen in Figure 5.3 below.

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Figure 5.3: Men and women listen to *khutbah* at Bayinah mosque

Yasmin Mogahed delivered her sermon at the RIS (Reviving Islamic Spirit) Convention in Toronto in 2017. Similar to the ICNA-MAS convention in the USA, the RIS (Reviving Islamic Spirit) Convention is the most popular Islamic conference in Canada. The attendants are mixed gender and age, as seen in Figure 5.4, and they need to purchase tickets to join this convention. By purchasing tickets to join this convention, it might be seen as the readiness of the audience to listen to advice delivered by preachers. All four sermons are therefore delivered to large mixed audiences of people who are invested in hearing more about Islam.

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Figure 5.4: the audience at the RIS (Reviving Islamic Spirit) Convention in Toronto

5.3 Structure of the sermons and opening sermons

The sermons generally have the same structure; they start the sermons by using an Arabic opening and end the sermons with supplication or praying. The preachers start the sermons by employing Arabic words, which are *salawat* (supplication for sending blessing to the prophet Muhammad) and reciting a short supplication in Arabic from the Quran. In the four sermon case studies, we can see that all preachers quote the Quran in classical Arabic, quote the Hadith, and narrate stories. The only difference in *khutbah* is that Nouman Ali delivered his sermons in two ritual *khutbahs* and sat for a second between the first and second *khutbah*. It is generally common that the first *khutbah* is longer, and the second *khutbah* is shorter. Sermons at conferences are sometimes preceded by introducing the preacher; for example, a master of ceremony introduced Yasmin Mogahed and read her short biography before she delivered her sermon.

5.3.1 Introducing the topics

After the preachers recite *salawat* and make supplications in Arabic, they introduce the topic and the target audience of their sermons.

<div align="center">Extract 5. 1.</div>

> This session is probably going to be the one that I am most passionate about. It's because my wife and I *alhamdulillah* had our first child 11 weeks ago, today alhamdulillah, baby Musa, who I miss a lot and the weight and the responsibility and the reality of these sessions, talking about building a family and refining the relationship between parent and child. To me, before these 11 weeks has always been theory. And I've studied it, and I lived it I grew up a child to a parent. So, I understood it from certain capacities…. But I want to give a couple pointers and mostly to the parents and I can talk to the youngsters *inshaAllah* towards the end (AbdelRahman Murphy)

In Extract 5.1 above, we can see that AbdelRahman Murphy introduces the topic of the sermon as "talking about building a family and refining the relationship between parent and child". He also narrates his story of having a new-born baby and refers to himself as a young father who wants to talk about the relationship between children and parents. The preacher also states the target of his sermon, which focuses on parents and

children. By mentioning the target audience at the beginning of his sermon, the preacher has anticipated that his advice is directed to the specific audience.

Similarly, Nouman Ali Khan, in his *khutbah*, also introduces the topic and the target audience for his *khutbah*.

<div align="center">Extract 5. 2</div>

Today's *Khutba* is inspired by an overwhelming number of parents that I have had conversations with, …. This *khutba* is dedicated to two audiences it's dedicated on the one hand to parents and it's also on the other hand dedicated to their children. So, those of you that are listening as parents also all at the same time listen as offsprings of your parents (Nouman Ali Khan)

In the extract above, Nouman Ali Khan introduces his *khutbah* topic by narrating his experience having conversations with parents in America, Europe, and Asia about parenting. Nouman Ali Khan positions himself as a parent who tries to deliver advice on parenting as he says, "and I want to take this opportunity in this *khutba* to remind myself because I'm a parent myself to remind myself and to remind all the parents". The preacher also highlights that his *khutbah* is delivered to specific audiences with a position as parents and/ or children.

In sermons delivered by women preachers, Yasmin Mogahed does not explicitly identify the targeted audience; she starts her sermon by quoting the Quran and then introduces the topic of her sermon.

<div align="center">Extract 5. 3</div>

Allah *subhana wa ta'ala* tells us in the Quran and anyone who has ever been invited to a Muslim wedding anyone who's been invited knows this *ayah* (verse) because it's on every Muslim invitation. *Wa min Aayaatiheee an khalaqa lakum min anfusikum azwaajal litaskunooo ilaihaa wa ja'ala bainakum mawad datanw wa rahmah* "and from among His signs is this that He created from you for you spouses that you may dwell in tranquillity with them, and He put love and mercy between you". Now there's a lot that we can take from this *ayah* (verse) but the reason I want to begin with this *ayah* is because the topic today is about bridging this gap in terms of family, bridging the gap between ideals and reality (Yasmin Mogahed)

As we can see in the extract above, Yasmin Mogahed begins the sermon by quoting a famous verse from the Quran in classical Arabic and provides its English translation. She encourages the audience to reflect upon that verse by saying, "there's a lot that we can take from this *ayah*", and then she introduces the topic. Although the preacher does not

explicitly mention the targeted audience, she implicitly directs her advice to audiences who position themselves as a husband or wife by quoting the Quranic verses on marriage.

Similar to Yasmin Mogahed, Suzy Ismail also quotes the Quran and then introduces the topic of how to save families, restructure communities, and help youth.

Extract 5. 4

> So, I want to thank the organizers of the ICNA program because when they provided me with the topic of my lecture today, tonight that I'm sharing with you they linked it with a verse from the Quran. And that verse from the Quran was a reminder first and foremost to myself and it was a verse from *surat* (chapter) Tahrim verse 6 from chapter 66 and is the verse in which Allah Subhana wa taala commands us by saying *Yaaa ayyuhal lazeena aamanoo qooo anfusakum wa ahleekum naaranw waqoodu han naasu wal hijaaratu* "Oh you who believe save yourself and your family from the fire of Hell" and the verse continues by describing "this fire as one that is fuelled by people and stones". What was such a beautiful reminder for myself in this verse was the fact that when we talk about families, when we talk about saving our families, restructuring our communities, helping our youth (Suzy Ismail)

 Like Yasmin Mogahed, Suzy Ismail does not explicitly mention the targeted audience; however, the preacher quotes the Quranic verse about the responsibility of Muslims to save themselves and their family from the Hell fire indicating that her sermon is directed to more general audiences, including parents, spouses and children.

It is interesting in these four case studies that men preachers explicitly mention their target audiences and women preachers quote a Quranic verse to introduce their topic at the beginning of their sermons. In terms of the topic of these case studies, we can see that men preachers talk about parenting, and women preachers talk about marriage and family in general. After explaining how sermons open and how topics are introduced, then we move to the second main part of sermons, which is the body of sermons. These usually involve preachers quoting the sacred texts and/ or narrating stories.

5.3.2. Body of sermons

The body of sermons is the part that consists of messages on Islamic teaching. The preachers quote verses and narrate stories from the Quran and quote and narrate stories from the Hadith. The preachers usually quote the Quran in classical Arabic and provide the translation in English and sometimes they quote only English translation

without providing an original Arabic text from the Quran. In the four case studies, three preachers narrate stories from the Quran. AbdelRahman Murphy and Nouman Ali Khan narrate stories about Luqman and about Ibrahim (Abraham) from the Quran, whereas Yasmin Mogahed refers to some stories from the Quran. Suzi Ismail, on the other hand, does not refer to any stories from the Quran (See Section 5.4.6.1).

Similar to quoting the Quran, all preachers in the case studies quote or narrate stories from the Hadith. It is common that the preachers quote the Hadith in classical Arabic and then provide its translation in English. Interestingly, two men preachers in the case study quote the Hadith in Arabic and provide its translation in Engliah; on the other hand, two women preachers tend to quote the Hadith in English without quoting its original Arabic text (See Section 5.4.6.2). The preachers not only quote the Hadith but also narrate the Hadith. I discuss quoting the Hadith and telling stories from the Hadith in the following section and in Chapter 6. In Islamic teaching, the Hadith is the second authoritative text after the Quran; it is usually called *Sunna*. The Hadith refers to what the prophet Muhammad says or performs in daily life. The Hadith is a report describing the prophet Muhammad's words, actions, or habits (Brown 2021: 3). The Quran describes Muhammad like all human beings, as a mortal person (Nigosian, 2004: 17), and Muslims believe Muhammad to be the prototype of human perfection in all aspects of life (Nigosian, 2004: 15). It is predictable that all preachers in four case studies quoted the Hadith in their sermons; it seems that the preachers wanted to persuade the audience to take action by quoting an authoritative text of the Hadith. The Hadith is believed as a collection of traditions as moral guidance in Islam.

The preachers narrate stories from the sacred text by quoting the Quran and Hadith. In all four case studies, preachers also narrate personal stories. It is interesting that men preachers narrate more personal stories than women preachers (See 5.4.6.3). The audience might have known the stories from holy texts since they learned those stories from Islamic Sunday schools or their parents. On the other hand, telling personal stories might provide new information, and the audience can learn and reflect from the stories.

In the body of sermons, we can see the preachers deliver messages to the audience through direct and indirect advice. The preachers position themselves as the deliverer of

God's words by quoting sacred texts, or they also might position themselves as having authority as a preacher to advise the audience through a pearl of wisdom by telling personal stories or instructions. The body of sermons is an essential part of my study since preachers deliver their advice in the body of sermons (See Section 5.4 and Chapter 6).

5.3.4 Closing sermons and praying

All four Islamic sermons in the case study end with making supplication. Nouman Ali Khan and AbdelRahman Murphy close their sermons by making supplication in English, for example:

Extract 5. 5

May Allah *azza wajal* make us wiser parents and what and more obedient children their lives are just soft in the hearts of both parents and children towards Allah's deen. and may Allah Azza wajal ease the suffering of the families that are having problems with their children and may Allah aza wajal give the children the sense and the guidance to come back and make *taubah* (repentance). *Barakallahu li walakum* (Nouman Ali Khan)

In the sermons delivered by women preachers, Yasmin Mogahed closes her sermon by making supplication in Arabic without providing the English translation and Suzy Ismail ends her sermon by making supplications in English as we can see extract below.

Extract 5. 6

May Allah *subhana wa ta'ala* make us and our families of those who will be called on that day, in this way may Allah *subhana wa ta ala* allow us to help our families, to save our families through the process of saving ourselves for the sake of Him, to please Him in all of our actions, I pray that Allah *subhana wa taala* protects us protects our children protects our spouses and protects the organizers of this program who have allowed us to gather in a program that *inshaAllah* the angels will surround (Suzy Ismail)

Suzy Ismail makes more general supplications for protection to family, spouses, and children. She also makes additional supplication specifically for the organizers of the program of the conference.

It is predicted that the preachers in the four case studies end their sermons with supplication. Supplication is an essential ritual in Islamic teaching, it is noted that supplication or *dua* is the most personal and intimate form of spiritual practice for

creating a connection with God by asking for help in meeting needs (Ali 2017, Chen et al. 2021).

5.4 Advice-giving realisations in 4 case studies in the ISO corpus

After analysing the structure of the sermons, in this section I investigate in detail the advice realisations in the four case study scripts. As we can see Table 5.1 and 5.2 previously, two men preachers and two women preachers deliver their sermons of different duration. Men preachers deliver their sermons in about 29 minutes and women preachers deliver sermons in about 22 minutes. The word counts for the four preachers are different. Nouman Ali Khan has 5,795 words in his sermon and AbdelRahman Murphy has 4,597 words, on the other hand, Yasmin Mogahed and Suzy Ismail have word counts 3,232 and 3,062 words respectively. The different word counts in each preacher have led to normalising the frequency (See Section 3.9).

Advice strategies		AbdelRahman Murphy	Nouman Ali Khan	Yasmin Mogahed	Suzy Ismail
Imperative (A1)	Raw freq	14	17	26	7
	Rel Freq	3.05	2.93	8.04	2.29
IFIDs (A2)	Raw freq	3	2	0	0
	Rel Freq	0.65	0.35	0	0
Modals/Semi-modals (A3)	Raw freq	9	11	15	12
	Rel Freq	1.96	1.90	4.64	3.92
The passive pattern of directives (A4)	Raw freq	0	1	15	1
	Rel Freq	0	0.17	4.64	0.33
Assessment (A5)	Raw freq	1	1	3	3
	Rel Freq	0.22	0.17	0.93	0.98
Hints (A6)	Raw freq	18	20	21	18

Table 5. 3: Raw and relative frequency (per 1,000 Words) of advice-giving

The methodology for classifying advice speech acts employed in this thesis, as outlined in sections 3.7 and 3.8, distinguishes between direct and indirect advice speech acts. Direct advice uses structures conventionally related to advice-giving (*imperatives, Illocutionary force indicating device (IFID), modal verbs, passive directive patterns*, and *assessments*). Indirect advice through hints involves *quoting sacred texts, telling stories, softer assessments, considering possible future impacts, criticism, description*, and *asking questions.*

As shown in Table 5.3, the two women preachers employ more modals/semi-modals than the men preachers in the case studies. It is interesting that in the two women preachers, Yasmin Mogahed delivers more *imperatives* and *the passive pattern of directives (be supposed to)*, and Suzy Ismail tends to employ less *imperatives*. Advice-giving through IFIDs (*advise, suggest*, and a specific pattern *"I + (verbs such as want/ask/recommend/encourage) + (you/ parents/children) + to-infinitive*) is not popular in sermons delivered by women preachers.

Overall, the two men and two women preachers regularly use direct advice in their sermons. The fact that direct advice is popular suggests that the preachers feel the need to express advice in a clear and explicit form of language in their preaching. The high proportion of direct advice-giving strategies delivered by men and women preachers might signify the preachers' perception that their audiences are ready to receive the advice. The audience's readiness might be seen by looking at the physical situation in which they are sitting in the lower position in the chairs or floor and the preachers are standing at the pulpit. The readiness of the audience to listen to a pearl of wisdom from the preachers might also be seen from the willingness of the audience to purchase a ticket to join the Islamic conference where the preachers deliver their sermons (See section 5.2) or the effort of the audience to attend the Friday prayer service at the mosque.

As it is noted that indirect advice through the *Hints* could possibly make the advice challenging to identify (Shaw et al. 2015: 318), it is not surprising that strong and explicit advice through *imperatives* and *modals/semi-modals* is still popular in Islamic sermons. Explicit advice through *imperatives* and *modals/semi-modals* are still popular in the four sermon scripts in line with the previous studies showing that in Arabic culture, advice-giving can be viewed as showing friendliness and support (Hosni 2020: 209, El-Dakhs and Ahmed 2021). Islamic sermons have a close relationship with the Arabic background, and sermons can be seen as how preachers care for the future benefits of the audiences; therefore, it is unsurprising that direct advice regularly occurs in the four sermon scripts. In the sermon context, giving advice might be seen as positive politeness because it can be seen as giving support, telling what is useful for people and promoting

future benefits for the listeners (Searle 1975: 67, Martínez 2013: 137, Hepburn and Potter 2011: 217).

It is unexpected that the average frequency of women preachers employing modal/semi-modal verbs is double compared to men preachers. The higher relative frequency of imperatives and modals/semi-modals in sermons delivered by women preachers might indicate that they want to give clear instructions that the audiences need to do. Another reason why the women preachers regularly employ direct advice may be down to the beliefs that giving advice promotes benefits and is an act of caring and support (Hosni 2020: 209, El-Dakhs and Ahmed 2021).

5.4.1 Imperatives

Using *imperatives* is still popular in the sermons in four case studies, this might suggest the preachers try to make their advice clear and easy to identify so the audiences can take actions for earning future benefits for those advice messages. In general, I discovered that *imperatives* can be cognitive verbs or action verbs.

The imperative verbs "*understand*" and "*remember*" are popular *cognitive imperative verbs* in the four case studies. This finding is unsurprising since the sermons are generally used to give understanding and reminding for the audiences of what they need to do to build a good family. For example:

Extract 5. 7

Understand that there are two levels of the relationship you have with your children especially when they get older (Nouman Ali Khan)

Extract 5. 8

.. your children if they are righteous and on the straight path, it is because Allah has protected them, and Allah has guided them and Allah has gifted you with that.. And always remember that even prophets had issues within their family (Yasmin Mogahed)

Nouman Ali Khan delivers his advice targeting parents to understand two levels of the relationship between parents and their growing older children. By choosing the verb "*understand*", the preacher perhaps wants to force parents to gain knowledge on two levels of the parent-child relationship to know their role in raising their children to be responsible persons. In the second extract, Yasmin Mogahed encourages parents to be

thankful and not arrogant by reminding them that even prophets, as the best paragons in Islam, have problems with their families.

Noticing imperatives are also essential *cognitive imperative* verbs in the sermons, this kind of imperative is used to persuade the audience to pay attention to the preachers' message, for example:

Extract 5. 9

Imagine on that day of judgment when we are all brought to *hisab* (reckoning). when Allah *subhanahu wata'ala* calls to the believers, and calls to the *naffs muthmainnah* the content itself. I pray that Allah *subhana wa ta'ala* makes us of those that will be called on that day (Suzy Ismail)

Extract 5. 10

Notice here that Allah *Subhana wa ta'ala* doesn't tell us that Luqman went to his son, and he was angry at him, he was disappointed in him, he was trying to rectify him (AbdelRahman Murphy)

Extract 5. 11

Guess what happens when you are not grateful for a gift? when you are not grateful for a gift, you can become tested in those gifts and those gifts can be taken away from you (Yasmin Mogahed)

In the three extracts above, the verbs *imagine, notice* and *guess* are used by the preachers to persuade the audience to pay attention to what the preachers said, and the preachers also use those noticing verbs to engage the audience.

It is also unsurprising that the imperative cognitive verbs related to self-evaluation appear regularly in the sermons. The imperative verb "*ask yourself*" and "*look at yourself*" occur several times in sermon delivered by AbdelRahman Murphy, the preacher asks audiences to make a self-reflection as the extract follows:

Extract 5. 12

Ask yourself honestly the last time that you critiqued your child, that you tried to change their behaviour, that you tried to remind them of something that was good for them …… You see your child being a certain way, ask yourself what I am doing and how can I change this in myself… That if you look at your child, and this is Imam Al-Ghazali *rahimahumullah*, he's so powerful when he talks about communal change, or family change or any kind of change. He always says, "go and look at the mirror, go and look at yourself" (AbdelRahman Murphy)

AbdelRahman Murphy encourages parents to self-evaluate their approach to asking their children to behave appropriately, and he inspires parents to look at their own attitude when they see children misbehave. The preacher also quotes the words of the great Islamic scholar Imam Al-Ghazali's words to encourage parents to self-evaluate. Using repetitive imperative verbs "*ask yourself*" and "*look at yourself*" might indicate that the preacher highlights the urgency of parents' self-evaluation in instilling a responsible attitude in children.

Although the main goal of sermons is to make the audience to notice, remember and understand about their rights and duties as a member of family in Islam, the preachers still use action imperative verbs in the sermons, for example:

<p style="text-align:center">Extract 5. 13</p>

> Sometimes when our children rebel and go away from Allah, then they don't need you to be a *dai* (spiritual advisor). They don't need you to give them spiritual advice, because that will push them further away. They just need you to be a mom right now, just make them food, don't talk about *deen* (religion) for a while (Nouman Ali Khan)

The preacher inspires through explicit instruction for mothers to make food and not talk about religion when they are facing a conflict with their son or daughter. It seems that this imperative strategy is essential to avoid further painful conflict between parents and children, it is described by Nouman Ali Khan in the section narrating personal experiences previously.

Negative imperatives are also popular in sermons delivered by men and women preachers in the four case studies. The preachers use *negative imperatives* when they want the listeners not to do a particular action to avoid the disadvantageous consequences of the actions. For example, AbdelRahman Murphy encourages parents to listen and ask about their children's aspirations.

<p style="text-align:center">Extract 5. 14</p>

> Don't be like President Donald Trump where he has a press conference and doesn't take questions…..and not only listen but ask them "What do you think, your opinions, your thoughts, your ideas they are like gold and silver to my heart so let me know what's going on" (AbdelRahman Murphy)

In the extract above, using the negative imperative form "*don't be like*" and "*not only listen but ask*", AbdelRahman Murphy encourages parents to avoid one-way

<p style="text-align:center">100</p>

communication in parenting. Choosing Donald Trump as an analogy for bad parenting might indicate he wants to give an example from a famous contemporary figure. He also provides examples of how to ask children to engage them by saying, "*What do you think, your opinions, your thoughts, your ideas?* ". This example of questions provided by the preacher might make the audience readily follow his advice.

It is interesting to note that in two sermons delivered by women preachers, only Yasmin Mogahed uses *negative imperatives*. Yasmin Mogahed advises the audience to be active in stopping injustice by using a series of *negative imperatives*, as seen in Extract 5.15.

Extract 5. 15

What did you do to protect your children? so please please do not swallow this this narrative that your being righteous by turning the other cheek and being passive, you're not! that's not! …. Please don't buy into this idea that Islam is a is a passive deen (religion). It's not! it's extremely active! it is an active *deen….*So, don't let anyone make you believe that you are being a more righteous Muslim by putting up with injustice, by putting up with abuse (Yasmin Mogahed)

In the extract above, Yasmin Mogahed uses a series of negative imperatives verbs. She uses the polite marker "*please*" in the phrase "*so please, please do not swallow this narrative*" and "*Please don't buy into this idea*", which might be a way of reducing the threat of the negative face to the audience. The word "*please*" might also suggest the preacher highlights the urgency of her advice to be followed with the actions.

The combination of positive and negative imperative forms commonly occurs in sermons delivered by men and women preachers. For example, Nouman Ali Khan inspires parents to understand their role as a mother or a father.

Extract 5. 16

They just need you to be a mom right now. just make them food, don't talk about *deen* (religion) for a while, don't bring it up because you know the last ten times you brought it up what happened…. the father, don't lose your cool, don't start complaining... Maintain at least the emotional part of the relationship (Nouman Ali Khan)

In the examples above, the preacher advises parents in the direct form to play their roles using the softer words "*just*" and "*at least*" in the phrase "*just make them food*", "*just maintain the relationship*", and " *maintain at least emotional part*", the use of

"*just*" and "*at least*" can be interpreted as the preacher trying to soften the strong imperative form of advice and make his advice more manageable for the audience.

AbdelRahman Murphy also employs similar advice on parenting using a combination of *imperative* verbs, as we can see in Extract 5.17 below.

Extract 5. 17

I conclude as I've gone over my time is be very very very careful not to use religion as a way of making your child feel insufficient. Be very careful using religion to critique your child, and don't use religion to be the scapegoat of things that you want your child to do …. do not use Islam to take the blame off of you or the pressure off of you because that tension with Islam will stay with them for very long (AbdelRahman Murphy)

AbdelRahman Murphy, in the example above, uses the repetitive imperative verb "*be*" and negative imperatives to inspire parents not to use Islam to make their children feel insufficient. The preacher also employs repetition "*be very very very careful not to use religion…*" and "*Be very careful using religion to critique your child*". The repeated use of the adjective "*careful*" and the intensifier "*very*" might indicate he highlights this message as the most important advice.

In the context of being thankful for having righteous children and spouses, Yasmin Mogahed advises the audience with a series of imperative verbs as follows:

Extract 5. 18

Imagine that you've been gifted with a righteous child, please don't take credit for it, please thank Allah, please be grateful. …. be grateful for your gifts. Do not be arrogant and do not take credit what happened to someone who took credit for what he had…. Be mindful, never to take credit your children if they are righteous and on the straight path (Yasmin Mogahed)

The preacher uses a series of imperative verbs to indicate how being thankful for having a righteous family and to avoid thinking we are better if we have a good family. The word "*please*" in the utterances "*please don't take credit for it, please thank Allah, please be grateful*" can be interpreted as the preacher attempting to soften her messages and it also might suggest highlighting the importance of the messages that the audiences need to adopt for their future benefits.

The *imperative* verb can also be from the sacred text, which directs the audience to follow the instruction; for example, Suzy Ismail quotes the Quran, which asks Muslims to save and protect themselves and their families from hellfire.

Extract 5. 19

Allah Subhana wa taala commands us by saying *Yaaa ayyuhal lazeena aamanoo qooo anfusakum wa ahleekum naaranw waqoodu han naasu wal hijaaratu* "Oh you who believe save yourself and your family from the fire of Hell" and the verse continues by describing "this fire as one that is fuelled by people and stones" … (Suzy Ismail)

The preacher quotes Allah's words from the Quran to instruct the Muslim community to save and protect their family from the Hellfire. The preacher quotes the Quran in classical Arabic, and she provides its English translation.

5.4.2 IFID (advise, suggest) and I want you/parents etc. to-infinitive

No Illocutionary force indicating device (IFID) by using performative verbs "*advise*" and "*suggest*" occurs in the four case study sermons. There is an IFID using a noun "*advice*" in the sermon delivered by Nouman Ali Khan, as in the extract below:

Extract 5. 20

Advice (for) the father, don't lose your cool, don't start complaining. He comes, the son comes home once in a month and that one month the father says, "Oh you finally show up". and he says, "This is why I don't come, because you talk like this!". and he walks out again (Nouman Ali Khan)

Nouman Ali Khan, in the extract above, uses the noun "*advice*" followed by negative imperatives to instruct fathers. After the preacher delivers advice using the IFID and imperatives, he narrates that when a father complains about his son's attitude, this will create a conflict between them.

The similar illocutionary meaning of advice using pattern "*I want you/parents etc. to-infinitive*" occurs twice in the sermon delivered by AbdelRahman Murphy as follows:

Extract 5. 21

now I want you to think for a second when you read the Hadith literature.... so how is it the case then that so many people can come and say that this *salahu alaihi wassallam* always smiles. it is because that is his default. that is *ashl*, if I were to ask your children today what is your parents default face ……. I want every parent in this room (to) make this your goal and I know that this is gonna get a little bit heavy, but at your *janaza* (Islamic funeral), at your *janaza*, you want

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your children shedding tears remembering your face as one that's smiling (AbdelRahman Murphy)

AbdelRahman Murphy advises audiences to follow the attitude of prophet Muhammad, who always smiles, and the preacher encourages parents to make smiling as default face as their goal. The preacher reminds the parents that this goal is "*a little bit heavy*", but he highlights future benefits that their children shed tears remembering their smiling parents.

5.4.3 Modals/Semi-modals in declaratives/statements

The strong modal "must" does not appear in the sermons delivered by men and women preachers in the four sermon case studies. The semi-modal "*have to*" has replaced the strong modal "*must*", this finding confirms Carter and McCarthy (2006: 686) who state that the modal "*must*" is a very strong pattern in directives in English, and it should be used carefully, especially in advising contexts.

It is interesting in the sermons that the semi-modal "have to" is quite regularly followed by the verb "understand", for example:

Extract 5. 22

So we're gonna talk about how to raise amazing young Muslim children, we have to understand something, that the plant is only as healthy as the soil that it came from (AbdelRahman Murphy)

Extract 5. 23

If you have money you've been gifted with that money, don't think that it's only because of your hard work ..So, at the end of the day we have to understand that all these things are provisions, and they are gifts (Yasmin Mogahed)

In the extract above, we can see that both preachers use the pronoun "*we*" and the verb "*understand*" when they employ the semi-modal "*have to*".

In a similar context of parenting, it is interesting that Nouman Ali Khan uses the pronouns "*you and I*" with semi-modal "*have to*" and it is followed by the verb "*remember*" as the extract below:

Extract 5. 24

You and I have to remember where *rufi alqalam* "the pen has been lifted" as far as our responsibility is concerned. Our job was to raise them to the point where they become adults. (Nouman Ali Khan)

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In the context advising parents above, Nouman Ali Khan uses pronoun "*you and I*" rather than the inclusive pronoun "*we*" might suggest the preacher wants to describe explicitly the similar position of the preacher and audiences, and the verb "*remember*" likely describes the preacher highlighting the important message or to remind the audience of the fundamental concept.

Yasmin Mogahed delivers her advice on stopping injustice by employing a series of the semi-modal "*have to*" as in the extract below.

<div align="center">Extract 5. 25</div>

> When we see injustice, we have to take action.…. What the prophet *salahu alaihi wasalam* said to do? he said if you see something wrong you have to try to change it. ….. so when you see something wrong the prophet *salahu alaihi wasalam* said "you have to try to change it with your hand, and if you cannot then with your tongue by speaking out against it, and if you cannot do any of that then at the least you have to hate it in your heart and this is the weakest of *iman* (faith) (Yasmin Mogahed)

Yasmin Mogahed begins with the phrase, "*when we see injustice, we have to take action*", it can be interpreted that the preacher positions herself as similar to the audiences as Islamic believers. The inclusive pronoun "*we*" implies that the preacher tries to share mutual obligation and responsibility to stop injustice. Then the preacher replaces the pronoun "*we*" becomes "*you*" when she quotes a direct quotation from the Hadith; of course, in this context, the pronoun "*you*" is not exclusively for the targeted audience, but it refers to all Muslims in general.

Similar to the semi-modal "*have to*", the semi-modal "*need to*" regularly occurs in four sermons. Surprisingly, the pattern is only "*we need to*", whereas the pattern "you need to" disappears in the four sermons. This fact perhaps suggests that the preacher is aware of a softer way to advise the audiences by using the inclusive pronoun "*we*", for example:

<div align="center">Extract 5. 26</div>

> Before we tell our children look read this chapter tell me what you've learned. We need to ask ourselves as parents and I can say that *alhamdulillah* (praise be to God) how of us when we approach our children to remind them. (AbdelRahman Murphy)

<div align="center">Extract 5. 27</div>

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We need to look internally we need to realize that that pointing finger, leaves three fingers pointing back at ourselves. and so we need to take a look at ourselves… Because for us to save our families we need to first drop the cloak of being so judgmental. we need to look into our own levels of the *naffs* (Suzy Ismail)

AbdelRahman Murphy uses the pattern "*We need to ask ourselves*" to encourage parents to make a self-reflection on how they approach their children to instil good attitude, while Suzy Ismail employs repetitive semi-modal "*need to*" to inspire audiences to make a self-evaluation and avoid blaming others.

Unlike the semi-modal "*have to*" and "*need to*" relatively having a higher frequency, the modal "*should", "can*" and "*will*" do not regularly occur in the four case studies. There are two pieces of data that preachers use the modal "*should*" in sermons, as shown in the extracts below.

<div align="center">Extract 5. 28</div>

You know the last ten times you brought it up what happened, you should learn from your own experience…… (Nouman Ali Khan)

<div align="center">Extract 5. 29</div>

And if something goes wrong, we should know how to respond (Yasmin Mogahed)

In the data above, Nouman Ali Khan uses the pattern "*you should learn*" in the context of parenting how parents need to learn from their experience in approaching rebellious children. The preacher uses the pronoun "*you*" to focus his advice to parents. Yasmin Mogahed in the context of marriage advises the audiences to respond to problems in the family by making a marriage as a place of tranquillity and finding a solution for those problems. She uses the pronoun "*we*" to indicate that she tries to position herself as having a similar position with the audiences.

The modal "*can*" in the four sermons in the case studies is generally used by men preachers in the negative form, for example:

<div align="center">Extract 5. 30</div>

You can't shove religion down their throats. Just be a parent, just be a parent. As painful as, it is as rebellious as they've become. They need something else from you at this point. (Nouman Ali Khan)

Ali Khan advises parents to avoid playing the role of a spiritual advisor by lecturing on Islamic values when their children are rebellious. The use of the pronoun "*you*" suggests that the preacher exclusively targeting his advice to parents as the audience.

The modal "*will*" in the sermons can be identified as identifying future benefits, for example:

<div align="center">Extract 5. 31</div>

> In our process of *tadzkiya* (purification), we need to remind ourselves of our own fallibilities, of our own errors of our own difficulties, and we need to reach that stage of humbling ourselves in front of Allah and weeping from our hearts for Him to save our families because truly we can read every self-healp book out there…Our sense of *tawakkul* (trusting God) will make us confident (Suzy Ismail)

In the extract above, Suzy Ismail delivers her advice using the semi-modal "need to" and the modal "will". She advises the audiences to employ *tadzkiya* (purification) and she says employing *tawakkul* (trusting God) provides benefits for having self-confidence for supporting and guiding the families.

5.4.4 The passive pattern of directives (A4)

Advice-giving using the passive pattern "*you/we+ be + verb participle+ to infinitive*" occurs once in sermons delivered by men preachers the case studies. Only Nouman Ali Khan employs this pattern in his sermon, as we can see Extract 5.43 below.

<div align="center">Extract 5. 32</div>

> Your job as parents now perhaps more difficult than though waking up in the middle of the night and changing their diapers and taking them to the hospital when their fever spikes at 2:00 in the morning you know, and taking care of their school and getting you know getting them ready and all those exhausting years that you know that was actually easier, what you're being asked to do now is much harder to demonstrate beautiful patience and maybe to find other sources to give them advice not you, maybe somebody else needs to talk to them. (Nouman Ali Khan)

Nouman, in the context above, describes raising teenagers as more difficult than parenting toddlers. The utterance "*what you're being asked to do now is much harder to demonstrate beautiful patience and maybe to find other sources to give them advice, not you*", provides clear messages about when parents need to be patient and find other people to give advice to their children.

The pattern "*be supposed to*" is exclusively used by Yasmin Mogahed. She inspires the audience to make marriage a shelter or sanctuary, as we can see the sample below:

The marriage is supposed to be a place of sanctuary, it's supposed to be a shelter from the storm. It's not supposed to be the storm that you leave the house to go to shelter. It's supposed to be the shelter itself. So, that there is stress outside, there is stress there is storms outside, but you're supposed to be able to find shelter within that relationship. That relationship Allah *subhana wa ta'ala* describes *litaskunooo ilaihaa* "you to find tranquillity in one another". So, it is it's supposed to be that shelter or that sanctuary in the storm. And unfortunately, a lot of cases it's the opposite where the storm is inside the house and people go outside to find shelter (Yasmin Mogahed)

In the example above, Yasmin Mogahed advises spouses by using a series of "*be supposed to*" to highlight the importance of marriage to be as a shelter. It is essential to note that she uses the "*marriage*" and "*it*" for the passive pattern of directive.

Yasmin Mogahed also uses the pattern "*be supposed to*" to inspire spouses to be as garments for their partners in the extract below:

Extract 5. 34

Allah *subhana wa ta'ala* also describes the spouses as garments for one another …… clothes actually are supposed to beautify, they don't only cover but they also beautify. And similarly, a spouse is supposed to beautify the other spouse. … your marriage is supposed to be a means to get to become a better person to become closer to Allah *subhana wa ta'ala….* you garments protect you from rain…. and in the same way your spouse is supposed to protect you, a spouse is supposed to be a protector for the other spouse (Yasmin Mogahed).

The preacher explains the Quranic metaphor, which describes spouses as garments for one another. She uses a series of "*be supposed to*" to inspire spouses to beautify their character, become better people, and become closer to Allah through marriage. She also encourages spouses to become the protector of the other spouses.

5.4.5 Assessments

I discover that all four preachers in the case study employ assessment using a pattern "*it is important/essential/good/dangerous …to infinitive*", as we can see the sample in the extracts below.

And this is very dangerous to use religion as the amount for which you make your children feel insufficient and disappointed (AbdelRahman Murphy)

<div align="center">Extract 5. 36</div>

And yet for us as communities, for us as parents, for us as leaders in our hometown sometimes we are so quick to criticize, we are so quick to put down we are so quick to tell our youth, to tell our spouses that they are wrong that they are not good enough that everything they're doing is not right (Suzy Ismail)

AbdelRahman Murphy uses the phrase "*This is very dangerous*"; the preacher employs the adverb "*very*" to add emphasis to the adjective "*dangerous*", which suggests the degree of importance of his message to follow. The preacher uses the phrase "this is very dangerous" and the pronoun "*you*" perhaps is used to persuade the audience to take the advice seriously. Suzy Ismail seems to use less forceful assessment than AbdelRahman Murphy by employing "*we are so quick to…..*". The preacher uses the adverb "*so*" to describe the great extent of the activity, and she uses the pronoun "*we*" which describes herself in the same position with the audience.

I also find in the four case studies that assessment can also use the pattern "*It is + noun+ to infinitive*" as the extract below:

<div align="center">Extract 5. 37</div>

What I want to leave you with a principal *Sabar* (patience) doesn't mean turning the other cheek, patience *sabar* doesn't mean you allow yourself to be abused. It is not righteousness to allow yourself or your children to be abused (Yasmin Mogahed)

In the extract above, Yasmin Mogahed inspires the audience not to accept any abuse in the family. She advises the audience to stop injustice in the family after explaining the concept of *sabar* (patience) in Islam.

5.4.6 Hints (A6)

Hints are the strategies of giving advice which do not explicitly advise the audience to do a particular future and can have other meanings too. As I mentioned in Section 3.8, it is challenging to identify hints as this advice strategy does not have a clear linguistic pattern. The hint strategy also differs from other direct strategies such as *imperatives*,

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IFIDs or *modals*; the *hints* strategy sometimes has a wider context and consists of more utterances.

5.4.6.1 Quoting and telling stories from the Quran

As noted in Section 3.7 and Section 5.3.2, the preachers deliver advice by quoting the words of God from the Quran. It is unsurprising that all preachers in the four case studies quote the Quranic verse in their sermons. For example, Yasmin Mogahed quotes the Quran delivering advice on marriage, as in the extract below.

<div align="center">Extract 5. 38</div>

> Allah *subhana wa ta'ala* tells us in the Quran and anyone who has ever been invited to a Muslim wedding anyone who's been invited knows this *ayah* (verse) because it's on every Muslim invitation *Wa min Aayaatiheee an khalaqa lakum min anfusikum azwaajal litaskunooo ilaihaa wa ja'ala bainakum mawad datanw wa rahmah* "and from among His signs is this that He created from you for you spouses that you may dwell in tranquillity with them, and He put love and mercy between you". Now there's a lot that we can take from this *ayah* (verse) …what does Allah *subhana wa ta'ala* say should this relationship be based on (Yasmin Mogahed).

Yasmin Mogahed quotes the most popular verse about marriage as she says, "*anyone who has ever been invited to a Muslim wedding anyone who's been invited knows this ayah* (verse)". Yasmin Mogahed quotes the verse in classical Arabic and provides its English translation, then she inspires the audience to reflect on this verse by saying, "*there's a lot that we can take from this ayah (verse)*". The preacher likely tries to encourage spouses to base their marriage on love and mercy as Allah said in the Quran.

In the context of parenting, AbdelRahman Murphy quotes the Quranic verse to inspire parents about the importance of having a good relationship with children.

<div align="center">Extract 5. 39</div>

> Brothers and sisters, parenting is probably the most important relationship after a person's relationship with their Lord is their relationship with their children. Because and that's why Allah *ta'ala* says to worship Him alone and then immediately afterwards *wa bilwaalidaini ihsaanaa* "that being good to your parents" (AbdelRahman Murphy)

In the extract above, AbdelRahman Murphy states that parenting is the most important activity after worshipping God. He then quotes the Quranic verse and provides its translation. AbdelRahman Murphy uses the term of address "*brothers and sisters*",

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which can be seen as positive politeness by treating the audience as having a close emotional relationship as his brothers and sisters.

Referring stories from the Quran can be indirect strategies of delivering advice. AbdelRahman Murphy and Nouman Ali Khan narrate a story of Luqman from the Quran to inspire parents on how to approach their children. It is significant that two men preachers narrate the story of Luqman. It is generally known that Luqman *Hakim* (Luqman the wise man) as a paragon of Quranic parenting, as we can see in the extract below.

Extract 5. 40

> In this lecture alone references to Luqman Hakim *radiallahu anh* someone who is a lighthouse, he's a bastion of guidance for us in the Quran about parenting and the relationship between parent-child…. Allah subhana wa ta'ala says to us two phrases. The first as He says "and remember when Luqman said to his son"" *Wa iz qa_la luqma_nu libnihi wa huwa yaizuhu"* and he was and the translation is kind of bad. But it's and he was admonishing him, he was reminding him, he was preaching to him. If you look up the word *wa'iz wa'do* in the Arabic language it has the meaning not of preaching but of being so concerned out of love for somebody's goodness and their safety and their well-being, that your love sort of spills over out of your heart and into your tongue. Like your love is so you can't contain it that your love is so strong that you just have to say something. (AbdelRahman Murphy).

In the extract above, AbdelRahman Murphy mentions that Luqman is a lighthouse and a bastion of guidance for Muslims in the Quran about parenting. This fact suggests the preacher highlights the importance of the story of Luqman in how he approaches his son. AbdelRahman Murphy does not tell what specific actions that parents need to take. Still, by telling the story of Luqman, the preacher wants to inspire parents to follow Luqman's approach in counselling his son softly and gently.

Similar to AbdelRahman Murphy, Nouman Ali Khan narrates a story of Luqman to advise parents, as in the extract below.

Extract 5. 41

> And so, I leave you with the following. Even with Luqman who's probably the longest passage on parenting in the Quran. There's no other place in the Quran that deals with the subject of parenting as exhaustively and that's even that's brief but the case of Luqman *radiallahu anh*. look at how Allah Aza wajal described is just one part of it "*Iz qaala luqmaanu libnihee wa huwa ya'izuhoo*". There's lots of conditions when at the very moment when Luqman said to his son, while he was in a position to counsel him. In other words, Luqman doesn't just

give his son lecture after lecture, he finds the right time, the right opportunity, he thinks of a strategic opportunity and then brings "*la tushrik billah*" "my son, take a look seriously, we don't do *shirk* (Polytheism) of Allah". He doesn't just throw that lecture on his son constantly. There's actually "*la tushrik billah*" suggesting he was very strategic, if that opportunity presents itself well and good (Nouman Ali Khan)

Nouman Ali Khan refers to the story of Luqman and highlights the importance of this figure in Islamic parenting. The preacher indirectly encourages parents to reflect on the story of Luqman, who finds the right time and opportunity to counsel his son. Nouman Ali Khan does not explicitly tell what the parents need to do, but by narrating the story of Luqman, he may inspire parents to follow the way of Luqman in approaching his son.

Like the story of Luqman, the story of Ibrahim is narrated by two men preachers in the case studies. AbdelRahman Murphy tells this story to advise parents. It is common for preachers to narrate the story of Ibrahim to deliver advice to parents (I discuss the story of Ibrahim in Section 6.8.1 in the following chapter). However, it is interesting that Nouman Ali Khan relates the story of the prophet Ibrahim to deliver advice to youths, as we can see in the extract below.

> Allah describes in many places the relationship between parents and children by way of example so instead of talking about the theory of parenting. Allah gives many many case studies of parents and their children and so you have some amazing examples for instance you have the case of Ibrahim *alahissalaam* whose father builds idols, he's actually the source of a lot of the idol worship in his town and his son grows up to be the great leader of the concept of *tawheed* (monotheism) and the *iman* (faith) … So, on the one hand you have a pretty messed up dad, in simple language, and you have an amazing son. and it's not like the son had an amazing environment, a supportive environment, where his *Iman* fostered. And things like that it was a pretty corrupt environment. …so, the first thing that I want to highlight in this example is that one's *Iman* (faith) a young man's faith or a young woman's faith, according to Allah isn't always only dependent on their environment (Nouman Ali Khan).

Nouman Ali Khan narrates that Ibrahim has a lousy father and lives in a bad environment, but he grows as a fantastic child. The preacher motivates young Muslims to live faithfully despite having terrible families or bad environments by reflecting the story of Ibrahim.

As noted in section 5.3.2, Suzi Ismail does not narrate any stories from the Quran whereas Yasmin Mogahed relates the stories of Biblical prophets from the Quran, as we can see in the extract below.

Extract 5. 42

> I will tell you, you are not better than Nuh *alaihi wassalam* and he was not gifted with a righteous child and it's not because he was lacking, you understand… as we know in the Quran we're given the story of Qarun. Qarun was a man who had so much wealth, Allah describes in *surat* Al Qasas he had so much that the keys to his wealth was wealth, that's how much he owned, and he used to be very arrogant. and when people would tell him to be grateful he said *innamaaa ootee tuhoo 'alaa 'ilmin 'indeee* "this because of a knowledge in me". do you see what he's doing? he's taking credit for what he has he says because of me it's because I'm so smart. and sometimes we have this attitude, but Allah shows us what happened to him. Allah says that the earth swallowed him, and his home was pretty intense. and I mean sometimes I used to read about this and be like how does that even happen and then I learned about this thing called sinkholes and I was like OMG it's like a real thing. alright, so the point here is that he was taking credit for his gifts….Luth's *alaihi salam* wife was not righteous, it's not because he was a bad husband. Ibrahim's *alaihi salam* father was one of those who was making the idols. Asiah alaihissalaam she was married to the worst tyrant who walked the earth who used to say *Faqala ana rabbu kumul-a'laa* "I am your Lord Most High". Why do we learn about these stories because on the one hand yes Allah *subhana wa taala* tells us the ideal, it tells us how it should be but then he's also giving us examples that even the most righteous had issues in their family (Yasmin Mogahed)

In the extract above, Quranic stories told by Yasmin Mogahed are not detailed; she assumes that the audience has understood the detailed story. The preacher uses the phrase "*as we know*" suggests that she believes the audience has known the story. Her narratives focus on giving the moral example of being grateful, not being arrogant, and not taking credit if they have righteous children and spouses. The preacher also advises the audience not to be judgmental because prophets are the best people having a problem with their families. The preacher underlines the importance of the Quranic stories as a self-reflection by saying, "*Why do we learn about these stories*".

By quoting and narrating stories from the Quran, preachers inspire the audience to listen to, reflect on, and apply the message of the Quran in daily life. There are three proper approaches to the Quran; hearing or reading it, reflecting on the meanings, and

applying the message of the Quran in personal life and society (Von Denffer, 2015: xiii). These three proper approaches to the Quran relate to quoting and narrating stories from the Quran in the sermons delivered by all preachers in the case studies. The four preachers quote or tell stories from the Quran seem to encourage the audience to reflect and apply the Quranic messages in their daily lives.

5.4.6.2 Quoting and telling stories from the Hadith

As noted in Section 5.3.2, all preachers in the case studies quote or narrate stories from the Hadith. Two men preachers in the case study tend to quote the Hadith in Arabic and provide its English translation, as we can see in the extract below.

Extract 5. 43

> This is something even the Messenger of Allah understood *sallallahu alaihi wasallam* the man who had the greatest qualities in every sense of the world…. what does he say to his daughter? "*Ya Fatimah binti Muhammad ittaqillah*" he says, "Fatimah, daughter of Muhammad, you need to be cautious of Allah", "*la 'amlik lakum min allah*" "I no doubt will have no authority to make any case on your behalf in front of Allah" (Nouman Ali Khan)

The preacher above quotes the Hadith in Arabic, and he provides its translation in English. The preacher quotes the prophet Muhammad's words that although he is a prophet, he will not have the authority to help her daughter in front of Allah on the day of judgment. The preacher likely wants to encourage parents to teach their children religious values because they will not have opportunities to help their children in front of Allah.

Stories from the Hadith are also used to inspire the audience to reflect and find the moral messages. AbdelRahman Murphy narrates that the prophet Muhammad engaged a child to make a funeral for a bird, as in the extract below.

Extract 5. 44

> The Prophet Muhammad *salahu alaihi wasalam* walked by and noticed that this child was crying. and he said to him instead of walking by and saying okay I have better stuff to do he said to him *"ya 'aba eumayr ma faeal alnughayr"* "Hey, what happened to your bird?" and the child looked up at the Prophet Muhammad *salahu alaihi wasalam* with tears in his eyes and he said, "my bird died". and the Prophet Muhammad *salahu alaihi wasalam* put his armour on his shoulder and he actually took the bird and they buried the bird and they gave the bird a burial, like a *janazah* (Islamic funeral) for a bird. And that made this young boy feel what? He

feels like he was worth something to the Prophet Muhammad *salahu alaihi wasalam*. The questions I have for parents here tonight how interested are you in the things that your children are interested in? how many of you go to your kids' athletic competitions? how many of you go to your children's parent-teacher conferences? how many of you go to your children's anything that they do? (AbdelRahman Murphy)

AbdelRahman Murphy inspires parents to follow the best practice of the prophet Muhammad on how to engage their children. At the end of the story, then the preacher asks parents several rhetorical questions to reflect on how they connect with their children. AbdelRahman Murphy, in Extract 5.44 above, quotes the Hadith in Arabic and provides its English translation. It is a style of men preachers that quote the Hadith in Arabic and provide its interpretation in English.

All women preachers in the case study tend to quote the Hadith in English without quoting its original Arabic text, as we can see extracts below.

<div align="center">Extract 5. 45</div>

So, when you see something wrong the prophet *salahu alaihi wasalam* said "you have to try to change it with your hand, and if you cannot then with your tongue by speaking out against it… (Yasmin Mogahed).

<div align="center">Extract 5. 46</div>

Rasulullah *alaihi wa salam* has said "the best of you is the best to your family" (Suzy Ismail)

In the two extracts above, we can see that the preachers use the terms to refer to the prophet Muhammad differently "*the prophet*" and "*Rasulullah*". Both preachers similarly recite *salawat* after mentioning the prophet Muhammad by saying "*salahu alaihi wasalam*" or "*alaihi wa salam*" which meaning peace be upon him. This pattern is generally used by all preachers in the ISO corpus.

Suzy Ismail narrates a story of how the prophet Muhammad gently stopped a young man from doing a forbidden act, as in the extract below.

<div align="center">Extract 5. 47</div>

We see the Rasul *salallahu alaihi wassalam* when he was riding with one of the youths of the ummah at that time, and that youth had a desire that *naffs amara* (evil desire) showed in in the youth a little bit, when a beautiful woman approached the Rasul *salallahu alaihi wasallam* to ask him a question, the youth

looked and he didn't just look but he looked (stared) and the Rasul *salallahu alaihi wasalam* answered in the beauty of character by simply reaching out and gently turning the chin of the youth away from that, which was pulling him away from that which he desired which was not pleasing to Allah *subhana wa ta ala*. And yet a few minutes later the youth looked again and again the Rasul *salahu alaihi wasalam* in his wisdom and his kindness and his beauty of character, reached over and gently turned the chin of the youth away. And then a third time the youth looked again and again the Rasul *salallahu alaihi wassalam* gently turned his chin away and so we see that the character of the Rasul *salallahu alaihi wassalam* his character which was described as the Quran was a character that manifested itself even when dealing with someone who may be pulled towards that which is not pleasing to Allah *subhana wa ta ala* (Suzy Ismail)

In the extract above, Suzy Ismail narrates the story of the prophet Muhammad who gently treated a youth when doing a sin and the prophet Muhammad tried to stop the young man gently and kindly. At the end of the story, Suzy Ismail does not clearly instruct the audience, but she encourages them to reflect from the story.

5.4.6.3 Telling personal stories

Personal stories are popular in the four case studies. As I mentioned in Section 5.3.2, telling personal stories provides new information that relates to the contemporary situation so the audience can learn and reflect from those stories. For example, AbdelRahman Murphy recounts how female teenagers feel their parents do not love them.

Extract 5. 48

You know, one time I said that in my *halaqah*. I said, you know, I said teens, I was talking to my teenagers, I said "your parents don't hate you", and one girl goes "really?", I said "yes, your parents don't hate you". she goes "prove it!", I said "well you're here right now, you know, how difficult it is to get you from here to here, you know, how many diapers there are from here to here, your parents love you", but the fact that she had to challenge that notion shows me something. (AbdelRahman Murphy)

The preacher narrates his experience about a teenage girl who feels her parents do not love her. This indirect advice may be challenging to identify since the preacher does not explicitly suggest what parents need to do. Looking at the context in the utterance above that children feel that parents do not love them might suggest that the preachers target this advice for parents to control their words so children will feel their parents love them.

Suzy Ismail narrates her experience counselling a female teenager, as seen in Extract below 5.49 below.

Extract 5. 49

We have a teenager, a 16-year-old year old, who comes to our Counseling Center in New Jersey and speaks to me and says, "I cut, I do drugs, I hang out with bad people". And the parents say, "look this child is following the _naffs amara_, this child is giving in to her desires". Little by little as we talk to the youth, we find that this child is the one who was molested, when she was seven years old. This child was the one that grew up in a home with parents who never said she was beautiful. This child was the child who grew up constantly feeling that she was criticized that she was put down (Suzy Ismail)

Suzy Ismail conveys her experience of a young girl becoming a drug user and hanging out with the wrong people. By telling their personal experience, she implicitly advises parents to tell their daughters that they are pretty and stop criticising and putting them down.

5.4.6.4 Softer assessments

As noted, _assessment_ in direct advice has a specific form, as discussed in Section 5.4.5. However, in the _hint_ category, _the softer assessment_ does not have a specific form. For example, AbdelRahman Murphy evaluates that making an engagement with children by connecting to them is prophetic parenting, as we can see in the extract below.

Extract 5. 50

So, the Prophet Muhammad _salahu alaihi wasalam_ sees this boy crying about his pet and instead of saying it's a pet get over it, he goes to him, and he connects with him. This is prophetic parenting, and you cannot replace these moments, _salahu alaihi wasalam_ (AbdelRahman Murphy)

AbdelRahman Murphy narrates a story of prophet Muhammad engaging a boy who cries and then he evaluates this story by saying "_This is prophetic parenting_". By saying this utterance, he likely wants to advise parents on how to engage children and take care of them.

Similar to AbdelRahman Murphy, Nouman Ali Khan uses his evaluation after referring to stories, for example:

Extract 5. 51

He (Prophet Muhammad) says Fatimah daughter of Muhammad *ittaqilah* (mindfulness of God) "you need to be cautious of Allah, I no doubt will have no authority to make any case on your behalf in front of Allah". "You'll have to stand on your own. I know you're my daughter but even that doesn't get you anywhere. Even that's not enough you're going to have to stand on your own merits in front of Allah" This is an important teaching (Nouman Ali Khan)

Nouman Ali Khan refers to the story of the prophet Muhammad on parenting, inspiring the audience to reflect and find the lesson learned from this story. By using the phrase "*This is an important teaching*", the preacher highlights the importance of the messages so the audience can think and reflect.

Yasmin Mogahed interestingly suggests that it is a mistake when people making children as the center of their marriage as in the extract below.

Extract 5. 52

And I want to make another very important point because I believe that a lot of our families have fallen apart because of losing this one concept and that is that I believe that a lot of our families, once children come into the equation the foundation of the family no longer becomes the marriage, and it becomes the children, and that's actually a mistake. (Yasmin Mogahed)

Yasmin Mogahed uses the phrase "*I want to make another very important point*" to highlight the importance of her message. Then the preacher evaluates by saying, "*That's actually a mistake*" when the foundation of a family is not marriage but children. The use of the word "*actually*" might suggest the preacher is trying to inform a surprising piece of information that is opposite to what people would expect. It is generally familiar in the Islamic community that children become the centre of a family, not the marriage.

5.4.6.5 Considering future impacts

The hints through considering future impacts mention the potential results of doing a particular action. However, this advice strategy is challenging to identify since it does not have a clear linguistic pattern. For example, Nouman Ali Khan advises parents not to control their young adult children, as in the extract below.

The more you try to control them at that age, the more you try to tell them what to do the more, you try to tell your 18-year-old, your 20-year-old, your 25-year-old to pray, pray, pray, the farther they will run from the prayer. The more annoyed they will become, they will actually distance themselves from you (Nouman Ali Khan)

Nouman Ali Khan advises parents not to overly control and push their young adult children to pray because that will make them not want to pray, and they will distance themselves from their parents. The preacher mentions that controlling young adult children and criticising what they do will make them rebel and not want to listen to their parents.

In the marriage context, Yasmin Mogahed advises the audience to make marriage the foundation of a family, as in the extract below.

Extract 5. 54

The foundation of a family is the marriage, and when the marriage is strong, the family is strong. But when we start to shift that focus and instead, we give precedence and we in fact do injustice to the marriage, for the sake of the children, when we do that we are actually harming the children and the marriage and the family (Yasmin Mogahed)

In the extract above, Yasmin Mogahed encourages the audience to build a strong family by building a solid marriage and making marriage a foundation of the family. She warns that if the family only focuses on children as a central, they will face bad impacts by saying, "*actually harming the children and the marriage and the family*".

5.4.6.6 Criticism

Similar to *softer assessment* and *considering future impacts*, *hints* strategy by using *criticism* is not easy to identify since it does not have a clear pattern. For example, Suzy Ismail criticises the attitude of parents and leaders, as in the extract below.

Extract 5. 55

and yet for us as communities, for us as parents, for us as leaders in our home town sometimes we are so quick to criticize, we are so quick to put down, we are so quick to tell our youth to tell our spouses that they are wrong that they are not good enough that everything they're doing is not right, and this is not what we have been taught by Rasulullah *sallallahu alaihi wasallam* this is not what we have been taught by our Quran. (Suzy Ismail)

In the extract above, it can be seen that Suzy Ismail criticises the attitude of parents and leaders who are so quick to criticise, put down, and tell their children or spouses they are wrong or not good enough. At the end of the utterance, the preacher states that those attitudes are not taught by Rasulullah or by the Quran. The utterance "*this is not what we have been taught by Rasulullah sallallahu alaihi wasallam, this is not what we have been taught by our Quran*" might be interpreted that the preacher indirectly encourages not to do the action that Rasulullah or the Quran has not taught.

Suzy Ismail criticizes a reality in the society where people are able to be nice with anyone else, but they are not able to be nice with their family.

Extract 5. 56

> We forget this sometimes for the teacher who was so kind to her students in class but comes home and yells and screams at her own children. To the husband who is so sweet to his co-workers and so kind to his boss but comes home and yells and screams at his spouse. To the child who was so happy and joyful around friends but comes home has an attitude and is constantly disobeying the parents. …. Rasulullah *alaihi wa salam* tells us the best of you is the best to your family (Suzy Ismail)

The preacher follows her criticism of what is happening in a family, and then she ends with a statement from the Hadith that the prophet Muhammad says, "*The best of you is the best to your family*." By quoting the Hadith, the preacher encourages the audience to be good and do the best for their family.

5.4.6.7 Description

The *hints* strategy can also use description. The description does not actually provide a clear advice, but it is used implicitly to advise the audience to do a particular action. For example, AbdelRahman Murphy describes how the words of parents can make children feel insufficient and not good enough.

Extract 5. 57

> That sometimes the love that we have gets lost on the way from our heart to our tongue, and it ends up coming out instead of roses like daggers. And the words that we use, and they make young people feel irrelevant, they make them feel not worthy, they make them feel not sufficient, not good enough. (AbdelRahman Murphy)

AbdelRahman Murphy describes how parents use words with their children and how parents' words can influence their children by stating, "*they make them feel not sufficient, not good enough*". The preacher seems to advise parents to carefully use their words when disciplining their children because those words can harm them.

Suzy Ismail advises the audience to purify their souls to save their families. as we can see Extract 5.58 below.

Extract 5. 58

Just as we pay our *zakat* (alms giving) as a _tadzkiya_ (purification) on our *mall* (wealth) on our wealth we pay our *zakat* to purify our wealth – so too, we purify our souls. Because if our souls have not been purified if we are not constantly struggling in that process of _tadzkiya_ we cannot save our families because we haven't tried to save ourselves and that is where it begins (Suzy Ismail)

Suzy Ismail describes how the importance of _tadzkiya_ (purification) of the soul by referring to *zakat* (alms giving) as purification of wealth by saying "*so too, we purify our souls*". She highlights that we cannot save our families when we have not tried to save ourselves by purifying our soul. The preacher advises the audience to make a self-purification, so they are able to save their families.

5.4.6.8 Asking questions

I find in the ISO corpus that the preachers use rhetorical questions for indirectly delivering advice. The preachers employ asking questions not to get answers from the audience, but the asking questions are used to advise the audience to make a reflection, as we can see in the examples below.

Extract 5. 59

The question I have for my parents here tonight how interested are you in the things that your children are interested in? how many of you go to your kids athletic competitions? how many of you go to your children's parent-teacher conferences? how many of you go to those things make children feel like they are worthted? (AbdelRahman Murphy)

Extract 5. 60

How often do we look for that blame externally, instead of looking internally? (Suzy Ismail)

As we can see, the preachers ask questions to advise the audience to reflect and think about what they need to do. By asking questions, the preachers do not explicitly instruct

what the audience needs to do, but it seems they want the audience to reflect on a particular situation. In Extract 5.59, Abdelrahman Murphy advises parents to make their children feel worthed, such as, by going to their children's athletic competitions. In Extract 5.60, Suzy Ismail advises the audience to do self-reflection and should not blame the other people.

5.5 Discussion and conclusions

Four samples of sermon scripts in the ISO corpus provide an overview structure of sermons (both the sermon in *khutbah* and sermons at conference) in that they have a similar structure. The sermons are started by expressing thankfulness to God in classical Arabic and reciting *salawat*, then quoting the Quran and the Hadith, narrating stories, and finally the sermons are ended by making supplication. This fact suggests that the type of sermon does not influence the structure of sermons, whether it is *khutbah* which is delivered in a Friday congregation service in the mosque or sermons delivered at a conference in the auditorium.

In terms of gender, we can see that men preachers talk about parenting, and women preachers talk about marriage and family in general. This fact suggests that men preachers inspire fathers to participate in raising children and help mothers in parenting since it is a stereotype of the Muslim communities that mothers exclusively have responsibilities to raise children and fathers support the financial aspect of the family as breadwinners. Previous studies found that the traditional view of Muslim parenting in the Arabic and South Asian cultures affected some fathers who withdrew themselves from everyday aspects of child-rearing (Oweis et al. 2012, Franceschelli and O'Brien 2014). In traditional Islamic society, mothers are expected to stay home and care for their children; at the same time, fathers need to work and position themselves as the breadwinners of their families (Oweis et al. 2012: 245). The traditional view of parenting describes a mother as exclusively responsible for caring for children and having a superior capability to nurture children (Deutsch 2001). This view is not upheld in the online sermons.

Women preachers highlighting their advice in the marriage context might indicate that they want to advise husbands and wives to play an equal role in building an Islamic

marriage based on love, respect, and kindness. By referring to the Quran and the Hadith, the women preachers speak against abusive actions in the marital life. This fact is in line with a previous study which found Islamic marriage stereotypically was described as an arena for women's emotional, physical, and sexual abuse (Hassouneh-Phillips 2001: 927).

In terms of advice-giving realisations, the four preachers in the case study samples regularly use direct advice through *imperatives* and *modals/semi-modals* in their sermons. The two women preachers employ relatively more *imperatives* and *modals/semi-modals* than the men preachers in the case studies. It is interesting that Yasmin Mogahed has a high preference for using *imperatives, modals/semi-modals*, and *the passive pattern of directives* (*be supposed to*). This direct advice can be seen that the preachers want to deliver their advice easily to identify the advice and to minimise misunderstanding. This is in line with Brown and Levinson (1987: 316) who state that direct speech acts can be employed due to the urgency and efficiency of the message, the hearer does not require significant sacrifices, and the speaker has superior power over the hearer.

The cognitive verbs "*understand*" and "*remember*" are regularly used in imperative forms and after modals/semi-modal verbs. This fact might suggest the preachers make the audience understand their rights and duties in the family based on Islamic teaching, and they also remind the audiences by using the verb "*remember*" about what they have known about Islamic values in the family or it can be seen that the preachers use the verb "*remember*" to highlight the urgency of their messages. Although the main goal of sermons about family in the four case studies is to make the audience aware of, remember, and understand their rights and obligations as family members. However, preachers still use *action imperative* verbs in their sermons. The preachers employ action *imperative* verbs to give clear guidance on what the audiences need to do.

Hints as the strategy of indirect advice are also popular in four sermon scripts. The preachers try to balance explicit and implicit advice; it can be seen that the preachers were also aware that giving advice can be seen as threatening positive and negative face of the audience. The fact that preachers in this study employ *hints* in their advice

indicates their awareness of the need to save both the negative and positive face of the advice receivers because indirect advice does not explicitly force the audience to take the action. This implicit advice through *Hints* is tricky to identify and it might be interpreted in different meanings, so it can be a challenge for the audience to find because the preachers do not clearly instruct what advice receivers need to follow. Therefore, the preachers employ both direct and indirect advice in a relatively balanced manner to avoid the audience failing to identify the preachers' advice.

In the four case studies, hints using sacred texts are the most preferred strategy. The two men and women preachers quote the Quranic verse in Arabic and provide its translation. In the four case studies, hints using sacred texts are the most preferred strategy. The two men and women preachers quote the Quranic verse in Arabic and provide its translation. The stories of Luqman and Ibrahim are essential since the two men preachers narrate those stories to encourage the audience to reflect and find the moral messages. In the case of the women preachers, only Yasmin Mogahed narrates the story from the Quran. It might be seen that telling stories from the Quran is not the preference of the women preachers. This applies to all women preachers in the ISO corpus (see Section 6.8.1 in Chapter 6). It is interesting to note that in quoting the Hadith, men preachers tend to use Arabic and provide its translation, whereas women preachers' preference is to quote the Hadith by using its English translation without Arabic text.

This chapter has provided detailed characteristics and structure of sermons in the ISO corpus by observing closely four samples of sermon scripts. This chapter also has informed the central messages in sermons delivered by men and women preachers, and it has discussed the realisations of advice-giving strategies. This chapter led to exploring a comprehensive investigation of advice-giving strategies of twenty sermon scripts in the ISO corpus in Chapter 6.

CHAPTER 6

THE REALISATIONS OF ADVICE SPEECH ACTS IN THE ISLAMIC SERMONS

6.1 Introduction

In this chapter, I investigate the realisations of advice speech acts in the sermons delivered by men and women preachers and discuss the statistical findings of advice in the ISO corpus (6.2) and investigate these advice strategies in detail through discourse analysis. This chapter focuses on analysing the realisation of direct advice speech acts in sermons delivered by men and women preachers (6.3) through *imperatives* (6.4), IFID (*illocutionary force indicating devices*), *modal verbs* (6.5), *passive directive patterns* (6.6) *assessments* (6.7) and indirect advice strategies through *hints* (6.8).

6.2 Realisation of advice speech acts and their overall distributions in the ISO corpus

In section 2.4.2, we have seen that advice speech acts can be defined as telling what is best for listeners and bring benefits for them (Searle 1975; Martínez 2013; Sandlund 2014). The advice can be given in straightforward or indirect forms; direct advice suggests the advice-givers tell the listeners what exactly they should do; on the other hand, indirect advice does not explicitly recommend what the listeners should do (Ruble 2011: 402; Searle 1999: 30).

As described in Chapter 3 and Chapter 5, the framework for classifying advice speech acts used in this thesis distinguishes between direct and indirect advice speech acts. Direct advice employs structures conventionally related to advice-giving (*imperatives, IFID, modal verbs, passive directive patterns,* and *assessments*) or indirect advice through *hints*, which involve *quoting sacred texts, telling stories, softer assessments, considering possible future impacts, criticism, description,* and *asking questions*. The findings in the whole corpus are in line with the four case studies in Chapter 5, which show that the preachers in the sermons employ direct and indirect advice that are relatively balanced, as it can be seen in Table 6.1 and Table 6.2 below.

Sermons delivered by men preachers	Direct advice type					Indirect advice type
	Imperative	IFIDs	Modals	passive directive	Assessment	Hints
AbdelRahman Murphy	14	3	9	0	1	18
Bilal Philips	6	0	27	1	1	17
Khalid Latif	7	0	17	3	0	15
Mokhatar Maghraoui	0	0	4	0	2	19
Mufti Menk	50	0	20	0	2	44
Nouman Ali Khan	16	2	11	1	1	20
Suhaib Webb	4	0	11	0	1	30
Waleed Basyouni	6	2	3	1	3	18
Wisam Sharieff	36	3	2	0	0	14
Yasir Qadhi	30	1	7	1	4	32
Total	169	11	111	7	15	227

Table 6. 1: Frequency of advice speech acts realisation in the sermons delivered by men preachers

Sermons delivered by women preachers	Direct advice types					Indirect advice type
	Imperative	IFIDs	Modals	passive directive patterns	Assessment	Hints
Dunia Shuaib	8	2	2	0	2	10
Haleh Banani	12	1	18	1	2	14
Hujrah Wahhaj	9	3	0	0	0	3
Lisa Killinger	18	0	13	4	2	29
Shireen Ahmed	0	0	7	1	2	8
Suzy Ismail	7	0	12	1	3	18
Umm Jamaal ud-Din	9	2	20	0	2	19
Yasmin Mogahed	26	0	15	15	3	21
Zainab Alawani	13	5	9	0	0	17
Zaynab Ansari	2	2	4	0	2	12
Total	104	15	100	22	18	151

Table 6. 2: Frequency of advice speech acts realisation in the sermons delivered by women preachers

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It is not a surprise that preachers use indirect advice through hint strategy regularly in their sermons if we consider this choice from the perspective of the positive and negative face, as set out by Brown and Levinson (1987). As noted in Chapter 2, the negative face is a term used to describe that every person wants to be free to act based on their own without imposition from others; on the other hand, positive politeness is the concept that every individual needs to be liked by others (Brown and Levinson 1987: 23). Although giving advice promotes benefits to the audience, it could be argued that the way of giving advice might potentially harm the negative and positive face of the audience. Advice-giving can threaten the positive face of advice receivers because advice-givers could be perceived as implying that the audience lacks competence or knowledge (Morrow 2012, Shaw et al. 2015, Tanaka 2015). Advice-giving can also be seen as causing damage to negative face because advice-givers restrict advice-receivers' freedom to act according to their own wishes (Poulios 2010, Tanaka 2015, Waring 2017). The fact that preachers in this study employ hints as indirect speech acts of advice realisation regularly indicates their awareness of the need to save both the negative and positive face of the audience. As we will see in the discussion of examples presented in the rest of this Chapter. At the same time, they also use direct advice relatively frequently. I will also discuss the contexts in which preachers tend to use more direct options.

Similar to the findings in four case studies in Chapter 5, the preachers in the whole ISO corpus combine strategies in delivering their advice, for example, combining *telling stories* with *imperatives*. Telling stories of the prophets can act as indirect advice to persuade the audience to take some particular actions; this indirect strategy is then followed by direct advice. This strategy may be due to the fact that indirect advice may be harder for the audience to pick up on (Shaw et al. 2015: 318), this helps explain why direct advice through *imperatives* and *modals/semi-modals* is still commonly found in Islamic sermons. The popularity of direct advice in the sermons is in line with Brown and Levinson's (1987: 316), who note that bald on record through explicit instructions can be done because of the speaker's superior power over the hearer, the urgency and effectiveness of the message, and the hearer's face's low risk due to the lack of significant sacrifice. Another reason that we will discuss for the use of direct advice in

the ISO corpus is in line with the previous studies, which have discussed how in Arabic culture, advice-giving can be viewed as showing friendliness and support (Hosni 2020: 209, El-Dakhs and Ahmed 2021). However, it is essential to note that the realisation of direct and indirect advice speech acts varies based on individual style and the physical position relating to the delivery of the sermons, and gender.

These variations are clear to see in Tables 6.1 and 6.2 above show the individual breakdown of direct and indirect advice-giving, indicating variations across different preachers. Location or type of sermons does not seem to influence the choice of speech act strategies. As we can see in Appendix I, the sermons delivered by the men preachers varied in location and time, either being in the *khutbah* in Friday prayer services (Bilal Philips, Khalid Latif, Nouman Ali Khan, Waleed Basyouni), ordinary sermons in the mosque (Mufti Menk, Suhaib Webb), or sermons delivered at a conference (AbdelRahman Murphy, Mokhatar Maghraoui, Wisam Sharief, Yasir Qadhi). Yet these types of sermons and their places seem not to influence the way of the preachers in realisations of advice strategies. None of the women preachers delivers their sermons on Friday *khutbah*. In fact, it would be highly unusual for them to do so. All women preachers in the ISO corpus deliver their sermons in a standing position at a lectern except Zaynab Ansari and Shireen Ahmad, who deliver their sermons in a seated position. The women who deliver sermons in a seated position tend to use less imperatives. Overall, the place and types of sermons do not seem to influence the ways the men and women preachers deliver direct and indirect advice. It is noted that the women preachers who deliver their sermons in a seated position (Shireen Ahmed and Zaynab Ansari) tend to use indirect advice. However, we need to be cautious in drawing conclusions since the number of the preachers in the Islamic sermons online is relatively small, and the sermons were chosen only to deal with the specific topics of parenting and building a harmonious marriage.

In terms of gender, although the sermons delivered by the men preachers are longer than those given by the women preachers at 52, 941 words compared to 28, 860 words (See Table 3.1 and Table 3.2 Chapter 3), we can see the women preachers deliver advice more frequently relatively speaking than the men preachers. Men preachers delivered 540 pieces of advice (10.2 per thousand words) while the women preachers delivered 410 pieces of advice (14.2 per thousand words). As we can see Figure 6.1, it is interesting that the women

preachers deliver slightly more direct advice compared to the men preachers. Although the women preachers speak in front of a mixed gender audience, they are able to deliver direct advice to the mixed gender audience.
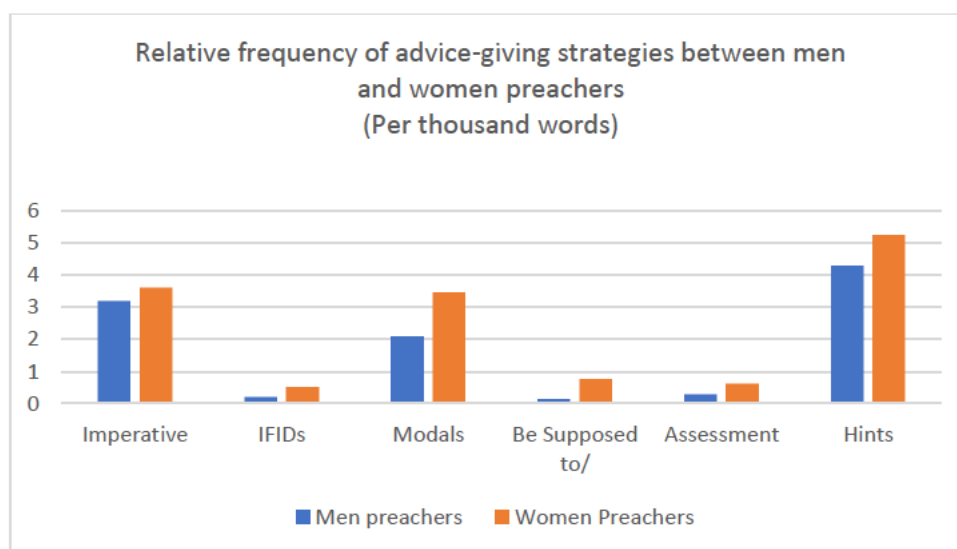

Figure 6. 1: Relative frequency of advice-giving strategies between men and women preachers (per thousand words)

Figure 6.1 shows that direct advice appears regularly through imperatives and modal verbs, whereas indirect advice through hint strategies is also popular in the ISO corpus. Men and women preachers in the ISO corpus regularly use direct advice in their sermons, suggesting that they need to express advice in clear and explicit language. The high proportion of indirect advice through hints indicates that the preachers try to persuade the audience in various ways, not just simply mentioning a list of instructions.

6.3 Imperatives in the ISO corpus

As seen in Table 6.2 above, imperatives are commonly used to deliver advice to the ISO corpus audience. This finding in the whole ISO corpus is in line with the finding in the four case studies in Chapter 5. Direct advice through *imperatives* gives explicit instructions to the audience on what they need to do. The proportion of imperatives in the ISO corpus indicates the preachers' need to perform explicit advice to be understood clearly and easily by the audience.

Figures 6.2 and 6.3 below shows the relative frequency of imperatives in the ISO corpus.
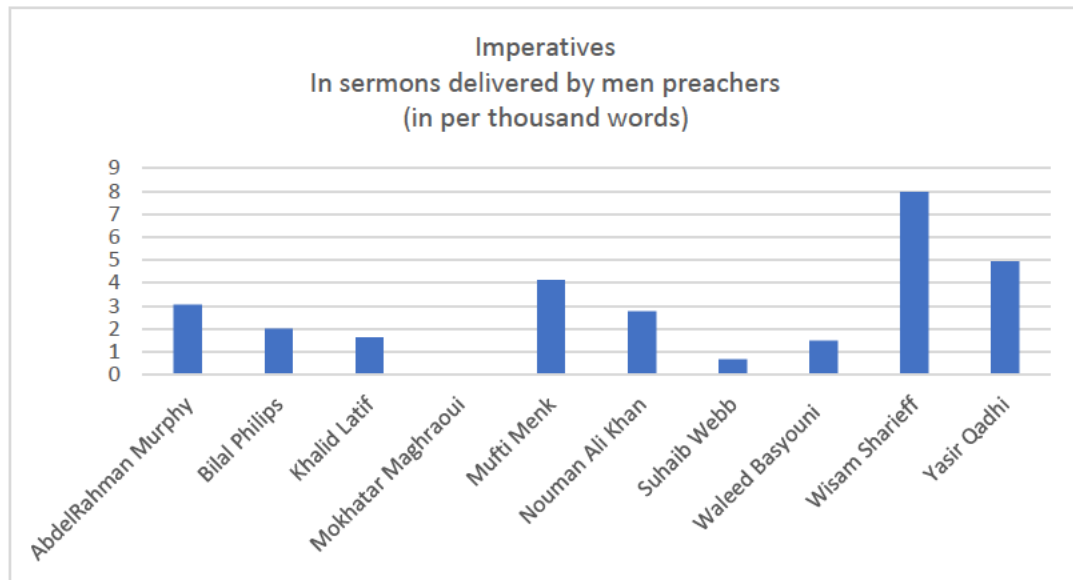

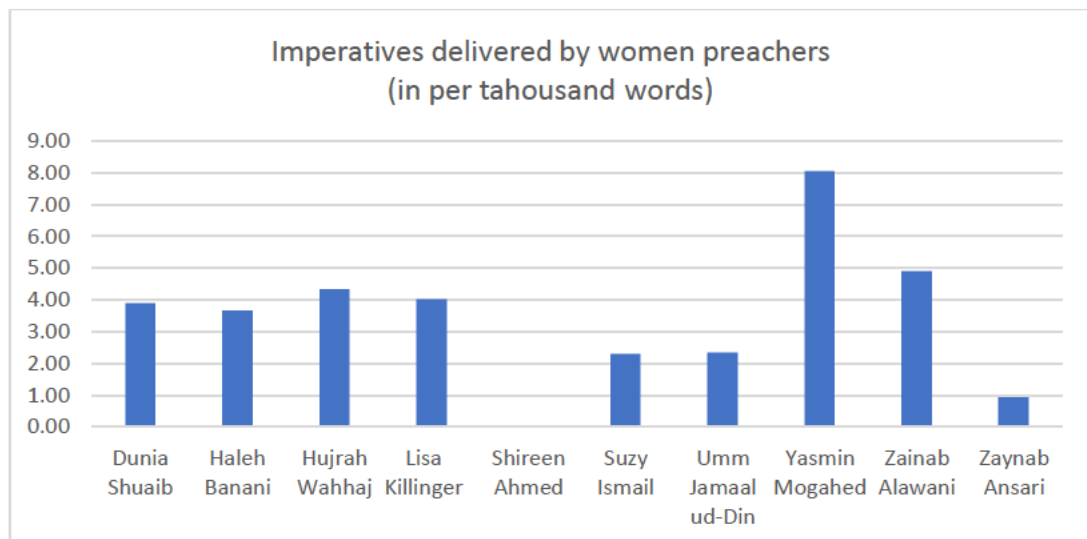Figure 6. 2: Relative frequency of imperatives in sermons delivered by men

preachers

Figure 6. 3: Relative frequency of imperatives in sermons delivered by women

preachers

Based on Table 6.3 above, each preacher in the ISO corpus employs a different frequency of imperatives. The women preachers, generally, perform more imperatives than the men preachers in their sermons. It can be seen that Wisam Sharief and Yasir Qadhi use the highest frequency of imperatives. It is interesting that Mokhatar Maghraoui does not employ imperatives in his sermon. Figures 6.3 also shows that Shireen Ahmed is a woman preacher who does not employ any imperatives in her sermons, possibly because she delivers her sermons in a very informal context as she is seated on the sofa. Similarly, Zaynab Ansari, who delivers her sermons in the sitting position, also employs a low frequency of imperatives. On the other hand, Yasmin Mogahed and Zainab Alawani, who deliver their sermon in the standing position, tend to use imperatives as their direct advice preference. Overall, the use of imperatives varies in the sermons delivered by individual preachers. It seems that in sermons delivered by the women preachers, the use of imperatives is influenced by the position of the preachers in delivering sermons.

In the ISO corpus, the high proportion of imperatives among direct advice-giving strategies delivered by the men and women preachers might signify the preachers' perception that their audience is ready to receive the advice. As noted in section 5.2, The audience of sermons at the conference needs to buy tickets to book their seats, so this fact might suggest the readiness of the audience to listen to religious advice from the preachers. The audience of *khutbah* sermons also voluntarily attend mosques for the Friday congregational prayers; this fact also shows that they are ready to listen to religious advice. Moreover, the preachers might need to direct the audience to perform a particular action or attitude via explicit instruction by employing imperatives. Giving a clear instruction will make the audience easy to follow the advice.

To sum up, imperatives are popular in sermons delivered by men and women preachers in the ISO corpus. The high proportion of imperatives might suggest that the preachers acknowledge that the audience is ready to listen to religious advice, and they believe that giving advice is an act of caring and support. Regarding physical context, the women preachers who deliver their sermons in sitting positions prefer to use less imperatives than those who stand in the pulpit.

After discussing an overview of imperatives in the ISO corpus, now we can look at the detailed imperative verbs that appear in sermons. As noted in Chapter 3, imperatives can be cognitive verbs, action verbs, negative imperatives and imperatives from the Quran and the Hadith quoted by the preachers.

6.3.1 Cognitive verbs

As noted in Chapter 5, the *imperative* verbs "*remember*" and "*understand*" appear in the four case studies. In the whole corpus, four women preachers (Haleh Banani, Lisa Killinger, Suzy Ismail, and Yasmin Mogahed) employ the imperative verb "*remember*" eleven times, while two men preachers (Mufti Menk and Wisam Sharieff) use this verb five times. The frequent use of the imperative verb "*remember*" in the ISO corpus might indicate the importance of the message that needs to be remembered by the audience. In the ISO corpus, the imperative verb "*remember*" might indicate the preachers remind the audience about the significance of the advice that needs to take a cognitive action. The imperative verb "*remember*" in the sermons delivered by the men preachers focuses on parenting, for example.

<p align="center">Extract 6. 1</p>

Remember when you make a *dua* not only for the world, …because like I told you the happy home refers to two things one is in this world and the other is in the hereafter (Mufti Menk)

<p align="center">Extract 6. 2</p>

Brothers and sisters who find frustration with their children, remember the best advice that you can give your child is broad, when you tell your child, "Don't do this", he says "Yeah whatever!", right (Wisam Sharieff)

Mufti Menk encourages parents to make a *dua* (supplication) for granting them Paradise. The phrase "*because like I told you the happy home refers to*..." can be seen as a reminder to the audience to reach the ultimate goal for Muslims to be granted Paradise. Similarly, Wisam Sharieff chooses the imperative verb "*remember*" might he wants to highlight the urgency of "*broad advice*". Wisam Sharieff tries to build a close relationship by using the term of address, "*Brothers and sisters*" to refer to the audience. Both Mufti Menk and Wisam Sharieff employ the pronoun "*you*" to indicate that they explicitly focus their advice for the audience.

In sermons delivered by the women preachers, Lisa Killinger and Suzy Ismail use the verb "*remember*" to deliver advice about marriage and family, for example:

Extract 6. 3

Remember kindness, patience, tolerance, and generosity are the core of Islamic marriage (Lisa Killinger)

Extract 6. 4

Remember that Rasulullah *alaihi wa salam* tells us "The best of you is the best to your family" … (Suzy Ismail)

Lisa Killinger employs the essential words "*remember*" and "*the core of Islamic marriage*" to highlight the importance of her message. Similarly, Suzy Ismail employs the imperative verb "*remember*", and then she quotes the Hadith to encourage the audience to remember the words of prophet Muhammad for doing the best for family. Both women preachers use the first plural pronoun "*we*" and "*us*" to make their advice more inclusive. It is interesting that Suzy Ismail changes the first-person inclusive pronoun "*us*" and "*our*" to the second person pronoun "*you*".

Another cognitive imperative verb is the verb "*understand*". Similar to the finding in four case studies in section 5.4.1, the imperative verb "*understand*" in the sermons is used to inspire the audience to have knowledge on a particular concept, such as in the extract below:

Extract 6. 5

Parents, understand your *maqam* (position), understand where you stand, you reserve the right for in your youth (Wisam Sharieff)

Wisam Sharieff instructs parents to understand their position with their children. By understanding their position in parent-children's relationships, Wisam Sharieff believes that parents will earn benefit because they can take a proper response when they have problems with their children.

Another popular cognitive imperative verb occurs in the ISO corpus is the imperative verb "*ask*". The imperative verb "*ask*" in the ISO corpus is predictable since the verb "*ask*" usually is employed for rituals such as *muhasaba* (self-evaluation and reflection). As noted in the case studies in Chapter 5, AbdelRahman Murphy instructs parents to

make a self-reflection by providing an example of a self-reflection (Section 5.4.1). Similarly, in the whole corpus I also find that Mufti Menk instructs parents to make a self-reflection as in Extracts 6.6 below.

Extract 6. 6

You see the phone and the technology is a gift of Allah, but if you don't know how to use it it becomes a trap of the devil.... please ask yourself am I doing this compromising my relationship with my own children, our children are crying for us (Mufti Menk)

Mufti Menk instructs parents to self-reflect by providing an example of questions by saying "*Please ask yourself*". Mufti Menk uses the polite marker "*please*" suggesting that he tries to soften his strong imperative advice. It is useful to note both preachers in the examples above employ the pronoun "*you*" which refer to the audience. In the whole corpus, I also find that the verb "*ask*" is used to instruct the audience to make a supplication, as we can see in Extract 6.7 below.

Extract 6. 7

Ask for the mercy of Allah, don't lose hope in the mercy of Allah, no matter who you are, what you've done, how old you…...Ask Allah forgiveness, He will give you the first step of happiness (Mufti Menk)

The verb "*ask*" in Extract 6.7 above, Mufti Menk encourages the audience to make a supplication by using the phrases "*Ask for the mercy of Allah*" and "*Ask Allah forgiveness*".

In the context of marriage, Umm Jammal ud-Din encourages the audience to make a self-reflection in a marriage context by saying:

Extract 6. 8

When you're angry, ask yourself these three questions is it really worth it? Is it really necessary? Is it really kind? (Umm Jammal ud-Din)

In the extract above, Umm Jammal ud-Din uses a conditional clause by saying, "*When you're angry*" to make her advice softer and she also provides rhetorical questions for making a self-reflection.

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As noted in section 5.4.1, I discover that in the four sermons in the case studies the cognitive imperative verbs are used for noticing. Similarly, in the whole ISO corpus I find that *imperative* verbs related to noticing action also regularly appear. These verbs are used to engage the audience and instruct the audience to pay attention about a particular message. AbdelRahman Murphy, for instance, refers to a story of Luqman in the Quran and he uses *the imperative verb "notice"* when he quotes the Quranic verse narrating the story of Luqman (See Section 5.4.1). In a similar context of parenting, Wisam Sharieff encourages parents to relate a story of arguments between prophet Muhammad's wives, as we can see the extract 6.9 below.

Extract 6. 9

> Another concept for us to understand from this that when children come to us with frustration. Can you imagine if you retaliated with frustration? we just did the example right now and I'm giving this to my fathers, to my elders. The Prophet Muhammad was in his home, and two of his wives both of them got into an argument, and in this argument one of them made a gesture towards the other and she said "you're the daughter of a Jew". A kind of a sensitive topic right so in this she retaliated there were words exchanged. the Prophet *sallallahu alaihi wasalam* came into the house. Now dad, think about this, your kids are arguing there is something going on in the house maybe someone wants to go to a concert, maybe there's some exchange where you know it's not good for them. prophet Muhammad walked into the house and won the hearts of them. He told the first wife "Yes and from Banni Israil from the Jews were many prophets, you are the daughter of a prophet", and he turned to the second wife, and he said what did he say sisters from the last talk? "you're the wife of a prophet" *hamdulillah* he settled the hearts (Wisam Sharieff)

Wisam Sharieff addresses his message to a specific audience by saying, "*and I'm giving this to my fathers, to my elders*" and "*Now dad, think about this*". The preacher narrates a story of two wives of the prophet Muhammad having arguments and how the prophet solved the problems. The preacher uses the noticing verb "*Now dad, think about this, your kids are arguing*" to reflect and relate the story of the prophet Muhammad to the situation with their children.

It is interesting that the women preachers use the noticing verbs "*look*" and "*see*" which are related to visual activities. In the case studies, Yasmin Mogahed uses the noticing verbs "*see*" and "*notice*" to engage the audience to pay attention to how Allah uses the

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metaphoric language "*children and spouses*" are gifts. In the whole corpus, it is found that Dunia Shuaib uses noticing verb "*look*", as we can see in the extract 6.10 below.

Extract 6. 10

> The second beautiful example, from the life of our beloved prophet *sallallahu alaihu wa salam* is that the prophet salallahu salam went on Aisha one time and he said, "Oh Aisha, I know when you're happy with me and I know when you're not so happy with me". and she said, "Ya Rasulullah, no no no ! I don't do anything you know. how could you know that?" and look how he noticed, he said "When you're happy with me, you swear by the Lord of Muhammad, you say *wa rabb* Muhammad, and when you're not so happy with me, you say *wa rabb* Ibrahim, you swear by the Lord of Abraham". Look at how much the prophet *sallallahu alaihi wasalam* paying attention that he could notice that one word difference (Dunia Shuaib)

In Extract 6.10 above, Dunia Shuaib narrates a story of the prophet Muhammad noticing his wife words in a happy and not happy situation. The preacher inspires spouses to reflect the story on how to pay attention to their spouse by saying, "*Look how he noticed*" and "*Look at how much the prophet paying attention*". The noticing verb "*look*" is used by the preacher to grab the audience attention and she encourages the audience to reflect the story.

6.3.2 Imperative action verbs

As discussed in Chapter 5, in the sermons in four case studies, the preachers regularly use action imperative verbs in their preaching.It is ubiquitous in the whole ISO corpus; the preachers frequently employ imperative action verbs. The preachers use action verbs to provide clear instruction so the audience easily understands the message and they are ready to take action.

The imperative verb "*go*" appears 14 times in men preachers, whereas it does not appear in women preachers. The imperative "*go*" is used more repeatedly by Yasir Qadhi in his sermons; he employs it 10 times to deliver advice on treating parents, for example:

Extract 6. 11

> You want the pleasure of Allah by angering your parents? you want to please Allah *subhana wa ta'ala* by displeasing your parents? Go back to them right now! and make them laugh as you had made them cry…. Go instead of your mother going to the kitchen to get a glass of water. *wallahi* this is your duty, if you see your mother stand up to do something…. Go and stick to her feet this is an Arabic

expression, stick to her feet means you lower yourself you humble yourself to her, you're literally and metaphorically a servant, go and stick to her feet because *Jannah* (paradise) is under her feet (Yasir Qadhi)

In the extract above, Yasir Qadhi employs a series of the imperative action verb "*go*" to instruct the audience to make their parents happy, serve them and treat them gently. The pronoun "*you*" is used regularly to engage the audience.

It is common preachers use a series of imperative verbs in their sermons. For example, Wisam Sharieff uses a series of imperatives for parents as the extract below.

Extract 6. 12

Dads pull on yourself, spend the time, look at your child, look at your child for that moment of frustration and let them experience it. For as a child it is real. …When your child comes to you with frustration, do not give them things to do. Mothers, treat children like plants, you try to watch them grow, have you ever watched grass grow? it's very boring, give your children a little bit of time, give them broad principles (Wisam Sharieff)

In the extract above, Wisam Sharieff uses a series of imperative verbs: *pull, spend, look, let, give,* and *treat*. The preacher mentions "*Dads*" and "*mother*" as the targeted audience of his advice, and he uses the metaphoric language "*treat their children like plants*" to give their children time to explore, learn and grow.

Mufti Menk instructs the audience to get up and clean their home to have a happy home, as Extract 6.13 below.

Extract 6. 13

You want a happy home, keep your home clean, neat, don't be lazy, get up and clean after yourself. So learn to clean up, Allah loves those who are clean, you made *wudhu* (ablution), you've cleansed yourself. You went to the bathroom you cleansed yourself …..when you use a facility again when you use a facility again clean up! make sure it is left as you found it or better, but not worse (Mufty Menk)

Mufty Menk encourages the audience to find happiness at home by cleaning their place. He delivers advice on practising physical cleanliness by referring to a ritual activity *wudhu* (ablution) and cleaning their place. A powerful phrase for Muslims "*Allah loves those who are clean*" is used to inspire the audience to take an action. The preacher

employs the second pronoun, "*you*," in his advice, suggesting that he focuses his messages on the audience.

In the context of marriage, Dunia Shuaib instructs the audience to download and learn PDF sources for improving their marriage relationship.

Extract 6. 14

> Now how can you get that worksheet? Super simple now I'm probably gonna be the only speaker that will tell you to take out your phones. Please take out your phones if you can, and all you have to do is go to dunya Shuaib.com, DUNYA SHUAIB DOT COM. and on the side there's three lines that's the menu, click on the menu and a drop-down will come and under Deen with Dunya it says resources. Click on resources scroll all the way down to ICNAs 2018 and there's a PDF called turning towards. *inshaallah* download that, look it over tonight and starting from today. Get on that path towards a more happy and fulfilling relationship by being mindful of your spouse, paying attention to their bids of connection, turning towards and also being mindful not to turn away (Dunia Shuaib)

Dunia Shuaib, in the extract above, instructs the audience to download a PDF worksheet and study it to improve their marriage relationship. She describes the instruction for getting the worksheet as very easy by saying "*super simple*"; this utterance will motivate the audience to follow her instruction. Dunia Shuaib gives clear and simple instructions, which benefits the audience. The politeness marker "*please*" and using less authoritative instruction, "*Please take out your phones if you can,*" suggests the preacher tries to save the negative politeness of the audience.

Like Dunia Shuaib, Haleh Banani instructs the audience to do an exercise for forgiving to improve their marriage, as we can see the extract below.

Extract 6. 15

> Please right now in your mind if there is someone that has hurt you, betrayed you, cheated on you, I'm sure all of you have experienced that, right now close your eyes okay, let's do this beautiful exercise, close your eyes, forgive them……let's get into emotional stability ….So many people focus on taking keeping track of what my spouse did, and what I have done, just let go of all that and do it for the sake of Allah it will transform your marriage, it'll transform every relationship *inshaallah*. (Haleh Banani)

In the extract above, we can see that Haleh Banani uses a series of imperative verbs, and at the end of her utterance, she highlights the benefits of this activity by saying, "*it will*

transform your marriage". She uses several polite markers such as "*please*", and " *just*" and she uses the invitation to do "*let's*". In the phrase "*let's*", the pronoun "*us*" refers to the speaker and the audience.

In chapter 5, I have discussed that men and women preachers in the four case studies commonly use *negative imperatives* in their sermons. *Negative imperatives* appear relatively common in sermons delivered by men preachers the whole ISO corpus. In Islamic teaching, commanding right and forbidding wrong are essential to create a better *ummah* or community (Cook 2000: 13, Cook 2003:3), hence, it is expected that in the ISO corpus preachers employ *negative imperatives*.

In the case studies in Chapter 5, two men preachers employ *negative imperatives* regularly. The finding in the case studies also generally can be found in the sermons delivered by men preachers in the whole ISO corpus, as we can see the extract below.

Extract 6. 16

> Another thing if you want happiness in the home don't be too demanding don't be too demanding learn to do things yourself try not to ask others to do much for you you'll be a happy person in the home …..don't doubt Allah, don't doubt Allah, if you doubt Allah you lose happiness don't doubt Allah is *rahim rahman wadud* mashallah …don't make life difficult for others. (Mufty Menk)

In the extract above, we can see that Mufty Menk advises the audience to avoid doing something if they want to have happiness at their home.

Khalid Latif asks parents not to practise forced marriage by using a series of *negative imperatives*, as shown in the extract below.

Extract 6. 17

> Don't do that to your children don't set them up in that way, and if you are in a place where you were trying to understand your own marital pursuits don't say yes to a marriage that you do not want to be a part of, you cannot sacrifice your happiness in that way…..don't let it continue on, don't let it be something that keeps going (Khalid Latif)

In the extract above, Khalid Latif uses repetitive *negative imperatives* to stress the important message of stopping forced marriage. The preacher delivers his advice to

parents to stop practising forced marriage, and he also advises children to refuse their parents if they set them a marriage without their consent.

In sermons delivered by the women preachers, in the case studies in Section 5.4.1, I find that Yasmin Mogahed employs the most frequent *negative imperatives* in a marriage context. In the whole ISO corpus, I discover that the women preachers do not favour the use of *negative imperatives*. Hujrah Wahhaj is the only preacher who follows Yasmin Mogahed, who regularly employs *negative imperatives*, as we can see in the extract below.

Extract 6. 18

> Parents, please fathers don't beat your wives. mothers, please stop being desperate. Parents if Allah decrees a divorce for you, please don't leave your children in emotional turmoil (Hujrah Wahhaj)

Hujrah Wahhaj delivers her advice for specific listeners by using the words "*fathers*" and "*mothers*". The repetitive use of negative imperatives suggests the preacher highlights the importance of her message. The word "*please*" before giving advice can be seen as a polite strategy to minimise the damage to the negative face, or it can be seen that the preacher wants to show the urgency of her advice.

As mentioned in the four case studies (Section 5.4.1), the *imperative* verb can also originate from the sacred text, guiding the audience to comply with the instruction. For instance, Suzy Ismail cites the Quran, which urges Muslims to safeguard themselves and their families from hellfire. Direct advice through *imperatives* from quoting the Quran and the Hadith can be seen in the whole ISO corpus. Interestingly, Suhaib Webb, Suzy Ismail, Waleed Basyouni and Mokhatar Maghraoui quote the same Quranic verse, as we can see the sample below.

Extract 6. 19

> and how you live your life that's why Allah subhana wa ta ala said "*Ya ay yuhal lazina amanu qu anfusakum wa ahlikum naraw*" "oh you who believe save yourself and your family from the Hellfire" (Suhaib Webb)

In the extract above, we can see that Suhaib Webb quotes the Quran in Arabic and gives its translation in English. This verse is essential for advising the audience to protect their family from the Hellfire as four preachers quote this verse.

In the imperative from the Hadith, it is found that Waleed Basyouni quotes the Hadith in Arabic and provides its translation to instruct parents to teach their children good manners and good etiquette, as in the extract 6.22 below.

Extract 6. 20

Nabi *salahu alaihi wasalam* said "*alimu awladakum khusnul khuluki wal ada*b" "teach your children good manners and good etiquette" (Waleed Basyouni)

As we can see the extract 6.22 above, the preacher employs the phrase "Nabi *salahu alaihi wasalam* said" and he quotes the Hadith in Arabic and provides its English translation.

All *imperatives* including *cognitive imperatives, action imperatives, negative imperatives,* and *imperatives from the sacred texts* in the case studies (Chapter 5) also occur in sermons in the whole ISO corpus. The cognitive and action verb imperatives are generally used by the preachers to instruct parents, children and spouses to fulfil their duty as a member of the family. It is important to note that *negative imperative* verbs are relatively popular in the sermons delivered by the men preachers while those *negative imperatives* are not the preference in the sermons delivered by the women preachers.

6.4 Illocutionary Force Indicating Devices (IFIDs)

As noted in chapter 5, it is found that two women preachers in the case studies do not employs IFIDs in their sermons. In the whole ISO corpus, I discover other women preachers use IFIDs in their sermons. As discussed in Section 5.4.2, illocutionary force indicating devices (IFIDs) through performative verbs "*advise*" and "*suggest*" are not used in any of the four sermons in the case studies. In the whole ISO corpus, I discover that a woman preacher uses the infinitive verb "*suggest*" and a man preacher employs the verb "*advise*", as in two extracts below.

Extract 6. 21

So, what I'd like to suggest is that we perhaps try to reframe our view of marriage (Zaynab Ansari)

Extract 6. 22

> The prophet *sallallahu alaihi wassalam* never cease to remind us and advise us to take care of our parents, with the utmost gentleness and kindness (Yasir Qadhi)

In Extract 6.21 above, Zaynab Ansari uses a polite marker, "*I'd like,*" to soften her advice. The hedge "*perhaps*" and the soft imposed verb "*try*" show that the preacher wants to minimize the imposition of her advice. In Extract 6.22, Yasir Qadhi uses the verbs "*remind*" and "*advise,*" which are clearly used to advise the audience to take care of their parents. It is noted that Yasir Qadhi does not use his personal authority in his IFID, but he refers to the words of the prophet Muhammad.

As we can see in section 5.4.2, Nouman Ali Khan employs an IFID by using the noun "*advice*" followed by clear instructions on what the fathers need to do. Similarly, Umm Jamaal ud-Din uses the noun "*the last advice*" to deliver her message as in the extract below.

Extract 6. 23

> Okay and then lastly, the last advice, that I'd like to share *inshaallah* tonight is the Hadith of the prophet *sallallaahu alaihi wasalam* says that "verily gentleness is not in anything except it beautifies it… "(Umm Jamaal ud-Din)

Umm Jamaal ud-Din uses the noun "*the last advice*" followed by quoting the Hadith on how to treat spouses gently and kindly. The phrases "*the last advice*" and "*I'd like to share*" indicate that she wants to deliver advice to the audience. She quotes the Hadith in English translation without providing the original Arabic text, which is a typical pattern of the women preachers' style in quoting the Hadith.

As noted in Chapter 3 and 5, another linguistic realisation of IFID recognised in this study is where IFIDs are employed. As we can see in the case studies chapter 5, I discover that AbdelRahman Murphy uses the phrase "*I want you to think for a second when you read the Hadith literature*" to instruct the audience to think and reflect when they read the Hadith. Similarly, in the whole sermons, I discover that two other preachers employ the IFIDs by using a specific form "*I + want+ you + to infinitive*" whereas no women preachers use this pattern, the sample below shows the use of this pattern in sermons.

And because of the lack of time, I want you to just to do simple research at Google, just put healing through laughter (Waleed Basyouni)

In the extract above, Waleed Basyouni gives clear instructions to the audience. He uses the words "just" and "simple " in his advice to minimise the degree of imposition.

As discussed in section 5.4.2 in the case studies, I discover AbdelRahman Murphy using the IFID form "*I + beg/ask + you/parents+ to infinitive*" twice in his sermon. I also discover other preachers in the whole ISO corpus using this pattern. For example, Wisam Sharieff and Zainab Alawani use the pattern "*I + beg/ask + you/parents+ to infinitive*", as shown in extracts below.

Extract 6. 25

 I ask you to acknowledge and all of us need to recognise that Allah *subhana wa ta'ala* has ordained has enjoined for us be "*walidain*" to be with our parents (Wisam Sharieff)

Extract 6. 26

Please and in this I really ask all the parents to start listening to our children, to develop nice communication with them (Zainab Alawani)

It is interesting to note that Zainab Alawani in Extract 6.24 employs the words "please" and "*really*" in her advice, which can be seen as she wants to highlight the urgency of her message. Another woman preacher employs a similar pattern by using a more persuasive verb "*beg*", as we can see in Extract 6.25 below.

Extract 6. 27

I beg you (to) invest your time, your resources, your energy into your children (Hujrah Wahhaj)

It is interesting that Hujrah Wahhaj uses the phrase "*I beg you,*" which might be seen as a humble instruction and earnestly hopes parents invest in their children.

6.5 Modal/semi modal verbs in the ISO corpus

As shown previously in Table 6.2, modal verbs are relatively frequent for expressing advice. This finding is in line with the four case studies in chapter 5 that modals/semi-modals is a popular advice strategy. The analysis of modal and semi-modal identified seven different forms: *must, have to, should, need to, can, will* and *want*. Modal verbs

can be used for explicit advice (Hosni 2020: 197) because these modal verbs can be followed by instructions that the audience needs to do. Figures 6.5 and 6.6 show the breakdown by frequency and percentage of the modals and semi-modals employed by the individual preacher in their sermons.
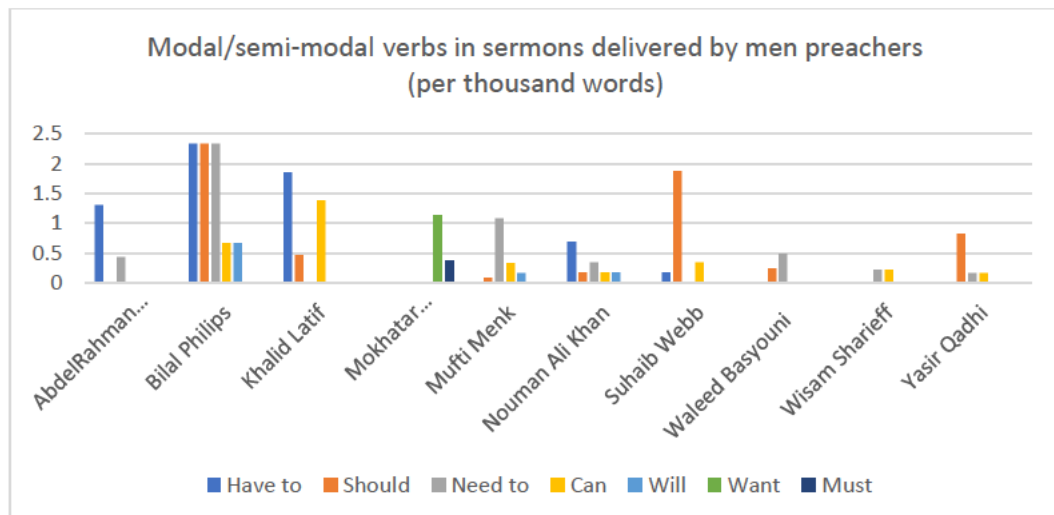

Figure 6. 4: The relative frequency of modals and semi-modal verbs in sermons delivered by men preachers in the ISO corpus
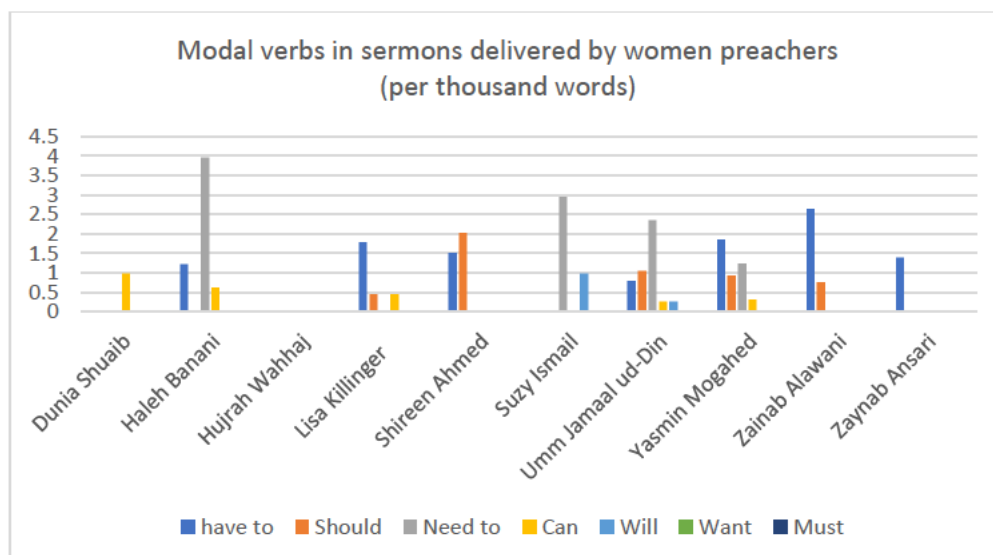

Figure 6. 5: The relative frequency of verbs in the sermons delivered by women preachers in the ISO corpus

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In Figure 6.4, it can be seen that Bilal Philips and Mufti Menk employ the highest frequency of the modal verb *need to*; on the other hand, Suhaib Webb uses the modal verb *should* most often. Bilal Philips employs three semi-modals *need to, have to*, and *should* higher than other preachers. Therefore, the use of modal verbs in the men preachers varies, and it might describe the individual style of each preacher. It can be noted, the preachers who deliver *khutbah* seem to use various modal and semi-modal verbs (Bilal Philips, Khalid Latif, and Nouman Ali Khan).

In Figure 6.5, it can be seen that modals and semi-modals have been used at different frequencies by individual women preachers. The semi-modal "need to" has been used most frequently by Haleh Banani, Umm Jammal ud-Din, and Suzy Ismail; while the semi-modal "have to" is used more commonly by Lisa Killinger, Yasmin Mogahed and Zainab Alawani. Similar to the men preachers, the individual style of the women preachers might affect the selection of different modal verbs in their sermons. It is noted that women who exclusively talk on treating spouses use more various modal and semi-modal verbs (Umm Jammal ud-Din, Yasmin Mogahed and Lisa Killinger).

6.5.1 Modal verb "need to"

The modal verb "need to" is recorded as the most-used semi-modal by the preachers in the ISO corpus, it appears 28 times in sermons delivered by seven men preachers, and it occurs 35 times in sermons delivered by four women preachers. It seems to support the claim of a previous study declaring that semi-modal "*need* to" has found a niche of its own in the persuasive and interactive conversations of public life because this semi-modal expresses an obligation in a less authoritarian attitude towards the addressee (Johansson 2013: 377, Nokkonen 2014: 91). The fact semi-modal need to as the most popular in the ISO corpus might suggest that the preachers consider choosing a persuasive and less authoritarian position to deliver their sermons on instructing religious obligations such as raising children and treating spouses with kindness. As discussed in Section 5.4.3, four preachers only use the pattern "*we need to*", whereas the pattern "*you need to*" disappears in the four sermons in the case studies. In the whole corpus, I find that a man preacher and two women preachers use the pattern "you need to" in their sermons. For example, Mufti Menk employs the pronoun "you"

preceding the modal verb "*need to*" regularly in his sermon, as can be seen in extracts below:

Extract 6. 28

> When you have children, it is a very big sacrifice, very big sacrifice, you need to participate, you need to be understanding….. You want children to continue in a beautiful way, you need to give up your bad habits as an adult, you need to mend your ways……. you need to clean your place, you need to assist the family members to clean up the home (Mufty Menk)

We can see Mufty Menk employs the phrase "*it is a very big sacrifice*" twice, which suggests the importance of utterance, and also, it can be seen that he tries to build an argument about why fathers need to actively participate in raising children and understand this situation. He uses the second pronoun "*you*" to engage the audience as the target of advice. This fact might be seen as a part of Mufti Menk's individual style during preaching.

Similar to Mufty Menk, it is interesting that Umm Jamaal ud-Din employs a series of semi-modal "need to" with the pronoun "you" and "we", as in Extract 6.29 below.

Extract 6. 29

> So *subhanallah* sisters and brothers, you know the reality is that you know marriage is very much like a garden…. You need to nurture the garden need to water the garden. You need to take care of the garden, similarly, and marriage is exactly the same. You need to keep investing in the marriage. … It's a constant, you know, thing that we may need to be focusing on…. Strong marriages is the foundation for a strong *ummah* (Islamic communities), so we all need to be concerned about how we can consolidate our marriages and make a marriage is stronger *inshallah* (Umm Jamaal ud-Din)

In the extract above, Umm Jamaal ud-Din employs a series of the modal verb "*need to*" to encourage the audience to keep investing in their marriage. The preacher uses the terms of address "*sisters and brothers*", referring to the audience to build a close emotional relationship. She also relates the positive impact of a strong marriage to Islamic communities. It is interesting that Umm Jamaal ud-Din uses a second-person pronoun "*you*" when she narrates a marriage as a garden and then changes to the first inclusive person pronoun "*we*" at the end of the utterance.

It is important to note that generally the men preachers use the pronoun "*we*" before the semi-modal "*need to*", as we can see extracts below.

Extract 6. 30

We need to learn if we don't know anything else but the belt and the stick… then we need to learn, go online, now we have online …. we ourselves need to know the religion, we need to have chosen our spouses on the basis of the religion, we need to break that cycle which has become commonplace in our countries where people are marrying for the wrong reasons (Bilal Philips)

Extract 6. 31

We need to trust one another why every time we see someone do something we always think the worst of it (Waleed Basyouni)

In the extract above, we can see that Bilal Philips uses a series of the semi-modal "n*eed to*" to advise parents to learn on disciplining their children and knowing their religious teaching. Waleed Basyouni advises the audience to trust one another. Both preachers use the pronoun "*we*" before the semi-modal "need to".

It is noted in Section 5.4.3 that Suzy Ismail employs repetitive semi-modal "*need to*" to inspire audiences to make a self-evaluation and avoid blaming others. This pattern also occurs in other women preachers, for example, Haleh Banani employs the pronoun "*we*" precede the semi-modal "need to".

Extract 6. 32

We need to forgive we need to realize that this forgiveness when we don't forgive when we don't forgive people in our lives then we are putting shackles upon ourselves… and we need to ask Allah for that forgiveness….we need to ask forgiveness from the people in our lives (Haleh Banani)

Haleh Banani uses a repetitive modal verb "*need to*" to deliver advice to forgive others and ask forgiveness from Allah and others.

6.5.2 Semi-modal "have to"

As noted in Section 5.4.3, a semi-modal "*have to*" regularly occurs in the four case studies for delivering advice. This semi-modal "*have to*" is also widely used by other preachers in the whole ISO corpus. As noted in chapter 5, the semi-modal "*have to*" in the two men preachers in the case studies is used to deliver advice on parenting. This finding can also be seen other sermons delivered by the men preachers in the ISO

corpus. For example, Bilal Philips advises parents to provide a good environment and be examples for their children as in the extract below:

Extract 6. 33

We have to know that there is a consequence to that, because personality is built according to the child's ecologies, personality is built from those early years. …. and in the educational process we have to consider the environment of the home since the early education most of it is being done there in the home……and then we have to be the example for our children, because they will follow us……We have to be ourselves righteous parents….So we have to look at our home environment is it a clean pleasing environment? (Bilal Philips)

Bilal Philips uses the semi-modal "*have to*" with the inclusive pronoun "*we*" to encourage parents to provide their children with a good environment at home and be good role models for them. Bilal Philips consistently uses the inclusive pronoun "*we*" to engage the audience.

Similar to Bilal Philips, Suhaib Webb and Khalid Latif address their advice to parents, as we can see Extracts 6.34 and 6.35 below.

Extract 6. 34

We as fathers we have to make sure that we live an example of obedience to Allah *subhana wa ta ala* (Suhaib Webb)

Extract 6. 35

Forced marriage is something that is Haram (forbidden), when we try to understand this, we have to understand the deeper implications of it… We have to understand the broader reasons why we would be individuals who commit to another individual in this life to such a deep extent…We have to think of the individuals whose lives we are setting up and playing with us if we don't really think that they are toys for us to do what we will with them. Forced marriages are not allowed in our religion (Khalid Latif)

In extract 6.34, Suhaib Webb delivers his advice exclusively for fathers by saying "*we as fathers*" to be an example for their children. In the extract 6.35, Khalid Latif encourages parents not to push their children into a forced marriage. Khalid Latif employs the modal verb "*have to*" followed by cognitive verbs "*understand*" and "*think*". The use of these cognitive verbs suggests that the preacher wants to persuade the audience that forced marriage is irrelevant to Islamic teaching and human rights. Both preachers use the

pronoun *"we"* before the modal verb *"have to"* to engage the audience and position themselves as parents.

As noted in Section 5.4.3, Yasmin Mogahed uses the semi-modal *"have to"* and the pronoun *"we"* and *"you"* in her advice to stop injustice in marriage. This pattern is interestingly also used by other women preachers, for example, in a similar marriage context, Lisa Killinger instructs husbands and wives to translate faith into actions and inspires them to comfort and compliment their spouses.

Extract 6. 36

> In our marriages we have to continually make this effort, Islam is a *deen* (religion) that not only says you have to have *Iman* (faith), but you have to translate that *Iman* into action. … we have to as husbands and wives make this effort to think what the comforting thing is that we can say, what the compliment is that we can say (Lisa Killinger)

In the extract above, Lisa Killinger uses the modal verb *"have to"* to husbands and wives to implement Islamic values into marriage life, and she encourages spouses to comfort and compliment their partners. The preacher uses the pronoun *"we"* and *"you"* in her advice, there is no clear reason why she chooses this combination of these two pronouns.

Similarly, Zaynab Ansari uses the semi-modal *"have to"* and the pronoun *"we"* and *"you"* in a marriage context.

Extract 6. 37

> We have to look to the *sirah* (biography) of the prophet *salahu alaihi wasalam* because *ahkam fikh* (Islamic jurisprudence) is by large is derived from the Quran and the Hadith. …..and that's why you have to look at the *Sirah* of the prophet *salahu alaihi wasalam* and then you get a very real sense of how does *ihsan* (excellence) right, how does that goodness and beauty and sincerity of character and spirit, how does it actually look within the marital context (Zaynab Ansari)

Zaynab Ansari accentuates the importance of studying the *sirah* (biography) of the prophet Muhammad by using the pattern "have to look to the *sirah*" in advising on building a strong marriage. Similar to Lisa Killinger, she uses the pronoun "we" and "you" in her advice.

6.5.3 Modal verb "should"

In the four case studies, the modal "*should*" does not regularly. There are two data of the use the modal "*should*" in sermons in four sermons in the case studies (See Section 5.4.3). However, the modal "*should*" is relatively popular in the whole ISO corpus. The modal "*should*" is used 26 times (0.53 per thousand words) by the men preachers and 15 times (0.52) by the women preachers. In sermons delivered by the men preachers, the distribution of the modal "*should*" is dominated by three preachers. Suhaib Webb employs the most frequently 11 times (1.87 per thousand words). Conversely, the use of the modal "*should*" is relatively the same among the five women preachers. This fact shows the individual style of the preachers.

Similar to the semi-modal "*have to*", the modal "*should*" is used by the men preachers more frequently to advise on parenting. For example, Suhaib Webb regularly employs the modal "*should*" with the pronoun "*we*" in his sermons to advise fathers, as in the Extract 6.38 below.

Extract 6. 38

Allah subhana wa ta'ala Allah Quran shows us that we should be so invested as fathers in our children….. we should spend time with our children…same thing as fathers who with boys with our daughters, we should ask ourselves my body is here, where's my heart? where's my mind? where's my soul? they'll feel it…..the last point is that we should engage our children oftentimes as parents we think we are supervisors, where we should be advisors, there is a difference between supervisor and advisor…. we should also be good listeners you know, we shouldn't just be barking orders at our kids. But we should actually cause them to think, and explore, and engage (Suhaib Webb)

The preacher uses the modal "*should*" repeatedly in his sermon suggesting the higher level of importance of his advice. It is interesting that Suhaib Webb frequently employs the modal "*should*" and the pronoun "*we*" as a favour; this demonstrates his individual style of preaching.

Similar to Suhaib Webb, Bilal Philips employs the modal verb "*should*" and the inclusive pronoun "*we*" to deliver advice to parents.

Extract 6. 39

No matter how good a school may be, they cannot replace the love, the concern, that parents would so…..and the love that should be in the early education of the children will be missing…. we should teach them at home, that's the proper

way…… the girls imitating the mam, the boys imitating the father. It's normal, it's natural, and we should use it in our educating and rearing the children at home. (Bilal Philips)

In the extract above, Bilal Philips advises parents to teach their children at home because schools cannot replace the love of parents, and he encourages parents to be role models for educating their children.

In other context, Yasir Qadhi uses the modal verb "*should*" with the pronoun "*you*" to inspire children doing good to their parents.

Extract 6. 40

This is the decree of Allah subhana *wa ta'ala* this is the eternal decree upon which there is no other decree that will supersede that "You shall worship none except Him and that you should treat your parents with *Ihsan* (excellence)"…….*wallahi* (I swear to God) this is your duty, if you see your mother stand up to do something, you should stand up and do it for her. (Yasir Qadhi)

In the extract above, it is interesting that the preacher swears by the name of God by saying "*wallahi*" to highlight the duty of children toward their parents. It is common that the preachers or Muslims in general swearing by the name of God when they state very important messages. The pronoun "*you*" is employed by the preacher to address the audience as individuals who possess roles as offspring.

In sermons delivered by the women preachers, Umm Jamaal ud-Din uses the modal "*should*" with the pronoun "*we*", as we can see in Extract 6.42 below.

Extract 6. 41

We really should be asking ourselves three questions…. is it really worth it? is it really necessary? is it really kind, is it kind to say? …. what we should all be doing now we're sincere with Allah is asking ourselves how I can personally improve my manners, in the way I treat my spouse…. So, this is what we should be concerned about you know …. we should be concerned also and ultimately about the way we treat our spouse because when we have strong marriages my dearest sisters and brothers this is the this is the building stone of the whole *Ummah* (Umm Jamaal ud-Din)

Umm Jamaal ud-Din advises the audience by using a series of the modal verb "should" and highlights that a strong marriage is a building stone of the *ummah* (Islamic communities). It is interesting to note that the preacher employs the adverb "*really*" in the utterance, "*We really should be asking ourselves*." This might suggest she wants to

highlight the urgency of his advice. In terms of engagement, the preacher employs the pronoun "*we*" and uses the phrase "*my dearest sisters and brothers*" to build a close emotional relationship with the audience.

In a similar context of marriage, Zainab Alawani highlights the function of marriage for the spouses.

<center>Extract 6. 42</center>

> Marriage should be for each one of us to enrich and perfect one's spirituality, mentally, and even physically, and morally (Zainab Alawani)

As we can see, Zainab Alawani does not employ the pronoun before the modal "*should*" but she uses the noun "*marriage*". The use of the noun "*marriage*" might be seen she wants to highlight the important functions of marriage as she mentions it in a nice rhyme as "*to enrich and perfect one's spirituality, mentally, physically, and morally*".

6.5.4 The least frequent modal verbs in the ISO corpus

In investigating direct advice, I discover some modal verbs are infrequently be used by the preachers in the sermons, for example, the modal "can" and "will" do not regularly occur in the four case studies (See section 5.4.3). Similarly, the modal "can" is less frequent in both sermons in the whole ISO corpus. It is noted that Bilal Philips employs the modal "will" most frequently among the men preachers. For example, in a parenting context, Bilal Philips underscores that parents can teach children by providing good examples in family interaction.

<center>Extract 6. 43</center>

> and among the best examples that we can give them is how we as parents interact (Bilal Philips)

 Bilal Philips states that daily interaction between a husband and his wife is a role model for their children. The preacher uses the phrase "the best examples," which might be seen as the urgency of parents' interaction at home as a real example for their children.

Khalid Latif uses the modal verb "can't" to encourage Islamic communities to stop practicing forced marriage.

<center>Extract 6. 44</center>

<center>152</center>

Our lives were given to us, even in pursuit of saying that we know what is best for somebody else we can't justify it by saying that because we love you, we have the ability to do something that will hurt you…. Because you can't get them married without their consent. (Khalid Latif)

The preacher uses two pronouns "we" and "you" to advise parents not to marry their sons or daughters without their consent.

In a marriage context, a woman preacher advises the audience to learn how to turn toward their spouses.

Extract 6. 45

and so what I've done is I've created for you all a worksheet that you can use to help you learn about bids turning towards, turning away, and help you *inshaallah* master this beautiful skill of turning towards (Dunia Shuaib)

By using the modal verb "can", Dunia Shuaib provides a clear benefit for the audience by providing worksheet and she promises the audience will get advantages when use it by saying "master this beautiful skill". As we can see, the frequent use of the pronoun "you" emphasises the benefits that the speaker is providing to the audience.

6.6 The passive directive patterns

It is noted that in four case studies in chapter 5, advice-giving through the passive pattern of directives is popular in sermons delivered by the women preachers and it is less popular in the men preachers. The passive form of directives using "be supposed to" is the most popular and Yasmin Mogahed employs this pattern most frequently to inspire the audience to make marriage the institution to find tranquillity, safety, and improve character (See Section 5.4.4)

In other marriage context, Lisa Killinger uses the passive pattern of directives to deliver a specific message to husbands, as we can see Extract 6.46 below.

Extract 6. 46

So there has to be an out a way to get out of a situation and it should be amicable and husbands we are reminded to do good and practice self-restraint (Lisa Killinger)

In the extract above, Lisa Killinger uses a passive form of directive, "*are reminded to*" followed by clear instructions "*do good and practice self-restraint*". The preacher uses the pronoun "*we*", referring to husbands and this is interesting that she uses the pronoun "*we*" to deliver a message to husbands; this might the preacher tries to soften her advice.

As stated previously, *the pattern of passive directive* is not popular in sermons delivered by the men preachers. Two men preachers use this pattern to advise the audience to love their parents and do good to them, as we can see in the extract below.

<div align="center">Extract 6. 47</div>

For us who have been raised with the concept that our parents we are supposed to love them, to serve them, to be with them, to honour them that this is *ibadah* (worship) for us (Bilal Philips)

<div align="center">Extract 6. 48</div>

We were the ones who commanded mankind to treat their parents with gentleness and mercy (Yasir Qadhi)

Both preachers advise a typical message to love parents, serve them, and treat them with gentleness. Bilal Philips highlights that serving and treating parents gently is *ibadah,* a ritual that is credited to be like worshipping God. It is noted that both preachers employ the inclusive pronoun "we" to refer to the audience and the preachers themselves.

6.7 Assessments

In the case studies Chapter 5, it has been described that all men and women preachers employed assessment for delivering direct advice. As noted in 3.8 and Section 5.4.5, the assessment strategy uses a specific pattern "*it/this is + adjective + infinitive to*" and "*it/this + noun + infinitive to*". These patterns are also used by other preachers in the whole ISO corpus.

The pattern "*It is + adjective + to infinitive*" is used by all preachers in the case studies in Chapter 5. This pattern is also used by other preachers in the whole ISO corpus. For example, Suhaib Webb and Bilal Philips use deliver their advice to parents, as shown in the extracts below.

<div align="center">Extract 6. 49</div>

<div align="center">154</div>

So, the brighter the father's light, the brighter the families that will be *insyaAllahu ta ala*. It's very powerful so so important to be active fathers and to be engaged in the lives of our children (Suhaib Webb)

<div align="center">Extract 6. 50</div>

So, it is very important to remember, as we said in the previous the *khutbah* Prophet *salahu alaihi wasalam* told us to teach our children *salah* by the time they're seven. (Bilal Philips)

Both men preachers use the adjective "*important*" to highlight the urgency of their advice. Suhaib Webb uses metaphoric language that fathers are light in the family and he advises the audience to be active fathers by using two adjectives, "*powerful*" and "*important*". The preacher employs the intensifier "*very*" and "*so s*o" indicating the high level of urgency of his message to be followed. Bilal Philips relates his advice with his previous *khutbah* and then he quotes the prophet Muhammad's words in the Hadith.

It is noted that the preachers also employ the assessment in a negative form, as we can see Extract 6.51 below.

<div align="center">Extract 6. 51</div>

It is not great to have a lot of wealth and a lot of power but to forget Allah *subhana wa ta'ala*. It is not cool, it is not cool at all to have this friend and that friend that help me do the things of this *dunya* (world) that are appetites of the *naffs* (base desire), in which I enjoy my lower *naffs*, but make me forget Allah (Mokhatar Maghraoui)

Mokhatar Maghraoui employs the assessment using the phrases "*it is not good*" and "*it is not cool,*" followed by the verb "*have*." He advises the audience that having everything, such as wealth, power, or friends, that makes them forget Allah is not appropriate in Islam.

It is interesting to note, Yasir Qadhi employs a series of assessment strategy in his sermon, as we can see in the extract below.

<div align="center">Extract 6. 52</div>

If you treat your parents with the respect and the love that they deserve, your easiest way to enter *jannah* (paradise) will be through that door…. but it's very difficult to listen to your mother and father…. It's very difficult to sit down there and be a good son and daughter……it is very difficult to take care of elderly parents, it is very frustrating (Yasir Qadhi)

<div align="center">155</div>

Yasir Qadhi employs the adjective "*easiest way,*" and it is followed by "*to enter Jannah*" to motivate the audience to use this way for entering Paradise through serving and respecting parents. The preacher employs the assessment phrase "it's very difficult" three times, followed by the verbs *listen, sit down*, and *take care* of parents.

Dunia Shuaib, for instance, advises the audience to learn the skill on marriage relationship.

<div align="center">Extract 6. 53</div>

> It's increasingly important for families couples and individuals to learn relationship skills…. There's education, university degrees, some kind of training you even need training to work in a fast-food restaurant. But no one is taught relationship skills, even though our relationships are half of our *Deen* (faith) even though we spend our entire lives in relationships with different people (Dunia Shuaib)

In the extract above, the adverb "increasingly" can be seen as an important trend; it seems Dunia Shuaib wants to highlight that relationship skill is essential. She follows her advice by giving reasons why it is crucial to learn about marriage skills, and she highlights that marriage is half of religion. The use of metaphoric language, "the marriage is half of religion," shows the importance of this marriage institution as a part of worshipping God.

6.8 Hints strategies

As noted previously in the methodology chapter, hint strategies are challenging to identify because they do not explicitly tell what the audience needs to do and do not have specific and clear linguistic patterns as advice. It is common hints that indirect advice speech acts have multiple interpretations. The hint strategy does not provide clear instructions, so it is common for people challenging to identify some hints as advice.

As noted in the section on advice-giving in the literature review, although giving advice promotes benefits to the audience; however, the way of providing advice potentially harms the audience's face. Advice-giving can threaten the positive face of advice receivers because advice-givers could be perceived as implying that the audience lacks competence or knowledge (Morrow 2012, Shaw et al. 2015, Tanaka 2015). Advice-giving

can also be seen as causing damage to negative face because advice-givers restrict advice-receivers' freedom to act according to their own wishes (Poulios 2010, Tanaka 2015, Waring 2017). The fact that preachers in this study employ indirect speech acts regularly through hint strategies indicate their awareness of the need to save both the negative face and the positive face of the audience.

6.8.1 Quoting and telling stories from the Quran

As noted in sections 1.2 and 5.2, quoting sacred texts is a part of Islamic sermons. It is generally familiar for the preachers to quote the Quran and the Hadith and provide their translations in English (See 5.3.2). In the whole ISO corpus, the men preachers have a preference for quoting and telling stories from the Quran than the women preachers. This is in line with the finding in Section 4.2; this suggests the men preachers' knowledge of understanding and interpreting the Quran as the first authoritative text in Islam.

Mokhatar Maghraoui, Dunia Shuaib, and Yasmin Mogahed motivate the audience to make supplications for their family by quoting a same verse from the Quran. It is interesting that three preachers use the phrase "Allah teaches us" as a powerful message that God gave this dua (supplication), as we can see the examples below.

Extract 6. 54

Rabbanaa hab lanaa min azwaajinaa wa zurriyaatinaa qurrata a'yuninw waj 'alnaa lilmuttaqeena Imaamaa Allah teaches us to say those who truly uphold the divine legacy, they say, "O Allah grant us from our spouses and offsprings *qurota a'yun* "the refreshing coolness of our eyes" and that has to be *imams* "leaders" to those who are righteous" (Mokhatar Maghraoui)

Extract 6. 55

I recited in the beginning it's a beautiful *dua* that Allah *subhana wa ta'ala* teaches us in the Quran in Surat Furqan Allah *subhana wa'ta'ala* in that section talks about *ibadurahman* 'the servants of the most gracious the most merciful', and He lists qualities that these awesome beautiful amazing servants have, one of those qualities is that these people they make *dua* and they say, *Rabbanaa hab lanaa min azwaajinaa wa zurriyaatinaa qurrata a'yuninw waj 'alnaa lilmuttaqeena Imaamaa* "Our Lord gift us *hablana* and that's very very profound that they use the word *Heba* because *Heba* is a gift. they're calling their spouse, and their children gifts from the most merciful, right (Dunia Shuaib)

In the extracts above, it is interesting to note that the man preacher has an additional supplication that the two women preachers do not mention, which has to be "*imams* (leaders) to those who are righteous". This fact suggests the man preacher provides a full translation of the Quranic quotation, while Dunia Shuaib and Yasmin Mogahed focus on family matters and do not want to talk about *imams* (leaders) which is generally the domain of men.

In the other context of respecting and obeying parents, it is common the preachers quote the Quran by using phrase *"Allah says"*, as we can see the example below.

Extract 6. 56

Allah *subhana wa ta'ala* says *wa qadaa Rabbuka allaa ta'budooo illaaa iyyaahu wa bilwaalidaini ihsaanaa* …. they worship none except God and they treat their parents with *ihsan* (Yasir Qadhi)

Yasir Qadhi quotes the Quranic verse to advise the audience to treat their parents gently. He uses the term *ihsan* (excellence) to refer the best treatment for parents.

Telling stories is the prominent strategy in indirect advice-giving in the ISO corpus. The preachers do not provide explicit instructions but inspire the audience to reflect and find moral examples in the stories. In narrating stories from the Quran, the preachers commonly narrate a short story or just refer a story. The story from the Quran told by preachers in the ISO corpus is not detailed and only focuses on the moral example. As noted in Chapter 5, stories of Luqman and prophet Ibrahim (Abraham) are narrated by all men preachers in the case studies. In the whole ISO corpus, the stories of Luqman are narrated by five men preachers, and the stories of Ibrahim were narrated by four men preachers. This suggests that the stories of Luqman and Ibrahim are essential in the ISO corpus. For example, Wisam Sharieff narrates and quotes the story of Luqman from the Quran, as in the extract below.

Extract 6. 57

and come to the best example of one who speaks to his child and that was Luqman the wise. and when Luqman looked at his child and he says *"Wa iz qa_la luqma_nu libnihi wa huwa yaizuhu_ ya_bunay ya la_ tusrik bil la_h"* do you not remember "*wa iz qala Luqman*" "don't you remember when Luqman said: Oh my child, oh my child, my son, oh my beloved, he told him in a beautiful name (Wisam Sharieff)

In the extract above, Wisam Sharieff mentions that Luqman is "the best example" who speaks to his child. The preacher does not tell what specific action parents need to take but he indirectly advises parents to follow Luqman's approach his son.

In a similar context on parenting, Suhaib Webb refers to the story of the prophet Ibrahim (Abraham) when God commanded him to sacrifice his son, as in the extract below.

<div align="center">Extract 6. 58</div>

> and Allah *subhana wa ta ala* gives the example of *saidina* Ibrahim *alaihi salam* who sees in his dream that he's going to slaughter his son *"fanzur maazaa taraa"* he asked his son, "what what are your thoughts about this". You know, you didn't come home and say *khalas*! (Okey!), meet me out back, sharpen the knives, it's time to go! *La!* (No!) *...* So, he goes to his son *fanzur maazaa taraa* yeah I engage now, what do you think about it? what are your thoughts on it (Suhaib Webb)

Suhaib Webb recounts the story of the prophet Ibrahim who God commanded to sacrifice his son. The preacher does not explicitly tell what parents need to do; instead, he encourages parents to reflect on how they need to engage their children and ask about their aspirations.

6.8.2 Quoting and telling stories from the Hadith

Like quoting the Quran, it has been found that men preachers in the whole ISO corpus tend to quote the Hadith in Arabic and provide its translation in English. This finding aligns with the style of two men preachers in the case studies who quote the Hadith and provide its English translation. In hint strategies, the Hadith quoted by the preachers do not clearly instruct the audience what they need to do, but it is generally believed by Muslims this Hadith is a piece of advice. It is important to note that some preachers quote the same Hadith, as we can see in Extracts 6.59 and 6.60 below.

<div align="center">Extract 6. 59</div>

> Nabi (prophet) *salahu alaihi wasalam* said *Kullukum ra'in wa kullukum mas'ulun 'an ra'iyyatihi* "we are like shepherd and we are responsible for our flock" and that's including our children, our family (Waleed Basyouni)

Waleed Basyouni quotes the Hadith to advise the audience to protect their family. It is interesting that the preacher prefers to use the pronoun "we" although, in its original

Arabic translation the pronoun is "you". This might be seen that the preacher tries to engage the audience trough inclusive pronoun "we". Similarly, Bilal Philips quotes the same Hadith, but he uses the pronoun "you" in his translation as we can see the extract below.

Extract 6. 60

That it is the right of our children that they be raised educated Islamicly, and if we don't fulfil that right, we will be held accountable. As the Prophet *salahu alaihi wasalam* said, *kullukum ra'in wa kullukum mas'ulun 'an ra'iyyatihi* "each and every one of you is a shepherd responsible for his or her flock" (Bilal Philips)

Bilal Philips chooses the word "prophet" instead of the Arabic term "nabi". It is interesting that he uses the original pronoun from the Hadith "you"; but then he prefers to change the pronoun "you" with "his or her" at the end of his interpretation.

It is important to note, a preacher uses the phrase "Rasulullah teaches us" to quote the Hadith, as we can see the extract below.

Extract 6. 61

My dear sisters and brothers, Rasulullah *sallallahu alaihi wa salam* teaches us *khairukum khairukum li'ahlihi wa ana khairukum li'ahliy* "of the most beloved servants to Allah *subhana wa ta'ala* are those who are most beneficial to their own families" (Mokhatar Maghraoui)

Mokhatar Maghraoui highlights the benefit of giving charity to the closest family members as he uses the phrases "the most beloved servants" and "the most beautiful charity". The Hadiths quoted by the preacher is in a statement form; however, in the Islamic context, this Hadith has an illocutionary act to advise Muslims to take action. The Hadith related to take care and support the closest family such as children and spouses is popular in the ISO corpus. For example, Mufti Menk and Suzy Ismail quote a similar Hadith without providing authentic words in Arabic.

As discussed in the case studies in Chapter 5, all women preachers quote the Hadith in English translation. This finding is also widely seen in sermons delivered by the women preachers in the whole ISO corpus. The women preachers commonly quote the Hadith related to the marriage context.

Extract 6. 62

When you have an argument with your spouse. The Hadith that's always helped me…The prophet *salahu alaihi wasalam*, he tells us that "I guarantee a place in a *jannah* (Paradise) for one who gives up arguing even if they're right" (Umm Jamaal ud-Din)

Umm Jamaal ud-Din quotes the Hadith to encourage the audience to stop arguing with their spouses. The promise of rewarding Paradise from the Hadith to stop arguing is likely a persuasive message.

It is important to note, Lisa Killinger, Dunia Shuaib, and Zaynab Ansari quote the same Hadith that marriage is half of religion, as we can see the example below.

Extract 6. 63

This Hadith that marriage is half of your *deen* (religion) this is a tough one to explain to children, it's a tough one to explain to it new Muslims, you mean I have to pray my whole life five times a day, I have to fast 30 days a year, I have to give *zakat*, I have to go to *Hajj*, I have to do all these things I have to have excellent *Iman*, and then still I've only completed half of my *deen* or I only get the equivalent credit of half of my *deen* If I do that marriage well. That's equivalent in credit to all of these other things combined and I think that's significant it speaks to the importance of this topic incredibly important (Lisa Killinger)

In the extract above, we can see that Lisa Killinger quotes the Hadith in English, and she tries to explain the essentials of marriage in Islam as it is half of religion. This Hadith is popular, and it is used to encourage the audience to pay attention to their marriage.

As discussed in Section 5.4.6.2, stories from the Hadith are narrated by the two men preachers in the case studies to inspire parents to care for their children. This finding also can be widely seen in sermons delivered by men preachers in the whole ISO corpus. For example, Bilal Philips refers to the prophet Muhammad, who never beats his children, to inspire parents not to use corporal punishment as the primary method of disciplining children.

Extract 6. 64

and usually when people use discipline it means the stick, we have a big stick there's no even some references that are attributed to Rasul *salahu alaihi wasalam* said that you should hang the stick on the wall. So people are reminded of the stick, but this is not the way of education. The stick might be necessary as a last resort, it is not your primary method of education. We all know from the life

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of Rasul *salahu alaihi wasalam* who raised children and we don't have any record of him beating his children, so he was the best of examples (Bilal Philips)

In the extract of the story above, there is no explicit instruction on what the audience needs to do; the preacher advises the audience to reflect and find moral examples from those stories and how the audience needs to follow the attitude of the prophet Muhammad, who never uses corporal punishment to children.

Stories of prophet Muhammad narrated by Umm Jamaal ud-Din and Lisa Killinger used to inspire husbands to help do chores at home. Similarly, a story of prophet Muhammad and his wife is narrated by Zaynab Ansari to inspire the audience that a spouse should give the best support to their partner and help them. It is noted that Dunia Shuaib narrates some stories of the prophet Muhammad as a romantic husband in her sermons, as we can see in the example below.

Extract 6. 65

The Prophet *sallallahu alaihi wa salam* was a master at turning towards the bids for connection. …. so once Aisha *radiallahu anha* the wife of the prophet *sallallaahu alaihi wa salaam* looked out the window from their apartment and the prophet *salallahumalaihi salam* noticed her looking out the window she didn't say a word, and he said to her "Oh Aisha do you want to watch the Abasanian?" she didn't even have to say anything and she said "Yes ya *rasulullah sallallahu alaihi wa salam*". and so he held her, so that her face was touching his face and her body was behind him. And after a few minutes he said "have you had enough watching?" She said "no", so he continued holding her and standing in that place to allow her to watch. And later on she actually says that she had no desire to watch them play, she just wanted to be close to the prophet *salallahu alaihi wasalam.* Most of the times these bids they don't want anything except for your attention their attempts to get your attention to get some kind of positive attention from you (Dunia Shuaib)

Dunia Shuaib likely wants to advise husbands to pay attention to their spouses and be romantic. By narrating an activity of the prophet Muhammad and his wife, she suggests the audience follow the attitude of the prophet Muhammad as an inspirational Muslim husband.

6.8.3 Telling personal stories

The preachers deliver advice by telling stories from the sacred texts by quoting the Quran and Hadith in the previous analysis. The audience might have known the stories from holy texts since they learned them from Islamic Sunday schools or their parents. On the other hand, telling personal stories might provide new information, and the audience can learn and reflect from the stories.

As discussed in Chapter 5, personal stories narrated by the two men preachers are used to advise parents. This finding is also widely seen in the sermons delivered by all men preachers in the whole ISO corpus. For example, Suhaib Webb narrates a story of a girl who learns from their parents' activities.

Extract 6. 66

Once I was in the city and this girl in America, this girl she raised her hand, she said is it *halal* (acceptable according to Islamic law) to backbite*? la haw la wala quwata* what kind of questions the *halal* to backbite, ya honey. I've never heard this question before it's like is it allowed to make shoot. You know like you don't hear this kind of question; you know is that allowed to hit people. So, I've said to her, I need to talk to you after the *muhabarrah* (lecture). so after the lecture, she came up to me and I said you know, why would you ask me *halal* to backbite. She said, "Well, I see my father all the time okay, and my mom every time she's on the phone, if she's not watching one of those 18 hour-long movies, she's talking about somebody on the phone to her friends, so I thought *halal* because my parents do it". Because you are whether you know it or not, and we are whether we know or not, we are *mufasir kitabillah li awladi* or *mufasir fi sunatillah* we are "the tafsir (Interpreter) of Quran or the the tafsir of Sunnah to our kids". I don't care because I'm not an *imam* I'm not an *ulama*. It doesn't matter to your children and to my children, we are *mufasir, mufasir din, mufasir dunya, mufasir akhirah*. We are those explaining everything, they see through a model (Suhaib Webb)

Suhaib Webb narrates a story encouraging parents to be good role models for their children. He highlights the role of parents as the real examples of the implementation of religious values in the family by saying "We are those explaining everything, they see through a model".

The story related to a contemporary problem of technology is narrated by Mufti Menk, as shown in the extract below.

Extract 6. 67

If I ask you how many of you have a smartphone? let's put up our hands if you have a smartphone put up your hand. Put up your hand, ok let's put our hands down. The phone is smart right that doesn't mean we are smart. What did we say who has a smart phone the small phone is so smart but we are becoming less and less smart because we don't even talk to our family members we sit on the table one hand is the the spoon or we eating with one hand and the other hand we have mastered the art of messaging with the left thumb *subhanAllah* it just goes and you're communicating with people so far away. Your happiness within your home has been snatched by the phone (Mufti Menk)

Mufti Menk tries to engage the audience by asking how many of the audience have a smartphone. The preacher narrates problems on using of smartphones to advise parents and the members of family to use smartphones carefully.

I found an interesting story narrated by Khalid Latif about forced marriage, as we can see in the extract below.

Extract 6. 68

The young woman came to me a young woman comes to me pretty much every single week, every single day at times, with these kind of issues, "My parents they don't listen to me, my parents they don't speak to me, they put me in a place who would be good to me, they said not only will you not be able to get married to this person, you have to get married to a person who is not only from our country but from the specific village that is within our country, and if you don't do so you are a bad person, you were dishonoring the rights that we have over you as parents, and you were doing something that surely you will cast sin upon yourself". The child want not be someone who is disobedient to these parents, they find themselves in a place I'm just gonna do what I will and they find themselves then in a place where they are not connected to the person who they are now sharing a bed with….. a young woman came to see me recently who was forced into a marriage by her parents, who had engaged in domestic abuse emotional abuse, all kinds of abuse this girl said that "my parents they sent me to a place that I did not want to be it, I did not want to be part of this contract", their parents said that "you will be it because our honor is at stake what we have in terms of what the people in our community will think of us, that is what is at stake you will do it and you will enjoy doing it". and this young woman she says that "I was forced to be in this relationship for more than years and every single night that my husband came and approached me in a physically intimate way I felt that this man was raping me, because I had no desire to be with him, I did not want to be there sharing that bed with him and I wished I had said no when I had the opportunity to say no, and I wish they had listened to me every single time, I had said no and had not jumped when I my weakness I had said yes" (Khalid Latif)

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Khalid Latif does not provide clear instruction for stopping the forced marriage practice, but he tries to touch the emotional feeling of the audience using the story of how a woman is suffering because of forced marriage. The preacher encourages parents to reflect on a traumatic personal story of forced marriage and avoiding practicing it to their daughters or sons.

Similar to Khalid Latif narrating a story on the control of parents on their children's marriage, Zainab Alawani tells a story on parent's attempt to dictate their son/daughter's marriage.

Extract 6. 69

> We have a problem with the in-laws, and in also it was mentioned before the in-laws instead of being a source of support and love for the couples, became something different, it's a source of problems, challenges for the couples. How many times and this is from my own personal experiences, so many times, we found the couple would come to their parents trying to get married and the parents refused. How many times even just because of the culture the difference of the culture he's Pakistani she's Arab or the opposite or maybe something different. You will find the parents instead of supporting the couple will be against them. How many times the parents even ask the children to get divorce, and why it's just maybe because of the disagreement with the cultures or with something else (Zainab Alawani)

Zainab Alawani narrates her personal experience and criticises the attitude of parents who create problems in their son/daughter's marriage. She does not instruct the audience through explicit advice, but she advises the audience to reflect on her personal stories.

Telling stories are persuasive tools for encouraging the audience to reflect and learn from the narration. Almost a half of the men preachers refer to the story of Luqman and the prophet Ibrahim to advise the audience to follow this Quranic paragon on engaging their children. The men preachers narrated stories from the Hadith to encourage parents to engage youngsters, while the women preachers use the stories from the Hadith to advise husbands to treat their wives kindly and help with chores. The stories from personal experiences provide a contemporary situation, such as using smartphones, which cannot be found in the sacred texts.

The use of stories in the ISO corpus is widespread. The stories are used to grab the attention of the audience and to engage the audience to reflect the stories. Previous studies have looked at how stories can help students stay engaged in class and remember what they have learned (Nesi and Alsop 2021: 10; Bolkan et al 2020; Kromka et al. 2019; Prins et al 2017). Teachers and lecturers can use stories to teach about a particular concept differently than a traditional lecture, and they might find students engaged or entertained (Kromka et al. 2019: 21). Stories provide an opportunity for reflection, evaluation, illustration, exemplification, and inquiry (Prins et al. 2017: 32). The use of stories can help students to connect to lesson content on a deeper level and apply it to their personal attitudes (Lin and Li 2018; Kromka et al. 2019). Given the numerous advantages of telling stories, this is probably why it is also used in sermons in the ISO corpus.

6.8.4 Softer assessment

As noted in Chapter 5, softer assessment is a hint strategy employing adjectives for expressing the speakers' judgment or evaluation. However, this softer assessment does not have a clear linguistic pattern, this softer assessment differs from assessment in direct advice which has a specific pattern (See 6.7).

In the ISO corpus I discover that the preachers employ softer assessments to highlight their essential messages to the audience. Women preachers have a higher preference for employing this strategy compared to men preachers. In the marriage context, for example, two women preachers try to persuade the audience by using evaluative adjectives, as seen in the extracts below.

<div align="center">Extract 6. 70</div>

This is important. Islam is the religion of love, Islam is the religion of peace, Islam is the religion of tolerance, Islam is the religion of patience. All of these things are inconsistent with a man who would selectively choose the parts of the Quran that would, that would serve him, but not be respective of the rights of his wife (Lisa Killinger)

<div align="center">Extract 6. 71</div>

Okay sisters and brothers, from one of the greatest lessons that we learn from the life of the prophet *salallahu alaihi wasalam* is that if you want to have a happy marriage, it's not about how much money you have. And it's not about how beautiful your house is and it's not about being able to go on fancy holiday, *subhanaAllah*. You know what's it all about it's about focusing on doing the simple

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things, not overlooking doing the simple things, and from those things in particular is dealing it with each other with the beautiful manners and dealing with each other with *ihsan* (Umm Jamaal ud-Din)

Lisa Killinger encourages husbands to respect their wife's rights by highlighting the core of Islam as a religion of love, peace, tolerance and patience. She uses evaluative utterance by saying ""*this is important*" to highlight her message. Umm Jamaal ud-Din says ""*one of the greatest lessons that we learn*" then she encourages husbands and wives to treat their spouses with *ihsan* (excellence) and beautiful manners to create a happy marriage.

6.8.5 Considering future impacts

The hint can also be telling how the future impacts the audience, so the audience can anticipate. The hints can be about the description of potential future results of doing a particular action. However, this advice strategy is challenging to identify since it does not have a clear linguistic pattern. For example, Suhaib Webb advises parents to look after children and live noble lives, as seen in the extract below.

Extract 6. 72

If we take the time to look after our children, and if we ensure that we lived noble lives, Allah *subhana wa ta'ala* will protect them even after our death (Suhaib Webb)

The preacher advises parents to raise their children and live based on religious values and then he highlights the future benefits by saying "Allah *subhana wa ta'ala* will protect them even after our death".

In terms of a forced marriage context, Khalid Latif advised parents to stop practising forced marriage for their sons or daughters.

Extract 6. 73

and when we force somebody to get into a relationship that doesn't make sense for them, we're just perpetuating cycles of misunderstanding and households that are not very healthy. We put our children into places where they're forced to succumb to circumstances that they should not be forced to succumb to (Khalid Latif)

The preacher highlights the potential future impacts of forced marriage which are misunderstanding and unhappy marriage. By telling potential impacts of forced marriage, he tries to persuade parents to stop practising forced marriage.

In terms of building a strong society, Zainab Alawani highlights the future benefits of building a strong family for a stronger society.

Extract 6. 74

So, if we try to work all together to build strong families and try to explain and present this strong families to our societies to humanity in general, we save this world (Zainab Alawani)

Zainab Alawani relates building strong families and their positive impacts on the wider communities. She encourages the audience to build strong families for meaningful impacts for better societies.

6.8.6 Criticism

Criticism is a negative evaluation or judging the actions or behaviours; speakers should indirectly advise the listeners to avoid those actions or behaviours. For example, Mufti Menk criticises a cultural norm on the exclusive duties of women doing chores at home.

Extract 6. 75

You must make the mess, and your wife must clean up, is that what Allah created them for? I have created women to clean up after the mess of men? *audhu billah*! (I seek refuge in Allah) there's no such verse!" (Mufti Menk)

The preacher employs an expression of displeasing in Arabic *audhu billah*! (I seek refuge in Allah) meaning this is something bad, and everyone should refrain from doing this. The preacher uses this criticism to urge husbands to help their wives clean the house.

In the context of marriage, Umm Jamaal ud-Din employs criticism to direct the audience to reflect on their marriage. She criticises a spouse who always thinks about what their partner has done for them.

Extract 6. 76

We would tend to always focus on the negatives and criticism and put each other down and nagging and these things, and we forget about focusing more on praising our spouse (Umm Jamaal ud-Din)

Umm Jamaal ud-Din recommends that the audience rectify this poor marriage situation. She likely wants to say that focusing on the negatives and forgetting about praising spouses are improper attitudes.

6.8.7 Descriptions

As noted in Section 5.4.6.7, the description strategy does not explicitly deliver a clear suggestion, but it is used implicitly to advise the audience to take a specific action. This strategy is used by some preachers in the ISO corpus. For example, Yasir Qadhi describes what the audience can do to help and support their older parents.

<div align="center">Extract 6. 77</div>

> Well, a lot can be said but to summarize very briefly. If one's parents are alive, and things can be done. First and foremost, financial rights and obligations, no doubt parents have financial rights over us…. secondly physically helping and serving them. Physically taking care of their needs, giving them food, and water making food for them. (Yasir Qadhi)

In Extract 6.79. Yasir Qadhi describes the responsibilities of Muslims towards their older parents; he encourages the audience to support their older parents in financial aspects and take care of their needs.

Similarly, in the marriage context, Umm Jamaal ud-Din suggests the audience control their words and attitude:

<div align="center">Extract 6. 78</div>

> The bad words and the bad manners this is the main cause for the love to be destroyed in the heart of your spouse. It just takes one word you know one word to leave the tongue and you don't know what kind of destruction that work can cause (Umm Jamaal ud-Din)

Umm Jamaal ud-Din, in the extract above, describes that "*the bad words and the bad manners*" can destroy the hearts of spouses. By describing of the detrimental impact of bad words and manners, the preacher seems to advise the audience to control their words and manners.

6.8.8 Asking questions

As discussed in Chapter 5 in the case studies, the preachers use questioning techniques not to elicit responses from the audience but rather to inspire the audience to engage in reflection. This finding can also be seen in the whole ISO corpus in general; however, this is not popular for delivering advice. For example, Mufti Menk asks the audience questions to make them reflect.

<div align="center">Extract 6. 79</div>

I was telling you just like a businessman who makes a lot of money and uses the excuse of making money for not spending time with his children, he has wasted his life with anyone else in any profession … what's the point of going across the globe saving everyone, but you haven't saved your own family members? what was the point? you haven't tried to save them, you haven't even spent time with them. What's the point you earned billions, and you died leaving behind the billions? (Mufti Menk)

Mufti Menk asks the audience a similar question, "*What was the point?*" to make them think and reflect on the importance of spending time with their children and family members.

In the context of obeying parents, Yasir Qadhi asks rhetorical questions to the audience who want to participate in *jihad* without permission from their parents.

<div align="center">Extract 6. 80</div>

You want to do *jihad*, what a joke? you've left your parents angry at you what type of Muslim are you? you want to go do *jihad* and your parents are crying? you want the pleasure of Allah by angering your parents? you want to please Allah *subhana wa ta'ala* by displeasing your parents? (Yasir Qadhi)

Yasir Qadhi likely asks rhetorical questions to criticise young people who want to participate in *jihad* while their parents do not permit them. He asks a series of questions to encourage the audience to reflect on the importance of obeying parents.

Umm Jamaal ud-Din uses a rhetorical question to advise how to treat their spouse and other people.

<div align="center">Extract 6. 81</div>

How do you be remembered when you leave this life? You're gonna ask yourself, how do you will be remembered when you leave this life? Because that's how you treat people now, is exactly how they remember you when you die and leave this life (Umm Jamaal ud-Din)

Umm Jamaal ud-Din encourages the audience to reflect on the importance of treating people by asking rhetorical questions, as this treatment will be remembered after they pass away.

6.9 Conclusions

The realisation of advice speech acts in the four case studies in Chapter 5 can generally be seen in the whole ISO corpus. Regarding gender, while sermons delivered by men preachers in the ISO corpus tend to be longer than those given by the women preachers, it is evident that the women preachers offer advice more frequently, relatively speaking, compared to their male counterparts. Advice realisation by both men and women preachers in my data varies based on their own style. However, it is noteworthy that the women preachers generally impart advice that is more direct in nature than the men preachers. Although the women preachers address a mixed-gender audience, they are capable of imparting direct advice to that audience.

Location or type of sermons does not seem to influence the choice of advice speech strategies. The preachers regularly employ direct advice through *imperatives* and *modals/semi-modals*, indicating that they want the audience to understand their messages. Direct advice is still prevalent in the ISO corpus, in line with the view that advice-giving is a way of showing friendliness and support to the advice receivers (Hosni 2020: 209, El-Dakhs and Ahmed 2021). The popularity of direct advice might be seen in the preachers' willingness to help the audience by providing Islamic guidance on building a strong and happy family. The use of direct advice suggests that the preachers want their advice to be clear and unambiguous. According to Brown and Levinson (1987: 316), direct speech acts can be used since the message is urgent and efficient, the hearer does not need to make significant sacrifices, and the speaker has superior authority.

The direct advice through clear instructions is common in the ISO corpus; however, the preachers do not use a monotonous list of instructions in their sermons. The fact that the preachers in the ISO corpus employ hints regularly indicates their awareness of the need to save both the *negative and positive face* of the audience. It is in line with previous studies, which found advice-giving potentially damages the positive image of receivers by suggesting a lack of competence or knowledge and restricting their freedom to act according to their own desires (Morrow 2012, Shaw et al. 2015, Tanaka 2015, Waring 2017). However, indirect advice strategies using hints are challenging to identify since they do not have clear linguistic patterns. It could also lead to the audience's

failure to identify the advice. The preachers therefore seem to anticipate this challenge by employing direct and indirect advice in their sermons to highlight their advice.

Imperatives and *modals/semi-modal* verbs are popular in sermons delivered by men and women preachers in the ISO corpus. It is surprising that overall, the women preachers have a greater preference to use *imperatives* and *modals/semi-modal* verbs than the men preachers. This finding challenges a previous study by Schleef (2008:519), who found that men and women talk similarly in delivering lectures. There are no clear reasons why the women preachers have a preference for direct advice in their sermons in front of a mixed-gender audience. The preference of women preachers to use direct advice might be influenced by their authority, as they have religious knowledge, and their physical position as they stand in the pulpit while giving their sermons.

In *hint* strategy, quoting and telling stories from sacred texts are a preference of indirect advice among men and women preachers in the ISO corpus. It is important to note that quoting and telling stories from the Quran are the preference of the men preachers while the women preachers tend to quote and narrate stories from the Hadith. The stories of Luqman and Ibrahim from the Quran are essential in sermons delivered by the men preachers. These stories are used to advise parents on how to approach and engage their children. Women preachers generally use stories of the prophet Muhammad from the Hadith to advise husbands to be romantic, help their spouses, and bring happiness home.

C H A P T E R   7

D I S C U S S I O N   A N D   C O N C L U S I O N S

7.1 Introduction

The previous chapters have investigated the lexical and grammatical features of the ISO corpus (Chapter 4), how the men and women preachers deliver advice speech acts in their sermons (Chapters 5 and 6). This chapter is divided into the following sections: summary of the research findings, contributions, implications, limitations, and further research.

7.2 Summary of research findings and discussion

The aims of my study were to investigate the language of Islamic sermons online delivered by the men and women global Islamic preachers. This research is aimed to answer three research questions:

1. How do the lexical and grammatical features in sermons delivered by men and women preachers in the ISO corpus differ?

2. How do men and women preachers differ in their delivery of direct advice in their sermons?

3. How do men and women preachers differ in their delivery of indirect advice in their sermons?

The research questions were operationalised by a detailed investigation of how the global Islamic preachers deliver their sermons about family. These research questions led me to account for gender in investigating the advice-giving in the ISO (Islamic Sermons Online) corpus. The ISO corpus consists of sermon scripts of ten men and ten women global Islamic preachers talking about family-related topics such as parenting, marriage, and respecting parents on YouTube (See section 3.6). The sermons in the ISO corpus are *khutbah* (specific sermons in Friday services) and general sermons in Islamic conferences which were delivered in a mosque or a hall or an auditorium.

7.2.1 The structure, contents and delivery of sermons in the ISO corpus

In terms of structure of sermons, analysis in four sermon videos in the case study (Section 5.3) find that the men and women preachers conduct sermons with the same

structure; they begin with an Arabic introduction and end with supplication or prayer. the preachers begin their sermons with *salawat* (supplication for sending blessing to the prophet Muhammad) in Arabic. In the body of sermons, four preachers in the case study quote the Quran in classical Arabic, the Hadith, and tell stories. Three sermons delivered in the seminar and conference have the similar structure of *khutbah* as a part of ritual in Friday prayer service. Thes findings in four sermon videos in the case study are generally have the same patterns with all sermons in the ISO corpus.

In terms of the content of sermons, the two sermons delivered by the men preachers in the case study (Chapter 5) talk about parenting and the parenting message is also delivered by almost all men preachers in the ISO corpus (Chapter 6). These findings are in line with frequency analysis (Section 4.2) which finds that the men preachers use more frequent words related to parenting. It is interesting that men preachers talk more about parenting since it is a stereotype in the Islamic community that raising children is a mother's job. This fact might suggest that the men preachers inspire fathers to take an active role in raising their children. It is less surprising that the men preachers employ the word "son" twice as much as the word "daughter". This fact might indicate the special position of boys in Muslim families. This fact is supported by the stories narrated by half of the men preachers about Luqman and his son and prophet Ibrahim and his son (Section 6.8.2). The preachers in the ISO corpus also narrated a typical traditional Muslim family in which parents usually have strict parenting on girls. This finding is in line with a previous study by Stewart et al. (2000), which found that Bengali Muslim girls are constantly supervised from early adolescence until marriage and taught to submit to and obey their spouses, whereas Muslim boys are given more freedom.

In two sermons delivered by two women preachers in the case study, the two women preachers tend to talk about marriage and family in general. The popular message of marriage aligns with the frequency analysis, which finds that the women preachers in the ISO corpus employ more frequent nouns about marriage. The importance of marriage in Islam has been shown by three women preachers who refer to marriage as half of faith in Islam, meaning this marital institution is essential as an act of worshipping God. The women preachers emphasising their advice within the framework of marriage might suggest their intention to advocate for husbands and wives to assume an

equitable part in constructing an Islamic marriage based on love, compassion, and kindness.

In terms of linguistic features in the sermons, the term *allah* is expected to be the most frequently used noun in the ISO corpus. The men preachers tend to use the word *allah* more frequently than the women preachers, which refers to God, which indicates that the men preachers quote more Quranic verses. In addition, the men preachers employ the words related to the Quran (*allah, subhana, wajal, quranic, quran, verse*, *ayah*, *surah*) more frequently than the women preachers. Interestingly, the women preachers use the words related to the Hadith (*hadith, prophet*) more frequently than the men preachers. It is surprising that the women preachers quote and tell stories from the Hadith more frequently than the males. This fact might represent the expertise of the women preachers in choosing relevant quotations and stories of the prophet Muhammad. Nevertheless, it is important to note that this conclusion cannot be generalised due to the small size of the ISO corpus and the specific focus of sermons on family-related topics.

Some keywords related to ritual activities appear in sermons delivered by the men and women preachers. The term *salah* (prayer) appears frequently in sermons delivered by men preachers, and it is absent in sermons delivered by the women preachers. This fact suggests that *salah* is fundamental to be taught by parents in the childhood parenting period. The term *jihad* as a sensitive topic in Western society only appears once in sermons delivered by a woman preacher to refer to a struggle to build a strong marriage, and this term appears regularly in men preachers to refer to the effort to obey and serve parents. It is important to note that the term *ihsan* is doubled in sermons delivered by women preachers compared to men preachers. The term *ihsan* (excellence in worship) in sermons delivered by women preachers relates to treating spouses with kindness, whereas in sermons delivered by the men preachers, it relates to treating older parents.

Many Arabic terms and expressions appear in the sermon delivered by the men and women preachers. In a sense, these reflect the importance of the Arabic language as a sacred language in Islamic sermons. This use of a wide range of quite specific Islamic

terms also indicates the preachers targeted the specific audience from internal Muslim communities; the sermons are for Muslims rather than for a more general audience.

Keywords related to the names of the prophets in the Quran who are provided as examples of raising families, such as *Luqman*, *Ibrahim* (Abraham), and *Yusuf* (Joseph), appear in the sermons delivered by the men preachers. Luqman, Ibrahim, and Yusuf are famous figures in the Quran for narrating stories on the family topic, especially in describing a relationship between a father and his son. This fact supports the finding on the privileged position of sons in the Islamic communities in the ISO corpus. These men figures in the Quran narrated by the men preachers are also in line with the view of the superiority of men in Islamic communities. Ibrahim (2020) notes that there are some women paragons in the Quran, for instance, Maryam (Mary), Hawwa (Eve), Asiah (the wife of Pharaoh), and Bilqis (Queen Sheba); however, there are no men preachers narrate in detailed about women Islamic paragons in the family context. This fact might relate to the targeted audience, as noted in section 3.6, four of ten sermons delivered by men are *khutbah* as a part of the ritual of Friday service, in which the majority of the audience is male congregations.

On the other hand, in sermons delivered by the women preachers, Aisha, the wife of the prophet Muhammad, appears as a keyword in their sermons. The prevalence of Aisha shows how the women preachers employ this female paragon to describe an ideal Muslim marriage and how a husband and his wife interact. The stories of Aisha and the prophet Muhammad in a marriage relationship echo the words related to the words "marriage" and the frequent word "Hadith" in sermons delivered by the women preachers.

In terms of engagement in the sermons, the preachers employ pronouns and hedges to engage the audience. The hedge *you know* is the second top Ngrams in sermons delivered by the men preachers, whereas it becomes the first top phrase in sermons delivered by the women preachers. This finding confirms Holmes (1986: 2), who claims women tend to use phrases you *know* more frequently. Sermons delivered by both men and women preachers contain a sequence of words that includes the pronoun "we" (*that we* and *we have*). The women preachers tend to employ the pronoun "we" more

frequently than the men preachers. This fact may indicate that the preachers in the ISO corpus attempted to engage the audience by using the pronoun "we", which signifies that they share a similar status with the congregation as Islamic believers. The finding that the preachers in the ISO corpus use a more significant number of phrases beginning with the pronoun "we" is consistent with previous research by Jones (2012: 100) and Malmstrom (2016: 572) on the use of the pronoun "we" for engaging the audience.

Another engagement strategy I found in the ISO corpus was the use of metaphoric language in advice-giving. It is interesting that metaphoric language is used as a persuasive tool to motivate the audience to take action. It is common for the preachers to quote the Quran and the Hadith, which employ metaphoric language. For example, Bilal Philips and Waleed Basyouni quote the Hadith, stating that every Muslim is a shepherd for their flock, which inspires parents to educate and take care of their children and families. Three women preachers quote the Hadith saying that marriage is half of religion. The metaphoric language "marriage is a half of religion" in this context is intended to effectively persuade the audience to give importance to marriage, as it is considered a kind of worship to God and is recognised as constituting fifty percent of religious observance.

Overall, it can be concluded that I discovered a disparity between men and women preachers in terms of content and delivery of sermons. However, this conclusion cannot be generalised since the size of the ISO corpus is relatively small and the preachers talk about a specific topic on the family.

7.2.2 Advice speech act frameworks and methodology

As noted in section building advice speech acts framework process (See Chapter 3), constructing a reliable framework for the implementation of advice-giving speech acts is a difficult and time-consuming job. This is in line with Poldvere et al. (2022: 27) that the identification of instances of advice-giving presented numerous obstacles, requiring a comprehensive annotation protocol and precise coding procedures. An iterative process for constructing a reliable framework involves reading sermon scripts, annotating them with the advice framework, and engaging in consultations and discussions with experts. Precise and unambiguous definitions and explanations of each category are crucial in

order to prevent any misinterpretation when implementing the framework. Engaging in discussion and seeking clarification after annotating the texts is crucial for enhancing the precision of definitions within the framework.

After analysing some overlapping issues that arise from advice-giving categories in the early stages, I built more precise criteria for determining advice. These criteria include clear and exact descriptions for each category, ensuring consistent coding of advice categories in sermon scripts with confidence. In the final stage of examining the reliability of the advice-giving framework, I finally employed six final categories of advice-giving: Direct advice types include imperatives (A1), IFID (A2), modal verbs in declaratives/ statements (A3), the passive pattern of directives (A4), assessments (A5), and the indirect advice type through hints (A6), which involve quoting sacred texts, telling stories, considering possible future impacts, criticism, description, and asking questions.

As stated earlier in the methodology chapter, identifying a hint strategy is difficult due to the fact that they do not provide explicit instructions to the audience and lack distinct and precise linguistic patterns that serve as guidance. It is a well-established fact that the meaning of indirect advice speech acts can vary significantly based on factors such as the audience's experience, culture, and context. The lack of explicit instructions in the hint strategy might lead the audience to misinterpret certain cues as advice.

In terms of comparison, it is challenging to compare sermons delivered by men and women in the ISO corpus because the men and women preachers deliver different lengths of sermons. In my analysis, I use the relative frequency per thousand words for comparing the corpora between sermons delivered by the men and women preachers. This method applies in analysing frequent words, keywords, Ngrams and direct advice, whereas it cannot be applied in indirect advice through hints. Hints as described earlier do not have a particular linguistic pattern, so it could be a longer phrase or text such as in personal experiences or stories.

7.2.3 Advice speech acts delivered by the men and women preachers in the ISO corpus

The findings in four case studies in Chapter 5 show that the four preachers regularly give direct advice in their sermons using imperatives and modals/semi-modals. The two women preachers use relatively more imperatives and modals/semi-modals than the two men preachers. These finding then also can be seen in the whole ISO corpus.

The use of direct advice is popular in the ISO corpus can be seen from the context of the authority of the preachers toward the audience. The sermons are delivered from a pulpit, lectern, or desk to a seated audience. The image of authority can be seen in the elevated physical position of the preachers above the audience; the preachers may stand up in the pulpit at a distance from the audience. All these factors position the preachers of sermons as authoritative, while the audiences are positioned as the ones receiving wisdom and lessons from the preachers. As mentioned in section 5.2, attendees of the conference sermons are required to purchase tickets in order to reserve their seats. This observation implies that the audience is likely prepared to attentively receive religious guidance from the preachers. The audience of *khutbah* willingly gather in mosques for the Friday congregational prayers, this might indicate their readiness to receive religious advice. The popularity of direct advice in the ISO corpus is supported by Brown and Levinson (1987: 316) who state that direct speech acts are used because of the urgency and efficiency of the message, the hearer does not require significant sacrifices, and the speaker's superior power over the hearer.

The prevalence of imperatives as direct advice in the ISO corpus may suggest that the preachers utilise specific counsel to ensure clear and effortless comprehension by the audience. Imperative language provides clear and unequivocal instructions to the audience regarding what actions they should take. It is interesting that women preachers typically employ a greater preference for using imperatives in their sermons compared to their male counterparts. We therefore see that although there is a trend for women to use imperatives more than men, there is also considerable individual variation that raises questions about the robustness of this finding.

As noted in section 6.2, using direct advice through modals/semi-modal verbs is the most popular strategy. In terms of gender, it is found the women preachers use the

semi-modal "need to" far more frequently than the men preachers. Similarly, the semi-modal "have to" in the sermons given by the women preachers is twice as high as that of the men preachers. The prevalent utilisation of the semi-modal "have to" by the women preachers may suggest the necessity to convince and motivate the audience to engage in a certain action by deploying the forceful modal verb.

Overall, the findings show that sermons delivered by the women preachers use direct advice relatively more frequently than the men preachers. These findings challenge the view that women stereotypically speak less directly and less authoritatively (Brown and Cheek 2017, Lakoff 1975 cited by Pavlenko 2001: 118, Newman et al. 2008: 211). My findings show the disparity between men and women language, this finding is challenging the previous findings by Schleef (2008), who found there are no significant linguistic differences between men and women in delivering academic lectures. It is important to note the ISO corpus is relatively small and the fact that the preachers were discussing a particular subject related to the family, this finding cannot be broadly generalised.

Explicit instructions are common in the ISO corpus; however, the preachers do not use a monotonous list of instructions in their sermons. Indirect advice strategies using hints by quoting the sacred texts, telling stories, softer assessments, considering possible future impacts, criticism, description, and asking questions are relatively common in the sermons. The fact that the preachers in this study employ hints as indirect speech acts of advice realisation regularly indicates their awareness of the need to save both the negative and positive face of the audience. Giving advice can potentially harm the self-image of those receiving advice since it may be interpreted as listeners are lacking in competence or expertise or it limits their autonomy to make decisions in accordance with their own desires (Morrow 2012, Shaw et al. 2015, Poulios 2010, Tanaka 2015, Waring 2017). The consistent use of indirect speech acts using hint techniques by preachers in this study demonstrates their understanding of the importance of preserving both the negative face and the positive face of the audience.

In hint strategies, stories from the Quran regularly appear in sermons delivered by the men preachers, whereas Quranic stories infrequently occur in sermons delivered by the

women preachers. The stories of Luqman and Ibrahim are significant, these stories are narrated by the men preachers to inspire parents to engage their children, counselling them in soft words and listening to their aspirations. It is noted the men preachers regularly narrate male paragons, such as Yakub (Jacob), Yusuf (Joseph), Luth (Loth), and Nuh (Noah), to inspire the audience to be thankful and not to judge people who are experiencing problems in their families. Stories from personal experience in a current situation, such as issues in raising female teenagers and the impact of technologies in parenting from personal experiences of the preachers, also appear frequently in the sermons. These personal stories also encourage the audience to listen, reflect and take action to build a happy family. Previous studies have examined how stories can help students stay engaged in class and remember what they have learned (Nesi and Alsop 2021: 10; Bolkan et al. 2020; Kromka et al. 2019; Prins et al. 2017). In the ISO corpus, it can be seen that telling stories from sacred texts and personal experience is an essential type of indirect advice; it echoes the previous study with the function of Quranic written stories can be used as an exemplum, a warning, an education, an instruction, and an encouragement (Klar 2017: 406).

The indirect advice by quoting the Quran generally is the preferred in sermons delivered by the men preachers. The preachers generally directly quote the Quran in Arabic and provide their translations in English; these reflect their knowledge and understanding of sacred texts. It is useful to note that the women preachers quote and narrate stories from the Hadith more frequently than the men preachers. This might suggest the women preachers want to refer the examples of marriage life by looking closely at the attitude of the prophet Muhammad to his wives.

I discover the men preachers regularly relate their advice by drawing Quranic texts and the women preachers tend to relate indirect advice strategies based on the Hadith and personal views using assessment, criticism, descriptions, considering future impacts and asking questions. Using personal authority might suggest the women preachers try to build an intimate relationship with the audience by sharing their personal views. This fact is in line with written sermons investigated by Nielsen (2020: 64); he found that the men preachers support their arguments with more citations to authoritative texts,

whereas the women preachers support their arguments with personal appeals to their identity.

The advice can benefit the hearers, the speaker, and third parties (Pérez-Hernández 2021: 153). The preachers advising the audience about parenting and marriage would benefit parents because they learn skills in Islamic parenting that will lead their children to be righteous. The advice also benefits children as third parties and as an object of parenting; they will receive children's right to be educated, loved, and treated softly by their parents. Marriage advice promotes benefits for husbands, wives, and children; they will receive their rights based on Islamic values. The benefits of advice can be earned by society in general, as the preachers regularly state that "strong marriage will build a strong family, and a strong family will build a strong community".

Location or type of sermons does not seem to influence the choice of advice speech strategies. The sermons given by the men preachers were delivered at different locations and times. They were either given during the *khutbah* in Friday prayer services, regular sermons delivered in the mosque or sermons at conferences. Yet these types of sermons and their places seem not to influence the way of the preachers in realisations of advice strategies.

7.3 Research Contributions

7.3.1 Contributions to religious language studies

This study contributes to religious language studies providing knowledge on the characteristics of Islamic sermons. This study can be a source for theolinguistic study in understanding Islamic religious language. Theolinguistics and religious language represent a growing area of linguistic study on religious ideologies, sacred texts, sermons, and rituals (Crystal 2008, Hobbs 2021). Investigating religious phenomena using linguistic lens is growing and becoming a future interest for linguists (Pihlaja 2018, Pihlaja 2021, Hobbs 2021, Richardson et al. 2021, Baker et al. 2021); however, there is limited research involving the linguistic analysis of Islamic sermons. This study provides a comprehensive linguistic investigation of a specific corpus of online Islamic sermons.

This study contributes to the study of theolinguistics, a broad study of religious language. Theolinguistics is a branch of a linguistic study investigating the relationship between language, religious ideology and practice, such as manifested in ritual, sacred texts, and preaching (Crystal 2008: 484). Religious language is only one of many methods by which believers perform their religion (Hobbs 2021: 1); religious language can be used to investigate the beliefs, values, and norms as the representation of the ideology of a community. The language of religion has power; it is used to change things (Pihlaja 2021: 1). My study has provided data on how language in Islamic sermons is called on to encourage the audience to fulfil their duty in building a strong family.

Islamic global preachers in the ISO corpus represent a broad context of Islamic sermons around the globe, as their sermons were delivered across four different continents. This research also has found the lack of female figures narrated by Islamic preachers in their sermons, whereas there are female paragons from the Quran which provide examples (Ibrahim 2020), and they would inspire Muslim women. This research provides a comprehensive study on language use comparing men and women preachers and the use of sacred texts and personal views in sermons.

This thesis is the first comprehensive study of Islamic sermons delivered by the men and women preachers on YouTube. This thesis provides analysis of religious language in an Islamic context. The use of classical Arabic in quoting the Quran and the Hadith and Arabic terms, such as *dua* (supplication), *salah* (prayer), *ihsan* (excellence in worship), *jannah* (heaven) indicate the essential use of Arabic words in Islamic sermons online. This study also explores stories from the Quran and the Hadith which are used to inspire the audience to take action.

7.3.2 Contributions to discourse studies

This thesis has provided an in-depth study of advice-giving in a religious setting. The present study comprehensively investigates advice in Islamic sermons on YouTube. Advice-giving has been widely studied in various contexts, such as counselling (Butler et al. 2010; Garcia 2012; Tanaka 2015), health settings (Locher 2006; Heritage and Lindström 2012; Antaki and Bloch 2020), academic contexts (Vehviläinen 2012; Hyland and Hyland 2012; Waring 2017), and interpersonal communication (Shaw et al. 2015;

Feng and Magen 2016; Feng et al. 2017); this study fills the gap in previous research on advice-giving by taking a religious setting, namely preaching. Moreover, my study also provides details of differences between how the men and women preachers deliver advice; previous studies have not discussed this gendered aspect in advice-giving.

As noted in 3.8 until 3.10 and 7.1.2, building a reliable advice-giving framework is challenging and time-consuming. After a long discussion on building an advice-giving framework and doing an inter-rater reliability test three times, I built a more reliable framework of advice-giving. This thesis provides a framework of advice-giving that can be applied in advice-giving, especially in sermon contexts.

The findings from this study make several contributions to the current literature on advice speech acts. First, it has been shown that the men and women preachers' expressions of advice are often different. Second, indirect advice by quoting the Quran and the Hadith and narrating stories from these sacred texts is essential in Islamic sermons. The findings of this study suggest that advice in Islamic sermons relates to these sacred texts, and the Arabic language is an essential sacred language in delivering advice. Also, the theological concept of advice in Islam as a part of Islamic practice provides the authority to the preachers to deliver advice directly through commands often realised as imperatives.

7.4 Research applications

English for Islamic Studies (EIS) is a growing area in teaching English in the Muslim majority countries. English for Islamic Studies (EIS) is a new branch in ESP (English for Specific Purposes), and it is not surprising that EIS textbooks and material sources are very limited. English for Islamic Studies Course Book written by Amna Bedri and Fiona McGarry (2013) might be the most popular EIS course book. This book provides a course for those studying English in the Islamic contexts. However, this book provides limited basic Islamic terms, and some daily Islamic terms such as *salah*, *dua, din*, and *ihsan* are not in the glossary list of Islamic terms.

Previous research found that Muslim students find learning English more meaningful when the texts address their needs, and students view the Islamic English contents as

engaging and authentic for use in English classrooms (Abudhahir and Ali 2018; 78, Khairuddin et al. 2014: 132). This research might help to provide authentic materials for students, especially in learning public speaking or delivering sermons in English. EIS (English for Islamic Studies) objectives highlight that Islamic vocabularies and grammatical structures of texts on Islamic topics should be integrated and learnt in context (Al-Jarf 2021: 13). The research findings in my thesis show how stories from the Quran and the Hadith are popular in sermons; these findings might inspire EIS teachers to use those sacred text stories as material sources in classroom activities.

The increasing number of Islamic followers engaging with popular online preachers could spur traditional local *imams* to improve their way of preaching. They need to understand the cultural context of their audience, especially those living in Western countries. Current studies highlight the importance of training Islamic religious leaders to prepare them with language and Western culture, such as "English for *ulama* (Islamic preachers)" in Indonesia (Ramadani, Wijaya and Mastuti 2020), Islamic studies and options of training *imam* in Australia (Musharraf, Jabeen and Bux 2019), and training *imam* in Europe and North America (Vinding 2021, Boender 2021).

7.5 Research limitations

There is a number of limitations of the study to consider. The first two of these relate to the compilation of the corpus. I collected the YouTube videos of the ISO corpus in 2019, and the number of videos of Islamic sermons uploaded on YouTube is growing, especially after the covid-19 pandemic. I used HalalTube as the bank of Islamic sermon collections as a prominent Islamic website on sermons, and I chose a specific topic on the Islamic family. The size of the ISO corpus is thus relatively small and cannot clearly claim to be representative of all Islamic sermons around the globe. Secondly, the topic of the family was chosen as an important topic that was expected to be relatively gender neutral and thus allow for a comparison of men versus women preachers' advice-giving strategies. The analysis of sermons relating to the Islamic family also cannot claim to be representative of sermons on more diverse topics.

A third and fourth limitation is that my research focuses on verbal rather than multimodal communication, and only on the sermon, not on responses to it such as likes

or comments. Online sermon videos provide rich data on linguistics, such as verbal language, as well as other semiotic resources such as gestures, posture, clothing and intonation. As we know, YouTube videos provide images and sounds which can be useful to analyse the preachers' expressions and emotions during delivering sermons. However, in my thesis, I focus on the preachers' verbal language because I investigate advice expressions on how Islamic preachers deliver their messages to the audience. In addition, comments from the viewers may be also useful for exploring the sermons' acceptance from the audience perspective.

A further potential limitation of this thesis is that I did not explore the ideological affiliation of the preachers. There are two major divisions in Islam, namely Sunni and Shia (Shi'i). Sunni and Shia Muslims both position the Quran and the Hadith as the two most authoritative sources in Islam; however, they have some differences in interpreting those sacred texts.

7.6 Further research

My thesis focuses on the verbal analysis of the global online Islamic sermons. As noted in Section 7.4, many potential areas of linguistic investigation are still unexplored in my study because of limitations and the scope of my thesis. YouTube videos provide rich data, including images and sounds that can be explored in much detail. It seems that multimodal analysis by analysing the preachers' gestures, intonation and religious clothes might provide interesting findings.

In my study, I compared characteristics of advice speech acts based on gender. Background of culture, ethnicity or ideological affiliations might be useful for further investigation. As I said in the research limitation, each division or subgroup in Islam believes the Quran and Hadith as the highest authority in Islam, but they have different views on interpreting these sacred texts. The linguistic characteristics of each ideological division in Islam might provide interesting data, especially when discussing the theological controversy.

The topic of the family could be widespread and have many similarities among diverse religions; other topics, such as theological foundations and spirituality in Islamic

sermons, may provide rich information, especially in theolinguistics. The concept of *tawheed* (Islamic monotheism concept) and the image of God should provide interesting phenomena in Islamic sermons. Furthermore, comparing Islamic sermons with the sermons delivered by Christian, Hindu, and Buddhist preachers on a similar topic would be interesting.

An increasing number of religious videos on social media platforms provide a rich and broad data source. After the covid-19 pandemic, many preachers engaged the audience with their personal or institutional channels via YouTube and Instagram. The use of social media in the post-pandemic era would also provide new insights into online religion. Online religions are growing in diverse religious communities around the globe and provide great opportunities for further theolinguistic study.

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A. Men preachers

AbdelRahman Murphy

AbdelRahman Murphy is an instructor at Qalam Institute; he teaches Faith Intensive, a one-week-long comprehensive study of the Islamic faith, including Quranic interpretation, Hadith, and Islamic jurisprudence (Qalam Institute)[1]. He delivered his sermon at the ICNA (the Islamic Circle of North America) conference in a standing position at a podium. His sermon video was uploaded by the ICNA. The sermon video did not clearly show the audience; the camera only focused on the preacher. In the beginning of the sermon video, we can see a broad stage and the sitting audience, but we cannot see them clearly. The term of address "brothers and sisters" in his sermon indicates that the audience is mixed-gender, as in the utterance "Brothers and sisters, parenting is probably the most important relationship after a person's relationship with their Lord..". The ICNA conference was mixed gender; this can be seen from the ICNA official website, which provides information that this conference is for multi-aged and multi-gendered audiences.[2]

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[1] https://www.qalam.institute/abdelrahman-murphy

[2] https://icna.org/about/

Khalid Latif

Khalid Latif is the University Chaplain for New York University and Executive Director of the Islamic Center at New York University.[4] He delivered his *khutbah* at the Islamic centre, New York University. His sermon video was uploaded on YouTube by Live4AllahSWT channel. The sermon video did not show the audience and the camera only focused on the preacher.

Mokhatar Maghraoui

Mokhtar Maghraoui is Algerian American preacher in North America, and he is a foundation scholar for Al-Madina Institute. Mokhatar Maghroi delivered his sermon at the ICNA (the Islamic Circle of North America). His sermon video was uploaded by the ICNA. The sermon video did not show the audience and the camera only focused on the preacher. At the beginning of the scene, it can be seen that Mokhtar Maghraoui was standing at the podium while the other preachers were sitting in a chair behind him. The term of address "brothers and sisters" in his sermon indicates that the audience is mixed-gender, as in the utterance "My dear sisters and brothers *Rasulullah sallallahu alaihi wa sallam* teaches us....".

Mufti Menk

Mufti Menk is the popular name of Dr Ismail Menk; he is a leading global Islamic scholar born and raised in Zimbabwe. He has been named one of "The Top 500 Most Influential Muslims in the World" since 2010.[5] He delivered his sermon in the Muhiyadin Jumuah Masjid Colombo; it is a

b https://iou.edu.gm/founder/
f https://www.musebookings.com/khalid-latif
i https://muftimenk.com/

	mosque in the capital city of Sri Lanka. His sermon video was uploaded by the MuslimAkhi channel. The preacher stood at the podium, and the audience was sitting on the floor of the mosque. The term of address "brothers and sisters" is used regulalrly in his sermon indicates that the audience is mixed-gender, as in the utterance "my beloved brothers and sisters, it is a beautiful day…."
This item has been removed due to 3rd Party Copyright. The unabridged version of the thesis can be found in the Lanchester Library, Coventry University	Nouman Ali Khan Nouman Ali Khan is a Pakistani-American Muslim preacher. He is Arabic instructor who founded the Bayyinah Institute for Arabic and Quranic Studies, and he has been named one of the 500 most influential Muslims in the world by the Royal Islamic Strategic Studies Centre of Jordania (Kesvani, 2019: 17). He delivered Friday *khutbah* in the Bayinah mosque in Texas, USA. His khutbah was uploaded by Nouman Ali Khan - Official – Bayyinah channel. The sermon video did not show the audience; the camera only focused on the preacher. The Bayinah mosque in Texas provides facilities for women, and the audience of Nouman Ali Khan was mixed gender.
This item has been removed due to 3rd Party Copyright. The unabridged version of the thesis can be found in the Lanchester Library, Coventry University.	Suhaib Webb Suhaib Webb is an American preacher and activist from Oklahoma, the USA. He was named as a "Faith Leader to Watch" by The Center for American Progress in 2016, selected by the Muslim community as one of CNN's 25 Most Influential Leaders.[6] Suhaib Webb delivered his sermon in the Mosque at EIIS (European Institute of Islamic Sciences), Oldham Greater Manchester, the UK. His sermon video was uploaded by the European Institute of Islamic Sciences channel. At the beginning of the video, there was a master of ceremony and a person who recited the Quran before the preacher delivered his sermon. The sermon video did not show the audience; the camera only focused on the preacher.

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[6] https://www.naspa.org/people/suhaib-webb

Waleed Basyouni

Waleed Basyouni is a vice president of Al-Maghrib Institute and director of Clear Lake Islamic Center (CLIC).[7] He delivered Friday *khutbah* in Green Lane Masjid Birmingham, the UK. His khutbah video was uploaded by the Green Lane Masjid channel. The camera focused on the preacher during the *khutbah*. At the end of the sermon video, it showed that the preacher stood at a podium in the distance, and the audience sat on the mosque floor. The term of address "brothers and sisters" in his sermon indicates that the audience is mixed-gender, as in the utterance "my brother and sisters, don't think that your smile and your laugh is the result of your happiness".

Wisam Sharief

Wisam Sharief has his Islamic education at the Institute of Islamic Education (IIE) in Illinois, the USA and the Quran Academy in Pakistan.[8] He gave his sermon in the ICNA (the Islamic Circle of North America) conference in Hartford, Connecticut, the USA. He delivered his sermon at the ICNA (the Islamic Circle of North America) conference in a standing position at a podium. His sermon video was uploaded by the ICNA channel. The sermon video did not show the audience; the camera only focused on the preacher. The term of address "brothers and sisters" is used regularly in his sermon indicates that the audience is mixed-gender, as in the utterance, "Brothers and sisters who find frustration with their children..".

Yasir Qadhi

Yasir Qadhi is an American popular preacher graduated from the Islamic University of Madinah.[9] Yasir Qadhi delivered his sermon at a Islamic conference at at 2nd Annual United For Change Conference, in Montreal, Canada. His sermon video was uploaded by the unitedforchangetv channel. The sermon video did not show the audience and the camera only focused on the preacher during the sermon. Before Yasir Qadhi delivering his sermon, there was a master of ceremony who read the short biography of the preacher. The term of address "brothers and sisters" is used regularly in his sermon indicates that the audience is mixed-gender, as in the utterance "Brothers and sisters, I am sure that each and every one of you has heard many of khutbas..".

B. Women preachers

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[7] https://www.amjaonline.org/scholars/dr-waleed-basyouni-ph-d/
[8] https://www.almaghrib.org/instructors/wisam-sharieff
[9] https://muslimcentral.com/audio/yasir-qadhi/

	Dunia Shuaib Dunia Shuaib is an international author and Islamic woman speaker from the USA.[10] She delivered her sermons in a conference at ICNA (the Islamic Circle of North America) 2018 in Baltimore, the USA. Her sermon video was uploaded by the ICNA. The sermon video did not show the audience, and the camera only focused on the preacher during the sermon. At the beginning of the sermon video, the camera showed the preacher standing on stage, and the audience sat on their chairs, but we could not see the audience clearly. The ICNA conference was mixed gender; this can be seen from the ICNA official website, which provides information that this conference is for multi-aged and multi-gendered audiences.[11]
	Haleh Banani Haleh Banani is a woman preacher and she is recognised as an international marriage and Islamic psychology expert on al-Jazeera, Huda TV, Islamic Open University, and Mercy Mission.[12] She delivered her sermon at Islamic conference in Ottawa, Canada. Her sermon was uploaded by the ILEAD Conference channel. The sermon video did not show the audience and the camera only focused on the preacher who delivered the sermon in a standing position.
	Hujrah Wahhaj Hujrah Wahhaj is a presenter and the Founder and CEO of Hujrah; She is a daughter of a popular *Imam* Siraj Wahhaj.[13] She delivered her sermons at Shura Council's Conference, Southern California, in the USA. Her sermon was uploaded by the ShuraTV channel. The sermon video did not show the audience (and the camera only focused on the preacher who delivered her sermon in a standing position. The term of address "fathers or mothers" in her sermon indicates that the audience is mixed-gender, as in the utterance "Please, fathers, don't beat your wives. Mothers, please stop being desperate"

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[10] https://duniashuaib.com/

[11] https://icna.org/about/

[12] https://halehbanani.com/
[13] https://www.youtube.com/watch?v=RiyC7AAevU0

	Lisa Killinger Lisa Killinger has been a researcher and she also works with the religious diversity in Iowa State, the USA.[14] She delivered her sermon at a conference in the USA. Her sermon was uploaded by the Islam On Demand channel. The video showed that the audience was multi-gender, and they sat on chairs while the preacher delivered her sermon in a standing position and used a PowerPoint presentation.
	Shireen Ahmad Shireen Ahmad a woman Islamic preacher from Canada. She studied Arabic and Islamic studies at the University of Damascus. Shireen Ahmad delivered her sermon in a conference in Canada. Her sermon was uploaded by the SeekersGuidance channel. Unlike other preachers, Shireen Ahmad delivered her sermon in sitting position in a sofa. The sermon video did not show the audience and the camera only focused on the preacher.
	Suzy Ismail Suzy Ismail is an author, instructor, and communication consultant on the topics of marriage, family, parenting, identity, and teens.[15] Suzy Ismail delivered her sermon in the ICNA (the Islamic Circle of North America) conference in Baltimore, the USA. Her sermon was uploaded by the ICNA channel. The sermon video did not show the audience and the camera only focused on the preacher who delivered her sermon in a standing position. The ICNA conference was mixed gender; this can be seen from the ICNA official website, which provides information that this conference is for multi-aged and multi-gendered audiences.[16]
	Umm Jammal ud-Din Umm Jamaal ud-Din is an Australian female preacher. She studied the Quran, Arabic, *Fiqh* (Islamic jurisprudence) in Saudi Arabia. She delivered her sermon in a conference in Australia. Her video was uploaded by the Umm Jamaal ud-Din channel. The sermon video did not show the audience and the camera only focused on the preacher who delivered her sermon in a standing position. It is interesting to note that Umm Jamaal ud-Din was the only

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[14] https://www.makeitherequadcities.com/whats-happening/quad-citizen-profile/quad-citizen-lisa-killinger

[15] https://suzyismail.webs.com/

[16] https://icna.org/about/

	woman preacher wearing *niqab* (face cover). The term of address "brothers and sisters" in her sermon indicates that the audience is mixed-gender, as in the utterance "Dear sisters and brothers, what I want to speak about tonight…"
	Yasmin Mogahed Yasmin Mogahed is a popular woman American Muslim preacher. She taught Islamic Studies and worked as a writing instructor for Cardinal Stritch University and a staff columnist for the Islam section of InFocus News.[17] Yasmin Mogahed gave her sermon in a conference at RIS (Reviving Islamic Spirit) Convention in the Toronto, Canada. Her sermon was uploaded by OthmanDigital channel. The sermon video did not show the audience and the camera only focused on the preacher who delivered her sermon in a standing position. Before she delivered her sermon, a man who was a master of ceremony read her biography. The RIS (Reviving Islamic Spirit) Convention in Toronto was attended by mixed-gendered audiences, as we can see on YouTube under the title Spirit of RIS 2017.[18]
	Zaynab Ansari Zaynab Ansari is an American woman preacher who has spent her formative years studying Quran, Islamic law, theology, and spirituality in Syria. She delivered her sermon at the Second Annual Black American Muslim Conference in Atlanta, the USA. Zaynab Ansari delivered her sermon in a sitting position. Her sermon video was uploaded by Lamppost Education Initiative channel. The sermon video did not show the audience, and the camera only focused on the preacher during the sermon. The conference was attended by a mix-gender audience, as reported by Sabria Mills (2019) on the website aboutislam.net[19]
	Zainab Alawani Zainab Alawani is a islamic woman preacher and an associate professor of Islamic Studies at Howard University School of Divinity. She received her PhD in Islamic Sciences and Islamic Jurisprudence in Malaysia.[20] Zainab Alawani gave her sermon at 2nd Annual United For Change Conference in Montreal, Canada. The Unitedforchangetv channel uploaded her sermon video. Before Zainab

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[17] https://www.huffpost.com/author/yasmin-mogahed

[18] https://www.youtube.com/watch?v=KDqE_AGp4iE (Spirit of RIS 2017)

[19] https://aboutislam.net/muslim-issues/n-america/icna-2019-us-reverts-share-stories-call-support/

[20] http://www.zainabalwani.com/

| | Alawani delivered her sermon, a man who was master of ceremony read her short biography. The sermon video did not show the audience and the camera only focused on the preacher during the sermon. As it was a conference, the audience was mixed-gender. It is useful to note that Zainab Alawani and Yasir Qadhi delivered sermons at the same conference. |

Inter-rater reliability test

A sample of sermon script delivered by Yasmin Mogahed (Rater 1)	Imperative	IFIDs	Modals	The passive pattern	Assessment	Hints
but what I want to leave you with a principle *Sabar* (patience) doesn't mean turning the other cheek, patience *sabar* doesn't mean you allow yourself to be abused. It is not righteousness to allow yourself or your children to be abused. In fact, yourself and your children are an *amanah* they are a trust given to you by Allah *subhana wa ta'ala* and you will be asked about that trust and if you put your children in a situation where they are in danger or they are being abused and you allow that you will be asked by Allah subhana wa ta'ala. What did you do to protect your children? so please please do not swallow this this narrative that your being righteous by turning the other cheek and being passive, you're not! that's not! What the prophet *salahu alaihi wasalam* said to do? he said if you see something wrong you have to try to change it. please don't buy into this idea that Islam is a is a passive deen (religion). It's not! it's extremely active! it is an active *deen.*	2	0	1	0	1	2
A sample of sermon script delivered by Yasmin Mogahed (Rater 2)	Imperative	IFIDs	Modals	The passive pattern	Assessment	Hints
but what I want to leave you with a principle *Sabar* (patience) doesn't mean turning the other cheek, patience *sabar* doesn't mean you allow yourself to be abused. It is not righteousness to allow yourself or your children to be abused. In fact, yourself and your children are an *amanah* they are a	2	0	1	0	1	2

trust given to you by Allah *subhana wa ta'ala* and you will be asked about that trust and if you put your children in a situation where they are in danger or they are being abused and you allow that you will be asked by Allah subhana wa ta'ala. What did you do to protect your children? so please please do not swallow this this narrative that your being righteous by turning the other cheek and being passive, you're not! that's not! What the prophet *salahu alaihi wasalam* said to do? he said if you see something wrong you have to try to change it. please don't buy into this idea that Islam is a is a passive deen (religion). It's not! it's extremely active! it is an active *deen.*						

A sample of sermon script delivered by Yasmin Mogahed (Rater 3)	Imperative	IFIDs	Modals	The passive pattern	Assessment	Hints
but what I want to leave you with a principle *Sabar* (patience) doesn't mean turning the other cheek, patience *sabar* doesn't mean you allow yourself to be abused. It is not righteousness to allow yourself or your children to be abused. In fact, yourself and your children are an *amanah* they are a trust given to you by Allah *subhana wa ta'ala* and you will be asked about that trust and if you put your children in a situation where they are in danger or they are being abused and you allow that you will be asked by Allah *subhana wa ta'ala.* What did you do to protect your children? so please please do not swallow this this narrative that your being righteous by turning the other cheek and being passive, you're not! that's not! What the prophet *salahu alaihi wasalam* said to do? he said if you see something wrong you have to try to change it. please don't buy into this idea that Islam is a is a passive deen (religion). It's not! it's extremely active! it is an active *deen.*	2	0	1	0	1	1

A P P E N D I X   I I I :   C O M M E N T S   O F   V I E W E R S

Table below describes overview information of sermon videos when they were uploaded, number of viewers, and number of comments from the viewers in sermons delivered by male and female preachers in the ISO corpus.

No	Male preachers	Date of video uploaded to YouTube	Number of views (20th May 2022)	Comments (20th May 2022)
1.	AbdelRahman Murphy	19 Sept 2017	60,619 views	52 comments
2.	Bilal Philips	5 Oct 2016	4,766 views	0 comments
3.	Khalid Latif	15 Oct 2011	3,283 views	13 comments
4.	Mokhatar Maghraoui	6 Jul 2010	4,521 views	2 comments
5.	Mufti Menk	16 Dec 2018	79,254 views	66 comments
6.	Nouman Ali Khan	14 Apr 2017	336,016 views	267 comments
7.	Suhaib Webb	3 Mar 2015	11,476 views	6 comments
8.	Waleed Basyouni	29 Mar 2019	2,529 views	2 comments
9.	Wisam Sharief	27 Jun 2012	28,068 views	Comments are turned off
10.	Yasir Qadhi	1 Dec 2011	33,682 views	Comments are turned off

Table 1: Overview information of sermons delivered by male preachers in the ISO corpus

No	Female preachers	Date of video uploaded to YouTube	Number of views (20th May 2022)	Comments (20th May 2022)
1.	Zaynab Ansari	10 Feb 2019	1,049 views	1 comments
2.	Zainab Alawani	22 Nov 2011	1,975 views	1 comments
3.	Dunia Shuaib	2 Jan 2019	48,918 views	61 comments
4.	Haleh Banani	24 Apr 2016	10,126 views	11 comments
5.	Lisa Killinger	14 Mar 2011	79,877 views	105 comments
6.	Shireen Ahmad	30 Aug 2016	1,802 views	1 comment
7.	Suzy Ismail	5 Aug 2016	42,560 views	56 comments
8.	Umm Jammal ud-Din	26 Jan 2018	4,097 views	2 comments
9.	Yasmin Mogahed	25 Dec 2017	28,733 views	43 comments
10.	Hujrah Wahhaj	26 Mar 2013	16,508 views	33 comments

Table 2: overview information of sermons delivered by female preachers in the ISO corpus

Table 3 below describes the keywords in sermons delivered by male and female preachers. I used the Sketch Engine (Kilgarriff et al., 2014) to investigate keywords in the viewers' comments on Islamic online sermons videos. The reference corpus English web

2020 is used to know the keywords of comments of viewers in sermons delivered by male and female preachers.

No	Keywords comments in male preachers	Frequency (focus)	Relative frequency (focus)	Keywords comments in female preachers	Frequency (focus)	Relative frequency (focus)
1.	Ameen	27	3107.735	Mashallah	16	2304.479
2.	Nouman	13	1496.317	Ameen	15	2160.449
3.	jazakallah	13	1496.317	Masha	13	1872.389
4.	Khair	13	1496.317	Allah	118	16995.54
5.	mashallah	12	1381.215	mashaallah	8	1152.24
6.	allah	165	18991.71	Khair	7	1008.21
7.	khutbah	11	1266.114	subhanallah	6	864.1798
8.	masha	13	1496.317	Jazakallah	6	864.1798
9.	subhanallah	10	1151.013	Wahhaj	6	864.1798
10.	khutbahh	9	1035.912	Aameen	5	720.1498
11.	alhamdulillah	8	920.8103	Jannah	5	720.1498
12.	allahu	9	1035.912	Hujrah	4	576.1198
13.	inshallah	7	805.7091	Dunia	4	576.1198
14.	swt	8	920.8103	Yaa	4	576.1198
15.	jazakallahu	5	575.5065	Hadith	11	1584.33
16.	jazak	5	575.5065	Allaah	6	864.1798
17.	khairan	5	575.5065	Dua	5	720.1498
18.	shaikh	7	805.7091	Allahu	4	576.1198
19.	allah-u-akbar	4	460.4052	Ustadha	3	432.0899
20.	ummah	6	690.6077	rahmatullahi	3	432.0899
21.	khayran	4	460.4052	Alaikum	3	432.0899
22.	mashaallah	4	460.4052	Siraj	3	432.0899
23.	alaikum	4	460.4052	Sura	4	576.1198
24.	ishlam	3	345.3039	Hijab	4	576.1198
25.	amiin	3	345.3039	Yasmin	3	432.0899

Table 3: Keyword lists of viewers' comment in the sermons delivered by male and female preachers (the English web 2020 corpus is used as a reference corpus)

Samples of comments from viewers:

NA : Our brave & miracle sister.Salam to You. MashaAllah. Your voice & Languese very soft as well as heart Touch.Alhumdulillah.go ahead for islam.Thanks . Amin.Bangladesh
UR : MashAllah... Bravo to technology and YouTube through which sister like her and other Islamic scholars are spreading the message of Allah

AV mentions, "wise woman gives us an illusion of a beautiful world. Sorry but it is only an illusion. As Allah is". (a negative comment, it is likely from a non Muslim viewer)
H : Excellent explanation mashallha
EK : This talk was wonderful , so much knowledge and wisdom.Thank God.
MS : Assalamualaikum sister......your Beauty of your speech and beauty of your appearance will be Doubled ......only if you cover your face (critise the preacher's hijab)
KB : Great speaker. I request to cover your face because you are so attractive, if someone falls in love that is for your ..... (critise the preacher's hijab)
JK : Marriage is half your deen. Probably one of my best hadith.. Full of meanings and makes a lot of sense.
CV : I love you sister, for all your words you share. Ma sha Allah.
SA: Amazing lecture.He is my favorite lecturer
SBL: SubhanAllah beautiful lecture brother!!! May Allah bless you and your family
MAK: Excellent quality speech go forward brother. I feel good to listen it.