

# **The Effect of Religious Language Policy During Sermons on Bilinguals and Converted Muslims**

**ZEGHAR Ahmed**

**Université Mohamed Ben Ahmed Oran 2**

## **Abstract**

*The focal point of my research paper is an empirical study which examines the correlation between the linguistic comprehension of new converted Muslims and bilinguals, and sermons except for those who live abroad mainly. The paper focuses on bilinguals' attitudes, who are originally Muslims and non-Arabic speakers who converted to Islam, towards religious practices as sermons uttered in both Arabic and non-Arabic languages. A brief framed questionnaire was prepared to grasp tentacular notions. Meanwhile, random participants were envisioned on Facebook, where each person who thinks he matches the parameters, is then likely requested to answer the questionnaire. Indeed, most of the results on both axes were about to explain similar responses. The collective catharses of all features, whether local participants or those who live abroad, have some parameters in common; of organizing and recognizing religious knowledge in forms of comprehensions grasped off sermons' sets.*

*Words count: 6 025*

*Key words: Sermon, Bilingual Muslims, Consensus, Religious domain, Islamic linguistic policy.*

## **1 Introduction:**

In spite of the fact that Islam insists to keep verbalizing religious practices in Classical Arabic language only. Lately, a decision made by the consensus of the committee of famous imams in the Arabic world, agreed at releasing sermons in local languages versions in non-Muslim countries. Nevertheless, if sermons are meant to be delivered in local languages, vernaculars or varieties, the consensus did not change what the religion insists in terms that prayers or verses of Quran during prayers must be uttered in standard Arabic only and not in any other language or variety of any given country or culture, before or after the consensus decision.

The decision was framed in a meeting of Fiqh committee:

*"The truthful insight is this matter is that the Arabic language is a tool of the Friday and the Aids' sermons in the non-speaking Arabic language countries. However, it is better to introduce the sermon by Arabic citations or verses of Quran in Classical Arabic, for to routine the non-Arabs to hear Arabic language and Quran, which simplify its*

*acquisition. Hence, the preacher must read the Quran in the language of religion, and then he follows his sermon in what could the people understand". (Fiqh committee decisions' Glossary. P., 99)*

The research pursues to check whether illocutionary forces are made effectively against different cases of practitioners before different types of sermons. To be more precise, the research endeavors two main questions. One, how do bilinguals and converted Muslims perceive sermons verbalized in their preferred languages? Two, is there any form of religious policy in the Islamic religion before practitioners and the Arabic language? As a subordinate question, we may go further to figure out what kind of persistence does this policy imply, if it occurs, although the three other divine religions do not and did not implement the same linguistic path in religious practices.

### **3 Data collection procedures:**

Religious domain is centered on its limited settings. In any Friday prayer, the same parts are set; the imam, the language, the attendees (must be more than teen), and the pulpit (minbar) which the imam must get on. So many people do not know the importance of these parts. Indeed, the importance of the pulpit or something high is more important than the mosque where the practitioners are in; because, sometimes it happens that practitioners are in a place far from any mosque, thus they can launch the Friday sermon outside. The most important part in our collection are the language and the attenders; however, not on an Arab land, it is rather headed to bilinguals and new converted Muslims, or at least for those who live abroad in the non-Muslim countries. The main purpose is to perceive the linguistic effect on practitioners who receive sermons in the non-Arabic language.

### **4 The questionnaire:**

Before we had chosen the parameters of participants, we asked several imams about whether the intellectual level can be critical to attend and comprehend sermons. Grossly speaking, the Imams insist that the practitioner must be older enough to perceive what the imam says, hereafter, they add that the imam himself is a guider of the sense, thus he is the only one who can make his speech difficult or easy. They explain that religious matters have nothing to do with a PhD or an ignorant; it is rather a spiritual dose that the imam delivers by picking up the right words. Moreover, we cannot hang at the hall or at the entrance of the mosque which says: "Only educated people are invited to attend sermons". The mosques receive different hundreds categories of people, subsequently, the imam must be aware of this matter and shall not show off.

On this basis, we chose our parameters in selecting samples without any background requirements. The beginning of the questionnaire was presented as follows:

**4.1 The informants of the questionnaire:** we foresaw that this type of research is challenging in a practical point of view, since this research was not released in an Arabic Muslim country (like Algeria). We expected that it can work, but on a well-known social networks like Facebook.

The questionnaire was merely envisioned on two important categories: bilinguals (Arabic plus other languages alternations) and converted Muslims who may not understand Arabic language at all. We posted the questionnaire on several Facebook pages. Each page has more than four thousands members. Unfortunately, we could receive only 109 participants out of twenty thousand or more.

109 participants				Women's age				Men's age			
Case	whole number	women	men	18-25	25-39	39-49	49+	18-25	25-39	39-49	49+
Muslims	68	20	48	6	7	4	3	1	2	1	4
Converted Muslims	41	13	28	3	6	3	1	4	0	0	2

The graph shows that the 109 bilinguals are gathered by 68 (62.38%) bilingual Muslims and 41 (37.61%) are converted Muslims. The first sample contains 48 (70.58%) males and 20 (29.41%) females. On the other hand, converted Muslims collect over 28 (68.28%) males and 13 (31.70%) females. As we can see in the graph, each sample gathers different categories of ages. The age factor difference between the two categories does not show a higher score, since most of bilingual participants who occupied most Likes on Facebook pages are Muslims. In what concerns the questionnaire presentations, each question will be asked twice, and that will be displayed in two sections at the same time so that we check distinctiveness in between scaly. The first section represents bilingual Muslims living abroad; whereas, the second one represents converted Muslims also living abroad.

**4.2 The questionnaire analysis: First question: Do you master the Arabic language?**

Section one: 68 Muslim participants				Women's age				Men's age			
First question	whole number	women	men	18-25	25-39	39-49	49+	18-25	25-39	39-49	49+
Muslims	68	20	48	6	7	4	3	1	2	1	4
Yes	37	10	27	4	5	1	0	7	1	6	2
No	8	2	6	0	2	0	0	1	1	2	2
Few	23	8	15	2	0	3	3	6	6	3	0

As an initial question, the balance shows that 37 (54.41 %) out of 68 vote for a "Yes" answer. The former is composed out of 27 (72.97%) Men and 10 (27.02%) women. The alternative difference between men and women do not go back to gender factors, since men were already numerous than women. It is a high record although 23 (33.82%):15 men and 8 women out of 68 vote for a "Few" answer. Only 8 (11.76%): 6 men and 2 women out of 68 tick for a "No" answer. Distinctiveness gives a reasonable impression, since the first section (68) gathers Muslims only; however, there may be other factors that made it 8 tickers for a "No" answer. Age is heavily an important factor. We see in men's table that as long as the age rises and approaches to the "+49" column, the more tickers number increases.

Section two: 41 converted Muslim participants				Women's age				Men's age			
First question	whole number	women	men	18-25	25-39	39-49	49+	18-25	25-39	39-49	49+
converted Muslims	41	13	28	3	6	3	1	6	1	8	2
Yes	4	1	3	0	1	0	0	1	2	0	0
No	30	10	20	2	5	3	1	4	7	7	2
Few	7	2	5	1	1	0	0	1	3	1	0

For converted Muslims, the same question shows that 4 (9.75%) 3 men and 1 woman out of 41 participants vote for a "Yes" answer only. On the other hand, the majority of converted participants marked the highest average by 30 ticks (73.17%) 20 men and 10 women tick on "No" answer. It is remarkable that at least 7 (17.07%) among 41: 5 men and 2 women tick on "Few" answer, even though they are not original Muslims. This may mean that the minor Arabic language mastership arose through their frequent rites only. The 30 ticks that the converted Muslims marked are expected; they are non-Arabic language speakers and it is logical to choose so. However, above all, there still a remark to stress on; in what concerns the "Yes" answers; only young people choose so, whereas, the lack of the Arabic mastership is related to old people only. Moreover, even the "Few" column shows that most of the 7 tickers are under the age of 30 years old.

**Second question:** In which language d you attend sermons in your neighborhood?

Section one: 68 Muslim participants	Second question number	whole men	women	Women's age				Men's age			
				18-25	25-39	39-49	49+	1-5	5-9	9-13	13+
Muslims	68	20	48	6	7	4	3	1	2	1	4
Arabic language	2	1	1	0	0	0	1	0	1	0	0
Local language	10	4	6	0	0	2	2	0	1	2	3
Both languages	56	15	41	6	7	2	0	1	1	8	1

The first section notes that in the non-Arab countries, most of the sermons are made in both Arabic and local languages. This can be seen in the third option of the second question where 56 (82.35%) participants: 41 men and 15 women out of 68 participants tick on the "both languages" answer. Only 2 (2.94%) participants: 1 man and 1 woman out of 68 vote for "Arabic language" answer, whereas 10 (14.70%) participants tick on "Local language" answer. In what concerns differences between the answers of males and females, no serious distinctiveness is remarkable. Participants did not mention under what circumstances do they attend one of the given three options, but they may choose or take a long drive to attend sermons in mosques "that" fit there lexica most.

Section two: 41 converted Muslim participants				Women's age				Men's age			
Second question	whole number	women	men	18-24	25-34	35-44	45+	18-24	25-34	35-44	45+
Converted Muslims	41	13	28	3	6	3	1	6	12	8	2
Arabic language	3	1	2	0	1	0	0	1	0	1	0
Local language	8	4	4	1	1	1	1	2	0	2	0
Both languages	30	8	22	2	4	2	0	3	12	5	2

Seemingly, the second section holds the same frequency inclinations before the section one. Only 3 (7.31%) participants: 1 woman and 1 man out of 41 tick on "Arabic language" answer. 8 (19.51%) participants (4 men and 4 women) out of 41 vote for "local language" answer. 30 (73.17%) participants: 22 men and 8 women out of 41 vote for "both languages" answer. This shows equivalent percentage regarding to the first section results. The reason goes back maybe because of both sections are abroad, and that all categories are likely to enter their usual mosques except, as we said previously, for those who make trips or afar distances to attend particular sermons in particular languages. We shall not forget also that few mosques are spread in non-Muslims counties.

**Third question:** In which language do you prefer to listen to sermons?

Section one: 68 Muslim participants				women's age				men's age			
Third question	whole number	women	men	18-24	25-34	35-44	45+	18-24	25-34	35-44	45+
Muslims	68	20	48	6	7	4	3	14	20	1	4
In Arabic language	52	15	39	6	7	2	0	14	18	7	0
In Local language	13	4	9	0	0	1	3	0	2	2	3
No difference	3	1	2	0	0	1	0	0	0	1	1

In a question like whether do I prefer to listen to sermons in my mother tongue or not, may let us be deadly sure that each group prefers his own mother tongue, since messages will be shortly conceived. It is revealed in that the table collects, that only 3 (4.41%) participants: 1 woman and 2 men out of 68 vote for "No difference" answer. 13 participants (19.11%) 7 men and 4 women out of 68 tick on "In local language" answer. This seems few, but outstanding. The reason for the former may be affected by the age factor. For instance, the 13 participants are nearly all about 39 years old and above. Since they lived for a long time in a foreign country, they tend to interact in the local language. As predictable, most of the participants: 52 (76.47 %) 39 men and 15 women vote for "In Arabic language" answer. The age factor shows that most of the participants are under the age of 30 years old, which means that they are still young and newly displaced and immigrated. In other words, the Arabic language is still there.

<b>Section two: 41 converted participants</b>				<b>Women's age</b>				<b>Men's age</b>			
<b>Third question</b>	<b>whole number</b>	<b>women</b>	<b>men</b>	<b>18 - 24</b>	<b>25 - 29</b>	<b>30 - 39</b>	<b>40 +</b>	<b>18 - 24</b>	<b>25 - 29</b>	<b>30 - 39</b>	<b>40 +</b>
<b>Converted Muslims</b>	<b>41</b>	<b>13</b>	<b>28</b>	<b>3</b>	<b>6</b>	<b>3</b>	<b>1</b>	<b>6</b>	<b>1</b>	<b>8</b>	<b>2</b>
<b>In Arabic language</b>	<b>17</b>	<b>5</b>	<b>12</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>0</b>	<b>2</b>	<b>5</b>	<b>5</b>	<b>0</b>
<b>In Local language</b>	<b>22</b>	<b>7</b>	<b>15</b>	<b>2</b>	<b>4</b>	<b>0</b>	<b>1</b>	<b>4</b>	<b>6</b>	<b>3</b>	<b>2</b>
<b>No difference</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>

In an expected and logical order, the third choice came at the end of the selected votes by only 2 (4.87%) participants: 1 man and 1 woman out of 41 participants. These oddities may refer to ambilinguals where they can alternate freely in both languages. On the other hand, nearly half of the votes went to the second choice (in local language) by accumulating 17 (41.46%) practitioners: 12 men and 5 women out of 41. The fact that they do not understand the Arabic language clearly, they mark it as a first choice rather than ticking on their own mother tongues. The

highest frequency goes back to the second choice (in local language) where 22 (53.65%):15 men and 7 women out of 41 participants tick on it.

**Fourth question:** Do you prefer to listen to sermons into Arabic language?

Section one: 68 Muslim participants				Women's age				Men's age			
Fourth question	whole number	women	men	18-25	25-39	39-49	49+	18-25	25-39	39-49	49+
Muslims	68	20	48	6	7	4	3	14	20	10	4
Yes	52	13	39	6	6	1	0	13	19	7	0
No	16	7	9	0	1	3	3	1	1	3	4

As a completing question to the previous one, Muslims abroad, 52 (76.47%) of them (39 men and 13 women) out of 68 tick on "Yes" answer. 16 (23.52%) participants: 9 out of 7 vote for "No" answer! It is a minor number regarding to the first one, but essential. This may go back to those who lived abroad for a long time, which means that they got involved deeper in the local culture, thus deeper in the use of language. Moreover, if we look to the frequency age of the sixteen participants, we will find that 80 percent of them are all above the age of 39 and 49 years old. This may explain that they emigrated a long time ago. Another important point to refer to is that, in what concerns those who vote for "Yes" answer, most of them are under the age of 39. This may reveal that their mother tongues are still there.

Section two: 41 converted participants				Women's age				Men's age			
Fourth question	whole number	women	men	18-25	25-39	39-49	49+	18-25	25-39	39-49	49+
Converted Muslims	41	13	28	3	6	3	1	6	1	8	2
Yes	25	7	18	3	4	0	0	6	1	2	0
No	16	6	10	0	2	3	1	0	2	6	2



25 (60.97%) converted Muslims (18 men and 7 women) out of 41 practitioners tick on "Yes" answer. It is more than a remarkable number, but a turning point to re-think again! The fact that they are converted Muslims and most of them do not understand Arabic language though few do it hazily, but more than half of the participants choose to hear sermons in Arabic language! On the second axe, 16 (39.02%) participants (10 men and 6 women) out of 41 choose "No" answer.

**Fifth question: Do you find Arabic language spiritual?**

Section one: 68 Muslim participants			Women's age				Men's age				
Fifth question	whole number	women	men	18-25	26-35	36-45	46-55	18-25	26-35	36-45	46-55
Muslims	68	20	48	6	7	4	3	14	2	1	4
Yes	60	16	44	6	6	3	1	14	1	8	2
No	2	1	1	0	0	0	1	0	1	1	0
As all	6	3	3	0	1	1	1	0	0	1	2

90 percent of the 68 practitioners (44 men 16 women) vote for "Yes". 6 practitioners (8.82%) 3 women and 3 men out of 68 tick on "As all" answer. 2 (2.94%) attenders: 1 woman and 1 man out of 68 attenders vote for "No" answer only. Practitioners tend to get inspired by the original language, it is not a matter of X or Y language, but rather to religious languages.

Section two: 41 converted participants			Women's age				Men's age				
Fifth question	whole number	women	men	18-25	26-35	36-45	46-55	18-25	26-35	36-45	46-55
Converted Muslims	41	13	28	3	6	3	1	6	1	8	2
Yes	26	7	19	0	3	2	0	6	1	1	0
No	10	4	6	3	3	0	0	0	0	6	1
As all	5	2	3	0	0	1	1	0	1	1	1

As an unpredicted result, more than half of the participants vote for "Yes" answer. 26 (63.41%) participants (19 men and 7 women) out of 41 choose a positive answer. 10 (24.39%) practitioner (4 women and 6 men) out of 41 tick on "No" answer. Only 5 (12.19%) participants (3 men and 2 women) out of 41 choose to vote for "As all" answer. Generally, It seems that the choice of the answer to pick one of the three options above, do not lay on the linguistic factor only, but also on other important factors like strengthening faith, belief or the pursuit of path of delving more in the religion.

**Sixth question:** Does the preacher inspire you when he uses Arabic language?

Section one: 68 Muslim participants				Women's age				Men's age			
Sixth question	whole number	wo men	m en	18 - 24	25 - 39	40 - 49	50 +	18 - 24	25 - 39	40 - 49	50 +
Muslims	68	20	48	6	7	4	3	14	2	1	4
Yes	64	19	45	6	7	4	2	14	0	0	1
No	4	1	3	0	0	0	1	0	0	0	3

As a completing question to the previous one, about 64 tickers (94.11%) of Muslims attenders vote for "Yes" answer (45 men and 19 women). Only 4 (5.98 %) out of 68 participants (3 men and 1 woman) tick on "No" answer". The noteworthy discloses that the more the factor of age leans down the more it creases many participants in the "Yes" category. On the other hand, the "No" category; the more the factor of the age rises, the more it gathers many participants than other categories of age. For instance, we can see that the four "No" tickers are all above the 49 years old age. May be this goes back to the factor of age; the younger the person is, the more emotional he is, and the more he gets older the more he has the ability to weight real talk from hazy one.

Section two: 41 Muslim participants				women's age				Men's age			
Sixth question	whole number	Women	men	18 - 25	25 - 39	39 - 49	49 +	18 - 25	25 - 39	39 - 49	49 +
Converted Muslims	41	13	28	3	6	3	1	6	12	8	2
Yes	19	6	13	2	2	2	0	4	5	5	0
No	22	7	15	1	4	1	1	2	7	3	2

46.34 % of the participants (19/41) choose the "Yes" answer, although, if we check their answers in the previous question about the intelligibility of the Arabic language, few of them said yes. It seems that there is no match; how could a person be inspired by a language he does not know? The reason may go back as we said previously to other language management settings, thus they know that the language they are hearing or barely listening to is divine. Intonations, the voice change frequencies and the Tajweed (reciting verses by tones) of the Imam sculpt the audience responses. On the second axe, 22 (53.65%) practitioners (15 men and 7 women) choose No "answer". Simply, a language they do not understand, could not inspire them. Language evidences its lubricity to so many linguistic domains. However, we may add that attenders may answer in different ways: either conceptually or spiritually. **Seventh question:** Do you get inspired even without the comprehension of the sermon?

Section one: 68 Muslim participants				Women's age				Men's age			
Seventh question	whole number	Women	men	18 - 25	25 - 39	39 - 49	49 +	18 - 25	25 - 39	39 - 49	49 +
Muslims	68	20	48	6	7	4	3	14	20	10	4
Yes	67	20	47	6	7	4	3	14	20	10	3
No	1	0	1	0	0	0	0	0	0	0	1

We were concerned about the previous question; that participants will answer non-linguistically. Thus, we add a sharpening question to the previous to grasp exactitude if possible. Accordingly, 67 (98.52%) participants (47 men and 20 women) out of 68 tick on "Yes" answer, only 1 man (1.47%) chooses "No" answer. We continually go back to the time we asked about intelligibility of the Arabic language to check distinctiveness. Persistently, not only the linguistic factor which marks

affection, but also “places”. The spheres where sermons take place perform central emotions generators.

Section two: 41 converted Muslim participants				Women's age				Men's age			
Seventh question	whole number	Women	men	18	25	39	49	18	25	39	49
				-	-	-	+	-	-	-	+
Converted Muslims	41	13	28	25	39	49		25	39	49	
Yes	35	11	24	3	6	2	0	6	12	6	0
No	6	2	4	0	0	1	1	0	0	2	2

36 (87.80%) converted Muslims (11 women and 24 men) out of 41 tick on “Yes” answer. On the other hand, 6 (14.63%) participants (4 men and 2 women) tick a “No” answer. As we explained previously, attenders get inspired though they do not understand due to several factors involved during the event of the sermon. The linguistic factor is just one out of several; meanwhile, there are other issues that are at the same time part of the religious domain of the sermon event. Some of the factors might not even be given importance though they are heavily persistent like their statuses of faith, cleanliness of the place.

**Eighth question:** In which language does the sermon influence you?

Section one: 68 Muslim participants				Women's age				Men's age			
Eighth question	whole number	Women	men	18	25	39	49	18	25	39	49
				-	-	-	+	-	-	-	+
Muslims	68	20	48	25	39	49		25	39	49	
Arabic language	50	11	39	6	7	4	3	14	20	10	4
Local language	18	9	9	4	5	2	0	13	19	6	1

50 (73.52%) participants (39 men and 11 women) out of 68 tick on “Arabic language” answer. The Arabic language is the only facility to understand sermons up to here. Nevertheless, we still remark that among this category, still some groups voting for local language, although they are Arabic language speakers! Most of those who vote for local language are old people (+39 or +49) which means that they might be emigrated for a long period, since their childhood, for example. This category is about 18 (43.90%) participants (9 women and 9 men) out of 68 practitioners.

Section two: 41 converted Muslim participants				Women's age				men's age			
Eighth question	whole number	women	men	18	25	39	49	18	25	39	49
				-	-	-	+	-	-	-	+
Converted Muslims	41	13	28	3	6	3	1	6	12	8	2
Arabic language	10	3	7	1	2	0	0	3	3	1	0
Local language	31	10	21	2	4	3	1	3	9	7	2

10 (14.70%) converted Muslims (7 men and 3 women) out of 41 tick on "Arabic language". 31(75.60%) practitioners (21 men and 10 women) out of 41 choose "Local language", which means that they prefer to listen to sermons in their own native tongues. What is grossly remarkable here drives to ask why the 10 practitioners prefer to hear or listen to sermons in Arabic language and not in their mother tongues? An answer may be found as we explained previously that the sermon's domain gathers numerous influences. Another important issue is time: the spent time being converted. The period is so important; because, for those who have been converted for a long time, they get used to listen to the introductory sentences that the Imam says. Through time, they got used to hear the Arabic language spelling

**Ninth question:** I wish I could master the Arabic language.

Section one: 68 Muslim participants				Women's age				Men's age			
Ninth question	whole number	women	men	18	25	39	49	18	25	39 - 49	49
				-	-	-	+	-	-	49	+
Muslims	68	20	48	6	7	4	3	14	20	10	4
Yes	68	20	48	6	7	4	3	14	20	10	4
No	0	0	0	0	0	0	0	0	0	0	0

As a completing question to the previous one, with no exception, all the practitioners tick on "Yes" answer, even though they are Arabic language speakers. At the early beginning, we had mentioned that we did not want to reference the level of education request in the questionnaire's paper, for the Imam is the only person who can make his sermon legitimate or spurious. Religion is a separate knowledge, or domain, and it needs time, readings and researches. Most of the practitioners prefer to learn Arabic language better, since many things need good Arabic language mastership. Scientific Miraculousness of

Quran needs particular grammatical level to understand such matters, for example.

Section two: 41 converted Muslim participants				Women's age				Men's age			
Ninth question	whole number	women	men	18	25	39	49	18	25	39	49
				-	-	-	+	-	-	-	+
Converted Muslims	41	13	28	25	39	49		25	39	49	
Yes	41	13	28	3	6	3	1	6	12	8	2
No	0	0	0	0	0	0	0	0	0	0	0

The same results seen in the original Muslims' table are repeated in converted Muslims' table. Again, it is no more than a matter of sense. Words deal with meanings, and meanings deal with senses. Converted Muslims recognize that what they hear during sermons in non-Arabic language is no more than a translation to the original texts. Accordingly, Most of them know that spirituality can be only grasped in the original sense.

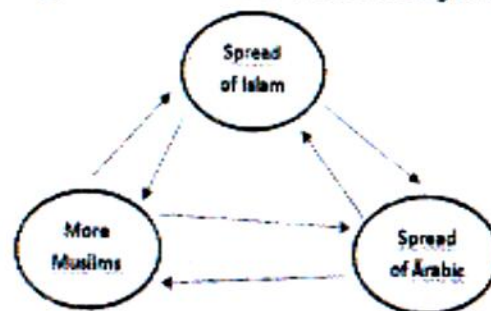
**Tenth question:** Does the preacher's body language (hands movements, body and face) help to understand more?

Section one: 68 Muslim participants				Women's age				Men's age			
Tenth question	whole number	women	men	18	25	39	49	18	25	39	49
				-	-	-	+	-	-	-	+
Muslims	68	20	48	25	39	49		25	39	49	
Yes	64	18	46	6	7	4	3	14	20	10	4
No	6	2	4	6	7	3	2	14	20	7	3

64 practitioners (94.11%) 46 men and 18 women out of 68 tick on "Yes" answer. Only 6 practitioners (8.82%) 4 men and 2 women out of 68 tick on "No" answer. Seemingly, most of the attenders take body language as an important implement to create or complete senses, meanings, or messages in general. On the other hand, only six of them do not give it importance. They may understand Arabic language better, or because sometimes several goes prefer to go to mosques till the call for the prayer is rose. Sometimes, practitioners prefer to stand their backs by the pillars of the mosques, or close their eyes and lean their necks to the ground; consequently, they would not face the pulpit which the imam is standing on. Overall, the majority find body language important to set meanings.

Section two: 41 Muslim participants				Women's age				Men's age			
Tenth question	whole number	women	men	18 -	25 -	39 -	49 +	18 -	25 -	39 -	49 +
Converted Muslims	41	13	28	3	6	3	1	6	12	8	2
Yes	38	12	26	3	6	3	0	6	12	7	1
No	3	1	2	0	0	0	1	0	0	1	1

38 (92.68%) converted Muslims (26 men and 12 women) out of 41 tick on "Yes" answer. Only 3 (7.31%) converted Muslims (2 men and 1 woman) out of 41 tick on "No" answer. The same percentage frequency is repeated in both sections. It seems that body language has nothing to do with words themselves, but rather with sense. For instance, when the imam uses his hands, as to express warning, he can be understood without hearing the sentence which says so.



## 5 Outcomes and outlooks:

The questionnaire endeavors the status of sermons abroad and not in the Arab countries. This was mentioned on the overhead side of the questionnaire paper. That is to say, all the participants were existing abroad when answering so, thus they are either bilingual Muslims or converted Muslims. We can sum up the analysis of the questionnaire into the following points:

- There are in fact some similarities and other turning points between the two sections. For instance, both sections are bilinguals, but each practitioner (s) has its own second language, it can be either Arabic language or any other language. Nevertheless, the classical Arabic language is the only common issue between all the bilinguals.
- All sermons include some Arabic sentences, as we could see that most sermons abroad are made in both languages: the first in Arabic language (at least some introductory phrases), and the second in the local language mother tongue.

- Converted Practitioners are distinctive in what concerns inspiration and language meaning. If we talk about meaning, they prefer their own

mother tongue, but if we talk about spirituality, then, they mention classical Arabic language. The case was repeated even to those original Muslims who do not master Arabic language, since they had spent most of their lives abroad. Meaning for them is linked to the local language, thus they favor to comprehend sermons in the local language; however, when it comes to spirituality or inspiration, both sections lean to the Arabic language.

- Simple meanings have to deal with local languages (mother tongues), but deep senses have to deal with real sense comprehension, and this could be made only in the first (original) language i.e., the Arabic language, thus both original senses and sensible translations lead to inspirations and spirituality.

- Indirectly, once converted people get to know more and more about the Arabic language spellings or introductory sentences during sermons, through time, practitioners feel like having the pronunciation capability to learn the language. The former may be the central linguistic policy of Islam in spreading the Arabic language.

- Body language is an extra-important factor during sermons. It can generate meanings or help in describing situations. These were the major important points of the research based on the questionnaire analysis. It can be summed up in the following scheme:

#### **7.0 Conclusion:**

To conclude there are some outstanding important bases to grasp. Each domain has its own mechanism: knowledge, participants, sphere, time and who by what to whom and when. Sermons, whether headed to Muslims or converted Muslims, are to do with several aims: to listen, to gather faith and then to practice. Overall, sermons are doses delivered once a week like Friday sermon, or Dars (ordinary sermon) that may the imam make at any time he wants, notably after the Maghreb's prayer. At the early beginning, we made sure to avoid spirituality, to talk rather about linguistic aspects only. However, we foresaw earlier that the main target of sermons abroad is to simplify Islam and to transmit the message. This message is carried out in words, sentences, proverbs, verses or hadiths, all these are then spiritual doses. Therefore, this research explains how spirituality could be transmitted to other divine or non-divine foreign languages. In fact, the sermon abroad is under full control of the Imam. The imam in the Arab countries must be genuine in two main issues (at least): Arabic language and the religious domain or knowledge (verses, Hadiths, stories, Miraculousness explanations and so on...). On the other hand, the Imam in the non-Muslim countries must be genuine in three main matters or more: Arabic language, the language of the foreign country, the religious



knowledge, and a clever ethnolinguistic mixture between the two languages to translate and “save” messages. We have seen that listeners, who do not master the Arabic language, are so delicate and extremely sensible to meanings. The set of meaning, to either sameness or distinctiveness is heavily critical, thus the percentage of understanding or taking the spiritual dose is based on the pertinence percentage of how the Imam conveys meanings from Classical Arabic language to local languages. Another important issue is that, Islamic religious policy is not constraint and heavy on converted Muslims: they do not feel limited or linguistically handicapped. The religious domain of sermons abroad gave each component part of the domain its status. Seemingly, nothing interjects us from saying that this policy could make the Arabic language re-survived and being spoken for thousands years, and today; Arabic language is one of the most fast spreading languages around the globe.

#### **References:**

-Islamic World Association; Fiqh’s Juristic Consensus., 1977 to 2014, *Decisions of the juristic consensus in Mekkah* .pp. 99, Fifth session out of seventeen, fifth decision out of two hundreds and two. Mekkah.

**Ahmed ZEGHAR**

PhD Student

University of Oran 2 Mohammed BENAHMED (Algeria)

Department of Foreign Languages / English Section

E-mail: [Travail.oran.tr@gmail.com](mailto:Travail.oran.tr@gmail.com)