PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

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Language Management in Islamic Religious Domain:

a Case Study of Sermon

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Dedication

This work is dedicated to anyone who believes in social promotion, seeks for it to share and innovate, and has constant thoughts to contribute by any sort of honest, scientific and intellectual contribution or help.

The effort committed to this study is deeply dedicated

To people slept and did not wake up,

To people walked out home with healthy shoulders and came back with none,

To people dug their own graves and were buried alive,

To people suffered starvation and died waiting to be fed,

To people howled in investigation rooms and to those resisted waiting their turns,

To Men had been humiliated in front of their families with shackled hands,

To children were thrown and torn by dogs in front of their mothers and fathers,

To those pregnant mothers who died underneath boots' kicks,

To those infants who were smashed on walls,

To elders who heard their bones being cracked slowly,

To all those years made them forgetting how to write their own names…

To the path paver of the one hundred thirty-two year-old.

Declaration

This work has never been presented, defended, or given account for any sort of professional or academic degree and, thus, it is neither being, nor will be processed again or submitted elsewhere in candidature for any intent of earning any sort of degree. Whether the form, the blurb or the content, the entire work has been taken on by the author's person without following, copying or accommodating to any type of research delving into the raised subject.

When you give your cat a piece of meat, it stays and eats it down the table before your legs, whereas if the same cat nibbles the same piece of meat stealthily it leaps and eats it away. One cannot imagine how much this work took mental energy, particularly translation and old scripturality scrutiny mostly. Only for this, if ever this work is intended to be imitated in any nature of plagiarism – reformulation of the same stretched ideas in a passage differently – it is then already informed that doers will be accused with serious judicial follow-up. Any all else, a lease permits readers to copy the translated Hadiths and companions' sayings.

The author of this dissertation will appreciate future native/professional readers' critics and advice to re-make this work better, as his English language is not a second language, besides he was still inexperienced the time (twenty-seven years old) he lastly submitted this modest contribution. The proofreading was fully processed only by the author of this dissertation.

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In times of years back, where digital literacy was precious on this land, the supervisor of this dissertation used to bring her own laptop with a data-show in a heavy black bag provided by her own financing. She did this for years, in each lecture, and is still doing it currently that she facilitates to students the path they had chosen; *people Love her*.

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Abstract in Arabic (الملخص بالعربية)

خطبة الجمعة عبارة عن صلاة متمثلة في أداء لغوي وشعائري خاص. يتجسد الإمام على المِنبر - الذي بدوره وجهة متجلات للورع - في دور الواعظ وذلك قصد تحقيق مكونات أسلوب الإيضاح. بما أنّ هذه الشعيرة المقدسة دقيقة التكامل أيّ تفصيل يمكن أن يعيق المشعر المراد. تخال اللّغة العَربية بِهذا الصَدد الموضوع الأبرز كونها لغة الإيفاد الوحيدة من جهة، وسياسة لغوية دينية غير قابلة للنظر أو التعديل البشري من جهة أُخرى. علاوة على هذا، أيّ جزء من فعالياتها قد يعتبر قصورا أدائيا نظرا لمفاصل دّقها. ووفقا لهذا الاعتبار، تسعى هذه الدّراسة أولا: إلى تحليل تجهيزات موضوع مسعى مرادها المستنبط بالإجماع و تقسيم متغيرة متماثلاته اللغوية إلى نظرية قواعد مبدأ ممارسة الخطاب. وثانيا: إلى تقدير - بعد البحث - ما إن كان الوعظ المعاصر تخطى العجز أم كابده؛ إذ في حالة ما إن تم تحقيق هذا الأخير من السداد، يسعى التحليل ليدقق تفسير خلفيات الإشكال ما إن كان لِسانِيا أم سلوكيا أم بالرابط الانتقالي بين الكفاءة و الأداء. و ثالثا: في تقاطع هذه الأخيرة بالإلزام اللغوي السابق ذكره تستثبت الدراسة أيضا ما إن كان استعمال اللغة العربية عائقا مقابل استيعاب المصلين.

بما أنّ استعمال اللغة العربية أثناء الوعظ هو سياسة لغوية دينية بحثة، يتجلى الوعظ كواقعة سلبية مرتبطة بالإمام في إشكالات سلبية بما أنّ النصوص المقدسة وعلومها عامل جبري لفعل الإمامة. إذ لتحصيل إجابات عن الانشغالات السابق ذكرها و توكيد الفرضيات تجمع أدوات البحث بين ما هو نظري وما هو تطبيقي. تنظر هذه الدراسة إلى النظري عن طريق ما هو مسطر من قبل الديانة كماهية الأداء وما هو تطبيقي وقائعي طبقا لما هو مجموع عن طريق رصد نتائج 1500 ورقة مساءلة موجهة إلى المصلين بمدينة وهران بالجزائر، ومساءلة شفوية مصوّرة مع بعض من الأئمة، وملحوظات مجردة إبّان حضور ومعاينة نوعية خطب الجمعة. أظفرت المقاربة بين الميدانين الكثير من الحيثيات. وهذا ممّا أكد أنّ الوعظ يكابد فعلا قصورا أدائيا سببه الإمام لا سياسة اللغة الدينية؛ إذ يتجسد هذا العجز بدوره كفاعل يفتقر إلي التوفيق بين الأداء اللفظي والأداء الجسدي حال الوعظ.

ويستكمل هذا البحث في خلاصته الجامعة مجموعة حلول فرضية تقديرية مرفقة بتوصيات لأبحاث مستقبلية مماثلة.

Abstract in English

The Friday sermon is a worship characterised by distinct both liturgical and linguistic performances. The imam incarnates on the pulpit, the place against which he delivers an ostensible piousness, the role of a sermoniser so to attain an illocutionary level. The salient matter is the Arabic language, a means of transmission and requirement ordered by a religious language policy devoid of the humanoid judgment or contravention. Besides, as this liturgy is meticulous, any of its segments might be a deficiency. Upon this, the study at hand probes, first, to decode its devised settings by scholars and classify its alternations into maxims of the speech act theory. Second, it figures out whether current sermonising covers a shortage; thus, in case of exactitude, it attempts to divulge the linguistic and the behavioural specifics and its competence-performance intricacy. Third, in intersection with the latter and the compulsion aforesaid, it inspects whether Arabic is a hindrance before practitioners' conceptions.

Since the classical Arabic use is a sort of an imperative religious language policy, the deficiency does exist with cons linked to the sermoniser only, since the sacred texts and their sciences aptitude are a requirement. To answer the aforementioned enquiries and validate the hypotheses, the research tools amass both a theoretical part and another practical. The first one seeks out details strained by the religion, whereas the second part is a practical arena grounded on both qualitative and quantitative approaches: 1500 written questionnaire papers headed to practitioners in Oran City, Algeria, videotaped verbal questionnaires for several imams, and observations grabbed off various scenes of Friday sermons. The comparison between the two fields revealed greatly about the theory-practice sermonising, which resulted in the assertion that sermonising does encompass a deficiency and the cause is the imam himself as a performer who misses how to mix between verbal and behavioural arrangements of preaching.

The general conclusion of the present research provides conjectural solutions and recommendations for future researches as such.

Abstract in French (Résumé en Français)

Le sermon du Vendredi est une prière caractérisée par une performance linguistique et liturgique distincte. L'imam incarne sur le pupitre, l'endroit où il délivre l'ostensible piété, le rôle du sermonneur afin de réaliser une illocution effective. Le sujet saillant est bien la langue Arabe, un moyen de transmission ainsi, qu'une exigence ordonnée par une politique linguistique religieuse dépourvue de toute reconsidération ou conversion humanoïde. En plus, comme cette pratique est méticuleuse, un quelconque détail de ses segments peut être une déficience. À cet effet, l'étude présente tente, initialement, de décoder les paramètres du propos concerné conçu en consensus et de catégoriser ses alternations de pratique en maximes de la théorie de l'acte de parole. En second lieu, l'étude examine si le sermon contemporain inclut une déficience. De moult questions concernant l'opposition théorique entre compétence et performance génèrent pour examiner la nature du sermon sur le plan linguistique et comportementale. Troisièmement, en intersection avec ce dernier et la compulsion susmentionnée auparavant, cette recherche explore si l'Arabe classique entrave les conceptions des pratiquants.

Comme l'usage de l'Arabe classique est une politique de langue religieuse impérative, la déficience existe par cause de l'imam uniquement, vu que les textes sacrés et ses sciences sont une aptitude requise. Les outils de recherche se basent sur des supports théoriques et pratiques pour pouvoir répondre aux interrogations développées et valider les hypothèses. La partie théorique tente d'englober tous les segments opérants tendus par la religion, alors que la partie pratique repose sur des approches quantitatives et qualitatives. Quasiment, 1500 copies de questionnaire écrites ont été réservées aux pratiquants à Oran ville (Algérie), un questionnaire verbal a été filmé avec quelques imams performants pour débattre la tâche, et des observations ont été prises lors de plusieurs scènes de sermon du Vendredi. Effectivement, la comparaison entre les deux paramètres théoriques et pratiques a précisément dévoilé sur cette quête, ce qui a confirmé autant que le sermon contient une déficience existante doté de l'imam lui-même manquant de l'ajustement verbal et comportemental du sermon.

La conclusion générale de la recherche apporte des solutions conjecturales et des recommandations pour des recherches similaires à venir.

Abstract in Spanish (Resumen en español)

El sermón de los viernes es una oración caracterizada por la distinción de ambas alocuciones litúrgica y lingüística. El imam desempeña en el pupitre el papel de un sermoneador para alcanzar cierto nivel de elocuencia. El asunto principal queda la lengua árabe, un medio de transmisión y una exigencia dictada por una política lingüística religiosa desprovista de todas las consideraciones populares. Además, viso que esta práctica sacrosanta es específica, cualquier detalle puede causar una carencia en el discurso. En este contexto, esta reacción tendría como objetivo determinar una eventual carencia en el discurso de los sermones y del acto del habla por un lado. Por otro lado, el estudio intenta determinar si el sermón contemporáneo incluye una deficiencia. La oposición teórica con competencia y actuación generan varias preguntas al examinar la naturaleza del sermón en el plan lingüístico y contemporáneo. Por consiguiente, el objetivo de esta investigación es ver si el árabe clásico es un freno para las concepciones de los practicantes.

Puesto que el uso del árabe clásico es una política de lenguaje religioso imperativo, la deficiencia existe sólo por parte del imam, ya que los textos sagrados y sus ciencias son aptitudes requeridas. Las herramientas de investigación se basan en apoyos teóricos y prácticos para responder a las preguntas desarrolladas y confirmar las hipótesis. La parte teórica intenta abarcar todos los segmentos operativos atendidos por la religión, mientras que la parte práctica se basa en enfoques cuantitativos y cualitativos. Se reservaron casi 1500 copias de cuestionarios escritos para practicantes en la ciudad de Orán (Argelia), se filmó un cuestionario verbal con algunos poderosos imames para debatir sobre la tarea, y se realizaron observaciones durante varias escenas de sermones del viernes. De hecho, la comparación entre los dos parámetros teóricos y prácticos se dio a conocer precisamente en esta búsqueda, que confirmó que el sermón contiene una deficiencia existente constada en el propio imam que carece del ajuste verbal y comportamental del sermón.

La conclusión general trata de presentar propuestas y recomendaciones para las futuras investigaciones.

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General Introduction

1. Overview

The dissertation at hand is an enquiry founded primarily on a fieldwork. In further precise words, insofar as language is a cornerstone, it thus delves into one of those requiring liturgical worship performs in the religion of Islam which is the Friday sermon. This sacrosanct practice, which extricates oddly apart of other religions, became across time a figure, as well, to the Arabic language, as no other divine codices maintain/ed such standards for worshipping. Hosts of this congregation are mosquegoers of each Friday noon who listen to the first preaching called "darss" (a sermon in any vernacular optional to have, like the case in Algeria), and then to the second one delivered against the pulpit. However, in conferring to guidelines of the religion, a religious language policy that dictates a segment of lawfulness, the Friday sermon is orderly uttered in classical Arabic only on Arabian lands and translated with conditions on non-Arabian lands.

In a pragmatic resolution, the Friday sermon – and lawfulness – is eventually based on two parts: listeners (practitioners) and the preacher (imam/khatib); thus, their relative conjunctive is the religious speech in alternative "performance" intensities. From another viewpoint, this worship is intended to be in Islam a means of traditional schooling granted to religious literacy, the remind of God – what Muslims call Allah – and to feed, as believed likewise familiarity and cultivating, souls that can be nourished only by believing in something.

Irrespective of the mosque settings, the practitioners and the khatib, the agglomeration hub conveyance is based, on the one hand, on settings partly out of an illocutionary force[1] incarnated in the imam's both competence and performance. So far, this khatib, on the other hand, is expectedly prevailed on to qualify distinct ideals namely recognised as critical measures of this message conveyance: the scholarship, the Arabic language mastery, and other precise adaptive apparent, behavioural and verbal alterative abilities all of each having tentacular meticulous occupations.

In ins and outs mode of reasoning, as concerns language is undeniably restricted to what is uttered, components of the latter concentration above-mentioned attend seemingly all participating in what frames the "message" conveyance and, as well, lawfulness of what this

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[1] An illocutionary force is not an illocutionary act. The illocutionary force is he effect echoed by a speaker through an illocutionary act which might be declarative, imperative, etc. For further reading, see "How to Do Words with Things" by L. Austin (1962).

agglomeration is made. If this is the case, then reaching an illocutionary force centralises more or less on multipolar adequacies; thus, its required management is a theme worthy of scrutiny vis-à-vis classical Arabic, that is, what indeed this research is about.

1.1 The research significance:

Muslims consider the Qur'an with high regard, the speech of God, a statement sensed in Peters's (2003) framing, "[T]hat God had spoken, and Muhammad had heard and reported Arabic speech." (p. 7). Conversely, unlike in regular verses recitation in daily prayers which are deprived of comprehensions of their rhymes' full meanings (complexities), practitioners need to understand Friday sermons focuses. Moreover, it is compulsory to any Muslim alike his peers to attend the event as to sit down and listen carefully about averagely twenty minutes to preaching. Therefore, as attainment is reached by indispensability of various, distinct fragments: articulation, behaviourism, scholarship, etc., this consideration seeks in depth how all those of its modules get crocheted one completing the other, and how and under which linguistic bases are these concerns measured all taking part in the meaning conveyance though the imam's practice is unavoidable to a single language means of transmission.

1.2 The problematic:

As far as the would-be illocutionary force is central, questions of this research generate to seek whether one amongst the three imam's pertinent qualities (educational succession) intervenes in precising people's conceptions vis-à-vis sermons' subjects. In other simplified inquisitive words, what does really enclose this conveyance (spirituality, learning, etc.) to worshippers? Is it the spiritual sacred speech miraculous eloquence, personality of the khatib who plays the 'role' of the imamet (making the sermon), classical Arabic which is a religious language policy (one urged language usage), or any all of the above with alternations and priorities? In addition, in what concerns other alternative questions, the research afterwards firstly takes advantage to determine whether or not current sermonising embodies deficiencies. Second, whether or not classical Arabic (the religious language policy) is an obstacle before worshippers' full comprehensions, given the fact that the "darss" was part of a language policy itself based on "practices" – some say planning as Algeria was not independent yet – to promote to save the classical Arabic during the French colonisation against Algeria. Three, to conceptualise how the illocutionary force (spirituality or perceptions of messages at least) double-edges between secular themes and other religious ones granted to treat societal living truths.

1.3 Hypotheses:

In order to determine and conclude (to refute or to assert) with consistent replies to the raised interrogations, the succeeding hypotheses were laid forwards in thought-critically overlapping visions. Above all, the roofed hypothesis classes that the Friday sermon, except its settings which are unchangeable but devised under prophetic revelations, is a sort of religious language policy that shall not be judged, as it urges but the classical Arabic usage. Thus, all of its settings will be nonetheless decoded linguistically.

A deficiency does exist, and the significant doer is but the khatib due to a series of reasons:

First, the sacred knowledge, which he studied and memorised as a based-task requirement, is extinct, given the fact it is a successive heritage passed on across generations devoid of falsifications except religious scholars' furthered devising and consensual interpretations.

Second, the sacred texts, those references and proofs grasped off Sunnah and the holy codex, are nevertheless measures of his syllabus. Hence, their referencing quality in sermons either strengthens convincing or renders the stand critical. Moreover, with either frequency of performance, they are unquestionably unchangeable.

Third, in what concerns classical Arabic use, the vehicle of transmission, it is out regardless, as it is already decided by the religion being it the only language of conveyance. Besides, this language policy – and its management inside the mosque – as Muslims believe, may not obstruct what it encloses by scholarship to worshippers. However, a superficial mastery of this language threatens certainly the event credibility. Furthermore, as far as the city of Oran is concerned as the field study, the imam in this context has two opportunities to convey the subject: communication of the "darss" in any vernacular, and then the Friday sermon. Unlike the one on the pulpit, the imam may introduce (devised in lawfulness) the Friday sermon subject (on the chair) in any variety. At this occasion, people lacking full comprehension via the Arabic language may understand easily the forthcoming developed subjects.

Carrying on with excluding the language from this shortage, the classical Arabic cannot be an obstacle to people's interpretations, because all imams in the city – if not overstated – present the darss sessions almost fully in classical Arabic, meaning it is no more that colloquial 're-interpretation' concocted (language practices) during the colonisation.

Seemingly, the imam is categorically the central cause of this shortage. But regardless, the cause does not necessarily pinpoint his aptitude but inversely other intervening effects otherwise. The reason might be most probably a failure to impersonate the 'role' (a man of piousness), since being on the pulpit urges his person to accommodate to certain norms like his appearance and body language which are indeed fundamentals of the illocutionary force (spirituality, healings, intimacy, prevention, etc.).

Most importantly, this shortage may take different shapes, meaning from a missing part to another and from an imam to another, and thus otherwise transversely.

1.4 The research methods:

As in any field of study applied procedures, this dissertation research methods stage likewise links the hypotheses as regards to this study's bases predisposition.

1.4.1 Data collection: in order to answer the aforementioned questions and validate the hypotheses, besides the theoretical part, several forms of questionnaires are envisioned. Practically, 1500 papers are directed to practitioners inside the mosque of Ibn Badiss in Oran City. In addition, a videotaped questionnaire is directed to several imams. Finally, this work also centralises partly out of observations grasped off numerous mosques in the host city.

2. Segments of the Dissertation

Regarding incarnations of this research on the fieldwork – and heedlessly to the blurb – this dissertation is opened on four chapters amongst which each has a distinct, epitomising podium of both realisation and attributes forth the conclusion reach.

The first chapter is a review of the literature dedicated to several directing captions to readership. Notwithstanding the overview to research studies in theolinguistics, these headings are inclinations to intentions of the dissertation and others conceptualising; thus, it shortens understandings for the upcoming theoretical chapter with other similar frameworks.

The second chapter is the dissertations' gadget mostly overlapping the reader with facets having any "linguistic" stances to the sermonising act. It is thus important to nominate it a theoretical chapter able to answer analysed linguistic aspects in the questionnaire in order to divulge the deficiency, that is, in other words, a prototype originated to compare what current sermonising encompasses in terms of missed approvals rendering conveyance a failure.

The third chapter – and analyses of this research – is an arena fully coded in numbers language. The latter amasses participants' responses over the written questionnaire on boards depicting clearly percentages' heights, lows; contradictions, matching points; truths, lies; accommodations, circumvents; and yet many other evidences. This chapter also introduces the reader to both different imams' distinct personal standpoints about facts of sermonising and observations those accumulated off sermonising high times in several mosques of the city.

The fourth chapter is an extracting phase granted to answer meticulously the research questions and discuss findings.

The concluding thoughts afford, through the experience of missing non-dealt aspects of this research, a series of proposals arranged to the will of tracing future sociolinguistic studies as such.

Overall, this research is transcribed in a simpler arrangement on purpose so to allow anyone, on the one hand, regardless his religion or cult, age or level, to effortlessly read and recognise the aim of the study, and it does not, on the other hand, lean to any of these. Regarding the nature of this research, which is a sociolinguistic study, the writing style used for both referencing and methodology is the American Psychological Association (Sixth Ed.).

Chapter One

Literature Review

1.1 Rise of the Religion And Language As a Field Study Across Time

After the Second World War (Cold War), societies around the globe countered countless, intricate changes because of missionaries, colonisations, blood ties, civilisations, borders, countries' independences, religions and conversions, and yet many other intruding factors. As a result, language, as it has been always a fundamental means of communication, has moulded to such an extent – if not exaggerated – radical changes.

The rise of "Linguistics" as a separate filed with the Chomskian analysis to language in his "Syntactic Structures" in 1957 followed later with his corrections, paved, as well, many trends and branches like "Sociolinguistics", for example. However, studying "language and religion" in a socio/linguistic approach of analysis mainly has continually ended up with inadequacies because of the obscure relationship between man and religions/sects. But yet from that date on, many sessions and literal works progressed delving into the subject-matter in a socio/linguistic approach with inquisitiveness unlike what was hypothesised and recorded back before fifties and sixties of the ex-century. Worthy examples to the former might be credibly sensed in the approach of translating the "Old Testament" into the English language in 1611 in the cradle of Jacques the King's era (*The Authorised Version*) or also "The Preaching of Islam' by T.W. Arnold (1896).

Subsequently, as language is central for miscellaneous modes of liturgies, the persisting symbiosis between theology and linguistics and the pending issues have brought about in a generated separated field of research.

Parlances to this field of study differed across time, but the targeted resolution was merely the same. David Crystal can be considered amongst those first who related religion to language in a linguistic approach during the sixties. His primary initiative was in 1965 in his "Linguistics, Language, and Religion". In this exertion, he used the term "theophoric language"; however, he highlighted later that the expression was a sort of phraseology. Within the same concern, however, there were other originalities that remitted to study more about religion in relation to linguistics, like for example the one of James Barr (1961) who practised the Old Testament in a philological approach. From that time on not far along, the term theolonguistics was not yet

neologised, since the sixties was a new image underpinning of analysing language in relation to other poles apart disciplines, as relatedly for instance those Britain (1965) and Crystal's (1968) publications.

The commencement appeared more pragmatic, a linguistic approach merely. The Linguistic Association of Great Britain, the one founded in 1959, released the publication of the journal "Linguistics" in 1964 but still theology was not yet attached, mentioned or discussed in this journal. Two years afterwards, Fishman A. Joshua, Einar Haugen, Heinz Kloss, John E. Hoffman, besides others, published a set of contributions entitled "Language Loyalty in the United States" in 1966. The former elucidated tentacularly between various religious aspects participating language affection: shift/maintenance in odd situations like immigration/emigration, like the case of the Norwegians in the United States, for example. In 1968, Charles Ferguson and William Stewart theorised, on basis of the rapport bonding language to religion, a linguistic religious function in specific contexts of liturgical practices. As this field of study sustained grabbing more interests via researches, in 1971, the annual meeting of society for the scientific study of religion organised a conference entitled "A Sociolinguistic Examination of Religious Behaviour" in Chicago. The event was crowned to such an extent with fruitful results framing more aims and dimensional limits of the research study. One year after, William J. Samarian published his "Tongue of Men and Angels" in 1972. In the same year, Felicitas D. Goodman, who was interested in the cross-cultural approach, released a work entitled "Speaking in Tongues" (1972). As this date accrued remarkable events delving in depth about religion and language, Samarian organised a conference at Georgetown University wherein the team was mainly keen to "Sociolinguistics and Religion". Following the chronology, in 1982, Charles Ferguson collated in his work between the study of Diglossia attempted by his works previously in 1959 and language planning in 1968. Ferguson's tripled approach contribution (1982) bridged between religious linguistic studies and language planning.

Otherwise, in what concerns the term "Theolinguistics", many linguists asserted the latter had been used originally for the first time – still not yet neologised in dictionaries – by Jean-Pierre van Noppen in 1981. This term or rather a parlance seems indeed being dealt, but with a different analysis, by John Robinson in his "Theography". Noppen used the term theolinguistics in his volume's preface holding twenty-one papers (1981). Two years after the first version, and after a successful, vague theme, Jean-Pierre outlined the subject matter's interest more namely from "linguistics" to "Metaphor in Religious Discourses" precisely as the title speaks for itself. The theme matched Noppen's interests, as he had already a

background in the domain of religious metaphor in his "Spatial Metaphors in Contemporary British Religious Prose" (1974). The second "Theolinguistics" version did not assemble the field specialists except two out of fifteen: Nicole Delbecque and Jonos Petofi as readership allegedly asserted later. Following this consequence, Noppen seemed not interested in "Theolinguistics" third version, he somewhat presented later several articles discussing theolinguistics since 1988 and on.

The above-mentioned dates and frameworks conclude tacitly that the field of religion has been still out of focus from the one of linguistics, which was, on the other hand, still original to scrutinise more like the case of semantics and pragmatics (theories of Grice and Bloomfield). In 1997, Kaplan and Baldauf tackled further, on basis of other papers as well, the aspect of religious missionaries/colonisation versus lands having original languages. Their theme matches, for example, tendencies of missionaries, colonisations and rover civilisations – what terms and historians differ in so-calling – focused to America in the fifteenth century once confronting the Amerindians who were, on the other hand, more than four hundred tribes speaking more than one hundred and sixty languages. Examples are plausible to be compared with contemporary confrontations amidst nations.

After more than forty years of essayists' contributions to the domain of linguistics in relation to language as was successively being selected chronically since the beginning of this heading, the field of religion seemed more challenging, not that burgeoning, due to a sentence of factors appearing mostly neglected across analyses like for example the one of identity. When sociolinguistics derived off the language science (Linguistics) and subsidised the study of theology supplementary, specialists conceived that people around the globe do not identify their origins via languages only but through complex problematical religious tasks (individually) and activities (in congregations) as well. In many cases additionally, religions did affect languages and languages did affect religions otherwise. The unsolved intricate construction between man and religion by means of language provoked specialists to enlarge assumptions more in revising language and religion side by side, that is, to bridge between religious sciences and those of languages others regardless.

In 2001, John F.A Sawyer and J.M.Y Simpson edited a work entitled "The Concise Encyclopaedia of Language and Religion" (Pergamon) of more than six hundred pages. This collection of contributions met – for the first time maybe – an overview to the relationship between religions of the world and their languages, and vice versa. As well, following the

course of the latter bounding intricacy, Spolsky edited a book in 2009 entitled "Language Management" in which he tried to relate language to religion under a sociolinguistic proposal, which was not the case in Sawyer and Simpson's works collection in 2001.

With regard to the research question, which efforts mainly the religious speech in sermons particularly in Friday sermons, the two works (Spolsky and Sawyer) did cast light on some dots presented in some keywords about the liaison between Arabic language and the religion of Islam but did not indicate sermonising, although it is essential with excellence. Both works did not stress the study on Arabic and Islam mainly but nearly on all the salient languages and religions, which, in reverse, put Arabic and Islam purportedly in an objective angle regarding others with introductions typically. This will be discussed in the upcoming heading in order to relate common points and state what was neglected in both works in general and what was also neglected in comparison between two religions as samples. That is to say, the two works papers tackling points concerned with Islam and Arabic language may not match the way other papers tackled other religion's points as, for instance, Judaism and Hebrew. In more simplified words, when paper X explains all about Judaism worship forms practiced in Hebrew, it is then expected, on the other hand, likewise paper Y explains all about Islam worship forms spoken in classical Arabic. If this is the case, this implicitly means that papers talking about Islam should not depict to readership around the globe that Islam urges (compulsion) Muslim to use classical Arabic language in reciting the Qur'an. Indeed, it also urges practitioners to have Friday sermons released in classical Arabic only on Arabian lands.

1.2 Arabic And Islam under Religious Linguistic Studies in Books of the Twenty-first Century

In trying to relate what was added unlike the case of old versions – mainly methods of analysis – before 1997 (Kaplin/Padaulf and before) noted in the previous heading, the discussion herewith will be an emphasis of selected works: firstly, the "Encyclopaedia" of Sawyer and Simpson (2001), and secondly, Language Management by Spolsky (2009).

Besides other linguistic religious studies samples authors appeared mentioning in both edited works, Arabic language and Islam, as well, were represented as an outstanding sample on a form of separate frameworks. These papers cast the light in close-up on Islam and Arabic being them identified both more in a linguistic religious analysis.

Except those remarks and following the nature of the question study, the two works – mainly regarded as a boost to the subject-matter – commonly overlooked an important aspect regarding Islam and Arabic language which is sermonising, even though it is in a point of fact part of the classical Arabic utterance, not only Quranic verses devoted to prayers.

1.2.1 The concise encyclopaedia of language and religion by Sawyer and Simpson:

This work is a collection of tens of contributing papers of philosophers, preachers, socio/linguists, theologians, etc. coming all over the world mainly delving into the relationship between religions and (their)languages in a non-sociolinguistic approach as one might grasp through the method authors represented the contributions. The extent effort of this work tells itself vis-à-vis the number of religions and languages debated and the way outlines classify the work into sections; each section deals with identified frequent religions and languages depending on headings prospects. The former can be expanded in the following:

The First section entitled "Language in the Context of Particular Religions" is collective, besides Islam (p. 55), to many recognised religions all over the world as Christianity in Europe (p. 33), Greek Religion (p. 50), Jainism (p. 66), Judaism (p. 68), Sikhism (p. 91), Zoroastrianism (p. 95), plus many other religions/beliefs.

On the subject of Arabic and Islam, L. Sanneh (as cited in Sawyer and Simpson, 2001, p. 55) talked about the spread of both Arabic and Islam over Africa since 642 (7th century) starting

from Abyssinia and stretching more to North-east and South-east Africa like Nigeria and Mali. He explained that through the language policy of the religion Islam, which sustains reading the Holy Qur'an in prayers and literacy for children that they may pray correctly, the Arabic language kept always being prevailing. Moreover, he portrayed how the Christian missionaries were in stupefaction by the constant linguistic mechanism Islam ruled communities. At large, Sanneh demonstrated that Islam brought both Knowledge (literacy) and Arabic (language of worship). In concluding, he asserted that cultural and religious practices stretched linguistic change but did save mother tongues mutually, meaning indigenous languages as Berber, for example.

Irrespective of what the author mentioned about the spread of the Arabic language vis-à-vis Qur'an, he did not indicate Friday Sermons – still a form of worship practised purely in Arabic as the religion of Islam orders – which compelled all communities that held/ converted to Islam to regularly practise the event in Arabic mainly like Egypt, Libya, Tunisia, Algeria, and Morocco.

In twenty-seven headings, the second section of the Encyclopaedia headed by "Sacred Texts and Translations" related, as Sawyer and Simpson ordered, the most prominent translations targeting sacred texts across time as the one of the Bible (p. 101), Pali (p. 129), Qur'an (p. 131), Talmud (p. 137), Vulgate (p. 150), plus other religions.

The portion dedicated to the religion of Islam is about two pages written by I. R. Netton (as cited in Sawyer and Simpson, 2001, p. 131). In the author's passages, he mainly indicated about the rise of the Qur'an which was received by the Prophet named Muhammad. He clarified that originality of this codex is a form of speech kept being befell on the Prophet many years. Far along later, as the author claimed, it was gathered after the Prophet death during the Othman (companion) caliphate (644-656). He portrayed that the Qur'an is a form of 114 chapters with different lengths, and so forth.

For what concerns translations of sacred texts/speech, T. J. Winter (p. 133) followed after Netton's passages in a separate contribution explaining why Muslims, before the Persian first translation, were too reluctant to lease the Holy Qur'an translation once considering it the speech of God and, thus, no other code may equal its form in any linguistic humanoid prose. He claimed, though no reference was coordinated, that the Hanafi school is the only school amongst the four Sunni ones (Hanbali, Maliki and Shafei) that permits to make prayers in non-Arabic language – a highly sceptical fact comparably what is doable by Muslims. He

concluded that the translation of the Qur'an has led tacitly to the relocation of the Islamised culture.

Within the same section, Winter, in a separate headed article besides, continued to debate about Qur'an and its versions mainly – though the title seems misleading – after it was gathered by the Othman caliph. Winter's focal interest was about phases in which the Quranic codices, from Abu Baker to Umar then to Othman successively, took time to be finally gathered inside one blurb of one codex called *Al muss'haf* in Arabic. Although the article's title embodied the word "Versions", Winter simplified that the Islamic community has one sacred book, that is, the Qur'an with different reading methods approximated to seven to ten modes – "versions" are not readings.

In comparing this section's heading (Sacred Texts and Translations) with contents, the selection of those works did not mention that the Arabic language is compulsory, not only for the Qu'ran, but also for Friday sermons. Accordingly, nil paper did mention the translations' methods for converted Muslims in worshipping/preaching. Indeed, the Friday sermon itself is a collection of sacred texts referenced off either the Qur'an or the Hadith (the messenger's distinct speech). It is thus important to reveal that though the Qur'an was permitted to be recited in prayers (*salat* is singular of *salawat*) only in Arabic, yet imams performing on non-Muslim lands were/are allowed to interpret Friday sermons.

The third part entitled "Religious Languages and Scripts" dealt typically with the phenomenon of some languages or varieties as affecting sources on religions, besides even further phonemes/letters of some languages re-coding (letters drawing). The chart collected languages as Akkadian (p .154), Arabic (p. 162), Aramaic (p, 169), Chinese (p. 174), Egyptian Hieroglyph (p. 183), Sanskrit (p. 215), and many other languages.

In a separate survey, C. Holes presented a work investigating mainly the Arabic language away of any religious liturgical practice. He referenced the decade Arabic language reached a rank identical to the status of a 'lingua franca' thanks to the scheme of the Muslim da'wa (religious missionaries). Although it kept spreading slowly in the countryside, great cities of North Africa and others hosted the classical Arabic as a paramount language. This resulted, as he claimed, that the Arabic language supplanted over many other languages like Berber, Coptic, Greek and yet many others regardless. As Holes followed in his article, the spread status of the Arabic language was reacted on basis of the religion of Islam as noticeable the time Al khalil and his contemporaries originated grammar off the classical Arabic characterised by the Qur'an. In what concerns dialects diversions, as he referred, a damascene

would not understand an Algerois. Holes resumed that all dialects are uniquely derivatives of the classical Arabic, whereas the used vernaculars notwithstanding formal spheres were regarded but corrupted versions of the classical Arabic language but still useful in particular contexts.

Overall, Holes's article seemed not shedding light on the liturgical domain of the Arabic language in practice in neither the Qur'an, nor the Friday sermon, though the title of the section triggers sacred texts and translations mainly.

The fourth chapter entitled "Special Language Uses" amassed contributions discussing those known by "religious communities" whilst using their languages/varieties in other contexts as Euphemism (p. 245), Hymns (p. 251), Islamic Calligraphy (p. 251), Oracle (p. 276), even Silence (p. 281), and Sutra (p. 283).

The author of this survey named S. Auld (p. 252) depicted the Arabic language as to its calligraphy in various domains. He first gave a brief account to the Arabic letters composition once it is initially a Semitic language read from right to left and that vowels are replaced by "strokes and hooks" (known by *tanween* in Arabic) both vertically and horizontally. Auld asserted that the first existing calligraphy appeared dating back to the raise of the Kufie, a three-hundred-year continuum age. Then after, many other calligraphies styles trailed. He claimed that after observing the way mosques are graved from the inside with different Arabic calligraphies and even those woven on the cover of the Ka'aba made purely in gold and silver, there is nil religion except Islam that gave such privilege and beauty to letters Calligraphy ever.

Following the way Arabic language is implemented to be a debate in the section mainly dedicated to special language uses, the article appeared misplaced in the section. The latter is for the reason that the section's title directs readership to expect information discussing special use of Arabic language for verbal liturgical worship. An ostensible example could be that the preacher simplifies by using colloquial simplified Arabic, borrowings, and code-switching between Arabic and the host lands' languages, as Friday sermons urges one language, the Arabic one.

In the fifth chapter, "Beliefs about Language", philosophers or authors in general intermeshed languages to beliefs like Buddhism (p. 288), Christians view on Language (p .291), Postmodernism (p. 308), Romanticism (p. 313), besides many others. This part,

regardless of Sawyer's introductive words, did neither mention the Arabic language, nor the Islam religion.

The sixth and the last contributing chapter entitled "Religion and the Study of Language" is dedicated mainly to studies of languages in religious contexts concluded by authors interested in domains like Arabic (p. 326 - 336), Chinese Linguistic Traditions (p. 342), Hebrew Grammarians (p. 348), Missionaries (p. 368), and many other cases each to its domain.

At this part of the encyclopaedia, the last paper dealing with Arabic language and Islam, M. Y. I. H Suleiman introduced (p. 326) an overview on Arabic grammar of both rise and reason. He underlined that the idea was reacted due to solecism which is broadly known by *Lahn* in Arabic. The latter occurred on tongues of those who converted to the religion of Islam. Moreover, even those Arabic native speakers marked this phenomenon. As a result, by Al Khalil and his student's support Saybawayhi, the grammar of the Arabic language came to existence in recognition to Al Khalil's inkling mostly. Some historians, as Suleiman added, see that Abu Assad Al Du'ali is the founding father of the Arabic language grammar, for he added vowels to the articulation of the Qur'an. Above and beyond, Suleiman continued to expand several subtitles discussing branches of the Arabic grammar like phonology, phonetics, syntax, different types of linear referencing, and so forth.

Nevertheless, the title dedicated to this section was not correlated to "religion and the study of language" as it is projected by the sections' title.

In more than six hundred pages of the encyclopaedia edited by Sawyer and Simpson (2001), the religion of Islam, which is considered as a divine religion amongst very few others, seems having a record approximated to thirty pages. In which also, sixty present of the writings of the six sections, as summarised above, represented the Arabic language in terms of distinctiveness and function only. The rest forty present of the writings highlighted the rise of Islam by both existence and spread. on the other hand, however, in the first section (page 68-72), despite many statements adhocracy, Judaism is represented and shaded light in covering different angles: prayers and readings from the scripture like Psalms, Shabbat, opening words for prayers, exodus, genesis, etc. The latter full points were not mirroring symmetrically the religion of Islam vis-à-vis the way it was introduced within the same section (first one). Many fundamental specifics were absent, like the worship of five prayers per day, for example. As far as the Friday sermon is concerned to both the research of this dissertation and the domain

of study of religion in relation to language, the encyclopaedia amassed works which are not analysed sociolinguistically. In addition, many details were adhoc as for example: Adam spoke first in Hebrew when he called animals by their names, Jewish people's observations in Spain paved the scientific path to Muslims, and the Hanafi School permits prayers in non-Arabic language, and so on with other realities worth of reconsideration.

In coming back to the caption of studying "language and religion", after fifty years, the field investigating the symbiosis of these two components, as many assert so as well, has been sought vaguely and superficially out of any sociolinguistic analysis. Records of sessions, conferences, books, journals, meetings and many other scientific events delving in the raised matter make the readership – in an undeniable prospect to those dedicated efforts – having an impression that the rapport between religion and language is still unsolved and over deprived of in-depth analyses. For instance, Islam enjoined the usage of classical Arabic for both Quranic recitations and sermonising, yet the liturgy of the Friday sermon, one amid sacraments fundamentals in the religion of Islam, was not a scripturality talked-about regardless. The former could have conveyed soundly about the way peoples around the world – not Arabs but embracers – could be prepared between translations of the Friday sermons and obligations to possess Arabic.

The chief reason this work (encyclopaedia) was part of discussion in this literature is because it is considered by many linguists, theologians and scholars as a leading intellectual achievement incarnated in hundreds of contributions delving into the subject of religion versus language. This can be recognised in Jeroen Darquennes's statement himself (2011)

> "One possible way of coming to terms with the breadth of the study of
> language and religion is to base oneself of the framework presented in the
> Concise encyclopedia of language and religion (2001) edited by John F.
> Swayer and J.M.Y. ('Seumas') Simpson" (p. 3)

On the whole, as much as sermonising is concerned keenly with the religion of Islam as an obligation, it could be highly important (depicted in the first section about the spread of Islam on many lands starting to the West) to develop how Islam was conveyed through sermonising to peoples holding different ethnicities and ,thus, languages.

In what concerns the second reason, many allegations and statements required reconsiderations, revisions or omissions as they mislead readership. Examples are numerous, but those who have ample scholarship in three fields averagely: Christianity, Islam and Judaism, may compare and figure out effortlessly where deficiencies stand.

1.2.2 From sociology of language and religion to sociolinguistics of religion and language policy:

Five years later after the edition of the Encyclopaedia, the one considered as a hands-on scope to the study of the sociology of language and religion, in 2006, Joshua A. Fishman from N.Y University and Tope Omoniyi from Roehampton University edited a book entitled "Exploration in the Sociology of Language and Religion" having twenty-two contributing headings. This work, alike the first one as well, is considered a boost to the domain of language in relation to religion as many of those interested – writings in English language merely – in this domain being it escalating gradually.

In the introduction of the volume, Joshua separated the first chapter into two parts. The first part is his opening words to cast the light on angles of the research. The second part is dedicated to Bernard Spolsky, a segment intentionally requested by Joshua to frame all the developed contributions. This initiation amassed a general overview, on basis of the integral contributions, on how relativity between language and religion is crocheted. This means in other words, how the two targeted subjects had been/are conceived after more than fifty years of revisions up to the twenty-first century.

In the first part, Joshua illustrated, either explicitly or implicitly, a conception of how the emphasised study should be carried out. Differently said, in what arrangement of connection the domain of studying the sociology of language and religion should be perceived. This is perceptible in his own words in the introduction,

> "Israeli authorities described the military attack on the Palestinian town of Ramala in November 2000 as 'limited action' in retaliation for the murder of two of their soldiers. Palestinian authorities called the same event 'a declaration of war' to justify their own consequent declaration of the intifadah. This is a clear illustration of the link between language, religion, national identity, ideology and representation. Similarly, what to the US State department is widespread terrorism is described across the ideological

divide as a jihad thus setting the context for examining the identity conflicts inherent in British Muslims fighting on the side of the Taliban post-September 11th and the British government's decision to try those who survive the war and return to Britain for treason" (p. 3)

The second part of the introduction dedicated to Spolsky summarised the previous work of Sawyer and Simpson (2001) and referenced the one of Joshua and Omoniyi. As a contributing reviewer, Spolsky framed the subject matter (the rapport between language and religion) in the following four directions:

The first one is the effect of religion on language. The second one is the mutuality (still affection) of language and religion. The third one is the effect of language on religion. The fourth one is about all of language, religion and literacy. These details can be easily distinguished upon the contributions acknowledged to this domain. Spolsky's attitude towards the whole devising of the raised reaction referred, "Fishman's Decalogue in this volume, offers a more challenging and theoretical approach" (p. 5). This means that upon the way the stride is tracked back over a long time onwards, the study which unveils more about the relationship between language and religion, as he (Spolsky) illustrated through his parlance "parsimonious", is still more obscure.

The way religions are studied in relation to their languages and presented in works and volumes like the one of Sawyer and Omoniyi (2001) or the one of Joshua (2006) as both considered the great leap might be considered superficial, introductory and likely offered on forms of interpretations of what any religion entails through its original scripts (source texts). Possibly, on basis of what the previous statement declares upon specialists' indirect consensual view of indirect comity and studies introduced since the sixties forwards, Spolsky and other contemporaries recognise imperfection once they read works talking about 'their' languages and religions. Each socio/linguist identifies his religion well.

For instance, in talking about Islam and Arabic language versus the research question, which is sermonising, the volume of 2006 demonstrated the Holy Qur'an through a furthered duplicate of Arabic-Islamic symbiosis. Thus, in the last part of the volume, Rosowsky discussed in his contribution a concept and called it "the liturgical literacy", meaning the Qur'an, an Islamic codex that tacitly urges children to learn Arabic language to be used later in prayers and congregations. Although what he developed has matching pertinence to the subject matter, this literacy targeted the Quranic literacy solely. The Friday sermon, which is, on the other hand, an obligation of attendance to any Muslim, was not discussed or mentioned

in Rosowsky's work, yet worshippers need to understand preaching. Thus indeed, Friday sermons are but a liturgical literacy as well by excellence, which is not the case in the Qur'an.

Following the rhythm of the encyclopaedia (2001), the volume of Joshua and Omoniyi (2006) is allegedly persisted a lack of accuracy requirement as Joshua claimed, "This volume represents only an initial effort to provide an overview of the nature of the interface that is the sociology of language and religion" (p. 4). Between seeking to define the relativity between language and religion and asking whether it is the relation of the sociology of language and religion or the sociolinguistic relation and religion, Spolsky reminded,

> "I have tried to come up with my own reasonably parsimonious framework. The easiest seemed to be to assume that the papers would deal with the relations between language and religion, or the sociology of language and the sociology of religion, or language and religion and society. From this point of view, a tentative structure did emerge" (p. 5)

As he joined those adherents to the lack of exactitude for the questioned afore, and regarding the volume of 2006 edited by Fishman and Omoniyi, Spolsky laid a furthered viewpoint in which he claimed, "If we are to find some unifying principle apart from the highest level of generalization, we need a much more powerful method of analysis" (p. 7). It is the language policy in relation to language and religion that Spolsky offered as it was not conversed before. Furthermore, he exemplified via raising open-ended levelling questions. First, to understand how Persians admitted the Arabic for Islamic liturgies. Second, to understand the reason behind those sacred texts of Judaism that were translated into other languages except Hebrew, and then translated back to it. Third, to understand the reason why Christianity, after assessing numerous translations, edited inked codices in Latin again and, thus, the reason behind the change of this policy. Finally, as he framed in his last question, it is about to understand how indigenous religions maintained scripturality of the sacred traditions (p. 8).

Spolsky pondered that if these fields have to do with tangible analyses to the raised matter, then language policy is a must to be taken account. That is what was indeed developed in his "Language Management" (2009).

In this book, Spolsky (2009) discussed his theory raised in the sense that language management is the result of some language policy's choices. As far as Islam and Arabic language are concerned, the author gave an outline to the three divine religions in relation to

language management: Christianity, Islam, and Judaism. In what concerns Islam, Spolsky debated merely, from page forty-four (44) up to forty-eight (48), the relation between the Qur'an and Arabic language just as he did so for each of Judaism and Christianity. By Appealing to different sources like Ferguson (1959, Maamouri (1998), Mattock (2001), Suleiman (2001), peters (2003), Sawyer (2006) plus others, Spolsky depicted the age the Arabic grammar was settled on basis of the Qur'an. In fact, the former was introduced, as Spolsky cited, by Suleiman as identically explained earlier in the encyclopaedia. Except that, passages acknowledged to the latter (the Qur'an) justified the need to grammar that solecism could be avoided. Both Suleiman (2001) and Spolsky (2009) did not mention that the idea was reacted by the caliphate Ali (companion of the Prophet) when he noticed mispronunciations on converted Muslims' tongues versus the agreed reading method of the Qur'an and that he later requested Al du'ali to precise spellings to dispose of this articulation issue. Suleiman (2001) sidestepped to acknowledge whether Al khalil or Al du'ali was (one amongst) the first grammarian of the Arabic language. Going back to history, Al du'ali might be considered as the first person who 'verbalised' the Arabic language syntax by the appeal of Ali. Meaning though the task was not written, it was indeed a linguistic stance. Maybe only for this, Spolsky mentioned this superficially without details, since also even the Arabs themselves cannot assert this matter: whether Al khalil or Al du'ali who lined the path to the Arabic grammar. Otherwise, Spolsky explained the relation between the spread of Arabic language and the religion of Islam in an insisting reference to the Holy Qur'an mainly. He explained, just as previous authors highlighted in different contributions – in the one of Sawyer and Simpson 2001 – how Islam did toured off the Arabian Peninsula heading to North Africa, south Europe, and East and south Asia. He expounded that the spread of Arabic was due to the Islamic language policy overly centralised to preserve the language. A good proof for that is the resistance of Muslims to lease translation over hundreds years till the first Persian translation in 1737 and Urdu later in 1790. Yet, these translations were meant meanings comprehension decoding for converts only, whereas prayers remained solely an Arabic tasked-being worship except for Friday sermons.

Between this and that, Spolsky also, regarding Islam, just as his contemporaries and predecessors recapped, focused mainly on the Qur'an and its spread alongside at expense of the Arabic language as forming a symbiosis. In trying to oversimplify the intricate relationship in one aspect, he abridged it is nothing but an Islamic religious language policy.

Within the concern of the endeavoured study of religion and language, since the Chomskian structuralisation to language, many theologians, scholars, socio/linguists and thinkers did consider the religion-language tie an obscure separate field of steady which requires clear-cut figures. Irrespective of what they contributed with across the past fifty years, it cannot be denied interchangeably that the complex relation between languages and religions has been always agreed account given that fact that it keeps being more and more doubtful to be decoded. Islam, which earned considering measures and searches in English writings – and other languages – was focused mainly through the Qur'an as a representative when it is about the Arabic language.

Islam is based on an important liturgical sacrosanct practice which is praying. Praying means reading the Qur'an in Arabic language in *Salawat* (five obligated prayers); however, the Friday sermon, on the other hand, is also a well-thought-out worship inherited by consensus having distinct form regardless of prostrations. Although reciting the Qur'an is fundamentally existent in prayers validity, yet what to say in standard language (verses) is devoid of the compulsion of conception. In other words, except memorising some verses for use in worshipping the five times on each day, practitioners are not commanded to fully understand verses of the Qur'an. In Friday sermons, which are also a form of worshipping as asserted and will be asserted again in the theoretical part with proofs, people both native and converts require and desire to appreciate what the preacher's (known by khatib or imam) messages. The frequent attendance for each Friday congregation grants worshippers the comprehension of Islam's doctrines and principles notably for those newly converted. Thus, it also shall not be overlooked that schools of Islam differ/ed in leasing conditioned translations for Friday sermons, so despite of current non-Arabic lands' dialectal translations, this was not the case for conquerors when spreading over the Friday sermons, for some were extremely reluctant to translations even for converted Muslims.

As far as the study of language and religion was linguistically taken account since the sixties while also Islam was within the hub by many scholars, it could be significant, for example, to understand the mechanism of this form of liturgy and how principles scholarship of Islam was transmitted and conveyed to both Muslims and converted others over time. The latter seems a topic of interest, to delve into the relationship between the sociology of language and religion, the sociolinguistic relation to religion, and the language policy in relation to both the sociology of language and the sociolinguistic relations to the religion. Muslim imams' letters might be assumed easily on Muslim lands, whereas in case of performing on other lands

having different ethnicity (sociology of language and ethnolinguistics) concepts may cause unintelligibility and even outlets to sedition.

Across time, authors interested in this field of study – religion and language separately and those writing about Islam mainly – cast the light on the Arabic language as a matter of liturgical literacy and spread only over time. In English language, there might be diverse works about Friday sermons, yet in numbers language, it is thus important to tell – if not exaggerated – that the 'linguistic market' (those founding fathers) did not scrutinise sociolinguistically sermonising in Islam from its poles apart outstanding linguistic aspects. In fact, away of any theological, eschatological or spiritual vision in general, sermonising, preaching or official sermons as 'Friday sermons' regardless of what parlances may differ are indeed a form of liturgical literacy by excellence as well. Yet, few interests triggered perspectives to its principle in terms of 'language intro-extro effects'.

1.3 Language Policy And Language Planning

A determining notion that might be grasped off the light of the query about language planning and language policy is that both have nothing to do with each other; however, in certain very unique cases, figuring out so in times where war, identity and religion are interlocking might be considerably a salient oddity. Algeria is a sound example of amplification, as it gathers the three components intricacy and, thus, its religion is grounded on a form of Islamic religious language policy alike those all of Morocco, Tunisia, Libya, Egypt, Palestine, etc. which embraced Islam missionaries (da'wa) to become mere time later part of their identity as referred earlier.

Das Gupta and Jernudd (1971) viewed language planning as a linguistic problem resolving in a political nature. Rubin (1973) referred that a central consideration makes sure, besides the outline of language planning targeted, that planners must care in priority of the needs of those being directed linguistic objectives. Weinstein (1980) defined language planning as "a government-authorised, long-term, sustained and cautious effort to alter a language function in a society for the purpose of solving communication problems" (p. 56). As well, Fishman (1974) defined that "language planning is organised pursuit of solutions to language problems, typically at the national level". Irrespective of the different experts' definitions to this enquiry like Joshua A. Fishman, Heinz Kloss, John E. Hofman, Ferguson, besides others, all definitions run and disclose to one operating conclusion, which is the attempt to find solutions to a problematic tongue.

In what concerns programmes of this scope, all of the administration, education, law and mass communication – only as best what can serve the mechanism of the language planning operation – are sound domains in which the result might be reached as Annamali and Rubin in 1980 framed. For instance, Rubin (1977) specified four main considerations that the programme of language planning may reach tangible results:

Position: this phase notes to grasp situational linguistic realities, estimate and classify complications, and put-aside future restrictions.

Suggestion: on basis of the linguistic nature of the landscape, the linguist predicts, and then selects future solutions or 'modifications'.

Implementation: this stage makes certain to realise and practise the suggested framed solutions temporarily and head to observation and alternations. Indeed, this phase takes much time.

Revision: as future change may be noticeable vis-à-vis planning or even bending over somehow, this stage sorts to present the essential feedback and repair. The last phase remains in a continuous process, since even desired results may discern change after an indefinite period of time.

However, within the same scope of language planning, Rabin (1971) differentiated earlier three main aims:

Linguistic aims: these are dedicated to the codification/standardisation of a given vocabulary and change.

Semi-linguistic aims: changes that may adjust writing systems and even pronunciation.

Extra linguistic aims: changes in the use of a given language/s that may occur.

Following this rhythm, Rubin (1977), except with some modifications, highlighted later similarly the same aims (only three).

Linguistic aims: aims concerned with real language issues.

Semi-linguistic aims: where the language change resolution is concerned commonly with both linguistic and political aims as well.

Extra linguistic aims: situations where no serious language problem is persisting.

At the same time, however, the non-linguistic goals are assisted except by focusing on language problems.

In fact, this reminds of Haugen (1966) and Kloss's (1969) early aims categorisation for corpus planning, changes that may accord the language system and originality of grammar and codification, and status planning, to plan for specific purposes of a language (functional repartition). Differently in terms of terminology, Kloss (1969) called status planning "selection" and corpus planning "codification" by maintaining the same determining concepts as Haugen.

Insofar as language policy is subject, implementations as part of the language planning procedures are omnipresent indeed. The policy may not be implemented without a landscape which has social and political progressions. It is thus important to note and precise that language policy is a political task. In other words, upon what is identified about the language planning mechanism, it gets clearer that the language policy doer is a politician and the

language planning doer is a socio/linguist. This again asserts that language planning is not language policy. Flanked by both measures, however, language policy is yet still based on the linguists' modifications (planning). Haugen (1966) classified that the role can be assumed by a linguist, a historian, a descriptivist, a theoretician or a teacher. So far, in talking about language policy versus language planning and the role of each actor in between, Paulston (1974) categorised another term following language policy: language cultivation. The former deals mostly with language questions, whereas language policy is kept defined by Paulston as social and political concerns. However, the author supplemented there are links between these two and, thus, a linguist may act only in the field of language cultivation and – only with ideas – never in language policy. This vision of demonstrating apart both language policy and language cultivation was not persuasive to many socio/linguists.

In talking about language planning and language policy with reference to aims and actors, Rubin (1973) and Cooper (1979) questioned whether the same settings may accommodate/match the 'same' language planning.

In cases of unique settings (the oddity), like a scene of colonised people, what was introduced above would be critical as for all components differ to reach their purposes in contrasted modes. Colonisations stretching for long periods of time – mainly more than thirty-three years in which the coloniser's language policy/planning may impose – on Islamic lands characterised already with a religious policy moulded in identity is a pertinent sample indeed. What drives things complicated is that in most cases the coloniser's belief does not match the colonised one; thus, the impact where the coloniser intrudes people having a creed, unlike the one of Buddhism, Christianity, and Judaism, which urges (compulsory as the case of Islam) worship in a given language, is drastically odd regardless. On the one hand, even though Christians of the world qualify the same creed, for example, just as Buddhists and many others, they indeed differ in prayers in terms of language use. Therefore, Muslims, on the other hand, are exceptionally constrained to use the classical Arabic only. At the moment, regarding the nature of colonisation, the charge which takes off people' identity (religion and language serving mutual benefit) seems impossible because of complex ties on Muslim lands uneasy to define. Taking off identity requires the coloniser a must to take off the language as chief identifier. Nevertheless, this is only conjectural, since the religion (Islam) obliges the people to use a specific language for 'daily' worship. Moreover, the latter kept being out of reach – as the experience of many Arab lands during the two world wars – because the

religion itself became already part of Muslims' identity. Likewise, language, religion and identity seem impervious before the coloniser's both language planning and policy.

The aforementioned case came about regularly with Arab countries mostly, since people are unwilling to bypass the religion of Islam's commandment in using classical Arabic for worship (reading the Qur'an for prayers and sermons). In wartime, applying the Arabic language via language planning/policy by the people (the colonised) might confuse conceptualisation between who is the language planning provider and who is the language policy maker within the same people (the colonised).

This is to explain that despite of many studies about language policy and language planning amid aims and sources, cases alike are undeniable once the two concepts doubt analysers.

In ins and outs language, the case study of Algeria is practically a record to the how of both subjects do with religion, as it did preserve Arabic under war conditions lasting a hundred thirty-two year period of time (four generations) under the French regime.

For instance, in cases of war, language policy may take other outlines. The sum of the French language policy applied on the Algerian society may be classified into four main mechanisms. First, a dependent human sources department dedication to finance the aim plan. Two, different legislations creation and new laws adaptations in order to maintain and impose a rigid reality on the landscape (Algerian territory). Three, the construction of spheres based on intense social linguistic interactions as francophone organisations, churches, recreation spots, etc., particularly sounding thus in a French tongue for media broadcasting. Four, the creation and segregation apart of a new social layer so-called "the elite cluster" via psychological, social and economic influences. In order to extract the envisioned francophone group, France organised frequent journeys on its land (still during the boiling war), the one providing "à-la-française" style living, to host Algerian citizens after distinct selection so as to affect them via a thought-critically comparison of how the life in France is much elevated than the messy reality backwards – famine and ignorance were caused indeed by the policy maker himself. In addition, on the vast Algerian lands France created many organisations incarnating in human aids mode. However, at-the-spot actors were French females having both fluent French language acquisition and all-encompassing social knowledge of war conditions – assumedly female soldiers in civil uniforms. Otherwise, the affection was overtly psychic based on creating a new 'franchised landscape' contradicting the Algerian identity and yet making it

impotent to acquire the honourable living. The French language used by Algerian citizens became undeniably in a way or another a symbol of a different intellectual status than the rest.

In a reverse vision to repel the later above-mentioned, language policy and language planning (mainly on the macro-level) generated by the people to resist and spread learning might be undistinguishable. As Kauplan (1990) argued that in cases aimed to differentiate whether "language-in-education planning" is either language policy or language planning, terms are not likely to be distinguished (p. 9). During the Algerian resistance (1830-1962) against the French colonisation, the eighty-nine percent of educated class of inhabitants shifted to be an uneducated class in a given period through successive degradations across time. The probable result disclosed few only could be able to read and write Arabic (except the intellectual layer), that is, the supreme ignorance. Imams (those in zawaya) learnt the Qur'an, which was mainly kept for prayers, from parents to children being it memorised by heart that prayers may sustain to attain validity and lawfulness and to keep the creed sacred notes unreachable to reconsideration amendment. In the course of an overlapping situation as such, Arabic reached more and more its lowest interactions on its own landscape, as the public arena appeared franchised rather than Arabised.

As language-in-education is concerned and in the midst of the raised dots, what is grossly known by "the Association of Muslim Scholars of Algeria" adapted, starting from "liturgical literacy" onwards – as explained in the encyclopaedia of Sawyer and Simpson – a form of a distinct language policy/planning to bolster the Arabic language with a supportive breath. This is what will be discussed in the next separate title.

1.4 The Association of Muslim Scholars' Role During the Colonisation Algeria: Between Language Planning And Language Policy

Following the rhythm of talking about language planning aims as exemplified by both Rabin (1971) and Rubin (1977), the "Association of Muslims Scholars" during the Algerian colonisation sustained activities by way of language-in-education planning or the liturgical literacy mostly concentrated off the religion vehicle to the Arabic language.

This association is a group of Muslim students who travelled to different neighbouring Arabic countries like Egypt, Saudi Arabia, Tunisia, Morocco, etc. to acquire religion and standard Arabic mostly. After some of the trainees had come back to Algeria to settle down finally, they perceived that the status appealed a necessity seeking immediate solutions. Indeed, their frequent meetings practically required to establish a foundation to make things account. The fifth of March 1931 flagged the announcement of the association establishment by the leadership of Abd Al hamid Ibn Badiss and his staff (assistants) composed of Al Bashir Al Ibrahimi, Al Tayeb Al Oqbi, Muhammad Mebarek Ben Muhammad, Al Arbi Ben Al Qassem, besides others. This association centralised on three main targets: supporting martyrs (resistance), teaching classical Arabic and religious knowledge, and defending and presenting the Algerian case on the international campus level. Even under the French colony and in absence of any Algerian state department for schooling, members of the association gradually launched teaching in different regions. Abd El Hamid, who was graduated from Al Zaytouna, Tunisia, in 1913, taught in a mosque in the city of Constantine since Al Fadjr time (the dawn) until Isha's high prayer time (an hour and mere minutes after dusk). He did this group after group on each day successively. His main courses were focused on Arabic language and Islamic Religious knowledge. His method certified him to teach hundreds of city youth. Al Ibrahimi also taught by organising scientific courses, conferences, short sermons (darss) and Friday sermons in different cities constantly. Subsequently, he established a small school for teaching youngsters principals of sermonising and writing skills. Al Oqbi participated by his intellectual and educational activities in the Wilaya (city) of Biskra by visiting different mosques to share and amend by his scholarship. His main syllabus was contracted, as well, on teaching Arabic language and preaching. At "Abi Said" Mosque, a humble breadth localised

in the Wilaya of Tebbessa, Al Arbi also contributed by sound schooling. Passing-on Testimonies since then claimed that the mosque used to be fully reserved after Al Isha prayer by attenders who admired listening to his sermons varieties in a simpler method of presentation. Mebarek, who used to be the student of Ibn Badiss earlier, went to Tunisia to study and came back later to teach in the Wilaya of Aghouat in 1923. He schooled hundreds of youth in distinct areas as well.

Several years later, when the association's efforts and improvements escalated to strengthen fruitful knowledge rates and recognised fame, they settled many clubs spread all over the country. Seats were targeted for teaching the Arabic language and the religion of Islam mainly while most of their sessions were about preaching and simplifying fundamentals of the religion and, thus, to resist the affecting Christian spread as well. After the association had created numerous primary schools to teach children all around the country with a scale approximated to seventy schools in 1944. In 1947, the association established an institute called "Ibn Badiss Secondary Institute" dedicated to intensify teaching in link to further domains like geography, maths, history, Fiqh, logic, grammar, rhetoric, written expression, sermonising and other spur specialties. In 1955, the former number doubled to upsurge to more than one hundred and fifty operating schools.

On basis of the aforesaid, the Association of Muslim Scholars contributed, as historians believe, enormously by the language-in-education planning process in reviving the Arabic language via the religious literacy (Arabic, grammar, Fiqh, written expression, etc.) plus other traditional scientific approaches. These efforts, as most historians agreed, helped fundamentally in resisting the colonising regime's threat against the language and religion.

In relation to the Friday sermon, which is the main topic of this research, Algeria is, so far, nearly the only country which persists/ed delivering introductory sermons so-called "darss" (dorooss in plural. Derivative of "darrassa": to teach) before the Friday sermon (the obligatory one). The former was dictated and insisted after numerous devising off the consensus's comity by scholars of the association, as the French linguistic policy applied in the country to spread 'The French language' and 'Christianity' affected a questioning evidence against Friday sermons perception – purely an obligation to be delivered in classical Arabic language only. This phenomenon was in fact the case of thousands of Algerians during that interval. On a side, the religion of Islam obliges imams to sermonise nil any all else language but the Arabic one, but, on the other side, people were unable to understand pure classical Arabic that

much regardless, yet again this liturgy does not permit to use vernaculars for native Arabs as the religion frames. Heading to this track, the association devised, on basis of other Fatwa (consensus), to make introductory sermons delivered on purpose in colloquial Arabic of each region in the country. Most of these sermons (darss/dorooss) were delivered without obstruction in vernaculars aimed at discussing Friday sermons' forthcoming subject (against the pulpit) in a simpler dialectal consideration. That is to say, the darss during that time (after the association's announcement) was but a 'Friday sermon one' verbalised in vernaculars that attenders may understand what will be preached similarly in the Friday sermon two (official) effortlessly. Indeed, the note ordered by the association (to precede the Friday sermon by the darss) was sent to all imams in the country in aim to apply the devised method in each mosque/zawya. Accordingly, people then could grasp and learn more about norms of their religion thanks to the simplified use of dialectal sermons. Otherwise, Friday sermons kept being delivered in classical Arabic as the religion, as Muslims believe, orders to render doable.

In the present time, after more than sixty years, the event mainly known by the darss is still being delivered in the independent country of Algeria (1962) before the Friday sermon. The form of language planning/policy altered by the Association of Muslim Scholars in a continuum pathway (Revision which is the last stage of language planning programme presented by Rubin 1977) was mainly based on language-in-education process starting from a religious literacy.

1.5 The Socio-pragmatic Analysis of Friday Sermons in Surakarta

The selected framework is a Ph.D. dissertation defended by Doctor Kundharu Saddhono on the fifth of July 2011 in the field of sociolinguistics. Kundharu, who is affiliated at Sebelas Maret University, chose the Friday sermon topic to delve into, as he termed, from a socio-pragmatic approach.

The author's main question research focused on the Friday sermon in Surakarta, as he recognised the liturgy has a typical form, function and characteristics worthy of examination. His initiative podium idea was grounded due to the fact that sermons are meant to give Taqwa towards God via the imam's (khatib) selected speech off Qur'an, Hadith, companions' stories, testimonies, etc., while the topic selection and settings play an important role in achieving the aim of the sermon. Besides, the Arabic language categorises Friday sermons in Surakarta inseparably by means of its fundamental introductory parts as Bassmalah, Hamdalah, Shahada, etc. which are, as the author witnessed, mainly kept presented in Arabic. Basically, Kundharu agreed the khatib's speech is utterances doing functional unit in communication (as cited in Richard. Plat & Webber, 1985, p. 265). Upon this view, he framed that the choice of terms and vocabulary do participate to portray the sermon's dimensions.

Kundharu mainly built his research question on Austin's theory (1962) of the classification of the speech act (locutionary act, illocutionary act, and perlocutionary act). As well, he relied on Searle (1976) classification to the illocutionary level (assertive, directive, commissive, expressive, declarative, negative and performative). As he claimed, "the linguistic problem in this study emerges from the distinction of social system which provides a context for the intention and situation of the utterance for where and how they appear, which are to be considered as factors influencing them." Thus, his enquiry took into consideration the social environment aspect as well which supports the language, that is, the socio-pragmatics as he highlighted.

On the arena, the method of his research – and all about his data collection – was based on explorations, descriptions, explanations, recordings (taping and writing) and interviews.

In findings, the author confirmed that the Friday sermon is an oral discourse and is part of the prayer that the imam represents in a standardised language set by the religious guidelines, meaning a code of practice and programmes. The latter is what renders it specific and stable, as missing any part of it sorts the event invalid. The author portrayed segments of the sermon's sessions like introductions, discussions and conclusions. Sermons in Surakarta are selected on basis of mosques' environments, family and society, religious environment, academic environment, events from the society, relativity to the academic knowledge and work-place environment. In what concerns languages of the Friday sermon in this district, Kundharu asserted that four languages are varied within the sermon with scaling percentages. For instance, Indonesian is the a chief instrument for delivering sermons, yet Arabic language is not separated from sermons, since introductions, conclusions, and other jargons are spoken in their original texts. Besides, many words are used in Arabic in the middle of the sermon (code switching). Javanese language is less addressed with because of worshippers' cultural backgrounds, whereas English language is used with a very weak alternation as well. Code-switching, which characterises more the event, is determined by five fundamental aspects: the imam, the topic, specific Islamic ideologies, prestige, and worshippers. Code switching is used even in supplications.

In piecing the latter with the speech act theory, the author stressed that Friday sermons are "directive speeches" due to the nature of the imam's role. Lastly above all, as the author stated, all utterances are influenced by the imam's unrestricted verbal performances but with limitations of those boundaries fixed by the religion.

The reason why this work was worth of scrutiny and comparison as a framework is in fact grounded on six unassuming but sharp motives. Initially, the author's thesis is in intersection with leanings of the dissertation at hand, particularly when the Friday sermon is the talk's hub out of an Arabian land. Secondly, the work was sought by a sociolinguist and not a theologian – those have surely different methods in heading to grab data collection thus results might not be the same. Sociolinguists' delving quests as such rely indeed on both aspects: the liturgical practise and its line of conveyance, meaning 'Language' is chief. Thirdly, the place which embraced the data collection was not achieved on an Arab land, it was Indonesia instead. Fourthly, his research proved that Friday sermons, although Algeria and Indonesia are separated in great distances, are governed by having the same liturgical practice in topics selection, boundaries and methodology. Fifthly, one of the matching results between the two works, as it is raised beforehand in a hypothesis in this research, is that the

Friday sermon does not rely on language only but on a given language management aimed at an illocutionary force as well. The final reason would be that Kundharu's research (2011) did not path the same plan as the one of this research, yet it matches some of the findings of this work.

Results (findings and concluding thoughts) Kundharu originated in Surakarta vis-à-vis the subject matter of Friday sermons will be wholly debated as a theoretical stage and part of the research methods in chapters two. This in fact what makes all Muslim imams look similar, and indeed, his findings matched this view objectively just as what the religion orders in perfection – the prototyping. Practically speaking in other words, guidelines of this practice are already set up by the religion of Islam just as all rabbis of the world look similar, for example. The author asserted that the sacred guidelines are practiced alike in different countries. In Algeria for instance, particularly in Oran where this research took place, all imams perform in the same way like what Kundharu resulted, meaning sermons are divided into phases: introductions, body of sermons, conclusions, and that the discussed topics differ because of different factors as explained above. One of the matching points of this research to Kundharu' findings, although diverse ways and means of extracting the results were sought, is that prestige and place where the Friday sermon is taken place do affect how the sermon will be moulded. A further detail than the one coordinated in the former is that this research figured out that fancy clothes (cloak and turban) of the imam may contribute as part of settings to spread peacefulness in the mosque but cannot convince to cease all kinds of vices.

Between intuitivism of sermonising and similarity in terms of practice between Oran and Surakarta, this research goes additionally to check performances of imams in all what words may outline critically and objectively and, thus, though language cannot be defined, yet to anything is in relation to 'Language'. In other words, it probes to comprehend how sermons convey, convince and transmit 'messages in the shade of a religious language policy compulsion. Is it beauty of sacred texts, eloquence of the Arabic language or the person of the khatib himself?

Most of Kundharu's findings can be consulted in Muslim scholars' writings and books investigating and underlining the subject of the Friday sermon. Thousands of books records are written in Arabic highlighting conditions of the imamet and the illocutionary force adaptations. Moreover, there is nothing important but what scholars stress as to have the illocutionary force at the end of the event aimed at conveying something useful. In addition, some Arabic manuscripts written in the late of the seventh and the eight century depicted even

how to walk in front of worshippers whilst heading to escalate the minbar (pulpit), meaning the speech acts were soundly detailed in dissimilar terminologies and parlances instead. There are plenty of books translated in English writings explaining the appliance of Friday sermons in minor fine points. The author of the dissertation worked on how this congregation is rolled in terms of settings, and focused on Austin's and Searle's classification of the illocutionary act, notably the declarative and the performative ones. However, it would be better if he could investigate how meanings are conveyed fittingly to people's rates of comprehensions. Thus far, it can be only grasped through asking people about the performative − simple implicate questions − level (Searle) of the imam while preaching. What makes things complicated, whether in Arabic, in English, in Indonesian or in any other language, is that converted Muslims need to understand instead of hearing coded concepts. One might imagine a Muslim who converts to Judaism without understanding Aramaic or Hebrew attends a sermon in a church somewhere. Likewise, it could be preferable that the author of the dissertation (2011) had scrutinised the way those settings he grasped help worshippers in Surakarta to understand meanings of preaching.

The way the author tracked his work to analyse the speech of the imam was based on Kreidler's theory (1998), while the analysis of the imam's speech characteristics was based on Dell Hymes's theory. Not similarly to such an extent, in the theoretical part of this research, however, all what has to do with the speech act theory amid competence and performance is confirmed on form of how Muslim scholars recommend imams to act in such manner; what to do and what not to do, even the way the imam should walk. Muslim scholars wrote volumes precising the raised query on basis of the way the Messenger Muhammad preached − as he is the founding father of this type of worshipping and taught his companions how to preach. Although appellations of theories differ, like the speech act theory, conversational theory, implicature, accountability, accommodation, body language, psychoanalysis, discourse formation and many other subjects, each question is detailed with reference to sermonising by scholars rooting different fields.

What is important, above all, is to understand how the relation between language and religion is knotted. Indeed, that is what theologians and linguists coming all over the world have been trying to decipher and piece again. That is why, as well, Spolsky (2006) supposed this intricate relationship should be analysed in more developed methods and analyses.

As regards the performative level, researchers may seek broadly negligible details about the subject matter. In effect, some Arab scholars were good at grammar, so they wrote volumes particularly about how the khatib should be in grammar on basis of AL Khalil's works,

Saybawayhi and Ibn Jinni, for example. Others were good at body language and features of the imam, so they wrote, on basis of the Sahabas' narrations, thousands of contributions explaining the aspect. Maybe the only issue which kundharu confronted during his research, as many non-Arabic language speakers face, is the sources records talking about the domain of imamet which are written originally in original Arabic scripturality. Most of these books are written in an era were Arabic was still reaching its highest linguistic levels. Indeed parenthetically, there are even contemporary books written in difficult Arabic – this is in fact one of the most common obstacles that encountered the research at hand. Deciphering some old Arabic versions books as Ibn Kathir (Al Bidaya Wa Al Nihaya) or "Sahih Muslim" by Muslim render the pursue undoable.

Lastly and above all, the author had come to a resolution maintaining that all 'Sunnih' (prophetic pathway) imams of the world seem performing the same way explicitly and not implicitly, for imams even within the same district differ, surely, in the way they convey meanings, like he described "freedom with boundaries". This diversity is in fact outstanding for any author to lay into contemplation, meaning not only to rely on the pragmatic study, which is already intuitive and conditioned by the religion, but also to grasp how those converted Muslims respond with imams' explanations to reduce linguistic intricacies to their barebones even with "boundaries". The matching origination concluding his findings (the most important part) makes that the Friday sermon, as he wrote by his own words, is "The utterances of the sermon contain all forms of speech acts; various terms appear in the sermons indicating that the Friday sermon functions as a register or usage of language in a particular field." Definitely, it is an odd task-based filed, but the question which sustains asking itself is how can the same religious scholarship be conveyed correctly without routine across time, notably when it is weekly activated on form of congregations where the same settings are existent. Keeping in mind that the Friday sermon is a special use of religious language in a particular domain is an untaught intuitive matter many scholars know about. But regardless, many are still trying to understand its mechanism, as highlighted earlier – those English writings – by Fishman, Omoniyi, Sawyer, Spolsky and many others. What seems to be more important is to figure out how Scholarship, Language, the imam (khatib) and other settings of the mosque inside (beauty of the calligraphic architecture) help listeners to grasp meanings and 'apply' them outdoors mosques. Those converted on non-Arab lands are also concerned, for what is important via sermonising is not to tell about the religion of Islam only, but also to promote minds and prevent what ruins societies as well.

1.6 Worshippers Mind Control via Friday Sermons in Jordan

The focal point of Odeh Madanat's[2] dissertation launched from 2008 till 2015 is a deciphering to the intermeshed relationship between Friday sermons (mosques) and worshippers' public opinion in the shade of State regularities and intended political accountabilities. He furthered to quest whether Media's "agenda settings", "framing" then "priming" processes are applicable correspondingly to the liturgy's processing of the Friday sermon.

Given the dearth of studies as such in Jordan, Madanat contended specialists have been short of the will to probe "taboo" natured enquires. This 'anxiety' is the central reason that stimulated his intellectual contribution to be realised later originality. Besides, on the one hand, unlike those theoretical few-paged works before and even after the "90/11" events, it is about to delve into distinct long-time afore supressed enquires, and on the other hand, to go beyond and pursue credible causal interpretations to the complexly compound relationship between the mosque and its goers. He hypothetically built thus his would-be work on the intricacy between the imam's will lack to State regularities and sidestep vindication to any of its political measures as a track to reach mosquegoers' delightful expectations. The latter is indeed, as Madanat hypostatised, a 'hedge' before worshippers against State regularities and other politically-natured directions as for instance the Muslim Brotherhood Movement case. This circle is the underpinning of what does meet worshippers' expectations in a continuum on account of the Friday sermon agenda settings.

Madanat disclosed researchers had attested the religious discourse escalating significance in the United States, particularly the one agglomerated as a single occasion to let Muslims meet (Gring, 2008, p. 269), meaning the Friday sermon sharply. Since then, Jordan alternately amalgamated this euphoric shuffle in an incarnated considerable increasing attention to the religious discourse intranationally (nationwide) in the innate Jordanian society. Al Rousan (2009), as Madanat added, qualified the raised matter to the account relating mosques to terrorism (p. 5). He furthered that with the advent of the cyber consciousness, Media, and State intervention supervised by regularities headed to mosques

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[2]An activist who works in media research and development. Catalonia University.

and Media, a debate has become public cornerstone unresolved being it kept dated back far long silence afore. This can be sensed in his quoting to Al Rousan's standpoint (2009),

> "The mosque has been the most controversial issue in Jordanian society, particularly since the eighties of the last century. The discussion included issues related to its religious role, how effective is this role, and its political and social functions. But the link between the mosque and politics remains the most important issue with regard to the mosque in Jordan." (p. 4)

what is still problematic, as Madanat trailed, is the Islamic preferences that have been at all times part of the Jordanian ideology, so how both sanctionative and secular actors view the State regulatory step to preaching aimed at counterbalance the institution of the mosque that governs already people's minds? Madanat complemented that "[…]furthermore, the alliance between official Islam and the State has been used as a major weapon in the competition with the Islamic movements and groups in the country, by presenting a distinct and specific interpretation of Islam." (Shteiwi, 1996, p. 90). However, he highlighted that the Jordanian media's leanings are not in that much of interest in religiosity. His statement is built on Moaddel and Azad's analysis that summarises piousness has not always amassed high rates of religious services (2002. p, 5). Although Madanat wondered how could this be possibly conceived by media people (followers) and online users in an image portraying State-mosque relationship, he revealed that the religious speech (Friday sermons) framed in given settings surpass this State regularity as it is grounded on a "communal memory of collective practice of rituals and subordination to religious discourse compiled through ages." (p. 4). In other words, in cases of pure religiousness data being it verbalised against the minbar (the pulpit), the secular political tacit letters may not encounter this liturgy causal existence – Friday sermons of short time deliverance transcends in precedence citizens' mind-set more than the State apparatus does. Madanat's contradictory view to Moadel and Azad's one meets what Smith (2009) had come across as truth of this sacrosanct practice.

> "[C]ollective memory is housed in gestures, bodily practice, sounds, habits, movements, and postures [...] They derive their power from being performed in settings of everyday life among the community and with a particular relationship to place. These might be the most delicate, fragile, and elusive pieces of collective memory but they are also powerful and enduring." (p.29)

The quote embodied each liturgy incarnates in its own settings vis-à-vis the religion's ideologies. These settings (postures, gestures, speech, etc.) improve grossly in variation amid peoples of the world. Yet, each group (Maya and Inca people's sects, Amazon or African indigenous people's sects, Buddhists, Christians, Jews, Muslims, etc.) is already primed and willing to these settings as an approval to a convinced ideology. The same thing applies to Muslims and their multifarious affection by mosques, besides the five prayers, worshippers for example agglomerate in mosques on each week bearing in mind to grasp religiosity in priority (the main concern), not politics.

Out of this in seek to credible solutions, Madanat asserted the only study approached in the midst quotation above-mentioned is the one of Antoun (1989) as the only researcher who had been considering the query as a separate field of study in early sixties of the twentieth century. The 'Antoun theory', mainly probing the Friday sermons in Jordan, developed to shape the imam (sermoniser) as a 'cultural broker, a specialist and recogniser to the 'cultural gap' between him and mosquegoers, interpreting 'cultural tradition and choice'. Likewise, Madanat, as he allegedly pointed his work a salient reaction after the one of Antoun, followed in his dissertation the same equation, meaning inclusively both Smith's (2008) interpretation and Antoun's (1989) extracts. He admitted his field of study has cast the light on religious, social, political and economic plausible areas worthy of contextualising the mosque's settings in both time and location and, thus, as fundamental considerations to decode the interplay between religious discourse, State both political and religious actors, and practitioners in Jordan (p. 11).

Irrespective of the practical part of Madanat's dissertation which is mainly based on a questionnaire and observations, his theoretical work enclosed how the orator (khatib), the one allegedly controlled by State regularities, laws (Awqaf laws, 2006), commandments, may then applies "agenda setting", "framing" and "priming" processes to finally meet the State's requirements to shape the public opinions in a given bearing.

The researcher outlined that indeed both the State and the preacher have common objectives focused to worshippers (citizens) behind these liturgical practices (Friday sermon congregation) by means of agenda settings, framing and priming. Yet, these aims (those parted in the three concepts) do not lay on the same generators once this alliance is recanted or simply parted otherwise. For instance, the "agenda setting" for the State via equipping mosques notes to integrate (to sermonise) people with given data having future flexibility to alter their attitudes regardless of subject's negativity or positivity (opinion modification). The

"framing" aspect is the tool of this agenda settings incarnated in the media's broadcasted notions already differently interpreted (as the State desires) and stored in people's memories, and thus transformed into a package element to install in people' minds. The last process "priming" is the reach of manipulation of people to urge them acting in organised planned targets, that is, controlling people's opinions.

On the other hand, the three aspect for the preacher – only if he sticks to religiousness – are mechanisms having the same aims (to adapt conveyance) but with different staging tools. The "agenda setting" in the mosque sphere fills practitioners' minds with issues having the nature of religious preach and remind but still laid-back to re-contact and recover to boost at any time (weekly). The latter results in conveyance controlling and realising, meaning "priming". The "framing" process is the orator inclination in moulding his discourse on a religious platform (the bridge) already integrated in people's memories, that is, the "collective memory" as termed earlier by Smith (2009).

Madanat simplified that "agenda setting" and "framing" lays on the same psychological processing dogmas but yet both have altered exploit cognitive courses. He clarified that "processing", which is the "agenda setting" cognitive process, notes the more any given issue is granted shaded-light by media, the more it flashes in the audience's memory. So far, stimulating the audience under a given effect lays, as well, on the continual influence accumulativeness suited by distinct communications, concepts, expressions, and portrays ostensibly different in core but implicitly leaking in the same-targeted issue indeed. In addition, "agenda setting" centralises on the subconscious subject relativeness between all addressees, meaning each amongst thinks the same way others think about what he is thinking while all are affiliated in one cognisance; thus, this what abounds more significance to issues those mostly covered by "Media". If this is the case with the Friday sermon as it works on evening mutual conveyance via alike what is apparently the figures of speech, then the resemblance between these two (congregation and media) embodies in two domains having the same podiums in succeeding intended directions. Madanat emphasised the aforementioned principle is applicable to both the "news media" and "Friday sermons", yet the tangible evidence about the Friday sermons' three processes applicability is the 'kinship' that heads the Muslim world.

Unlike the "agenda-settings" process which has the nature of people's collective memory easiness to access and modify through subjects repetitively covered by media (see McCombs and Shaw 1968), Madanat contended that the "framing" effect is single-minded on the 'rate'

of accommodation to already graved thoughts and scholarship in people's packages. Otherwise, "priming" is the results of what motivates finally people's mind with intended opinions.

In a scene where the State and the mosque are in an intersection likely forming a meant symbiosis – as the State regularities recommend – Madanat depicted "priming" would be the result of changing people's attitudes about a given concern. The latter plausibility lays on an "agenda setting" which feeds people's subconscious attentions with matters intended to be everybody's talk eventually in a salient mode. The living-liquid of these two components is "framing" process, an incarnation in decorating the package in a religious background in order to meet people's already graved ideologies. Madanat furthered that Danowski (2007, 2009) considered "framing", whether having positive subject or negative one at hand, an income to shape the "agenda-settings" process.

Madanat's analysis (the practical part) in this study carried that the imam frames his sermon in order to endorse a certain definition for the prominent theme, suggest a causal interpretation, furnish for a moral evaluation, and recommend a certain treatment (see Entman, 1993, p. 52 as Madanat joined).

The mode the imam implements the sermon (message) in the aforementioned stages works impotently as a gasket to any of the State attempts to trail citizenship control on the mosque account. Besides, even those politically-natured justifications or vindications cannot generate regardless, for, as in Madanat's interpretation, the orator transcends, whether implicitly or explicitly via religiousness only, any of the state regularities but can never shape people's intended opinion when it is about politics. On the whole, practitioners do not expect sermonised methodical practical solutions to their existing issues, since they are cognisant enough to the indescribability of the latter even by its specialists (those politicians). This make-believe scheme between the State and the mosque is indeed what makes the gap between the State and people; thus, as Madanat concluded, the State – and its regularities and movements like the Muslim Brotherhood – is the only intruder in this vain escalation.

He asserted that despite the imam's all-encompassing both religious data mastery and political register and awareness, people elope to sermons natured by Islam jurisprudence and guidelines teaching only instead of political codes leading to vilified opinions and societal rabblerousing.

Above all, Madanat's dissertation contributed that citizens' opinions can never be shaped by the latter allegiance of alliance, the one set amid the religious institution and the State regulations, as ideology, political affiliation and religious background already govern people's visualisation. Mosquegoers are apathetic to politics but craving to religiousness and piousness.

The researcher recommended that possessing a question raised regarding the persistent opacity in each attempt aimed at recognising this interdisciplinary study, mainly unveiling how the agenda settings, framing and priming processes in tripolar evened proceeds, can finally succeed to shape the public opinion in an Arab and Islamic context.

The foremost reason why to fully scrutinise the framework after reading its provoking abstract is due to the direct link to the dissertation's one of those focal points about depicting a clear image of messages conveyance in Friday sermons. Nevertheless, it was scintillating enough to probe and wonder, as well, how imams in Jordan may shape citizen's opinions vis-à-vis political issues. Madanat's approach was neither sociolinguistic, nor linguistic or sociologic-linguistic in relation to religion. It gave the impression of having a 'National Security Research'; thus, it was rather sociologic divested somehow of any linguistic trail. What is curious in the comparison of these two works is that this dissertation answers by some means Madanat's research as he ends up with the fact that sermons natured by political stance do never shape Jordanians' mind about political matters. Yet, besides other probes, the research at hand seeks to figure out how sermonising topics may convey something. In addition, this research not does focus on politics only, but on 'messages' in general regardless. Apprehending practically about all the probable salient types of sermons conveyance amongst others non-conveying may lead to the reason behind odd failures, and thus likewise this may reply Madanat's concluding thoughts: why political issues do not convince worshipper just like their eagerness to piousness of this liturgy does.

As well, besides the question research, Madanat's practical data collection comes across this dissertation's practical data collection, by amassing framed applied measures. Most importantly, however, several decoded terms implied by Madanat match in somewhat representation many of those rolling the Friday sermon: agenda setting, data; framing, tools of conveyance (package); and priming, framing the illocutionary force. Although concepts altered, cores seem in constant junctures to the query about what fragments are promoted to privilege the Friday sermon conveyance, meaning shaping people's thoughts or convince

them. Besides data collection procedure similarities between both theses, this research supplements how sermons are run in a 'linguistic' approach in a separate theoretical chapter. Achieving the latter via the Islamic records about the 'how' to sermonise may disclose the power core and the secret behind reaching people's convincing. It was preferable that Madanat would have sought linguistically about such facts about imams' devised enactments to promote preaching like verbal, apparent, and behavioural aspects. These details provide with an in-perfection-prototype of the averageness of a competent khatib in order to convince practitioners. Madanat's charge to the recommended part would have told a lot about where is the deficiency, meaning either in Jordanian sermonising, in people, in some State obstructions, or in the imam's performance. If the deficiency in Jordanian sermonising is realised in its imams, then away of political preach speech – and vindications – even neat religious discourse will not reach worshippers' expectations and the intention conveyance. Madanat's results seemed not reaching to determine whose responsibility is this deficiency, his work rather endorsed that sermons do not shape people's minds. Accordingly, if the case is affirmative, then of course not only political matters will not pass through, but also matters, since even sermonising itself covers a deficiency.

Unlike Madanat's research regarding the mechanism of sermonising and conveying, this research reviews, on the one hand, the Islamic religious language management towards the Arabic language, and, on the other hand, how sermonising should be in Islam in order to convince people with no blame on the Arabic language as a hazy vehicle. If results of this dissertation precise where is the deficiency, then it answers Madanat's final conclusion of his research. Otherwise, in what concerns the practical data collection (arena), Madanat selected 200 participants in both Amman and Zarqa (cities). This research would rather print one thousand five hundred (1500) questionnaire sheets filled with thirty-two (32) frame-ended questions and two (02) open-ended other sub-questions in one city (Oran). Both researches partly counted on observation. Madanat's research supplemented the audio recording method with several imams, government officials (formers and currents) and parliament members. This research counted on videotaping three highly experienced imams. The rotation was part of the questionnaire of the research at hand to see imams' instant reactions to particular questions and to endorse their answers a complete image.

What quests more intentions about Madanat's research is that he ended up with a conclusion framing that sermons do not shape worshippers' opinion, but he did not answer why, even though he indeed used in-depth data collection. This research, however, in relation to Madanat's work, tries to grasp whether or not Algerian worshippers (Oran City) can be finally shaped opinions by different topics and its reason behind. It is important to keep in mind that sermons are versions of 'speech eloquence', so what does render it feeble in front of shaping people's minds towards particular matters, meaning is it a linguistic deficiency or rather a sociologic obstruction. This is what will be proved in the chapter dedicated to results and discussions on basis of this dissertation's sums both qualitative and quantitative.

Chapter Two

Concept And Language of Sermonising in Islam -

Sermon Theory

2. Introduction

The present chapter is an overpass arena amid the hypothesised outlook and the practical part (theory vs. field), a theoretical part typically incarnated in succeeding a wider vision about the process of sermonising in general and the Friday sermon in particular under the principle of 'Language'.

This chapter is divided into three main multipolar headings in which each has a reasoning aspect of representation. These are summed up in the liturgy of the Friday sermon in Islam and explanations of the being-characterised by the Arabic language, the khatib's featuring apparent aspect and behaviourism, and the khatib's verbal performance as means of 'message' transmission. Irrespective of the sermon's topic, the three aspects are meant to be rules of spirituality conveyance, a standard package that any willing sermoniser must be qualified with and having total cognisance for its credibility acting.

For instance, as the first title begins with a brief conceptualisation to meaning of the Friday sermon and its etymology (cultural definitions of the liturgy), it deals in its forthcoming subtitles with the distinct sacrosanct practice's core by its both run-through methodology and elucidations of reluctance to any all else language but the classical Arabic one.

The second heading discusses any apparent aspect that might be considered as 'Language', a segment shaping the message reception frequency. Just like any other religion's performers – monks of churches, rabbis of temples, buddhists of shrines, and thus imams of mosques – clothing of any person of spirituality has an already set up image in his people (mosquegoers) that facilitates in reverse the way-ahead to message accountability, that is, the ethnomethodologic stimulus[1]. Besides, as behaviourism is a much more concerned issue regardless the clothing feature aspect, subtitles enclose critically that out of body language, the imams' movements inside the mosque – and even outdoors if not exaggerated – are those accountable before worshippers' cognitive, instinctive analysis. Namely, these detailed traits (hands, gazes, posture, etc.) match corporately how the khatib's behaviour is part of his morality and, thus, part of conveyance correspondingly.

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[1] Further reading in A. ZEGHAR, 2017. *Are bilinguals bicultural people? original and originated bilinguals* (pp. 528-542). LAROS Journal (14/15). Algeria, Oran: Dar al Quds Al Arabi.

The third title's dedication is any of the imam's verbal and acoustic performing. Notwithstanding of the sermon's topic data, verbal acting (mainly based on competence-performance/langue-parole) is a double-edged conveyance/confusion generator of comprehension, inspiration, effectiveness and all what this liturgical congregation is made for. The imam's revised voice is unexpectedly a message intensifier and long-lasting memoriser without need to higher acoustics, for example. Indeed, repeating the particular words with careful pronunciation is a form of language management.

In whys and wherefores language grossly, this study is fundamentally based on a questionnaire, a fieldwork expectantly resulting an aptitude to evidence the raised question matter or refute it – as most sociolinguistic studies frame results off questionnaires. However, it was predictably devised that studies as such require a series of intense theoretical visions of all domain's conjunctures in order to compare and understand questionnaires' analyses or oddities of those people's intricate reactions. Thus, the study's questionnaire scrutinising-analysing deprived of this chapter (second one) would be sharply a missing key, for all of its included aspects are those compulsory conditions for attempting the sermonising act of – if not overstated – non-discussable settings revealed by the religion of Islam, meaning a religious language policy that shall not be reconsidered. Sermon, knowledge; apparent feature, imam's representation and behaviourism; verbal aspect, imam's acoustic/competent performance; and thus all of those minor norms are what participate partly with variant percentages in conveyance.

2.1 The Friday Sermon

The composite noun 'Friday sermon' is combined with two different words of meanings: Friday (the seventh day of the weak) and sermon (preaching). In classical Arabic, the latter is '*Khutbat al Jumuah*[1]'. Linguistically speaking, the two clauses embody contextual interpretation instead of literal because the two words separately mean, on the one hand, eloquent sermonising (Khutbah) and a liturgical day (Jumuah) on the other hand.

More precisely, sermons are categorised to levels like saying preaching, discoursing, addressing or sermonising. The word 'Friday' is neologised off the German word "*Freitag*" combined with two words '*Frei*' and '*tag*' (pl. '*tage*'), meaning 'free' and 'day'. In Arabic, the word sermon is called '*Khutbah*'; the utmost level of making an eloquent discourse (a progressed rhetoric) aimed at sensualising an important matter or communion in general. The word '*Jumuah*,' as it does not mean 'free day' solely as the case in the two languages: English[2] and German, in the previous times, means both rest day and sanctity. Literal classical Arabic translation of the word '*Jumuah*' means somewhat 'a universal time' or 'a gathering day/event', a congregating day for all Muslim communities. The furthered definitions may be defined standardly in the following:

2.1.1 Defining "*Khutbah*" (sermon) word:

The Arabic language words do not stretch linearity by consonants and vowels (vcc, cvc, vcv, etc.) but by the known '*tanween*' (strikes and hooks) in Arabic like '*sekoon*,' which is the glottal stop. These moves are *fat'ha* (a, e, a:), *themma* (o, ou, or oo), and *kassra (ee, e, and i).*

The word Khutbah headed by '*themma*' after 'kh' letters (sound), meaning 'u' letter, not 'e' (*kassra)* because the word '*Khetba*' – with 'e' – means something else radically, it is the process of giving a proposal to a girl.

The linguistic definition, on the one hand, makes that '*Khutbah*' means all what to say on the pulpit[3] only. It is the derivative of '*Mukhataba*,' that is, giving a discourse – according to the Arabic culture – except for sensitive social subjects that amass multitudes. In addition, the

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[1] Khutbah: where the word is standing alone, whereas Khutbat if it is followed with a word.
[2] English language is sixty-five percent German and thirty-six percent Latin.
[3] Pulpit of the mosque is distinct regarding other religions. It is called '*Minbar*'. There are many types of minbars (not minibars). Minbar in the religion of Islam is different from the one of Christian churches.

word '*Khutbah*' is the noun of the verb "*Khataba*", which means two actions: the act of giving a discourse and the act of giving proposal. Then, the connotation of the noun of making discourse is '*Khutbah*', whereas giving a proposal is rather 'Khetba' (Al Razi, 1986, p. 76) – letters' moves (*Tanween*) have the same function as vowels in Arabic language.

On the other hand, according to Al Djarjani (1408 Hijri) the spread use develops that *Khutbah* is the noun of a constructed act of preaching, moralising and sermonising (pp. 84-85). Another definition by the same linguist enlarges the latter as a constructed measure of accepted and expected initiations spoken by a symbolic person; thus, the aim is granulating in people what avails them in their daily life (p. 99). Besides, Beyouni, one of the contemporary linguists, considered it as an art of discoursing and affecting people via both 'listening' and 'observing' (1408 Hijri, p. 11).

Despite of all descriptions of the word that appear almost analogous, however, there is not a clear-cut separate definition of the Friday sermon (*Khutbat al Jumuah*) undertaken by Arabs' elites and thinkers of this domain – it is like enclosing what is Language. They only think out of an all-purpose approximated conception. A good example, in order to sustain the controversy, is what Al Kassani (1402 Hijri) stated in his book in a concluded definition phrasing "… as agreed, the Friday sermon is all what comprises thanks and praises to God, mentioning that peace be upon the Prophet, making supplications to God for Muslims and preaching and reminding" (p.262). Al Hudjailan (2002) proofread the former as vague and unable to entail a precise description of pointing out the conditions of its launch (p. 18). Hence, he went in his book to clarify that,

> "[I]t is what is continuously being said in order to preach, in classical Arabic, before the Friday prayer and after its high-time, intentionally, orally, and in an upright position with the condition of the approved number[1] of attenders." (p.18)

2.1.2 Defining "*Jumuah*" (Friday) word:

It is Jumuah or 'جُمُعَة' (Arabic) with '*themma*' on 'ج' letter – unlike 'Khutba' with themma on 'Kh', as it means something else. In Jumuah word, '*themma*', '*sekoon*' and '*fat'ha*' on /m/ sound may take place after 'm' letter, meaning it can be pronounced Jumaha, Jumha and Jumuha. The spread agreed neologised use in English dictionaries and cyber sites is 'Jumuah';

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[1] Lawfulness of the Friday prayer necessitates the reach number of twelve worshippers and more.

moreover, almost all the Arabic communities use the world Jumuah as it is called in the Holy Qur'an in a verse (See Appendix B. 1) translated by Maulawi (2004), "… O ye who believe! When the call is made for Prayer on Friday…" (p. 667). In fact, the three pronunciations are chronicled due to time factor by means of different ethnolinguistic circumstances; each tribe uses/used its preferred pronunciation, for to lighten utterances as the case of all words of all languages. For instance, Banu Okayl[1] pronounced most words with *fat'ha*, which means saying '*Jumah*' instead. In 'Lissan Al Arab' dictionary, the word Jumuah is defined as,

> "[T]he matter about this word is to lighten pronunciation as saying 'Jumha'. If the pronunciation is thick, it is preferable to follow the 'themma' by another 'themma' [meaning Jumuah]. Otherwise, lightening the pronunciation is acceptable as an arbitrariness of originality of the word. Thus, lecturers read by burdening the pronunciation [Jumuah as the spread use]. It is recognised that saying 'Jumah' is the language of Banu Okayl, yet it is accepted as use indeed. In what concerns the 'Jumah' use, they mean the day which collects crowds as they as well. Just as is the case in saying a given man is '*humza*' and '*lumza*' [a lamebrain person], so then we also say, upon this rhythm, 'Jumuah', 'Jamah' and 'Jumha' [the same meaning] as it amasses huge crowds" (Ibn Manthor, 1414 Hijri, p.58)

2.1.3 Etymology of "*Jumuah*" word:

This concept was not used before the Islamisation of Arab lands − Middle-east in seventh century. Arabs call the era which precedes the age of Islam '*Al Jahiliya*', that is, the era of ignorance and pagan. Many books depict that the Arabs used to forename Jumuah (Friday) by 'Arabism day' alongside what precedes the raise of Islam (Ibn Al Hazm, 1352 Hijri, p. 45. Al kurtubi, 2006, p. 97. Ibn Al Hadjer, 1379 Hijri, p. 353).

Later, this reference was not case anymore particularly in coincidence with the early missionaries of Islam, meanwhile the first who supported this practice is Ka'b Ben Loay[2] by

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[1] In the past, the Arabs used to live in separate tribes. These tribes are originally labelled by the name of the oldest founding family the day these tribes were still in there early extensions. Thus, people call any one from any tribe by mentioning his elder, like saying that man is from Banu Hashem, Banu Oumaya or Banu Okayl, etc. It is the same like saying nowadays 'the Hamiltons' 'the Adams' or 'the Millers'. 'Banu' in Arabic means 'sons, progeny, or descendants'.

[2] He is Ka'b Ben Lo'ay, Ben Ghaleb, from Quraysh, from Adnan (tribe), nicknamed by Hossayss. He is from the descendants of the Prophet's family. He is one of the most known symposiarchs during Jahiliya (pagan age). His is the one who supported symposiums (meetings) on the day of Jumuah (Friday) as it was called 'Arabism day' during that time. He died 183 before Hidjri.

whom Quraysh used to consult in order to sermonise and convey them different matters. But still, however, there is in fact no stable tangible drive for this appellation. Most initiatives are attempts to figure out the ethnolinguistic reason behind this matter whether in *Jahiliya* (ignorance/Arabs pagan age) or after islamisation. Therefore, many linguists, historians, and researchers deduced and brought to readers – even by counting on distinct trusted resources – except inferred explanations as long as many references intervene.

As mentioned formerly, the word 'Jumuah' appeared with the advent of Islam and early missionaries instead of 'Arabism day'. Reversely, however, this concept has connotatively changed to be later an intensified level or worshipping. The Prophet was asked once about the reason behind the 'Jumuah' appellation. He replied (see Appendix C. 1), "…because it is the day the clay of your father Adam was sculpted, and thus it is the day of spark, resurrection and great seizure, and in one amongst its last three hours supplications of appealers are accepted." (as cited in Imam Ahmed, 2001, p. 311). This narration was corrected first in '*Fat'h Al Bari*' (Al Asskalani, 1379 Hirji, p. 353) then '*Nayl Al Awtar*' (Al shoukani, 1983, p. 222) books.

Ibn Al Hazm (1352 Hijri) hypothesised that this appellation is spelt due to the act of Adam and Eve being gathered on earth by/on 'Arafat Mountain' in Saudi Arabia. He otherwise followed to trail that some scholars realise worshipping equals the act of gathering (p. 45). Other Religious Muslim scholars as Al Kutubi and Al Bahouti considered the so-called as a comprising day of good simply (Al Kurtubi, 2006, p. 97. Al Bahouti. 2003, pp. 20-21).

After scrutinising interpretations of the word Jumuah, it turns out that the notion of was based on two measures: connotation as the word which says 'Ju mu ah' meaning to 'unify' and to 'collect', or hadiths' concepts of the Prophet with different references. Overall, most interpretations of the word 'Jumuah' leak into one common sense: something "universal" and "congregating". Otherwise, this word has no match of the word 'Friday' witch its connotative interpretation is the day of rest or '*Frei*' (free) '*tag*' (day) as the origin German word states – a weekend day. In general, Jumuah means to the Arabic community more than what it means to other communities, a day of rest and ceremonial time of worshipping with a specific tendency. Objectively contrasted to the former, in most western cultures, the word means a day of rest only, otherwise the start of the week changes over countries depending of their international standards ISO (see Appendix C. 2).

2.1.4 Importance of Friday sermons for Muslims:

Significance of the Friday sermon for Muslims is incarnated in the reaction people hustle leaving essential workings on Fridays once the midday stretches on; thus, they retract swapping and trading for catching bills if another thirty minutes passes over. Remarkably, thousands of flaps start being overheard while proprietors lock them down; worshippers close their shops a moment before the first call for prayer is arisen. As inherited across generations, the present Muslim community believes heavily in the sanctity of the Friday practice, hence they are instinctively reluctant to any distressing obstruction.

It is passed on that the five caliphs devoted a great importance to this agglomeration, as rhetoric of sermons, by using an eloquent Arabic discourse, reached as a result its utmost levels. Moreover, sermons have not been limited to be used inside mosques only, but people got used to hear them in various places whenever the need befalls. The prominence of sermons, either negatively of positively, became central in the Muslim society to equal the role of a war creating or overthrowing, sowing sedition, or discarding foreign increasing cults to quested existence. Grudgingly during each caliphate's mandate, sermonising was not leased to any else but rulers. After the death of Haroon Al Rasheed[1], the future caliphs retained others to sermonise for Friday sermons. Some Books highlighted that since then the age of great sermons' era vanished to chain a continuous noticeable decline of release[2]. Al Tantaoui said once (see Appendix B. 2),

> "I am trying to release a sermon today, so do not say you are fed up with sermons. You are rather fed up with nonsense sermons whom poor literals like me deliver. You have never heard of real sermons except little. The eternal elite sermons are not woven off letters, nor composed of words; they are rather woven by the thread of light that enlightens the truth to any heart and are hatched off wires of fire that unleash the flame of enthusiasm in spirits […]" (as cited in Al Sherim, 2003, p 14)

Al Tantaoui followed explaining that sermons are veins of any community. He referenced that Tarik Ben Ziyad's sermon was the chance paver along the way to Al Andalus. Then, Al Hadjadj's sermon took down Iraq one day and ceased sedition, and chaos that plagued the country. Thus, one of Al Hadjadj's colonels named Katiba Ben

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[1] Haroon Al Rasheed is the fifth Abbasid caliph (149-193 Hidjri).
[2] Minerstry of Religious Affairs. *Khutab Mukhtara*. 1414 Hidjri. p. 5.

Muslim settled missionaries through battles for the sake of Islam to the East extending to China alone more than what France did occupy ever (p.14).

Grossly speaking, many religious Muslim scholars depicted the Friday sermon as a spinal column of all Muslim communities across lands of the world. These gatherings on each Friday noon solidify the structure and preserve, as they believe, faith and the belief in God. The latter has to say that this importance accumulated since ever, the era of the rise of Islam.

2.1.5 Sample of a Friday sermon:

Occurrence of the Friday sermon figures particularly in a largely unique religious liturgy. Either in terms of timing, placement, or launch, Sunni Muslim imams follow the same method in doing this official event in a scale time of twenty to thirty minutes of performance on the minbar. By sustaining this oral spiritual rite, imams are cognisant that their method is quite the path of the Prophet Muhammad in sermonising. Indeed, since eras afore in time after the death of the Prophet (a fourteen-century dated back), this rite kept being inherited off generation to another successively without distortion or falsification. They believe that by mimicking the Prophet's method precisely without even good intents of modifications in performing, sermonising will be again inherited for the future generations just as it is now being practiced originally at the present time. The Friday sermon follows in its core particular stages that the imam must amend intentionally and consciously. Neglecting any part may threaten correctness or lawfulness of the entire gathering.

When the imam scales the pulpit (13:10 or 13:20 pm depending on the area), he pronounces peace to the audience seated by and sits down to wait to the second athan (call for prayer) to be framed. When the assistant (*Al Qayem* in Arabic) finishes calling for prayer, the imam stands up and starts sermonising.

Introductions: the imam starts by announcing *'al hamdu lilahi rabi al alamin'* in Arabic language, meaning 'Praise be to God, Lord of the worlds'. Then, he announces salutations upon the Prophet, his family and his friends (Sahaba). In Arabic this would be like *'Allahouma sali ala seyidina Muhammad wa ala ahlihi wasahbihi wasalim'*.

By quoting from a Quranic verse[1], "O ye who believe! Fear Allah as He should be feared; and let not death overtake you expect when you are in a state of submission" (as cited in Maulawi, 2004, p. 66), he calls and reminds attenders to fear God and keep on this until the day of death reaches each one of them while they are still convinced believers. However, before referencing any verse, the imam should say *'a'hudu bi allahi mina asheitan arrajeem'*, which means 'I seek refuge in God from the accused devil'. Both the sentence and the surah or verse must be recited in Arabic language only. Interpretations to further explanations are accepted.

These introductive expressions are initiated in each sermon repetitively each week. In addition, there are other similar expressions except that they cannot all be uttered in one introduction, as it takes time. But from another point of view, however, converted Muslims or Muslims having linguistic issues with classical Arabic may easily memorise what preceded beforehand (introductions), as it is compulsory to make them heard in Arabic any elsewhere.

First sermon: After telling the introductive sentences and choosing any subject to treat, the imam may sermonise in different ways but still within the frame of the prophetic method.

Outstandingly, sermons are meant to be spiritual lectures to regenerate and revitalise souls a given while. People may consider that there are yet no lessons to learn, for they are living in times where a click of a button link masses of pages of all domains. However, the way the sermoniser implements those courses make a bridge to satisfying spiritual links between souls and bodies. The imam may eventually choose any subject. For instance, *Khutbat al Jumuah* can be the hub of numerous current measures out of the daily life. Hereafter, the imam may tackle subjects in a religious reinterpretation and infer many goodwill expressions in shifting from a focus to another or from a story to an explanation, "*Ikhwata al iman*", which means 'brothers in faith', but he cannot say "dear citizens".

When the imam finishes the first sermon, he says in Arabic *'Astaghfiru allah al adhim li wa lakum, fa istaghriruh tajidouh ghafourane rahima'*, which means, 'I seek God's forgiveness for myself, for you, and for all Muslims. Seek his forgiveness, indeed he is the Forgiving[2] and the Merciful[3]'. Then, he sits down briefly for a second/s.

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[1] The translator interpreted the word « اتقوا » by 'fear', but fear is somehow pejorative. Fear in the religion of Islam, as Muslim scholars see, is conceived differently. Fear in the above context is to 'commit to what God has put as a guideline throughout His religion's measures'. Besides, there are Arabic first names like « تقي الله ». The translation would be better, "O those who believe! Commit as it should be done to what Allah has laid to guideline you, and let not death overtake you except in a state of submission".

[2] The religion of Islam tells that God (Allah) has ninety-nine names and 'the forgiving' is one amongst.

[3] Ibid.

Second sermon: When the imam stands up again, he says '*Al hamdu lillah*', which means 'Praise be to God', then he follows with concluding disconnected sentences or verses off the holy Qur'an like '*allahuma sali ala sayidina Muhammad, wa ala ahlihi wa sahbihi wa salim*', salutations announcement upon the Prophet, his family, and his companions. Then, he says '*oussikum wa nafssi bi taqwa Allah*', meaning he reminds himself and attenders to fear and obey God. He adds (see Appendix B. 3) a verse again, "Allah and his Angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace" (as cited in Maulawi, 2004, p. 495). After this verse, the imam may add other supplications like wishing good and peace to people and concludes (see Appendix B. 4) by reciting another verse in Arabic only: "Verily, Allah enjoys justice, and the doing good to others, giving like kindred, forbids indecency, manifests evil and wrongful transgression. He admonished you that you may take heed" (as cited in Maulawi, 2004, p. 310). Some imams enlarge the first sermon's subject, whereas others suffice a recap to the first sermon's teachings and conclude with the aforesaid in brief.

End of sermon: at the last point of sermonising, the imam finally says, "stand for prayer, may Allah send his mercy on you". Hereafter, all attenders stand in organised lines in few seconds to begin the prayer composed of two Rakahs (prostrations).

2.1.6 The imam's cognisance to brief important concerns:

Unlike attenders, the imam is the only person who should enclose extra particular sound morals, behaviours and expectations. In order to succeed the event, besides his morals, he must follow particular standards like postures, gases, or either loud or decreased acoustics depending on contexts, etc.

Students head to schools and universities across numerous natures: poor, rich, intelligent, unwise, ignorant, clever and so forth. Not all students have the same rate of reflexion to either knowledge or things around them like data shows, teacher's movement inside classrooms or lecture halls, or the swiftness rate of copying down dictations. The same thing applies to mosques, not all attenders are at the same level, since different minds come from different social spheres; thus, education, levels of intelligence, and mental reactions are chief. Moreover, some, on the one hand, may lean to dramatize things promptly; meaning spirituality may not need remarkable efforts by the imam, whereas some are reasonable and hard to be moved on the other hand. Although minds are so different in all what the word may express the imam's mind, except this, endures to be the only generator. The grasping

importance is that the source mind cannot fit the targeted minds entirely while sermonising in mode of explanations, illustrations, or delving more into sensitive religious or social matters. Yet, there might be, however, an averaged tentacular method to feed all capturing minds with full understandings. The former does not urge long tedious talking but rather both environmental and language management as illustrated in the following.

Voice: The khatib must be audible with a clearer loud voice in order to render the would-be heard in all mosques' angles, particularly if no electric loudspeakers are existent.

Body language: Gestures and hand movements must join particular explanations or storytelling. As well, the former should not be excessive; otherwise, it will be interpreted into lack of confidence. Circling eye contact, with different regularities, to listeners seated in different spots inside the mosque is highly important while sermonising in order to keep concentration – the imam cannot move his head while supplicating but may do that when explaining.

Morals: A cautious imam does not address attenders by sectarian terms and ideologies as saying Sunni, Salafi, Sufi, liberal Muslims, and so forth. Being more formal than giving an ordinary lesson is heavily important. Notably, jokes and hazy talking should be avoided.

Data: Ideas should be chronologically organised to match events and render them coherent, and thus referenced with Quranic verses, Hadiths, stories, or maxims and poetries. Reading and explaining off papers might be unskilled and unprofessional as some believe. Furthermore, stories are remarkably effective in gaining practitioners' intentions.

Flexibility: level Pertinence to the position – the state of being an imam – must be out of discussion. Ordinary people cannot be imams, yet even imams are meant to be at a certain level of spiritual religious act. In other words, the imam should be at the level of listener's expectations. A gifted khatib knows how to present new appropriate topics relevant to aims and realities of daily life multitudes in twenty or twenty five minutes only. Correspondingly, the imam must be rather an ethnolinguistic interpreter[1] in order to interpret Quranic verses or hadiths to listener, to transmit senses and avoid literal translations (see Appendix C. 3).

Overall, some people are made to be imams, they are gifted and talented in gaining concentrations around them just like gifted discoursers before others where ever they head. Conversely, being at the position of an imam is not a profession only but also an

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[1] For further readings: A. ZEGHAR, 2017. Are bilinguals bicultural people? Original and originated bilinguals (pp. 528-542). LAROS Journal (14/15). Algeria, Oran: Dar al Quds Al Arabi.

accountability and liability of conveyance. Imams are not meant to be source of preaching and reminding only, but also inspiration with amounts of spiritual boost to keep on having higher faith headlong to life's field wisely. Moreover, besides the imam's knowledge, there must be a careful mode of self-being in front of observers – not listeners only.

In fact, following the human nature, the imam plays a character in front of mosque goers or neighbours. Inside the mosque, he is apparent to preach, while preaching requires a particular image first. An imam cannot put a formal suit when standing on the pulpit in order to sermonise. On the other hand, speeches' meetings in enterprises discoursed by bosses are in fact other types of sermons to keep heat of work. Again, if the superior wishes his speech to grasp consideration, he may then need to put a prestigious black suit, fancy light or intense scent depending on the season, a proper knot, and shiny authoritarian smile, for example. The latter meant drastically that a pitiable cloak (except in some countries) is a serious mistake. The black suit's significance has other impact having nothing to do with spiritual spheres, whereas the cloak is meant to participate and play a part in drawing a particular religious sphere. The same thing applies to all domains: teachers, lawyers, astronauts, nuns, judges, physicians, doctors, beggars, attackers, journalists, etc. They all need that particular identic appearance.

Any imam is cognisant that he is about to alter a particular character in front of worshippers. This does not mean he is untrustworthy to the domain, but the management he sets rather boosts and facilitates his aim when being on the pulpit in front of hundreds of 'receptors'. Above all, for some imams, they do not need to be shaped in a spiritual character, they are already spiritual, but those are exceptional cases[1].

2.1.7 History of language usage in sermonising:

Although prayers are prostrated in Arabic language only via reciting verses from the holy Qur'an, religious scholars trusted the latter as an oddity for the concern of Friday sermon. They argued this practice is verbalised in Arabic language as an inherited methodology; however, the scope of certitude, whether or not a particular language is compulsory, is quite out-of-focus.

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[1] As the case of Sheikh Latresh in Oran City who performed in the 1990s. "Al Mouahiddine" mosque used to be filled up to the street's pavement with youngsters, middle-aged and elders. Narrations tell that people admired his preaching, though he was originally traditional.

With the spread of Islam, the Friday sermon became a common practice overly across time; moreover, it became a wild spread Arabo-islamic ritual due to the stance of the remarkable increasing crowds. Meanwhile, other lands adopted this practice, as the spread of Islam absconded off the Saudi-Arabian land, Makah and Medina particularly. Although the receiving lands were tongued with distinctive indigenous codes, Friday sermons sustained to be communicated in Arabic language. Earlier during and after the caliphates era, those who passed on about the Messenger Muhammad's life questioned about the on-going of these sermons, notably when critical interrogations got developed to quest about Khutbat al Jumuah's language both inside and outside of the Arabian lands. At that moment, religious Muslim scholars commonly reacted to this concern by counting on different orientations. Most of their references were/are based on the Messenger's method, the Righteous Caliphs'[1] method, the Sahabas' (Prophet's Companions) method, or what came after as followers or regional Muslim leaders. Religious scholars parted into three independent views by which each group believed in its interpretation, since devising was irrefutably referenced.

First, supporters of this notion claimed that Friday sermons must be verbalised by selected imams in Arabic language only. They added, however, in case all attenders – with no exception – do not understand the language, it is then acceptable to release them in attenders' mother tongues. This saying belongs to the Shafei (as cited in Al Sharbini, 1988, p. 279.) School and some from the Hanbali School (as cited in Ben Muflih, 1405 Hijri, pp. 133-117).

Yet, some Shafei books supplemented that the period of sermonising in non-Arabic language must be limited while attenders learn about the Arabic language (as cited in Al Sharbini, 1405 Hijri, p. 286).

Advocates of this view focus on two specifics: the 'obligation' of sermonising in classical Arabic and the 'acceptance' of sermonising in other languages. Accordingly, their reasoning, as they believe, is adjusted to both conditions. In what concerns the requirement of its occurrence in Arabic language, they claimed that as the holy Qur'an is a must of non-articulation in any other language except Arabic in prayers, so is the case for sermons of Khutbat al Jumuah or Eids (Al Bahouti, 2003, p. 34. Ben Muflih, 1405 Hijri, p. 113. Abi Issac, 1997, p. 159). Many strengthened this view by what Al Sharbini (1405 Hijri) precised in his "Al Foro'e". He stated (see Appendix B. 5),

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[1] After the death of the Prophet Muhammad, the closest companions flagged the leadership of the Islamic state. The whole presidency sustained thirty years. The five Caliphs took the governance gradually: Abu Baker (11-13 Hidjri), Omar Ben Khattab (13-23 Hidjri), Othman Ben Affane (23-35 Hidjri), Ali Ben Abi Taleb (35-40 Hidjri), then finally Hassen Ben Ali Ben Abi Taleb (sustained the caliphate of his father for a six month period only).

> "[P]ronouncing the Qur'an [in Arabic] is a proof of prophecy, a sign of message, and thus this cannot be in non-Arabic language. The core of Khutbah is preaching, reminding, and expressing praise to be to Allah [God] and peace to be upon his Messenger. What are into account about the holy Qur'an are the articulation and the syntactic structures, though no understanding might be followed [for difficult words]. But conversely, Khutbah might be fragmental in non-Arabic language." (p. 113)

He abridged in his statement that reading the Qur'an in Arabic language is compulsory in Islam in all prayers, so sermons as well. The latter meant, despite many verses cannot be understood, they can be memorised, and then used in worshipping again in the same language (case of Burma, Indonesia, Malaysia…etc.). Both Muslims and converted ones must recite verses from the Qur'an in its original language only (Arabic) while praying.

In what concerns acceptance, the compulsion about using the Arabic language is present, for the Qur'an itself is a sacred revelation from God; however, sermonising is a human speech, and thus preaching in other languages except Arabic is totally accepted. In other words, Qur'an and sermons are incomparable.

As a disregarding statement of sermons deliverance in non-Arabic languages, advocates (as cited in Ben Muflih, 1405 Hijri, p. 113) grasped that since the Qur'an and sermons are incomparable then the obligation of communicating sermons in Arabic language grow into a subordination to both emigrated and converted Muslims. Once more, since sermonising maintains preaching for the constant moralising of faith, sermons then may not be verbalised in any linguistic variety preferential by attenders, that is, some divine Arabic words cannot be translated – a hermeneutic[1] tripled process may not precise 'sensations', only approximations.

Second, whether attenders are newly converted Muslims or non-Arabic language speakers, supporters of this view granted sermons to be a must of classical Arabic deliverance. Supporters of this trend are from the Maliki School (as cited in Al Nafrawi, 1995, p. 306) and most of the Hanbali School (as cited in Al Merdawi, 1376 Hijri, p. 390). They referenced back to Sunnah, followers, and their reasoning towards the matter. Initially, they reminded that one of the Prophet's companions named Malek Ben Huayreth recited a Hadith (see

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[1] It is the process of clarifying difficult untranslatable words. The concept was first used in the late of the 'middle age' by theologians in Germany. Then, it was used in philosophy as well for difficult concepts and ethnolinguistic intricate means. Hermeneutics is based expression, interpretation and then translation. It works on clarity, but it faces obscurity indeed, an intersection with the 'hermes' concept.

Appendix A. 5) which embodies, "Pray as you saw me praying." (as cited in Al Bukhari, 2014, p. 605). They asserted that the Messenger prayed and sermonised in Arabic language only, hence they sidestep going against his method. Next, they added that most followers preached in Arabic language after the death of the Prophet; thus, it is important to follow them (as cited in Ibn Kudama, 1407, p. 286). Finally, they devised that since sermons are an obligatory sacrosanct practice in Islam, they must be released in Arabic just as for example pronouncing '*Shahada*' or expressing praise to be to God, (as cited in Ibn Sharaf, 2000, pp. 521-522). Abd Al Aziz Al Hudjailan (2002) criticised the three orientations and harked back by distinguishing that praying and sermonising are not the same religious activities. Besides that, there is a difference between expressing praise, Shahada, and sermonising which is talking about different current matters (p. 70).

Third, followers of the last track recapped that the aim of sermons in Islam is to preach and to remind, yet this may be processed in all languages of the world (as cited in Ben Sharaf, 2000, p. 522). AL Hujailan (2002) argued that it is outstanding to favour Arabic language as a frequent usage (p. 70). He described that the religious Arabic language register has an unworldly spiritual affection on ears better than any other language attempt of interpretation (p. 70). As well, he enhanced that both the Messenger and those inherited the religion used Arabic as a main language for all natures of sermons (p. 70).

The prior three views are referred upon the four fundamental Schools of Islam as practice and Fiq'h. Additionally, the founding fathers of these approaches picked out clarifications towards the matter of sermons before originality, the Messenger and Sahaba. Each group believed in its own method because of various tangible reasons. For instance, the second view of Maliki, as phrased previously, stressed that sermons must be communicated in Arabic only, though attenders lack intelligibility. As Abd Al Aziz Al Hudjailan reviewed that – after scrutinising the history of sermons in relation to their linguistic issues referenced to evidences – it would be superior and privileged to have sermons occurring in classical Arabic merely. Besides, he added that if attenders are distinguishable between converted Muslims and natives inside one mosque it is then superior in this case to verbalise the sermon in Arabic language first, and then translate (p. 70).

In particular, the quest about which language is a use superiority of sermons is based on the four Schools: Maliki, Hanafi, Shafei, and Hanbali in reference to three central criteria:

the Messenger, his companions, and followers like great leaders and religious Muslim scholars. This means that those who inherited Islam after the death of the Messenger Muhammad made sure – of all Schools – to keep Arabic language as a unique compulsory language in prayers and sermons. However, the query about foreigners' selected language is odd for what concerns which language of sermon must be undertaken. Hereafter, in what concerns foreign interpretations alongside sermonising – an exception for non-Arabic language speakers only – some Schools condoned on these oddities (interpretations leasing), whereas others stick to originality.

Linguistically speaking, languages get change or die over time as cases of all languages. Arabic language did not change either in its system or in its practice except for some neologised, borrowed, or extensional vocabularies of many registers as the case of medical sciences, petroleum businesses, astronomy and satellites, military development, anthropology, electronics…etc. In communicating sermons particularly, followers wondered about which language should sustain this practice, since the only sermoniser was the Messenger whose preaching language was Arabic predominantly – the standard one. Accordingly, not only sticking to methodology/language policy of the Prophet later did preserve the rite alone as a religious practice, but also Arabic language as well.

Some say religious languages do never die, though they vanish indeed; however, the language may not be vanished on basis of which type of language policy is implemented to it. Religious languages of human language policies die, but the language of divine language policy does never die. It is a clear-cut for understanding why today's sermons are arabised world-widely, and this can be sensed in the rigorous consensus's decision.

2.1.8 Today's Islamic committee for fatwa about Friday sermon language:

The occasion of both the Friday and the Eids[1] sermons in non-Arabic countries follow further reasoning agreed by a number of religious Muslim scholars. The enquiry was developed regarding some constant interrogations of abroad performing Imams distinguished by an observation of seeing converted attenders or even Muslims, who do not master the Arabic language, having difficulties in terms of sermons' context comprehension. Considerably, this matter was aroused by a controversial question sent from India to the Islamic Fiqh Council

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[1] Muslims have two fundamental Eids (celebrations). The first one follows the last day of Ramadan month (fasting) and lasts two days; it is called "*Eid al fitr*" from the origin word "*Aftara*" (*vi*) in classical Arabic language, meaning to have 'lunch' precisely. The second one is called "*Eid al ad'ha*" from the origin word "*dahha*" (*vi*, *vt*) in classical Arabic language, that is, when someone presents a sacrifice. During this celebration, Muslims slaughter flocks of sheep or cattle of nominated species for the sake of God (Allah).

querying about lawfulness vis-à-vis local dialectal sermons, since people 'do not' understand classical Arabic. Despite the lack of intelligibility as referred beforehand, several members of the committee refuted translation given the reason that the Friday sermon compensates two Rakahs while the Dohr includes four Rakahs, that is, Khutbah is a form of two Rakahs.

Decisions of the group for Fiq'h, the one settled in the fifth circle's council run in 1402 Hijri, agreed in the fifth decision that sermons may be uttered in local languages despite the necessity of the Arabic language. Their message summed that after researches in the four schools' verdicts (Shafei, Hanbali, Maliki, and Hanafi) it turns clear sermons of both Jumuah and Eids do not lack correctness if they are uttered in non-Arabic language on non-Muslim lands. However, introductions of all sermons must be (compulsory) uttered in classical Arabic in order to familiarise auditors listening to the Arabic phonemes, and then the preacher trails with the local language excluding that prayers (two Rakahs) produced with Quranic verses must remain originally arabised.

Another sample makes that the committee received once a question probing whether the imam is obliged to speak classical Arabic when being on the pulpit, and the possibility of translation into English language. According to the committee's reasoning, the Prophet did not stress in his hadiths requirement of the Arabic language use; however, he only sermonised by using classical Arabic for all types of sermons (Friday, Eid, darss, battles, etc.), for it was both his own and his people's mother tongue. The council added that Muhammad used to send books in Arabic language to monarchs and kings of non-Arabic communities, although he knew that they would not understand the aim of those letters. Purposely, the Prophet recognised that they would find a way to translate the content into Arabic language, meaning the reaction sets up tacitly the idea of urging to learn more about the Arabic language (Afifi, Ibn Al Baz, & Ben Ghadyan 1424 Hijri, pp. 254-253).

Upon the prophetic language policy application, the council prioritised the Arabic use than the core translation with the presence condition of more than half of a non-arabised population – not practitioners. The council of fatwa reminded that the sermon's importance keeps link and faith to God, the prohibition of evil deeds, and the spread of peace between people, yet each matter can be transmitted in one separate sermon where it entitles to be understood ultimately in return. Furthermore, even the best sermons have senselessly no hubs if they are communicated in a cryptic code. The point is to make people understand what is being said (Afifi et al., 1424 Hijri, pp. 254-253).

The group underlined that converted Muslims and foreigners need essentially to understand, while, as well, the Arabic language should not be neglected to be intended usage at the same time. Subsequently, they insisted to start the introductory part of sermons in classical Arabic language and what follows in the local language. Otherwise, if most of the community (not attenders) is an Arabic tongue, then sermons must be uttered in both classical Arabic and local languages in parallel (Afifi et al., 1424 Hijri, pp. 254-253).

As another sample follows, a question was raised to the permanent committee for fatwa gathered by Afifi, Ben Kaoud, Ibn Al baz, and Ghadyan (1424 Hijri). The question was,

> "We have been sent from Saudi-Arabia as a missionary. We pray in a place, though it is not a mosque indeed, which we traditionally settled in a hosting capacity of the Friday sermon event as well. Most visiting practitioners use Arabic language out of a minority. This group, who are Muslims just like us, pray with us except that we came to a disagreement regarding which language has the significance of use. Is it classical Arabic or English? Momently, the Friday sermon is being verbalised in classical Arabic, and then into translated segments, meaning the imam introduces the first two lines into classical Arabic only, and then translates into English language. We really need from your highness a determination to this matter" (pp. 254-255).

The committee provided that if the case is as it is formulated precisely then the Friday sermon must be communicated in classical Arabic followed with translations to the minority of them. Otherwise, the translation has to fulfil the hearers' response, it depends on the technic of translating: to speak out the whole sermon in classical Arabic then to translate or to follow each slight part by translation. The committee asserted that the khatib must consider the issue outstandingly (Afifi et al,. 1424 Hijri, p.254 - 255).

Ibn Baz Abd El Aziz (n.d.) was similarly asked a question. This matter – referred to it in a cyber-site dedicated to him – probed the possibility of translation amid no-Arabs. In brief according to his reply, it is acceptable that the imam preaches in classical Arabic, and then translates in the language that hearers 'understand', for, as he described, the aim is preaching, reminding and teaching converted Muslims the legislation's pillars of Islam, yet only translation renders this plausible (p. 370). Moreover, Ibn Al Baz added in his reaction that even a remarkable number of important Islamic scholars of fatwa could not enter into an

agreement about the query of language use versus translations during Khutbat al Jumuah (p. 371- 375).

Indeed, some religious authorities did not allow imams to sermonise in any other non-Arabic language. They counted the Arabic language use is a self-acquisition; as a result, it is preserved under a feasible policy aimed at a quicker spread of the Arabic language. Additionally, they considered the way the Prophet sermonised wordlessly of any other language but the Arabic one, since the total attenders were not all Arabic language speakers too during the prophecy era, is a necessity of preservation by today's imams. This cluster of scholars claimed that this vision enlarges the scope to the Arabic language spread outdoors.

Another group of scholars of fatwa privileged the acceptance of using natives' languages instead of Arabic. They did not stress the hub's view on the sermon itself but the role of these sermons in Islam instead. They referenced that God ordered Muslims to keep on having sermons on each Friday of any week under any coinciding circumstances. In the same timing (Dohr) and at the same place (mosques), people agglomerate to forget about the secular life and evoke the afterlife. They reminded of sermons, a spiritual measurement that strengthens, elevates, and sustains peoples' faith for the rest of the week, yet these measures could be useful if only senses reach practitioners. Nevertheless, mother tongues are chief of a sensational transmissions better than foreign languages, as translation itself is about frequencies of feelings transmitted instead of words[1].

Following this outlook, these scholars foresaw that the land's standard language or vernacular use might be/is the shortest way to expound to practitioners (immigrated Muslims or converted ones) why and how to prohibit bad deeds, to take off evil out of souls, sow mercy in mankind, peace, and generosity with poor, or any other soul healing religious subject. The principle conception of Islam by practitioners depends on the quality scale of learning those weekly-intensified spiritual lessons. Subsequently, the faction added that if otherwise attenders are of different tongues – two and more – then the case urges the imam using both languages per sermon in parallel in order to sidestep misapprehensions amongst attenders.

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[1] Further reading in A. ZEGHAR, 2018. Perception of Friday Sermons Translation in Islam and Its Stakes before Converted Muslims (pp. 93-98). United Arab Emirates, Dubai: Signified – Researchers Publication/ Excellence – in Research & Innovation.

From another point of view, theology specialists referenced that God sent Messengers speaking their peoples' tongues. They hold as a proof what is mentioned in the Holy Qur'an (see Appendix B. 6) in this context, "And we have not sent any Messenger except with the language of his people in order he might make things clear to them" (as cited in Maulawi, 2004, p. 283). They furthered that God says in another verse besides (see Appendix B. 7), "Alif lam ra, this is a book which we have revealed to thee that thou mayest bring mankind out of any kind of darkness into light" (as cited in Maulawi, 2004, p. 283). On this basis, they reacted how then one could be guided out of dark to light by unknown words? They enhanced that the Messenger commended Zeid Ibn Thabet[1] to learn about the Jews' language in order to write to them something persuasive, and to read their books and back up to the Prophet explained meanings – history books pass on that Zeid learnt Hebrew in fifteen days only after living in their social sphere. Religious Muslim scholars precised that Muhammad's companions (Sahabas) did not write in an Arabic code when they addressed Rome and Persia. Before conquering their lands, they wrote to them in the targeted languages aimed at a primary conversion. But then, however, once they had settled down, they invited any lands' peoples to Islam again except in Arabic language only. Meanwhile, they urged people to learn about the Arabic language. Regarding those who found difficulties in dealing with the new language, as for most, conquerors (Muslims) kept translating to them by focusing on Arabic words use – not usage – rather than giving much importance to the conquered lands' languages. That is to say, using code mixing first then code switching[2], and then they continued to use less second languages increasingly across time until the Arabic language got graved partly in the targeted society.

This group of researchers noted that people are living in a moment when each tribe is reluctant to anything warning its origins, besides mother tongues heavily. Therefore, translation is compulsory as a first step.

Muhammad Ibn Saleh Al Othaimyin's response (1424 Hijri) could be a concise and precise conclusion as he mentioned in his book that he was asked the key matter, meaning the

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[1] One of the Sahaba. He is Zaid Ibn Thabet Ben Thahak Al Anssari. He was born in 611 in Medina. He lived with the Prophet and memorised many verses of Qur'an. Later, He became a judge during the caliphate of Omar Ben Khattab. He died in 665. The 'Sahaba' word precisely mentions the friendship with the Messenger Muhammad before his death.

[2] Code mixing is when a speaker uses equal words number of both languages while talking, whereas code switching is when a speaker uses language one added dispatched two or three words off language two.

possibility of sermonising in non-Arabic language during Khutbat al Jumuah. He replied, "[W]hat is correct about this matter is the radical non-acceptance once an imam preaches in a language practitioners do not conceive but him" (p. 393). Except this, the persistence of the Muslim community in having today's sermons standardly arabised in all Muslim countries is governed by a religious legislation only; otherwise, their liturgy, as they believe, will lack lawfulness.

2.2 Imam Apparent Aspect

Although the Friday sermon recommends practitioners, via the religion's outlines, to be beautifully dressed in white or clean clothes at least, the imam is directed a distinct exaggerated care.

2.2.1 Dress and scent:

Ibn Maja narrated (2003) that the Prophet said (see Appendix A. 6), "it is not excessive if someone buys two clothes for Al jumuah except his cloth for working" (p. 34). The former depicts that having clean clothes reserved for the ceremonial day is heavily heartened. Furthermore, in his *'Al Maghani'*, the author stresses that the imam should be excessive in taking care of these details, for he is under focus (Ibn Kudama, 1407 Hijri, p. 230). Nonetheless, narrations concerned with the way the Prophet dressed in Friday sermons or Eids did not specify any other detail except the perfume, cleanness, and the turban. The former has to do with the conversation occurred between the Prophet and Omar (companion) in which the subject matter quested about the possibility of wearing other particular suits except the cloak for Friday sermons and welcoming various foreign delegations is accepted. Relatedly, Muhammad did not accept that (as cited in Al Bukhari, 2014, p. 221).

Besides the cloak and the good scent as devising claims, it is preferable to wear a turban as the Prophet did. The Shafei and Hanbali Schools noted a recommendation to dress well added a turban on the head. They depended on what Al Houayrith narrated, "the Prophet sermonised people with a black turban on his head" (as cited in Al Nissabouri, 1392 Hijri, p. 990). Most religious scholars stressed that the imam should be clothed in a distinct attractive look. Al Nawawi (n.d.) highlighted it is has been always recommended to an imam to wear best of what he owns; being attractive more than usual and eye-catching more than others are. The latter depicts that wearing a clean silky cloak with a turban used to be such a remarkable dress of not only ease, but also a notable prestigious presence while each people have dissimilar traditions such as costumes for particular ceremonials like Eid, for example. Otherwise, the shape of cloak is customarily present.

Currently, there are numerous designs of religious Islamic cloaks having accordance with the way the Prophet and his companions dressed. Except specific styling and shaping in

dressmaking, whether Maghrebi, Palestine or Syria made, each Muslim country or region in the world describes its own identity presence and shows variance amid others via these modelled costumes. The former would be more significant for particular days or ceremonies as the Friday sermon or Eid.

Clothes are fundamental for man; he does his best to dress standardly in a prestigious way unlike when staying home. Furthermore, some people dedicate amounts of money to buy luxurious fragrances, since pertinence between wearing clothes and being at a certain societal level is quite patent. Most people wear well to mark their presence, to say that they are there with extra doses of self-confidence. In other words, it is about attracting others in a silent decent way to reserve admiration, respect, and difference. This is obvious while people who wear original clothes at work and put exceptional lavish fragrances are much more respected and taken care than regular people. Accordingly, the same thing applies to the imam in the mosque. People head to mosque bearing in mind to listen and observe one single person, the imam. What is disconcerting is when an imam dresses a casual or a classical suit that lacks pertinence to the spiritual context. The question is: are people going to be spiritually moved more than when the khatib is traditionally dressed as they expect? In some occasions besides the latter, when the imam ends up prayer, 'specific' people head to ask about particular religious or intimate matters, what if the imam smells bad.

The Messenger distinguished, via giving importance to clothes, to make clear to people that Friday sermons or Eid are times of sacred actualities and, thus, shall require particular care. Most importantly, however, it is heavily recommended to the imam to be more prestigious than any all else, as his presence is a central portion of the sermon itself.

2.2.1.1 The imam's clothing colour: surely, there are numerous religions around the world. Eschatologists did not/cannot precise this number, since the query probes that nil can answer if creeds, doctrines, sects of/besides the divine religions (Hebrew, Christianity, and Islam) are considered as religions. Religious cloths' colours and designs may easily figure out whether religions are divine or humanly generated. For instance, priests wear black long dresses, monks wear brown long robes, rabbis wear black robes or middle-sized black robes with black trousers, buddhists wear long large orange costumes, and so forth. Representatives of any religion on the globe wear costumes depending on their beliefs, ethnicity and traditions, meaning each religion has its own figurative style of clothing.

Likewise, for Muslim communities, the criterion of the above-mentioned characters is the imam with his distinct long cloak, a bleached one. Nearly all worshippers besides the imam wear white cloaks when they head to pray or pay visits in Eids' occasions. The latter can be clearly distinguished on the television when attenders agglomerate in masses to pray around the black square, the Kaaba in Mecca. During a season, except females who most of them perform wearing black, masses of crowds reaching more than three billions worshipping pilgrims appear nearly all in white cloaks kneeling towards the holy place.

Indeed, the religion of Islam also did refer to people about clothing via the divine inspiration focused to Muhammad successively. Some asserted that the prophet disclosed about clothing in general to all Muslims, not only to imams of mosques. Following what was previously said about the imam's excessiveness in having a prominent presence of ease; religious scholars maintained the white colour precisely in his selection. Consequently, scholars parted into two factions. First, the Hanbali School claimed that the dress should be white only (as cited in Ibn Kudama, 1407 hijri, p. 229. Al Bahouti, 2003. P. 42). They counted on what the Prophet said upon what Ibn Samra narrated (see Appendix A. 7), the prophet precised, "wear white cloths, for they are cleaner and kinder" (as cited in Al nassae'i, 1406 Hijri, p. 35). The Prophet's Hadith is put up on three points: the white colour, cleanness, and kindness. He meant that the white dress exposes more dirt than any colour does – besides the black one with privilege. This is questionably referred to the reason why people circumvent wearing white overalls for work. As white gets smudgy expeditiously otherwise, dirty clothes are abhorrent neither for professional unphysical work, nor for prayers. Practically in other words, the worshipper's dress will be kept cleaner than any other coloured dress and, thus, jointly the mosque's carpet as well. Additionally, the Prophet added the word kindness as reference to modesty and soul openness before/for others. The Hanbali also referenced what Ibn Abbass narrated about the Prophet (see Appendix A. 8), Muhammad said, "The best of your clothes is white. Dress up your living relatives and coffin your dead in it" (as cited in Ibn Hanbel, 2000, p. 228). Besides the two references, as far as excessiveness is concerned to the imam's person and counting, imams should be dressed in white constantly, for they are mobile criteria in front of others; not at mosques only, but also to those around them elsewhere to display generosity and audibility outdoors mosques (kindness). Second, Most advocates of this support are from Hanafi and Shafei Schools. They claimed that there is no difference in alternating between black or white colours. In what concerns their openness to the white colour, they counted on the first view's references (cleanness, kindness…). On the other hand, their support to the

black colour coincides what Omar Ben Houayreth narrated the time the Prophet sermonised once with a black turban above his head (p. 307). Ibn al Qayem (1410 Hijri) interjected that Muhammad, unlike his companions, put a black turban on a missionary day only (p. 459). Moreover, as the scholar followed, the dress of Muhammad during sermonising was not significantly black as the turban but rather white. Furthermore, Ibn Al Qayem furthered that the Prophet did not dedicate the black colour for Friday sermons and Eids ceremonies; otherwise, if his act in choosing that colour is into account then this has to divulge his unquestioning towards the black colour (p. 459).

Above all, Al Hudjailan (2002) mediated by significance to the white colour regarding the numerous first views' references versus the second one (p. 132). Acknowledging a chosen colour has to do with facts and reasons. In what concerns clothing, the Prophet, while overlooking the black one, mentioned the white colour in several occasions. In the meantime, he exceptionally wore a black turban in several occasions too. The Prophet's act portrayed that the black colour is not a compulsory habit of dressing but should not be a routine as well. In what concerns the range expandability of dirtiness on both black and white colours, the answer is rational, that is, a root that urges people ultimately to sustain a certain steadiness of cleanness. Besides, the imam is not only a sermoniser, but also wordlessly a symbol of both a noble role and openness before others.

2.2.2 The imam on the pulpit:

The pulpit is the only place against which the imam crowns sermonising whilst facing people. The four Schools: Hanafi, Hanbali, Shafei, and Maliki approved the imam should be steady until he finishes the sermon's two segments. If it happens the pulpit is unavailability then the imam should preach on a higher place in order to make worshippers/attenders overhear well. In the same concern, the schools portrayed, according to Sunnah, a particular manner of escalating the pulpit's stairs (minbar).

2.2.2.1 Escalating the pulpit: A group of religious sages, as Ibn Akil amongst for example, recommended carefulness once walking on the pulpit's timbers without rushing stairs (as cited in Ibn Muflih, 1405 Hijri, p. 129). Additionally, when the imam finishes sermonising he would better fasten between leaving the pulpit and reaching the carpet's prayer. Abu Shama, however, explained that some imams do not distinguish between walking slowly and carefully on stairs (as cited in Abi Shama, 1978, p 263). Moreover, he counted that a heresy against the Prophet (p. 263).

Linguistically speaking, body language in a meant standard cautious alternation is unlike when being in a casual situation. Being gradual in walking has to do with the state of the body, age factor or illness, whereas being careful in steps has to do with morals, personality, and intensity of intellectuality in general; otherwise, both cases might be accorded.

2.2.2.2 Sitting down on the pulpit: Taking a seat on the minbar's summit is the second under-focus body behaviourism after the one escalating as headed. The latter is a halt separating the previous sermon of the upcoming one – sermon two is occasionally a conclusion plus supplications. Relatedly, worshippers expect the point that the imam is done segregating the first part once he stoops to sit down, but many eyes are still on him yet; here comes the scholars' emphasis on the imam's sitting posture. Most importantly, his morality while preaching versus reaching the bottommost should not be contradictory. The imam must not spread over his knees, stand on the wooden seatback, or lay his shoulders arbitrarily as he rests at home, in a lobby or cafeteria, and thus shall never clean his nose even it if stings.

It happens sometimes, whether in administrations, military, teaching, or any other filed, some employees get ranking promotions. This faction changes self-representation before mates about for the most part. The former case happens remarkably at work. During any given meeting, a lower rank worker – depending on the architecture of the place – may leave the chair imprudently quicker to answer the desk-phone at the neighbouring office or the edging table. On the other hand, however, the chairperson is much prudent attempting these acts, and thus sliding to this error might be sharply considered a lack of confidence or being dropped out of classical dignity and prestige. Otherwise, playing the charge character results fluidity of work's tasks, while passing over the character may lead to a serious disorder.

The same thing applies to the imam; he must not only accommodate a moral character but a spiritual one in plus. In peoples' houses, no occupier climbs the ladder in a slow moral way. The latter encompasses the khatib behaving to escalate inside his own house. On the practical conjuncture, it is heavily immoral to see an imam ascending a pulpit in a bully or even a random manner. As many Muslims, both scholars and commoners, believe that being an imam is a sacred message, people inside the mosque might be peacefully inspired as long as the imam keeps on being morally cautious to his behaviour – feeling of peacefulness is based, as well, on the consensual imam's behaviour and speech.

2.2.2.3 Crowds facing: according to Sunnah, the khatib announces the peace word "*Salam alaykum*" on those seated by the pulpit while passing nearby to escalate, and then he sits down

on the pulpit's summit until the athan is framed by Al qayem (khatib's assistant). Before he starts his first words preaching, he again announces the salute loudly to all attenders. Yet, many descendant religious scholars of the four Schools did not adjudicate in the imam's way facing practitioners to verbalise. Differently saying, the matter is the essence having suitable body aiming by the khatib, either to look right and left or to keep looking straightforward to crowds in a steady way. Following this rhythm, two views were devised: acceptance and rejection. First, the Hanafi (as cited in Ibn sharaf, 2000, p. 528) and the Shafei (as cited in Ibn Kudama, 1407, p. 178) Schools claimed a fully possibility of facing worshippers without moving the head right and left. They put up to what "Al Sha'bi" narrated once (as cited in Appendix B. 8); he said,

> "[O]n Fridays, the Prophet used to face people after escalating the pulpit, and then he says '*Assalam Alaykum*', praises Allah, thanks Him, reads a Surah, and then sits down. After that, he stands up to sermonise, and then sits down. Similarly, Abu baker and Omar did the same thing." (as cited in Abi Shiba, 1403 Hijri, p.114. Al Senae'i, 1403 Hijri, p. 193).

Likewise, they referenced to what Ibn Omar narrated in this context (see Appendix B. 9), he said, "The Prophet used to announce peace for those nearby the pulpit. When he escalates the pulpit and faces people with his face, he then announces peace and sits down." (as cited in Al Refae'i, 1976, p. 597). However, some religious scholars, as Al Bahouti and Al Mawerdi, advised attesting that both narrations are weakly referenced. Besides what preceded, both scholars predicted attenders cannot hear the imam as he heads right and left while uttering words, that is, the acoustic is unreachable to people those seated at the extreme lefts and rights when the khatib heads to both each direction's otherwise (Al Bahouti, 2003 Hijri, p. 36. Al Mawerdi, 1414 Hijri, p.44). Second, advocates of the second view are from the Hanafi School mostly (as cited in Ibn Sharaf, 2000, p. 528. Al Mawerdi, 1414 Hijri, p. 55). They privileged that looking in tentacular (freely) is acceptable in some sermons. They devised that Al qayem (the athan announcer) raises the call for prayer while heading right and left while articulating words, then the same act applies to the khatib. Relatedly, Al Nawawi stated that he found this strange and intangible (as cited in Ibn Sharaf, 2000, p. 528). Following the preceded vision, some scholars reminded that sermons and calling for athan are practices grounded on different activities, meaning worshippers hear the call irrespective which angle they exist. On the one hand, the latter takes them a single word amongst the call's text to guess the high time for

prayer to reach mosques, whereas, on the other hand, sermon's words must form cohesion and coherence, a pieced idea.

In effect, there is no precise perfect referential testimony about whether or not Muhammad headed to listeners with left and right gazes whilst sermonising. Although religious scholars had presented explanations based on narrations or reasoning, many of them neglected the microphone and loudspeakers issue – perhaps most books were written in the pre-electricity era.

Today, most imams head right and left while sermonising as many mosques are two ample as some may reach ten thousands attenders per practice. Moreover, it is fairly known that – if not exaggerated – all imams use loudspeakers while sermonising. The subject matter may be critical depending on microphone's nature; some are stuck to the pulpit, while others are hanged on the cloak down the larynx part or the thorax. The second option facilitates the issue to the khatib to head right and left with the same acoustic level. Otherwise, it should not be neglected that the fixed microphone on the pulpit's balcony may not transmit words of the imam when he gestures distantly or leaves right and left – only a tentative of getting the mouth closer to the microphone while heading may keep the same acoustic. However, it should not be neglected that it is unacceptable to handle the microphone; it should be either hanged on the body or stuck to the pulpit's front. According to norms settled by the religion aimed at this distinct worshipping, the only thing that the imam may keep in hands is either an arch – some say sword as in the past eras – a wooden stuff, or a paper as most contemporary imams prepare for presentation. Currently, most mosques are equipped with various handling devices and furniture, loud speakers and hanging microphones are two of them.

Imams having prudent both face and eye contacts save a stable on-going intention with practitioners. The same thing applies to all domains: the head in a meeting, the teacher at classes, the lieutenant making orders, the president facing crowds, making funeral words…etc. If the former has to do with sermons efficacy, then it has to do with gazing management adopted and adapted by the khatib before attenders aiming to keep linearity of transmitting spirituality or religious literacy at least. A careless contact between senders (imams) and receivers (worshippers) might cause lack of comprehension even, a fundamental part before spirituality.

2.2.3 Smiling and laughter:

The difference between smiling and laughing stands regarding contexts and mechanisms (tooth and jowly muscles) of application. Some imams avoid this representation before attenders, while others consider it a lack of respect. A faction of imams reflects choosing between smiling and laughing spontaneously all through requiring contexts is a figure of self-confidence and persuasiveness.

In one of the most reliable Arabic dictionaries entitled *"Mokhtar A'ssihah"* (Al Razi, 1986) the word *tabassama*, to smile, is defined as the principles of laughter, that is, the derivative word *"thahik"* (laughter) in Arabic. In addition, laughing is the face diastolic with teeth appearance, an indication of joy – not always. If the smile is followed by a chuckle it will be then no more a smile but rather laughter. If the action is not followed with any acoustic then it will be considered as a smile simply. Moreover, cavity's frontal teeth, premolars, molars, and tearing teeth, are called *"thawahik"* (laughter teeth) in Arabic language (p. 1533).

In the main context, an outstanding question might develop whether or not it is acceptable to smile or laugh in front of worshippers? According to Al Bukhari and Ibn Kathir (as cited in Al Bukhari, 2014, p. 2093. Ibn Kathir, 1997, p.16), Anass (companion) narrated that the Prophet was sermonising once on the pulpit and a man suddenly required him to appeal God to give them water (rains), as it did not rain for a long time. When Muhammad supplicated God, the rain dropped and kept being dropt till the next Friday sermon. Meanwhile, on the noon high time, when the Prophet started sermonising, the same man again – or another as narrations differ – indicated that they had enough rain. Therefore, he required again Muhammad to appeal God to hold the rain. The Prophet laughed – some said smiled – and phrased twice or three times: "By Allah, around us and not on us" (see Appendix A 9). The story passes on that God responded to Muhammad's petition immediately and evaded rain to other regions as an evidence to righteousness of his prophecy as a Messenger. Religious scholars constantly reference this story as an acceptance when it is a query of such act during sermonising.

It is important to note that smiling during particular contexts do not wrench against with any adhocracy or impotence. Furthermore, as an example, smiling during sermonising about particular issues may remind how much the human being is weak, sinner, abuser, neglecter…etc. For this; thus, the khatib may say, "you (people) look to the sun while it plunges down in the edgy horizon of earth, but it is already sat down and shaded in fact eight minutes earlier," He adds and smiles while explaining, "…about three hundred thousand

kilometres per second is the speed of light. The sun is distant off earth four light-year. If you do the math," He continues, "it results that light takes seven minutes and about another fifty-seven seconds to reach finally the highest surface of earth," He adds while still smiling, "some stars are distant off earth eight light-year, others are fifty light-year….Where are we amongst?" Now, he my reversely stop smiling and with a serious grimace reference a verse (see Appendix B. 10) from the Quranic codex, "Nay, I swear by the shooting stars, and indeed, it is a great oath if you would know."[1] That is to say, starts which man sees during the night are just lights (places), not really stars according to the astronomical equation and cosmic queries.

Smiling is accepted in sermonising, but contexts are important chiefly in priority; otherwise, doing so the entire sermon risks the imam a serious underestimation, though his speech is a boundless eloquence. Smiling in wrong contexts may obscure references in a conjuncture of unintelligibility of impression; consequently, the spiritual aim may outcome a failure. At the same time, smiling may strengthen tacitly what cannot be said, the example revealed earlier: how much the human being is weak, for example.

Smiling does not necessarily dictate funny matters but may be partly increasing measures of faith on form of persuasiveness and contextualising. This can be felt in attenders' grimaces when the imam smiles to remind them of their human weakness, while, on the other hand, they respond with neutral, weak, scared, humble, or submissive faces bowing down the carpet. Smiling may be outstandingly a smart part setting of an illocutionary force during sermons.

2.2.4 Hands and gesturing:

In some contexts, the level of enthusiasm in the campus increases more regarding the overreaction of the imam while sermonising about particular sensitive matters. He may use lifting his left hand while shrieking, for example. Moreover, hand movements risk being intensified and uncontrollably derailed as the one hand is still in the air. For these unexpected acts lost restraints of this nature only, most religious scholars categorised this unquestionably as an odd behaviour to the khatib's person.

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[1] The Holy Quran: surah 'Al Waqi'ah'. Verse 75 and 76.
- Note: Maulawi's translation depicted "*sites of stars*" by "*shooting stars*". Latest interpretations explained that the word "sites" fits most the verse.

Most scholars criticised this behaviour in accordance to what Omara Ben Rouayba (companion) narrated. He saw Basher Ben Marwan once on the pulpit making Du'a (supplication) with risen hands, so he reminded him that the Prophet never used his hands while sermonising except the index finger in reference to God or warning (as cited in Al Nissaburi, 1392 Hijri, 595). Additionally, Al Shafei (1990) said, "…and if he (the imam) does not use a wooden stuff [for holding], I would like him to stabilise his body and hands; either to put the right hand on the left one or to pinpoint them in their places" (p. 230). In fact, talking about the wooden stuff matches what Ibn Kudama (1407 Hijri) mentioned in his "*Al Maghani*"; he liked to keep a long wooden stick, an arch, or a sword in the one hand. He added that having the hand handled helps in soothing. Thus, if he is impotent to find something it is then recommended to stabilise both shoulders; either to put his right hand on the left one or to keep them having each hand in its down released position (179). Besides, in a separate title, Al Nawawi described that while the right hand holds a wooden stuff, a sword, or an arch, it would be farther preferable to keep the second hand occupied; being put on the forward facing of the pulpit (the balcony or sticking edges). He supplemented that if none of the materials is available, it is then recommended to put the right hand on the left one, and thus he (still the khatib in general) should not budge them or mess with them (as cited in Ibn Sharaf, 2000, p. 371). Regarding those accessories highly recommended to be kept in the one hand (a stick), the advantage, as Al Shoukani (1983) justified, is a hand distraction of messing randomly (p. 305).

Ibn Taimiya (1424 Hijri) warned that raising hands while making Du'a is an unaccepted act during sermons. He referenced that Muhammad had never raised hands except the time he asked God for rain. He added that the Prophet used his finger only when making supplications and not both hands (p. 80). Ibn Al Kayem (1401 Hijri) depicted that the Prophet used his index finger except for mentioning God or supplications (p. 468). Al Othaymin (1416 Hijri) said, "[I]t is not out of Sunnah to move hands…" He causatively followed, "…Al Jumuah is characterised by worshipping." (p. 85). The former could be considered as dramatizing. On the other hand, it is passed on that Muhammad (see Appendix B. 10) used his hands to demonstrate once in the middle of the sermon how much the judgment day is running out to doom. He said, "I was sent [coincidence] with the *hour*[1] like these." While saying this

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[1] The final day on earth life. Resurrection is not the doom day but a part of it, for in this phase regarding the religion of Islam, God revives humankind again and even angels after everything was wrecked on earth. The final day on earth has many words in the holy Qur'an as *"Al waqi'ah"*, meaning the Occurrence, "Al qari'ha", meaning the knocker, "assa'ha", meaning the hour of D-day when no supplications will be accepted by God.

sentence, the Prophet raised and pointed to his two middle and index fingers conjointly (as cited in Al Nissaburi, 1392 Hijri, p. 592). Noticeably, the middle finger is longer than the index finger but several millimetres. Muhammad's personification to practitioners was a portraying to the similarity application to the short time period between his charge to the religion of Islam and the final day on earth. Outstandingly, the Messenger's Hadith does not only inform, but also warns listeners regarding the way it was waved with fingers. Additionally, upon what Abi Mussa[1] narrated about the Prophet, he said, "the believer by the believer are like a solid building holding its parts, and he crocheted his fingers" (as cited in Al Bukhari, 2014, p. 481). This might be another annotation, the one unlike what opponents had said, as an acceptance of applying both hands while sermonising in particular contexts.

Opponents denied this behaviour in sermons vis-à-vis morals, whereas supporters urged it in order to emphasise notions. Nevertheless, indeed, both illustrating tracks stood on tangible trusted references. Besides the imam' prudence to gazes excessiveness right and left, he is urged, as well, to have carefulness and control to both of his hands. Sunnah dictates the imam's behaviour should bypass spontaneity and hands random gesticulation. Nevertheless, at the same time in particular context, meanings are useless without moving hands otherwise. In addition, the khatib's both hands gesturing rate is a fundamental part of his personality sculpture, and thus regarding the sermonising domain, they are indeed a scale measuring the imams' integrity in religion, that is, competence. Yet, although the imam matches people in regularity at personal spheres like being home, being himself sustains a wrong choice whilst facing hundreds of worshippers[2], for hands uncontrolled dramatized 'usage' might be responded with a serious lack of accountability. Psycholinguistically speaking otherwise, it is prolixity breaking in finding synonymies, explanations, details of history and settings, and thus a central anxiety incarnated in worrying whether the message is making a wake or not. Likewise, one might have noticed how hands of the news anchor are put on the table cautiously while passing out the 'program/me'. However, the stinger, facts sender, moves his hands on the spot to pinpoint raid aftermath, earthquake, flood, canyon's boulders, scene murder, snow or rocks fissure on a highway, comets holes, stunts makers, etc. The anchor and the journalist share the same activity, a broadcasting one, besides they surely can exchange roles, but they cannot accommodate to both hands behaviours, for the domain of being at the

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[1] Companion of the Messenger Muhammad; originally from Yemen. He immigrated to Makah before his conversion. It is said that he died in 44 Hijir.

[2] Al Sha'raoui, a sermoniser from Egypt, can be a good example. He speaks with spontaneity, a standard carful one but without being feign.

plateau scene and the outside telling are not meant for similar purposes. Standardly, the lawyer uses hands inside the court-law to refer to those allegedly accused or innocent, videos testimonies, gory knifes, fingerprints, scars on wives' necks or children's backs, genes chromosomes, and so forth. On the other hand, at the time the same lawyer is likely invited to a consultation television show to explain particular arguments, he then infrequently uses hands, though the chair-journalist does so indeed. The guest embodies fairly a standard posture on the chair or a sofa with criss-crossed arms one above the other or crotched fingers. In the same concern, one might have seen also, whether on the telly or elsewhere, the manner regular or illiterate people talk while using random hands gestures. At home, at work, or in official meetings, regular people's hands perform as not distinguishing between domains, for they either did/do not get enough institutional/home education or have no idea about body language in general. Besides indeed, teenagers in general – females particularly – tend to use hands heavily while speaking to others or to themselves when being alone, as at this age their bodies are rushed with unstable emotional and sensational hormones injunctions. If they love, they love badly, and if they get rage they do it badly as well; accordingly, their hands might be critical at any time. Overall, these factions tend to express many hands gestures while explaining simple notions even, but they are uncooperatively complete message senders.

Away of haranguing, spirituality, education, or Language science, hands gestures are a great part of the human language system; either to complete notions or to replace what cannot be expressing. However, although the former is central, it might be also impracticable in particular domains. As far as the sermoniser is concerned with excellence, settings (people, time, place, etc.) around tellers (worshippers) are important to let the khatib asserting either what type of hand manipulation should be used, intensively, feebly, or not any regardless.

Regarding Friday sermons, narrated stories and Muslim scholars' views/statements recap that the religion of Islam indicates and restricts – via the inspiration befell on the Messenger Muhammad – how the khatib should have cautiousness to hands movements whilst preaching in front of crowds against the minbar.

2.2.5 Stuff handle:

As what follows the previous title apropos hands controlling, many narrations conveyed about holding a wooden stuff in the imam's one hand. Some religious Muslim scholars asserted that holding a wooden crutch or an arch in the one hand while sermonising is recommended as an act of Sunnah, whereas others denied and prohibited such traditions. On the other hand, in

what concerns the sword instead, some religious scholars refuted so as a unacceptance deed of sermonising in Islam. Yet, a minority claimed a recognition to be advocates believing in a recommendation of use on lands that hold Islam by force (battles). Only for this, the blade, as they believe, is a reminder to those having willingness to recant. Above all, however, whether advocates or opponents otherwise, references will illustrate how testimonies persuade readers and supporters about holding such things.

First, in what concerns holding a wooden stuff, on the one hand, most Schools as Maliki (as cited in Al Nafrawi, 1995, p. 306. Al Kurtubi, 1405 Hijri, p. 341. Al A'bderi, 1398 Hijri, p. 172), Shafei (as cited in Al Shafei, 1990, p. 230. Al Mawerdi, 1414 Hijri, p. 53. Ben Sharaf, 2000, p. 528. Al Sharbini, 1998, p. 290), and Hanbali (Ibn Taymia, 1403 Hijri, p. 151. Abi Al Khattab, 1390 Hijri, p. 52) dictated that holding an arch or a crutch while standing on a pulpit is fully acceptable. They referenced that Al Hakam Ben Hazn Al Kulafi[1] narrated that he paid the Prophet once with a group a visit and remained several days with him. When he attended the Friday sermon, he remarked that Muhammad, the sermoniser, was himself holding a wooden crutch or an arch (uncertainty) and started the sermon by praising God first (as cited in Abi Daoud, 2001, p. 1096). In another testimony, advocates of this trend referenced what Abdullah Ben Al Zubir[2] confirmed about the Prophet in this concern, using a crutch hold in his hand as he sermonised (as cited in Suleiman Al Haythami, 1979 Hijri, pp. 306-307). Also, they depended on what Ata'a Ben Abi Rabah[3] replied (see Appendix B. 11) when he was asked about certainty of the Prophet's possibility in sermonising with a wooden stick. He thus replied, "[Y]es, he used to stick on it greatly." (as cited in Al Bayhki, 1352 Hijri, p. 206). However, one of the contemporary Muslim scholars named Al Wissabi Al Abdelli (1409 Hijri) mentioned that Ata'a's statement is not based on a vivid testimony. In other words, as he criticised, the testimony could be acquired from a follower back to another follower without firm referencing (p. 19). Additionally, advocates referenced, as an accountable record, what Al Bara'a Ben Azeb (companion) attended. He narrated that the Prophet was handed an arch to stick (support) on it on Eid day (as cited in Abi Daoud, 2001, p. 314). What Jaber Ben Abdullah (companion) recounted (see Appednix B. 34) was also their orientation. He said, "[T]he Prophet prayed before the two Eids sermons [Ad'ha and Fitr]

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[1] Al Hakam Ben Hazn Al Kulafi Al Tamimi. Companion of the Messenger. He did not overly narrate.

[2] Abdullah Ben Al Zubir Ben Al Aouam Ben Khouaylid. His mother is Asma', the daughter of Abu baker (Companion and first caliph). Abdullah is the first-born baby in Islam in Hidjri date. He rehabilitated the ka'bah (sacred black squared building). He was killed in 73 Hidjri.

[3] Ata'a Ben Abi Rabah Al Kurashi. Narrations differ about his birth; it was either during Omar's or Othman's caliphate. He met many companions and learnt from them and he practised fatwa by excellence in Makah. He died in 114 Hidjri.

without neither a call to time prayer, nor a second call to raise to pray, and then sermonised men by standing on an arch" (as cited in Ibn Hanbal, 2001, p. 314). If some religious Muslim scholars believed that this habit was acted during occasions of Eids only, others devised that the status of sermons in Islam is to preach mainly (Al Albani, 1399 Hijri, p.78. Al Abdelli, 1409 Hijri, p. 9). Moreover, Al Abdelli (1409 Hijri) separately considered Jaber's narration odd (p. 9). Besides, Ibn al Qayem (1401 Hijri) claimed that Muhammad used the wooden stick to stand on before the pulpit came to existence (being construction with timbers), and thus after that, the Prophet left this habit (p. 429).

Away of referencing, some scholars, by reasoning only, however, mentioned in their books that holding an arch or a crutch in the one hand relieves the imam touching the beard and hands moving. Importantly also, as they added, it helps to discharge stress and extra emotional dramatized reactions (Al Nafrawi, 1995, p. 307. Abi Isaac, 1997, p. 163. Al Mawerdi, 1414 Hijri, p. 54. Al Abderi, 1398 Hijri, p. 172).

Second, on the other hand, opponents claimed that holding an arch, a crutch, or any other stuff alike is reluctant and abhorrent. Most supporters of this trend are Hanafi School descendants (as cited in Ben Ismael, 1318 Hijri, p. 334). Furthermore, the Hanafi School supposed that this act is not derived out of Sunnah.

Between urging and prohibiting, Mohammad Ben Ibrahim A'al Sheikh noted that holding an arch or a crutch while sermonising is behaviourally standardising and physically supportive notably for those who take time to peace talk. He supplemented that holding one amongst (what to hold) is an act of Sunnah (prophetic method). He portrayed that Sunnah mentions both the arch and the crutch particularly for the reason that people used to possess permanently stuffs as such during Muhammad prophetic age, whereas people nowadays hold crutches (as cited in Ibn al Uthaymin, 1424 Hijri, p. 21). Currently, so far, not all but most imams in the Islamic world hold crutches in their hands while sermonising.

Unlike the crutch, which is a widely spread usage, religious Muslim scholars have disagreed about holding the sword particularly. Ibn Al Qayem (1401 Hijri) asserted that the imam holding a sword in the middle of the sermon is a scene out of question (p. 429). He affirmed so on basis of what Al Sharnabali (n.d.) had affirmed about the Prophet vis-à-vis this matter (p. 103).

The schools of Maliki (as cited in Al nafrawi, 1995, p. 307. Drider, 1398 Hijri, p. 181.), Hanbali (as cited in Al Kludani, 1390 Hijri, p. 52. Ben Muflih 1405 Hijri, p. 119. Ibn Kudama, 1376 Hijri, p 397), and Shafei (as cited in Ben Sharaf, 2000, p. 528. Al Sharbini, 1998, p. 290) see that being kept-handed a sword during sermonising is an act of Sunnah just as holding an arch or a crutch. In addition, others referenced that the religion of Islam was ranged and raised by swords; therefore, it is acceptable, as they thought, to hold the sword in the left hand doable just as knights do (Abi Isaac, 1997, p. 1997, p. 163, Al Bahouti, 2003, p, 36. Al Sharbini, 1998, p. 290). However, Ibn Al Qayem (1401 Hijri) criticised the former as an act of ignorance, because the Prophet, as he reminded, switched in sermonising between holding the arch and the crutch, and thus except the divine inspiration Islam was never established by swords stimulus (190). This was supported later by A'al Sheikh (1399 Hijri) in his "*Fatawa wa rassa'el*" (p. 21).

The Hanafi School solely viewed that lands, which sheltered Islam after resistance unlike those embraced it, have to be reminded by swords via 'sermons' (as cited in Al Tahtawi, 1318 Hijri, p. 103). Advocates of this direction claimed that sermonising with a sword in the one hand implicitly warns attenders of torment if they recant (formerly explained). Thus, if some of them avow another religion conversion, they will be then faced by swords just as the early stages of opposing missionaries (p. 103). Al Hudjailan (2002) supported what Ibn Al Qayem criticised. He added, however, that Islam sustained its spread by the divine inspiration, and thus new converted Muslims might be retained by spreading Islam among them and not by swords' blades (p. 165).

Overall, regarding references diversity and reasoning devised by the Hanafi School, most religious Muslim Scholars as Al Hujailan, Ibn Al Qayem, and Mohammed Ben Ibrahim emphasised that holding a sword is an unacceptable attempting having nothing to do with Sunnah given the sharp fact that the Messenger never sermonised by holding a sword. As it is impossible these days to hold an arch in public spheres, vis-à-vis the societal rhythm that most societies incarnate, it is prevalent that most minbars' mosques are equipped with long crutches laid beside their upper levels.

The question matter about the khatib being handled a stuff the whole sermon came then to limit excessive unintentional gesturing while performing. The former has an outstanding effect on both the imam and attenders, that is, the imam absorbs his extra emotional reactions to earn in return an elitist impression and, thus, worshippers might focus

well instead of looking to his hustled hands messing around with the beard/face or the wooden balcony. It is noteworthy that all imams are skilled enough to control hands or even give minor details to things as such. Despite some are cautious, many others can be dramatizing, nervous and anxious; thus, for this reason the usage of the material – as a part of settings – came to limit these overreactions that may obstruct messages conveyance. One might ask why talkers on phones use gestures to pinpoint absent particular objects put at given places, though receivers cannot see both these gesticulations and objects. Hand gestures are restricted by the religion's dictations via materials (arches or crutches) but not prohibited, because many hand gestures are useful to grasp listeners' attentions.

2.2.5 The handling hand:

Following what to clench while sermonising, the four Schools disagreed about the substance holding hand; the right or the left one. Regarding this enquiry, three views stemmed. One, The Hanbali School favoured the preference to the imam in privileging the stuff by whichever hand, whereas the second hand should stand either on the pulpit's front or be kept in a steady down-released position (as cited in Al Merdawi 1376 Hijri, p 397. Al Bahouti, 2003, p. 36. Abi Isaac, 1997, p, 163). They privileged the choice to the imam that he may choose what fits him most. Two, the Hanbali (as cited in Ben Muflih, 1405 Hijri, p. 119) and the Shafei (as cited in 1991, p.32. Al Sharbini, 1998, p. 290) Schools defined that the imam must hold the stuff in his left hand and put his right hand on the minbar's balcony. As these two schools promoted holding the sword, they illustrated that it must be kept on the left hand just as knights do (as cited in Al shirbani, 1998, p. 290). Supporters of this trend did not leave any scripts about the way the imam should hold an arch or a crutch. Three, the Maliki School noted to hold the element with the right hand (as cited in Al Nafrawi, 1995 Hijri, p. 306). Yet, the School did not present the reason why to prior the right arm. Al Hudjailan (2002) devised (p. 166) that this School recommended holding an element (crutch or arch) aiming to elude tendering the beard's threads, as all imams are nearly right-handed likely as Al Nafrawi (1995) had explained earlier (p. 307).

Al Hujailan realised that some people are left-handed, meaning handling the stuff by the second hand would be better. Hence, he proposed a preference to the imam, that is, a position he feels confident most.

2.2.5.1 Case of nil holding: It might coincide that the place where the Friday sermon is taking place no element – such as the arch or the crutch – is available for the imam. In this

case, the imam may discourse with a released palm. However, the Shafei (as cited in Al Sharbini, 1998, p. 290. Ben Sharaf, 2000, p. 528. Al Mawerdi, 1414. P. 55) and the Hanbali School (as cited in Al Bahouti, 2003, p. 36. Ibn Kudama, 1407 Hijri, p. 280. Abi Isaac, 1997, p. 163) dictated that in cases as such the khatib must either put the right hand on the left one while doing the talking or leave them both in a released deportment; each hand on a hip side in order to earn more focus and awe. Ben Sharaf (1991) favoured, again, that the imam got a choice in choosing which position fits him most (p .32).

Following what delved into the matter of holding a material in the one hand, it is highly recommended to keep an arch or a crutch; otherwise, if the imam has nothing to hold it is then worthy – what the two Schools illustrated – to attach the one hand to another or to release them standardly in aim to sidestep random reactions.

Though devising is rational about holding something, the one restricting any attempt of inoperable gesticulation, an undeniable question sustains to probe whether or not the Prophet used the stick of a handle only for physical support as narrations serried. Monarchs' preachers also used to hold jewellery maces. Is it a matter of culture (Western versus an Orient), ethnomethodology and prestige, or decorously a means of conveyance of a framed illocutionary force?

2.3 Imam Verbal Performance

This segment follows to carry on portraying the image of the would-be imam in terms of verbal performance only in accordance to linguistic measures. It is thus composed of several preparing norms and aspects granted formerly by any imam intending to engage having a stand on the pulpit.

2.3.1 Preparing the Friday sermon:

The Friday sermon's nature encompasses a symbiosis of both profession and duty. Decades earlier, this path of carrier – noble mostly considered in the Arab world – was not recognised as a profession of affiliation to any of the state's organism. People used to hear spiritual speech from imams respected amongst their peers or from the tribe's chief as he amassed enough religious knowledge collected the time of his scholarship succession. Imams of traditional classical accomplishment did not amass knowledge off colleges' seats (the pedagogical   cycle) but rather in mosques or zawyas[1] as the case for most Arabian lands. Through time, as the mechanisms of many Arab states started dictating many standards regarding all sorts of recruitments, the imamet (being an imam) was recognised as a job selected and authorised by the government (Ministry for Religious Affairs). Exceptionally, however, pleasing this type of job urges the imam to be a mosque keeper and a man runner of spirituality conditioned in his person at once.

Accurately, not all imams – those sharing nearly an amalgamated costume – are at the same rate of morality; some of them identify their speech on each Friday noon as a job, others believe it is rather a sacred charge. At this juncture, some of them prepare their sermons hours before high time, while others reproduce transcribed sermons copied from cyber sites or current imams' performances elsewhere of a given time.

Mostly, on the other hand, choosing between delivering an improvised or a written sermon might be critical. Back in time, out of spontaneity, most imams used to preach unreliably on transcription except with a stick (the stuff) in the one hand – no papers. Contemporarily, most imams count on papers for performance. Choosing between these two options, improvising

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[1] Plural of zawya, a temple for praying and learning Islamic religious literacy. It is broadly known by its modest alloy of building with a dome heading the campus.

and reading, depends on both morality of the imam's person and chronology of preparing the passage. In effect, most religious scholars stressed that the khatib should be unconcerned with others' attitudes towards his way of presentation, the one made off passages; however, what is outstanding is the omnipresence of giving correct comprehensive speech. Even with the latter, yet the condition could be plausible except by being engaged with enough preparation time.

This above statement can be exemplified by teachers' lectures overlooking. During courses, they seem circling in a routine and prolixity and confidently obstructed by students' somewhat precise questions that cause anxiety, particularly the same what takes symposiums' symposiarchs and symposiarsts when they present their oral/poster papers. In about the hob's inquiry and preparation, the same scene applies to the imam in terms of readiness – except that the imamet existence is primeval than the societal schooling itself. Muslim scholars referenced to the way the Messenger preached vis-à-vis paper versus improvising engagement by today's imams, as he was the first originator of this sacrosanct practice. Ibn Al Quayem (1422 Hijri) commented the prophetic method facing this congregation by an image of a Muhammadian sermonising accorded to needs and benefits of his addressees (p. 428). In other words, the topic was an already arranged subject regarding peoples' social requirements. Hishem Ben Ammar[1] (as cited in Al Thahabi, 1985, p. 429) denuded his own sermonising from the same sermon's subject repetition ever dated back in time over a twenty year. Abdan[2] believed in his preaching (Ben Ammar's one) as an utmost eloquent imam he had ever listened (p. 430).

Additionally to the former, Al Sherim (2003) emphasised that some imams may misunderstand the role of sermonising by way of hasting to include many details (p. 65). Indeed, many imams, as they differ in personalities due to age and environment factors, vary as well in their techniques of preparing spiritual lecturing, besides some samples of this variance commit error similarities of referencing several facts about one particular matter. Al Sherim added that the scene of an imam in comprising many details leaks uncontrollably to shortcomings, besides it veils what was about to be 'spoken about', that is, the sermon's original subject matter – long-lasting (prolixity) in speech compared to what listeners except less (p. 65-66). A prudent sidestepping may incarnate in being it outstanding the khatib

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[1] He is Ibn Nossayr Ben Mayssara Ben Abban. He was born in 153 Hidjri. As history witnesses, he is a great Syrian scholar known by the nickname "*The Preacher of Damascus*". He died in 245 Hidjri.
[2] The full name is Abu Abd Al Rahman Ben Othman Ben Djalaba Ben Abi Rouad Al Azdi Al Atki Al Maruzi. He is known by Abdan. He was born in 145 Hidjri and considered as a scholar and narrator of Hadith. Among his students were Muslim, Al Bukhari, Abu Daoud, Al termidi, Al nassae'i. He died after an accident in 221 Hidjri.

references the most persuasive tangible version amid a coincidence of several narrations asserting the same probe.

2.3.1.1 Quoting from others' sermons: Ibn Al Baz (1420 Hijri) was enquired once about the possibility of quoting sermons from other imams (elders). According to his statement, it is very important to any khatib to check knowledge originality and referencing, as the case of Ibn Nabata[1] for example, added Ibn Al Baz, his sermons included many mistakes (p. 419). He promoted that there are many other scholars in trust of being quoted (p. 419).

It gets clearer that irrespective of the khatib's competency ampleness, an engagement either of written or spoken form of preparation is an adroit step to his status – a technique which pleases him most. Otherwise, the excruciating exertion stands the time finding details gaps befall abruptly, and this leads to speech derailing, and yet again, to anxiety or multipolar subjecting. Scholars insisted on speech briefness (concise and precise), and thus besides in case sermons quoting off/from other foremost scholars it is then important to check its trustworthiness regardless.

2.3.2 Receivers versus Friday sermons subjects:

People is a word encompassing boundless authenticities. As in regard to mosques and Friday sermons' settings for instance, they, those coming all over poor and rich streets, occupying various jobs ranked in responsibility hierarchy and placements in society and, thus, descending from different ethnicities as the case of many countries, function as delicate sensors of reception during the event. In addition, gender and age are two central criteria – prayers are commended to people counting from the age of ten, an obligatory appointment since puberty for both genders. Later, as the process of socialism and integration diverted amid male and female, and as age factor and gravity playing the role on brains, many mosques' campuses started gradually agglomerating both genders, those having different mental reactions. The congregational Friday sermon realises thousands of psychologies host unapparent in front of each other due to the quietness and muteness they devote to sanctity (the mosque). Above all this, the only director of these brains is still the imam being primed something to delve into, but what complicates his task more is a must of subject qualification to all mental abilities, so how is this conveyance moulded.

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[1] He was born in 1287 in Egypt. His origins go back to Abd Al Rahim Ben Muhammad Ben Nabata. He is a poet and author. He died in 1366.

According to Abi Daoud's (2001) narration, the grandfather of Buraida[1] heard the Messenger saying, "[S]ome persuasiveness might be magic (made-up), some knowledge might be ignorance, and particular saying have unwilling listeners"[2] (n. p.) (see Appendix A. 1). According to the Muhammadian vision on the subject of addressing others by enlightening purposes means, style beauty and facts representation in a given jar aimed at persuading others might convincingly reach and affect, though falsified or foxily used tangible facts were harmonised just like what happens in making magical tips before observers/watchers – illusion is not magic. Although knowledge is enlightenment, it might be truth path coverer against receivers for the reason that they miss its evidences to be confused later in wrong contexts much resulting in muddy seditions. Similarly, unwilling listeners are those cerebrally unqualified to perceive and realise particular knowledge natures regardless of their varieties of age; they are either not meant to hear advanced specific facts or circumventers to listen at least otherwise.

One of the great Arab Sheikhs named Ali Al Tantawi (1960) criticised the status of contemporary Friday sermonising, he said,

> "… and regarding its defects (I mean Friday sermon), the imam tries to reform everything in one sermon. He does not take people's minds abilities into concern, does not tackle their existing conditions, and does not line them in the right systematic path reforming process. He just wish them perfection to be earned all at once in a session, although this was to be regarded unmanageable by our scholars." (p. 125)

The sheikh reflected that in some mosques attenders are victims of erroneous running process of void spiritual lecturing. Instead of applying basic conditioned fundamentals before escalating the minbar, they rush to dictate advanced elevated scholarship barely comprehensible amongst few people. Moreover, they include many topics as difficult as people find questionable. Al Bukhari (as cited in Al Asskalani, 2000, p. 304) conversely summarised once, "Speak what people understand [to simplify], do you want Allah and His Messenger to be discredited [belied]?"

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[1] Buraida Ben Al Hassib Ben Abullah Ben Al Hareth, a companion of the Prophet Muhammad. He converted to Islam in coincidence to Muhammad's hijra trip (the first missionary in Islam). He lived in Medina, and then moved to Bassra. Later, he participated in missionaries to Kharassan and lived in it. After his death, his son remained living in Kharassan. He approximately died in 62 or 63 Hidjri.

[2] Part 96, Hadith number 5002.

Imam's age and experience may piece a greater role, an adjustment to the subject matter according to worshippers' spiritual needs or social knots in general. For instance, novice imams risk playing more cards in one sermon to prove adeptness before neighbours, friends, T.V, public opinion, etc. Linguistically speaking, as an example, this has similarity with what young teachers of a lesser experience at the university tend to impulse students with extra data in a one-hour-and-a-half session. Moreover, they overlook extricating between first year students' backgrounds and first year Master level, hence they present lectures in advanced methods of complicated grammar rules, intellectual contributions, or theories. The question is that, if teachers feed students sound detailed knowledge restrictions or tentacular subjects in one course then what will be the lecture's 'title' indeed. The same case applies to the khatib while either succeeding or failing in picking up one debate subject.

2.3.3 Repetition and prolixity in sermonising:

Most scholars narrowed the khatib's perfection in the know-how key of summing up what to say briefly instead of spending a whole half-an-hour. Al Khidr said once to Moses[1] in their trip (see Appendix C. 5) on form of a maxim, "O knowledge seeker! The talker is lesser feeling bored than the listener; do never bore you addresses if you speak to them" (see Appendix A. 2). Another story from the Arabian account tells (as cited in Ahmed, 1989, p. 6) that once Ibn Al Sammak[2] held a time to preach a group. After taking much time in lecturing, he asked his spouse about how good was his performance if she had heard him. She replied that his discourse was good except it incorporated repetitions. He said, "I repeat it to those who did not conceive it." She commented, "…conceiving till those who conceived it get bored already." The anecdote stands to depict a preference of preaching in a subsequent process shorn of stressing repetition at a given point, that annoying may bypass attendees. The Scholar Ahmed (as cited in Ben Muflih, 1999, p.76) said once, "I do not like people to get bored; preaching should never be long-lasting."

The broad nature inside the mosque is characterised nearly by the same people (neighbouring residents) who attend frequently Friday sermons in one given mosque (except circumstances) lectured by the same imam (most cases). Many Arabic scholars and

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[1] It is believed that Moses is a Prophet who was sent to the Jews community in Egypt. He lived during the era of Pharaoh himself (Fir'aun). His holy codex was Torah: a composition of '*Ten Commandments*' written on two boards on a mountain labelled '*Horeb*'.

[2] His real name is Abu Al Abbas Muhammad Ben Sebayh nicknamed by Ibn Al Sammak. He was known by his eloquent speech without being feigned. He was Haroon Al Rashid's counsellor for advice and guidance without introductions. He was known by his spontaneity in his address to others or even to the Caliph's person. People admired his courage in the way he used to deliver speech and sermons. It is believed he died in 183 Hidjri.

companions as Ibn Muflih, Al Tantawi, Ibn Akil, Al Bukhari, Ahmed, and many others tinted a recommendation to grab the way the Prophet acted for sermonising. A sum up may gather the previous points in a form of maxims: addresses' mental level, speech quality and quantity, receiver's backgrounds, sidestepping repetition with short-lived talking. Later, many contemporary linguists around the globe of an interval dated back to the 90s noted farther several maxims about the conversational process between speakers and receivers comparably to the raised matter above. If this is the case, maxims of sermonising in the religion of Islam established by the Prophet Muhammad might be applied not only for sermonising, but because of the great matching points in the successive process of the conversational implicature, also in other contexts as teaching, public speaking, and general discourse making before receivers.

2.3.4 The imam amid improvisation and reading:

As the Prophet Muhammad is the founding father of the Friday sermon – through revelation via Gabriel – history asserts his absolute unwillingness to hold paper (animal skin during a given time) to utter intended speeches. Later after his death, all his companions sermonised with excluding paper as well. Contemporary scholars, as Al Sherim and Al Hudjailan, devised that Muhammad sermonised by improvisation because of his illiteracy versus reading. Others questioned that amongst those who inherited this sacrosanct practise are companions and followers, and thus they reserved his tradition (no paper). Was then any of their intentions to hold paper considered as prevarication to the Prophet's methodology or because their sermons had particular nature.

At first, many Muslim scholars differed between acceptance and forbiddance Moreover, some were too reluctant as some Hanbali elites (as cited in Ben Muflih, 1405 Hijri, p.117) who claimed consensually a deep-seated unacceptance of the latter usage except for those who face practical, existent improvising difficulties. The Hanbalian view stressed to remind of people's capability in verbalising verses from the holy Qur'an in obligated prayers activities (the five prayers per day), despite their incapability to read, as they are illiterate. In the main concern, the former, as they added, might be exceptionally valid, as the count on the devising entailing that those lacking verses memory by heart are allowed to hold the holy codex during prayers. In addition, recently of not many years dated back, Ali Mahfoud[1]

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[1] A member of *Great Scholars Committee of Al Azhar*. He died in 1942 Hidjri.

commonly denied the act of reading from paper, and thus he recognised it as deficiency. He claimed (2000),

> "…and what happens with some commoner people is that they scrap on the
> sermoniser's shoulders and back once he gets down the pulpit, and this has
> no originality [heresy], besides the flags[1] hanged on the pulpit's both sides
> and even the curtain facing its entry. Some sermonisers are veiled behind
> these flags because of their deficient memorising, as they read from papers.
> The latter misses sermonising affection in listeners' depths." (p. 77)

In criticising the Hanbalian devising about earlier measuring doing prayers to sermons, Al Hudjailan (2002), argued the comparison as primarily rather an imbalance, and thus the only issue which obstructs a good memoriser (by heart) of verses is the preoccupation and the handling of the codex (p. 205). He added that papers are beneficial in different norms and that yet reading may enthrone proficiency, data coherence, sacred texts referencing exactitude, tentacular speech and subject diversion prudency, time saving, attentiveness, emotional restraint, and many other benefits (p. 205-206).

Conversely, Al Sherim (2003) reasoned that things differed by cause of the course of eons, on the one hand, and thus inevitably language (Arabic), on the other hand, which marked a sharp decline in proficiency [may be he meant sermonising correspondingly]. Yet, as he supplemented, several khatibs left improvising by dint of purposefulness away of frustration, whereas others truly appeal to papers because of incapability (p. 104). From another point of view, in the midst of Al Sherim's vision, the latter is unbridged by proficiency as much as it trails back to anxiety and stuttering. Out of proficiency even, a worthy example could be those novice – particularly at the early beginnings of their careers – imams who have potential fears of facing crowds or head-to-head talk in general. This can be apparent in the comparison of trainee teachers at work – as they are aged less than the thirties, although they are that much of competency – versus long-experienced ones having keen both wisdom and data memory.

Away of whys and wherefores of sacrosanctity, many are rationally unable to assert whether or not the Prophet's improvising act whilst sermonising was due to his illiteracy. Otherwise, Al Khataba (act of sermonising/rhetoric) was an Arab peculiarity before the time of Islamisation (Al Jahiliya). However, in going back this era's history ditches, Arabs never

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[1] Traditional tattooed or sewed long cloths used as decoration on walls, in mosques, fancy wagons, etc.

used paper (animals hides mainly) of what to say for distinct both exultant and critical squiggled events. Later, though the speech of Muhammad was divine, spiritual, and precise, meaning difficult in another word, he never did use paper to keep exactitude. Exceptionally, however, what he added to sermonising – the one preceded as an act before his revelation randomly in different methodologies delving into various subjects except religion – is spirituality, sacrosanctity, timing (each Friday), and placement (mosque and pulpit). In other words, Muhammad budded sermonising an attribute which was not the case before his prophecy, that is, sacrosanctity event of a spirit-humanoid speech. During the Islamised reforms, the Muhammadian Friday sermon made another figure based on religious literacy unlike what was in Al jahiliya but still in improvising.

At present, most Imams sermonise about different life issues but in a religious arrangement, and thus so far some of them improvise with difficult sacred speech referencing, while others do so except with papers for poles apart causes. Still both old and contemporary scholars contrast in defining the imam's act between improvising and reading from/off papers, for some khatibs are frequently unwilling to formulate sermons earlier, they just copy and paste.

2.3.5 Verbal conditioning aspects for sermonising:

Sermonising and discoursing are two common activities sharing almost the same linguistic mechanism purpose, except that one is ordinary and can be done by regular people, and the second is unique.

On the subject of sermonising, qualification of the activity may not realise in the sum of people given the fact that even some imams may not sermonise[1]. According to the religion of Islam, sermonising for Fridays or preaching in general is a difficult activity of unpredictably greater responsibilities, as it amasses both daring oneself to talk in front of crowds loudly – to address mostly – and echoing enchained sacred texts on a regular basis vis-à-vis its inherited scripturality as many as possible without falsification. The latter has to tell additionally that dissimilarities between talking to a crowd and preaching about/for sanctity inside a mosque are quite vague. It is thus imperative to stress this dissimilarity, the one that rendered the sermonising task encompassing distinct qualities mostly summed up in the following:

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[1] Imams are two types. First, one who only prays on behalf of people (those worshippers behind). Two, an imam who, besides first imam's task, has the ability to sermonise on the minbar (A khatib).

Regular discourse versus religious discourse registers: the Prophet Muhammad, as he was the first one who distinguished between these two activities, was indeed witnessed by his wife about the way he altered language for preaching. Aisha said (as cited in Al Bukhari, 2014, para. 3375), "the Messenger (she asked peace and prayer to be upon him) did not recite talking as your reciting. His talk was prudent and distinguished; memorised it whoever had heard it." In another narration she said, "…but if he talked, his talk would be distinguished, he highlights it; thus, memorised it whoever had heard it." (as cited in Al Termidi, 1403 Hijri, para. 3639). The narration perceived by Muhammad's wife – as the spouse nature sensitivity to alterations – depicted how the speech dedicated to sermonising was different from regular talking; including by that all regular people's sorts of eventual sermons during and after Al jahiliya. Later, as sermonising reserved being inherited for Fridays after the era of caliphs, some great successors, as history passed on and described, avoided preaching, although it is a noble deed, and assigned it to others, for conceiving and representing its originality and apparatus just as the Prophet did, was regarded as a heavy responsibility and not a matter of failure.

Tongue pronunciation and correctness: in accordance to what came in the holy Qur'an regarding stories speaking for themselves about Prophets and Messengers, a verse talks about the reaction of Moses when God assigned him the task of facing Fir'aun (Pharaoh). The verse includes (see Appendix B. 12),

> "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in this belief and disobedience, and has behaved as arrogant as a tyrant)*24* Musa (Moses) said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness*25* And ease my task for me;*26* And loose the knot from my tongue, (i.e. remove the correctness from my speech) [that occurred as a result when Musa (Moses) put a brand of fire in his mouth when he was an infant] *Tafsir At-tabari* *27* that they understand my speech *28*" (as cited in Taqi Eddine, 1404 Hijri, p. 416)

According to Al Tabari[1] (n. d.), in the eighteenth part of his book – about the interpretation of meanings of the Holy Qur'an – the text is a mission noting Moses to reach Fir'aun and invite him to the belief in God and obedience. Hence, to conceive the revelation and transmit it, to get audacity, to loosen Moses's tongue by a concise speech reasoning, and to make his speech clear and audible (p. 299).

The story narrated that Moses had to face Fir'aun as he committed far tyranny against his people by killing their children and raping their spouses, so the mission was fundamentally about worshipping God and obeying him – case of the Prophet Muhammad with Quraysh later. Eventually, Moses recognised the task assigned to him typically based on sermonising (when God ordered him to go). However, having a tyrant person's least attention as Fir'aun would be that efficiency except with an interesting, eloquent speech. The verse relatedly depicts indeed the reason why Moses reacted by supplicating God to give him above-mentioned norms as such, and thus to give him talk fluency – because an accident (brand-fire) occurred to him and wounded his tongue when he was an infant.

In addition as events escalate, in another verse (as cited in Appendix B. 13), Moses said, "and my Brother Harun (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they would belie me *34*" (as cited in Taqi Al Eddine, 1404 Hijri, p. 520). Al Tabari, in his twenty-first chapter, interpreted that Moses asked God to strengthen his will by his brother, the only one who can tell what Moses cannot utter correctly (accident of the brand-fire), besides because also Aaron was known by his sharp eloquence. Apart from this, Al Tabari added that two men are more convincing and resting to souls than listening to one alone, besides also Aaron was too loyal to his brother Moses (p. 116).

Coming back to sermonising, the two separate verses, those revealed in the sacred codex of the Prophet Muhammad later (surah of *Ta-ha* and *Al qassas*), depicted what preaching has to do with seriousness of speech correctness in prior – what to say ruled by phonemes spellings even; otherwise, the message will lack reaching. In the case of Moses, as his tongue was unable to spell particular sounds on the oral cavity level, he then rallied to one more audible

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[1] According to the contemporary Muslim community, Al Tabari is one of the greatest interpreters to meanings of the holy Qu'ran (known by *Tafssir*). His interpretations are sought to understand Arabic-Arabic explanations even. His fruitful work is a sum of technics based on Hadiths of the Prophet Muhammad and his explanations of different Prophets and Messengers who preceded him, and narrations of companions and trusted narrations memorisers. Indeed, his success also is due to his seeking what was indicated in Jews' sacred texts comparably to Islam's heritage. This does not refute that studying advanced rhetoric and grammar of the Arabic language was best what he fundamentally 'studied' and 'kept' studying.

then him to render the task doable not in terms of expressiveness and melodic talk only, but in terms of utterance exactness as well.

The former may be applied to cases of many concurrent imams who evade preaching though their efficient competency incarnates in memorising colossal sacred knowledge. They find themselves unable to extract talk in a form of distressing squiggle imbalance in accomplishing the task (the sermon). The former may occur either by cause of physical glitch (case of Moses' tongue) or simply anxiety which obstructs the talking system momentarily on the two cortices levels: Broca and Wernicke, as they are accountable for speech production. Nervousness also causes disorder in the whole/some parts (as hands) of/body plus other unapparent syndromes as even hint acoustic interruptions of speech articulation. Grossly speaking, despite the khatib's keenness of eloquence, his speech correctness is a priority; otherwise, he has to cede sermonising to well spellers imams.

Religious discourse register and words choice: if the Arabic language, regarding linguists' testimonies, is the only language that amasses the largest optional vocabulary among both existing and extinct languages, it is then expected that a great one-session sermon of exertion is a coloured synonymy. Conversely, however, most scholars specialised in sermonising see their field as nothing to do with speech ears-knocker, but rather a sharp deciding-on words accuracy apropos each context. For instance, Abu Hatem Al Busti (1374 Hijri) stated,

> "Fluency is not but reaching meaning and context and, thus, rhetoric is not
> but correcting parts and selecting speech, hence to use enough when enough
> and not to long-last. The best of rhetoric is significance clearness and
> decency indication. I have heard Muhammad Ben Nasser Ben Nawfel Al
> Maroozi saying, 'I have heard Daoud Al Singy saying', 'I have heard Al
> Assma'i saying', that rhetoric is not tongue fluency and babbling delirium,
> but rather reaching the meaning and context aimed at a target…" (p. 222)

The quoted part describes the somewhat improved vision of sermonising regarded by old Muslim Arabs after Islamisation – words selection became more accountable away of synonymies. Even though sermons are meant to stretch levels of talk toning, which is not the case in regular discourse of event sermons, yet this tone loses validity once confused to contexts or erroneously designated. The latter simplifies that the least of spiritual sermons dedication is the attainment of differentiating between synonymies in various circumstancing

contexts. In others words, in interpreting – if not overstated – words do not have their synonyms; each one is accountable.

A simplified example can be noticed in what some university students' exams writings stand for after proofreading. They fill passages with words aimed at fascinating their teachers without minding the language structure or contexts. They are generally recomposed negatively by weaker marks because of their imprecision by means of terminologies and the negligence to this silent ability. On the other hand, students, who tend to use simple sentences composed of pertinent selected words to the raised exam question, get generally an average at minimum.

Under the mosque's cupola, as highlighted formerly, people come across different backgrounds, so the off beam choice of words in telling and differentiating between concepts, ideologies, and terminologies influence attenders on two levels regarding both educated and illiterate worshippers even. Wherefore, terminologies, like those sectarian lexica, and particular ideas enchainment in speech may cause uneducated people, not only a lack of comprehension, but also possible future seditions – things and matters conceived and practised wrongly later regarding the nature of this category of people which avoids seeking further. Likewise, even educated people will be affected negatively regarding their nature of scrutinising-criticising speech. As observers, they may figure out easily the wrong/correct choice/s of words selection that the imam made whilst delving into particular contexts. They may even think to themselves – being derailed off concentration at the moment – and predict it 'had' better to be assumed this term instead of that, or this one for the previous matter and not that, or otherwise. Consequently, spiritual moralising drops affection out because of the constant remarks mosquegoers add while listening. Unspiritual but correct simple use of language for sermons may at least nominee the imam, by the people, as an average besides.

2.3.6 A good quality of sermon topic conveyance:

Comparing conditions of sermonising on the subject of its difficulty as aforesaid may overly pattern indistinctness of how a good sample of sermon looks like otherwise. Sermonising is not as difficult as it seems as many consider except that this difficulty stands on the simplicity

of meeting (making-met) the entire conditioned linguistic norms in one sermoniser at once. Abi Zahra[1] (1934) said,

> "[T]he sermoniser must mind the speech he utters and scrutinise his synonymy and phrases in order to observe words' structure [syntax] precisely. He must not use slang [vulgar] words as some sermonisers do, for that would distract speech attractiveness and magnetism. Thus, not to utter except with what grammar restricts particularly for word's edged phonemes as this may obstruct meanings. Constant spelling mistakes divest meanings, sermon's charm, tendency, and beauty of its effectiveness. The sermoniser should never predict that the quality and precision of meaning may veil some of his mistakes; even tiny slip-ups, if constantly repeated, may cause the sermon shortcomings and meaning hindrance. Above all, the receiver may observe what the sermoniser cannot do, as his stares are a continuous scanning process to recognise. Yet, if they [listeners] accumulate frequent inaccuracies, then effectiveness of the sermon is already lost within their depths." (p. 146).

Indeed, Al Sherim (2003) commented that best of what was envisioned about sermons' righteousness and alignment is what Abi Zahra referred and lined gradually (p. 60) (the above passage). Many other scholars acting in both religious and linguistic studies affirmed that Abi Zahra's conclusion combined in-depth sundry fundamental standards that any sermoniser should condition outstandingly in concern. According to the norms cited in the passage, the khatib must cover the following conditions:

Syntax: what is about to be said (preparation), whether written or spoken, must be revised word by word so that defects appear standing oddly to be later either modified, place-changed, or even omitted simply.

Vulgar speech: since mosques are sacred places, slang words should be omitted from both regular (Fridays) and fundamental (Eids) sermons. Vulgar speech degrades the sermoniser's status, yet his status is indeed part of the sermon's value and effectiveness – the illocutionary force.

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[1] His real name is Muhammad Ahmad Mustafa Ahmad but known by Abi Zahra from Egypt. He was born in 1898. He is considered as a Muslim scholar specialised in the Islamic legislation and law. He was also a thinker, researcher and author. He wrote many books delving into many Islamic religious subjects. He died in 1974.

Phonemes of words' ending syllables: the Arabic language does not include vowels, as explained earlier; it has *Tanween* (moves) above letters (consonants only). A word may mean more than one meaning and, thus, may indicate different parts of speech as nouns, adjectives and verbs notably. That is why the imam should give each word's last phoneme its correct *Tanween*, that is, a vowel as */u/, /a/, /i/* and so on.

Pronunciation mistakes: constant spelling mistakes instigated by some causes, as stressed in the scholar's sixth quotation line above, deform the charm of sermons and handicap meanings, though they are there.

Slight mistakes: even if cohesion and coherence of the imam's speech is present strongly minor frequent mistakes veil its linguistic beauty and the sermon's core both in haziness.

Receivers' instinctive discourse analysis: when someone talks, he tends to look right and left depending on the narrated facts[1], whereas when he listens he generally tends to straight the head towards the listener to mix instinctively[2] between face's muscles reactions and speech of the addresser to grasp the/a message – or to focus in general even with bowed head. As well, the khatib is more focused on than he thinks, particularly when he is against the minbar surrounded with hundreds of worshippers.

The scholar Abi Zahra, concluded that all the cited norms are fundamental with the same rate, as they serve and participate in delivering the message correctly, that is, a lecture conveyance devoid of embarrassment.

Overall, it gets clear that sermonising might be as easy as it seems depending on those who have the capability to hold those norms besides unforgettably the religious knowledge. As far as these details are significant, they can make from a simple sermoniser, the one who amasses modest religious knowledge, a great imam whom everybody acquires learning without curtsy even. On the other hand, on basis of what was preceded out of all the views mentioned beforehand, even the perfect sacred texts memoriser may find his person embarrassed and unable to convey spiritual sacred lecturing.

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[1] People move their eyes to the left side for expression. On the left, there are three levels of eye posturing. Orientations get set depending on the type of speech: using memory, explaining, thinking to answer, etc. People tend to focus their eyes on the lower left side (their left shoulders) when using memory to tell. Likewise, there are three levels of the eye posture, but these layers are aimed at imagination, production, falsification, etc. People tend to look to the right (their right shoulders) when they concoct, plus other facial reactions including eyebrows; the forehead's muscle contraction, for example.

[2] An author named Ahmed ZEGHAR said once, '*Smiling is a universal language*', but unfortunately this would not be the case with dogs or predatory mammals in general because teeth are considered to their instinctive limited linguistic mechanism as an alarm to an approaching a massive attack or lethal intentions at large.

The Prophet's closest companion named Ali said once (as cited in Al Bukhari, 2014. p. 41), "Speak what people understand [to simplify], do you want Allah and His Messenger to be discredited [belied]". In another narration given by Muslim (as cited in Al Bayhaqi, 1352 Hijri, para 390) the message included, "Telling people a saying their minds cannot realise might be sedition to some of them."

This conclusion is, maybe, what makes many personalities in the Islamic world 'avoid' sermonising for Fridays due to their grasp to the principle of sermonising. Their unwillingness is not incapability, but because sermonising is not a job, as Muslims believe, it is rather responsibility heaviness in front of God's sake.

2.3.7 Mastering sermonising orally:

Across time, those interested in sermonising indorsed many skills based of both Muhammad's traditional norms dedicated to sermonising and peoples' social requirements. Wherefore, qualities of sermons, though within the same jar, seemed moulded differently, and thus Arabic language chronicled many positive (neologism) and negative (vocabulary loss) patterns. Indeed, these needs and changes are what made imams parted grossly in three ranks. First, some imam's sermons, those dated back in time history, were enthroned in the conjuncture of continuous readership and verbal quoting overly generation after another. Second, others were average, meaning on the one hand, lacking inspiration and inducement but realising and preserving at least sermons' norms on the other hand. Third, some imams rooted folkloric habit covered by the image of people attending worship. These are cases of sermonising of all times: past, present and future, but besides taking time into consideration, the question is how did imams differ in performances between excellent, good, and average; thus, are there any practical approaches as far as the scale of diversity is/will be omnipresent.

Al Busti (1374 Hijri) said once, "most fluent literals are those knowledge seeker due to their intensified Hadiths reading (Sunnah) and different science disciplines pursuing" (p. 223). Al Sehrim (2003) contrariwise criticised that imams' chances in being interested in different disciplines are inconspicuous and optional; otherwise, this condition would be a central obstacle to all those imamet path followers (p. 55). That is to say, as people primordially change in terms of personalities' variance, they indeed change within the innate unpredictably. Thus, likewise the nature of the sermoniser has to do with this change but in a religious literal background rather. However, away of other promoting skills, the acquisition of this ethical knowledge requires fundamentally many years of practice nonetheless an

average – a justifiable reason why imams' samples acquired many years to ensure imamet (sermonising). In other words, in the shade of Al Sherim commenting Al Busti version, trying to accommodate inside both religious knowledge pursuing and other domains syllabus studying may impede the trainee (future imam) a serious failure. Therefore, if this is a condition to most imams then this will ground the imamet paucity.

In trying to concoct a granted resolution in between deciding on elementary correct language (explained earlier) versus advanced one, many linguists diverged in those methods configuring an aptitude to sermonising mastery against failure as for example the how to avoid oral mistakes. For instance, Al Sherim (2003), as he is importantly a contemporary sheikh, hypothesised the raised query may be compromised in the summed up following dots:

Grammar and rhetoric: Al Sherim advised that learning grammar and rhetoric provides the khatib with a variant linguistic package irrespective of the religious knowledge or further distinctive science disciplines. He referenced to what Abd Al Rahman Ben Mahdi[1] said once about the subject matter; he said, "I never regretted doing something but seeking less in Arabic [meaning grammar and rhetoric]" (p. 61).

Proofreading requesting: Al Sherim, as a second important step, opined that if an imam feels his grammar and rhetoric unbalanced it will be preferable then to present his paper (sermon's passage) to a knowledgeable person in the Arabic language domain, not necessarily a religious person – as data is already acquired (p. 62). Seemingly, Al Sherim trusted the second point as the least what an imam should be aware; otherwise, a skimmed event's paper records failure assuredly.

Secular proofing versus sacred proofing: As digital literacy is an escalating progress starting from the twentieth century, it is becoming significant to bond religious matters to scientific facts. Muslims believe the holy Quranic codex – and all of its verses – is outstandingly deciphering and depicting many scientific facts. Moreover, converted Muslims generally reference their conversions' reasons according to particular evidences that were mentioned in the holy Qur'an hundreds years backwards. If this is the case, this connection can be seen in the way youth consent being convinced mostly to particular scientific explanations rather than

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[1] His full name is Abd Al Rahman Ben Mahdi Ben Hassan Ben Abd Al Rahman Al Anbari. He was born in 135 Hidjri. According to the Muslim heritage, he is considered as one of the greatest imams of his age, for he sought knowledge very young (about ten). He was good in Fiq'h, Hadith, and its devising and terminology that were indeed a difficult field of tracking meanings off the Muhammadian Prophecy. Moreover, he was characterised among his peers by Hadiths narration exactitude. He died in 198 Hidjri (a 63-year-old).

Hadith explanations, for example. In other words, it is highly keen to preserve identical inherited Islamic religious knowledge; however, it is thus undeniable also that scientific matters do participate in strengthening spiritual lectures.

In ins and outs language, this modern view does not urge an imam to endeavour all-out in-depth scientific explanations delving into molecules, protons, sea miracles, astronomy and so on, since the majority of attenders might not understand such particulars, but a superficial explanation in reference to terminology exactitude could be quite important in elevating spirituality. However, Al Sherim asserted that Muslim scholars and experts of the Arabic language regard the holy Qur'an a source of social facts, stories about ancient Messengers and Prophets' experiences, lifestyle, etc., which means in reverse, it is undeniable that a khatib bridges between his people's current social issues and sacred texts referencing as proofs to intensify convincing. Largely, secular explanations and sacred proofing form conjointly a symbiosis of conveyance.

Terms choice in particular contexts: the mosque during the sacrosanct practice is a sum of different persons having different sins. As the nature of the human is sinner, the imam has to expect worshippers' tacit alternations of admonishing themselves; some are uncared, while others do it critically. Hereafter, Al Sherim cautioned that words selection is important in terms of either to keep highlighting the sin with severe adjectives or to enjoin repent with clever introductions in order not to burden more without inspiring – both approaches cannot be interchangeably used.

In conclusion, besides Al Sherim's rubrics, many other pertinent linguists and imams in the Islamic world reassure tips rather than rules. However, it should not be neglected that old imams' vision differs than the contemporary one. Indeed, even current Imams differ in their way of verbalising sermons – between classical and modern – as some stress on religious knowledge, some on scientific explanations, and some simply prefer to master basics of the Arabic language to be average. Yet chiefly, rhetoric and grammar of the Arabic language seemed, regarding most of the Arab scholars, fundamental more than the religious knowledge itself. All specialists of this domain agreed that even different forms of minor mistakes lead not only to failure, but also to serious alienation of worshippers. The latter for instance might be what makes practitioner absconding to make noticeable distances – away of home – to other mosques.

2.3.8 Sermonising voice rate:

The imam's voice is a broadcasting means of conveyance; however, the query about whether which higher or lower of its release rates are permeable or even favourable is indeed what many religious Muslim scholars differed about in framing an exact alternation. Some went reluctant to assert requirement of his voice loudness preservation, and otherwise with others. So far, all of those supporters varied, though tangibly, in reasoning why acoustic must display high. Thus, some claimed that raising the voice during sermons is prophetic, some linked its necessity to make-hear in all the mosque's campus angles, and others considered it enthusiasm and efficiency. First, in what sunni reasons, it is believed that the Prophet Muhammad marked his sermonise by loudness. Nevertheless, the question is: were all of his sermons natured alike or in particular contexts only. Because of the burden of the huge responsibility to a question as such none via narrations could assert this matter – something quite hesitant about the Prophet as a deed, as Muslims believe the worst sin is to say something was not said or done by Muhammad. However, upon Muslim testimony, Ben Muflih (1999) quoted to reference, (see Appendix A. 3) "when he [the Prophet] used to sermonise, his eyes go red, his voice raises, and his fury toughens as if he is cautioning an army against a raid" (p. 100). Second, in what concerns scholarship devising about enthusiasm, some scholars conceived that raising the voice during delicate matters supports to highlight and stress tacitly the message more to worshippers, as to warn for example. For instance, Al Shoukani (1983) said, "it is preferable that a preacher gives a sound importance to sermons as to raise his voice with minded speech and to portray fury and fear in order to convey" (p. 307). Al Senae'i (1418 Hijri) also supported this view, he said, "It is recommended to the preacher to raise his voice during sermonising, to stress his speech and pronunciation, and to create a fell altered between prohibiting and enjoining." (p. 48). The former proclaims that raising the voice during sermons serves effectiveness. Third, a separate group of scholars simplified that loudness is now more than making those sitting far of the pulpit in a hearing distance. For instance, Al Shafei (1990), a contemporary sheikh, claimed, "I would like him [meaning the imam] to raise his voice if possible that those sited far may hear as well" (p. 177). Another scholar named Abu Al Hussein[1] (2000) assumed, "It is recommended to raise the voice during sermonising, for the aim of sermon is to inform; thus,

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[1] His full name is Abu Al Hussein Yahya Ben Abi Al Kheir Al Oumrani. He was born in Yemen in 489 Hidjri. He is considered one of Shafei School's greatest imams and scholar of Fiq'h. He died in Yemen in 558 Hidjri.

raising the voice is main" (p. 576). The third vision changes simpler that many Muslim scholars recommended voice loudness in preaching due to mosques' campuses spaciousness.

Overall, Muhammad did neither accord ferocity for all sermons, nor did he count enthusiasm on voice loudness for all sermons' contexts. In one of his well-known sermons about seeking knowledge, testimonies did not mention or added in plus about Muhammad's fury and loudness. Indeed, some subjects may urge the sermoniser unconsciously to raise the voice regarding to the delicate subject as divorce, which became quit spread phenomenon among couples, for example. On the other hand, it is primary to remind that all scholars who supported the view of raising the voice happens to be mosques immobilised with loudspeakers; technology dated back to the devising release was not fitting needs of the mosque's campuses. As loudspeakers equip today most mosques – the one hanged on the imam's chest for example – the use might be a source of noise regarding the way some imams exaggerate in making noisy voice, then this turns inversely to be a talk rush and not a sermon. In between prohibiting and enjoining conjunctures, imam's voice raise recommendations during sermonising amid Sunnah act and devising for both making heard and enthusiasm stands optional according to sermons contexts and mosques' superficial spheres.

2.3.9 Earnest scholars' advice about verbal performing:

In the previous headings, most Muslim scholars acting in the domain of religious researches highlighted that the role of Friday sermon in Islam – and even ordinary sermons – is no more a reminder and advice about different religious matters in relation to life issues. As explained earlier, rhetoric is not sermons' cores instead of messages' aims but a definite necessity as it participates somehow in spirituality and convincing. In order to enchain between all necessities and norms of sermonising, the imam seems amid double-edged fulfilments. As this task is multi-polarity, Muslim scholars advised by the following:

Feigned speaking: Upon what Muhammad said in different contexts about anyone who discourses (see Appendix A. 4), scholars devised that this must be applied in sermonising as well. The Prophet said,

> "Among those idolised to me in accompaniment on the judgment day are
> those ethical and, thus, among those alienated and disliked to me are those
> babblers [gibberish], those who talk without restraint and those who talk
> without mindfulness to what should they say or avoid."

The talk about hadith embodies three disliked norms in discoursing. First, *'Al tharthar'*, meaning babbling, which Ibn Kathir (1997) defined (common noun) by the effortful discourse leading to be driven out of right (p. 204). Second, *'Al Mutashaddeq'* (old Arabic/common noun)*,* meaning lack of restraint, which Ibn Kthir defined as the talk missing measured limitation and restraint without reservation (p. 406). Three, 'Al *Mutafayheq'* (old Arabic/common noun), meaning lack of mindfulness, which Ibn Kathir defined by the outsized talk with arrogance, vanity and superiority (p. 434).

Besides, the scholar Ibn Kathir's three terms defining in accordance with the Prophet's current context, later many Muslim scholars as Al Khatabi (1932), Al Ghazali (2011), Al Haythami (1994), besides many others devised and applied these terms on a form of maxims of what should be sidestepped by the imam during sermonising, as these abolish the sanctity's message attraction.

Routine: In an occasion having a scientific counsel mode, the permanent committee for research (n. d.) acclaimed the possibility of imams having prospect of alternating in Friday sermons' topic. The renewing granted by their consensual comity benefits in reverse larger knowledge for the imam himself, intense enthusiasm, power of convincing, and routine and boredom bypassing (p. 238).

Many scholars do not discern about subjects debating routine versus Hadiths and stories referencing routine. For example, the Prophet once talked about a hell-fired woman because of her act in locking down a cat in an isolated room wherein neither she fed it, nor let it elope outside to hunt for nourishment. Today, many imams reference this story frequently, as it is short and easy comprehending; however, many categories of persons are routinely mindful of it. There are indeed other numerous stories worthy of referencing people never heard.

Except subjects' varying, what scholars do recommend vis-à-vis this staple is to seek references, stories, Hadiths and testimonies, and narrations of other uncommon inherited tale, for this is best what can a khatib bring to listeners to promote performing.

3.4 Conclusion

In the cradle of islamisation early stages instructed by the Prophet Muhammad, the word Friday (Jumuah), on the one hand, became a day having more likely a stance of religiousness, and the word sermon (Khutbah), on the other hand, altered its pagan mode of practice to a discourse task-based on religious knowledge mainly. Currently, the Friday sermon sustained to be a liturgical Islamic sacrosanctity delivered by one person called 'imam' or 'khatib'. This latter is urged to perform the same way Muhammad originated and just as the same way prophetic companions trailed. The only judge to render present imam's acting doable regarding prophetic norms are those scholars who are trusted as representatives of sunnah (deeds done by the Prophet after tested references inherited transversely to generations successiveness). In link to the present day, sermonising around the Islamic world gives the impression – almost if not overstated – of having the same prophetic nature of practice in minor details even. Thus, these details are standards parted into priorities (sequential steps) by which most of them are settings working on the Friday sermon's lawfulness and knowledge conveyance. apart from this otherwise, hardly any of these norms as holding the sword on the minbar for example, are inactively segregated apart as they did not amass much credible testimonies dated back to the prophetic original practice; thus, any all else, the remaining others are notably divided more or less into two measures: apparent codes and verbal codes.

First, in what concerns behaviourism and self-featuring, the apparent codes, norms dictate several modalities conditioned and exposed by the imam before worshippers. For instance, his presence must be distinguished amongst others by his lavish excessive self-care: shower, clean clothes, the good scent, etc. While the imam heads to the pulpit, he then must follow a much careful stepping in escalating the minbar once he steps on its first timber. Besides, regardless his age, he must also take a notable polite posture – etiquette if not exaggerated – whilst being seated. Then, once the imam stands up to start sermonising he is limited to look at the crowd with constant eye contact and, as well, he may look left and right except with inconstant gentle unhurried stress-free headings. Additionally, in what concerns smiling and laughter, smiling is not prohibited, for it might be fundamental in some cases as revealed in examples except that it should not be excessive. Otherwise, laughter is reluctant, for it sounds while doing it, which yet does not in return work with sermonising ethics. Afterwards, a serious control follows his hands and gesturing, since being on the pulpit is not

an isolation mode. In this concern, scholars cautioned about randomness affected by extraordinary dramatized reactions via grabbed several adaptations as to hold a material (the wooden stuff) in the one hand, for example. Otherwise, as well, both hands are given furthered precise management in case of this material absence.

Second, in what concerns vocal performance, the verbal codes, standards recommend sermon preparation and revision enough time afore the D-day. Otherwise, arranging concocted sermon's passage last event's former hours results unquestionable linguistic inaccuracies. Nevertheless, quoting or copying is valid, as most scholars allowed it after counting on great sheiks and Islamic scholars' conducts in presenting great spiritual sermons undeniably leading to rise old school's nostalgia. In addition, though some scholars' either way possibilities lease the imam's choice between improvising and reading paper, as it does not handicap the event, however, many others majored it as imam's inaptitude sign of acting, yet notwithstanding the aforementioned means, scholars asserted linguistic restrictions for each method. Correspondingly, if one amongst affects sermonising more than the sermon quality itself, it is then worth of approaching in the midst that scholars already limited sermons' magnetism moderately in speech correctness and pertinence distinguishing amid religious versus regular registers roofed under one language, which is classical Arabic. Furthermore, most experienced imams agreed an adequate sermon mastery as an average (the least performance) in terms of utterance stands on two fundamental issues: grammar and rhetoric, besides proofreading off Arabic language specialists (linguistic scrutinising) given the reason there are always hidden odd details in each language unnoticeable by neophytes. Hence, frequent unrevised small details whilst performing renders the sacrosanct liturgy a failure. Moreover, even on the level of the khatib's altered acoustics frequencies, scholars argued voice heights and lows must be reasoned to subjects. The latter marks raising the voice undeniable but refutable vis-à-vis its annoying mode; otherwise, some subjects need stress purposely regarding their secular or hereafter nature worries. In particular, scholars maintained messaging ignorance and failure in those narrated sacred texts adaptations (competence) conveyed in poor Arabic or referenced unchangeably with texts even for other different contexts.

In connecting the hypothesis to this theoretical chapter (second), the sum of data revealed and dedicated to this distinct liturgy has no arbitrariness. It is indeed incarnated in a

more rigorous practice framed by a revolutionary will of the Prophet Muhammad – via revelation as Muslims believe – as means of a lasting compulsory worshipping; just like conditions of the rest daily five prayers, for worship for both the Friday liturgy and prayers orders any missing part condenses validity. Besides, the imam's practice seems undeniably a more delicate accountability based on many various aspects among which apparent, behavioural, verbal adaptations are outstanding.

The more the khatib preserves linguistic guidelines devised by scholars, the more he elevates chances of conveyance and lawfulness; thus, he will be delighted by worshippers, whereas the more he keeps sceptical and sidestepping to those norms he will elevate chances of failure and deficiency; thus, he will be vilified by them. In other words, norms introduced and summed up – as records had been written on sermonising guidelines – are a strait leading back to history of the prophetic sermonising; that is why scholars insist on these adaptations.

Linguistically speaking, apart from concluding this chapter in the above-mentioned lines, it will maintain all over the remaining pursuit of the study being it an original comparing sample to what results of the questionnaire (forthcoming chapter) will disclose, that is, the deficiency's incarnations .

Chapter Three

Data Collection And Analyses

3. Introduction

As envisioned through any questionnaire's objective, the main reactor is granted to fulfil, to assert, or to bring to readership original or conjectural notions, theories and concepts, or further intellectual contributions off people's intricate attitudes (participants) towards social/linguistic phenomena. Across time, researches sustained that theoretical parts are meaningless without questionnaires. For this, the questionnaire herewith below demonstrates to readers a tacit escalating measure to compare amid both arenas.

An earlier basic notion to the inclination of the research dedicated the questionnaire an overriding echo given the fact that the theoretical part amasses 'consensually' what is devised in compulsory/recommended approaches of sermonising extracted off the 'prophetic deed' as a measurement to validity and lawfulness. Insofar as the questionnaire is a cornerstone to the research at hand, it – and all the forthcoming tables herewith – usurps ostensibly a distinct nature of critical analysis, that is, to grasp in parallel social and linguistic phenomena people feel urged to quest and sense about the current sermonising. Technically speaking, otherwise, the chronicled series inspect the latter subject to realise the status resulted in comparing scholars' devising versus the questionnaire' results. This interlink may consider the salient misplacements as deficiency depending on its efficiency amidst constituents of the illocutionary force. The overlapping vision about the questionnaire stands on several podiums. The questionnaire obstinately accumulates to participants any interrogation having relation to the apparatus of sermonising in general and to the Friday sermon in particular. Indeed, some of the selected cross-examinations will be introduced within the questionnaire sheet differently, an infiltrating order to examine credibility and accountability amongst sidestepping and accommodating. For instance, it is to grasp whether or not the Classical Arabic is an obstacle before practitioners' comprehensions to topics or sermons. Then, another videotaped questionnaire is directed to a number of imams to debate about current sermonising which was out of sight of practical works since long time. The filming was meant to observe implicitly imams' instinctive responses when reacting to dissimilar intents. In addition, another part of the practical research was dedicated to observations. This podium was a journey scheduled to various mosques in Oran City on each Friday noon to appreciate how imams manage the role of preaching linguistically by both competence and performance, and thus how in reverse mosquegoers conceive this liturgy.

3.1 Methodology

The questionnaire is divided into two dependent parts: written and oral. The written part is a form of A4 sheet paper noted by sequenced questions. The oral one is a filmed video on form of a questionnaire and debate headed to imams who practice preaching. Further later, allegations and observations will be classified.

In order to grasp and collect an utmost possible number of participants, the run-through made sure to print 1500 copies of the questionnaire sheets provided with 1000 pens as well. The second step was the choice about the most amassing mosque in the city of Oran to release the questionnaire. After several steps and administrational procedures, a positive reply was permitted rendering the task doable on a mosque's podium located in Oran City called "Abd El Hamid Ibn Badiss". This mosque in not a temple only, but also an institute for diverse religious and social sciences as well; thus, it may receive up to 8 000 practitioners per one Friday sermon.

The third step was a practical phase transferring the 1500 printed sheets and the 1000 pens to the mosque on a Friday at midday sharp. Occasionally, the D-day of release was a Ramadan[1] wherein the campus was fully crowded – those who already abstained prayers at mosques or radically do not pray switch attending prayers in mosques because of Ramadan.

By the assistance of more than twenty volunteers and scout-youngsters mobilised to work for Ramadan event alongside the month period, at 12:30 A.M. exactly, a broad announcement was vocalised to people to pick up sheets and participate to answer. Eventually, as man's instinctive exposure was provoked by the numerous tables arranged by the mosque's gates, many participants trailed the flow; each participant requested for a paper and a pen. Most curious participants did not comment, they almost acquired pens and sheets, answered, and then put copies on the corner against which the box of collection was dedicated by note.

Few minutes before the commencement of the Friday sermon, the 1500 sheets were fully delivered (45 minutes) and most participants gave back their papers except that some of them

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[1] Ramadan: is a month amongst the lunar months like the solar others as October, April, July…etc. By the first day of this month, any Muslim – allegedly – on the globe fasts since dawn till dusk (sunset). Fasting is one of the five pillars of Islam.

brought them back after the event's prayer and the rest simply left. After all, about 900 out of 1500 sheets and 100 pens out of 1000 were given back and collected by organisers.

3.1.1 The questionnaire:

Regarding inclinations of the enquiry, the thirty-two questions enchained a collection of meant ordered interrogations about anything is in relation to sermonising in general and the Friday sermon in particular. At the first stage, papers of the questionnaire were headed to all categories of people, as indeed the targeted spot was an open place (inside the mosque) on which different ages and categories and other cross-cutting factors interconnect.

The second stage was a form of a debate targeting experienced imams, and thus any single interrogation or remark was filmed during the session is scrutinised apart for behavioural accountability analysed just after the first quota sampling.

3.1.2 The questionnaire designing procedure:

The questionnaire was designed following these procedures:

First stage:

- A determination to the track of the research. Any sort of question, whether open-ended or frame-ended, functioned to match the sociolinguistic aspect in general and language management in particular;

Second stage:

- A chronicle order bounds the thirty-two questions to grasp one of the following issues: behavioural and verbal competence of data, status of the Arabic language, and whether a deficiency exist and what is its nature.

Third stage:

- The printing of 1500 questionnaire sheets provided with 1000 pens. Thus, the explosion of the latter on dispatched numerous tables in the sight of practitioners before the mosque's gates.

Fourth stage:

- The release of the questionnaire with the help of scouts (mosque's volunteers) on purpose in order to accrue more participants in shorter chronology, thus to make sure of collecting the questionnaire sheets before and after the Friday sermon, as many people kept their papers indeed.

Fifth stage:

- The Preparation of the second open-ended questionnaire and film the video with the imams into separate sessions.

Sixth stage:

- The categorising of the sum of questionnaire sheets into categories classification: educated people, regular people, females, males, and so forth.

Seventh stage:

- The scrutinising the written questionnaire
- The scrutinising the filmed questionnaire.
- The comparison of both arenas, meaning the theoretical part versus the practical part.

3.1.3 The questionnaire content:

Serried designated questions envisioned several inquiries but still within the scope of Language Management. In what concerns the frame-ended questionnaire (A4 paper), there are thirty two questions which each is trailed by assumed squares as option to answer, and, besides, the number of squares vary from an entry to another – between 2 up to 5 options. The intermeshed questions intended escalating a cross-examinations. For instance, the first three questions are directing, on the one hand, to the participant's cognisance so that he figures out the scope, and thus on the other hand, to have an idea about the darss versus the sermon in regard to people' reactions. Questions charting since number 4 up to number 8 do with the intelligibility of the linguistic aspect of sermonising, that is, the difference between the classical Arabic versus the spoken one. From The ninth question up to the eighteenth one, all what is in-between emphasise on the imam and his linguistic performance mainly. Questions since 19 up to 27 deal mostly with the imam and his presence (apparent aspect). The twenty-eighth question up to the thirty-second question deal mostly with worshipper's attitudes towards current sermonising in general. Question thirty-one and question thirty-two are followed by two open sub-questions where the participant is urged to express himself. Regarding the order these questions are detached in an explicit rapport, there are many crocheted and interlaced questions. This enchainment was intermeshed calculatedly to check

people's answers credibility. Question number 9 is related to question number 14, for example.

3.1.4 The sampling:

Sampling did not follow any restriction in what concerns the first frame-ended questionnaire, since the plan worked on amassing as much as possible number of participants. Eventually, the questionnaire activity encountered the middle of Ramadan when many people hosted the mosque for worship. As well, the mosque itself is the biggest mosque in Africa (statistics of 2015) thus is a stimulator to attenders coming across many western cities and regions within Oran. In fact, some questionnaire sheets' margins were occupied by several participants' personal information, although it was not asked. This is to say that many people coming from many regions did answer the questionnaire.

The second quota sampling targeted few imams pertinent to the domain of preaching in order to debate about the pursuing of religiosity and piousness via this cornerstone distinct liturgical worship.

The third quotas sampling was a series of observations and allegations grasped off the way imams perform and people (males and females) act inside mosques. These observations are taken off different mosques in the city of Oran.

At large, it thus important to consider that chapter three dedicated to this research is the core of the sought enquiry. It is written in a statistical language.

3.2 First Quotas Sampling (closed questions)

This part compromises between all practitioners with all categories. However, after a constant vetting process, each category is set aside in a single table as follows herewith below.

Question one:

I attend the Friday sermon once the darss[1] starts.

Females / question 1							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**53 / 52**	27	51,92%	5	9,61%	20	34,46
20 - 29	**50 / 50 (51)**	34	66,66%	1	1,92%	16	31,37%
30 - 39	**41 /41**	28	68,29%	5	12,19%	8	19,51%
40 - 49	**72 / 72 (73)**	51	69,86%	4	5,47%	18	24,65%
50 - 59	**95 / 95 (97)**	71	73,19%	3	3,09%	23	24,71%
60 - 69	**38 / 37**	28	75,67%	3	8,10%	6	16,21%
70 - 79	**7/7**	6	85,71%	0	0,00%	1	14,28%
Total	**356 /354(358)**	**245**	**68,43%**	**21**	**5,86%**	**92**	**25,69%**

Analysis: About 2 out of 356 regular females did not for an unknown reason answer the first question. In a question like whether do women go to the Friday sermon once the darss starts, numbers present that 245 females out of 354 ticked on "Yes" answer? This makes females marking the highest percentage of 68,43%. The third choice marked 25,69%; a very low percentage regarding to the first one, since only 92 out of 354 women leant to "Sometimes" choice. Only 21 women out of 354 ticked on "No" answer. This makes them marking the lowest percentage (5,86%). Age factor shows that most of those who chose the "Yes" option are women aged between 40 and 59 year-old. Young women of 19 years old and less are few goers according to the other categories. It might be a matter of maturity or home duties which precise the number of attenders, since the Darss's high time coincides cooking (midday). Although the time of the lunch accords the darss time and is not a compulsion of attendance, most women prefer to attend the darss, though.

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[1] Remind: a darss is the sermon which precedes the Friday sermon. The difference between both lectures is that the darss can be uttered in any vernacular, but the Friday sermon, as the rule entails, must be uttered in classical Arabic language only.

Educated females/ question 1				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100 (101)**	69	4	28

Analysis: About 1 participant has shown 2 views instead of one. 69 out of 100 educated females chose to go to the Friday sermon to attend the darss. This makes them accumulating 68,31%. 28 out of 100 educated women (27,72 %) ticked on "Sometimes" option. Only 3,96% of educated women (4 out 100) chose "No" answer. The three results are identical with regular women's category table. Only slight percentages are marked between educated women and regular women. Besides, one educated females has presented two opinions instead of one.

Unknown females' age/ question 1				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**28 / 28**	26	1	1

Analysis: In what concerns those who did not or forgot to mention their ages on the questionnaire sheets, they are 28 women out of 356. 26 out of 28 regular women ticked on "Yes" answer as this makes them having the highest percentage by 92,85 %. Only 3,57 % of women (1 woman out of 28) ticked on "No" answer. Also, 3,57 % of women (1 out of 28 women) ticked on "Sometimes" answer.

Males / question 1								
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**67 / 66**	39	59,09%	8	12,12%	19	28,78%
20 - 29	**44 /44(45)**	24	54,02%	2	4,44%	19	42,22%
30 - 39	**77 /77(78)**	47	61,03%	4	5,12%	27	34,61%
40 - 49	**74 / 73**	53	72,60%	1	1,36%	19	26,02%
50 - 59	**77 / 77(78)**	44	56,41%	7	8,97%	27	34,61%
60 - 69	**29 / 29**	23	79,31%	1	3,44%	5	17,24%
70 - 79	**3 / 3**	1	33,33%	0	0,00%	2	66,66%
Total	**371 / 369 (372)**	**231**	**62,09%**	**23**	**06,18%**	**118**	**31,72%**

Analysis: About 2 males out of 371 did not for an unknown reason answer this question. For regular males, 231 out of 369 voted for "Yes" answer. The sum makes them marking the highest percentage by accumulating 62,09 %. Only 6,18 % of regular males (23 men out of 369) voted for "No" answer. The second highest percentage (31,72 %) goes to the third choice where 118 men out of 369 voted on "Sometimes". Most men prefer to attend the darss, although it is not obligatory. In what concerns age factor, there are not much remarkable differences except boys under the age of 19 who are numerous comparably to what women's age factor shows. It is also important to mention that men from 30 up to 59 years old are the most frequent attenders in mosques once the darss starts. The '20 to 29 years old' category knew a week attendance frequency comparably to the category that is even younger. Men from 60 to 69 years old knew a very low frequency of attendance. The darss takes time of 25 to 35 minutes on the chair followed by other 10 to 25 minutes for the Khutba[1] on the pulpit, meaning an attendance approximated to an hour. However, most people of this age ache health issues, particularly with spinal column. Males from 70 to 79 years old knew the lowest grade; only three men heading from this category are able to attend the darss, while only one of them attend it regularly and the raining two do it occasionally.

Educated males/ question 1				
Age factor	Number	Yes	No	Sometimes
30 – 79	100 / 98	63	5	30

Analysis: 3 out of 100 educated males did not for an unknown reason answer this question. 62 out of 97 educated men ticked on "Yes" answer. The latter makes them marking the highest percentage of 64,28%. Only 5,10% of educated men (5 out 97) prefer to attend the darss. 30 out of 97 educated men (30,61 %) ticked on "Sometimes" option.

Unknown males' age / question 1				
Age factor	Number	Yes	No	Sometimes
Unknown	52/52	33	4	15

Analysis: Despite of women abstain to mention their real ages, men marked a higher number than women for those who forgot to mention there ages (52 males vs. 28 females). Men either

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[1] Khutba is the Friday sermon which is uttered in classical Arabic language and performed by the imam on the pulpit, the place against which amends him an overlapping sight.

have less concentration or avoid mentioning there ages too. Sums show then that 33 out of 52 unknown males' age (63.46 %) voted for "Yes" answer. Only 4 out 52 unknown males' age voted (7,69 %) for "No" square. More than a quarter (15 out of 52) of the unknown males' age (28,84%) voted for "Sometimes" option.

Unknown gender with age								
Age factor	Number	Yes		No		Sometimes	
01 - 19	**5 / 5**	3	60%	0	0,00%	2	40%
20 - 29	**10 / 8**	8	100%	0	0,00%	0	0,00%
30 - 39	**12 / 12**	10	83,83%	1	8,33%	1	8,33%
40- 49	**8 / 6**	4	66,66%	0	0,00%	2	33,33%
50 - 59	**11 / 11**	9	81,81%	1	9,09%	1	9,09%
60 - 69	**2 / 2**	2	100%	0	0,00%	0	0,00%
Total	**48 / 44**	**36**	**81,81%**	**2**	**4,54%**	**6**	**13,63%**

Analysis: About 4 out of 44 people did not for an unknown reason answer this question. In what concerns those who forget to mention there genders, only 48 out of 876 men and women forget to mention so. 36 out 44 unknown genders voted for "Yes" answer; thus, this makes marking the highest percentage of 81,81%. Only 2 out of 48 of the unknown gender (4,54%) voted for "No" answer. 13,63% of the 48 unknown genders (6 out 48) voted for "Sometimes" square. People aged 19 years old and less and peoples aged 60 years old and above have higher concentrations than others in terms of details sharpness. People aged 20 years old up to 59 years old are weaker respondents to details.

Above all, each higher percentage of each age category pinpoints to "Yes" answer. The second place heads to "Sometimes" answer. Only one person in his fourth decade and another in his fifth decade voted for "No" answer.

Unknown / question 1				
Age factor	Number	Yes	No	Sometimes
Unknown	**21 / 20**	17	0	3

Analysis: One person out of 21 did not for an unknown reason answer this question. Only 21 out of 876 participants forgot to mention their ages and genders. 17 out of 20 of this category ticked on "Yes" answer. Again, this makes it accumulating the highest percentage of 85%. 3 out of 20 persons (15%) ticked on "Sometimes" answer. None ticked on "No" answer.

All / question 1							
Category	**Number**	**Yes**		**No**		**Sometimes**	
Females	**256 / 254 (257)**	176	68,48%	17	6,61%	64	24,90%
Males	**271 /271 (274)**	168	61,31%	18	6,56%	88	32,11%
Unknown females' age	**28 / 28**	26	92,85%	1	3,57%	1	3,57%
Unknown males' age	**52 / 52**	33	63,46%	4	7,69%	15	28,84%
Unknown	**21 / 20**	17	85%	0	0,00%	3	15%
Unknown gender with age	**48 / 44**	36	81.81%	2	4,54%	6	13,6%
Educated females	**100 / 100 (101)**	69	68,31%	4	3,96%	28	27,72%
Educated males	**100 / 98**	63	64,28%	5	5,10%	30	30,61%
Total	**876 / 867 (874)**	**588**	**67,82%**	**51**	**5,83%**	**235**	**26,88%**

Analysis: About 9 out 876 participants did not for an unknown reason answer the first question. This table shows the holistic accumulation of answers with percentages for the first question only. 587 out of 876 participants chose "Yes" as a first choice. This answer took the highest percentage by marking 67,82%. This means that most of participants attend the darss constantly each Friday sermon. 234 out of 876 participants (26,88%) selected "Sometimes", which means that quarter of the participants attend the darss occasionally and not frequently on each Friday noon. At the third place stands the weakest percentage of 5,83% only where 50 out of 876 participants put "No" as their final answer to the question about the darss attendance. It seems that answers were raised on two podiums: "No" and "Sometimes" answers. Most categories share nearly the same percentages, even educated people and regular people for both genders: women and men. Even minority answers like those reflecting the "Unknown" participants or those who forgot to precise their genders share nearly the same percentage frequencies between 75 % and 92%. Overall, people of all categories prefer to attend the darss which is preceded by the sermon, quarter of them do it occasionally, and just a minority of 55 persons out of 1000 goers do not attend the darss.

Question two:

I attend the Friday sermon once it gets started.

Females / question 2							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**53 / 48**	21	43,75%	16	33,33%	11	22,91%
20 - 29	**50 / 45**	25	55,55%	14	31,11%	6	13,33%
30 - 39	**41 / 36**	20	55,55%	12	33,33%	4	11,11%
40 - 49	**72 / 67**	40	59,70%	20	29,85%	7	10,44%
50 - 59	**95 / 86**	55	63,95%	17	19,76%	14	16,27%
60 - 69	**38 / 34**	15	44,11%	9	26,47%	10	29,41%
70 - 79	**7/6**	5	83,33%	1	16,66%	0	0,00%
Total	**356 / 322**	**181**	**56,21%**	**89**	**27,63%**	**52**	**16,14%**

Analysis: About 34 out of 356 females did not for an unknown reason answer this question. More than half of females prefer to go to mosques until the sermon starts. These are about 181 out of 322 participants (56,21%) who chose "Yes" as a first choice. Then, 89 out of 356 females selected "No" as their right answer by accumulating a 27,63% only. 16,14 percent of females of this category (52 out of 322 females) mentioned "Sometimes" answer. The table shows that most of the "No" tickers are from the age category "40 to 49" and "50 to 59" years old. This absence is maybe linked to home duties and children, since most women at this age have numerous housework duties. Regarding the category of 20 to 29 and 30 to 39 years old, nearly half of the number of these two categories put "No" as a choice maybe because of their duties at home as well. On the other hand, old women are few comparably to others younger than the 60 year-old. Old women of 60 years old and above do not attend sermons at mosques that much.

Educated females / question 2				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100 / 84**	39	32	13

Analysis: About 16 out of 100 educated females did not for an unknown reason answer this question. 39 out of 84 educated females (46,42%) ticked on "Yes" answer. Besides, 32 out of 84 (38,09%) educated females selected "No" square. 13 out 84 educated females (15,47%) ticked on "Sometimes" answer. The table shows that the "No" and "Yes" answers share nearly the same percentage where only 15 % admit that they attend sermons occasionally.

Unknown females' age / question 2				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**28 / 21**	**16**	**4**	**1**

Analysis: About 7 out of 28 did not for an unknown reason answer this question. 16 out of 21 females (76.19%) chose "Yes" answer. 4 out of 21females (19,04%) voted for "No" option. Only 1 out of 21 unknown females (4,76%) indicated "Sometimes".

Males / question 2							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**67/59**	29	49,15%	13	22,03%	17	28,81%
20 - 29	**44/43**	24	55,81%	9	20,83%	10	23,25%
30 - 39	**77/68**	42	61,76%	19	27,94%	7	10,29%
40 - 49	**74/64**	43	67,18%	14	21,87%	7	10,93%
50 - 59	**77/69**	43	62,31%	19	27,53%	7	10,14%
60 - 69	**29/28**	16	57,14%	7	25%	5	17,85%
70 - 79	**3/3**	1	33,33%	2	66,66%	0	0,00%
Total	**371 / 334**	**198**	**59,28%**	**83**	**24,85%**	**53**	**15,86%**

Analysis: About 37 males did not for an unknown reason answer this question. In what concerns regular males, 198 out of 334 males mentioned "Yes" as their final choice; this, this makes them accumulating the highest percentage of 59,28%. 83 out of 334 (24,85%) males selected "No" as their final answer. 15,86% (53 out of 334) voted for "Sometimes" square. The more the category of age gets younger, the more it accumulates many advocates except for those aged between 20 to 29 years old who gathered only 44, despite that the 19 years old category and less gathers 67 participants. Most of categories' participants chose "Yes" as a primary response. Frequencies of percentages for "No" differ from a category to another. For instance, the more the age factor heads up, the more percentages of "No" answer mount. Overall, "Sometimes" choice amassed week votes.

Educated males / question 2				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100 / 88**	**58**	**22**	**8**

Analysis: 12 out of 100 educated males did not for an unknown reason answer this question. 58 out of 88 educated males (65,90%) ticked on "Yes" answer.

22 out of 88 educated males (25%) selected "No" choice. Only 8 out of 88 educated males (9,09%) indicated "Sometimes" option.

Unknown Males' age / question 2				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**52 - 44**	**26**	**10**	**8**

Analysis: About 8 out of 52 persons did not for an unknown reason answer the second question. 26 out of 44 voices (59,09%) chose "Yes" as their first choice. 10 voices out of 44 (22,72%) selected "No" square. 8 out of 44 voices (18,18%) set "Sometimes" as their final answer.

Unknown gender with age/ question 2								
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01 - 019	**5 / 5**	4	80%	0	0,00%	1	20%
20 - 29	**10 / 8**	4	50%	2	25%	2	25%
30 - 39	**12 / 11**	7	63,63%	3	27,27%	1	9,09%
40- 49	**8 / 7**	5	71,42%	2	28,57%	0	0,00%
50 - 59	**11 / 7**	4	57,14%	2	28,57%	2	28,57%
60 - 69	**2 / 2**	1	50%	1	50%	0	0,00%
Total	**48 / 40**	**25**	**62,5%**	**10**	**25%**	**6**	**15%**

Analysis: About 8 out of 48 participants of this category did not for an unknown reason answer the second question. 25 voices out of 40 (62,50%) ticked on "Yes" answer. 10 out 40 voices (25%) selected "No" answer. Only 6 out 40 voices (15%) headed to "Sometimes" answer. In numbers language, most of participants favour to attend sermons once they get started instead of being in an early attendance before the high time.

Unknown / question 2				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**21-18**	**11**	**5**	**2**

Analysis: About 3 out of 21 unknown participants did not for an unknown reason answer the second question. 11 out 18 voices (61,11%) chose "Yes" answer. 5 out of 18 voices (27,27%) mentioned "No" choice. Only 2 out of 18 people (11,11%) indicted "Sometimes" answer.

All / question 2							
Category	Number	Yes		No		Sometimes	
Females	**256 / 238**	142	59,66%	57	23,94%	39	17,56%
Males	**271 / 246**	140	56,91%	61	24,79%	45	18,29%
Unknown females' age	**28 / 21**	16	76,19%	4	19,04%	1	4,76%
Unknown males' age	**52 / 44**	26	59,09%	10	22,72%	8	18,18%
Unknown	**21 / 18**	11	61,11%	5	27,72%	2	11,11%
Unknown gender with age	**48 / 40**	25	60,97%	10	24,39%	6	14,63%
Educated females	**100 / 84**	39	46,42%	32	38,09%	13	15,47%
Educated males	**100 / 88**	58	65,90%	22	25%	8	9,09%
Total	**876 / 779**	**457**	**58,66%**	**201**	**25,80%**	**122**	**15,66%**

Analysis: About 97 out of 876 participants did not for an unknown reason answer the second question. 457 out of 779 participants chose "Yes" as their first choice. This makes it accumulating the highest percentage by 58,66%. 201 out of 779 participants (25,80%), that is, a quarter of the whole participants mentioned "No" as their final reply to the second question. Only 15,66% (122 out 779) of all participants voted for "Sometimes" answer, meaning only few people enter the mosques until the sermon is initiated. Overall, more than half of people prefer to reach sermons until they get started, quarter of people prefers to come earlier, and only few people attend occasionally these sermons until they get started. The sums of categories share the same percentage frequencies except the slight difference between educated men and educated woman. Educated woman represents in the table the only category that did not reach the half, whereas educated males mounted above 65%. The latter was 'reversely' the case between regular males and regular females.

Question three:

I honestly prefer to come to the mosque until the Friday prayer is called.

Females / question 3									
Age factor	Number	Yes		No		Sometimes		Most of time	
01- 19	**53 / 50**	7	14%	34	68%	4	8%	5	10%
20 - 29	**50 / 50**	6	12%	41	82%	2	4%	1	2%
30 - 39	**41 / 37**	7	18,91%	27	92,97%	2	5,40%	1	2,70%
40 - 49	**72 / 68**	13	19,11%	50	73,52%	3	4,41%	2	2,94%
50 - 59	**95/ 79**	21	26,58%	52	65,82%	5	6,32%	1	1,26%
60 - 69	**38 / 37**	10	27,02%	20	54,05%	4	10,81%	3	8,10%
70 - 79	**7 / 6**	3	50%	2	33,33%	0	0,00%	1	16,66%
Total	**356 / 327**	**67**	**20,48%**	**226**	**69,11%**	**20**	**6,11%**	**14**	**4,28%**

Analysis: About 29 out of 53 females did not for an unknown reason answer the third question. 67 out of 327 females voted for "Yes" answer. This category represents 20,48% of the whole female attenders, meaning a closer reach to a quarter out of all respondents, and is an important and questionable number. 69,11% of females (226 out of 327) ticked on "No" answer. This makes decisively most women prefer reaching mosques earlier before the call for prayer. 20 out 327 females selected "Sometimes" answer. Regarding to the "No" square, "Sometimes" percentage (6,11%) is feebly present but remarkable at the same time, that is, there are reasons (as mentioned before) why women prefer to come to mosques late. The last scale's sum chronicles the latecomers of the Friday sermon thus represents 4,28% (14 out of 327). Most who voted for "No" are aged between 40 and 69 years old. Most who stressed on "Yes" are aged between 20 and 29 years old and 40 up to 59 years old. Most who selected "Sometimes" answer are aged 50 up to 69 years old. Most who voted for "Most of time" are aged 19 years old and less and 60 to 69 years old.

Educated females / question 3					
Age factor	**Number**	**Yes**	**No**	**Sometimes**	**Most of time**
30 - 79	**100 / 92**	11	74	5	2

Analysis: About 8 out of 100 educated females did not for an unknown reason answer this question. 11 out of 92 educated women prefer to come to mosques once the Friday prayer rises. This makes them accumulating a questionable percentage of 11,95% out of the whole number. The highest percentage goes to the second square where 74 out of 92 educated females (8,43%) put "No" as their assured choice. 5,43% of educated women (5 out 92) ticked on "Sometimes". Only 2 women out of 92 put ticks on "Most of time"; thus, this represents a percentage of 2,17% only.

Unknown females' age / question 3					
Age factor	**Number**	**Yes**	**No**	**Sometimes**	**Most of time**
Unknown	**28 / 27**	11	15	0	1

Analysis: About 1 out of 28 did not for an unknown reason answer this question. 11 out of 27 females ticked on "Yes" answer. This makes them accumulating an important 40,74% on their own. 55,55% of this category (15 out of 27) selected "No" answer. None of them chose "Sometimes" answer. Only one out of 27 females (3,70%) indicated "Most of time" square.

Males / question 3								
Age factor	**Number**	**Yes**		**No**		**Sometimes**		**Most of time**
01- 19	**67 / 59**	13	22,03%	34	57,62%	2	3,38%	10	16,94%
20 - 29	**44 / 45**	3	6,81%	32	72,72%	10	22,72%	0	0,00%
30 - 39	**77 / 70**	15	21,42%	50	71,42%	4	5,71%	1	1,42%
40 - 49	**74 / 73**	16	21,91%	43	58,90%	10	13,69%	4	5,47%
50 - 59	**77 / 65**	13	20%	44	67,69%	7	10,76%	1	1,53%
60 - 69	**29 / 28**	7	25%	15	53,57%	4	14,28%	2	7,14%
70 - 79	**3 / 3**	1	33,33%	2	66,66%	0	0,00%	0	0,00%
Total	**371 / 343**	68	**19,82%**	220	**64,13%**	37	**10,78%**	18	**5,24%**

Analysis: About 28 out of 342 males did not for an unknown reason answer the third question. 68 out of 342 regular males (19,82%) ticked on "Yes" answer. 220 out of 342 males chose "No" as their prior answer; thus, this classifies them accumulating the highest percentage of 64,13%. 37 out of 342 males (10,78%) ticked on "Sometimes" answer. The weakest percentage fits "Most of time" option where only 18 out of 342 (5,24%) responded. Half of young males of 19 year-old and less tend to reach mosques until the Friday prayer is called. It seems that they do not give much importance to the darss or the sermon. Most of males aged between 30 and 39 years old prefer to come earlier. The category of "40 to 49 years old" share nearly the same habit comparably to males aged between 49 to 69 years old; however, some of these categories attend late. Most of old males aged between 70 years old and above avoid to come once the Friday prayer is called. Overall, except young people of 19 year-old and less, most males reach mosques until the Friday prayer is called.

Educated males / question 3					
Age factor	**Number**	**Yes**	**No**	**Sometimes**	**Most of the time**
30 - 79	**100 / 95**	14	64	16	1

Analysis: About 5 out of 100 educated males did not for an unknown reason answer this question. 14 out of 95 (14,73%) educated males chose "Yes" answer. The highest percentage goes to the second square where 67,36% of educated males (64 out of 95) chose "No" answer. 16,84% of educated males (16 out of 95) goes to "Sometimes" answer's tickers. Only one educated male out of 95 come to the mosque until the prayer is called. Overall, most of

educated males come to mosques earlier except for a minority of about a quarter out of the entire number does arrive to mosques late from time to time.

Unknown males' age/ question 3					
Age factor	**Number**	**Yes**	**No**	**Sometimes**	**Most of time**
Unknown	**52 / 45**	16	19	5	5

Analysis: About seven out of 52 of this category of male who forgot to mention their ages did not for an unknown reason answer this question. 16 out of 45 of males (35,55%) ticked on "Yes" answer. Less than the half (42,22%) number of this category, meaning 19 out of 45 males, ticked on "No" answer. However, this category is still maintaining the highest percentage, though it accumulated less than the half number. 5 out of 45 males (11,11%) indicated "Sometimes" answer. Also, 5 out 45 of males (11,11%) chose "Most of time" answer. Overall, most males of this category avoid attending late, but a small minority does it constantly.

Unknown gender with age/ question 3									
Age factor	**Number**	**Yes**		**No**		**Sometimes**		**Most of time**	
01 - 019	**5 / 4**	2	50%	1	25%	1	25%	0	0,00%
20 - 29	**10 / 7**	1	14,28%	5	71,42%	1	14,28%	0	0,00%
30 - 39	**12 / 12**	4	33,33%	6	50%	0	0,00%	2	16,66%
40- 49	**8 / 7**	2	28,57%	5	71,42%	0	0,00%	0	0,00%
50 - 59	**11 / 10**	3	30%	5	50%	1	20%	1	20%
60 - 69	**2 / 2**	0	0,00%	2	100%	0	0,00%	0	0,00%
Total	**48 / 42**	**12**	**28,57%**	**24**	**57,14%**	**3**	**7,14%**	**3**	**7,14%**

Analysis: About 6 out of 48 of this category of those who forgot to mention their genders did not for an unknown reason answer this question. 12 out of 42 people (28,57%) ticked on "Yes" answer. The highest percentage turns about 57,14% of this category in which 24 out of 42 people chose "No" answer. Only 3 out of 42 people (7,14%) ticked on "Sometimes" answer. Also, 3 out of 42 people (7,17%) indicated "Most of time" answer. What is remarkable is that people aged between 29 and 59 years old avoid coming to mosques late. However, at the same time, an important number of people of this category prefer to come until the prayer is called – those are more than a quarter.

Unknown / question 3					
Age factor	**Number**	**Yes**	**No**	**Sometimes**	**Most of time**
Unknown	**21 / 18**	5	8	4	1

Analysis: About 3 out of 21 unidentified people did not for an unknown reason answer this question. 5 out 18 people (27,77%) chose "Yes" answer. The highest percentage turns about 44,44% in which 8 out of 18 people ticked on "No" answer. 4 out of 18 people (22,22%) chose "Sometimes" answer. Only 1 out of 18 people (5,55%) selected "Most of time" square. Overall, most people of this category avoid, as well, to attend late; however, still an important number until now prefers, for an unknown reason, to come once the prayer is called.

All / question 3								
Category	**Number**	**Yes**		**No**		**Sometimes**		**Most of time**
Females	**25 / 235**	56	23,82%	152	64,68%	15	6,38%	12	5,10%
Males	**27 / 248**	54	22,77%	156	62,90%	21	8,46%	17	6,85%
Unknown females' age	**28 / 27**	11	40,74%	15	55,55%	0	0,00%	1	3,70%
Unknown males' age	**52 / 45**	16	5,55%	19	42,22%	5	11,11%	5	11,11%
Unknown	**21 / 18**	5	7,77%	8	44,44%	4	22,22%	1	5,55%
Unknown gender with age	**48 / 42**	12	28,57%	24	57,14%	3	7,14%	3	7,14%
Educated females	**100 /92**	11	11,95%	74	80,43%	5	5,43%	2	2,17%
Educated males	**100 / 95**	14	14,73%	64	67,36%	16	16,84%	1	1,05%
Total	**876/802**	**179**	**22,31%**	**512**	**63,84%**	**69**	**8,60%**	**42**	**5,23%**

Analysis: About 74 out of 876 participants (8,44%) did not for an unknown reason answer the third question. 179 out of 801 participants (22,31%) mentioned "Yes". This asserts that more than quarter of people both women and men favour to reach the mosques until the prayer is called, a bit requesting reality. The highest percentage turns around 63,84% where 512 out of 802 participants ticked on "No" answer. 8,60% of participants (69 out of 802) selected "Sometimes" answers. A minority of 5,23% of the whole participants (42 out of 802) ticked on "Most of time" square.

What is remarkable in this table is that all percentages frequencies are not shared mutually between all categories; however, it is not possible to build assertions on minor analyses as the "Unknown" category or the "Unknown females' ages". For this, the difference appears well obvious in between regular people and educated people. That is to say, both educated males and educated females share the same habits of attendance, except that females are a bit

ordered than males by a difference of 2.78%. On the level of "Sometimes" option, educated woman avoid being late; most of them (80,43%) enter the mosque before the prayer is called except for some exceptions where only 5,43% prefer (sometimes) to come to mosques once the prayer is called. Besides, only a minority (2,17%) of educated woman prefer to come just to pray and then go home. Educated men marked a remarkable difference on the level of "Yes" and "Sometimes" options; 16,84% of men voted for "Sometimes" option, for example. It is a difference of 11,41% regarding to educated females' vote. Maybe it is a matter of womanly and manly habits, that is, men walk outside at any time, whereas women do it occasionally especially if they are conservatives, meaning not allowed to walk outside any time they will.

On the other hand, regular females and regular males knew higher percentages (24,66% and 22,31%) than educated ones (11,95% and 14,73). For example, nearly a quarter of regular people (men and woman) prefer to go to mosques until the prayer is called. Comparing to "Most of time" option, regular people knew higher percentages (5,28% and 7,02%) than educated ones (2,17% and 1,05%). In what concerns "No" option, both regular males and regular females share nearly the same percentage (66,69% and 64,46%).

Overall, all people have the same habits in congregating to mosques, except that educated people are more disciplined than regular people on the level of attendance timing.

Question four:

I understand all what is being said during the Friday sermon.

Females / question 4							
Age factor	**Number**	**Yes**		**No**		**Almost**	
01- 19	**53 / 53 (54)**	28	51,85%	2	3,70%	24	44,44%
20 - 29	**50 / 50**	41	82%	1	2%	8	6%
30 - 39	**41 / 39**	27	69,23%	1	2,56%	11	28,20%
40 - 49	**72 / 71**	56	78,87%	0	0,00%	15	21,12%
50 - 59	**95 / 95**	78	82,10%	1	1,05%	16	16,84%
60 - 69	**38 / 38 (39)**	31	79,48%	1	2,56%	7	17,94%
70 - 79	**7 / 6**	3	50%	0	0,00%	3	50%
Total	**356/352(354)**	**264**	**74,75%**	**6**	**1,69%**	**84**	**23,72%**

Analysis: About 4 females did not for an unknown reason answer this question. Thus, two females presented 4 opinions instead of 2. The highest percentage goes to "Yes". This makes

that 74,75% (264 out of 352) understand all what is being said in sermons. Only 6 out of 352 regular females (1,69%) ticked on "No" answer. About 23,72% of regular people (84 out of 352) mentioned "Almost" answer.

At first, it is important to remind that the Friday sermon must be uttered in classical Arabic language only. What is remarkable is that the "No" percentage does exist, although participants are an Arabic community. Then, nearly a quarter of female attenders find difficulties in understanding sermons (Almost). In what concerns this category, about 44% of them are under the age of 19 years old. Regarding this age particularly, warning numbers either accompany great lack of classical Arabic language understanding or religious matters mastery. As well, about 21 % of regular women from 40 to 59 years old find difficulties in understanding all what is being said. About 17% of regular females aged between 60 and 69 years old find difficulties in understanding all what is being said during sermons.

Overall, most females of this category understand all what is being said; however, a noteworthy number denies the latter by assertion. Most of this group are females aged between 30 to 59 years old and mostly 70 to 79 years old.

Educated females / question 4				
Age factor	**Number**	**Yes**	**No**	**Almost**
30 - 79	**100 / 99**	82	0	17

Analysis: Only 1 out of 100 educated females did not for an unknown reason answer this question. The highest percentage accumulates on "Yes" advocates where 82,82% of educated females asserted they understand all what is being said. None amongst of this category have chosen "No" answer. About 17,17% of educated females (17 out of 99) do not understand all what is being said.

Unknown females' age / question 4				
Age factor	**Number**	**Yes**	**No**	**Almost**
Unknown	**28 / 28**	24	0	4

Analysis: The highest percentage of 85,71% goes to "Yes" tickers where 24 out of 28 of this category asserted they understand everything during sermons. None amongst of this category

chose "No" answer. About 14,28% ticked on "Almost" answer to show the lack of complete comprehension.

Males / question 4							
Age factor	**Number**	**Yes**		**No**		**Almost**	
01- 19	**67 / 66**	31	46,96%	2	3,03%	33	50%
20 - 29	**44 /44(46)**	30	65,21%	0	0,00%	16	34,78%
30 - 39	**77 / 75**	50	66,66%	2	2,66%	23	30,66%
40 - 49	**74 /74(75)**	62	82,66%	0	0,00%	13	17,33%
50 - 59	**77 / 74**	62	83,78%	2	2,70%	10	13,51%
60 - 69	**29 / 29**	21	72,41%	3	10,34%	5	17,24%
70 - 79	**3 / 3 (5)**	3	60%	2	40%	0	0,00%
Total	**371/365(370)**	**259**	**70 %**	**11**	**2,97%**	**100**	**27,02%**

Analysis: In what concerns males' answers, about 6 out 371 males did not for an unknown reason answer this question. The highest percentage reflects males of "Yes" tickers where 70% asserted their full understanding to sermons. A minority of 11 out of 365 regular males (2,97%) selected "No" answer. A remarkable number of "Almost" advocates goes to 100 males (27,02%) who do not reach full understanding of sermons. About 0,54% and 0,81% of each category of "No" column asserted that they do not understand everything during sermons except for those aged between 20 to 29 years old and 40 to 49 years old. In fact, 27,02% off the whole regular males category is a notable number. About 33% of this column are young males of 19 years old and less. It is possible to assume that this category care to the religious knowledge rather than the linguistic issue. 23% of this column are aged between 30 and 39 years old. Between 10 to 16 percent goes to males aged between 20 to 29 and 40 to 59 years old.

At large, most regular males understand all what is being said during the Friday sermon and more than a quarter believe that they do not achieve a full linguistic understanding to all what is being uttered.

Educated males / question 4				
Age factor	**Number**	**Yes**	**No**	**Almost**
30 - 79	**100**	77	2	21

Analysis: The highest percentage goes around 77% of educated males "Yes" tickers. Only 2 out of 100 males (02%) chose "No" to express that they not understand all what is being said during sermons. A remarkable number of 21 out of 100 educated males ticked on "Almost" answer to express their lack to full comprehension of sermons.

Unknown Males' age / question 4				
Age factor	**Number**	**Yes**	**No**	**Almost**
Unknown	**52**	41	3	10

Analysis: The highest percentage goes to "Yes" answer where 78,84% (41 out of 52) assert that they understand everything during sermons. 3 out of 52 males (5,76%) of this category expressed that they do not accumulate full understanding. About 19,23% (10 out of 52) chose "Almost" answer to express their lack to full understanding of sermons' subjects.

Unknown gender with age/ question 4							
Age factor	**Number**	**Yes**		**No**		**Almost**	
01 - 019	**5 / 5**	4	80%	1	20%	0	0,00%
20 - 29	**10 / 8**	6	75%	0	0.00%	2	25%
30 - 39	**12 /12**	8	66,66%	0	0,00%	4	3,33%
40- 49	**8 / 8**	8	100%	0	0,00%	0	0,00%
50 - 59	**11 / 11**	8	72,72%	0	0,00%	3	27,27%
60 - 69	**2 / 2**	1	50%	0	0,00%	1	50%
Total	**48 / 46**	**35**	**76,08%**	**1**	**2,17%**	**10**	**21,73%**

Analysis: About 2 out of 48 people of this category, who did not mention their genders, did not answer this question for unknown reasons. 35 out of 46 people ticked on "Yes" answer. This makes them accumulating the highest percentage as a full comprehension to sermons. Only a young boy/girl (2,17%) ticked on "No" answer. About 10 out of 46 people chose "Almost" option to show that there is an incomplete full understanding to sermons. For those who find deficiency to full understanding are 2 people aged between 20 and 29 years old and 7 people aged between 30 and 39 years old and 50 and 59 years old. Only one person out of 10 faces this lack as well.

Unknown / question 4				
Age factor	**Number**	**Yes**	**No**	**Almost**
Unknown	**21 / 19**	17	0	2

Analysis: About 2 out of 21 people of this category did not answer the fourth question. 89,47% of this category (17 out of 19) ticked on "Yes", which makes it accumulating the highest percentage amongst others. None of them ticked on "No" answer. Only 2 out of 19 people (11,76%) chose "Almost" answer to express their lack to full sermons' understanding.

All / question 4							
Category	Number	Yes		No		Almost	
Females	256/253(255)	182	71,37%	6	2,35%	67	26,27%
Males	271/265(270)	182	67,40%	9	3,33%	79	29,25%
Unknown females' age	28 / 28	24	85,71%	0	0,00%	4	14,28%
Unknown males' age	52 / 54	41	78,84%	3	5,76%	10	19,39%
Unknown	21 / 19	17	89,47	0	0,00%	2	10,52%
Unknown gender with age	48 / 46	35	76,08%	1	2,17%	10	21,73%
Educated females	100 / 99	82	82,82%	0	0,00%	17	17,17%
Educated males	100 / 100	77	77%	2	2%	21	21%
Total	**876/864(871)**	**640**	**73,47%**	**21**	**2,41%**	**210**	**24,11%**

Analysis: About 12 out of 876 participants did not for an unknown reason answer the fourth question. The highest percentage turns around "Yes" answer where 73,47% of participants (640 out of 862) asserted that most of people do not find difficulties of having a full comprehension of what is being said in Friday sermons, despite of its deliverance in classical Arabic. All categories mentioned in the table share nearly the same percentages frequencies but with slight differences. For instance, in comparing educated women with regular ones, the educated females knew a higher percentage by a difference of 10,45%. The difference between educated males and regular males is present too. Educated males knew higher percentage difference of 9,60%. This may go back for knowledge background or good classical Arabic acquisition factors.

There is a minority of participants which represents only 2,41% of attenders (21 out of 862). Upon the numbers gathered in the table above, it might be asserted that in each one thousand attenders there is a percentage of 2,50% (nearly) of non-full understanding graspers to Friday sermons. Comparing educated ones with regular people, educated people marked a lower percentage on the level of "No" answer. Indeed, no educated woman mentioned "No" option, whereas educated men marked 2% only. On the other hand, regular women marked a percentage of 2,35%, while regular men amassed 3,33%.

In what concerns "Almost" supporters, a noteworthy number was recorded besides the "No" scope. About 210 out of 862 participants ticked on "Almost" answer. This reflects that a percentage of 24,11 of worshippers do not achieve a complete understanding, meaning they lack fullness. This grasps that in one thousand people a quarter understands 90% to 95% of all what is being said in the Friday sermon. Comparing educated people to regular ones, educated people recorded a lower percentage. For instance, about 26,27% of regular females formed the "Almost" option, whereas only 17,17% of educated females formed this option. In what concerns educated males, about 21% formed "Almost" option, while 29,25% or regular males formed "Almost" option.

Overall, most people, whether educated or regular and young or old, understand all what is being said via the preacher during the Friday sermon. Only a minority cannot achieve one hundred percent of what is being uttered. A quarter of people can almost conceive all what is said in the sermon; however, the slight differences, between educated and regular people in each phase or option choice are still present.

Question five:

I understand the darss (sermon) better than the Friday sermon.

Females / question 5					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 46**	30	65,21%	16	34,78%
20 - 29	**50 / 42**	16	38,09%	26	61,90%
30 - 39	**41 / 33**	20	60,60%	13	39,39%
40 - 49	**72 / 60**	32	53,33%	28	46,66%
50 - 59	**95 / 85**	51	60%	34	40%
60 - 69	**38 / 31**	21	67,74%	10	32,25%
70 - 79	**7 / 7**	6	85,71%	1	14,28%
Total	**356 / 304**	**176**	**57,89%**	**128**	**42,10%**

Analysis: About 52 of regular females did not for an unknown reason answer this question. 57,89% of females (176 out of 302) ticked on "Yes" answer. 128 females (42,10%) selected "No" answer. What is remarkable is that the highest percentage leans to "Yes" tickers; however, "No" voters also accumulated an outstanding number that reached 42,10%. Since there are only two options (Yes and No), both percentages seem equal, but Yes's percentage is a bit higher. From another point of view, more a bit than half of this category conceives the

darss better than the sermon. In what concerns the age factor, there are three important remarks. One, the more the age leans to 20 years old or reaches the 60 years old and above, the more this category prefers the darss than the Sermon.

The table graphs that about 65,21% of them voted on "Yes" answer, whereas only 34,78% voted on "No" answer (1 to 19 years old). Between 67% and 85% of females (60 to 79 years old) voted for "Yes" answer, whereas between 32% and 14% voted on "No" answer. Two, females aged between 20 and 29 years old are the only category who voted less than 39%, and thus most of them do not find the darss easily understood, although it a dialectal approach. Three, females aged between 30 and 59 years old marked percentages that vary from 53 to 60 percent. Overall, most of regular females conceive the darss better than sermon.

Educated females / question 5			
Age factor	**Number**	**Yes**	**No**
30 - 60	**100 / 85**	44	41

Analysis: About 15 educated females did not for an unknown reason answer this question. 44 out of 85 educated females (51,76%) chose "Yes" as their final answer. Then, 48,23% of educated women ticked on "No" answer to express that they do not understand the sermon less significantly than the darss.

Unknown females' age / question 5			
Age factor	**Number**	**Yes**	**No**
Unknown	**28 - 23**	12	11

Analysis: About 5 out of 28 unknown females' age did not for an unknown reason answer this question. 12 out of 23 females of this category (52,17%) chose "Yes" answer. About 47,82% of this category (11 out of 23) ticked on "No" answer to express that they do not conceive the darss better than the sermon.

Males / question 5					
Age factor	**Number**	**Yes**		**No**	
01- 19	**67 / 65**	39	60%	26	40%
20 - 29	**44 / 42**	22	52,38%	20	47,61%
30 - 39	**77 / 66**	44	66,66%	22	33,33%
40 - 49	**74 / 62**	33	53,22%	29	46,77%
50 - 59	**77 / 62**	38	61,29%	24	38,70%
60 - 69	**29 / 27**	14	51,85%	13	48,14%
70 - 79	**3 /3 (5)**	3	60%	2	40%
Total	**371 / 327 (329)**	**193**	**58,66%**	**136**	**41,33%**

Analysis: In what concerns regular males, about 44 out of 371 did not for an unknown reason answer this question. 193 out of 327 males ticked on "Yes" answer to show that 58,66% do prefer or conceive the darss better than the sermon. On the other hand, a lower percentage than the first one does, that is, about 41,33% mentioned "No" square (136 out of 327) to tell that do not conceive the darss better that the sermon. Comparing the higher percentage to the lower one, the "Yes" category knew nearly the same frequencies of percentages fixed between 52 and 61 percent except for those aged between 30 and 39 years old who knew upper percentages of 6% or 5% than the rest. Old men aged between 70 and 79 years old were not sure about their answers; thus, some of them ticked both answers (Yes and No).

On the second column, the "No" square knew nearly the same percentages frequencies, except for old men who were not sure about their ticks and those aged between 30 and 39 years old who marked only 33,33%. Any all else, most of them varied from 38 to 47 percent to express that they do not favour the darss than the sermon on the level of comprehension.

Educated males / question 5			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 89**	48	41

Analysis: About 11 out of 100 did not for an unknown reason answer the fifth question. 48 out of 89 educated men ticked on "Yes" answer to show their leanings to the darss rather than sermons, a representation of 53,93% off the whole number. A lower percentage vis-à-vis "Yes" tickers exposed that 46,06% of educated males selected "No" answer to express no deficiency between the Friday sermon and the darss which precedes.

At large, more than half of educated males understand the darss better than the Friday sermon.

Unknown males' age / question 5			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 41**	28	13

Analysis: About 11 out of 52 males of this category did not for an unknown reason answer this question. 28 out of 41 males (68,29%) mentioned "Yes" answer. 31,70% of males (13 out of 41) chose "No" answer. The highest percentage goes to "Yes" voters to show that most people understand the darss better than the sermon.

Unknown gender with age / question 5					
Age factor	**Number**	**Yes**		**No**	
01 - 19	**5 / 5**	5	100%	0	0,00%
20 - 29	**10 / 7**	5	71,42%	2	28,57%
30 - 39	**12 / 12**	10	83,33%	2	16,16%
40- 49	**8 / 7**	7	100%	0	0,00%
50 - 59	**11 / 9**	6	66,66%	3	33,33%
60 - 69	**2 / 2**	0	0,00%	2	100%
Total	**48 / 42**	**33**	**78,57%**	**9**	**21,42%**

Analysis: About 6 out of 48 did not for an unknown reason answer the fifth question. 33 out of 42 persons of this category ticked on "Yes" answer. The former represents a percentage of 78,57%, which asserts that these people prefer the darss rather than sermon due to the open opportunity of comprehension. On the other hand, less than quarter of people (21,42%) chose "No" answer where 9 out of 42 people expressed their weak interest in option one.

Unknown/ question 5			
Age factor	**Number**	**Yes**	**No**
30 - 79	**21 / 4**	4	0

Analysis: About 17 out of 21 did not for an unknown reason answer this question. The only 4 respondents put "Yes" as their final answer.

All / question 5					
Category	Number	Yes		No	
Females	256 / 219	136	62,10%	83	37,89%
Males	271 / 238 (240)	145	60,41%	95	39,58%
Unknown females' age	28 / 23	12	52,17%	11	47,82%
Unknown males' age	52 / 41	28	68,29%	13	31,70%
Unknown	21 / 4	4	100%	0	0,00%
Unknown gender with age	48 / 42	33	78,57%	9	21,42%
Educated females	100 / 85	44	51,76%	41	48,23%
Educated males	100 / 89	48	53,93%	41	46,06%
Total	876 / 741(743)	457	61,50%	297	39,97%

Analysis: About 135 out of 846 did not for an unknown reason answer this question. The highest recorded percentage goes to "Yes" option when 457 out of 741 accumulated 61,50% to assert that they do conceive the darss better than the Friday sermon. 297 out of 741 people (39,97%) ticked on "No" answer to express that they do not conceive the darss better than the Friday Sermon. Both regular males and regular females share the same percentage segments of "Yes" and "No" answers. Their percentages stand between 60 to 62 percent for "Yes" option and from 37 to 39 percent for "No" square. An outstanding remark reminds the difference between educated people and regular others. For instance, educated males knew 53,93% on "Yes" option, whereas regular people amassed 60,41%. In what concerns educated females, they marked 51,76% for "Yes" option, while regular females accumulated 62,10%. Overall, it is important to say that in one thousand regular attenders 60% of them conceive the darss better than the sermon, and thus the other 40% have no difference in that. However, educated people stand at the middle choice.

Question six:

I prefer the darss in: Arabic - Spoken Arabic - Both - No difference.

Females / question 6									
Age factor	**Number**	**Arabic**		**Spoken**		**Both**		**No difference**	
01- 19	**53 / 52**	27	51,92%	4	7,69%	7	13,46%	14	26,92%
20 - 29	**50/50(52)**	11	21,15%	6	11,53%	21	40,38%	14	26,92%
30 - 39	**41 / 40**	11	27,5%	3	7,5%	15	37,5%	11	27,5%
40 - 49	**72 / 70**	27	38,57%	6	8,57%	19	27,14%	18	25,71%
50 - 59	**95/95(105)**	35	33,33%	13	12,38%	30	28,57%	27	25,71%
60 - 69	**38 / 37**	12	32,43%	7	18,91%	10	27,02%	8	21,62%
70 - 79	**7 / 7**	3	42,85%	4	57,14%	0	0,00%	0	0,00%
Total	**356/351(363)**	**126**	**34,71%**	**43**	**11,84%**	**102**	**28,09%**	**92**	**25,34%**

Analysis: About 4 out of 356 regular females did not for an unknown reason answer this question. 126 out of 351 females chose classical Arabic language as a preferred language of preaching during the darss. The former recorded a weak percentage of 34,71% regarding the rest options. The second place goes to the third square (28,09%) where 102 out of 351 females chose "Both" option. The third place goes to the last square (25,34%) where 92 females chose "No difference" option. At last, the weakest percentage is 11,84% where 43 out of 351 females chose "Spoken Arabic" square.

What is mostly remarkable is that all options share a limited edge of percentage frequencies notably "No difference" and "Both" answers. On the other hand, the spoken Arabic choice amasses a weak vote, but still the classical Arabic accumulates the highest intention.

In what concerns Arabic choice, half (51,92%) of the category of 19 year-old and less chose "Classical Arabic" as best for conceiving the darss. About 7,69% only chose "Spoken Arabic" choice. 13,46% of them chose "Both" choice, where about a quarter (26,92%) of them chose "No" difference choice. These choices might be built off age factor – which is less than 19 years old –, since most of them use classical Arabic in studies (secondary school and less) or even those who still watch cartoons. They get used to hear Arabic language on T.V. and in classrooms. For the two categories "20 to 29" and "30 to 39" year-old, nearly both of their halves (between 42 and 37,5%) chose "Both" choice. They rely on the vernacular and the classical Arabic in pursuing the darss. About 27,5 to 28% of both of them ticked on "No difference" choice and about 22% to 27,5% of others ticked on "Classical Arabic" of both categories, whereas only from 7,5 to 12% of both of them chose "Spoken Arabic".

It seems this category prefers the darss to be delivered in classical Arabic mixed, reinforced, or explained by the spoken Arabic. Most of them chose "Both" choice, for maybe most of them finished their studies, spend a lot of time in streets, or even work in places where classical Arabic is rarely used. Besides, many of the Algerian administrations are franchised. Females aged 40 to 49 year-old marked the highest percentage for classical Arabic language (38,57%). Females aged 49 to 69 years old share nearly the same frequencies of answers for Arabic (3234% to 33,33) prefer "Classical Arabic" language to be used while listening to the darss. From 12,38% to 18,91% chose "Spoken Arabic" answer . From 27,02% up to 28,57% chose "Both" answer. From 21,62% of these categories to 25,71% chose "No difference" answer.

In what concerns the last category (70 to 79 years old), answers stand on "Classical Arabic" and "Spoken Arabic" only. Most of them (57,14%) chose "Spoken Arabic" and only 42,85% indicated "Classical Arabic" as best for conceiving the darss. It is momentous not to neglect that most of this category did not receive education in Arabic language, and thus only a minority could afford to study during the French colonisation.

Overall, it is significant to remind that most categories chose the "Classical Arabic language", both last options marked nearly the same percentages, whereas the spoken Arabic language knew the weakest vote.

Educated females/ question 6					
Age factor	**Number**	**Arabic**	**Spoken**	**Both**	**No difference**
30 - 60	**100 (101)**	30	7	36	28

Analysis: One female voted by two voices. About 30 out of 100 educated females' voices (29,70%) chose "Classical Arabic". Only 7 out of 101 educated females' voices (6,93%) chose "Spoken Arabic". The highest percentage goes to "Both" option with 35,64% (36 out of 100) of educated females' voices. 28 out of 100 educated females (27,72%) chose "No difference" option. These choices are much similar; however, the highest of this table percentage goes rather to "Both" choice and "Spoken Arabic". What is noteworthy is that the "Both" option choice did not record the highest percentage by regular women.

Unknown females' age/ question 6					
Age factor	**Number**	**Arabic**	**Spoken**	**Both**	**No difference**
Unknown	**28 (31)**	9	5	9	8

Analysis: 3 females voted by 6 ticks instead of 3. About 9 out of 28 females' voices (29,09%) of this category chose "Arabic language" answer. Only 5 out of 28 females' voices (16,12%) chose "Spoken Arabic" answer. Like Arabic language voters, "Both" choice also knew 9 voters (29,03%). About 8 out of 28 females (25,80%) of this category chose "No" difference answer. What is remarkable here is that the highest percentage stands on "Classical Arabic" and "Both" choices, whereas "Spoken Arabic" choice remains feeble.

Males / question 6								
Age factor	**Number**	**Arabic**		**Spoken**		**Both**		**No difference**
01- 19	**67/65**	30	46,15%	4	6,15%	23	35,38%	8	12,30%
20 - 29	**44/44 (46)**	9	19,56%	9	19,56%	20	43,47%	8	17,39%
30 - 39	**77/74**	21	28,37%	8	10,81%	27	36,48%	18	24,32%
40 - 49	**74/74 (79)**	30	37,97%	10	12,65%	26	32,91%	13	16,45%
50 - 59	**77/76**	28	36,84%	7	9,21%	22	28,94%	19	25%
60 - 69	**29/29 (30)**	14	46,66%	4	13,33%	6	20%	6	20%
70 - 79	**3/3**	0	0,00%	0	0,00%	1	33,33%	2	66,66%
Total	**371/365(373)**	**132**	**35,38%**	**42**	**11,26%**	**125**	**33,51%**	**74**	**19,83%**

Analysis: In what concerns regular males, about 6 out of 371 did not for an unknown reason answer the sixth question. 132 out of 365 males (35,38%) chose "Classical Arabic" answer. The former represents the highest percentage among the rest, though no great difference is noticed. The second highest percentage goes to the third choice where 125 males (33,51) chose "Both" square. 74 out of 365 males of this category (19,83%) chose "No difference" answer. The lowest percentage goes to the fourth last choice where 11,26% of males (42 out of 365) chose the "Spoken Arabic" as their favourite tongue.

What is noteworthy upon this table is there are many percentage frequencies that do not match females' table. For instance, old males aged between 70 and 79 years old stressed their answers on the two last answers (Both and No difference), whereas females stressed their responses on the first two squares (Arabic and Spoken). There are other differences; however, it is preferable to indicate them in "All" table. Most males of this category chose "No

difference" answer. Males aged 19 years old and less share the same answer with females except for the last two options where males marked an opposite balance of percentages to females. For example, 12,30% of boys chose "No difference" answer, while girls marked 26,92. Thus, 35,38% accumulated by boys on "Both" answer, whereas girls accumulated 13,46%. Nearly with the same girls' percentage (7,69%), boys also accumulated 6,15% on "Spoken Arabic" answer. A bit lower than girls' percentage (51,92%), boys marked 46,15% on "Arabic" choice answer. The highest percentage of males aged between 20 and 29 years old go to "Both" answer (45,45%). Both "Classical Arabic" language and "Spoken Arabic" choices share the same percentages frequencies (20,45%). Males aged between 30 and 39 years old marked their highest percentages on "Both" answer, whereas their first and last choice knew frequencies limited between 28% and 24%. Yet, only 70,81% of this category of males chose "Spoken Arabic". Males aged between 40 and 69 years old marked the highest percentage diverging between 36 and 48 percent on "Classical Arabic" answer. Between 9 and 13 percent of males chose "Spoken Arabic answer". Between 20 and 45 percent of males chose "Both" answer. Between 17% up to 25% of males indicated "No difference" answer.

Overall, what is outstanding about the males' category to grasp upon this table is that most of males prefer "Classical Arabic" during the darss. A second great percentage goes also to those who prefer to listen to preaching in both "Classical Arabic" and "Spoken Arabic".

Educated males/ question 6					
Age factor	**Number**	**Arabic**	**Spoken**	**Both**	**No difference**
30 - 79	**100 / 100**	40	8	34	18

Analysis: About 40 out of 100 educated males (40%) chose "Classical Arabic" language. The former represents the highest percentage. The second highest percentage turns around 34% where "Both" answer collected 34 out of 100 respondents. The third place comes at the last choice where 18 out of 100 educated males (18%) chose "No difference" square. The lowest percentage is limited at 8% only where 8 educated males chose "Spoken Arabic" only.

Unknown Males' age / question 6					
Age factor	**Number**	**Arabic**	**Spoken**	**Both**	**No difference**
Unknown	**52 / 50**	27	6	10	7

Analysis: About 2 out of 52 males of this category did not for an unknown reason answer this question. A highest percentage of 54% of males (27 out of 52) chose Arabic language. The second place goes to the third choice where 10 out of 52 males (20%) indicated "Both" square. About 7 out of 50 males (14%) chose "No difference" answer. The lowest percentage goes to the second choice where 6 out of 52 (12%) selected "Spoken Arabic" as best for preaching the darss.

Unknown gender with age/ question 6								
Age factor	**Number**	**Arabic**		**Spoken**		**Both**		**No difference**
01 - 19	**5 / 5**	3	60%	2	40%	0	0,00%	0	0,00%
20 - 29	**10 / 6**	3	50%	1	16,66%	2	33,33%	0	0,00%
30 - 39	**12 / 12**	6	50%	1	8,33%	1	8,33%	4	33,33
40- 49	**8 / 9**	5	62,5%	2	25%	1	12,5%	1	12,5%
50 - 59	**11 / 10**	5	50%	0	0,00%	4	40%	1	10%
60 - 69	**2 / 2**	1	50%	0	0,00%	0	0,00%	1	50%
Total	**48 / 43**	23	53,48%	6	13,95%	8	18,60%	7	16,27%

Analysis: About 5 out of 48 people did not for an unknown reason answer this question. The highest percentage goes to the first option where 53,48% of people (23 out of 43) chose "Classical Arabic". The second highest percentage goes to the third option where 8 out of 43 of people (18,60%) mentioned "Both" answer, yet this percentage is too feeble comparably to the first one. The third place goes to the third option where 16,27% of people (7 out of 43) chose "No difference" answer. The lowest percentage goes to the second option were only 6 out of 43 people (13,85%) selected "Spoken" Arabic during the darss preaching.

In what concerns young people aged 19 years old and less, their answers concentrate on the two first options (Arabic and Spoken) where 60% accumulates on "Classical Arabic" and the other 40% accumulates on "Spoken Arabic". People aged between 60 to 69 years old also concentrate their answers mutually on "Classical Arabic" and "No difference" choices. People aged between 20 to 29 years old concentrate their answers on "Classical Arabic" choice (50%) and "Both" choice (33,33%), and only one of them (16,66%) selected "Spoken Arabic". People aged between 30 and 39 years old concentrate their answers on "Classical Arabic" choice (50%) and "No difference" answer (33.33%), whereas the two middle choices share a mutual percentage frequency of 8,33%. People aged between 40 to 49 years old concentrate their answers on the first one (62,5%) and the second one (25%), and then their last two choices mark a common percentage frequency of 12,5%. People aged between 50 and

59 years old concentrated their answers on "Classical Arabic" choice (50%) and "Both" choice (40%), yet only one person (10%) marked the last choice (No differences).

Overall, these percentages' frequencies do not match much in regard to the previous tables' scrutiny in terms of age factor. Yet, it is plausible to count that most of them marked the first choice which is "Classical Arabic" for preaching during the darss. Besides, the second percentage goes to "Both" choice, the one embodying that people prefer both techniques: "Classical Arabic" with "Spoken Arabic" whilst listening to sermons.

Unknown / question 6					
Age factor	**Number**	**Arabic**	**Spoken**	**Both**	**No difference**
Unknown	**21 / 21**	**6**	**3**	**5**	**7**

Analysis: In what concerns those who did not mention their ages or genders, most of them (7out of 21) chose "No difference" choice. This represented the highest percentage of 33,33% and matches somewhat "Classical Arabic" choice where 28,57% of this category chose "Classical Arabic". 23,80% of people of this category chose "Both" square technique while listening to the darss. The lowest percentage goes to the second choice where only 3 out of 21 people chose "Spoken Arabic" as best during the darss.

All / question 6					
Category	**Number**	**Arabic**	**Spoken Arabic**	**Both**	**No difference**
Females	256/251(262)	96 36,64%	36 13,64%	66 25,19%	64 24,42%
Males	271/ 265(273)	92 33,69%	34 12,45%	91 33,33%	56 20,51%
Unknown females' age	28 / 28(31)	9 32,14%	5 16,12%	9 32,14%	8 28,57%
Unknown males' age	52 / 50	27 54%	6 12%	10 20%	7 14%
Unknown	21 / 21	6 28,57%	3 14,28%	5 23,80%	7 33,33%
Unknown gender with age	48 / 44	23 52,27%	6 13,63%	8 18,18%	7 15,90%
Educated females	100/ 100(101)	30 29,90%	7 6,93%	36 35,64%	28 27,62%
Educated males	100/ 100	40 40%	8 8%	34 34%	18 18%
Total	876/ 862(882)	**323** **36,62%**	**105** **11,90%**	**259** **29,36%**	**195** **22,10%**

Analysis: About 14 people did not for an unknown reason answer this question. The highest percentage accumulates on the first option where 36,62% of people (323 out of 862) chose "Classical Arabic" answer. The second highest percentage goes to the third option where 259 out of 862 people (29,36%) chose "Both" square. About 195 out of 863 of people (22,10%)

chose the last answer (No difference). The lowest percentage goes to the second choice where only 105 out of 862 people (11,90%) chose "Spoken Arabic" answer.

An overall view about the table may sum up that all categories share some common facts and other changing points. For instance, most categories' answers are stressed on two matters: "Classical Arabic" and "Both" answers. "Classical Arabic" advocates gathered the highest percentage (36,42%), and thus for those who selected it as first choice are Females (38,24%), Unknown females' age (32,14%), Unknown males' age (54%) , Unknown gender with age (52,27%), and educated males (40%). For those who put "Both" as first choice are Males (34,33%) , Unknown females' age (32,14%), and educated females (36%). The second highest percentage after the "Classical Arabic" is "Both" option (30,04%). Voters of this option (Both) are Females (26,28%), Unknown males' ages (20%), Unknown gender with age (18,18%), and educated males (34%). Then, the fourth choice comes at the third place (22,62%). Those who share the same percentage frequencies are Females (25,49%), Males (21,13%), Unknown males' age (14%), Unknown age with gender (15,90%), Educated females (28%), and Educated males (18%). The second option chronicled at the fourth last position with a low percentage (12,18%), besides those who share the same percentage frequencies are Females (14,34%), Males (12,83%) , Unknown males' age (12%), Unknown (14,28%), Unknown gender with age (13,63%) , Educated females (7%) and Educated males (8%). A remind makes that the above mentioned percentages show the habits in common between categories in voting and leaning to given answers rather than others.

An outstanding vision may refer that Males and females do not share joint linguistic leanings as "Educated Females" and "Educated males" do. For instance, most regular females prefer the "Classical Arabic" language during the darss, whereas most educated females prefer both the "Classical Arabic" with the "Spoken" one. Again, most regular males prefer "Classical Arabic" for listening to the darss, while most educated males lean to both Classical and Spoken Arabic. What is important to keep in mind, up to this question, is that most mosquegoers prefer to hear the darss preaching in Classical Arabic; however, this higher percentage does not represent a great part of attenders but only a percentage limited between 55% and 60%.

In other words, in one thousand attenders, 550 to 600 of people have utterly no problem if the darss is in classical Arabic. Another 30% will prefer to hear the darss in a switched use by both the classical and the spoken Arabic. The last minority includes the spoken Arabic

factions by representing 11% to 12%, that is, 120 people out of 1000 favour the darss in spoken Arabic.

Question seven:

The classical Arabic language inspires me better than the spoken Arabic during the darss.

Females / question 7							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01- 19	**53 / 52**	27	51,92%	4	7,69	21	40,38
20 - 29	**50 / 47**	11	23,40%	10	21,27%	26	55,31%
30 - 39	**41 / 39**	18	46,15%	4	10,25%	17	43,58%
40 - 49	**72 / 68**	32	47,05%	5	7,35%	31	45,58
50 - 59	**95 / 93**	46	49,46%	7	7,52	40	43,01
60 - 69	**38 / 35**	16	45,71	3	8,57%	16	45,71%
70 - 79	**7 / 7**	5	71,42%	2	28,57%	0	0,00%
Total	**356 / 341**	**155**	**45,45%**	**35**	**10,26%**	**151**	**44,28%**

Analysis: About 15 out of 341 females did not for an unknown reason answer the seventh question. The highest percentage goes to the first option where 45,45% of females (155 out of 341) ticked on "Yes" answer, yet this percentage is greatly close to the third choice voters' percentage. 44,28% of females (151 out of 341) ticked on "No difference" answer. The lowest percentage goes to the second choice where only 35 out of 341 females (10,26%) voted for "No" answer. What is remarkable is that answers were built on two important focuses: "Yes" for classical Arabic and "No difference" answers. Another important point is that most frequencies of percentages spread on options, except females aged between 20 and 29 years old and those aged between 70 and 79 years old, were the same as built on "Yes" (between 45% and 47%) and "No difference" (between 40% and 45%). Females aged between 20 and 29 years old accumulated a higher percentage (55,31%) on the third option rather than the first one as others did. Then, their second option and the first one noted nearly the same percentage: 23,40% on "Yes" and 21,27% on "No". Answers of females aged between 70 and 79 years old were focused on two squares: Yes and No only. 71% of these old females dedicated ticks to "Yes" answer, whereas only 28,57% ticked on "No" square.

Overall, most females do not really find a difference in whether if they get inspired more in classical Arabic or not; however, undeniably more than half of them get inspired more by the classical Arabic.

Educated females/ question 7				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 79	**100 / 94**	38	14	42

Analysis: About 6 out of 100 females did not for an unknown reason answer this question. For educated Females, most of them (42 out of 94) leant to "No difference" answer by accumulating the highest percentage of 44,68%. The second highest percentage goes to the first choice where 38 out of 94 educated females (40,42 %) ticked on "Yes" answer. The table shows that educated women do note give much importance to the language used by the preacher during the darss, yet a remarkable number of them get much inspiration if it is in classical Arabic language.

Unknown females' age / question 7				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**28/28(29)**	7	4	18

Analysis: Most females of this category do not give importance to the classical Arabic language in what concerns the depth of inspiration. The table gathered 18 votes (62,06%) for "No difference", whereas the second place goes to the first option where 7 out of 28 females (24,13%) voted on "Yes" answer. Only a minority of 4 out of 28 females (13,79%) voted on "No" answer.

Males / question 7							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01- 19	**67 / 63**	35	55,55%	6	9,52%	22	34,92%
20 - 29	**44 / 44**	24	54,54%	6	13,63%	14	31,81%
30 - 39	**77 / 74**	32	43,24%	12	16,21%	30	40,54%
40 - 49	**74 / 73**	43	58,90%	10	13,69%	20	27,39%
50 - 59	**77 / 72**	35	48,61%	12	16,66%	25	34,72%
60 - 69	**29 /29(30)**	14	44,66%	5	16,66%	11	36,6%
70 - 79	**3 / 3**	1	3,33%	0	0,00%	2	66,66%
Total	**371/358(359)**	**184**	**51,25%**	**51**	**14,20%**	**124**	**34,54%**

Analysis: About 13 males out of 371 did not for an unknown reason answer the seventh question. This table is a bit different from females' one in terms of percentages balance on the first and the third option (Yes and No difference). More than half (51,25%) of males (184 out of 358) voted on "Yes" answer to express their intensified inspiration in Classical Arabic rather than any other tongue. The second highest percentage goes to the third choice where 124 out of 358 of males (34,54%) mentioned "No difference" option. A minority of 51 out of 358 males (14.20%) chose "No" answer. Regarding the table's numbers, answers are merely spread on the first and the third choices; however, the first choice (Yes) knew an upper percentage of 16,76% than the third choice (No difference), whereas females marked nearly the same percentage, though their "Yes" focus was higher.

Overall, about half of males get inspired better if the darss is released in classical Arabic language. Some of them do not find any difference whether it is uttered in classical Arabic or in parallel switched way. Only a minority of people does not get inspired more if the darss is released in classical Arabic version.

Educated males/ question 7				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 60	**100 / 100**	54	9	37

Analysis: Educated males marked the highest percentage on the first option where 54 out of 100 ticked on "Yes" answer. 37 educated males (37%) selected "No difference" choice as their final response. Only a minority of 9 out of 100 males chose "No" answer.

A noteworthy point mentions that educated Females' vision is different as regards to percentages' frequencies on the two squares (Yes and No difference), meaning educated females passed more ticks to "No difference" answer rather than "Yes" as educated males did.

Unknown Males' age/ question 7				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**52 / 50**	28	4	18

Analysis: About 2 out of 52 males of this category did not for an unknown reason answer this question. Most ticks were gathered on "Yes" answer where 28 out of 50 males (56%) ticked

on this option. 18 out of 50 males 36% selected "No difference" choice, whereas only a minority of 4 out of 50 males (8%) chose "No" square.

Unknown gender with age/ question 7							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01 - 019	**5 / 4**	3	75%	0	0,00%	1	25%
20 - 29	**10 / 7**	6	85,61%	1	14,28%	0	0,00%
30 - 39	**12 / 12**	9	75%	1	8,33%	2	16,66%
40- 49	**8 / 8**	6	75%	2	25%	0	0,00%
50 - 59	**11 / 8**	5	62,5%	0	0,00%	3	37,5%
60 - 69	**2 / 2**	2	100%	0	0,00%	0	0,00%
Total	**48 / 41**	**31**	**75,60%**	**4**	**9,75%**	**6**	**14,63%**

Analysis: About 7 out of 48 people of this category did not for an unknown reason answer the seventh question. The highest percentage accumulated on the first option where 31 out of 41 people (75,60%) selected "Yes" answer. The second lower percentage goes to the third choice where 14,63% of people (6 out of 31) mentioned "No difference" option. Then, a minority of people of this category ticked on "No" answer.

Overall, a great percentage of people lean to "Yes" to express that they get inspired better if the darss is released in classical Arabic version.

Unknown/ question 7				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**21 / 16**	7	1	8

Analysis: About 5 out of 21 people of this category, who did not mention their details, did not for an unknown reason answer this question. This time, however, the highest percentage goes to the third option unlike the previous tables' analyses: 8 out of 16 people (50%) selected "No difference" answer. On the other hand, about 43,75% of these people (7 out of 16) voted for "Yes" answer. Only 1 person (6,25%) ticked on "No" answer.

All/ Question 7							
Category	**Number**	**Yes**		**No**		**No difference**	
Females	**256 / 247**	117	47,36%	21	8,50%	109	44,12%
Males	**271 / 258(259)**	130	50,19%	42	16,21%	87	33,59%
Unknown females' age	**28 / 28(29)**	7	24,13%	4	13,79%	18	62,06%
Unknown males' age	**52 /50**	28	56%	4	8%	18	36%
Unknown	**21 / 16**	7	43,75%	1	6,25%	8	50%
Unknown gender with age	**48 / 41**	31	75,60%	4	9,75%	6	14,63%
Educated females	**100 / 94**	38	40,42%	14	14,89%	42	44,68%
Educated males	**100 / 100**	54	54%	9	9%	37	37%
Total	**876 /834(836)**	**412**	**49,28%**	**99**	**11,84%**	**325**	**38,87%**

Analysis: About 42 out of 876 people, except educated males category and Unknown females' age category, did not for an unknown reason answer the seventh question. What is obvious in this table is that answers were accumulated on two squares: "Yes" and "No difference" choices. However, the highest percentage among these two goes to the first choice where 412 out of 834 people (49,28%) ticked on "Yes" answer to express that they get inspired better if the darss preaching would be in "Classical Arabic". The second place goes to the third option where 38,87% of people (325 out of 834) selected "No difference" answer. This category grasps that participants do not find any difference in terms of emotions and inspirations if the darss is either in classical Arabic or in the spoken one. Only a minority of 99 out of 834 people (11,84%) chose "No" answer.

All categories share the same percentage frequencies except for those considered in the table as "females", "Unknown females' age" and "Educated females" categories; they focused their answers to the third choice. Another important remark stands for educated and regular people. For instance, regular females marked 47,36% on "Yes" answer and only 8,50% on "No" answer, whereas "educated females" knew a lower percentage frequency as mentioned in the table: about 40,42% of educated women ticked on "Yes" answer and 14,89% on "No" option. Differently numbered, these frequencies were not the same between educated males and regular males. They marked inversely what females did. Females knew a specific percentage on "Yes" answer where educated males knew a lower rank instead. More precisely than this, Males recorded 50,19% on "Yes" choice, whereas educated males recorded 54%. As well, regular males recorded 16,27% to "No" answer, while educated males recorded 9%.

Overall, it gets realised that about half of people of one thousand mosquegoers (49,5%) feel their inspiration reach if the darss preaching is in classical Arabic only, other 38% of worshippers find no difference and their inspiration might be then touched by both the spoken Arabic or the classical one. A minority of people which represents a percentage of about of 11,5% recognise that they lack inspiration if the darss is released in classical Arabic language version.

Question eight:

The use of classical Arabic language during the Friday sermon obstructs my understanding.

Females / question 8							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**53/52**	5	9,61%	34	65.38%	13	65,38%
20 - 29	**50/48**	2	4,6%	40	83,33%	6	12,5%
30 - 39	**41/41**	1	2,43%	31	75,60%	9	21,95%
40 - 49	**72/70**	9	12,85%	51	72,85%	10	14,28%
50 - 59	**95/93**	12	12,90%	69	74,19%	12	12,90%
60 - 69	**38/35**	8	22,85%	20	57,14%	7	20%
70 - 79	**7/7**	2	28,57%	2	28,57%	3	42,85%
Total	**356/ 346**	**39**	**11,27%**	**247**	**71,38%**	**60**	**17,34%**

Analysis: About 10 out of 356 females did not for an unknown reason answer this question. A remarkable percentage insists that some females do find difficulties on the level of classical Arabic language use during Friday sermons. 11,27% of females (39 out of 346) selected "Yes" rather than "No" answer. Most of those tickers are females aged between 40 and 49 years old (about 12%), females aged between 50 and 59 years old (about 12%), and females aged between 60 and 79 years old (about 25%). A minority approximated between 4 and 9 percent of those aged 29 years old and less find, as well, admitted the obstruction. What is important is that the more the age factor exceeds the 60s, the more the level of obstructions raises. The latter has indeed reasons. For those who find occasionally difficulties of comprehension towards the classical Arabic language use are 17,34%. This layer represents 60 out of 346 females. Most tickers (65%) are females aged 19 years old and less, females aged between 30 to 39 years old (21,95%), and females aged between 40 to 59 years old (14%). Besides, females aged 60 to 69 years by a percentage of 20% and importantly those aged 70 to 79 years old by a percentage of 42,85%.

In what concerns those who negated the viewpoint, they represent the majority of females of this category. About 71,38% of all females (247 out of 346) marked "No" square. All categories' percentage frequencies mark higher percentages (between 57 up to 83 percent) except for old females aged starting from 60 to 79 years old (42%). Most of old females (03) ticked on "Sometimes" answer (42,85%). "Sometimes" option walks with the track of "Yes" answer, upon the counted percentages then, a remarkable number of old females find difficulties towards the use of the classical Arabic starting from the 65 year-old. This happens for the reason that most of them are illiterate or grabbed by the French education system. Overall, most females do not find shortage with the use of the classical Arabic language during Friday sermons.

Educated females / question 8				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 60	**100 / 100**	5	79	16

Analysis: Most of educated females selected the second square answer. This represents the highest percentage (79%) where 79 out of 100 educated females chose "No" to express that classical Arabic language use in Friday sermons do not construct any linguistic hindrances. Only a minority of 05 out of 100 mentioned "Yes" answer to express that the classic Arabic use represents comprehensive difficulties. A remarkable number of 16 out of 100 educated females (16%) chose "Sometimes" answer to assert that they do not find classical Arabic language an obstacle constantly; however, it may be at any time.

Unknown females' age / question 8				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**28 / 24**	2	15	7

Analysis: About 4 out of 28 females of this category did not for an unknown reason answer the eighth question. Only 2 out of 24 females (8,33%). More a bit than quarter (29,16%) indicated "Sometimes" square as their (7 out of 24) final answer. The majority (62,5%) of females (15 out of 14) indicated "No" answer to negate the obstruction.

Males / question 8							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**67 / 60**	9	15%	35	58,33%	16	26,66%
20 - 29	**44 / 44**	3	6,18%	32	72,72%	9	20,45%
30 - 39	**77 / 71**	7	9,85	53	74,64%	11	15,49%
40 - 49	**74 / 70**	9	12,85%	52	74,28%	9	12,85%
50 - 59	**77 / 75**	12	16%	54	72%	9	12%
60 - 69	**29 / 26**	4	15,38%	18	69,23%	4	15,38%
70 - 79	**3 / 3**	1	30%	2	70%	0	0,00%
Total	**371 / 349**	**45**	**12,89%**	**246**	**70,48%**	**58**	**16,61%**

Analysis: About 22 out of 371 regular males did not for an unknown reason answer this question. The lowest percentage goes to the first choice where 12,89% ticked on "Yes" answer. Only a minority of 45 out of 349 chose to express that the use of the classical Arabic language during the Friday sermon do really have a comprehensive obstacle. The second low vote, although higher than Yes' choice, goes to the third option where 16,61% of regular males (58 out of 349) indicated "Sometimes" answer as a comprehensive linguistic lack towards the use of Classical Arabic language during Friday sermons. The highest percentage goes to the second place where 246 out of 349 regular males (70,48%) voted for "No" answer to assert that they do not find conception difficulties during Friday sermons at all.

Educated males / question 8				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 60	**100 / 98**	8	81	9

Analysis: About 2 out of 100 educated males did not for an unknown reason answer this question. The lowest percentage sticks to the first choice where 8,16% of males (8 out of 98) ticked on "Yes" answer. The second lower percentage goes to the third option where 9 out of 98 males (9,18%) chose "Sometimes" answer. The highest percentage goes to the second choice where 81 out of 98 of educated males (82,52%) selected "No" answer to express that they do not find any linguistic difficulties with the use of classical Arabic language during Friday sermons.

Unknown Males' age / question 8				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**52 / 49**	13	29	7

Analysis: About 3 out of 52 males of this category did not for an unknown reason answer the eighth question. 26,53% of males ticked on "Yes" answer to assert that classical Arabic use in Friday sermons develop comprehensive difficulties. Only 7 out of 49 males (14,28%) chose "Sometimes" answer. The highest percentage goes to the second choice where 59,18% of males (29 out of 49) selected "No" answer to mention no linguistic complications.

Unknown gender with age/ question 8							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01 - 19	**5 / 5**	3	60%	0	0,00%	2	40%
20 - 29	**10 / 8**	0	0,00%	7	87,5%	1	12,5%
30 - 39	**12 / 12**	0	0,00%	8	66,66%	4	33,33%
40- 49	**8 / 8**	3	37,5%	5	62,5	0	0,00%
50 - 59	**11 / 10**	1	10%	9	90%	0	0,00%
60 - 69	**2 / 2**	0	0,00%	2	100%	0	0,00%
Total	**48 / 45**	**7**	**15,55%**	**31**	**68,88%**	**7**	**15,55%**

Analysis: About 3 out of 45 people of this category did not for an unknown reason answer this question. 7 people (15,55%) out of 45 chose "Yes" answer to express a deficiency towards the classical Arabic use. Also, 7 out of 45 people (15,55%) selected "Sometimes" answer to show their impotence before comprehension. The highest percentage goes to the second choice where 31 out of 45 people chose "No" answer to assert that they do not have any problem with the use of classical Arabic use during Friday sermons. It seems that young people of 19 years old and less (60%) do have difficulties with the classical Arabic, for maybe they are too young to understand particular religious matters, despite that they understand the word's meanings. People aged between 20 and 39 years old do not have difficulties with the use of classical Arabic; however, some of them (12,5% to 33,33%) do find deficiencies from time to time. Most People (62,5%) aged between 40 and 49 years old asserted that they do not face any shortages except some of them (37,5%). The majority of people (90%) aged between 50 and 59 do not have comprehension complicates during Friday sermons, where only 10% of them do stress the issue. Even old people aged between 60 and 69 years old asserted that they do not have deficits with the classical Arabic language during these formal sermons.

Unknown / question 8				
Age factor	Number	Yes	No	Sometimes
Unknown	21 / 19	3	10	6

Analysis: About 2 out of 21 people of this category did not for an unknown reason answer this question. 3 out of 19 people (15,78%) selected "Yes" answer. 6 out of 19 people (31,57%) chose "Sometimes" answer. More than half of this category (52,63%) of about 10 out of 19 people indicated "No" answer to show intelligibility.

All / question 8						
Category	Number	Yes		No		Sometimes
Females	256 / 246	34	13,82%	168	68,29%	44	17,88%
Males	271 / 249	37	14,85%	165	66,26%	49	19,67%
Unknown females' age	28 / 24	2	8,33%	15	62,5%	7	29,16%
Unknown males' age	52 / 49	13	26,53%	29	59,18%	7	14,28%
Unknown	21 / 19	3	15,78%	10	52,63%	6	31,57%
Unknown gender with age	48 / 45	7	15,55%	31	68,88%	7	15,55%
Educated females	100 / 100	5	5%	79	79%	16	16%
Educated males	100 / 98	8	8,16%	81	82,65%	9	9,18%
Total	**876 / 832**	**109**	**13,10%**	**578**	**69,47%**	**145**	**17,42%**

 Analysis: About 44 out of 876 people did not for an unknown reason answer the eighth question. The lowest percentage sticks to the first choice where only a minority of 13,10% of people (109 out of 832) chose "Yes" answer to express their deficiency before the classical Arabic use. The second lower percentage accumulates on the third choice where 17,42% of people (145 out of 832) selected "Sometimes" answer to express that they do sense some deficiencies on the level of classical Arabic use during Friday sermons. The Highest percentage goes to the second column where 69,47% of people (578 out 832) chose "No" answer to assert that they do not find any classical Arabic language lacks during formal sermons.

What is noteworthy in the table is that most people have the same percentage frequencies on the three choices, that is, the minority goes to "Yes" answer (obstruction), the second lower percentage goes to "Sometimes" answer, then the highest arrow goes to "No" choice. However, in percentages comparison of regular people to educated ones, there are some micro

differences on the level of the percentages frequencies on the three options. For instance, regular people recorded a percentage of 13% to 14% on "Yes" answer, 66% to 68% on "No" answer, then about 17% to 19% on "Sometimes" answer, whereas educated people knew percentages of 5% to 8% on "Yes" answer, 79% to 82% on "No" answer, then 9% to 16% on "Sometimes" answer. Simply saying, educated people registered lower percentages on the first and the third choice than regular people did.

Overall, upon the table of the eighth question, it is plausible that in one thousand (1000) people about 13% amongst (135) do find the use of classical Arabic language during sermons as a hindrance to meanings. Other minority of 17% of people find irregularly some linguistic deficiencies before the classical Arabic language. On the other hand, most of attenders (700 out of 1000) by a percentage of 70% do not find the use of classical Arabic language during Friday sermons a linguistic obstacle. Most who catch so are old people.

Question nine:

Honestly, I have noticed a retrograde on the cognitive and the linguistic levels of some Imams.

Females / question 9					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 48**	14	29,16%	34	70,83%
20 - 29	**50 / 43**	8	18,60%	35	81,39%
30 - 39	**41 / 38**	11	28,94%	27	71,05%
40 - 49	**72 / 67**	19	28,35%	48	71,64%
50 - 59	**95 / 78**	21	26,92%	57	73,07%
60 - 69	**38 / 36**	13	36,11%	23	63,88%
70 - 79	**7 / 7**	3	42,85%	4	57,14%
Total	**356 / 317**	**89**	**28,07%**	**228**	**71,92%**

Analysis: About 33 out of 356 did not answer this question. Some of them added that they would have not judge an imam. Most (71,92%) of females (228 out 317) insisted to tick on "No" answer. On the other hand, about quarter of them (28,07%) 89 females ticked on "Yes" answer. In what concerns percentage frequencies, most ages share the same alternatives; however, there are small differences indeed; females aged between 60 and 79 years old knew higher (between 36% and 42%) percentage on "Yes" answer. Overall, most regular females

see that imams do not have any cognitive or linguistic declinations, whereas a quarter sees that imams do live this phenomenon.

Educated females / question 9			
Age factor	Number	Yes	No
30 - 60	100 / 95	25	70

Analysis: About 5 out of 100 educated females did not answer the question in which some of them abstained judging an imam. 26,31% of females (25 out of 95) selected "Yes" answer. Most females (70 out of 95) of this category reached a 73,68% of negation. A noteworthy point stands that educated females have nearly the same regular females' point of view about the ninth question.

Unknown females' age / question 9			
Age factor	Number	Yes	No
Unknown	28 / 25	12	13

Analysis: About 3 out of 28 did not answer this question; they sidestepped to judge imams as they noted on the questionnaire sheets. Both opponents of this category marked nearly the same leanings. About 12 out of 25 females (48%) selected "Yes" answer, whereas 13 out of 25 females (52%) ticked on "No" answer.

Males / question 9					
Age factor	Number	Yes		No	
01- 19	67 / 60	36	60%	24	40%
20 - 29	44 /41	20	48,87%	21	51,21%
30 - 39	77 / 66	40	60,60%	26	39,39%
40 - 49	74 / 68	34	50%	34	50%
50 - 59	77 / 71	48	67,60%	23	32,39%
60 - 69	29 / 26	19	73,07%	7	26,92%
70 - 79	3 / 3	1	33,33%	2	66,66%
Total	371 / 335	198	59,10%	137	40,89%

Analysis: About 36 out of 371 regular males did not answer this question as some added that they would not have judge an imam. The highest percentage frequency at this phase goes to the first choice where 59,10% of males chose "Yes" answer to maintain that imams are

knowing both weak cognitive and linguistic knowledge. On the other hand, about 137 out of 335 males selected "No" answer to express that the interrogation raised above has no certainty.

What is remarkable is that most categories of ages share the same balance of percentages on the two columns' answers (higher percentage to "Yes" and lower percentage to "No") except for those aged between 20 to 29 years old (48,87% to "Yes" and 51.21% to "No") and those aged between 70 to 79 years old (33% versus 66%).

Educated males / question 9			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 97**	69	28

Analysis: About 3 out of 100 educated men did not answer this question for the reason that some highlighted their impotence to judge an imam. Most males (69 out of 98) of this category ticked on "Yes" answer to maintain the interrogation. The former represents the highest percentage (71,13%). More than a quarter (28,86%) of educated males selected "No" answer to say the opposite; that imams are not knowing a declination on both the cognitive and linguistic levels.

A noteworthy point constitutes that this table does not match the table of educated females.

Unknown males' age / question 9			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 42**	26	16

Analysis: About 10 out of 52 males of this category did not answer this question, because some of them did not like, as they commented, the idea of judging an imam's person. 26 out of 45 males indicated "Yes" answer to maintain by a percentage of 57,77% as a certitude to the interrogation. A percentage of 33,55% of males (16 out of 45) of this category ticked on "No" answer.

Unknown gender with age/ question 9					
Age factor	**Number**	**Yes**		**No**	
01 - 19	**5 / 5**	5	100%	0	0,00%
20 - 29	**10 / 8**	3	37,5%	5	62,5%
30 - 39	**12 / 11**	6	54,54%	5	45,45%
40- 49	**8 / 5**	3	60%	2	40%
50 - 59	**11 / 10**	6	60%	4	40%
60 - 69	**2 / 1**	0	0,00%	1	100%
Total	**48 / 40**	**23**	**57,5%**	**17**	**42,5%**

Analysis: About 8 out of 48 people did not for an unknown reason answer this question. 23 out of 40 people selected "Yes" answer to stress the 'axiom' of the interrogation by representing a percentage of 57,5%. 17 out of 40 people (42,5%) chose "No" to express the reverse of the assumption. Most ages share the same percentage frequency except for those aged between 20 to 29 years old, for the percentage of "No" (62,5%) was higher than the "Yes" one (37,5%).

Unknown / question 9			
Age factor	**Number**	**Yes**	**No**
Unknown	**21 / 13**	4	9

Analysis: About 8 out of 21 people of this category did not answer this question, because some of them avoided judging an imam. 9 out of 13 people (69,23%) chose "No" answer. Only 4 out of 13 people (30.76%) ticked on "Yes" answer.

All / question 9					
Category	**Number**	**Yes**		**No**	
Females	**256 / 222**	64	28,82%	158	71,17%
Males	**271 / 238**	129	54,20%	109	45,79%
Unknown females' age	**28 / 25**	12	48%	13	52%
Unknown males' age	**52 / 42**	26	61,90%	16	38,09%
Unknown	**21 / 13**	4	30,76%	9	69,32%
Unknown gender with age	**48 / 40**	23	57,5	17	42,5%
Educated females	**100 / 95**	25	26,31%	70	73,68%
Educated males	**100 / 97**	69	71,13%	28	28,86%
Total	**876 / 772**	**352**	**45,59%**	**420**	**54,40%**

Analysis: About 104 out of 876 people did not answer the ninth question, for some of them wrote on answering sheets that they would not have judged an imam; some of them precisely commented to say "I do not have the imam's level to be able to judge him".

352 out of 772 people's voices (45,59%) ticked on "Yes" answer. The sum of all participants' categories grasps that the contemporary imams notice a lack on the cognitive and the linguistic levels. On the other hand, 54,40% of people (420 out of 772) selected "No" answer as an assertion to the interrogation incertitude.

What is striking is that not all the categories balance the same percentage frequencies on "Yes" and "No" answers. For instance, it is significant to remind that men go to Friday sermons regularly more than women do; most females go to mosques occasionally. Some of them started attending recently in an interval of about 3 or 4 years. Up to this question, the salience recaps men, since they admitted the difference amid old and present generation of imams, have firmer objective vision than women's do. Furthermore, the table shows a large similarity between educated males and regular males and, as well, countless similarities of answers between educated females and regular females. Irrespective of some age factors, most males amassed their voices on "Yes" answer instead of "No". Moreover, educated males stressed the idea of the level declination of imams more, as 71,13% of educated males ticked on "Yes" answer and 54,89% of regular males ticked on "Yes" answer. On the other hand, both regular females and educated females and nearly by the same percentages (72% to 73%) agreed on "No" answer.

Another remark supplements that most of the "Unknown males' age" category (61,90%) were grabbed by "Yes" answer just as educated males and regular males did. In addition, most of the Unknown females' category (42%) stuck to "No" answer just as educated females and regular females did.

Overall, despite both final percentages appear equal, women were the only part which endorsed percentages of "No" option. It is thus important to highlight that most males worry contemporary imams knew recently weak performances on both cognitive and linguistic levels, whereas most females claim that this axiom has no certitude.

Question ten:

I feel a lot of routine and repetition during sermons.

Females / question 10							
Age factor	Number	Yes		No		Sometimes	
01- 19	**53 / 52**	0	0,00%	37	71,15%	15	28,84%
20 - 29	**50 / 46**	2	4,34%	34	73,91%	10	21,73%
30 - 39	**41 / 39**	4	10,25%	27	69,23%	8	20,51%
40 - 49	**72 / 69**	2	2,89%	54	78,26%	13	18,84%
50 - 59	**95 / 95**	8	8,42%	65	68,42%	22	23,15%
60 - 69	**38 / 37**	6	16,21%	25	67,56%	6	16,21%
70 - 79	**7 / 6**	1	16,66%	5	83,33%	0	0,00%
Total	**356 / 344**	**23**	**6,68%**	**247**	**71,80%**	**74**	**21,51%**

Analysis: About 12 out of 356 regular females did not for an unknown reason answer this question. Only a minority of 6,68% of females (23 out of 344) selected "Yes" answer as a proof that sermons do mark routine and repetitions. The second lower percentage, even though it is higher a bit than the lowest one, goes to the third choice where 21,51% of females (74 out of 344) ticked on "Sometimes" answer to mention the phenomenon occurrence irregularly and not weekly. The highest percentage goes to the second choice where 247 out of 344 of females (71,80%) indicated "No" answer.

In numbers language, the table points out that most people leant to "No" answer; however, the "Yes" square marks an undeniable activity. For instance, the highest percentages of "Yes" square were accumulated by females aged from 60 to 69 years old (16,21%) and 70 to 79 years old (16,66%). Indeed, even females aged from 30 to 39 years old and 50 to 59 years old knew a remarkable activity (8% to 10%), whereas the rest knew frequencies of percentages that vary between 2% and up to 4%.

For "Sometimes" choice, most age categories of females knew the same frequencies (23% to 28%) except for those aged from 40 to 49 years old and 60 to 69 years old who knew lower percentages (16% to 18%). Old females aged between 70 and 79 knew no activity on "Sometimes" square. In what concerns "No" square, most females shared the same percentage frequencies (67% to 87%). Overall, "No" square is the focus, but a quarter of regular females grasp some routine.

Educated females / question 10				
Age factor	Number	Yes	No	Sometimes
30 - 79	**100 / 98**	7	69	22

Analysis: About 2 out of 100 educated females did not for an unknown reason answer the tenth question. Most of educated females (70,40%) ticked on "No" answer to prove that the interrogation has no certitude. About a quarter of educated females (22,44%) of 22 out of 98 ticked on "Sometimes" square. The highest percentage goes to the second choice where 70,40% of educated females indicated "No" answer to reject this notion.

Unknown females' age / question 10				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**28 / 26**	4	18	4

Analysis: About 2 out of 28 females of this category did not for an unknown reason answer this question. The first and the third options (Yes and Sometimes) share the same percentages (16,38%). The highest percentage goes to the second place where 69,23% of females (18 out of 26) chose "No" answer to express a refusal for the interrogation.

Males / question 10							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**67 / 64**	11	3,08%	35	54,68%	18	28,12%
20 - 29	**44 / 43**	8	18,60%	24	55,81%	11	25,58%
30 - 39	**77 / 73**	16	21,91%	29	39,72%	28	38,35%
40 - 49	**74 / 71**	17	23,94%	35	49,29%	19	26,76%
50 - 59	**77 / 75**	25	33,33%	21	28%	29	38,66%
60 - 69	**29 / 28**	8	28,57%	13	46,42%	7	25%
70 - 79	**3 / 3**	1	33,33%	2	66,66%	0	0,00%
Total	**371 / 357**	**86**	**24,08%**	**159**	**44,53%**	**112**	**31,37%**

Analysis: About 14 out of 371 of males did not for an unknown reason answer this question. The lowest percentage goes to the first choice where 86 out of 357 regular males (24,08%) ticked on "Yes" answer. About 31,37% of males (112 out of 357) chose "Sometimes" answer. The highest percentage, though it is less than a fifty percent, goes to the second place where 159 out of 357 males (44,53%) selected "No" answer.

What is remarkable is that males' table note a lower activity on "No" square but higher on both "Yes" and "Sometimes" squares. In fact, "Sometimes" answer's percentage (44%) seems

close to "No" percentage (31%). Most voters of "Sometimes" answer knew the same percentage frequency (25 to 38%) except for those aged between 70 to 79 years old (0.00%). For "Yes" answer, most of its voters share the same percentage frequencies (21% to 33%) except for young males 19 years old and less who knew just 3,08% and others aged between 20 and 29 years old (18,60%). In what concerns "No" answer, most males share the same percentage frequencies (39% to 66%) except for those aged between 50 and 59 years old who knew only 28% in which they rather concentrated their answers on "Yes" (33%) and "Sometimes" (38%) answers.

Overall, what is remarkable is that males' table is unlike females' one. Their answers were concentrated merely on "No" and "Sometimes" answers; notably for those aged between 50 and 59 years old who perceive that mosques note some routine and repetitions on the level of sermons preaching.

Educated males / question 10				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100**	30	28	42

Analysis: The highest percentage turns this time around the third choice where 42 voices out of 100 Males (42%) go to "Sometimes" answer. The second place goes to the first choice where 30% of males (30 out 100) ticked on "Yes" answer. The lowest percentage accumulates on "No" answer by 28 out of 100 males (28%). It seems that educated males focus more on "Sometimes" choice rather than "No" answer. This entails, according to them, that sermons notice a routine and repetition most of time.

Unknown Males' age / question 10				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**52 / 44**	10	24	10

Analysis: About 8 out of 52 males of this category did not for an unknown reason answer this question. 10 out of 44 males (22,72%) chose "Yes" answer. "Sometimes" voters are 10 out of 44 males likewise. The highest percentage goes to the second choice where 24 out of 44 males (54,54%) ticked on "No" answer. Upon this table, 55% of males lean to the negation of this interrogation and 45% of others assert the possibility of existence.

Unknown gender with age/ question 10							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01 - 19	**5 / 5**	0	0,00%	4	80%	1	20%
20 - 29	**10 / 7**	1	14,28%	5	71,42%	1	14,28%
30 - 39	**12 / 12**	3	25%	7	58,33%	2	16,66%
40- 49	**8 / 9**	5	62,5%	3	37,5%	1	12,5%
50 - 59	**11 / 9**	0	0,00%	6	66,66%	3	33,33%
60 - 69	**2 / 2**	0	0,00%	2	100%	0	0,00%
Total	**48 / 43**	9	**20,93%**	27	**62,79%**	8	**18,60%**

Analysis: About 6 out of 48 people of this category did not for an unknown reason answer this question. The highest percentage accumulates on "No" answer by 27 out of 43 people (62,79%). In fact, both the first and the last choices have nearly the same percentages: 18,60 to "Sometimes" answer and 20,43% to "Yes" answer. People aged between 19 years old and less and people aged between 50 and 59 years old have the same percentage frequency: 66% to 80% on "No" answer and 20% to 33% on "Sometimes" answer. People aged between 20 and 29 years old focused their replies on "No" square. However, people aged between 40 to 49 years old stressed their answers on "Yes" answer rather than "No" answer. People aged between 30 to 39 released votes on the "Yes" answer (58,33%) than to "No" answer (25%).

Overall, the highest percentage goes to the second choice "No" answer, to "Yes" answer, then to "Sometimes" answer. In what concerns this category, it seems that age factor has no effect in precising the choice.

Unknown/ question 10				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**21 / 16**	3	12	1

Analysis: About 5 out of 21 people did not for an unknown reason answer this question. Only one person (6,25%) chose "Sometimes" answer. Only 3 out of 16 people (18,75%) ticked on "Yes" square. Most people of this category leant to the second choice where 12 out of 16 people chose "No" square to express a refusal to the interrogation's certainty.

All / question 10							
Category	**Number**	**Yes**		**No**		**Sometimes**	
Females	**256 / 246**	16	6,50%	178	72,35%	52	21,13%
Males	**271 / 257**	56	21,78%	130	50,05%	70	27,23%
Unknown females' age	**28 / 26**	4	15,38%	18	69,23%	4	16,38%
Unknown males' age	**52 / 44**	10	22,72%	24	54,54%	10	22,72%
Unknown	**21 / 16**	3	18,75%	12	75%	1	6,25%
Unknown gender with age	**48 / 44**	9	20,45%	27	61,36%	8	18,18%
Educated females	**100 / 98**	7	7,14%	69	70,40%	22	22,44%
Educated males	**100 / 100**	30	30%	28	28%	42	42%
Total	**876 / 831**	**135**	**16,24%**	**487**	**58,60%**	**209**	**25,15%**

Analysis: About 45 out of 876 people did not for an unknown reason answer this question. 135 out of 831 people (16,24%) ticked on "Yes" answer. 209 out of 831 people (25,25%) chose "Sometimes" square. The highest percentage accumulates on the second choice where 58,60% of people (487 out of 831) chose "No" answer to express a refusal to the interrogation.

The table numbers the following: Females' category, educated females' category, Unknown females' age category and Unknown males' age category share the same percentage frequencies, meaning the first highest percentage was marked by the second choices "No", their second answer was headed to "Sometimes" answer, and then at the end "Yes" as their last choice (lowest). Besides, the "Unknown" category with the "Unknown gender with age" category also knew the highest percentage on "No" answer just as all other categories did; however, their second choices were headed to "Yes" answer rather than to "Sometimes" answer. What is outstandingly remarkable is that educated males are the only category that develops "Sometimes" answer as the highest percentage instead of "No" answer as other categories did. Moreover, their second choice was not headed to "No" option but rather to "Yes" answer rendering it the last position.

It might be questionable why educated males acknowledge Friday sermons as routine and repetition, whereas regular people (females notably) do not admit the latter. Indeed, only half of males focused on "No" answer, and thus the second half is spread over on "Yes" and "Sometimes" answers. Only females knew a higher percentage on "No" square. That is to say, most educated men recognise that sermons are rolled by routine and repetition, whereas regular men lack the one-edged assertion. An answer to an interrogation like the tenth one

may be answered by males only, since they are the only layer which attend sermons frequently rather than females do (check question 1, 2, and 3 about the attendance between men and women difference)

Overall, most people reply this interrogation has no certitude; however, it is important to highlight that during the course of percentages analyses, females were the only category which increased "No" answer's percentage, while most educated males recognise that sermons are knowing a routine and repetition indeed.

Question eleven:

The imam who improvises is more eloquent than an imam who holds a paper.

Females / question 11							
Age factor	**Number**	**Yes**		**No**		**Unnecessary**	
01- 19	**53 / 53**	26	49,05%	4	7,54%	23	43,39%
20 - 29	**50 / 49**	16	32,65%	4	8,16%	29	59,18%
30 - 39	**41 / 41**	21	51,21%	1	20,43%	19	46,34%
40 - 49	**72 / 70**	29	41,42%	6	8,57%	35	50%
50 - 59	**95 / 94**	39	41,48%	9	5,57%	46	48,93%
60 - 69	**38 / 36**	20	55,55%	0	0,00%	16	44,44%
70 - 79	**7 / 7**	5	71,42%	0	0,00%	2	28,57%
Total	**356 / 350**	**156**	**44,57%**	**24**	**6,85%**	**170**	**48,57%**

Analysis: About 6 out of 356 regular females did not for an unknown reason answer this question. 156 out of 350 females (44,57%) ticked on "Yes" answer. Only a minority of 6,85% females of this category (24 out of 350) chose "No" answer to express abolition. About 48,57% of females (170 out of 350) chose "Unnecessary" answer. What is remarkable is that the response of this category is built on two answers: "Yes" and "Unnecessary"; however, the first option was lower than the third one by a percentage of 4% only. In addition, not all categories of ages share the same percentage frequencies. For instance, those who leant their higher percentages on the first choice are females aged between 19 years old and less, 30 and 39 years old, 60 and 69 years old, and 70 to 79 years old. Females aged between 20 and 29 years old stressed (59,18%) that this has nothing to do with a paper, whereas the rest noted that an imam who preaches without a paper is truly a fluent speaker. All participants share nearly the same percentages on "No" answer (between 5 to 8 percent) except for those aged

between 30 and 39 years old (20,43%). Moreover, no activity (zero percent) is marked for "No" answer by those aged between 60 and 79 years old.

Educated females / question 11				
Age factor	**Number**	**Yes**	**No**	**Unnecessary**
30 - 79	**100**	36	6	58

Analysis: The highest percentage this time goes differently to the last choice where 58 out of 100 educated females ticked (58%) on "Unnecessary" answer. Only a minority of 6 educated females insisted to say "No". The rest 36% of educated females indicated "Yes" answer to assert the notion of the interrogation vis-à-vis the imam.

Unknown females' age / question 11				
Age factor	**Number**	**Yes**	**No**	**Unnecessary**
Unknown	**28**	12	2	14

Analysis: 42,85% of females (12 out of 28) of this category selected "Yes" answer. Only two females (7,14%) ticked on "No" answer. The rest 14 females, who ticked on "Unnecessary" answer, represent the highest percentage (50%).

Males / question 11								
Age factor	**Number**	**Yes**		**No**		**Unnecessary**	
01- 19	**67 / 66**	29	43,93%	3	4,54%	34	51,51%
20 - 29	**44 /44(45)**	26	57,77%	0	0,00%	19	42,22%
30 - 39	**77 / 73**	39	53,42%	1	1,36%	33	45,20%
40 - 49	**74 /75**	53	71,62%	4	5,40%	18	24,32%
50 - 59	**77 / 81**	42	54,54%	6	7,79%	33	42,84%
60 - 69	**29 / 23**	15	64,21%	7	30,43%	1	4,34%
70 - 79	**3 / 3**	0	0,00%	1	33,33%	2	66,66%
Total	**371 / 365(366)**	**204**	**55,73%**	**22**	**6,01%**	**140**	**38,25%**

Analysis: About 11 regular males out of 371 did not for an unknown reason answer this question. The highest percentage goes to the first choice where 55,73% males ticked on "Yes" choice. Only a minority of 6,01% of males (22 out of 360) selected "No" answer. 140 out of 360 males (38,25%) picked "Unnecessary" square. All males aged between 20 and 69 years

old accumulated higher percentages (54% to 71%) on "Yes" answer rather than on "Unnecessary". Only males aged between 19 years old and less noted lower percentage on "Yes" answer (43,93%) and higher percentage on "Unnecessary" answer (51,51%). Males aged between 70 and 79 years old knew no activity on "Yes" square; thus, their highest percentage was headed to "Unnecessary" answer. All "No" squares identified nearly the same percentage frequencies (between 1 and 7 percent) except for those aged between 20 and 29 years old (0.00%) and those aged between 60 and 79 years old (between 30 to 33%). All squares of "Unnecessary" answer marked nearly the same activity, meaning lower than 50 percent: between 24 and 45 percent for those aged between 20 and 59 years old, only 4,34% for those aged between 60 qnd 69 years old. On the other hand, the highest percentages amassed for "Unnecessary" square goes for those aged between 19 years old and less (51,51%), besides those aged between 70 and 79 years old (66,66%).

Overall, regular males marked different leanings than regular females did. Most males of this category focused their intention to "Yes" answer; to express that a fluent imam is the one who does not rely or copy from a piece of paper while verbalising the sermon.

Educated males / question 11				
Age factor	**Number**	**Yes**	**No**	**Unnecessary**
30 - 79	**100**	56	4	41

Analysis: In what concerns educated males, the highest percentage accumulated on the first option where 56 out of 100 males (56%) selected "Yes" answer to stress the accuracy of the interrogation. Only a minority of 4 out of 100 males (4%) ticked on "No" answer. a Percentage of 41 marked the focus on "Unnecessary" square.

Unknown Males' age/ question 11				
Age factor	**Number**	**Yes**	**No**	**Unnecessary**
Unknown	**52**	25	4	17

Analysis: About 6 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage goes to the first option where 25 out of 46 males (54,34%) ticked on "Yes" choice. A minority of 4 males (8,69%) out of 46 selected "No" answer. About 17 out of 46 males indicated "Unnecessary" square.

Unknown gender with age / question 11								
Age factor	**Number**	**Yes**		**No**		**Unnecessary**		
01 - 019	**5 / 5**	4	80%	0	0,00%	1	20%	
20 - 29	**10 / 6**	4	66,66%	0	0,00%	2	33,33%	
30 - 39	**12 / 11**	9	81,81%	0	0,00%	3	27,27%	
40- 49	**8 / 7**	2	28,57%	4	57,14%	1	14,28%	
50 - 59	**11 / 10**	6	60%	0	0,00%	4	40%	
60 - 69	**2 / 2**	1	50%	0	0.00%	1	50%	
Total	**48 / 41**	**26**	**61,41%**	**4**	**9,75%**	**12**	**29,26%**	

Analysis: About 7 out of 48 females did not for an unknown reason answer this question. Again, the highest percentage heads to the first option where 61,41% of people (26 out of 41) selected "Yes" answer. As usual as the second square, only a minority of 4 out of 41 people (9,75%) indicated "Unnecessary" option. 29,26% of people chose "Unnecessary" square. A notable remark makes that tables still accumulate more percentages on "Yes" answer except for females. In what concerns the stretched frequencies, all participants of this category, except those aged between 40 and 49 years old, stressed (50% to 80%) their holistic intentions to the first square. No activity was recoded on "No" answer except those aged between 40 and 49 years old (57,14%) as mentioned previously. All percentages of "Unnecessary" square marked the same frequencies (27% to 50%) except for those aged between 40 and 49 years old. In fact, the category "40 - 49" focused answers on "No" choice.

Overall, most people of this category stressed that a fluent imam is the desired one who does not hold a paper for copying.

Unknown/ question 11				
Age factor	**Number**	**Yes**	**No**	**Unnecessary**
Unknown	**21/ 16**	10	0	6

Analysis: About 5 out of 21 people of this category did not for an unknown reason answer this question. The highest percentage goes to the first option where 10 out of 16 people (62,5%) ticked on "Yes" answer. None of them ticked on "No" answer. 6 out of 16 people (37,5%) selected "Unnecessary" answer.

All / question 11							
Category	**Number**	**Yes**		**No**		**Unnecessary**	
Females	**256 / 250**	120	48%	18	7,2%	112	44,8%
Males	**271 / 265**	148	55,84%	18	6,79%	99	33,35%
Unknown females' age	**28 / 28**	12	42,85%	2	7,14%	14	50%
Unknown males' age	**52 / 46**	25	54,34%	4	8,69%	17	36,95%
Unknown	**21 / 16**	10	62,5%	0	0,00%	6	37,5%
Unknown gender with age	**48 / 42**	26	61,90%	4	9,52%	12	28,57%
Educated females	**100 / 100**	36	36%	6	6%	58	58%
Educated males	**100/100(101)**	56	55,44%	4	3,96%	41	40,59%
Total	**876/847(848)**	**433**	**51,12%**	**56**	**6,40%**	**359**	**42,38%**

Analysis: About 29 out of 876 people did not for an unknown reason answer this question. Only a minority of 6,40% of people (56 out of 842) ticked on "No" answer. About 359 out of 842 people (42,38%) selected "Unnecessary" answer. The highest percentage goes to the first square voters where 433 out of 842 people (51,12%) ticked on "Yes" answer.

According to sums, the main note is that most of people realise the imam's eloquence by improvising, whereas remarkable number of people regard the latter as no match to paper holding. In what concerns inclinations of answers, the major factors were stressed by gender mealy. Indeed, "Educated females" category and "Unknown females" category shared the same percentages frequencies where they marked their highest activities on "Unnecessary" answer. On the other hand, all males categories with no exception marked most votes on "Yes" answer. For instance, "educated" females and the "Unknown females' age" category shared percentages between 36 and 42 percent, while their highest percentages are headed to "Unnecessary" square by a percentage of 50 to 58. More precisely, regular females and educated females diverged in accumulating the highest percentage. Educated females targeted "Unnecessary" answer, whereas regular females marked "Yes" answer. Contradictorily, both educated and regular males marked higher activities on "Yes" answer. Such as, all males knew percentages ranked between 54 and 59. In what concerns "No" option, all categories with no exception amassed weak activities; most percentages varied between 4% and 9%.

Overall, it might be mediated that a pertinent respondent to a question like the eleventh ought to be a regular worshipper – those who weakly attend with no exception are males and not females. Thus, it is worthy to ground the reflexion on males' attitudes;

however, females' points of views also have a weight. Upon this table, most people stressed that an eloquent imam is the one who speaks freely and fluently using classical Arabic words only, some of them see that there is no difference, and only a minority see that this interrogation has no certitude.

Question twelve:

I think the imam finds difficulties in sense simplifying and finding synonymies during the darss, the Friday sermon, or both.

Females / question 12							
Age factor	**Number**	**Darss**		**Sermon**		**Both**	
01- 19	**53 / 44**	13	29,54%	15	34,09%	16	36,36%
20 - 29	**50 / 25**	11	44%	7	28%	7	28%
30 - 39	**41 / 25**	9	36%	6	24%	10	40%
40 - 49	**72 /38**	15	39,47%	11	28,94%	12	31,57%
50 - 59	**95 / 46**	21	45,65%	12	26,08%	13	28,26%
60 - 69	**38 / 18**	8	44,44%	6	33,33%	4	22,22%
70 - 79	**7 / 2**	1	50%	0	0,00%	1	50%
Total	**356 / 198**	**78**	**39,39%**	**57**	**28,78%**	**63**	**31,81%**

Analysis: About 158 out of 356 of females did not for an unknown reason answer this question. According to regular females, the highest percentage was marked to the first option where 78 out of 198 females (39,39%) voted for "Darss" choice. About 28,78% of females of this category (57 out of 198) ticked on "Sermon" answer. 31,81% of females (63 out of 198) selected "Both" answer. What is remarkable is that no percentage transcends another, particularly once they are all under the forty percent. However, the slight differences between percentages (39, 28 and 31 percent) are an undeniable accuracy. Most females claim that imams find difficulties during the darss session mostly, while some of them, with a bit lower percentage, realise that the imams find difficulties in both sessions (darss and sermon). Besides, some females grasp that imams find doubts during the sermons only. Overall, alternatives of the table recap that most females emphasise the imam's impotence during the darss mostly. Thus, it shall not be ignored that most imams count on papers during sermons, not the darss as its nature is more spontaneous.

Educated females/ question 12				
Age factor	Number	Darss	Sermon	Both
30 - 79	100/50	22	14	14

Analysis: About 50 out of 100 educated females did not answer this question. 22 out of 50 educated females (44%) ticked on "Darss" answer. 14 out of 50 females (28%) selected "Sermon" square. In addition, 14 out of 50 females (28%) ticked on "Both" option. Percentages of the last two options are alike.

Unknown females' age/ question 12				
Age factor	Number	Darss	Sermon	Both
Unknown	28	8	6	6

Analysis: About 8 out of 28 females of this category did not for an unknown reason answer this question. Again, the highest percentage matches the first option where 8 out of 20 females (40%) selected "Darss" square. 30% of females (6 out of 20) of this category indicated "Sermon" answer. Besides, another 30% of females (6 out of 20) ticked on "Both" answer. The last two options accumulated the same percentages.

Males / question 12							
Age factor	Number	Darss		Sermon		Both	
01- 19	67 / 58	21	36,20%	25	43,10%	12	20,68%
20 - 29	44 / 33	17	51,51%	7	21,21%	9	27,27%
30 - 39	77 / 51	19	37,25%	17	33,33%	15	29,41%
40 - 49	74 / 50	20	40%	16	32%	14	28%
50 - 59	77 / 50	11	22%	18	36%	21	42%
60 - 69	29 / 23	15	65,21%	7	30,43%	1	4,34%
70 - 79	3 / 3	1	33,33%	0	0,00%	2	66,66%
Total	371 / 268	104	38,80%	90	33,58%	74	27,61%

Analysis: About 103 out of 371 regular males did not for an unknown reason answer this question. The highest percentage accumulates on the first option where 38,80% of males (104 out of 268) indicated "Darss" answer as their first choice. The second place goes to the second option where 90 out of 104 males (33,58%) of this category selected "Sermon" choice. The

third place goes to the third option where 27,61% of regular males (74 out of 268) indicated "Both" answer.

First, an outstanding vision notes that males' response was more intense than females did to this question. As all the previous tables with no exception, this one depicts also that males recorded higher percentages on the first choice (Darss). Males aged between 20 and 49 years old and those between 60 and 69 years old have the same balance of percentage alternatives. That is to say, their highest percentage is on the first option (37% to 51%), their second place is on "Sermon" choice (32% to 33%) except for those aged between 20 and 29 years old who marked their second place on the third choice (Both). Males aged between 19 years old and less stressed their highest percentage on the second choice (Sermon), whereas males aged between 70 and 79 years old marked their highest percentage on the third option (Both).

Overall, the highest percentage for all regular men was marked on the first choice (Darss), their second choice was marked on the second square (Sermon), while the last place was accumulated on the third option (Both).

Educated males/ question 12				
Age factor	**Number**	**Darss**	**Sermon**	**Both**
30 - 79	**100 / 80**	30	23	27

Analysis: About 20 out of 100 educated males did not for an unknown reason answer the twelfth question. The highest percentage was accumulated on the first option where 30 out of 80 males (37,5%) indicated "Darss" answer. The second higher percentage was not recorded on the second option this time but rather on the last one where 27 out of 80 educated males (33,75%) selected "Both" answer. The lowest grade was marked to "Sermon" answer by a percentage of 28,75% of males (23 out of 80).

Unknown males' age / question 12				
Age factor	**Number**	**Darss**	**Sermon**	**Both**
Unknown	**52 / 42**	16	20	6

Analysis: About 10 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage this time does not accumulate on the first option but rather on the second one where 20 out of 42 men (47,61%) ticked on "Sermon" answer. 16

out of 40 men (38,09%) ticked on "Darss" square. Only 6 out of 42 men (14,28%) of this category ticked on "Both" answer.

Unknown gender with age/ question 12							
Age factor	**Number**	**Darss**		**Sermon**		**Both**	
01 - 19	**5 / 5**	1	20%	3	60%	1	20%
20 - 29	**10 / 6**	3	50%	2	33,33%	1	16,66%
30 - 39	**12 / 11**	5	45,45%	4	36,36%	2	18,18%
40- 49	**8 / 5**	3	60%	1	20%	1	20%
50 - 59	**11 / 7**	3	42,85%	3	42,85%	1	14,28%
60 - 69	**2 / 0**	0	0,00%	0	0,00%	0	0,00%
Total	**48 / 34**	**15**	**44,11**	**13**	**38,28%**	**6**	**16,64%**

Analysis: About 14 out of 38 people of this category did not for an unknown reason answer this question. The highest percentage accumulates on the first option where 44,11% of people (15 out of 34) ticked on "Darss" answer. 13 out of 34 of people (38,28%) selected "Sermon" answer. Only 6 out of 34 people (16,64%) mentioned "Both" choice. People aged between 60 and 69 years old did not respond (0.00%). People aged between 20 and 59 years old marked the same percentage alternatives; the highest on the first option (42,60% up to 60%), the middle to the second option (33,33% up to 42,85%), and finally the lowest rank turned around the last option (14% up to 20%). However, people aged between 19 years old and less accumulated the highest percentage on the second option (60%) rather than on the first as all others marked. Overall, the highest percentage goes again to the first option (Darss).

Unknown / question 12				
Age factor	**Number**	**Darss**	**Sermon**	**Both**
Unknown	**21 / 10**	4	3	3

Analysis: About 11 out of 21 people of this category did not for an unknown reason answer this question. About 4 out of 10 people (40%) indicated "Darss" answer. 30% of people (3 out of 10) voted for "Sermon" option. Besides, 30% of people (3out of 10) indicated "Both" answer.

All / question 12							
Category	**Number**	**Darss**		**Sermon**		**Both**	
Females	**256/ 148**	56	37,83	43	29,05%	49	33,10%
Males	**271/ 188**	74	39,36	67	35,63%	47	25%
Unknown females' age	**28 / 20**	8	40%	6	30%	6	30%
Unknown males' age	**52 / 42**	16	38,09%	20	47,61%	6	14,28%
Unknown	**21 / 10**	4	40%	3	30%	3	30%
Unknown gender with age	**48 /34**	15	44,11%	13	38,23%	6	17,64%
Educated females	**100 / 50**	22	44%	14	28%	14	28%
Educated males	**100 / 80**	30	37,5%	23	28,75%	27	33,75%
Total	**876 / 572**	**225**	**39,33%**	**189**	**33,04%**	**158**	**27,62%**

Analysis: About 304 out of 876 people did not answer the twelfth question. It is important to refer that during the scrutiny of the questionnaire papers, statements were written like "I do not have the imam's level to judge him", "No, not at all", "what you want people", "what do you want by this question" and so on. Upon this, it is plausible as a reason why the missing number did not 'respond'. Above all, however, the highest percentage accumulates on the first option where 225 out of 572 people (39,33%) ticked on "Darss" answer. Other 33,04% of people (189 out of 572) indicated "Sermon" choice. The lowest percentage goes to the last square where 155 out of 572 people (27,62%) selected "Both" answer. All categories, except the "Unknown males' age" category, marked their highest percentages on the first option "Darss" (between 37% and 44%). In what concerns the percentage frequencies between "Darss" and "Both" options, some of them like "Unknown females' age" category, "Unknown" category and "educated females" marked common percentages vary from 28% to 30%. Otherwise, "Educated males" category, "Unknown gender with age" category, "Unknown males' age" category and "males" marked their second highest percentages on "Sermon" answer, and the third place headed to "Both" answer. Overall, the scrutiny of the twelfth answer was a bit unstable to set; however, as the table orders, most people chose "Darss" answer as a chronology where the imam faces difficulties to find synonymy and clarity of transmission. Despite imams are free-handed during the darss sessions, many people grasp their efforts to reach aimed notions. This might be explained by saying that most imams use papers while preaching on the pulpit (Sermon), since every single word is uttered in classical Arabic language. On the other hand, the place dedicated to the ordinary sermon (darss) is a chair where he can use any vernacular to simplify more with prolixity without

papers – some of them use data-shows. Therefore, this simplification during the darss requires more words that were not planned to be used unlike the Friday sermon already written and framed.

Question thirteen:

The linguistic level of present imams has declined regarding past ones.

Females / question 13					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 49**	16	32,65%	33	67,34%
20 – 29	**50 / 41**	7	17,07%	34	82,92%
30 – 39	**41 / 37**	10	27,02%	27	72,97%
40 - 49	**72 / 63**	20	31,74%	43	68,25%
50 - 59	**95 / 86**	29	33,72%	57	66,27%
60 - 69	**38 / 34**	14	41,17%	20	58,82%
70 - 79	**7 / 6**	3	50%	3	50%
Total	**356 / 316**	**99**	**31,32%**	**217**	**68,67%**

Analysis: About 40 out of 316 females did not for an unknown reason answer this question. The highest percentage goes to the second option where 68,67% of all females (217 out of 316) chose "No" answer. Only other 99 (31,32%) indicated "Yes" answer. All percentages frequencies of age factor share the same alternatives (No answer gets the highest percentage) except for those aged between 70 and 79 years old (50% on each answer). Nearly all categories, except those aged between 20 and 39 years old, marked the same elevation of percentage (31 to 41%); however, it is important to mention that the more age factor increases, the more the percentage rises. Females aged between 20 and 29 years old marked a very low percentage on "Yes" answer (the lowest).

Educated females/ question 13			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 91**	28	63

Analysis: About 9 out of 100 educated females did not for an unknown reason answer this question. The highest percentage accumulates on the second choice where 63 out of 91 educated females (69,23%) ticked on "No" answer. Only 28 out of 91 educated females (30,76%) selected "Yes" answer.

Unknown females' age/ question 13			
Age factor	**Number**	**Yes**	**No**
Unknown	**28 / 25**	8	17

Analysis: 3 out of 28 females did not for an unknown reason answer this question. 17 out of 25 females ticked on "No" answer. Only 8 out of 25 females (28%) of this category indicated "Yes" option.

Males / question 13					
Age factor	**Number**	**Yes**		**No**	
01- 19	**67 /64**	36	56,25%	28	43,65%
20 - 29	**44 / 42**	21	50%	21	50%
30 - 39	**77 / 64**	34	53,12%	30	46,87%
40 - 49	**74 / 73**	35	47,94%	38	52,05%
50 - 59	**77 / 67**	39	58,20%	28	41,79%
60 - 69	**29 / 25**	11	44%	14	56%
70 - 79	**3 / 3**	1	33,33%	2	66,66%
Total	**371 / 338**	**177**	**52,36%**	**161**	**47,63%**

Analysis: About 33 out of 371 of all males did not for an unknown reason answer this question. Unlike females, males accumulated their uppermost percentage on "Yes" answer rather than "No" square. 177 out of 338 regular males (52,36%) ticked on "Yes" answer. More precisely, about 161 out of 338 males (47,63%) indicated "No" answer. Not all ages marked the same percentage frequencies. For instance, males aged between 19 years old and less, between 30 and 39 years old, and those aged between 50 to 59 years old marker higher percentages on "Yes" answer (53% to 85%) rather than on "No" answer (41% to 46%). Males aged between 40 and 49 years old and between 60 and 79 years old marked higher percentages on "No" (52 to 66%) answer rather than on "Yes" answer (33% to 47%). Half of those aged between 20 and 29 years old voted for "Yes" answer and another half ticked on "No" square. The only category which accumulated upper percentage among the rest goes to those aged between 50 and 59 years old (58,20%). Overall, most males asserted that imams of the past generation were better than the current ones (today's imams).

Educated males/ question 13			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 97**	54	43

Analysis: 3 out of 100 educated males did not for an unknown reason answer this question. The highest percentage goes to the first answer where 54 out of 97 educated males (55,67%) chose "Yes" answer (44,32%). Other 43 out of 97 educated males selected "No" answer to express a refusal to the interrogation.

Unknown males' age / question 13			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 42**	21	21

Analysis: About 10 out of 52 males of this category did not for an unknown reason answer this question. Both answers' options marked shared parentage (21 for each "Yes" and "No" answers).

Unknown gender with age/ question 13					
Age factor	**Number**	**Yes**		**No**	
01 - 19	**5 / 4**	4	100%	0	0.00%
20 - 29	**10 / 7**	3	42,85%	4	57,14%
30 - 39	**12 / 10**	5	50%	5	50%
40- 49	**8 / 8**	6	75%	2	25%
50 - 59	**11 / 7**	3	42,85%	4	57,14%
60 - 69	**2 / 2**	2	100%	0	0,00%
Total	**48 / 38**	**23**	**60,52%**	**15**	**39,47%**

 Analysis: About 10 out of 48 people of this category did not for an unknown reason answer this question. 60,52% of people (38 out of 48) ticked on "Yes" answer. The former nominates it indicating the highest percentage. Besides, 15 out of 38 people (39,47%) chose "No" answer. People aged between 19 years old, 49 and 59 years old, and people 60 and 69 years old controlled most of their intentions to "Yes" answer (75% to 100 %), whereas all the rest categories accumulated their votes on "No" answer with slight differences. Those aged between 50 and 59 years old segregated to 3 people for "Yes" answer and 4 for "No" answer, for example. Overall, many votes of this category were amassed on "Yes" answer.

Unknown/ question 13			
Age factor	**Number**	**Yes**	**No**
Unknown	**21 / 14**	5	9

Analysis: About 7 out of 21 people did for an unknown reason answer this question. Unlike previously, most votes accumulated on the second option: 9 out of 14 people ticked on "No" answer and 5 out of 14 people selected "Yes" answer.

All / question 13					
Category	**Number**	**Yes**		**No**	
Females	**256 / 225**	71	31,55%	15	68,44%
Males	**271 / 241**	123	51,30%	118	48,96%
Unknown females' age	**28 / 25**	8	32%	17	68%
Unknown males' age	**52 / 42**	21	50%	21	50%
Unknown	**21 / 14**	5	35,71%	9	64,28%
Unknown gender with age	**48 / 38**	23	60,52%	15	39,47%
Educated females	**100 / 91**	28	30,76%	63	69,23%
Educated males	**100 / 97**	54	55,67%	43	44,32%
Total	**876 / 773**	**333**	**43,07%**	**440**	**56,92%**

Analysis: About 103 out of 876 did not for an unknown reason answer the thirteenth question. The highest percentage accumulates on the second option. 440 out of 773 people (65,92%) selected "No" answer. 333 out of 773 people (43,07%) ticked on "Yes" option.

The table outstandingly points out not all groups share the same alternative. For instance, except gender factor (males vs. females), no difference is present between educated females and regular females or educated males and regular ones. Both educated females and regular females marked nearly similar percentage frequencies. They both accumulated higher percentages on "No" answer (68% to 69%) and lower percentages on "Yes" answer (30% to 31%). On the second pole, both categories of males marked the same percentage frequencies: higher percentages on "Yes" answer (51% to 55%) and lower percentages on "No" answer (44% to 48%). However, a remark highlights that educated males focused (55,67%) more on "Yes" answer unlike regular men did (51,30%). Inversely, even the category of females without age indication marked an upper percentage on "No" (68%) answer rather than "Yes" (32%). It is possible that the central factor which rises the final definite percentage of "No" supporters, although most males chose "Yes" answer, are all categories of females (68% to 69%).

Overall, males see that the linguistic level of current imams has knew a decline, though most of females sense no difference. Again, however, it shall not be ignored that a

pertinent respondent to this question must be a person who attends sermons weakly since. If this is the case, males then might a worthy sample in priority. In numbers language, the table sums up that more than half of people see no decline; however, males and females view are contradictory at this level as detailed above.

Question fourteen:

The cause of this decline is linguistic, cognitive, the imam himself, or all what preceded.

Females / question 14								
Age factor	**Number**	**Linguistic**		**cognitive**		**Imam himself**		**All what precedes**
01- 19	**53 / 66**	25	37,87%	24	36,36%	7	10,60%	10	15,15%
20 - 29	**50 / 19**	3	15,78%	7	36,84%	3	15,78%	6	31,57%
30 - 39	**41 / 25**	5	20%	7	28%	9	36%	4	16%
40 - 49	**72 / 41**	9	21,95%	15	36,58%	12	29,26%	5	12,19%
50 - 59	**95 / 45**	8	17,77%	11	24,44%	15	33,33%	11	24,44%
60 - 69	**38 / 21**	5	23,80%	5	23,80%	4	19,04%	7	33,33%
70 - 79	**7 / 2**	0	0,00%	2	100%	0	0,00%	0	0,00%
Total	**356 / 219**	55	25,11%	71	32,42%	50	22,83%	43	19,63%

Analysis: About 137 out of 356 of all females did not answer this question, since they categorised it provocative. The highest percentage accumulates on the second choice where 71 out of 219 females (32,42) ticked on "Cognitive" answer. 55 out of 219 regular females (25,11%) selected "Linguistic" answer. Then, 50 out of 219 females (22,83%) chose "Imam himself" square. The lowest percentage goes to the last option where 43 out of 219 regular females (19,63%) ticked on "All what precedes" choice.

What is remarkable in the linkage of some percentages: the First and third squares with a difference number of 5 females only. The former represents the middle range of choice. So far, the highest series is for the second square, and thus the differential number to the second range is remarkable (Between 16 and 21 females).Then, the lowest square holds a difference of 28 females. Seemingly, regular females focus more on the cognitive factor, especially those aged between 29 years old and less and those aged between 40 and 49 years old (36%). The rest ages share a steady percentage but lower (23% to 24%), except for those aged between 70 and 79 years old who focused 100% to the "Cognitive" square. In what concerns "Linguistic" option, females aged between 19 years old and less marked 37%, whereas the rest others

marked an alternative of 15 % to 23%. The "Imam himself" square is marked by those aged between 40 and 59 years old (29% to 33%), whereas the others marked an alternative of 10% to 19%. For "All what precedes" square, the highest percentage is marked by those aged between 60 and 69 years old and between 20 and 29 years old (31% to 33%).

Overall, it seems that there is no actual age factor to this question, but rather a personal estimation. The highest percentage was accumulated to the cognitive issue of the imam facing sermonising.

Educated females/ question 14					
Age factor	**Number**	**Linguistic**	**Cognitive**	**Imam himself**	**All what precedes**
Unknown	**100 / 51**	9	16	17	9

Analysis: About 49 out of 100 educated females did not this answer question, since they categorised it provocative. The highest percentage goes to the third square where 17 out of 51 educated females (33,33%) selected "Imam himself" answer. 16 out of 17 educated females (31,37%) ticked on "Cognitive" answer. The former is too close to the previous range (Imam himself). Both the first and the last options accumulated 9 educated females (17,64%).

Unknown females' age/ question 14					
Age factor	**Number**	**Linguistic**	**Cognitive**	**Imam himself**	**All what precedes**
Unknown	**28 / 17**	2	6	9	0

Analysis: About 11 out of 28 females of this category did not answer this question, since they categorised it provocative. The highest percentage accumulates on the third option where 9 out of 17 selected (52,94%) "Imam himself" answer. The lowest percentage goes to the first square where 2 out of 17 females of this category indicated "Linguistic" answer. No votes are marked on the last square (All what precedes).

Males / question 14									
Age factor	**Number**	**Linguistic**		**Cognitive**		**Imam himself**		**All what precedes**	
01- 19	**67 / 62**	12	19,35%	22	35,48%	16	25,80%	12	19,35%
20 - 29	**44 / 32**	9	28,12%	13	40,62%	5	15,62%	5	15,62%
30 - 39	**77 / 52**	15	24,84%	11	21,15%	16	30,76%	10	19,23%
40 - 49	**74 / 53**	9	16,98%	10	18,86%	22	41,50%	12	22,64%
50 - 59	**77 / 59**	9	15,25%	22	37,28%	12	20,33%	16	27,11%
60 - 69	**29 / 16**	4	25%	6	37,50%	4	25%	2	12,50%
70 - 79	**3 / 3**	1	33,33%	2	66,66%	0	0,00%	0	0,00%
Total	**371 / 277**	**59**	**21,19%**	**86**	**31,04%**	**75**	**27,07%**	**57**	**20,57%**

Analysis: About 94 out of 371 regular males of this did not answer this question, since they categorised it provocative. The highest percentage goes to the second choice where 31,04% of males (86 out of 277) ticked on "Cognitive" answer. Then, 75 out of 277 regular males (27,07%) selected "Imam himself" choice. The first square and the last square share nearly the same percentages frequencies. For instance, about 21,19% of males (59 out of 277) voted for "Linguistic" answer and another quota of 20,57% of males (57 out of 277) voted for "All what precedes" option. Those aged 19 years old and less share similar percentages (19,35%) on the first and the last squares. Males aged between 20 and 39 years old marked 15% to 19% on "All what precedes" answer, whereas this category marked 24% to 28% on "Linguistic" answer. Conversely, males aged between 40 and 59 years old marked 22% to 27% on "All what precedes" answer but 15% to 16% on "Linguistic" answer. Males aged between 60 and 69 years old marked 12% on "All what precedes" answer but 25% on "Linguistic" answer. 33,33% of males aged between 70 and 79 years old selected "Linguistic" square (one old man only) and none ticked on "All what precedes" square. In what concerns the "Imam himself" choice, males aged between 40 and 49 years old marked 41,50%, whereas the rest accumulated percentages varying from 15% to 25% in this square. On the other hand, males aged between 30 and 49 years old who accumulated 18% to 21% on "Cognitive" square that amassed the highest percentage, while males aged between 70 and 79 years old marked 66,66%. Any all else, ages accumulated a percentage frequency varying from 35% to 40%.

Overall, alike regular females' table, regular males also share the same view to this interrogation: most of them chose that the imam face a cognitive lack during sermons.

Educated males/ question 14					
Age factor	**Number**	**Linguistic**	**Cognitive**	**Imam himself**	**All what precedes**
30 - 79	**100 / 82**	15	25	24	18

Analysis: 18 out of 100 educated males did not answer this question, since they categorised it provocative. The highest percentage amasses on the second square where 25 out of 82 educated males (30,48%) ticked on "Cognitive" answer. 24 out of 82 males (29,26%) chose "Imam himself" answer. 21,95% of educated males (18 out of 82) selected "All what precedes" answer. The lowest percentage goes to the first choice where 15 out of 82 males of this category voted for "Linguistic" answer.

Unknown Males' age / question 14					
Age factor	**Number**	**Linguistic**	**Cognitive**	**Imam himself**	**All what precedes**
Unknown	**52 / 35**	8	9	14	4

Analysis: 17 out of 52 of males of this category did not for an unknown reason answer this question. This highest percentage goes to the fourth square where 14 out of 35 males (40%) ticked on "Imam himself" answer. 25,71% of males (9 out of 35) selected "Cognitive" answer. 8 out of 35 males (22,85%) indicated "Linguistic" answer. The lowest percentage goes to the fourth square where only 4 out of 35 males (11,42%) of this category indicated "All what precedes" answer.

Unknown gender with age/ question 14								
Age factor	**Number**	**Linguistic**		**Cognitive**		**Imam himself**		**All what precedes**
01 - 19	**5 / 4**	3	75%	1	25%	0	0,00%	0	0,00%
20 - 29	**10 / 4**	2	50%	1	25%	1	25%	0	0,00%
30 - 39	**12 / 9**	2	22,22%	3	33,33%	2	22,22%	2	22,22%
40- 49	**8 / 6**	1	16,66%	2	33,33%	1	16,66%	2	33,33%
50 - 59	**11 / 5**	2	40%	1	20%	2	40%	0	0,00%
60 - 69	**2 / 0**	0	0,00%	0	0,00%	0	0,00%	0	0,00%
Total	**48 / 27**	**9**	**33,33%**	**8**	**29,62%**	**6**	**22,22%**	**4**	**14,81%**

Analysis: 21 out of 48 people of this category did not answer this question, since they categorised it provocative. The highest percentage goes to the first choice where 33,33% of

people ticked on "Linguistic" answer. The second position is held by about 8 out of 27 people (29,62%) who selected "Cognitive" answer. 6 out of 27 people (22,22%) voted for "Imam himself" answer. The lowest percentage goes to the last option where only 4 out of 21 people indicated "All what precedes" square. What is remarkable about this faction is that the latter choice is somehow unlikely. In what concerns the highest percentage, the focus is envisioned on the linguistic factor of the imam. In fact, participants also underline this aspect with a difference of one in plus participant amid the cognitive and the linguistic factor only. For instance, many participants aged 19 years old and less focused on the linguistic factor (75%). Number of these participants is insufficient to analyse comparably to others; however, it is important to add that most people of this category focus on the linguistic and the cognitive factors the imam.

Unknown / question 14					
Age factor	**Number**	**Linguistic**	**Cognitive**	**Imam himself**	**All what precedes**
Unknown	**21 / 7**	0	3	4	0

Analysis: 14 out of 21 people of this category did not answer this question, since they categorised it provocative. 4 out 7 people (57,14%) ticked on "Imam himself" answer. 3 out of 7 people (42,85%) selected "Cognitive" answer.

All / question 14								
Category	**Number**	**Linguistic**		**cognitive**		**Imam himself**		**All what precedes**
Females	**256 / 168**	46	27,38%	55	32,73%	33	19,64%	34	20,23%
Males	**271 / 195**	44	22,56%	61	31,28%	51	26,15%	39	20%
Unknown females' age	**28 / 17**	2	11,76%	6	35,29%	9	52,84%	0	0,00%
Unknown males' age	**52 / 35**	8	22,85%	9	25,71%	14	40%	4	11,42%
Unknown	**21 / 7**	0	0,00%	3	42,85%	4	57,14%	0	0,00%
Unknown gender with age	**48 /28**	10	35,71%	8	28,57	6	21,42%	4	14,28%
Educated females	**100 / 51**	9	17,64%	16	31,37%	17	33,33%	9	17,64%
Educated males	**100 / 82**	15	18,29%	25	30,48%	24	29,26%	18	21,95%
Total	**876 / 583**	**134** **22,98%**		**183** **31,38%**		**158** **27.10%**		**108** **18,52%**

Analysis: About 293 out of 876 people did not answer this question, since they categorised it provocative. It is important to repeat that this question is complementing to the previous one (thirteenth). The highest percentage goes to the third option where 31,38% of people (183 out of 583) ticked on "Cognitive" answer. Then, the second place goes to "Imam himself" answer which accumulated 158 out of 583 people (27,10%). About 134 out of 583 people (22,98%) selected "Linguistic" choice. The lowest percentage goes to the last option where 108 out of 583 people (18,52%) indicated "All what precedes" answer. An outstanding point shapes less than quarter of people (18,52%) head to express that the decline is caused by the imam and both his linguistic and cognitive aspects. From another point of view, more than quarter of people (31,38%) focused on the cognitive level of the imam rather than other factors. More than quarter (27,10%) of people see that some imams lack both aspects. The latter is questionable.

Out of statistics, what is striking is that people reacted soundly to this interrogation. This entails that worshippers thinking – though views differ – of their imams' insufficiencies in performances is real. The cornerstone behind this question was not to focus whether or not there is a deficiency, but rather to check people's negative visions about imams' performances during sermons and to check previous answers (12 and 13). Consequently, 583 of people (about 66%) answered this question while each one of them depicted his own statement on basis of various factors. Sums then stress that more than 650 out of 1000 worshippers believe that imams note altered lacks.

Question fifteen:

The imam cannot inspire me if he does not memorise enough religious references (Hadiths and stories).

Females / question 15					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 49**	25	51,02%	24	48,97%
20 - 29	**50 / 39**	16	41,02%	23	58,97%
30 - 39	**41 / 35**	14	40%	21	60%
40 - 49	**72 / 64**	23	35,93%	41	64,09%
50 - 59	**95 / 71**	33	46,47%	38	64,40%
60 - 69	**38 / 25**	10	40%	15	60%
70 - 79	**7 / 7**	4	57,14%	3	42,85%
Total	**356 / 290**	**125**	**43,10%**	**165**	**56,89%**

Analysis: 66 out of 356 regular females did not for an unknown reason answer the fifteenth question. 125 out of 290 females (43,10%) of this category chose "Yes" answer. The highest percentage accumulates on the second square where 65,89% out of regular females (165 out of 290) ticked on "No" answer.

Out of sums, "No" percentage transcends the "Yes" one. The former means that most females do not have issues with the lack of religious texts imams miss referencing during sermons. For instance, females aged between 20 and 69 years old accumulated lower percentages (35% to 41%) on "Yes" square, whereas females aged between 19 years old and less and those aged between 70 and 79 years old hold amassed higher calculations (51% to 57%) on "Yes" answer. On the other hand, females aged between 20 and 69 years old hold referenced higher percentages (58% to 64%) on "No" answer, while females aged between 19 years old and less and those aged between 70 and 79 years old hold lower (42% to 48%) percentages on "No" option. Overall, most women see affection has no relativity with the religious competence.

Educated females/ question 15			
Age factor	Number	Yes	No
30 – 97	100 / 81	30	51

Analysis: 19 out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the second square where 62,96% of educated females ticked on "No" (62,69%) option. 30 out of 81 females (37,03%) chose "Yes" square.

Unknown females' age/ question 15			
Age factor	Number	Yes	No
Unknown	28 / 24	15	9

Analysis: 4 out of 28 females of this category did not for an unknown reason answer this question. Unlike the previous tables of females' category, most females of this table lean more on "Yes" answer rather than "No" answer. For instance, 15 out of 24 females (62,5%) selected "Yes" answer. Only 9 out of 24 females (37,5%) indicated "No" answer.

Males / question 15					
Age factor	**Number**	**Yes**		**No**	
01- 19	**67 / 60**	32	53,33%	28	46,66%
20 - 29	**44 / 41**	18	43,90%	23	56,09%
30 - 39	**77 / 58**	34	58,62%	24	41,37%
40 - 49	**74 / 64**	35	54,68%	29	45,31%
50 - 59	**77 / 59**	31	52,54%	28	47,45%
60 - 69	**29 / 24**	18	75%	6	25%
70 - 79	**3 / 3**	1	33,33%	2	66,66%
Total	**371 / 309**	**169**	**54,69%**	**140**	**45,30%**

Analysis: 62 out of 371 of males did not for an unknown reason answer this question. Males marginalise other alternative inclinations. Unlike females, the highest percentage accumulates on "Yes" answer rather than on "No" answer. 169 out of 309 males (54,69%) ticked on "Yes" square. 140 out of 309 of regular males (45,30%) indicated "No" answer. For instance, males aged 19 years old and less up to 69 years old, except for those aged between 20 and 19 years old, accumulated higher percentages (52% to 75%) on "Yes" answer. Males aged between 70 and 79 years old and males aged between 20 and 29 years old accumulated lower percentages (33 to 43%) on "No" answer. Remarkably, males aged between 60 and 69 years old asserted more votes (75%) than all the rest. On the other hand, males those aged 19 years old and less up to the 69 year-old, except for those aged between 20 and 29 years old, directed lower selections (25% to 46%) to "No" answer. Males aged between 20 and 29 years old and those aged between 70 and 79 years old accumulated higher percentages on "No" answer.

Overall, most men chose "Yes" answer. Yet, what is more important to grasp upon this table is that males hold completely a different vision than females in what concerns inspiration.

Educated males/ question 15			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 94**	51	43

Analysis: 6 out of 100 males did not for an unknown reason answer this question. Again, the same applies to regular males; most males selected "Yes" rather than "No" answer. The highest percentage graphs that 51 out of 94 males (54,25%) selected "Yes" answer. 43 out of 94 males (45,74%) of this category chose "No" answer.

Unknown Males' age / question 15			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 38**	25	13

Analysis: About 14 out of 52 males of this category did not for an unknown reason answer this question. Most males of about 25 out of 38 voted for "Yes" answer (65,78%), whereas 13 out of 38 males (34,21%) ticked on "No" answer.

Unknown gender with age/ question 15					
Age factor	**Number**	**Yes**		**No**	
01 - 019	**5 / 4**	2	50%	2	50%
20 - 29	**10 / 7**	3	42,85%	4	57,14%
30 - 39	**12 / 10**	5	50%	5	50%
40- 49	**8 / 6**	3	50%	3	50%
50 - 59	**11 / 6**	5	83,33%	1	16,66%
60 - 69	**2 / 1**	0	0,00%	1	100%
Total	**48 / 34**	**18**	**52,94%**	**16**	**47,05%**

Analysis: 14 out of 48 did not for an unknown reason answer this question. The highest percentage, although limited, goes to the first square where 18 out of 34 people of this category ticked on "Yes" answer. 16 out of 34 males (47,05%) mentioned "No" answer. In fact, both squares share the same alternative of ratios. However, the turning point is made by those aged between 20 and 29 years old who accumulated 42,85% on "Yes" answer and 57,14% on "No" answer, and also, by those aged between 50 and 59 years old where 83,33% of them indicated "Yes" answer and only 16,66% headed to "No" option.

Overall, the totalled percentage shows that most people of this category focused on "Yes" answer to show that they do not get inspired enough once the sermon lacks religious texts data (proofs and references).

Unknown / question 15			
Age factor	**Number**	**Yes**	**No**
Unknown	**21 / 10**	4	6

Analysis: About 11 out of 21 people of this category did not for an unknown reason answer this question. The highest percentage accumulates rather on the second square where 6 out of 10 voted for "No" answer. 4 out of 10 selected "Yes" answer.

All / question 15					
Category	**Number**	**Yes**		**No**	
Females	**256 / 209**	95	45,45%	114	54,54%
Males	**271 / 215**	118	54,88%	97	45,11%
Unknown females' age	**28 / 24**	15	62,5%	9	37,5%
Unknown males' age	**52 / 38**	25	65,78%	13	34,21%
Unknown	**21 / 10**	4	40%	6	60%
Unknown gender with age	**48 / 34**	18	52,94%	16	47,05%
Educated females	**100 / 81**	30	37,03%	51	62,96%
Educated males	**100 / 94**	51	54,25%	43	45,74%
Total	**876 / 705**	**356**	**50,49%**	**349**	**49,50%**

Analysis: About 171 people did not for an unknown reason answer this question. The results on the two squares are quite similar with a difference of 0,99% only (7 persons). The highest percentage goes to the first choice where 50,49% of people (356 out of 705) ticked on "Yes" answer. On the other hand, 349 out of 705 people (49,50%) chose "No" answer. What is remarkable is that the highest percentage limitedly leans to "Yes" answer to assert that more a bit than half of people does not sense inspiration if the imam has no sufficient recitations of the religious texts.

A noteworthy point recaps that some categories in the table share the same alternatives. Males and females do not share the same percentages frequencies; however, educated males and regular males do so, yet educated females and regular females share the same alternatives. For instance, regular males share the same percentage on "Yes" answer (54,88%) with educated male's "Yes" (54,25%). Likewise, regular females records lower (45,45%) percentage on "Yes" option and educated females record lower percentage (37,03%) on "Yes" answer similarly. Following females' numbers, educated females' "Yes" answer is lower according to regular females' response. Remarkably, even males who coordinated no age details (Unknown males' age category) recorded higher percentage on "Yes" answer; however, the Unknown females' age category recorded different percentage than all females; they reached 65,78% on "Yes" option, though females' "Yes" highest percentage is 54,88%.

At large, the table resumes to precise that in one thousand attenders more a bit than the half (45% for females and 55% for males) will find no inspiration if the imam does not strengthen his preaching by religious texts (stories and hadiths).

Question sixteen:

I prefer the imam who speaks enthusiastically, middling, or slowly.

Females / question 16							
Age factor	**Number**	**Enthusiastically**		**Middling**		**Slowly**	
01- 19	**53 / 52**	26	50%	22	42,30%	4	7,69%
20 - 29	**50 /50 (51)**	36	70,58%	13	25,49%	2	3,92%
30 - 39	**41 / 41 (44)**	28	63,63%	13	29,54%	3	6,81%
40 - 49	**72 / 70**	31	44,28%	29	41,42%	10	14,28%
50 - 59	**95 / 95 (96)**	44	45,83%	46	47,91%	6	6,25%
60 - 69	**38 / 36**	17	47,22%	15	41,66%	4	11,11%
70 - 79	**7 / 6**	4	66,66%	1	16,66%	1	16,66%
Total	**356 / 350 (355)**	**186**	**52,39%**	**139**	**39,15**	**30**	**8,45%**

Analysis: About 6 out of 356 did not for an unknown reason answer this question. The highest percentages goes to the first square where 52,39% of all females (186 out of 350) ticked on "Enthusiastically" answer. 139 out of 350 females 39,15% chose "Middling" option. The lowest percentage accumulates on the third square where only 8,47% of females (30 out of 350) indicated "Slowly" square.

Upon this table, what is remarkable is that the first square notes a charged activity of participants. It turns out regular females like enthusiasm during preaching. At the same time, a remarkable number (more than a quarter) leans to the 'middling' ordinary way of talk. All age layers share the same frequency of percentages, meaning the highest percentage (44% to 70%) poles on the first square and the lowest one (4% to 16%) poles on the last square. However, an outstanding point might stand off this to tell that females aged between 20 and 29 years old accumulated the highest percentage on "Enthusiastically" answer more than all layers of age. This period is known by its strength of formative years (youth time). Females aged from 30 to 39 years old noticed higher percentage (63,63%) but less a bit than the previously mentioned. However, once this layer of age is surpasses (40 to 69 years old) percentages bow down (44% to 47%). The percentage rises again on the first square once it

reaches the 70 year-old and above (66,66%). Overall, final results clear that most females prefer the enthusiastic way of preaching better than any another method. Some of them prefer the simple way.

Educated females/ question 16				
Age factor	**Number**	**Enthusiastically**	**Middling**	**Slowly**
30 -79	**100/100(102)**	56	40	6

Analysis: About 2 out of 100 educated females presented 4 voices instead of 2.The highest percentage accumulates on the first choice where 56 out of 100 voices (54,90%) ticked on "Enthusiastically" answer. 40 out of 100 female voices (39,21%) indicated "Middling" option. Only a minority of 6 out of 100 female voices (5,88%) ticked on "Slowly" square. Again, with no difference inclinations with regular females, educated females share, as well, the same alternatives.

Unknown females' age/ question 16				
Age factor	**Number**	**Enthusiastically**	**Middling**	**Slowly**
Unknown	**28 / 27**	15	12	0

Analysis: Only 1 female out of 28 did not for an unknown reason answer this question. 15 out of 27 females (55,55%) of this category voted for "Enthusiastically" answer. The former makes the highest percentage as well. 12 out of 15 females (44,44%) ticked on "Middling" answer.

Males / question 16								
Age factor	**Number**	**Enthusiastically**		**Middling**		**Slowly**	
01- 19	**67 / 65**	27	41,53%	30	46,15%	8	12,30%
20 - 29	**44 / 42**	27	64,28%	14	33,33%	1	2,38%
30 - 39	**77 / 72**	34	47,22%	33	45,83%	5	6,94%
40 - 49	**74 / 74(75)**	36	48%	34	45,33%	5	6,66%
50 - 59	**77 / 71**	18	25,35%	45	63,38%	8	11,26%
60 - 69	**29 / 27**	10	37,03%	15	55,55%	2	7,40%
70 - 79	**3 / 3**	3	100%	0	0.00%	0	0.00%
Total	**371/354(355)**	**155**	**43,66%**	**171**	**48,16%**	**29**	**8,16%**

Analysis: 17 out of 371 of regular males did not for an unknown reason answer this question. The highest percentage this time accumulates rather on the second square where 48,16% of males (171 out of 354) ticked on "Middling" answer. 155 out of 354 males (43,66%) indicated "Enthusiastically" answer. Only a minority of 29 out of 354 of males (8,16%) indicated "Slowly" answer. What is noteworthy is that young males do not share the same alternatives as elders do. More precisely, males' table knows a dispatched percentages inclinations, that is, some age layers accumulated higher percentages on the first square (Enthusiastically) and some others share higher percentages on the second square (Middling). For instance, males aged from 20 to 40 years old recorded higher percentages on "Enthusiastically" answer (47% to 64%) where they recorded lower percentages on "Middling" square (33% to 45%). On the other hand, males aged 19 years old and less and from 50 to 69 years old accumulated higher percentages on "Middling" answer (55% to 63%) rather than on "Enthusiastic" answer (25% to 37%). In what concerns the third option, all ages without exception share very lower percentages (2% to 12%). Again, the same age layer of females previously (20 to 29 years old) which accumulated a higher percentage (72%) on "Enthusiastically" answer amassed here – on males' table – a higher percentage (64,28%) as well. Out of ums, age factor plays a major role instead of gender.

Overall, males do not have the same attitudes about the preferred preacher. Most regular males prefer the 'middling' way of preaching, and then the enthusiastic way comes at the second place. Young males aged from 20 to 30 years old prefer the enthusiastic approach.

Educated males/ question 16				
Age factor	**Number**	**Enthusiastically**	**Middling**	**Slowly**
30 - 79	**100 / 100**	37	59	4

Analysis: The highest percentage goes to the second option where 59 out of 100 voices (59%) indicated "Middling" answer. The second place goes to the first square where 37 out of 100 voices (37%) indicated "Enthusiastically" answer. Only 4 out of 100 voices (4%) indicated "Slowly" answer.

Unknown Males' age / question 16				
Answers				
Age factor	**Number**	**Enthusiastically**	**Middling**	**Slowly**
Unknown	**52 / 49**	20	24	5

Analysis: About 3 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage follows the second square where 24 out of 49 males (48,97%) ticked on "Middling" answer. A remarkable number of 20 out of 49 males (40,81%) indicated "Enthusiastically" option. Only a minority of 5 out of 49 males indicated "Slowly" answer.

Unknown gender with age/ question 16							
Age factor	**Number**	**Enthusiastically**		**Middling**		**Slowly**	
01 - 19	**5 / 5**	3	60%	0	0.00%	2	40%
20 - 29	**10 / 7**	3	42,85%	3	42,85%	1	14,28%
30 - 39	**12 / 11**	4	36,36%	7	63,63	0	0,00%
40- 49	**8 / 7**	4	57,14%	2	28,57%	1	0,00%
50 - 59	**11 / 10**	2	20%	4	40%	4	40%
60 - 69	**2 / 2**	0	0,00%	2	100%	0	0,00%
Total	**48 / 42**	**16**	**38,09%**	**18**	**42,85%**	**8**	**19,04%**

Analysis: About 6 out of 48 of this category did not for an unknown reason answer this question. The highest percentage goes to the second square where 42,85% of people of this category ticked on "Middling" answer. The second higher percentage accumulates on the first square where 38,09% of people (16 out of 42) ticked on "Enthusiastically" answer. The lowest percentage accumulates on the last option where 19,04% of people of this category ticked on "Slowly" answer. What is remarkable is that there are unstable percentage frequencies dispatched on the three squares. Even people aged between 20 and 29 years old, who frequently knew higher percentages on the first square, recorded at this juncture a joint percentage (42,85%).

At large, the highest percentage goes to the middling approach of preaching rather than the enthusiastic way with a difference of two people only. The slow method of preaching keeps polarising a weak activity of respondents.

Unknown / question 16				
Age factor	**Number**	**Enthusiastically**	**Middling**	**Slowly**
Unknown	**21 / 16**	12	4	0

Analysis: About 5 out of 21 of this category did not for an unknown reason answer this question. The highest percentage goes to the first option where 12 people (75%) out of 16

ticked on "Enthusiastically" square. Only 4 out of 16 people (25%) ticked on "Middling" answer. None indicated "Slowly" answer.

All / question 16							
Category	**Number**	**Enthusiastically**		**Middling**		**Slowly**	
Females	256/250(253)	130	51,38%	99	39,13%	24	9,49%
Males	271/ 254(255)	118	46,27%	112	43,92%	25	9,80%
Unknown females' age	28 / 27	15	55,55%	12	44,44%	0	0,00%
Unknown males' age	52 / 49	20	40,81%	24	48,97%	5	10,20%
Unknown	21 / 16	12	75%	4	25%	0	0,00%
Unknown gender with age	48 / 42	16	38,09%	18	42,85%	8	19,04%
Educated females	100/100(102)	56	54,90%	40	39,21%	6	5,88%
Educated males	100/100	37	37%	59	59%	4	6%
Total	876/838(844)	**404**	**47,86%**	**368**	**43,60%**	**72**	**8,53%**

Analysis: About 38 out of 871 people did not for an unknown reason answer the sixteenth question. The highest percentage goes to the first option where 47,86% of people ticked on "Enthusiastically" option. The second place goes to the second square where 43,60% of people indicated "Middling" answer. The lowest percentage goes to the last option where only 8,53% of people indicated "Slowly" answer.

Both educated and regular females recorded higher percentages (51% to 56%) on the enthusiastic method. Educated females react more to the enthusiastic method (56%). On the other hand, educated males recorded higher percentage (59%) on the middling method and only 37% on the enthusiastic method, whereas regular males focus more on the enthusiastic method (46,58%) rather than the middling one.

What is noteworthy is that those categories do not share the same inclinations towards this interrogation. In fact, the table depicts that attitudes were built upon two fundamental factors: gender and age. More precisely than this, numbers note that educated males and old regular males (+40 years old) lean to the middling simple way of preaching more, whereas nearly all females lean to the enthusiastic way of preaching.

Furthermore, the previous detailed tables concerning regular females precise that all ages focused on the enthusiastic method; however, females aged between 20 and 29 years old recorded the highest percentage (72%) among the rest. On the contrary, educated males focused on the middling way, but only those aged between 20 and 29 years old focused on the

enthusiastic way of preaching just as females did. Here exactly age factor intrudes conjunctively. Young people like enthusiasm while listening to sermons.

Above all, approximately in one thousand people of attenders 48% of people like the enthusiastic method of preaching, other 43% prefer the simple way, and only a minority of 8% of attenders like the slow method of talk during sermons. Yet, most educated males and regular males above the forties like the middling way, most of young males like the enthusiastic method, and most of females like the enthusiastic method – but educated females favour it more.

Question seventeen:

Most imams are spontaneous or feigned.

Females / question 17					
Age factor	**Number**	**Spontaneous**		**Feigned**	
01- 19	**53 / 49**	45	91,83%	4	8,16%
20 - 29	**50 / 40**	35	87,5%	5	12,5%
30 - 39	**41 / 36**	29	80,55%	7	19,44%
40 - 49	**72 / 61**	47	77,04%	14	22,95%
50 - 59	**95 / 74**	58	78,37%	16	21,62%
60 - 69	**38 / 30**	22	73,33%	8	26,66%
70 - 79	**7 / 5**	3	60%	2	40%
Total	**356 / 295**	**239**	**81,01%**	**56**	**18,98%**

Analysis: 61 out of 356 regular females did not for an unknown reason answer this question. The highest percentage goes obviously to the first square where 81,01% of females (239 out of 295) ticked on "Spontaneous" answer. 56 out of 295 regular females (18,98%) chose "Feigned" answer. All ages share the same alternatives of percentages. For instance, all uppermost percentages are noted to the first square (Spontaneous), yet all the feeble percentages are recorded on the second square (Feigned). However, it is important to note that that the more the participant is younger the more his percentage on "Spontaneous" answer rises: those aged between 39 years old and less recorder from 80% to 91 %, whereas those aged between 40 and 69 years old recorder lower percentages (73% to 77%) than the previous ones. Moreover, old females aged between 70 and 79 years old recorder more lower percentage (60%) than the previous ages.

Overall, most females asserted that imams are spontaneous people. However, the more females get older, the more the percentage on spontaneity gets low.

Educated females/ question 17			
Age factor	**Number**	**Spontaneous**	**Feigned**
30 - 79	**100 / 90**	65	25

Analysis: 10 out of 100 did not for an unknown reason answer this question. The highest percentage goes to the first option where 65 out of 95 educated females (68,42%) ticked on "Spontaneous" answer. About quarter (26,31%) of educated females (25 out of 95) indicated "Feigned" answer.

Unknown females' age/ question 17			
Age factor	**Number**	**Spontaneous**	**Feigned**
Unknown	**28 / 25**	19	6

Analysis: 3 out of 28 females of this category did not for an unknown reason answer this question. Like the previous records, the highest percentage goes to the first square where 19 out of 25 females chose "Spontaneous" answer. Only 6 out of 25 females chose "Feigned" answer.

Males / question 17					
Age factor	**Number**	**Spontaneous**		**Feigned**	
01- 19	**67 / 59**	41	69,49%	18	30,50%
20 - 29	**44 / 39**	26	66,66%	13	33,33%
30 - 39	**77 / 58**	37	63,79%	21	36,20%
40 - 49	**74 / 67**	33	49,25%	34	40,74%
50 - 59	**77 / 51**	27	52,94%	24	47,05%
60 - 69	**29 / 24**	10	41,66%	14	58,33%
70 - 79	**3 / 3**	3	100%	0	0,00%
Total	**371 / 301**	**177**	**58,80%**	**124**	**41,19%**

Analysis: About 70 out of 371 males did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 177 out of 301 males (58,80%) ticked on "Spontaneous" answer. 41,19% of regular males (124 out of 301) ticked on

"Feigned" square. In comparison to regular females' table, not all ages of males share the same frequencies of answers on both squares. For instance, males aged between 60 and 69 years old focus their higher percentage on the second square (58,33%) rather than the first one (41,66%). In fact, the more the participant gets younger, the more the percentage on spontaneity choice rises: males aged 19 years old and less and males aged between 20 and 39 years old (63%, 66%, and 69%). Then, males aged from 40 to 69 years old marked lower percentages on spontaneity (41% to 52%).

An outstanding point develops males share somehow the same attitudes as regular females do; however, regular females focus more on spontaneity.

Educated males/ question 17			
Age factor	**Number**	**Spontaneous**	**Feigned**
30 - 79	**100 - 89**	47	42

Analysis: 11 out of 100 educated males did not for an unknown reason answer this question. The highest percentage goes to the first square where 47 out of 89 males of this category (52,80%) chose "Spontaneous" option. 47,19% of educated males (42 out of 89) indicated "Feigned" answer. What is remarkable is that both percentages are nearly common, while in reverse this was not the case for educated females' table.

Unknown Males' age / question 17			
Age factor	**Number**	**Spontaneous**	**Feigned**
Unknown	**52 / 41**	25	16

Analysis: 11 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 25 out 41 (60,97%) selected "Spontaneous" answer. 39,02% of males of this category indicated "Feigned" option.

Unknown gender with age/ question 17					
Age factor	**Number**	**Spontaneous**		**Feigned**	
01 - 19	**5 / 5**	3	60%	2	40%
20 - 29	**10 / 7**	6	85,71%	1	14,28%
30 - 39	**12 / 11**	6	54,54%	5	45,45%
40- 49	**8 / 6**	4	66,66%	2	33,33%
50 - 59	**11 / 6**	3	50%	3	50%
60 - 69	**2 / 0**	0	0,00%	0	0,00%
Total	**48 / 35**	**22**	**62,85%**	**13**	**37,14%**

Analysis: 13 out of 48 people of this category did not for an unknown reason answer this question. The highest percentage goes to the first choice where 62,85% of people (22 out 35) indicated "Spontaneous" answer. 13 out of 35 of people chose "Feigned" answer. All ages accumulated higher percentages on the first square. Besides, the highest percentages on the first square are not ordered alike the previous tables – which indicated the more the factor of age rises, the more the percentage on spontaneity gets low. Thus, there is no scale of linear alternativeness for this table.

Unknown/ question 17			
Age factor	**Number**	**Spontaneous**	**Feigned**
Unknown	**21 / 10**	10	0

Analysis: 11 out of 21 did not for an unknown reason answer this question. All participants of this category (10 out of 10) headed there votes to the first square (Spontaneous)

All / question 17					
Category	**Number**	**Spontaneous**		**Feigned**	
Females	**256 / 205**	174	84,87%	31	15,12%
Males	**271 / 212**	130	61,32%	82	38,67%
Unknown females' age	**28 / 25**	19	76%	6	24%
Unknown males' age	**52 / 41**	25	60,97%	16	39,02%
Unknown	**21 / 10**	10	100%	0	0,00%
Unknown gender with age	**48 / 35**	22	62,85%	13	37,14%
Educated females	**100 / 90**	65	72,22	25	27,77%
Educated males	**100 / 89**	47	52,80%	42	47,19%
Total	**876 / 707**	**492**	**69,58%**	**215**	**30,41%**

Analysis: 169 out of 871 of people did not for an unknown reason answer this question. The highest percentage goes to the first square where 69,58% all participants selected "Spontaneous" answer. On the other hand, about 30,41% of participants chose "Feigned" option. A noteworthy point makes that all percentages frequencies accumulate on the first option (Spontaneous), but not all measures of percentages are repeated. For instance, most both educated people and regular people directed to "Spontaneity", but there are slight differences between these two categories; regular people focus more "Spontaneity" than educated people do, for example. Moreover, the same case is repeated with regular males and educated males. In numbers language, regular females recorded 84,87% on "Spontaneous" answer. However, about 72,22% of educated females headed to "Spontaneous" answer. Regular males recorded 61,32% on spontaneity, whereas educated males recorded 52,80%. Moreover, it is accurate that educated females give less importance to spontaneity than regular females do. The latter is the same case repeated between males and educated males. However, it is important to indicate that males give less importance to "spontaneous" answer than Females do. On this basis, numbers show that, within genders, the more the respondents gets older, the more he/she gives less importance to 'spontaneity'. More precisely, this case occurs with those aged 40 years old and on.

In general, people (69,58%) see that imams are spontaneous actors and that they do not represent moulded personalities whether out/in the mosques, although many others (30,41%) assert that imams are feign.

Question eighteen:

The imam is expectably superior both cognitively and linguistically.

Females / question 18							
Age factor	**Number**	**Yes**		**No**		**Rarely**	
01- 19	**53 / 52**	40	76,92%	2	3,84%	10	19,23%
20 - 29	**50 / 67**	57	85,07%	4	5,97%	6	8,95%
30 - 39	**41 / 40**	29	72,5%	1	2,5%	10	25%
40 - 49	**72 /66**	54	81,81%	1	1,51%	11	16,66%
50 - 59	**95 / 87**	70	80,45%	3	3,44%	14	16,09%
60 - 69	**38 / 34**	19	55,88%	3	8,82%	12	35,29%
70 - 79	**7 / 7**	5	71,42%	0	0,00%	2	28,57%
Total	**356 / 353**	**274**	**77,62%**	**14**	**3,96%**	**65**	**18,41%**

Analysis: About 3 out of 356 regular females did not for an unknown reason answer the eighteenth interrogation. The highest percentage goes to the first square where 77,26% of females (274 out of 351) ticked on "Yes" answer. 65 out of 351 females (18,51%) of this category chose "Rarely" answer. Only a minority of 14 out of 351 females (3,96%) indicated "No" answer. A remarkable vision points that most regular females keep in mind that the imam is a good classical Arabic 'performer'. All percentages (between 55% to 85%) accumulate on "Yes" answer more than any other square; however, females aged between 60 to 69 years old marked lower percentage (55,88%). In what concerns "Rarely" answer, the column accumulates varying percentages from 8 % to 35% except those aged from 60 to 69 years old recorded 35,29%. All percentages of the second square recorded nearly the same frequencies (lowest) varying from 1% to 8%; however, females aged between 70 and 79 years old recorded no activity on "No" square.

Overall, most regular females note that the imam is naturally cognitively and linguistically faultless. Less than a quarter of regular females see that this might happen occasionally, only a minority sees this as unmanageable.

Educated females / question 18				
Age factor	**Number**	**Yes**	**No**	**Rarely**
30 -79	**100**	77	4	14

Analysis: About 5 out of 100 of educated females did not for an unknown reason answer this question. The highest percentage goes to "Yes" answer where most females (81,05%) selected "Yes" choice (77 out of 95). About 14 out of 95 females (14,73%) ticked on "Rarely" answer. The lowest percentage indicates that only 4 out of 95 educated females (4,21%).

Unknown females' age / question 18				
Age factor	**Number**	**Yes**	**No**	**Rarely**
Unknown	**28**	19	2	5

Analysis: About 2 out of 28 females of this category did not for an unknown reason answer this question. The highest percentage goes to the first option where 19 out of 26 females (73.07%) ticked on "Yes" square. 5 out of 26 females (19,23%) indicated "Rarely" answer.

The lowest percentage accumulates on the second option where only 2 out of 26 females of this category indicated "No" answer.

Males / question 18								
Age factor	**Number**	**Yes**		**No**		**Rarely**		
01- 19	**67 / 66**	41	62,12%	3	4,54%	22	33,33%	
20 - 29	**44 / 40**	25	62,05%	1	2,5%	14	35%	
30 - 39	**77 / 67**	33	49,25%	4	5,97%	30	44,77%	
40 - 49	**74 / 70**	36	51,42%	8	11,42%	26	37,14%	
50 - 59	**77 / 70**	45	64,28%	5	7,14%	20	28,57%	
60 - 69	**29 / 24**	16	66,66%	4	16,66%	4	16,66%	
70 - 79	**3 / 2**	2	100%	0	0,00%	0	0,00%	
Total	**371 / 339**	**198**	**58,40%**	**25**	**7,37%**	**116**	**34,21%**	

Analysis: About 32 out of 371 of regular males did not for an unknown reason answer the eighteenth question. The highest percentage goes to the first option where 58,40% of males (198 out of 339) ticked on "Yes" answer. A remarkable percentage of 34,21% of males (116 out of 339) indicated "Rarely" answer. The lowest percentage accumulates on the second square where 7,37% of males (25 out 339) indicated "No" answer. Numbers point that males focus on "Yes" answer more than on any other options just like the previous categories recorded; however, the percentage on "Yes" answer is low (58,40%) comparably to others (73% to 81%), and thus "Rarely" square marked a higher percentage (34,21%) than others did (5% to 19%). In what concerns columns, all males on "Yes" answer share nearly the same percentage frequencies (49% to 66%) except for those aged between 70 and 79 years old (100%). In fact, those aged from 30 to 39 years old accumulated the lowest percentage on "Yes" square comparably to the rest of the same column. None of those aged between 70 and 79 years old chose "No" or "Rarely" answer. Nearly all categories of ages share the same alternatives: 16% to 44% on "Rarely" answer; however, those aged between 30 and 39 years old focused more (44,77%) on "Rarely" answer, and those aged from 60 to 69 years old focused slighter than others (16,66%).

Largely speaking, more than half of regular men see that imams are as expected linguistically and cognitively sound performers. On the other hand, 'some' regular men see that this occasionally happens, and a minority of people assert the negation of this view.

Educated males / question 18				
Age factor	**Number**	**Yes**	**No**	**Rarely**
30 - 79	**100**	51	8	39

Analysis: About 2 out of 100 educated males did not for an unknown reason answer this question. The highest percentage accumulates on the first option where 52,04% of males (51 out of 98) indicated "Yes" square. 39,79% of males (39 out of 98) of this category selected "Rarely" answer. The lowest percentage goes to the second option where only 8 out of 98 males (8,16%) chose "No" option.

Unknown males' age / question 18				
Age factor	**Number**	**Yes**	**No**	**Rarely**
Unknown	**52**	29	2	13

Analysis: About 8 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage accumulates on the first option where 65,90% of males (29 out of 44) chose "Yes" choice. About 13 out of 44 males indicated "Rarely" (29,54%) answer. Only 2 out of 44 males of this category selected "No" answer.

Unknown gender with age/ question 18						
Age factor	**Number**	**Yes**		**No**		**Rarely**	
01 - 19	**5 / 5**	3	60%	0	0,00%	2	40%
20 - 29	**10 / 7**	4	57,14%	0	0,00%	3	42,85%
30 - 39	**12 / 11**	4	36,36%	1	9,09%	6	54,54%
40- 49	**8 / 7**	5	71,42%	0	0,00%	1	14,28%
50 - 59	**11 / 7**	4	57,14%	0	0,00%	3	42,85%
60 - 69	**2 / 2**	2	100%	0	0,00%	0	0,00%
Total	**48 / 39**	**22**	**56,41%**	**1**	**2,56%**	**15**	**38,46%**

Analysis: About 9 out of 48 people did not for an unknown reason answer this question. The highest percentage goes to the first option where 56,41% of people (22 out of 39) ticked on "Yes" answer. A remarkable percentage of 38,46% of people (15 out of 39) leant to "Rarely" option. Only one person (2,56%) mentioned "No" answer. A noteworthy point develops that answers are built on "Yes" and "Rarely" views. All categories of "Yes" tickers, except for

those aged between 30 and 39 years old (36,36%), share nearly the same percentages (between 57% and 71%). Categories of "Rarely" column, except those aged between 40 and 49 years old (14,28%), share the same percentage alternatives as well (between 42% and 54%). All people aged between 60 and 69 years old focused on "Yes".

In general, more than half of people of this table emphasised on "Yes" square, some of them chose "Rarely" option, and only a minority indicated "No" answer.

Unknown / question 18				
Age factor	**Number**	**Yes**	**No**	**Rarely**
Unknown	**21 / 12**	9	1	2

Analysis: About 9 out of 21 did not for an unknown reason answer this question. 9 out of 12 people (75%) chose "Yes" option. Only one person (8,33%) chose "No" answer. 2 people (16,66%) out of 12 indicated "Rarely" square.

All / question 18							
Category	**Number**	**Yes**		**No**		**Rarely**	
Females	**256 / 258**	197	76,35%	10	3,87%	51	19,76%
Males	**271 / 241**	147	60,99%	17	7,05%	77	31,95%
Unknown females' age	**28 / 26**	19	73,07%	2	7,96%	5	19,23%
Unknown males' age	**52 / 44**	29	65,90%	2	4,54%	13	29,54%
Unknown	**21 / 12**	9	75%	1	8,33%	2	16,66%
Unknown gender with age	**48 / 38**	22	75,89%	1	2,63%	15	39,47%
Educated females	**100 / 95**	77	81,05%	4	4,21%	14	14,73%
Educated males	**100 / 98**	51	52,04%	8	8,16%	39	39,79%
Total	**876 / 812**	**551**	**67,85%**	**45**	**5,54%**	**216**	**26,60%**

Analysis: About 64 out of 876 people did not for an unknown reason answer this question. The highest percentage accumulates on the first option where 67,85% of people (551 out of 812) chose "Yes" answer. About a quarter (26,60%) of people (216 out of 812) selected "Rarely" answer. Only a minority of 5,54% people (45 out of 812) indicated "No" option. The column of "Yes" gathers nearly all the highest percentages of categories (52,75% to 81,05%). However, there are some differences between males and females. Both males and females lean mostly to "Yes" answer, but males recorded an upper percentage (60,99%) than females (76,35%) did. The former stresses that more than half of males lean to "Yes" answer, not most

of them, whereas most females focus on "Yes" answer, not the half. Moreover, there is another alteration between regular females and educated females, and thus regular males and educated males as well. For instance, regular females recorded 76,35%, whereas educated females accumulated 81,05%. This entails that the more the female's educational elevates the more she believes in the notion interrogated above. On the other hand, regular males recorded 60,99%, whereas educated males accumulated 52,04% only. This involves that the more the male' educational level elevates, the more he does make the latter notion account. On the second podium, Rarely's column amasses nearly the same frequency of percentages (16% to 39%). However, males accumulated the highest percentages (31% to 39%). In No's column, all percentages share nearly the same alternatives (3% to 8%), besides both males and educated males marked upper percentages (7% to 8%).

In the main, most people agree that the imam is naturally linguistically and cognitively skilled. About a quarter of people see that this indication rarely occurs. Only a minority of people see this notion negatively. Moreover, all males with no exception allocate few votes to the raised notion than all females do.

Question nineteen:

Feature of the imam marks preaching reception and its influence on attenders.

Females / question 19						
Age factor	**Number**	**Yes**		**No**		**No difference**
01- 19	**53 / 52**	34	65,38%	8	15,38%	10	19,23%
20 - 29	**50 / 49**	41	83,67%	1	2,04%	7	14,28%
30 - 39	**41 / 40**	30	75%	2	5%	8	20%
40 - 49	**72 / 68**	52	76,47%	5	7,35%	11	16,17%
50 - 59	**95 / 86**	62	72,09%	7	8,13%	17	19,76%
60 - 69	**38 / 34**	19	55,88%	3	8,82%	12	35,29%
70 - 79	**7 / 7**	6	85,71%	0	0,00%	1	14,28%
Total	**356 / 336**	**244**	**72,61%**	**26**	**7,73%**	**66**	**19,64%**

Analysis: About 20 out of 356 regular females did not for an unknown reason answer this question. The highest percentage goes to the first option where 72,61% of regular females (244 out of 336) ticked on "Yes" answer. About 66 out of 336 females (19,46%) indicated "No difference" answer. The lowest percentages goes to the second option where 7,73% of females of this category (26 out of 336) indicated "No" answer. What is remarkable is that all

"Yes" tickers square share the same percentage frequencies (55% to 85%), but those aged between 60 and 69 years old showed less importance (55,88%) to the interrogation. In what concerns "No difference" column, all percentages with no exception share the second place percentage (between 14% and 35%); however, those aged from 60 to 69 years old accumulated higher percentage (35,29%) than others did (14% to 19%). Females aged between 70 and 79 years old knew no activity on "No" square, whereas the rest marked frequencies that differ between 8% and 15%. It is important to add that females aged between 20 and 29 years old give much importance (83,67%) to appearances than others.

Overall, sums depict most females give importance to the feature of the imam, especially youngsters. Less than a quarter of females see no difference if the feature takes a particular attitude. Only a minority of females do not focus on the feature of the imam at all.

Educated females / question 19				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 79	**100 / 95**	72	5	18

Analysis: About 5 out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the first square where 75,78% of females (72 out of 95) ticked on "Yes" answer. About 18,94% of females (18 out of 95) chose "No difference" answer. Only a minority of 5 out of 95 females (5,26%) selected "No" option.

Unknown females' age / question 19				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**28 / 26**	6	2	18

Analysis: About 2 out of 28 females did not for an unknown reason answer this question. The highest percentage accumulates on the third option where 69,23% of females (18 out of 26) ticked on "No difference" answer. The second place goes to the first square where 6 out of 26 females (23,07%) set "Yes" answer. 2 females (7,69%) out of 26 headed to "No" answer.

Males / question 19							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01- 19	**67 / 64**	39	60,93%	9	14,06%	16	25%
20 - 29	**44 / 40**	27	67,5%	4	10%	9	22,5%
30 - 39	**77 / 71**	50	70,42%	2	2,81%	19	26,76%
40 - 49	**74 / 67**	47	70,14%	4	5,97%	16	23,88%
50 - 59	**77 / 75**	50	66,66%	5	6,66%	20	26,66%
60 - 69	**29 / 24**	16	66,66%	6	25%	2	8,33%
70 - 79	**3 / 3**	2	66,66%	1	33,33%	0	0,00%
Total	**371 / 344**	**231**	**67,15%**	**31**	**9,01%**	**82**	**23,83%**

Analysis: About 27 out of 344 regular males did not for an unknown reason answer this question. The highest percentage goes to the first square where 67,15% of males (231 out of 344) voted for "Yes" answer. Nearly a quarter (23,83 %) of males (82 out of 344) selected "No" difference answer. The lowest percentage shows that only a minority of 31 out of 344 males indicated "No" answer. All percentages on "Yes" column activate limited frequencies (66% to 70%). In what concerns "No difference" answer, males aged 59 years old and less recorded nearly the same percentages (22% to 26%), except for those aged between 70 and 79 years old marked no activity, and thus those aged between 60 and 69 years old recorded only 8,33% comparably to the rest. The second square also recorded limited percentages as those aged between 19 years old and less who marked 14,06%, 60 to 79 years old marked 25%, whereas the rest marked percentages that vary from 2% to 10%.

Generally speaking, most regular males give importance to the imam's feature, about a quarter finds no difference whether the imam is dressed pertinently or not, only a minority asserts to say that the feature has nothing to do with the inspiration of the preaching.

Educated males / question 19				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 – 79	**100 / 97**	74	5	18

Analysis: About 3 out of 100 did not for an unknown reason answer this question. The highest percentage goes to the first square where 76,28% of educated males ticked on "Yes" option. About 18,55% of educated males chose "No difference" answer. Only a minority of 5 out of 97 educated males 5,15% set their voices to "No" answer.

Unknown Males' age / question 19				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**52 / 50**	29	1	11

Analysis: About 11 out of 52 did not for an unknown reason answer this question. As the previous records, the highest percentage goes to the first square as well where 70,73% of males (29 out of 41) of this category indicated "Yes" answer. About 11 out of 41 males (26,82%) ticked on "No difference" answer. Only 1 male (2,43%) selected "No" answer.

Unknown gender with age/ question 19							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01 - 19	**5 / 5**	3	60%	1	20%	1	20%
20 - 29	**10 / 7**	6	85,71%	0	0,00%	1	14,28%
30 - 39	**12 / 10**	7	70%	0	0,00%	3	30%
40- 49	**8 / 7**	7	100%	0	0,00%	0	0,00%
50 - 59	**11 / 8**	6	75%	0	0,00%	2	25%
60 - 69	**2 / 2**	1	50%	0	0,00%	1	50%
Total	**48 / 39**	30	76,92%	1	2,56%	8	20,51%

Analysis: About 9 out of 48 people of this category did not for an unknown reason answer this question. "Yes" square accumulates the highest percentage which gathers 30 out of 39 tickers (76,92%). All ages of this square marked nearly the same alternative except for those aged between 40 and 49 years old who marked a 100% on "Yes" answer. About 8 out of 39 people (20,51%) of this category selected "No difference" answer; however, people aged between 40 and 49 years old marked no activity. Only 1 person (2,56%) aged 19 years old and less voted for "No" answer.

Unknown / question 19				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**21 / 15**	9	3	3

Analysis: About 6 people did not for an unknown reason answer this question. This highest percentage goes to the first option where 9 people (60%) of this category ticked on "Yes" answer. About 3 people (20%) mentioned "No" answer and 3 others (20%) indicated "No difference" answer as well.

All / question 19							
Category	Number	Yes		No		No difference	
Females	**256 / 241**	172	71,36%	21	8,71%	48	19,91%
Males	**271 / 247**	157	63,56%	26	10,52%	64	25,91%
Unknown females' age	**28 / 26**	6	23,07%	2	7,69%	18	69,23%
Unknown males' age	**52 / 41**	29	70,73%	1	2,43%	11	26,82%
Unknown	**21 / 15**	9	60%	3	20%	3	20%
Unknown gender with age	**48 / 39**	30	76,92%	1	2,56%	8	20,51%
Educated females	**100 / 95**	72	75,78%	5	5,26%	18	18,94%
Educated males	**100 / 97**	74	76,28%	5	5,15%	18	18,55%
Total	**876 / 801**	**549**	**68,53%**	**64**	**7,99%**	**188**	**23,47%**

Analysis: About 75 out of 876 did not for an unknown reason answer this question. The highest percentage goes to the first choice where 68,53% of people chose "Yes" answer. About a quarter (23,47%) of people (188 out of 801) indicated "No difference" option. The lowest percentage goes to the second option where 7,75% of people (64 out of 801) selected "No" choice. In fact, all categories, except the "Unknown females' age", share the same balance of percentages on "Yes" answer. Moreover, educated people (75%to 76%) give more importance to the imam's feature more than regular people do (63% to 71%). Regular females give more importance (71,96%) to the feature of the imam more than regular males do (63,91%). Except the "Unknown female's age" category which recorded 69,23% on "No difference" answer, all the remained categories share nearly the same alternatives of percentages (18% to 26%). Except the unknown category which accumulated 20% on "No" answer, all the rest categories recorded nearly the same activity (2% to 10%) on this square.

Overall, most of people focused on "Yes" answer, an assertion that the appearance of the imam does influence preaching. About a quarter of people claim the latter has difference. Only a minority of people assert that the feature of imams and the inspiration of the preaching have nothing to do with each other.

Question twenty:

A beard imam is not like a non-beard one.

Females / question 20							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01- 19	**53 / 51**	14	27,45%	4	7,84%	33	64,70%
20 - 29	**50 / 46**	5	10,86%	4	8,69%	37	80,43%
30 - 39	**41 / 41**	9	21,95%	6	14,63%	26	63,41%
40 - 49	**72 / 64**	13	20,31%	7	10,93%	44	68,75%
50 - 59	**95 / 90**	15	16,66%	13	14,44%	62	68,88%
60 - 69	**38 / 37**	9	24,32%	6	16,21%	22	59,45%
70 - 79	**7 / 7**	1	14,28%	0	0,00%	6	85,71%
Total	**356 / 336**	**66**	**19,64%**	**40**	**11,90%**	**230**	**68,45%**

Analysis: About 20 out of 356 all females did not for an unknown reason answer the twentieth question. The highest percentage goes to the third option where 68,45% of females (230 out of 336) ticked on "No difference" option. 66 out of 336 of females (19,64%) indicated "Yes" answer. The lowest percentage accumulates on the second square where only 40 out of 336 females selected "No" square.

The column "Yes" gathers percentages that vary from 16% to 27%. Those aged between 20 and 29 years old expressed less importance (10,86%) to the beard, for they rather tended their focus (80,43%) on "No difference" view. In what concerns the second square of "No" records, a limited alternative is marked – all percentages vary between 8% and 16%. On the last square, "No difference " square recorded all highest percentages which vary from 63% to 85% notably those aged between 70 and 79 years old who focused more on "No difference" answer (85,71%).

Overall, most regular females leant to "No difference" answer to express that the beard has nothing to do with the status of the imam. Few others believe that the beard plays a great role for the presence of the imam, whereas only a minority think that a non-beard khatib and bread other are both the same sample.

Educated females/ question 20				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 79	**100 - 94**	17	13	64

Analysis: About 6 out of 100 educated females did not for an unknown reason answer this question. The highest percentage accumulates on the third square where 64 out of 94 females

(68,08%) ticked on "No difference" answer. Few others of 17 out of 94 females (18,08%) indicated "Yes" answer. 13 out of 94 educated females (13.82%) selected "No" option.

Unknown females' age/ question 20				
Age factor	Number	Yes	No	No difference
Unknown	28 - 26	6	2	18

Analysis: About 2 out of 28 did not for an unknown reason answer this question. The highest percentage goes to "No difference" option where 18 out of 26 females of this category 69,23% ticked on "No" difference square. 6 out of 26 females (23,07%) indicated "Yes" answer. Only 2 females selected "No" answer.

Males / question 20								
Age factor	Number	Yes		No		No difference		
01- 19	67 / 63	30	47,61%	2	3,17%	31	49,20%	
20 - 29	44 / 42	12	28,57%	1	2,38%	29	69,04%	
30 - 39	77 / 70	26	37,14%	7	10%	37	52,85%	
40 - 49	74 / 71	32	45,07%	9	12,67%	30	42,25%	
50 - 59	77 / 70	15	21,42%	6	8,57%	49	70%	
60 - 69	29 / 13	5	38,46%	6	46,15%	2	15,38%	
70 - 79	3 / 3 (4)	1	25%	2	50%	1	25%	
Total	371/ 332(333)	**121**	**36,33%**	**33**	**9,90%**	**179**	**53,75%**	

Analysis: About 39 out of 371 all males did not for an unknown reason answer the twentieth question. More than half (53,75%) of males (179 out of 332) ticked on "No difference" answer. A remarkable percentage of 36,33% (more than a quarter) of regular males gave their votes to "Yes" answer. The lowest percentage goes to the second square where 9,90% of males (33 out of 332) selected "No" option.

Remarkably, this table is different from the regular females' one; sums show that more males (36,44%) head to "Yes" answer. The latter was not the case in females' table (19,64%). Besides, not all ages' categories share the same alternatives. For instance, regular males aged from 40 and 49 years old marked higher (45,07%) percentages on "Yes" answer rather than on "No difference", whereas the rest ages, except those aged from 60 to 69 years old, recorded higher percentages (52% to 70%) on "No difference" rather than on "Yes" answer.

Males aged from 60 and 79 years old set higher percentage (45,15% to 50%) on "No" answer rather than other choices.

In general, what is important to grasp – upon this table – is that males' attitudes are dissimilar than females' ones. Sums set that more than half males accumulated more votes on "No difference" answer. More than quarter of males believe that bread imams and non-others are unlike, while only a minority of males see that they are both alike.

Educated males/ question 20				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 79	**100**	41	7	52

Analysis: 52% of voices of educated males (52 out of 100) headed to "No difference" answer. About 42% of educated males' voices (42%) headed to "Yes" answer. A minority of 7 educated males' voices (7%) indicated "No" answer.

Unknown males' age/ question 20				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**52 / 42**	21	1	20

Analysis: About 10 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage goes to the first square where 21 out of 42 males (50%) indicated "Yes" answer. The second competing percentage heads to the third square where 20 out of 42 males (47,61%) selected "No difference" answer. Only one male (2.38%) out of 42 voted for "No" answer.

Unknown gender with age/ question 20							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01 - 19	**5 / 5**	1	20%	3	60%	1	20%
20 - 29	**10 / 6**	1	16,66%	2	33,33%	3	50%
30 - 39	**12 / 11**	2	18,18%	0	0,00%	9	81,81%
40- 49	**8 / 8**	5	62,5%	2	25%	1	12,5%
50 - 59	**11 / 7**	0	0,00%	0	0,00%	7	100%
60 - 69	**2 / 2**	0	0,00%	0	0,00%	2	100%
Total	**48 / 39**	**9**	**23,07%**	**7**	**17,94%**	**23**	**58,97%**

Analysis: About 9 out of 48 people of this category did not for an unknown reason answer this question. The highest percentage accumulates on the last option where 58,97% of people (23 out of 39) ticked on "No difference" answer. Nearly a quarter (23,07%) of people (9 out of 39) of this category focused on "Yes" view. Only a minority of 7 out of 39 people (17,94%) indicated "No" answer. All categories of ages, except those aged between 40 and 49 years old and 19 years old and less, headed their uppermost percentages frequencies to "No difference" square (50% to 100%). People aged 19 years old and less accumulated higher percentages on "No" answer (60%). People aged between 40 to 49 years old marked higher activity on "Yes" answer rather than on "No difference" answer.

Unknown / question 20				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**21 / 17**	5	3	9

Analysis: About 4 people of this category did not for an unknown reason answer this question. 9 out of 17 people (52,94%) ticked on "No difference" answer. 5 out of 17 people voted for "Yes" answer. Only 3 out of 17 people chose "No" option.

All / question 20							
Category	**Number**	**Yes**		**No**		**No difference**	
Females	**256 / 242**	49	20,24%	27	11,15%	166	68,59%
Males	**271 / 232 (233)**	81	34,76%	25	10,72%	127	54,50%
Unknown females' age	**28 / 26**	6	23,07%	2	7,69%	18	69,23%
Unknown males' age	**52 / 42**	21	50%	1	2,38%	20	47,61%
Unknown	**21 / 17**	5	29,41%	3	17,64%	9	52,94%
Unknown gender with age	**48 / 56**	14	25%	10	17,85%	32	57,14%
Educated females	**100 / 94**	17	18,08%	13	13,82%	64	68,08%
Educated males	**100/ 100**	41	41%	7	8%	52	52%
Total	**876 / 809 (810)**	**234**	**28,88%**	**88**	**10,86%**	**488**	**60,24%**

Analysis: About 67 out of 876 of people did not for an unknown reason answer the twentieth question. The highest percentage goes to the third square where 60,24% of people (488 out of 876) ticked on "No difference" answer. The second place goes to first option where 28,88% of people (233 out of 809) selected "Yes" answer. As follows, the lowest percentage goes to the second square where 10,86% of people ticked on "No" answer.

A significant vision may set that most categories with no exception share nearly a common alternative of percentages. However, a noticeable remark stands amid the percentage of males and females; it has nothing to do with educated ones but rather to gender. For instance, educated males marked 41%, whereas educated females marked 18,08%. Regular males marked 37,76%, whereas regular females marked 20,24%. In fact, the educational level plays an intense role as well; numbers show educated males stress (41%) the beard's matter by focusing on 'difference' more than regular males do (34,78%).

In what concerns the second column, all categories gather a weak percentage of 7% to 17%. Tables represent that "Unknown gender with age" category marked the highest percentage among the rest (17,85%). On "No difference" column, all categories with no exception dedicated their highest percentages in a common linear frequency of percentage (53% to 68%). Indeed, educated females and regular females recorded nearly the same percentage (68,59% and 68,08%), while regular males and educated males recorded lower percentages than all females did: 54,78% and 53%.

Overall, numbers sums up to precise that most people regard their presence before beard imams or non-beards others the same continuum. Inversely, a quarter stresses that both samples are not the same. Only a minority of people see that both samples are similar.

Question twenty-one:

Honestly, I do not feel my faith moved or boosted while attending the darss and the Friday sermon.

Females / question 21							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**53 / 53**	5	9,43%	39	73,58%	9	16,98%
20 - 29	**50 / 47**	1	2,12%	36	76,59%	10	21,27%
30 - 39	**41 / 39**	5	12,82%	20	51,28%	14	35,89%
40 - 49	**72 / 67**	6	8,95%	45	67,16%	16	23,88%
50 - 59	**95 / 90**	18	20%	46	51,11%	26	28,88%
60 - 69	**38 / 36**	6	16,66%	18	50%	12	33,33%
70 - 79	**7 / 6**	4	66,66%	2	33,33%	0	0,00%
Total	**351 / 338**	**45**	**13,31%**	**206**	**60,94%**	**87**	**25,73%**

Analysis: About 18 out of 351 of all females did not for an unknown reason answer the twenty-first question. The highest percentage goes to the second square where 60,94% of females (206 out of 3387) ticked on "No" answer. A quarter (25,73%) of females (87 out of 338) of this category selected "Sometimes" option. The lowest percentage goes to the first option where 13,31% of females (45 out of 338) indicated "Yes" answer. The "Yes" answer holds a negation to the interrogation. In what concerns its supporters, it seems that the more they get older, the more they focus less on negation. Females aged between 19 years old and less up to 49 years old marked percentages which vary from 51% to 73%; however, females aged between 50 and 79 years old recorded percentages differing between 51% and 33%, for example. Moreover, old females aged between 70 and 79 years old accumulated their highest percentage on "Yes" answer rather than on "No" answer. This category recorded no activity on "Sometimes" answer. It is important to add that all females marked their second interest by "Sometimes" answer, thus recorded alternatives varying from 16 to 35%.

Overall, most females expressed their negation to the view above-mentioned. A quarter of all females focused on "Sometimes" answer, while only a minority set the interrogation accurate.

Educated females / question 21				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100 / 95**	7	57	31

Analysis: About 5 out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the second square where 60% of females (57 out of 95) selected "No" answer. About 32,63% of educated females (31 out of 95) voted for "Sometimes" choice. Only a minority of 7 out of 95 females indicated "Yes" answer.

Unknown females' age / question 21				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**28 / 26**	7	12	7

Analysis: About 2 out of 28 did not for an unknown reason answer this question. 12 out of 26 (46,15%) ticked on "No" answer. 7 out of 26 females (26.82%) selected "Yes" answer. Other 7 females out of 26 indicated "Sometimes" answer.

Males / question 21							
Age factor	Number	Yes		No		Sometimes	
01- 19	**67 / 59**	13	22,03%	23	38,98%	23	38,98%
20 - 29	**44 / 37**	3	8,10%	19	51,35%	15	40,54%
30 - 39	**77 / 66**	13	19,69%	21	31,81%	32	48,48%
40 - 49	**74 / 69**	12	17,39%	32	46,37%	25	36,23%
50 - 59	**77 / 67**	14	20,89%	27	40,29%	26	38,80%
60 - 69	**29 / 26**	7	26,92%	7	26,92%	12	46,15%
70 - 79	**3 / 3**	1	33,33%	2	66,66%	0	0,00%
Total	**371 / 327**	63	19,26%	131	40,06%	133	40,67%

Analysis: About 44 out of 371 regular males did not for an unknown reason answer the twenty-first question. In fact, the response is built on two poles in males' table: "No" and "Sometimes" answers. 133 out of 327 males (40,67%) ticked on "Sometimes" answer. This could almost categorise it as the highest percentage. 131 out of 327 males (40,06%) selected "No" option. 19,26% of males (63 out of 327) indicated "Yes" choice. Young males aged 19 years old and less recorded common percentages (38,98%) on "Yes" square and "Sometimes" answer. Males aged from 20 to 29 years old recorded higher percentage on "No" answer (51,35%) more than on "Sometimes" (40,54%). Males aged between 30 and 39 years old marked higher percentage on "sometimes" answer (48,48%) more than on "No" answer (31,81%). Males aged from 40 to 59 years old accumulated higher percentages (46% and 40%) on "No" answer and lower percentages (36% to 38%) on "Sometimes" answer. People aged from 59 to 70 focused more on "Sometimes" (46,15%) answer instead of "No" (26,92%). Old males aged between 70 and 79 years old marked no activity on "Sometimes" answer but focused more on "No" answer (66.66%), and thus only one of them said 'yes'.

At large, males' alternative frequencies were irregular, but following the final results of percentages, half of males deny this notion and half another express that this lack is sensed alternatively, not constantly.

Educated males / question 21				
Age factor	Number	Yes	No	Sometimes
30 - 79	**100 / 99**	17	41	41

Analysis: Only one male did not for an unknown reason answer this question. 41 out of 99

males (41,41%) ticked on "Sometimes" answer. Besides, other 41 males selected "No" square. 17 out of 99 educated males (17,17%) indicated "Yes" answer.

Unknown Males' age / question 21				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**52 / 45**	10	19	16

Analysis: About 7 out of 45 males did not for an unknown reason answer this question. The highest percentage goes to the second option where 19 out of 45 males (42,22%) of this category ticked on "No" answer. 35,55% of males (16 out of 45) selected "Sometimes" square. 22,22% of males (10 out of 45) selected "Yes" option.

Unknown gender with age/ question 21							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01 - 19	**5 / 4**	2	50%	0	0,00%	2	50%
20 - 29	**10 / 7**	0	0,00%	4	57,14%	3	42,85%
30 - 39	**12 / 11**	1	9,09%	4	36,36%	6	54,54%
40- 49	**8 / 7**	3	42,85%	3	42,85%	1	14,28%
50 - 59	**11 / 4**	0	0,00%	2	50%	2	50%
60 - 69	**2 /2**	0	0,00%	2	100%	0	0.00%
Total	**48 / 35**	**6**	**17,14%**	**15**	**42,85%**	**15**	**42,85%**

Analysis: About 13 people of this category did not for an unknown reason answer this question. 15 out of 35 people (42,85%) ticked on "No" answer. Other 15 people (42,85%) out of 35 chose "Sometimes" square. 17,41% of people (6 out of 35) chose "Yes" answer. Not all ages share the same inclinations; some lean to "No" answer rather to "Sometimes" answer, and vice versa. For instance, those aged 19 years old and less marked the same activity (50%) on "Sometimes" square and "Yes" square. People aged between 20 and 29 years old marked 57,14% on "No" option and 42,85% on "Sometimes" answer. People aged between 30 and 39 years old accumulated a higher percentage (54,54%) on "Sometimes" answer rather than on "No" (36,36%) answer. People aged between 40 and 49 years old marked the same activity (42,85%) on "Yes" and "No" answers. People aged between 50 and 59 years old marked common percentage (50%) on "No" and "Sometimes" options. People aged between 60 and 69 years old noticed full activity (100%) on "No" answer.

Overall, people of this category focused their visions on the last two options only (No and Sometimes answers). Accordingly, "No" and "Sometimes" answers marked the same activity, while only few people directed to "Yes" answer.

Unknown / question 21				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**21 / 14**	2	6	6

Analysis: About 7 out of 21 people of this category did not for an unknown reason answer this question. Again, the last two squares recorded the same activity: 6 out of 14 people of this category ticked on "No" answer, besides 6 out of 14 people (42,85%) indicated "No" answer. 2 out of 14 people (14,28%) indicated "Yes" answer.

All / question 21								
Category	**Number**	**Yes**		**No**		**Sometimes**	
Females	**256 / 243**	38	15,63%	149	43,44%	56	23,04%
Males	**256 / 228**	46	20,17%	90	39,47%	92	40,35%
Unknown females' age	**28 / 26**	7	26,92%	12	46,15%	7	26,92%
Unknown males' age	**52 / 45**	10	22,22%	19	42,22%	16	35,55%
Unknown	**21 / 14**	2	14,28%	6	42,84%	6	42,85%
Unknown gender with age	**48 / 35**	6	17,14%	15	42,85%	14	40%
Educated females	**100 / 95**	7	7,36%	57	60%	31	32,63%
Educated males	**100 / 99**	17	17,11	41	41,41%	41	41,41%
Total	**876 / 785**	133	16,84%	389	49,55%	263	33,50%

Analysis: About 91 out of 876 did not for an unknown reason answer the twenty-first question. The highest percentage goes to the second option where 49,55% of people (389 out of 785) ticked on "No" answer. 263 out of 785 people (33,50%) indicated "Sometimes" option. 133 out of 785 people (16,84%) voted for "Yes" choice. Nearly all categories head their emphases to "No" answer first then to "Sometimes" answer, except "Unknown females' age" category which marked common percentages (26,92%) on "Sometimes" and "Yes" options and the "Educated males" category which marked also the same percentage on "Sometimes" and "No" answers.

"Yes" square gathers percentages that vary from 7% to 26 %. Regular females marked 15,63%, whereas educated females 7,36% only. On the other hand, both regular and educated males knew higher activity (20,17% and 17,11%) on "Yes" square. All categories with no

exception recorded nearly the same percentage (39% to 60%) on "No" option. However, it is important to refer that the differences between males and females is existent. For instance, both regular and educated males recorded nearly the same percentage (39,47% and 41,41%). But, regular females and educated females do not lay on the same frequency; regular females marked 43,44%, whereas educated females marked 60%. In what concerns "Sometimes" answer, the difference between males and females, besides regular females and educated females is present. For instance, regular males marked 40,35% on "Sometimes" answer, and educated males marked 41,41%. Regular females recorded 23,40%, whereas educated females marked 32,63%. It is obvious that educated females reach somehow males' attitudes (educated and regular) regarding this question.

In general, about half of people (495 out of 1000 people) chose "No" answer to mention negation to the interrogation above-mentioned. More than quarter of people leans to "Sometimes" answer to show their instabilities towards faith inspirations vis-à-vis the sermon or darss. A minority of 155 out of 1000 of people agree that they do not feel their faith being enthused at all.

Question twenty-two:

Sometimes, I change the mosque to listen to a sermon or a darss of a specific imam.

Females / question 22								
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**53/53(55)**	15	27,27%	34	61,81%	6	10,90%
20 - 29	**50 / 49**	21	42,85%	21	42,85%	7	14,28%
30 - 39	**41 / 36**	15	41,66%	15	41,66%	6	16,66%
40 - 49	**72 / 66**	26	39,39%	28	42,42%	12	18,18%
50 - 59	**95 / 88**	41	46,59%	33	37,5%	14	15,90%
60 - 69	**38 / 36**	11	30,55%	17	47,22%	8	22,22%
70 - 79	**7 / 7**	2	28,57%	5	71,42%	0	0,00%
Total	**356/335(337)**	**131**	**38,87%**	**153**	**45,40%**	**53**	**15,72%**

Analysis: About 21 out of 356 females did not for an unknown reason answer this question. The highest percentage goes to the second choice where 45,40% of females (153 out of 335) ticked on "No" answer. The second highest percentage goes to the first square where 131 regular females (38,87%) ticked on "Yes" answer. The lowest percentage goes to the last

option where only 15,72% of all females (53 out of 335) indicated "Sometimes" answer instead.

An outstanding vision may highlight that females aged between 50 and 59 years old recorded lower activity on "No" answer (37,5%) but higher percentage (46,59%) on "Yes" answer. Moreover, this category marked the highest percentage on "Sometimes" answer as well; thus, this may categorise this group of females a sensitive respondent to the importance of switching between mosques for better spiritual intentions and attractions. In addition, those aged between 20 and 39 years old marked equal alternatives on both "Yes" and "No" options. For instance, those aged between 20 and 29 years old marked 42,85% on both "Yes" and "No" squares. In what concerns the rest of categories, the aged less than 19 years old, 40 to 49 years old, and 60 to 79 years old categories marked with no exception lower percentages (27 to 39 %) on "Yes" answer and higher percentages (47% to 71%) on "No" answer, then low percentages (11% up to 18%) on the last square. Thus, those aged between 70 and 79 years old marked no activity on sometimes square.

Overall, females do not give much importance to the switch between mosques in seeking for higher amounts of faith delivered by eloquent keen imams. However, only those aged between 20 and 39 years old and those aged between 50 and 59 years old, marked higher percentages on "Yes" answer.

Educated females/ question 22				
Age factor	Number	Yes	No	Sometimes
30 – 79	100 / 94	41	33	20

Analysis: About 6 out of 100 educated females did not for an unknown reason answer this question. Unlike regular females, educated females (41 out of 94) marked their highest percentage (43,61%) on "Yes" answer rather on "No" answer. Their (33 out of 94) second highest percentage (35,10%) is fixed to "No" option. Their (20 out of 94) lowest percentage (21,27%) marked "Sometimes" answer. Overall, what is remarkable is that educated females do not share the same attitudes about crossing distances for attending better sermons.

Unknown females' age / question 22				
Age factor	Number	Yes	No	Sometimes
Unknown	28 / 16	3	10	3

Analysis: About 12 out of 28 unknown females' age did not for an unknown reason answer the question. Unlike educated females, this category set the highest percentage on the second square where 10 out of 16 females selected "No" answer. Only 3 out of 16 females of this category indicated "Yes" answer, while 3 out of 16 females indicated "Sometimes" answer.

Males / question 22							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**67 / 64**	34	53,12%	19	29,68%	11	17,18%
20 - 29	**44 / 41**	22	53,65%	11	26,82%	8	19,51%
30 - 39	**77 / 67**	45	67,16%	10	14,92%	12	17,91%
40 - 49	**74 / 72**	41	56,94%	17	23,61%	14	19,44%
50 - 59	**77 / 72**	43	59,72%	15	20,83%	14	19,44%
60 - 69	**29 / 7**	2	28,57%	3	42,85%	2	28,57%
70 - 79	**3 / 3**	1	33,33%	2	66,66%	0	0,00%
Total	**371 / 326**	**188**	**57,66%**	**77**	**23, 61%**	**61**	**18,71%**

Analysis: About 45 males did not for an unknown reason answer this question. Unlike females, males highlighted their highest percentage on "Yes" answer. For instance, more than half of males (188 out of 326) of about 57,66% selected "Yes" answer. "No" answer and "Sometimes" answers marked nearly the same leanings: 77 out of 326 males (23,61%) ticked on "No" answer and 61 out of 326 males (18,71%) indicated "Sometimes" answer.

In sums language, males aged between 30 and 39 years old are the only category that gave much interest to the reaction of this question positively. They marked the highest percentage (67,16%) on "Yes" answer and the lowest rank on "No" answer (14,92%). However, most males listed higher activities on "Yes" rather than on "No" answer except for those aged from 70 to 79 years old who marked higher percentages rather on "No" answer. Moreover, males aged less than 19 years old up to 70 years old, except those aged between 30 and 39, marked their second higher percentages on "No" answer rather than on "Sometimes" choice as the "30-39" category did. On the other hand, males aged between 70 and 79 years old marked their highest activity (66,66%) on "No" answer rather on "Yes" answer (33,33%) and marked thus no activity on "Sometimes" option.

In general, the table shows a large difference as opposed to the one of females. Males give remarkable positive reaction to the twenty-second question. However, males aged between 30 and 39 years old marked stressful intention on "Yes" and "Sometimes" answers, whereas

others marked "Yes" square firstly and "No" square secondly. Moreover, males aged between 70 and 79 years old marked their highest percentage on "No" answer rather on "Yes" answer, and their second higher percentage on "Yes" answer. Males are more flexible than females towards the idea of changing spots to pursuit better sermons or imams about.

Educated males/ question 22				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30-79	**100 / 99**	66	21	12

Analysis: Only one educated male did not for an unknown reason answer this question. Like all males, educated males marked their highest percentage on "Yes" answer: 66 out of 99 educated males (66,66%). As a second higher percentage, 21 out of 99 educated males (21,21%) selected "No" answer. The lowest percentage goes to the third square where 12 educated males selected "Sometimes".

Unknown Males' age/ question 22				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**52 / 39**	18	12	9

Analysis: About 13 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage goes to the first square where 18 out of 39 males ticked on "Yes" answer. The second position goes to the second square where 30,76% of males (12 out of 39) selected "No" answer. The lowest percentage goes to the last square where 23,07% of males (9 out of 39) indicated "Sometimes" answer.

Unknown gender with age/ question 22							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01 - 19	**5 / 5**	5	100%	0	0,00%	0	0,00%
20 - 29	**10 / 7**	5	71,42%	2	28,57%	0	0,00%
30 - 39	**12 / 11**	7	63,63%	2	18,18%	2	18,18%
40- 49	**8 / 8**	6	75%	2	25%	0	0,00%
50 - 59	**11 / 10**	3	30%	5	50%	2	20%
60 - 69	**2 / 2**	1	50%	1	50%	0	0,00%
Total	**48 / 43**	**27**	**62,79%**	**12**	**27,90%**	**4**	**9,30%**

Analysis: About 5 out of 48 persons of an unknown gender did not for an unknown reason answer this question. The highest percentage goes to the first square where 27 out of 43 persons (62,79%) ticked on "Yes" answer. The second place goes to the second option where 27,90% of voters (12 out of 43) selected "No" answer. Only 4 out of 43 people indicated "Sometimes" answer. In what concerns "Yes" voters, people aged 19 years old and less up to 49 years old knew a higher activity. However, people aged between 50 and 69 years old marked a lower activity vis-à-vis the previous ages; they marked a percentage of 30 up to 50. On the other hand, the second position accumulated on "No" answer, not on "Sometimes" answer. For instance, the highest grade (50%) of voters is marked by those aged between 50 and 69 years old. Thus, people aged between 20 and 49 years old marked percentages differing between 18% and 25%. In what concerns "Sometimes" square's voters, it registered only two people aged between 30 and 39 years old and two people aged between 50 and 59 years old.

Overall, most voters headed to "Yes" answer proving that yes indeed they make distances looking for better sermons.

Unknown / question 22				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**21 / 11**	1	5	5

Analysis: About 10 out of 21 people did not for an unknown reason answer this question. Only one person (9,09%) voted for "Yes" option. 5 people selected "No" answer as well as 5 people indicated "Sometimes" square.

All / question 22							
Category	**Number**	**Yes**		**No**		**Sometimes**	
Females	**256 /241 (243)**	90	37,07%	120	49,38%	33	13,58%
Males	**271 / 227**	122	53,74%	56	24,66%	49	21,58%
Unknown females' age	**28 / 16**	3	18,75%	10	62,50%	3	18,75%
Unknown males' age	**52 / 39**	18	46,15%	12	30,76%	9	23,07%
Unknown	**21 / 11**	1	9,09%	5	45,45%	5	45,45%
Unknown gender with age	**48 / 43**	27	62,79%	12	27,90%	4	9,30%
Educated females	**100 / 94**	41	41,61%	33	35,10%	20	21,27%
Educated males	**100 / 99**	66	66,66%	21	21,21%	12	12,12%
Total	**876 /770 (772)**	**368**	**47,66%**	**269**	**34,84%**	**135**	**17,48%**

Analysis: About 106 people did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 47,66% of people (368 out of 772) selected "Yes" answer. The second percentage goes to the second square as follows where 269 out of 772 people (34,84%) ticked on "No" answer. The lowest rank goes to the last option where only 17,48% of people (135 out of 772) ticked on "Sometimes" square.

Males and educated males share nearly the same frequencies which lean to "Yes" answer; however, females and educated females do not share the same attitudes. Educated females head to "Yes" answer, whereas regular females head their interests rather to "No" answer. For instance, regular males accumulated 53,74% and educated males recorded 66,66% on "Yes" answer. Numbers show that educated males are more responsive to the idea of making distances in pursuing better sermons. Regular males and educated males headed their second choices to the second square "No" (24,66% and 21,21%), and thus both share the same third place on "Sometimes" answer; however, educated males' total (12,12%) was lower than regular males' one (21,58%).

On the other hand, regular females headed their interests to "No" answer (37,07%) rather to "Yes" answer (49,38%). Educated females noticed higher focus on "Yes" answer (41,61%) square and less focus on "No" answer (35,10%). Moreover, educated females knew a higher percentage (21,67%) on "Sometimes" answer than regular females did (13,58%).

Furthermore, even the category of the "unknown females' age" marked the same attitudes as regular females did. They marked 18,75% on "Yes" answer and 62,50% on "No" answer. The missing information about age in regular females helps to understand that they do not focus better on details as educated females do, or/and that they do not have any issue in telling their ages. The "unknown males' age" category recorded 46,15% on "Yes" answer and 30,76% on "No" answer, just as all males did. In numbers language, all categories of males with no exception share the same attitudes towards the idea of making distances in pursuing better sermons or imams. The unknown gender category recorded its highest percentage (62,79%) on "Yes" answer rather than on "No" answer (27,90%).

Overall, it is important to sum up to set that all males with no exception share the same attitudes towards the idea of making distances for better performances of sermons presented by competent imams. Then, not all females share the same attitude; thus, educated females respond more to the idea than regular females do.

Question twenty-three:

Sometimes, I change the mosque for a given imam's voice recitation of the Qur'an.

Females / question 23							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**53 / 51**	23	45,09%	22	43,13%	6	11,76%
20 - 29	**50 / 46**	25	54,34%	14	30,43%	7	15,21%
30 - 39	**41 / 36**	20	55,55%	13	36,11%	3	8,33%
40 - 49	**72 / 68**	29	42,64%	26	38,23%	13	11,19%
50 - 59	**95 / 90**	52	57,77%	27	30%	11	12,22%
60 - 69	**38 / 37**	15	40,54%	15	40,54%	7	18,91%
70 - 79	**7 / 7**	2	28,57%	4	57,14%	2	28,57%
Total	**356 / 335**	**166**	**49,55%**	**121**	**34,08%**	**49**	**14,62%**

Analysis: About 21 out of 356 females did not for an unknown reason answer this question. The highest percentage goes to the first square where 49,55% of females (166 out of 337) selected "Yes" answer. The second position goes to the second option where 121 out of 337 females (34,08) ticked on "No" option. The third placement goes to the third square where 14,54% of females indicated "No" difference square.

The table shows different frequencies of percentages amid categories. For instance, females aged 19 years old and less up to 59 years old share nearly the same attitudes on the three levels: "Yes" (42% to 57%), "No" (3o% to 38%) and "Sometimes" (8% to 15%). However, among the previous mentioned categories, females aged 19 years old and less and females aged between 40 and 49 years old marked the lowest percentages on "Yes" answer (42% to 43%). Females aged between 60 and 69 years old marked common percentages on "Yes" and "No" answers (40,54%). Females aged frm 70 to 79 years old headed their highest percentage to "No" answer (57,14%) rather than "Yes" answer. Thus, they marked the same rank on "Yes" and "Sometimes" answer (28,57%).

The table sums up that females responded positively to the idea of mosques alternation in pursuing better Quran tilawa, except for those aged between 70 and 79 years old who responded feebly. It is rather a matter of age.

Educated females / question 23				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100 / 96**	56	25	15

Analysis: About four out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the first option where 58,33% of these females (56 out of 96) selected "Yes" option. About quarter (26,04%) of educated females (25 out of 96) mentioned "No" view. The lowest percentage goes to the last option where 15 out of 96 educated females ticked on "Sometimes" square.

Unknown females' age / question 23				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**28 / 26**	10	14	2

Analysis: About 2 out of 28 females of this category did not for an unknown reason answer this question. The highest percentage goes this time to the second square where 14 out of 26 females (53,48%) selected "No" option. The second place goes to the first square where 10 out of 26 females voted for "Yes" choice. 2 females (7.69%) indicated "Sometimes" answer.

Males / question 23							
Age factor	**Number**	**Yes**		**No**		**Sometimes**	
01- 19	**67 / 65**	32	49,23%	15	23,07%	18	27,69%
20 - 29	**44 / 40**	30	75%	4	10%	6	15%
30 - 39	**77 / 71**	36	50,70%	17	23,94%	18	25,35%
40 - 49	**74 / 71**	36	50,70%	21	29,57%	14	19,71%
50 - 59	**77 / 72**	32	44,44%	27	35,5%	13	18,05%
60 - 69	**29 / 24**	7	29,16%	14	58,33%	3	12,5%
70 - 79	**3 / 3**	1	33,33%	2	66,66%	0	0,00%
Total	**371 / 346**	**174**	**50,28%**	**100**	**28,90%**	**72**	**20,80%**

Analysis: About 25 out of 371 males did not for an unknown reason answer this question. The highest percentage goes to the first square where 50,28% of males (174 out of 346) selected "Yes" answer. Then, 100 out of 346 of males mentioned "No" answer. The lowest percentage accumulates on the third square where 72 out of 346 males (20,80%) indicated "Sometimes" choice. Males aged 19 years old and less up to 39 years old have the same attitudes towards the question; they gave priority to "Yes" answer, to "Sometimes" answer

secondly, then to "No" answer finally. For instance, males aged 9 years old and less marked 49,23% on "Yes" answer, 23,07% on" No" answer and 27,69% on "Sometimes" answer. Males aged from 20 to 29 years old are considered the main category that gives sharp importance to quality of the Quran recitation, hence they targeted 75% on "Yes" answer, 10% on "No" answer and 15% on "Sometimes" answer. Then, males aged between 30 and 39 years old marked 50,70% on "Yes" answer, 23,94% on "No" answer and 25,35% on "Sometimes" answer. However, males aged from 40 to 59 years old targeted their answers on "Yes" answer (44% to 50%) as the previous mentioned categories did, but their second choice was "No" answer (29% to 35%) instead of "Sometimes" answer (18% to 19%). Moreover, males aged between 60 and 79 years old headed their focus to "No" answer first (58% to 66%) then to "Yes" answer (29% to 33%). Thus, males aged from 60 to 69 years old marked only 12,5% on "Sometimes" answer, and males aged between 70 and 79 years old marked no activity on "Sometimes" answer.

Overall, an outstanding vision may resume that the more males are younger, the more they respond to the pursuit of better quality of the Qur'an recitation.

Educated males / question 23				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
30 - 79	**100 / 99**	49	35	15

Analysis: About one out of 100 educated males did not for an unknown reason answer this question. The highest percentage of this category accumulates on the first option where 49 out of 99 males (49,49%) selected "Yes" answer. Their second interest headed to the next square where 35,35% of males (35 out of 99) voted for "No" answer. The last percentage goes to the last square where 15 out of 99 educated males indicated "Sometimes" answer.

Unknown Males' age/ question 23				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**52 / 43**	17	14	12

Analysis: About 9 out of 52 males of this category did not for an unknown reason answer this question. 17 out of 43 males (39,53%) ticked on "Yes" answer. Then, 14 out of 43 males (32,55%) selected "No" answer. Finally, the lowest percentage accumulates that 12 out of 43 males (27,90%) indicated "Sometimes" answer.

Unknown gender with age/ question 23								
Age factor	**Number**	**Yes**		**No**		**Sometimes**		
01 - 19	**5 / 5**	3	60%	1	20%	1	20%	
20 - 29	**10 / 6**	3	50%	2	33,33%	1	16,66%	
30 - 39	**12 / 9**	6	66,66%	2	22,22%	1	11,11%	
40- 49	**8 / 6**	4	66,66%	1	16,66%	1	16,66%	
50 - 59	**11 / 10**	3	30%	5	50%	2	20%	
60 - 69	**2 / 2**	2	100%	0	0,00%	0	0,00%	
Total	**48 / 38**	**21**	**55,26%**	**11**	**28,94%**	**6**	**15,78%**	

Analysis: About 10 out of 48 people of this category did not for an unknown reason answer this question. The highest percentage goes to the first square where 21 out of 38 people (55,26%) ticked on "Yes" answer. The second place accumulates on the second option where 11 out of 38 people (28,94%) selected "No" answer. The last square marked 15,78% of votes only (6 out of 38). Nearly all categories share the same frequencies (55% to 66%) on "Yes" answer as their first choice except for those aged between 50 and 59 years old who marked their highest percentage on "No" answer (50%). Moreover, people aged from 60 to 69 years old marked 100% on "Yes" answer.

Unknown / question 23				
Age factor	**Number**	**Yes**	**No**	**Sometimes**
Unknown	**21 / 14**	6	5	3

Analysis: About 7 out of 21 people of this category did not for an unknown reason answer the question. 6 out of 14 people (42.85%) selected "Yes" answer. 5 out of 14 people (35,71%) voted for "No" answer. Only 3 out of 14 people (21,42%) indicated "Sometimes" option.

All / question 23								
Category	**Number**	**Yes**		**No**		**Sometimes**		
Females	**256 / 240**	110	45,83%	96	40%	34	14,16%	
Males	**271 / 247**	125	50,60%	65	26,31%	57	23,07%	
Unknown females' age	**28 / 26**	10	38,46%	14	53,84%	2	7,69%	
Unknown males' age	**52 / 43**	17	39,53%	14	32,55%	12	27,90%	
Unknown	**21 / 14**	6	42,85%	5	35,71%	3	21,42%	
Unknown gender with age	**48 / 38**	21	55,26%	11	28,94%	6	15,78%	
Educated females	**100 / 96**	56	58,33%	25	26,04%	15	15,62%	
Educated males	**100 / 99**	49	49,49%	35	35,35%	15	15,15%	
Total	**876 / 803**	**394**	**49,06%**	**265**	**33,00%**	**144**	**17,93%**	

Analysis: About 73 out of 876 people did not for an unknown reason answer the twenty-third question. The highest percentage goes to the first square where 49,06% of people (394 out of 803) ticked on "Yes" answer. The second place accumulated on the second square where 265 people (33%) selected "No" option. Only 144% of people (144 out of 803) indicated "Sometimes" option.

The table shows that all categories with no exception share similar attitudes towards the three options: "Yes" answer firstly, "No" answer secondly and "Sometimes" answer thirdly. However, there are some important remarks to grasp upon the table's alternatives. For instance, males accumulated 50,60% on "Yes" answer, whereas females accumulated 45,43%. Also, males marked only 26,31% on "No" answer, whereas females marked 40%. "Sometimes" percentage of males (23,07%) is higher than females' percentage (14,16%). On the other hand, educated males also marked the same percentage (49,49%) as regular males did, not with the same percentage (35,35) on "No" answer as regular males did (26,31). Moreover, educated males marked a lower percentage (15,15%) on "Sometimes" answer than regular males did (23,07%). Numbers note that both males' categories share the same attitude towards the question; however, a remarkable number of educated males lean more to "No" answer.

Remarkably, educated females marked higher activity on "Yes" answer than regular females did. For instance, educated females accumulated 58,33% on "Yes" answer, whereas regular females accumulated 45,43% only. Moreover, regular females marked 40% on "No" answer, whereas educated females marked 26,04%. A note makes that educated females give more importance to the quality of recitation than regular females do. The "unknown females' age" and the "unknown males' age" categories share the same percentage frequencies (38% to 39%) on "Yes" answer. However, females of this category marked a higher percentage (53,84%) on "No" answer than males did (32,55%).

The table's columns resume that most people give importance to the quality of the Quran recitation; however, educated females give it much importance than regular females do, and educated males give as much as regular males' dedication. Moreover, in what concerns the "No" males tickers, educated males are numerous than regular ones.

Question twenty-four:

Body language of the imam is important and affective during the sermon or the darss?

Females / question 24							
Age factor	Number	Yes		No		No difference	
01- 19	**53 / 53**	28	52,83%	9	16,98%	16	30,18%
20 - 29	**50 / 48**	20	41,66%	10	20,83%	18	37,50%
30 - 39	**41 / 39**	15	38,46%	7	17,94%	17	43,58%
40 - 49	**72 / 67**	31	46,26%	13	19,40%	23	34,32%
50 - 59	**95 / 86**	42	48,83%	17	19,76%	27	31,39%
60 - 69	**38 / 33**	15	45,45%	6	18,18%	12	36,36%
70 - 79	**7 / 6**	4	66,66%	0	0,00%	2	33,33%
Total	**356 / 332**	**155**	**46,68%**	**62**	**18,67%**	**115**	**34,63%**

Analysis: About 24 out of 356 regular females did not for an unknown reason answer this question. Yet, some females abstained answering maybe because of their locations in the mosque which are isolated of the outside insight, for generally females' placement is put on the first floor – some mosques are equipped with slim T.V. technology to transmit directly the image of the imam, but only a minority of mosques do this.

The highest percentage goes to the first square where 46,59% of females (155 out of 332) selected "Yes" answer. The second higher percentage accumulates on the last square answer where 115 of females (34,63%) voted for "No" difference answer. The lowest percentage accumulates on the second square where 18,67% of females ticked on "No" answer. In what concerns of the percentages alternatives on the three squares, all categories, except those aged from 30 to 39 years old, share the same frequencies, that is, they recorded by priority "Yes" answer firstly, "No" difference answer secondly, then "No" answer thirdly. Thus, those aged between 30 to 39 years old accumulated their highest percentage on "No" difference answer then on "Yes" answer.

"Yes" proponents recorded percentages which vary between 38% and 66%. "No difference" supporters listed percentages which vary between 30% and 43 %. "No" voters, except those aged from 70 to 79 years old (0,00%), marked percentages which vary from 16% to 19%. In fact, among the recorded percentages on "Yes" answer, two high noticeable numbers were recorded by those aged less than 19 years old (52,83%) and those aged from 70 to 79 years old (66,66%).

The first table shows that body language of the imam is important to attenders during preaching. However, females aged between 30 and 39 years old have a secondary vision

about this point. Thus, more than quarter of females finds no difference with the imam's body language. Less than quarter of females see that body language is not important at all. Additionally, in so many mosques, campuses of females do not reach the pulpit insight; thus, this obstructs the appearance of the imam himself.

Educated females / question 24				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 79	**100 / 97**	47	16	34

Analysis: About 3 out of 100 educated females did not for an unknown reason answer this question. The uppermost percentage accumulated on "Yes" answer where 47 out of 97 of females (48,45%) selected "Yes" answer. The second position heads to the third option where 35,05% of females (34 out of 97) of this category mentioned "No difference" square. A percentage of 16,49% amassed by "No" tickers is the lowest grade.

Unknown females' age / question 24				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**28 / 26**	6	8	12

Analysis: About 2 out of 28 females of this category did not for an unknown reason answer this question. The highest percentage goes to the last square where 12 out of 26 females (46,15%) ticked on "No difference" answer. 30,76% of females indicated "No" option. A low percentage of 6 out of 26 females (23,07%) of this category mentioned "Yes" choice.

Males / question 24							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01- 19	**67 / 64**	42	65,62%	6	9,37%	16	25%
20 - 29	**44 / 41**	29	70,73%	5	12,19%	7	17,07%
30 - 39	**77 / 69**	46	66,66%	7	10,14%	16	23,18%
40 - 49	**74 / 69**	50	72,46%	7	10,14%	12	17,39%
50 - 59	**77 / 72**	41	56,94%	15	20,83%	16	22,22%
60 - 69	**29 / 25**	12	48%	5	20%	8	32%
70 - 79	**3 / 3**	0	0,00%	1	33,33%	2	66,66%
Total	**371 / 343**	**220**	**64,13%**	**46**	**13,41%**	**77**	**22,44%**

Analysis: About 28 out of 371 males did not for an unknown reason answer this question. The highest percentage goes to the first option where 64,13% of males selected (220 out of 343) "Yes" answer. Close to a quarter of males (22,44%) voted for "No difference" answer, and this (77 out of 343 precisely) makes them heading the second place. The last grade accumulates on the second square where 46 out of 343 males indicated "No" answer. Although females accumulated remarkable percentage on "Yes" answer, males' percentage is remarkably higher (64%) than females' percentage (46%). All categories except those aged between 70 and 79 years old marked the same alternatives of percentages on the three squares, meaning they put "Yes" initially, "No difference" secondly, and then "No" lastly. There are other differences between the categories of ages. For instance, males aged less than 19 years old up to 49 years old marked percentages that vary from 65% to 72%, and thus the 65% is marked by young males aged 19 years old and less. However, beyond those aged 50 years old the percentage starts leaning down. Those aged between 50 and 59 years old marked 56,94% and those aged between 60 and 69 years old marked 48%, for example. Moreover, those aged between 70 and 79 years old marked no activity on "Yes" answer. Furthermore, those aged 70 years old and more accumulated their highest percentage on "No difference" choice. Numbers demonstrate that the more the age of the attender approaches from the forties, the more he reacts pertinently with the imam's body language, whereas the more he reaches sixties, the more his intention to the body language gets weaker.

Educated males / question 24				
Age factor	**Number**	**Yes**	**No**	**No difference**
30 - 79	**100 / 99**	70	13	16

Analysis: About 1 educated male did not for an unknown reason answer this question. The first percentage goes to the first square where 70 out of 99 males (70,70%) selected "Yes" answer. 16 out of 99 males (16,16%) of this category ticked on "No difference" answer. Only 13 out of 99 educated males indicated "No" answer.

Unknown Males' age/ question 24				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**52 / 38**	24	5	9

Analysis: About 14 out of 52 males of this category did not for an unknown reason answer this question. Again, 24 out of 38 males (63,15%) voted for "Yes" answer. 9 out of 38 males

(23,68%) of this category mentioned "No difference" answer. A lowest grade of 5 out of 38 males indicated "No difference" answer.

Unknown gender with age/ question 24							
Age factor	**Number**	**Yes**		**No**		**No difference**	
01 - 19	**5 / 4**	1	25%	2	50%	1	25%
20 - 29	**10 / 7**	5	71,42%	0	0,00%	2	28,57%
30 - 39	**12 / 11**	10	90,90%	0	0,00%	1	9,09%
40- 49	**8 / 7**	5	71,42%	1	14,28%	1	14,28%
50 - 59	**11 / 7**	4	57,14%	1	14,28%	2	28,57%
60 - 69	**2 / 2**	1	50%	1	50%	0	0,00%
Total	**48 / 38**	**26**	**68,42%**	**5**	**13,15%**	**7**	**18,42%**

Analysis: About 10 out of 48 people of this category did not for an unknown reason answer this question. The uppermost percentage accumulates on the first option answer where 26 out of 38 people (68,42%) mentioned "Yes" square. 7 out of 38 people (18,42%) of this category ticked on "No difference" answer. The lowest percentage mentions that only 5 out of 38 people (13,15%) indicated "No" answer. Indeed, the same remark, which was grasped in males' table, re-occurs at this level. For instance, numbers on "Yes" show that the more the age of the participant approaches from the forties, the more the percentage gets higher.

Unknown / question 24				
Age factor	**Number**	**Yes**	**No**	**No difference**
Unknown	**21 / 14**	6	3	5

Analysis: About 7 out of 21 people of this category did not for an unknown reason answer the question. 6 out of 14 people (42,85%) ticked on "Yes" answer. 35,71% of people (5 out of 14) selected "No difference" choice. Only 3 out of 14 people (21,42%) ticked on "No" answer.

All / question 24							
Category	**Number**	**Yes**		**No**		**No difference**	
Females	**256 / 235**	108	45,95%	46	19,57%	81	34,46%
Males	**271 / 244**	150	61,47%	33	13,52%	61	25%
Unknown females' age	**28 / 26**	6	23,07%	8	30,76%	12	46,15%
Unknown males' age	**52 / 38**	24	63,15%	5	13,15%	9	23,68%
Unknown	**21 / 14**	6	42,85%	3	21,42%	5	35,71%
Unknown gender with age	**48 / 38**	26	68,42%	5	13,15%	7	18,42%
Educated females	**100 / 97**	47	48,45%	16	16,49%	34	35,05%
Educated males	**100 / 99**	70	70,70%	13	13,13%	16	16,16%
Total	**876 / 791**	**437**	**55,24%**	**129**	**16,30%**	**225**	**28,44%**

Analysis: About 85 people did not answer the twenty-fourth question. May be some people could not answer, for they tend to be pinned to pillars of the mosque with no sight to the imam as he preaches, and thus females in some mosques are in isolated places as well. The highest percentage accumulates on the first square where 55,25% of people (129 out of 791) selected "Yes" option. In the second place, more than quarter (28,44%) of people (225 out of 791) ticked "No" difference answer. The lowest percentage records that 129 out of 791 people (16,30%) set "No" square.

The difference between males and females is present again in this type of questions. Besides, there are sub-differences between educated people and regular others. For instance, regular females marked their highest percentage on "Yes" answer by 45,95% and their second number on "No difference" answer by 34,46%, whereas educated females marked 48,45% on "Yes" and a lower percentage (16,49%) on "No" answer as regular females did; thus, their percentages on "No difference" answer are nearly the same.

On the other hand, males also lent to "Yes" answer, but there are noticeable differences between regular males and educated males. For instance, regular males marked 61,47% on "Yes" answer, 13,52% on "No" answer, and 25% on "No difference" answer, whereas educated males formed 70,70% on "Yes" answer, 13,13 on "No" answer and only 16,16% on "No difference" answer.

In numbers language, the table demonstrates that educated people are more reactive with body language than regular people. More precisely, other differences may confuse the calculations: the unknown females category accumulated its highest percentage on "No difference" (46,15%) answer, while where all the rest females marked their highest percentages on "Yes"

answer instead. However, the "Unknown males' age" category did not match the "Unknown females' age" category; they rather accumulated their highest percentage on "Yes" answer just like all males did.

In what concerns females regarding males higher activity on "Yes" answer, females are less exposed to the pulpit eyesight. Moreover, in some mosques females are localised in an isolated barred room. In some other few mosques females are seated on the first floor; thus, few by the frame can see the imam while sermonising. It is noticeable in the table that even the "Unknown gender" category marked its highest percentage on "Yes" answer (68,42%). Overall, body language of the imam during preaching is an important behaviour during sermons (Friday) or sessions of the darss (on the chair). Thus, educated people are more reactive with the imam's body language more than regular people do, whereas females in general are less reactive with the body language of the imam.

Question twenty-five:

I prefer the imam who is: comic, nervous, middling, strong personality, or no difference.

Females / question 25											
	Answers										
Age factor	Number	Comic		Nervous		Middling		Strong personality		No difference	
01- 19	53 / 53 (54)	0	0,00%	1	1,85%	18	33,33%	28	51,85%	7	12,96%
20 - 29	50 / 50 (51)	0	0,00%	3	5,88%	11	21,56%	32	62,74%	5	9,80%
30 - 39	41 / 41 (44)	1	2,27%	1	2,27%	13	29,54%	26	59,09%	3	6,81%
40 - 49	72 / 71	1	1,40%	0	0,00%	18	25,35%	44	61,97%	8	11,26%
50 - 59	95 / 95 (104)	1	0,96%	0	0,00%	40	38,46%	58	55,76%	5	4,80%
60 - 69	38 / 38	0	0,00%	0	0,00%	11	28,94%	22	57,87%	5	13,15%
70 - 79	7 / 7	0	0,00%	0	0,00%	3	42,85%	2	28,57%	2	28,57%
Total	356 / 355 (369)	3	0,81%	5	1,35%	114	30,89%	212	57,45%	35	9,48%

Analysis: Only 1 female did not for an unknown reason answer this question, whereas some participants multiplied their votes for particular choices. Therefore, the term 'female voice' will be stated instead of 'females'. The highest percentage accumulates on the fourth option where 212 female voice (57,45%) selected "Strong personality" answer. The second place is dedicated to the third answer where 114 female voices (30,89%) ticked on "Middling" voice. The third place is chronicled by the fifth square where only 35 female voices (9,48%) indicated "No difference" answer. The fourth place is marked on the second square where 5

female voices (1,35%) directed to "Nervous" option. The lowest percentage is formed by 3 female voices (0,84%) which indicated "Comic" answer.

An intuitive vision to the table may set that the stress is amassed on two main options: "Middling" and "Strong personality". In what concerns the fourth option, the more females get younger (forties and thirties), the more they mark higher activities on this square. For instance, females aged 19 years old and less marked 51,85% on "Strong personality", whereas only a percentage of 33,33 is marked to "Middling" answer. Females aged between 60 and 69 years old marked 57,87% on this square. Moreover, females aged between 70 and 79 years old marked a percentage of 28,57 on "Strong personality" only. Old females' response, through the fourth square, expressed they do not give much importance to imams having strong personalities. On the other hand, young females aged 19 years old and less marked 33,96% on "Middling" answer. Females aged between 20 and 49 years old marked percentages which vary from 22 to 31 percent. Females aged between 50 and 59 years old marked an activity of 38,46% still on "Middling" answer. Females aged between 60 and 69 years old marked 28,94%, whereas females aged between 70 and 79 years old marked a percentage of 42,85 on "Middling" answer.

At large, the two highest percentages go to "Strong personality" and "Middling" selections. In addition, the highest percentage goes to "Strong personality" holder; however, the more females get older, the more they either mark lower percentages on "Strong personality" square or higher percentages on "Middling" and "No difference" squares.

Educated females/ question 25					
Age factor	Number	Comic	Nervous	Middling	Strong personality	No difference
30 / 79	**100 /100 (104)**	1	0	32	67	4

Analysis: All educated females answered, and some of them (about seven) ticked two choices for each answer. The Highest percentage goes to the fourth square where 67 female voices (62,61%) out of 100 of educated females selected "Strong personality" holders. The second percentage goes to the third square where 32 female voices (29,10%) marked "Middling" answer. No activity was marked on "Nervous" choice. "No difference" answers marked a percentage of 3,84%, and "Comic" option, which is considered as the lowest percentage, amassed 0,96% only.

Unknown females' age / question 25						
Age factor	**Number**	**Comic**	**Nervous**	**Middling**	**Strong personality**	**No difference**
Unknown	**28 (30)**	0	0	11	13	6

Analysis: All participants of this table answered, and some of them (about two) highlighted more than one option. The highest percentage goes to the fourth square where 13 out of 28 females voices (43,33%) selected "Strong personality". The second intention mentions the third square where 11 female voices (36,66%) of this category indicated "Middling" answer. As a third place, about 6 female voices (20%) chose "No difference" answer. Thus, no activity was marked on both "Comic" and "Nervous" options.

Males / question 25						
	Answers					
Age factor	**Number**	**Comic**	**Nervous**	**middling**	**Strong personality**	**No difference**
01- 19	**67 / 65**	5 7,69%	0 0,00%	17 26,15%	38 58,46%	5 7,69%
20 - 29	**44 / 44 (46)**	1 2,17%	1 2,17%	14 30,43%	25 54,34%	5 10,86%
30 - 39	**77 / 75**	3 4,00%	1 1,33%	23 30,66%	43 57,33%	5 6,66%
40 - 49	**74 / 74**	3 4,05%	0 0,00%	24 32,43%	43 58,10%	4 5,40%
50 - 59	**77 / 77**	5 6,49%	0 0,00%	28 36,36%	43 55,84%	1 1,29%
60 - 69	**29 /28**	2 7,14%	0 0,00%	14 50%	10 35,71%	2 7,14%
70 - 79	**3 / 3**	0 0,00%	0 0,00%	0 0,00%	3 100%	0 0,00%
Total	371 / 366 (368)	19 5,16%	2 0,54%	120 32,60%	205 55,70%	22 5,97%

Analysis: About 5 out of 371 males did not for an unknown reason answer this question. Thus, some of the answerers (about two) indicated four voices instead of two. The highest percentage goes to the fourth square where 205 out of 366 males of this category (55,70%) voted for "Strong personality" answer. The second rank goes to the third square where 32,60% of males (120 out of 366) selected "Middling" answer. A very weak activity (0,54%) is marked by two males only on "Nervous" answer. "Comic" and "No difference" answers share nearly the same frequencies. 22 out of 366 males (5,97%) indicated "No difference" answer, and 19 out of 366 males (5,16%) selected "Comic" option.

Answers are centred on two main options: "Strong personality" and "Middling". For instance, all ages of the "Strong personality" voters share nearly the same percent (between 54% and 58%) and even those aged between 70 and 79 years old reached 100%. However, males aged from 60 and 69 years old marked 35% only but 50% on "Middling" answer. In what concerns

"Middling" voters, males aged between 20 and 59 years old accumulated a percentage of 30 to 36 percent. Males aged less than 20 years old accumulated 26,15%.

It is important to check who amongst males lean to the "Comic" option. All males recorded 5,16% on this square (19 out of 366), males aged less than 20 years old and males aged between 50 and 59 years old recorded the highest percentages amid others within the same option (6% to 7%). Males who marked an activity on "Nervous" option are aged between 20 and 39 years old. The only age category of "No difference" answer which marked the lowest percentage (1,29%) goes to those aged between 50 and 59 years old and 20 and 29 years old by reaching the highest (11,36%) rank, and thus the rest marked percentages varying from 5 to 11 percent.

In the middle of these percentages, it is important to mention that males focus more on imams who hold strong personalities in priority, and then comes the "Middling" quality as a second preferred tendency.

Educated males/ question 25						
Age factor	Number	Comic	Nervous	Middling	Strong personality	No difference
30 - 80	100 / 100	3	0	40	50	7

Analysis: All educated males answered this question. The highest percentage goes to the fourth square where 50 males' voices out of 100 chose "Strong personality" option. The second upper percentage is headed to the third option ("Middling" answer) by 40%. Only 7 male voices out of 100 (7%) indicated "No difference" answer. "Comic" option amassed 3 voices out of 100 (3%), whereas "Nervous" square marked nil intention by educated males.

Unknown males' age / question 25						
Age factor	Number	Comic	Nervous	Middling	Strong personality	No difference
Unknown	52 / 46	2	3	12	26	3

Analysis: About six out of 52 males did not for an unknown reason answer this question. The highest percentage heads to the fourth square where 26 out of 46 males (56,52%) chose "Strong personality". The second place goes to the third square where 26,08% of males (12) of this category mentioned "Strong personality" option. Both "Nervous" and "No difference"

answers accumulated the same percentage (3 votes/ 3%). Only two out of 46 males (4,34%) of this category indicated "Comic" answer.

Unkown gender with age/ question 25											
Answers											
Age factor	**Number**	**Comic**		**Nervous**		**Middling**		**Strong personality**		**No difference**	
01 - 19	5 / 5	3	60%	0	0,00%	2	40%	0	0,00%	0	0,00%
20 - 29	10 / 7	0	0,00%	0	0,00%	1	14,28%	3	42,85%	3	42,85%
30 - 39	12 / 11	0	0,00%	0	0,00%	4	36,36%	7	63,63%	0	0,00%
40- 49	8 / 7	1	14,28%	0	0,00%	1	14,28%	5	71,42%	0	0,00%
50 - 59	11 / 9	0	0,00%	0	0,00%	2	22,22%	6	66,66%	1	11,11%
60 - 69	2 / 2	0	0,00%	0	0,00%	1	50%	1	50%	0	0,00%
Total	48 / 41	4	9,75%	0	0,00%	11	26,82%	22	53,65%	4	9,75%

Analysis: About 7 out of 48 did not for an unknown reason answer this question. The highest percentage accumulates on the fourth square where 22 out of 41 people of this sample (53,65%) chose "Strong personality" option. The second higher percentage crowds about 11 out of 41 people (62,82%) who indicated "Middling" answer. Both "No difference" and "Comic" answers have accumulated the same frequency of percentages where 4 voters (9,75%) ticked on each square. No activity (0,00%) is recorded on "Nervous" option.

In numbers language, no activity was recorded on the square of "Strong personality" by those aged less than 19 years old. However, the more the age factor stresses between 40 and 49 years old, the more it gets higher. For instance, those aged between 30 and 39 years old marked 63,63%, those age from 50 to 59 years old marked 66,66%, and those aged between 40 and 49 years old marked 71,42%. A notable vision stresses youngsters aged 19 years old and less dedicate their interests on the first square (Comic) and the third square (Middling). For instance, they accumulated 60% on "Comic" answer and 40% on "Middling" answer. Most of the "No difference" answer advocates are people aged between 20 and 29 years old. Most of the "Middling" choice proponents are people aged between 30 and 39 years old (36,36%) and people aged less than 19 years old (40%).

In general, although the table does not stand on an adequate quantitative source of participants for this question, the focus got stressed on two main choices: "Strong personality" and "No difference" answers.

Unknown / question 25					
Age factor	**Number**	**Comic**	**Nervous**	**Middling**	**Strong personality**	**No difference**
Unknown	**21 / 12**	0	0	3	8	1

Analysis: About 9 out of 21 did not for an unknown reason answer this question. The highest percentage accumulates on the fourth square where 8 out of 12 people (66,66%) ticked on "Strong personality". The second place gathered 3 out of 12 people selected "Middling" answer. Only 1 person out of 12 indicated "No difference" answer. No activity is noticed on both "Comic" and "Nervous" options.

All / question 25											
Answers											
Category	**Number**	**Comic**		**Nervous**		**middling**		**Strong personality**		**No difference**	
Females	256 /255 (265)	2	0,75%	5	1,88%	82	30,94%	145	54,71%	31	11,69%
Males	271/266 (268)	16	5,97%	2	0,74%	80	29,85%	155	57,83%	15	5,59%
Uknown females' age	28 / 28 (30)	0	0,00%	0	0,00%	11	36,66%	13	43,33%	6	20%
Unknown males' age	52 /46	2	4,34%	3	6,52%	12	28,08%	26	56,52%	3	6,52%
Unknown	21 / 12	0	0,00%	0	0,00%	3	25%	8	66,66%	1	8,33%
Unkown gender with age	48 / 41	4	9,75%	0	0,00%	11	26,82%	22	53,65%	4	9,75%
Educated females	100/100 (104)	1	3,37%	0	0,00%	32	39,90%	67	62,61%	4	3,73%
Educated males	100 / 100	3	3%	0	0%	40	40%	50	50%	7	7%
Total	**876/848 (866)**	**28**	**3,23%**	**10**	**1,15%**	**271**	**31,29%**	**486**	**56,12%**	**71**	**8,19%**

Analysis: About 28 out of 876 did not for an unknown reason answer this question. However, some respondents indicated multiple votes during the course of ticking. Therefore, the word 'voices' tends to be used instead of 'respondents'.

The highest percentage accumulates on the fourth square where 486 out 876 voices (56,12%) indicated "Strong personality" square. The second grade heads to the third option where 31,29% of voices (271 out of 876) selected "Middling" answer. Then, 71 voices (08,19%) voted for "No difference" answer to show their neutrality. Only 3,23% of voices (28) mentioned "Comic" answer. The last and the lowest percentage indicates that only 1,15% of voices (10) mentioned "Nervous" option.

In numbers language, if people were about to choose between a comic imam and a nervous one, according to numbers above-mentioned, 75% of them would probably lean to the comic imam and only 25% lean to the nervous one. But, there are noticeable differences between educated people and regular people towards these two characterisations: humour and

nerviness. Regular females (2 out of 255) marked an activity of 0,75% on "Comic" square only, whereas regular males marked 5,97% (16 out of 266). On the other hand, educated females (1 out of 104 voices) marked an activity of 3,37%, and males (3 out of 100 males) marked 3%. In what concerns the third square, regular females marked the same percentage as educated females did on "Middling" answer (32%). Also, regular males marked 28,94% but educated males 40%. For "No difference" answer, most of its advocates are "regular females" (11,79%) and "unknown females' age"(21,42%). The fourth square references that regular females marked 54,71%, whereas educated females marked 62,61% on "Strong personality". Regular females and educated males share nearly the same percentages (54-60%). This column shows also that both the "Unknown females' age" and the "Unknown males' age" categories marked lower percentages according to regular people and educated people.

At the end, numbers conclude more than half of people (attenders) favour imams who hold strong personalities instead of any others. Thus, more than quarter of people prefers imams who associate between the sense of humour and seriousness in particular occasions, and nervousness in some incidents and so forth. Only a minority of people preferred neutrality towards these characteristics. Only a small group of people of 20 out of 1000 people prefer imams who have sense of humour or nervousness.

Question twenty-six:

I prefer the imam who is middle-aged, old, young, or no difference.

Females / question 26								
Age factor	**Number**	**Middle-aged**		**Old**		**Young**		**No difference**	
01- 19	**53 / 52**	13	25%	10	19,23%	0	0,00%	29	55,76%
20 - 29	**50 / 50**	12	24%	2	4%	3	6%	33	66%
30 - 39	**41 / 41**	12	29,26%	6	14,63%	1	2,43%	23	56,09%
40 - 49	**72 / 67**	12	17,91%	5	7,46%	4	5,97%	46	66,65%
50 - 59	**95 / 93**	26	27,95%	3	3,22%	6	6,45%	58	62,36%
60 - 69	**38 / 38**	7	18,42%	3	7,89%	1	2,63%	29	76,31%
70 - 79	**7 / 7**	2	28,57%	0	0,00%	0	0,00%	5	71,42%
Total	**356 /351**	**84**	**23,93%**	**29**	**8,26%**	**15**	**4,27%**	**223**	**63,53%**

Analysis: About 4 females did not for an unknown reason answer this question; however, about 3 of them have stated more than one voice. The highest percentage goes to the last square where 63,53% of females (223 out of 351) selected "No difference" answer. The

second interest is directed to the first square where 84 out of 351 females mentioned "Middle-aged" square. About 8,26 of females (29 out of 351) indicated "Old" choice. The last percentage makes that 4,27% of females (15 out of 351) mentioned "Young" answer.

Young females aged less than 19 years old marked the lowest percentage (55,76%) on "No difference". Indeed, females aged between 30 and 39 years old marked nearly the same percentage (56,09%). Females aged between 60 and 69 years old marked the highest percentage (76,31%). The rest of the age categories of "No difference" square marked nearly the same percentages (62% to71%). In what concerns "Middle-aged" answer, females aged between 39 years old and less than 19 years old marked percentages which vary from 24% to 29%. However, females aged from 40 to 49 years old marked 17,91% only as the lowest amongst. Otherwise, nearly all the percentages of this square (Middle-aged) develop nearly the same frequencies. Females aged from 70 to 79 years old and females and females aged less than 19 years old knew no activity on "Young" square, whereas the rest categories registered nearly a stable alternative (2% to 6%).

Females aged 19 years old and less marked the highest percentage (19,23%) on "Old" answer. Females aged between 30 and 39 years old also marked a high percentage (14,63%). Females aged between 70 and 79 years old marked no activity on this square. Thus, the rest ages accumulated percentages which vary from 3 and 7 percent.

Overall, females' answers were centralised on two main columns: "No difference" and "Middle-aged" answers. However, numbers precise that more than half females leant to "No difference" answer and nearly quarter of them to "Middle-aged" choice.

Educated females/ question 26					
Age factor	**Number**	**Middle-aged**	**Old**	**Young**	**No difference**
30 - 79	**100 / 99**	24	5	3	67

Analysis: Only 1 out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the last square where 67 out of 99 educated females (67,67%) selected "No difference" answer. The second place goes to the first square where 24,24% of educated females mentioned "Middle-aged" answer. 5 out of 99 females (5,05% of this category voted for "Old" option. The last percentage mentions that only 3 out of 99 educated females indicated "Young" answer.

Unknown females' age/ question 26					
Age factor	**Number**	**Middle-aged**	**Old**	**Young**	**No difference**
Unknown	**28 / 27**	3	4	0	20

Analysis: Only 1 female of this category did not for an unknown reason answer this question. The highest percentage goes to the last square where 20 out of 27 female (74,07%) mentioned "No difference" answer. As a second place, 4 out of 27 females (14,81) selected "Old" option. 3 out of 27 females (11,11%) of this category indicated "Middle-aged" choice. No activity is marked on "Young" answer.

Males / question 26								
Age factor	**Number**	**Middle-aged**		**Old**		**Young**		**No difference**	
01- 19	**67 / 64**	25	69,06%	14	21,87%	4	6,25%	21	32,81%
20 - 29	**44 / 43**	16	37,20%	3	6,97%	4	9,30%	20	46,51%
30 - 39	**77 / 71**	27	38,02%	1	1,40%	5	7,04%	38	53,52%
40 - 49	**74 / 70**	25	35,71%	2	2,85%	5	7,14%	38	54,28%
50 - 59	**77 / 70**	27	38,57%	5	7,14%	1	1,42%	37	52,85%
60 - 69	**29 / 26**	11	42,30%	2	7,69%	2	7,67%	11	42,30%
70 - 79	**3 / 1**	1	100%	0	0,00%	0	0,00%	0	0,00%
Total	**371/ 345**	**132**	**38,26%**	**27**	**7,82%**	**21**	**6,08%**	**165**	**47,82%**

Analysis: About 26 out of 371 males did not for an unknown reason answer this question. The highest percentage goes to the last square where 47,42% of males (165 out of 345) put "No difference" answer as their first choice. The second competitive percentage goes to the first square where 38,26% of males voted for "Middle-aged" option. About 27 out of 345 males (7,82%) of this category referred to "Old" answer. The last percentage mentions that 6,08% of males (21 out of 345) indicated "Young" option.

On "Old" column, an outstanding vision may precise that numbers show that males aged less than 19 years old mark higher distinctive percentage (21,87%) than all the rest ages did (between 1% and 7%). People aged from 70 to 79 years old marked no activity on "Old" column, and males aged between 30 and 49 years old registered the lowest percentages (1% to 2%), whereas the rest ages registered percentages which vary from 6% to 7%. The column "Young" share nearly the same percentage on all ages categories (between 6% and 9%),

except for those aged between 50 and 59 years old who marked 1,42% and those aged from 70 to 79 years old who marked no activity.

No activity is registered by those aged between 70 and 79 years old on "No difference" answer, and males aged 19 years old and less marked 32,81%, whereas the rest categories marked frequencies which alternate from 42% and 54%. In what concerns "Middle-aged" voters, males aged 19 years old and less marked the highest percentage on this option, whereas the rest marked percentages varying from 38% to 42%. Besides, only 1 aged between 70 to 79 years old voted for this square.

Overall, according to the table above, nearly half of males find no difference in whether the imam is young or old, many others (less than half) head to imams who are middle-aged. On the other hand, a minority prefers the imam who is young, besides another minority prefers the imam who is old.

Educated males/ question 26					
Age factor	**Number**	**Middle-aged**	**Old**	**Young**	**No difference**
30 - 79	**100 / 98**	40	3	4	51

Analysis: About 2 out of 100 educated males did not for an unknown reason answer this question. The highest percentage goes to the last square where 51 out of 98 of males (50,04%) put "No" difference answer as their first choice. As a second place, another competitive percentage indicates that 40 out of 98 males (40,81%) of this category voted for "Middle-aged" option. Only 4 out of 98 educated males (4,08%) indicated "Young" answer. As a lowest percentage, only 3,06% of males (3 out of 98) of this category selected "Old" answer.

Unknown males' age / question 26					
Age factor	**Number**	**Middle-aged**	**Old**	**Young**	**No difference**
Unknown	**52 / 45**	15	5	2	23

Analysis: About 7 out of 52 Males did not for an unknown reason answer this question. The highest percentage goes to the last square where 23 out of 45 males (51,11%) voted for "No difference" answer. Secondly, 15 out of 45 males of this category selected "Middle-aged" option. As follows, 5 out of 45 males (11,11%) mentioned "Old" answer. The lowest percentage indicates that only 2 out of 45 males (4,44%) indicated "Young" option.

Unknown gender with age/ question 26									
Age factor	Number	Middle-aged		Old		Young		No difference	
01 - 19	**5 / 4**	3	75%	0	0,00%	1	25%	0	0,0%
20 - 29	**10 / 7**	3	42,85	0	0,00%	0	0,00%	4	57,14%
30 - 39	**12 /10**	2	20%	1	10%	1	10%	6	60%
40- 49	**8 / 6**	4	66,66%	0	0,00%	1	16,66%	1	16,66%
50 - 59	**11 / 8**	3	37,5%	1	12,5%	0	0,00%	4	50%
60 - 69	**2 / 2**	0	0,00%	0	0,00%	0	0,00%	2	100%
Total	**45 / 37**	**15**	**40,54%**	**2**	**5,40%**	**3**	**8,10%**	**17**	**45,95%**

Analysis: About 8 out of 45 did not for an unknown reason answer this question. The highest percentage accumulates on the last square where 45,95% of people (17 out of 37) chose "No difference" answer. The second place goes to the first square where 15 out 37 of people (40,54%). Then, 3 out of 37 people (3,10%) selected "Young" answer. Lastly, only 2 out of 37 people indicated "Old" answer.

People aged 19 year old and less concentrated their focus on "Young" (25%) and "Middle-aged" (75%) options only. People aged between 20 and 29 years old also focused on two squares only: "No difference" (42,84%) and "Middle-aged" (52,14%) answers. People aged between 30 and 39 years old headed intensively to "No difference" answer (60%), only 10% voted for both "Old" and "Young" for each and the rest 20% indicated "Middle-aged" answer. In parallel, people aged between 40 and 49 years old headed intensively to "Middle-aged" answer by 66,66%, while 16,16% of them voted for "No difference" answer and "Young" for each, but no activity is noticed on "Old" answer. People aged between 50 and 59 years old directed mostly to "No difference" square by a percentage of 50%, and thus other 37,5% marked "Middle-aged" option. Only 12,5% marked "Old" answer, but no activity is noticed on "Young" answer. Finally, in what concerns those aged between 60 and 69 years old, they noticed no activity on all squares but "No difference" square.

The table sums up answers crusted someway mutually on two main squares: "Middle-aged" (40,54%) and "No difference" (45,95%).

Unknown / question 26					
Age factor	Number	Average	Old	Young	No difference
Unknown	**21 / 11**	2	0	1	8

Analysis: About 10 out of 21 people did not for an unknown reason answer this question. The

alternative stresses on "No difference" answer by 8 out of 11 people (72,72%). No activity is recorded on "Old" square.

All / question 26								
Category	Number	Middle-aged		Old		Young		No difference	
Females	**256 / 252**	60	23,80%	24	9,52%	12	4,76%	156	61,90%
Males	**271 / 247**	92	37,24%	24	9,71%	17	6,88%	114	46,14%
Unknown females' age	**28 / 27**	3	11,11%	4	14,81%	0	0,00%	20	74,04%
Unknown males' age	**52 / 45**	15	33,33%	5	11,11%	2	4,44%	23	51,11%
Unknown	**21 / 11**	2	18,18%	0	0,00%	1	9,0%	8	72,72%
Unknown gender with age	**48 / 37**	15	40,54%	2	5,40	3	8,10%	17	45,94%
Educated females	**100 /99**	24	24,24%	5	5,05%	3	3,03%	67	67,67%
Educated males	**100 / 98**	40	40,81%	3	6,06%	4	4,08%	51	52,04%
Total	**876/ 816**	**251**	**30,75%**	**67**	**8,21%**	**42**	**5,14%**	**456**	**55,88%**

Analysis: About 56 out of 876 people did not for an unknown reason answer this question. The alternative of this question stresses on the last option. For instance, 456 out of 820 people (55,88%) supported "No difference" answer. The second place goes to the first square where 30,75% of people (251 out of 820) selected "Middle-aged" answer. The two rest squares noted very low percentages. About 67 out of 820 people (8,21%) mentioned "Old" answer and the lowest percentage (young square) recorded 5,14% of advocates only (42 out of 820).

In numbers language, the table marks that more than half of people have no issue whether if the imam is young, old, or middle-aged. It is then plausible that in 1000 attenders about 510 to 590 people find no difference towards the person who 'acts' against the pulpit and/or on the chair. On the other hand, a remarkable number (30% of people) prefer imams who are "middle-aged". Upon the numbers recorded above, in 1000 attenders about 300 to 310 attenders prefer the imam who is middle-aged. These two factors are the most important recordings that the table lays on; otherwise, the two middle squares mentioned low support (5% and 8%).

In what concerns the differences between categories, males and females do not sustain the same leanings; however, educated males share almost the same percentages as regular males thus females do note this as well. For instance, regular females and educated females marked limited percentages between 23% and 24% on "Middle-aged" answer. Regular males marked 37,24% and educated males 40,81%. Moreover, the category of females or males lacking age indication note the same differences as educated females and educated males shared. More

precisely, the "unknown females' age" category marked 11,11%, whereas the "unknown males' age" marked 33,33%. Numbers show that males prefer imams who are middle-aged more than females do: males precede females by a percentage of 14 to 16 percent. This can be noticed on "No difference" square where females preceded males. For instance, regular and educated females recorded percentages that vary from 61% to 67%, and regular males and educated males detailed percentages which vary from 46% to 52%.

Overall, the bottom percentages sum up that most people do not have any problem whether the imam is young, old, or middle-aged. Besides, all males' attitudes towards this question are lower than all females. Thus, a remarkable percentage of people which exceeds a quarter prefers the imam who is middle-aged, yet all males' attitudes towards this question are upper than all females.

Question twenty-seven:

The imam who cries affects me.

Females / question 27					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 51**	48	94,11%	3	5,88%
20 - 29	**50 / 45**	41	91,11%	4	8,88%
30 - 39	**41 / 39**	35	89,74%	4	10,25%
40 - 49	**72 / 67**	63	94,02%	4	5,97%
50 - 59	**95 / 93**	76	81,72%	17	18,27%
60 - 69	**38 / 36**	34	94,44%	2	5,55%
70 - 79	**7 / 7**	5	71,42%	2	28,57%
Total	**356 / 338**	**302**	**89,34%**	**36**	**10,65%**

Analysis: About 18 out of 356 females did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 89,34% of females selected "Yes" answer. On the other hand, only 36 out of 338 females (10,65%) mentioned "No" answer. Nearly all categories of ages share the same percentage frequencies. For instance, they marked percentages which vary from 89% and 94%, except for those aged between 70 and 79 years old who marked the lowest percentage (71,42%) amongst "Yes" supporters as well as those aged between 50 and 59 years old who marked 81,72%. On the second square, most of these samples marked limited percentages which vary from 5% to 10%, except for

those aged between 70 and 79 years old; they marked the highest percentage (28,57%) amongst "No" voters as well as those aged between 50 and 59 years old who marked 18,27% .

Overall, most females get affection by the imam who cries during sermons.

Educated females / question 27			
Age factor	**Number**	**Yes**	**No**
Unknown	**100 / 99**	85	14

Analysis: Only one educated female did not for an unknown reason answer this question. Most votes accumulated on the first square where 85 out of 99 educated females (85,85%) selected "Yes" answer. 14 out of 99 educated females (14,14%) indicated "No" answer.

Unknown females' age / question 27			
Age factor	**Number**	**Yes**	**No**
Unknown	**28 / 24**	22	2

Analysis: About 4 out of 28 did not for an unknown reason answer this question. 22 out of 24 females of this category selected "Yes" answer. Only 2 out of 24 females of this category mentioned "No" answer.

Males / question 27					
Age factor	**Number**	**Yes**		**No**	
01- 19	**67 / 62**	46	71,19%	16	25,80%
20 - 29	**44 / 40**	36	90%	4	10%
30 - 39	**77 / 70**	56	80%	14	20%
40 - 49	**74 / 66**	45	68,18%	21	31,81%
50 - 59	**77 / 71**	49	69,01%	22	30,98%
60 - 69	**29 / 26**	18	69,23%	8	30,76%
70 - 79	**3 / 3**	3	100%	0	0,00%
Total	**371 / 338**	**253**	**74,85%**	**85**	**25,14%**

Analysis: 33 out of 338 males did not for an unknown reason answer this question. Males' intentions head towards the first square. For instance, 74,85% of males (253 out of 338) selected "Yes" answer. About 25,14% of males (85 out of 338) indicated "No" answer. In what concerns males' spread percentages on the first square answer, those aged 19 years

old and less and those aged between 40 and 69 years old marked common percentages varying from 68% to 71%. Those aged between 20 and 39 years old marked percentages that vary from 80% to 90%, while those and between 70 and 79 years old marked 100%. Commonly in a contrasted way, males aged 19 years old and less and males aged between 40 and 69 years old marked percentages which differ from 25% to 31%. Males aged between 20 and 39 years old marked percentages which vary from 10% to 20%. No activity is noted in males' square aged between 70 and 79 years old.

An outstanding vision puts stress that males' responses are different from females' ones, besides males age factor play a major role as the table shows – most who got affected more than others are those aged between 20 and 39 years old. In addition, males in general marked a higher percentage on "No" answer (a quarter) than females did.

Educated males / question 27			
Age factor	**Number**	**Yes**	**No**
Unknown	**100 / 96**	71	25

Analysis: About 4 out of 100 educated males did not for an unknown reason answer this question. The highest volume accumulates on the first square where "Yes" advocates reach 71 out of 96 educated males (73,95%). About a quarter (26,04%) of educated males (25 out of 96) voted for "No" answer.

Unknown males' age / question 27			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 43**	34	9

Analysis: About 9 out of 52 of males of this category did not for an unknown answer this question. The highest percentage amasses on the first square where 34 out of 52 of males (79,06%) voted for "Yes" answer. 9 out of 43 males (20,93%) chose "No" answer.

Unknown gender with age/ question 27					
Age factor	**Number**	**Yes**		**No**	
01 - 019	**5 / 5**	4	80%	1	20%
20 - 29	**10 / 7**	6	85,71%	1	14,28%
30 - 39	**12 / 11**	9	81,81%	2	18,18%
40- 49	**8 / 7**	5	71,42%	2	28,57%
50 - 59	**11 / 8**	8	100%	0	0,00%
60 - 69	**2 /2**	2	100%	0	0,00%
Total	**48 / 40**	**34**	**85%**	**6**	**15%**

Analysis: About 8 out of 48 people of this category did not for an unknown reason answer this question. Similarly, "Yes" square amasses most votes; it gathers 34 out of 40 people (85%). Then, only 6 out of 40 people (15%) indicated "No" answer. For instance, people aged 19 years and less up to people aged 39 years old share percentages which vary from 80% to 85%. People aged from 50 to 69 years old marked 100%, whereas people aged between 40 and 49 years old marked 71,42%, a lowest rank amongst "Yes" advocates. No activity is recorded on column "No" for those aged from 50 to 69 years old. People aged less than 19 years old up to 39 years old marked percentages which vary from 14% to 20%. People aged between 40 to 49 years old marked the highest percentage (28,57%) on "No" column.

Overall, even people categorised as unknown participants lean intensively to "Yes" answer as a support to the notion that people get affected by the imam who cries.

Unknown / question 27			
Age factor	**Number**	**Yes**	**No**
Unknown	**21 / 13**	12	1

Analysis: About 8 out of 21 people of this category did not for an unknown reason answer this question. Almost all votes went to "Yes" answer. 12 out of 13 people (92,30%) chose "Yes" answer, whereas only one vote (7,69%) headed to No "answer".

All / question 27					
Category	**Number**	**Yes**		**No**	
Females	**256 / 239**	217	90,79%	22	9,20%
Males	**271 /242**	182	75,20%	60	24,79%
Unknown females' age	**28 / 24**	22	91,66%	2	8,33%
Unknown males' age	**52 / 43**	34	79,06%	9	2093%
Unknown	**21 /13**	12	92,30%	1	7,69%
Unknown gender with age	**48 / 40**	34	85%	6	15%
Educated females	**100 / 99**	85	85,85%	14	14,14%
Educated males	**100 / 96**	71	73,95%	25	26,04%
Total	**876 / 796**	**657**	**82,53%**	**139**	**17,46%**

Analysis: About 80 out of 876 people did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 657 out of 753 people 82,53% ticked on "Yes" answer. The rest 17,46% of people (139 out of 753) indicated "No" answer. Remarkably, some participants wrote beside the squares "Please, enough crying."

A clear vision notes that males are less affected than females to the matter of crying by the khatib during the sermon (Friday or darss), though most respondents of the table stressed this notion. However, it is important to add, according to numbers, that educated females are less affected by this notion besides. Moreover, educated males are less affected by this notion than regular males but with a minor difference only. More precisely, regular females recorded 90,79% on "Yes" answer and 9,20% on "No" answer, whereas regular males set 75,20% on "Yes" answer and 24,79% on "No" answer. Dropping differences between these two convey regular females are much responsive to the matter by a difference number of 15,59%.

On the other hand, educated females marked lower percentage on "Yes" answer than regular females did. They amassed 85,85%, whereas regular females marked 90,79%, meaning a difference of 4,94%. In addition, educated males marked a lower percentage on "Yes" answer than regular males did. They recorded 73,95% on "Yes" answer and 26,04% on "No" answer, whereas regular males recorded 75,20% on "Yes" square, meaning a difference of 1,25%.

Moreover, the "unknown females' age category" and the "unknown males' age category" also marked the same leanings as regular males and regular females did. Females of this category are more responsive to this notion more than males do. For instance, the Unknown females' age category marked 91,66% on "Yes" answer and 8,33% on "No" answer. Then, the unknown males' age category recorded 79,06% on "Yes" answer and 20,93% on "No"

answer. This depicts that females of this category are much receptive than males by a percentage difference of 12,06 for "Yes" answer.

In general, most people support the questioned interrogation with minor dissimilarities; however, the difference between females and males or educated males and educated females stands palpable.

Question twenty-eight:

The subject of the Friday sermon or the darss concerns me more than the used language.

Females / question 28									
Age factor	**Number**	**Yes**		**No**		**Both**		**No difference**	
01- 19	**53 / 52**	38	73,07%	1	1,92%	8	15,38%	5	9,61%
20 - 29	**50 / 47**	35	74,46%	1	2,12%	4	8,51%	7	14,89%
30 - 39	**41 / 40**	27	67,05%	3	7,5%	5	12,5%	5	12,5%
40 - 49	**72 / 67**	48	71,64%	2	2,98	10	14,92%	7	10,44%
50 - 59	**95 / 92**	54	58,69%	4	4,34%	19	20,65%	15	16,30%
60 - 69	**38 / 36**	20	55,55%	4	11,11%	6	16,66%	6	16,66%
70 - 79	**7 / 7**	5	71,42%	0	0,00%	1	14,28%	1	14,28%
Total	**356 / 341**	**227**	**66,56%**	**15**	**4,39%**	**53**	**15,54%**	**46**	**13,48%**

Analysis: About 15 out of 356 females did not for an unknown reason answer this question. The first square gathers most answers where 227 out of 341 females (66,56%) voted for "Yes" answer. The last two squares amass almost the same percentages. For instance, 53 out of 341 females 15,54% of this category mentioned "Both" answer, and 46 out of 341 other females 13,48% mentioned "No difference" answer. The lowest percentage collects only 15 out of 341 female voices for the second square "No".

The table holds that females concentrate more on the subject of preaching, and only a minority gives intention to the used language. Indeed, all categories of the "Yes" advocates recorded percentages that vary from 67% to 71% except for those aged from 50 to 69 years old who marked limited percentage between 55% and 58%. No activity is noted on "No" answer for those aged from 70 to 79 years old. Those aged from 60 to 69 years old amassed the highest percentage on this column. Those aged between 30 and 39 years old marked 7,5%; otherwise, the rest categories marked percentages which vary from 1% to 4% on the column of "No" answer. Both columns list percentages varying from 12% to 20% except for those

aged between 20 and 29 years old who marked the lowest part by 8,51%. Females of "No difference" advocates listed percentages which vary from 10% to 16% except for those aged 19 years old and less who marked 9,61% only.

Overall, most females focus on the subject of the sermon/darss more than the used language. Only a minority responded differently, and few females headed to say that both sermons and the used language concern them. Besides, few females show no importance towards this issue.

Educated females / question 28					
Age factor	**Number**	**Yes**	**No**	**Both**	**No difference**
30 - 79	**100 / 98**	68	4	17	9

Analysis: About 2 out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the first square where 68 out of 98 educated females (69,38%) mentioned "Yes" answer. The second place marks 17 out of 98 females (17,34%) ticked on "Both" option. 9 out of 98 educated females mentioned "No difference" answer. The lowest percentage heads to the second percentage where only 4 out of 98 indicated "No".

Unknown females' age / question 28					
Age factor	**Number**	**Yes**	**No**	**Both**	**No difference**
Unknown	**28 / 28 (29)**	14	2	6	7

Analysis: All females of this category answered this question, thus one amongst have shown more than one voice. 14 out 28 females' voices (48,27%) voted for "Yes" answer. 7 out of 28 females' voices (23,13%) selected "No difference" answer. 6 out of 28 females' voices (20,68%) mentioned "Both" answer. The lowest percentage goes to the second square where only 2 out of 28 females' voices (6,89%) indicated "No" answer.

Males / question 28								
Age factor	**Number**	**Yes**		**No**		**Both**		**No difference**	
01- 19	**67 / 62**	34	50,74%	5	8,06%	13	20,96%	10	16,12%
20 - 29	**44 / 39**	31	79,48%	1	2,56%	4	10,25%	3	7,69%
30 - 39	**77 / 69**	50	72,46%	2	2,89%	11	15,94%	6	8,69%
40 - 49	**74 / 70**	44	62,85%	6	5,57%	13	18,57%	7	10%
50 - 59	**77 / 70**	43	61,42%	4	5,71%	16	22,85%	7	10%
60 - 69	**29 / 25**	9	36%	4	16%	1	4%	11	44%
70 - 79	**3 / 3**	3	100%	0	0,00%	0	0,00%	0	0,00%
Total	**371 / 338**	**214**	**63,31%**	**22**	**6,50%**	**58**	**17,15%**	**44**	**13,01%**

Analysis: About 33 out of 371 males did not for an unknown reason answer this question. The first square accumulates most votes in which 63,31% of males (214 out of 338) ticked on "Yes" answer. The second place goes to the third square where 58 out of 338 males (17,15%) selected "Both" option. 13,01% of males (44 out of 338) mentioned "No difference" answer. The lowest percentage heads to the second option where only 6,50% of males (22 out of 338) indicated "No" answer.

Males' answers centre mostly on "Yes" choice; however, the percentages are not made in assumed frequencies. For instance, males aged from 70 to 79 years old marked the highest percentage (100%) on the column, but males aged from 60 to 69 years old marked 36% as a lowest rank. Males aged 19 years old and less marked 50%. Males aged from 20 to 59 years old marked percentages which vary from 79% to 59 %; thus, the more the age factor uppers, the more the percentage heads down. The "No" percentages of males aged between 20 to 29 years old are limited between 2% and 5%. Then, males aged 19 years old and less marked 8,06% and males aged between 70 and 79 years old marked no activity. "Both" square's answers are limited between 15% and 22% for those aged 19 years old and less up to 59 years old except those aged from 20 to 29 years old who recorded 10,25%. Moreover, males aged from 60 to 69 years old marked 4% only and those aged between 70 to 79 years old marked no activity. The "No difference" square answers are limited between 10% and 16% for those aged 19 years old and less up to 59 years old. Then, people aged from 60 to 69 years old marked the highest rank on this column by 44%. However, males aged between 70 and 79 years old marked no activity.

At large, most males focused more on "Yes" answer; however, numbers stress that not all categories of ages share the same attitudes towards this issue. Then, "Both" square and "No difference" square percentages are nearly common, though "Both" answer is higher. Finally, "No" square sustains to be the lowest rank.

Educated males / question 28					
Age factor	**Number**	**Yes**	**No**	**Both**	**No difference**
30 - 79	**100 / 99**	61	10	21	7

Analysis: Only 1 educated male did not for an unknown reason answer this question. The highest percentage goes to the first square where 61 out of 99 males (61,61%) ticked on "Yes" answer. The second grade goes to the third square where 21 out of 99 males (21,21%)

mentioned "Both" answer. 10 out of 99 educated males (10,10%) selected "No" answer. The lowest percentage goes to the last square where 7 out of 99 males of this category indicated "No difference" answer.

Unknown Males' age / question 28					
Age factor	**Number**	**Yes**	**No**	**Both**	**No difference**
Unknown	**52 / 47**	27	2	7	11

Analysis: About 5 out of 52 males of this category did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 27 out of 47 males (55,44%) of this category chose "Yes" answer. The second place for this category goes to the last square where 11 out of 47 males (23,40%) selected "No difference" answer. Then, 7 out of 47 males (14,89) voted for "Both" answer. The lowest percentage goes to the second option where only 2 out of 47 males (4,25%) of this category indicated "No" answer.

Unknown gender with age / question 28									
Age factor	**Number**	**Yes**		**No**		**Both**		**No difference**	
01 – 19	**5 / 2**	0	0,00%	0	0,00%	2	100%	0	0,00%
20 – 29	**10 / 6**	4	66,66%	0	0,00%	2	33,33%	0	0,00%
30 – 39	**12 / 11**	6	54,54%	1	9,09%	3	27,27%	1	9,09%
40- 49	**8 / 8**	6	75%	0	0,00%	2	25%	0	0,00%
50 – 59	**11 / 9**	8	8,88%	0	0,00%	1	11,11%	0	0,00%
60 – 69	**2 / 1**	0	0,00%	0	0,00%	1	100%	0	0,00%
Total	**48 / 37**	**24**	**64,86%**	**1**	**2,70%**	**11**	**29,72%**	**1**	**2,70%**

Analysis: About 11 out of 48 did not for an unknown reason answer this question. The highest part accumulates on the first square where 64,86% of people of this category (24 out of 37) mentioned "Yes" answer. The second sum accumulates on the third square where 29,72% of people (11 out of 37) selected "Both" option. Both "No" and "No difference" squares amassed common percentages limited at 2,70% (1 out of 37).

A relevant vision to these frequent tables of this category of participants give assuredly a kind of assertion to what people lean to, since it gathers "unknown people". More precisely, it asserts the same spot (square) as the first place with common percentage to the previous tables of the same question which stresses that "Yes" answer is the consideration.

Unknown/ question 28					
Age factor	**Number**	**Yes**	**No**	**Both**	**No difference**
Unknown	**21 / 14**	10	1	3	0

Analysis: About 7 out of 21 did not for an unknown reason answer this question. As a highest rate, 10 out of 14 focus on "Yes" answer (71,42%). Then, 3 out of 14 people ticked on "Both" answer (21,42%) as a second place. Only 1 out of 14 people (7,14%) selected "No" answer. No activity is noted on "No difference" square.

All / question 28								
Category	**Number**	**Yes**		**No**		**Both**		**No difference**	
Females	**256 / 243**	159	46,35%	11	3,20%	36	10,49%	39	16,04%
Males	**271 / 239**	153	64,01%	12	5,02%	37	15,48%	37	15,48%
Unknown females' age	**28/28 (29)**	14	48,27%	2	6,89%	6	20,68%	7	24,13%
Unknown males' age	**52 / 47**	27	55,44%	2	4,25%	7	14,89%	11	23,40%
Unknown	**21 / 14**	10	71,42%	1	7,14%	3	21,42%	0	0,00%
Unknown gender with age	**48 / 37**	24	64,86%	1	2,70%	11	29,71%	1	2,70
Educated females	**100 / 98**	68	69,08%	4	4,08%	17	17,34%	9	9,18%
Educated males	**100 / 99**	61	61,61%	10	10,10%	21	21,21%	7	7,07%
Total	**876 / 805 (806)**	**516**	**64,01%**	**43**	**5,33%**	**138**	**17,12%**	**111**	**13,77%**

Analysis: About 71 out of 876 people did not for an unknown reason answer this question. The highest percentage goes to the first square where 64,01% of people (516 out of 805) ticked on "Yes" answer. Two adversary percentages stand on the two the last squares of the table. For instance, about 17,12% of people (138 out of 805) selected "Both" option. 111 out of 805 people (13,77%) mentioned "No difference" answer. The lowest percentage goes to the second square where 43 out of 805 people (5,33%) indicated "No" answer. As the table follows, regular males marked a higher activity on the level of "Yes" answer. Moreover, this superiority marked the difference between the "Unknown males' age" category and the "Unknown females' age" category as well. Such as, regular females marked 46,35% on "Yes" answer, whereas males marked 64,01%. Thus, the "Unknown females' age" category marked 50% on "Yes" answer, while the "Unknown males' age" category marked 54% on this square. However, educated females precede educated males on this column.

Educated Females' "Yes" square noted 69,08%, and the educated males marked 61,61%. In other words, educated males give more importance to the language than regular males (64% down to 61%) do, whereas regular females give more importance to the language of the sermon than educated females do. Otherwise, the rest percentages of the "Yes" categories share nearly the same linearity, except that the "Unknown people" category marked the highest percentage (71,42%). As follows on "No" column, most percentages are low. These percentages are limited between 2% (Unknown gender with age) and 10% (Educated males). On "Both" column, numbers show that educated and regular males categories give much importance to both language and the subject of the sermon more than educated females and regular females do. For instance, regular females marked 10,41% on "Both" answer, whereas regular males marked 15,48%, then educated females marked 17,34% on this option, while educated males marked 21,21%. Visibly, educated people's responses are higher than regular people's responses towards this option.

In what concerns the "No difference" advocates, a remarkable difference stands between educated people and regular people. Indeed, regular females and regular males marked percentages limited between 15% and 16%, whereas educated people marked lower percentages limited between 7% and 9 %. The former stresses that educated people are more aware than regular people of this column.

As a sum up to this table, it resumes that most people headed to "Yes" answer, but not all categories head to the same second option. Regular people's second higher percentage is targeted to "No difference" answer, but educated people's second higher percentage is targeted to "Both" answer. In general, most people give importance to the subject of the sermon more than what they give to the language used.

Question twenty-nine:

After the Friday prayer is done I discuss with others the subject of the sermon or the darss.

Females / question 29									
Age factor	**Number**	**Yes**		**No**		**Most of time**		**Sometimes**	
01- 19	**53 / 53**	19	35,84%	6	11,32%	9	16,98%	19	35,84%
20 - 29	**50 / 46**	18	39,13%	8	17,39%	4	8,69%	16	34,78%
30 - 39	**41 / 40**	13	32,5%	11	27,5%	5	12,5%	11	27,5%
40 - 49	**72 / 68**	31	45,58%	13	19,11%	4	5,88%	20	29,41%
50 - 59	**95 / 94**	42	44,68%	14	14,89%	11	11,70%	27	28,72%
60 - 69	**38 / 38**	16	42,10%	5	13,15%	2	5,26%	15	39,47%
70 - 79	**7 / 7**	5	71,42%	1	14,28%	1	14,28%	0	0,00%
Total	**356/ 346**	**144**	**41,61%**	**58**	**16,76%**	**36**	**10,40%**	**108**	**31,21%**

Analysis: 10 out of 356 females did not for an unknown reason answer this question. The highest rank accumulates on the first square where 41,61% of females (144 out of 346) mentioned "Yes" answer. The second place goes to the last square where 108 out of 346 females (31,21%) selected "Sometimes" answer. The third place goes to the second square where 16,76% of females (58 out of 346) voted for "No" choice. The lowest rank goes to the third option where 36 out of 346 (10,40%) indicated "Most of the time" option.

Percentages of the "Yes" advocates are almost stretched on the same frequency. Females aged 19 years old and less up to 39 years old marked percentages limited between 32% and 39%. Females aged between 40 and 69 years old marked percentages limited between 42 and 45%. Then, females aged between 70 to 79 years old amassed 71,42%. In what concerns the second highest percentage, no activity is noted by females aged from 70 to 79 years old. Females aged between 30 and 59 years old registered percentages limited between 27% and 29%. Females aged 19 years old and less up to 29 years old marked percentages which vary from 34% to 35%. Then, the highest percentage on this column is noted by those aged between 60 and 69 years old by 39,47%. What is remarkable about this column is that middle-aged females and young females aged from 20 to 29 years old marked a low percentage regarding to the rest (teenagers and old females). For the second square "No", all females with no exception marked percentages which vary from 11% to 19% except those aged from 30 to 39 years old aged who marked different percentage limited at 27,5%. In what concerns the lowest percentage, females aged from 20 to 29, 40 to 49, and 60 to 69 years old marked percentages limited between 5% and 8%. Otherwise, the rest categories of ages reached higher percentages limited between 11% and 16%.

Remarkably, females aged from 30 to 39 years old marked the lowest percentage on "Yes" answer and two adversary percentages on both "Sometimes" and "No" answers. Overall, most votes centralised on "Yes" answer, another remarkable percentage meets voices that debate the raised interrogation occasionally. Otherwise, few females headed to "No" answer, and only a minority admits their debate follows preaching most frequently.

Educated females/ question 29					
Age factor	**Number**	**Yes**	**No**	**Most of time**	**Sometimes**
30 - 79	**100 / 98**	38	19	10	31

Analysis: Only 2 out of 100 educated females did not for an unknown reason answer this question. The highest percentage goes to the first square where 38 out of 98 females (38,77%) ticked on "Yes" answer. The second rank accumulates on the last square where 31,63% of educated females (31 out of 98) selected "Sometimes". Then, 19 out of 98 educated females (19,38%) voted for "No" answer. The lowest rank is linked to the third square where 10,20% of females (10 out of 98) of this category indicated "Most of time" answer.

Unknown females' age / question 29					
Age factor	**Number**	**Yes**	**No**	**Most of time**	**Sometimes**
Unknown	**28 / 28**	13	5	4	8

Analysis: All participants answered this question, and 2 exposed 4 voices instead of 2. The highest percentage amasses on the first square where 13 voices out of 28 females (28,57%) mentioned "Yes" answer. The second rank goes to the last square where 8 voices out of 28 females (28,57%) selected "Sometimes" answer. 5 voices out of 28 females (17,85%) voted for "No" answer. The lowest percentage matches the third square where only 4 voices out of 28 females indicated "Most of time" option.

Males / question 29									
Age factor	**Number**	**Yes**		**No**		**Most of time**		**Sometimes**	
01- 19	**67 / 61**	17	27,86%	9	14,75%	13	21,31%	22	36,06%
20 - 29	**44 / 41**	12	29,26%	1	2,43%	6	14,63%	22	53,65%
30 - 39	**77 / 69**	13	18,84%	10	14,49%	10	14,49%	36	52,17%
40 - 49	**74 / 70**	23	32,85%	11	15,71%	10	14,28%	26	37,14%
50 - 59	**77 / 71**	24	33,80%	11	15,49%	5	7,04%	31	44,66%
60 - 69	**29 / 25**	9	36%	4	16%	1	4%	11	44%
70 - 79	**3 / 3**	1	33,33%	0	0,00%	0	0,00%	2	66,66%
Total	**371/ 340**	**99**	**29,11%**	**46**	**13,52%**	**45**	**13,23%**	**150**	**44,11%**

Analysis: About 31 out of 371 did not for an unknown reason answer this question. The highest percentage accumulates on the last square where 44,11% of males (150 out of 340) selected "Sometimes" answer. The second rank goes to the first square where 99 out of 340 males (29,11%) ticked on "Yes" answer. Two adversary percentages stand on the two middle squares of the table: 46 out of 340 males (13.52%) mentioned "No" answer and 45 out of 340 males (13,23%) mentioned "Most of time" answer. As the table reveals, males' response is stressed on "Sometimes" answer. Males talk about the subject of the sermon or the darss for a reason or more but from time to time.

Males aged 19 years old and less and males aged between 40 and 49 years old recorded percentages limited between 36% and 37%. Males aged between 20 and 39 years old marked percentages limited between 52% and 53%. Males aged between 50 and 69 recorded percentages limited at 44%. Males aged between 70 and 79 years old marked 66,66%. These percentages are unreachable in terms of categorising ages according to their percentages. Some percentages rise and decrease as numbers of this column precises. In what concerns "Yes" answer, most percentages are limited: 27% (19 years old and less) and 36% (60 to 69 years old) except those aged from 30 to 39 years old marked the lowest rank as 18,84% . Percentages of "No" answer amass nearly common percentages limited between 14% and 16% except that those aged between 20 and 29 years old marked 2,43% only, besides no activity is noted by those aged 70 and 79 years old.

In what concerns the last square, the more the age factor leans down, the more the percentage leans down yet. For instance, males aged 19 years old and less marked 21,31%, males aged between 20 and 49 years old marked nearly common percentages limited at 14%, males aged

between 50 and 59 years old marked 7,04%, males aged between 60 and 69 years old marked 4%, and males aged 70 and 79 years old marked no activity.

At large, nearly half of males talk about the subject of the sermon/darss from time to time. More than quarter of males talk each occasion about the sermon/darss, few males do not talk radically, and only few males, as well, see that they talk most of the time about the subject of the sermon/darss.

Educated females/ question 29					
Age factor	**Number**	**Yes**	**No**	**Most of time**	**Sometimes**
30 - 79	**100 / 100**	29	17	10	44

Analysis: All educated males answered this question. The highest rank accumulates on the last square where 44 out of 100 males (44%) mentioned "Sometimes" answer. The second position sticks to the first square (Yes) which amasses 29 out of 100 educated males. The third position goes to "No" answer. The lowest rank heads to "Most of time" choice which amasses 10 out of 100 educated males (10%).

Unknown Males' age / question 29					
Age factor	**Number**	**Yes**	**No**	**Most of time**	**Sometimes**
Unknown	**52 / 44**	18	8	3	15

Analysis: About 6 out of 52 males of this category did not for unknown reason answer this question. The highest percentage goes to "Yes" answer where 18 out of 44 males (40,90%) mentioned "Yes" option. The second challenging percentage heads to "Sometimes" square which amasses 15 out of 44 ticks (34,09%). 8 out of 44 males (18,18%) of this category mentioned "No" answer. The lowest percentage accumulates on "Most of time" answer which amasses 3 out of 44 males (6,81%). Unlike the previous tables, the highest percentage goes rather to "Yes" option instead of "Sometimes" option as the previous tables assert.

Unknown gender with age/ question 29								
Age factor	Number	Yes		No		Most of time		Sometimes	
01 - 19	**5 / 5**	3	60%	1	20%	0	0,00%	1	20%
20 - 29	**10 / 7**	2	28,57%	1	14,28%	3	42,85%	1	14,28%
30 - 39	**12 / 10**	2	20%	1	10%	2	20%	5	50%
40- 49	**8 / 7**	3	42,85%	2	28,57%	0	0,00%	2	28,57%
50 - 59	**11 / 4**	0	0,00%	0	0,00%	2	50%	2	50%
60 - 69	**2 / 2**	1	50%	0	0,00%	0	0,00%	1	50%
Total	**48 / 35**	**11**	**31,42%**	**5**	**14,28%**	**7**	**20%**	**12**	**34,28%**

Analysis: About 13 out of 48 did not for an unknown reason answer this question. The highest percentage of this category of participants amasses on the last square were 34,28% males (12 out of 35) ticked on "Sometimes" answer. The second higher stimulating percentage goes to the first square where 11 out of 35 males (31,42%) mentioned "Yes" choice. Then, 5 out of 35 males (14,28%) ticked on "No" option. As a lowest percentage, 7 out of 35 males (20%) of this category indicated "Most of time" answer.

As follows, this category of people, which misses the gender factor indication, matches the previous tables as all people stressed their votes on "Sometimes" as a first choice. However, the frequency of percentages is not arbitrary to all categories. For instance, people aged 19 years old and less up to 29 years old registered percentages limited between 14% and 20%, whereas people aged between 30 and 39 years old, and people aged between 50 and 59 years old marked the same percentage (50%). Yet, people aged between 40 and 49 years old marked 28,57%. In contrast, this alternative of percentages does not match the same linearity as for "Yes" advocates. For instance, people aged 19 years old and less reached 60% as "Yes" supporters, people aged between 20 and 29 years old marked 28,57% only. This alteration follows the rest categories on "Yes" column and even the other columns, the one which affects back the scrutiny of the answers to this category.

Overall, upon the totalled percentages of the table, numbers assert that people lean to "Sometimes" answer. Besides, another adversary percentage accumulates on "Yes" answer by a slight low percentage. Some people head to "Most of time" answer and few others head to "No" answer. As observed, "No" is the lowest amassed rank.

Unknown / question 29				
Age factor	**Number**	**Yes**	**No**	**Most of time**	**Sometimes**
Unknown	**21 / 14**	2	0	2	8

Analysis: 7 out of 21 did not for an unknown reason answer this question. A remarkable number of 8 out of 14 voices (66,66%) accumulates on "Sometimes" answer. 2 out of 14 voices (14,28%) accumulate on both "Most of time" and "Yes" answers. No activity is registered on "No" option.

All / question 29								
Category	**Number**	**Yes**		**No**		**Most of time**		**Sometimes**	
Females	**256 / 248**	106	42,74%	39	15,72%	26	10,48%	77	31,04%
Males	**271 / 240**	70	29,16%	29	12,08%	35	14,58%	106	44,16%
Unknown females' age	**28 / 30**	13	43,33%	5	16,66%	4	13,33%	8	26,66%
Unknown males' age	**52 / 44**	18	40,90%	8	18,18%	3	6,81%	15	34,09%
Unknown	**21 / 12**	2	16,66%	0	0,00%	2	16,66%	8	66,66%
Unknown gender with age	**48 / 35**	11	31,42%	5	14,28%	7	20%	12	34,28%
Educated females	**100 / 98**	38	38,77%	19	19,38%	10	10,20%	31	31,63%
Educated males	**100 / 100**	29	29%	17	17%	10	10%	44	44%
Total	**876 / 807**	**287**	**35,56%**	**122**	**15,11%**	**97**	**12,01%**	**301**	**37,29%**

Analysis: About 69 out of 876 did not for an unknown reason answer this question. The highest percentage accumulates on "Sometimes" answer which amasses 310 out of 807 advocates (37,29%). The second adversary percentage heads to "Yes" answer which gathers 287 out of 807 advocates (35,56%). The third place accumulates on "No" answer where 15,11% of people (122 out of 807) mentioned "No" square. As a lowest percentage, only 97 out of 807 people (12,01%) ticked on "Most of time" answer.

Sums display the highest percentages stand on two main options: "Sometimes" and "Yes". Educated and regular people do not share the same attitudes on "Yes" answer. Moreover, males in general do not share the same attitude as well. For instance, regular females reached 42,74% on "Yes" answer, whereas educated females marked 38,77%. Thus, both regular and educated males reached nearly the same percentage limited at about 29%. On the other hand,

males' percentages on "Most of time" option exceed both females' categories. For instance, both educated and regular males reached nearly common percentage limited at about 44%, whereas educated females and regular females marked also a lower common percentage limited at about 31%. As the table reveals, males surpass females' percentage, or otherwise on "Yes" column. This can be asserted by the categories of females and males where age factor is not mentioned. For instance, the "Unknown females' age" category amasses 26,66% on "Sometime" answer, whereas the "Unknown males' age" category recorded 34,09%. Besides, 43,33% (females) and 40,90% (males) on "Yes" answer.

In numbers' language, males appear more interested in debating the subject of the Friday sermon/darss. In what concerns "Most of time" column, educated females and regular females share the same attitude; however, educated males and regular males note a small difference. For instance, regular females, educated females and educated males marked nearly common percentages limited at about 10%, whereas regular males registered 14%. Then, in "No" answer's percentage, females give importance to the subject of the sermon/darss more than males do. For instance, Educated females category marked 15,72% on "No" answer, regular males 12,08%, educated females 19,38% on "No" answer, and males 17%.

On the whole, most people head to two main options: "Yes" and "Sometimes" answers. Thus, only few people head to both "No" and "Most of time" answers. Females debate the subject of the sermon/darss more than males do once the event is over. Moreover, educated females talk about the subject of the sermon more than regular females, and educated males exceed regular males in this matter as well.

Question thirty:

I am of those who became different thanks to preaching. How?

Females / question 30					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 49**	38	77,55%	11	22,44%
20 - 29	**50 / 48**	39	81,25%	9	18,75%
30 - 39	**41 / 40**	37	92,5%	3	7,5%
40 - 49	**72 / 62**	55	88,70%	7	11,29%
50 - 59	**95 / 89**	87	97,75%	2	2,24%
60 - 69	**38 / 36**	33	91,66%	3	8,33%
70 - 79	**7 / 7**	6	85,71%	1	14,28%
Total	**356 / 331**	**295**	**89,12%**	**36**	**10,87%**

Analysis: About 25 out of 356 did not for an unknown reason answer this question. The highest calculation amasses on the first square where 89,12% of females ticked on "Yes" answer. 36 out of 331 females mentioned "No" choice. Most categories recorded higher percentages on "Yes" answer except some oddities who distinguished weak percentages regarding the rest. For instance, most categories of females recorded percentages limited between 85% and 97% on "Yes" answer and weak percentages limited between 7% and 14% on "No" answer. Otherwise, those aged 19 years old and less up to 29 years old marked percentages limited at 77% to 81% on "Yes" answer and percentages limited between 18% and 22% on "No" answer. Overall, most females see preaching has rendered them positive.

Educated females / question 30			
Age factor	**Number**	**Yes**	**No**
30- 79	**100 / 95**	87	8

Analysis: About 5 out of 100 educated females did not for an unknown reason answer this question. The highest percentage accumulates on "Yes" answer which amasses 87 out of 95 females (91,57%). 8 out of 95 females (8,42%) of this category ticked on "No" answer.

Unknown females' age / question 30			
Age factor	**Number**	**Yes**	**No**
Unknown	**28 / 25**	19	6

Analysis: About 3 out of 28 did not for an unknown reason answers this question. A remarkable calculation accumulates on "Yes" option; it amasses 19 out of 25 females of this category. 6 out of 25 females of this category indicated "No" answer.

Males / question 30					
Age factor	**Number**	**Yes**		**No**	
01- 19	**67 / 60**	40	66,66%	20	33,33%
20 - 29	**44 / 39**	31	79,48%	8	20,51%
30 - 39	**77 / 66**	50	75,75%	16	24,24%
40 - 49	**74 / 58**	50	86,20%	8	13,79%
50 - 59	**77 / 67**	55	82,08%	12	17,91%
60 - 69	**29 / 22**	16	72,72%	6	27,27%
70 - 79	**3 / 3**	3	100%	0	0,00%
Total	**371 / 315**	**245**	**77,77%**	**70**	**22,22%**

Analysis: About 56 out of 371 did not for an unknown reason answer this question. The highest calculation accumulates on "Yes" answer which amasses 77,77% of males (245 out of 315). On The second pole, 70 out of 315 of people (22,22%) mentioned "No" answer. No activity is noted on "No" answer by those aged between 70 and 79 years old. Males' table notes an unstable alternation of percentages. For instance, males aged 19 years old and less recorded 66,66% on "Yes" as the lowest rank on the column and 33,33% on "No" answer as the highest percentage. Males aged between 20 years old and 39 years old and males aged between 60 and 69 years old amassed percentages limited between 72% and 79% and 20% to 27% on "No" answer. Then, males aged between 40 and 59 years old marked percentages framed between 82%, 86%; and 13%, 17% on "No" answer. All males aged between 70 and 79 years old ticked on "Yes" answer.

Overall, most males admit that they have changed through preaching; however, these percentages noted a weak rank before females' recorded percentages.

Educated males / question 30			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 96**	75	21

Analysis: About 4 out of 100 educated males did not for an unknown reason answer this question. The highest extent accumulates on "Yes" answer which amasses 75 out of 96 educated males (78,12%). Then, 21 out of 96 males (21,87%) mentioned "No" answer.

Unknown Males' age / question 30			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 41**	29	12

Analysis: About 11 out of 52 did not for an unknown reason answer this question. "Yes" answer remarkably amasses the highest percentage where 29 out of 41 males (70,73%) of this category ticked on it. 12 out of 41 people (29,26%) ticked on "No" answer.

Unknown gender with age/ question 30					
Age factor	Number	Yes		No	
01 - 19	**5 / 5**	2	40%	3	60%
20 - 29	**10 / 7**	5	71,42%	2	28,57%
30 - 39	**12 / 12**	12	100%	0	0,00%
40 - 49	**8 / 8**	6	75%	2	25%
50 - 59	**11 / 7**	6	85,71%	1	14,28%
60 - 69	**2 / 1**	1	100%	0	0,00%
Total	**48 / 40**	**32**	**80%**	**8**	**20%**

Analysis: About 8 out of 48 people of this category did not for an unknown answer this question. The highest percentage accumulates on the first square where 32 out of 40 people (80%) ticked on "Yes" answer. 8 out of 40 people indicated "No" answer. In what concerns percentages frequencies, they mostly lean to "Yes" answer, except those aged 19 years old and less who marked their highest percentage on "No" answer by 60% and 40% on "Yes" answer. Then, people aged between 20 and 29 and people aged between 40 and 59 years old years noted percentages limited between 71% and 85% on "Yes" answer and between 14% and 28% on "No" answer. People aged between 30 and 39 years old and people aged between 60 and 69 years old marked 100%.

Overall, as occurs frequently with this table, different genders and ages are collected on these columns, an oddity of precising attitudes. Again, however, this table depicts objectively how people perceive the question. Upon this, most people admit that preaching changed them.

Unknown/ question 30			
Age factor	Number	Yes	No
Unknown	**21 / 12**	11	1

Analysis: About 9 out 21 people did not for an unknown reason answer this question. 11 out of 12 of people head, as a highest amount, to "Yes" answer. Only 1 participant out of 12 selected "No" answer.

All / question 30					
Category	Number	Yes		No	
Females	256 / 236	208	88,13%	28	11,86%
Males	271 / 219	170	77,62%	49	22,37%
Unknown females' age	28 / 25	19	76%	6	24%
Unknown males' age	52 / 41	29	70,73%	12	29,26%
Unknown	21 / 12	11	91,66%	1	8,33%
Unknown gender with age	48 / 40	32	80%	8	20%
Educated females	100 / 95	87	91,57%	8	8,42%
Educated males	100 / 96	75	78,12%	21	21,87%
Total	876 / 764	631	82,59%	133	17,40%

Analysis: About 112 out of 876 did not for an unknown reason answer this question. The highest notable percentage accumulates on the first square where 82,59% of people (631 out of 764) ticked on "Yes" answer. 133 out of 764 of people (17,40%) mentioned "No" answer.

In numbers language, many people trust that they have become others thanks to preaching. However, there are some diminutive differences between categories mentioned in the table. Females are touched by this notion more than males in general. Moreover, this notion touches regular people more than educated people. For instance, regular females marked 88,13% on "Yes" answer and only 11,86% on "No" answer, whereas regular males marked 77,62% on "Yes" answer and 22,37% on "No" answer. Then, educated females recorded 88,13% on "Yes" answer and 11,66% on "No" answer, while educated females registered 91,57% on "Yes" answer and only 8,42% on "No" answer. Also, regular males accumulated 77,62% on "Yes" answer and 22,37% on "No" answer, whereas educated males 78,12% on "No" answer.

Indeed, these differences between females and males are asserted objectively in the "Unknown females' age" and the "Unknown males' age" categories. For instance, females of this category recorded 76% on "Yes" answer and 24% on "No" answer, whereas males collected a lower percentage of 70,73% on "Yes" answer and 29,26% on "No" answer.

Overall, most people who listen to preaching asserted that they have become better people, and only a minority see no match between these two views: preaching and getting changed to another person. However, the minority that answered negatively could be enthused via other implements like the miraculousness of the Quran, the death of someone, or an accident, for example. Thus, males in general are a bit less reactive to this notion.

Question thirty-one:

Sermons affect my life for better.

Females / question 31					
Age factor	**Number**	**Yes**		**No**	
01- 19	**53 / 48**	46	95,83%	2	4,16%
20 - 29	**50 / 47**	47	100%	0	0,00%
30 - 39	**41 / 40**	39	97,5%	1	2,5%
40 - 49	**72 / 66**	63	95,45%	3	4,54%
50 - 59	**95 / 89**	87	97,95%	2	2,24%
60 - 69	**38 / 38**	38	100%	0	0,00%
70 - 79	**7 / 7**	7	100%	0	0,00%
Total	**356 / 335**	**327**	**97,61%**	**8**	**2,38%**

Analysis: About 21 out of 356 females of this category did not for an unknown reason answer this question. The highest rank goes to the first square where 97,61% of females (327 out of 335) mentioned "Yes" answer. Only 3,38% of females ticked on "No" option. Almost, all the female participants asserted that sermons affect their life for better, and thus only a small minority derived of those aged 19 years old and less and those aged 30 to 59 years old denied the latter.

Educated females / question 31			
Age factor	**Number**	**Yes**	**No**
30 - 79	**100 / 97**	96	1

Analysis: About 3 out of 100 educated females did not for an unknown reason answer this question. The percentage of this category lean to "Yes" answer which amasses 96 out of 97 tickers (98,96%). Only 1 participant out of 97 females mentioned "No" answer.

Unknown females' age / question 31			
Age factor	**Number**	**Yes**	**No**
Unknown	**28 / 28**	28	0

Analysis: All females of this category with no exception mentioned "Yes" answer.

Males / question 31					
Age factor	**Number**	**Yes**		**No**	
01- 19	**67 / 62**	59	95,16%	3	4,83%
20 - 29	**44 / 43**	41	95,34%	2	4,65%
30 - 39	**77 / 68**	64	94,11%	4	5,88%
40 - 49	**74 / 68**	64	94,11%	4	5,88%
50 - 59	**77 / 69**	68	98,55%	1	1,41%
60 - 69	**29 / 24**	24	100%	0	0,00%
70 - 79	**3 / 3**	3	100%	0	0,00%
Total	**371 / 337**	**323**	**95,84%**	**14**	**4,15%**

Analysis: About 34 participants did not for an unknown reason answer this question. The highest percentage accumulates on the first square where 95,84% of males (323 out of 371) chose "Yes" answer. About 4,15% of males (14 out of 371) mentioned "No" answer.

Males aged 19 years old and less up to those aged 49 year old marked percentages limited between 94% and 95% on "Yes" answer and limited percentages between 4% and 5%. Males aged between 50 and 59 years old marked a higher percentage fixed at 95,55% on "Yes" answer and a limited percentage at 1,41% on "No" answer. Males aged between 60 and 79 years old totalled 100%.

Generally, most males believe that sermons affect their live for better.

Educated males / question 31			
Age factor	**Number**	**Yes**	**No**
30 / 79	**100 / 97**	94	3

Analysis: About 3 out of 100 educated males did not answer for an unknown reason. The highest rank leans to "Yes" answer where 94 out of 97 male voices are amassed. Only 3 out of 97 males of this category mentioned "No" answer.

Unknown Males' age/ question 31			
Age factor	**Number**	**Yes**	**No**
Unknown	**52 / 43**	41	2

Analysis: About 9 out of 43 did not for an unknown reason answer this question. The highest

percentage accumulates on the first square where 41 out of 43 males of this category (95,34%) ticked on "Yes" answer. Only 2 out of 41 males (4,65%) mentioned "No" answer.

Unknown gender with age/ question 31					
Age factor	**Number**	**Yes**		**No**	
01 - 19	**5 / 5**	4	80%	1	20%
20 - 29	**10 / 10**	10	100%	0	0,00%
30 - 39	**12 / 8**	8	100%	0	0,00%
40- 49	**8 / 9**	9	100%	0	0,00%
50 - 59	**11 / 2**	2	100%	0	0,00%
60 - 69	**2 / 0**	0	0,00%	0	0,00%
Total	**48 / 34**	**33**	**97,05%**	**1**	**2,94%**

Analysis: About 14 out of 48 people of this category did not for an unknown reason respond to this question. The highest rank accumulates on "Yes" option which amasses 97,05% of votes (33 out of 34). Only 1 person out of 34 ticked on "No" square.

Unknown / question 31			
Age factor	**Number**	**Yes**	**No**
Unknown	**21 / 12**	12	0

Analysis: All participants of this category mentioned "Yes" answer as a stress that sermons affect their live to better.

All / question 31					
Category	**Number**	**Yes**		**No**	
Females	**256 / 238**	231	97,05%	7	2,94%
Males	**271 / 240**	229	95,41%	11	4,58%
Unknown females' age	**28 / 28**	28	100%	0	0,00%
Unknown males' age	**52 / 43**	41	95,34%	2	4,65%
Unknown	**21 / 12**	12	100%	0	0,00%
Unknown gender with age	**48 / 34**	33	97,05%	1	2,94%
Educated females	**100 / 97**	96	98,96%	1	1,03%
Educated males	**100 / 97**	94	96,90%	3	3,09%
Total	**876 / 789**	**764**	**96,83%**	**25**	**3,16%**

Analysis: About 87 out of 876 did not for an unknown answer this question. The highest

percentage accumulates on the first option where 96,83% of people (764 out of 789) selected "Yes" answer. Otherwise, only 3,16% of people (25 out of 789) indicated "No" choice.

Almost, all participants mentioned "Yes" answer; however, it is important to mention that females in general recorded higher percentages on "Yes" answer more a bit than males did. Moreover, educated people (both males and females) noted higher percentages than regular people did (both females and males). For instance, regular females recorded 97,05% on "Yes" answer and 2,94% on "No" answer, whereas regular males recorder a lower percentage of 95,41% on "Yes" answer and 4,58% on "No" answer. Thus, educated females recorded higher percentage than regular females did which reached 98,96% on "Yes" answer and only 1,03% on "No" answer, then educated males recorded a higher percentage than regular males did which reached 96,90% on "Yes" answer and 3,09% on "No" answer.

In general, almost all people admit sermons mark their life for better.

Question thirty-two:

The best period recognised by excellent preaching was during the decade: 1962-1972, 1972-1982, 1982- 1991, 1992-2002, 2002-2012, or 2012 to the present day.

Females / question 32							
		Answers					
Age factor	**Number**	**1972-1962**	**1982-1972**	**1992-1982**	**2002-1992**	**2012-2002**	**2012 - today**
01- 19	53 / 42	1 2,38%	2 4,76%	1 2,38%	1 2,38%	3 7,14%	34 80,95%
20 - 29	50 / 40	1 2,5%	1 2,5%	0 0,00%	3 7,5%	10 2,5%	25 62,5%
30 - 39	41 / 41 (43)	0 0,00%	3 6,97%	3 6,97%	11 25,58%	6 13,95%	20 46,51%
40 - 49	72 / 71	3 4,22%	2 2,81%	6 8,45%	7 9,85%	15 21,12%	38 53,52%
50 - 59	95 / 83	3 3,61%	4 4,81%	13 15,66%	10 12,04%	11 13,25%	42 50,60%
60 - 69	38 / 38 (40)	1 2,63%	4 10,52%	3 7,89%	4 10,52%	9 23,68%	19 50%
70 - 79	7 / 6	1 16,66%	1 16,66%	2 33,33%	0 0,00%	0 0,00%	2 33,33%
Total	356/321(325)	**10** 3,07%	**17** 5,23%	**28** 8,61%	**36** 11,07%	**54** 16,61%	**180** 55,38%

Analysis: About 35 females did not answer, for they mentioned marginally that they did not live the previous ages. The percentages are amassed gradually from the first square up the last one. For instance, the highest percentage accumulates on the last square where more than half of participants (55,38%) ticked (180 out of 324) on "2012-Today" answer. The rest percentages, though ordered selectively, are very low (less than a quarter) regarding the highest percentage. The second place amasses on "2002-2012" which gathers 16,61% of

females (54 out of 324). The third places goes to "1992 -2002" which amasses 36 out of 324 of females (11,07%). The fourth place accumulates on the third place where 8,64% of females mentioned "1982-1992". The fifth place goes to "1972-1982" option which amasses 17 out of 324 females (5,23%). The lowest rank goes to the first square where 10 out of 324 females (3,07%) ticked on "1962-1972" option.

Most of the highest percentages amass on the last square except those aged between 70 and 79 years old who recorded adversary percentage on the last and the third squares. For instance, the highest percentage on the last square (2012 up today) goes to those aged 19 years old and less who reach 80,95%, whereas the rest categories of ages recorded percentages that vary from 46% to 62%. Then, the fifth square (2002-2012) recorded low percentages except for those aged between 40 and 49 years old and those aged from 60 to 69 years old who recorded percentages limited at 23% and 25%. The fourth square accumulates lower percentages except those aged between 30 and 39 years who accumulated 25,58%. The "1982-1992" square notes lower percentages except those aged between 70 and 79 years old who marked 28,57%. The first two squares noted lower percentages except those aged between 70 and 79 years old who totalled parallel percentages on both poles (14,28%).

What is significant is the relation between the age factor and the choice of the answer. In numbers language, the table shows that females choose the recent years answer (2012 for example), though they are older.

Educated females / question 32							
Age factor	Number	1962 – 1972	1972 – 1982	1982 – 1992	1992 – 2002	2002 – 2012	2012 – Today
30 – 79	100 (102)	2	7	12	9	18	54

Analysis: All females of this category answered, besides 2 of them expressed more than two options. Regarding the first table, educated female note some differences notably on the third and the fourth options. However, still the highest percentage accumulates on the last square where 54 out of 102 educated female voices (52,94%) mentioned "2012-today" answer. The second place goes to the fifth square where 18 out of 102 educated female voices (17,64%) selected "2002-2012" answer. Unlike the previous table, the third place goes rather to the third square and not the fourth one where 12 out of 102 educated female voices (11,76%) voted for "1982-1992". The fourth position goes to the fourth square where 9 out of 100 educated female (9%) voices expressed "1998-2002". The fifth place goes to the second place

where 7 out of 100 educated female voices (6,86%) mentioned "1972-1982 option. Finally, the lowest percentage is recorded on the first square where only 2 educated female voices (1,96%) indicated "1962-1972" option.

Unknown females' age / question 32							
Age factor	Number	1962 - 1972	1972 - 1982	1982 - 1992	1992 - 2002	2002 - 2012	2012 - Today
Unknown	28 / 21	1	1	2	7	0	10

Analysis: About 7 out of 28 did not answer this question, for as they mentioned they did not live the moment. The highest rank accumulates on the last square where 10 out of 21 females (47,61%) of this category ticked on "2012-today" option. The second highest percentage follows the fourth square by 7 out of 21 females (33,33%) who mentioned "1992-2002". The third place heads to the third square which amasses only 2 advocates. Both the first and the second squares recorded the same number where only 1 out of 21 voted for each "1972-1982" and "1962-1972" options. The square "2002-2012" noted no activity.

Males / question 32													
		Answers											
Age factor	Number	1962 - 1972		1972 - 1982		1982 - 1992		1992 - 2002		2002 - 2012		2012 - Today	
01- 19	67 / 57	2	3,50%	4	7,01%	2	3,5%	4	7,01%	9	15,78%	36	63,15%
20 - 29	44 / 33	1	3,03%	2	6,06%	0	0,00%	4	12,12%	8	24,24%	18	54,54%
30 - 39	77 / 50	0	0,00%	1	2%	9	18%	5	10%	14	28%	21	42%
40 - 49	74 / 68	2	2,94%	5	7,35%	13	19,11%	11	16,17%	12	17,64%	25	36,76%
50 - 59	77 / 67	2	2,98%	8	11,94%	18	26,86%	12	17,91%	8	11,94%	19	28,35%
60 - 69	29 / 33	3	9,09%	4	12,12%	3	9,09%	6	18,18%	6	18,18%	11	33,33%
70 - 79	3 / 3	1	33,33%	0	0,00%	2	66,66%	0	0,00%	0	0,00%	0	0,00%
Total	371 / 311	11	3,53%	24	7,71%	47	15,11%	42	13,50%	57	18,32%	130	41,80%

Analysis: About 60 out of 371 males did not answer this question, because some of them expressed the non-living of the mentioned intervals. The highest percentage heads to the last square where 41,80% of males (130 out of 311) mentioned "2012-today" answer. The second place position goes to the square before the last one where 57 out of 311 males (18,32%) selected "2002-2012" answer. The third place goes to the third square which amasses 47 out of 311 males (15,11%). The fourth place leans to the fourth square where 42 out of 311 males (13,5%) voted for "1992-2002" answer. The fifth place heads to the second place where 24 out of 311 males (7,71%) ticked on "1972-1982" answer. The lowest percentage sticks to the first square of the table where 3,53% of males (11 out of 311) indicated "1962-1972".

An outstanding typical vision stands that despite males those aged 50 years old and more, who lived the old versions of sermons, they head mostly to the recent decades. For instance, males aged between 70 and 79 years old marked 66,66% on "1982-1992" and only 33,33% on "1962-1972" square. Males aged between 60 and 69 years old marked their highest (33,33%) percentage on the decade "2012 - Today", whereas their second highest percentage is a common percentage (18,18%) spread on both "1992-2002" and "2002-2012". Then, males aged from 50 to 59 years old marked their highest percentage on the last square by 28,35%; however, their second adversary percentage (26,86%) is headed to the square "1982-1992", whereas their third remarkable percentage (17,91%) marked the fourth square (1992-2002).

On the other hand, middle-aged males and young males head their votes to the last square mostly. For instance, males aged from 40 to 49 years old head their highest percentage to the last square "2012-today" by 36,76% and their highest second percentage to the decade "1982-1992" by 19,11%. Thus, their third percentage rank is about a two adversary percentages: 16,17% and 17,64% spread on all over the two decades "1982-1992" and "1992-2002". Those aged from 30 to 39 years old marked their highest percentage, likewise, on the last square (2012-today) by 42% and their second highest percentage on "2002-2012" decade, besides no activity is marked on the first square "1962-1972". For those aged from 20 to 29 years old accumulated the highest percentage on the last square (2012-today) by 54,54% and their second highest percentage on the decade "2002-2012" by 24,24%. For those aged 19 years old and less marked their highest percentage on the decade "2012- Today" by 63,15%. The second percentage, though low (15,78%), heads to the decade "2002-2012".

Overall, the categories of ages entirely head to the last percentage except for those aged from 70 to 79 years old marked their highest percentage on the third square. However, what is remarkable is that the more the age factor heads down, the more the highest percentage on the last square strains up.

Educated males / question 32							
Age factor	Number	1962 - 1972	1972 - 1982	1982 - 1992	1992 - 2002	2002 - 2012	2012 - Today
30 - 79	100 / 95	4	7	23	6	16	39

Analysis: About 5 out of 100 educated males did not answer this question, for some of them did not live the moment. The highest percentage accumulates on the last square where 39 out of 95 educated males (41,05%) selected "2012-Today" square. The second highest percentage heads to "1982-1992" decade which amasses 23 out of 95 educated males (24,21%). The third

place goes to "2002-2012" decade which amasses 16 out of 95 educated males (16,84%) . Two adversary votes accumulate first on "1972-1982" decade by 7 voices (7,36%) and 6 voices (6,31%) on "1992-2002" decade. The lowest percentage sticks to the first square of the decade "1962-1972".

Unknown Males' age/ question 32							
Age factor	**Number**	**1962 - 1972**	**1972 - 1982**	**1982 - 1992**	**1992 - 2002**	**2002 - 2012**	**2012 - Today**
Unknown	**52 / 41**	3	3	6	4	10	15

Analysis: 11 out of 52 males did not answer this question, for they did not live the moment. The highest percentage of this category of males is accumulated on the last square where 15 out of 41 males (36,58%) ticked on "2012-Today" answer. The second place goes to "2002-2012" decade which amasses 10 out of 41 males (24,39%). The third rank gathers on the third square where 6 out of 41 males of this category mentioned "1982-1992" option. The fourth place goes to "1992-2002" decade. The lowest rank is about two common percentages spread on the two first squares (1962-1972 and 1972-1982) by 3 voices (7,31%) for each.

Unknown gender with age/ question 32													
Age factor	**Number**	**1962 - 1972**		**1972 - 1982**		**1982 - 1992**		**1992 - 2002**		**2002 - 2012**		**2012 - Today**	
01 - 019	**5 / 4**	0	0,00%	0	0,00%	0	0,00%	0	0,00%	0	0,00%	4	100%
20 - 29	**10 / 6**	0	0,00%	0	0,00%	0	0,00%	0	0,00%	1	16,66%	5	83,33%
30 - 39	**12 / 9**	0	0,00%	0	0,00%	0	0,00%	4	44,44%	1	11,11%	4	44,44%
40- 49	**8 / 6**	0	0,00%	0	0,00%	1	16,66%	3	50%	0	0,00%	2	33,33%
50 - 59	**11 / 10**	0	0,00%	0	0,00%	1	10%	0	0,00%	3	30%	6	60%
60 - 69	**2 / 0**	0	0,00%	0	0,00%	0	0,00%	0	0,00%	0	0,00%	0	0,00%
Total	**48 /35**	0	0,00%	0	0,00%	2	5,71%	7	20%	5	14,28%	21	60%

Analysis: About 8 out of 48 people of this category did not answer this question, for maybe they did not live the moment as some mentioned previously. The highest percentage accumulates on the last square where 21 out of 35 people (60%) ticked on "2012- Today" answer. The second rank heads to "1992-2002" decade which amasses 20% of votes (7 out of 35 people). The third square goes to "2002-1012" which amasses 5 out of 35 people of this category (14,28%). The lowest rank is linked to "1982-1992" decade which amasses only 2 out of 35 people (5,71%). No activity is recorded on both the first and the second squares.

An outstanding vision stands that those aged between 50 and 59, 20 and 29, and 19 year old and less marked higher percentages alternating from 60 % to 100%. However, the highest percentage for those aged between 40 and 49 years old heads rather to the fourth square (1992-2002) rather than on the last square. Those aged 30 to 39 years old recorded common percentages spread on two squares: "1992-2002" and "2012- Today".

Alike the previous tables, this one amasses unstable alternative of frequencies, since it does not reveal the gender factor.

Unknown / question 32						
Age factor	**Number**	**1962 - 1972**	**1972 - 1982**	**1982 - 1992**	**1992 - 2002**	**2002 - 2012**	**2012 - Today**
Unknown	**21 / 8**	0	0	1	1	2	4

Analysis: 13 out of 21 people of this category did not answer this question. The first percentage goes to the last square where 4 out of 8 people (50%) ticked on "2012- Today" answer. The second place goes to "2002-2012" square which amasses 2 out of 8 voters (25%). 1 out of 8 votes (12,5%) goes to both "1982-1992" square and "1992-2002" square.

All / question 32						
		Answers					
Category	**Number**	**1972-1962**	**1982-1972**	**1992-1982**	**2002-1992**	**2012-2002**	**2012 - Today**
Females	256 / 221 (223)	8 3,58%	10 4,44%	16 7,17%	27 12,10%	36 16,14%	126 56,50%
Males	271 / 216	7 3,24%	17 7,87%	24 11,11%	36 16,66%	41 18,89%	91 42,12%
Unknown females' age	28 / 21	1 4,76%	1 4,76%	2 9,52%	7 33,33%	0 0,00%	10 47,61%
Unknown males' age	52 / 41	3 7,31%	3 7,31%	6 14,63%	4 9,75%	10 24,39%	15 36,58%
Unknown	21 / 8	0 0,00%	0 0,00%	1 12,5%	1 12,5%	2 25%	4 8%
Unknown gender with age	48 / 35	0 0,00%	0 0,00%	2 5,71%	7 20%	5 14,28%	21 60%
Educated females	100/100(102)	2 2%	7 7%	12 12%	9 9%	18 18%	54 54%
Educated males	100 / 95	4 4,21%	7 7,36%	23 24,21%	6 6,31%	16 16,84%	39 41,05%
Total	**876 /737 (741)**	**25 3,37%**	**45 6,07%**	**86 11,60%**	**97 13,09%**	**128 17,27%**	**360 48,58%**

Analysis: About 139 out of 876 people did not answer this question, for some of them mentioned that they did not live the moment. The highest percentage accumulates on the last square where 360 out of 876 people (48,58%) selected "2012-Today" answer. The second place goes to "2002-2012" square which amasses 128 out of 876 voices (17,27%). The fourth square meets the third position where 97 out of 876 people (13,09%) mentioned "1992-2002" answer. The fourth position goes to "1982-1992" answer which amasses 86 out of 876 people (11,60%). The fifth place goes to the second square where 45 out of 876 people (6,07%)

selected "1972-1982" answer. The lowest rate collects on the first square where 25 out of 876 people (3,37%) mentioned "1962-1972" answer.

In general, males and females do not share the same attitudes towards this question. Moreover, educated males do not share the same attitudes as educated females do. For instance, regular females recorded a higher percentage on the last square than regular males did. They reached 56,50% on "2012-Today", whereas regular males noted 42,12%. This difference is spread all over the rest squares. In fact, except that regular females marked a higher percentage on the last square than males did, males' percentages exceeded females' percentage by a difference limited between 2% and 4% in all the left squares except the first one (nearly the same) square. Females amassed 7,17% on "1992-2002", whereas males amassed 11,11%, for example.

On the other hand, educated females' percentage on the last square exceeds males' percentage as well; however, both percentages are lower than what both regular females and males amassed. For instance, educated females reached 54% on the last square, whereas males reached 41,05%. Thus, as the difference between regular males and regular females is present, as well, for educated males' percentage exceed females' percentage in all the rest squares by a percentage limited between 2 and 4 percent except for the square "1982-19292" where males precede females by 12,21% (12% vs. 24,21%). Moreover, the percentage 24,21% (1982-1992) is registered as the second highest percentage on educated males' column; thus, it is the highest percentages among all the rest categories on "1982-1992" column.

In what concerns the rest categories: "Unknown females' age", "Unknown males' age" or the "Unknown", they remarkably recorded different alternative of percentages. For instance, the "Unknown females' age" category recorded its second highest percentage (33,33%) on "1992-2002" answer rather than "2002-2012" where no activity is noted. Otherwise, The difference between these two categories takes the same alternative as other males and females categories did; thus, except even the "Unknown females' age" category precedes the "Unknown males' age" category, it sustains as a low percentage (47,61%) than other females did (between 56% and 54%). Overall, most people agree that since 2012 up today sermons are better than any other previous age. The more the years go back, the more the advocates' percentage heads down.

3.2.1 General overview about the linearity of respondents towards questions:

The following graph tries to depict a general attitude of participants towards questions from number one up to number thirty-two. It thus demonstrates to look forward how, why and when respondents avoided/abstained to answer particular questions, and otherwise.

Respondents' Alternative Towards Questions
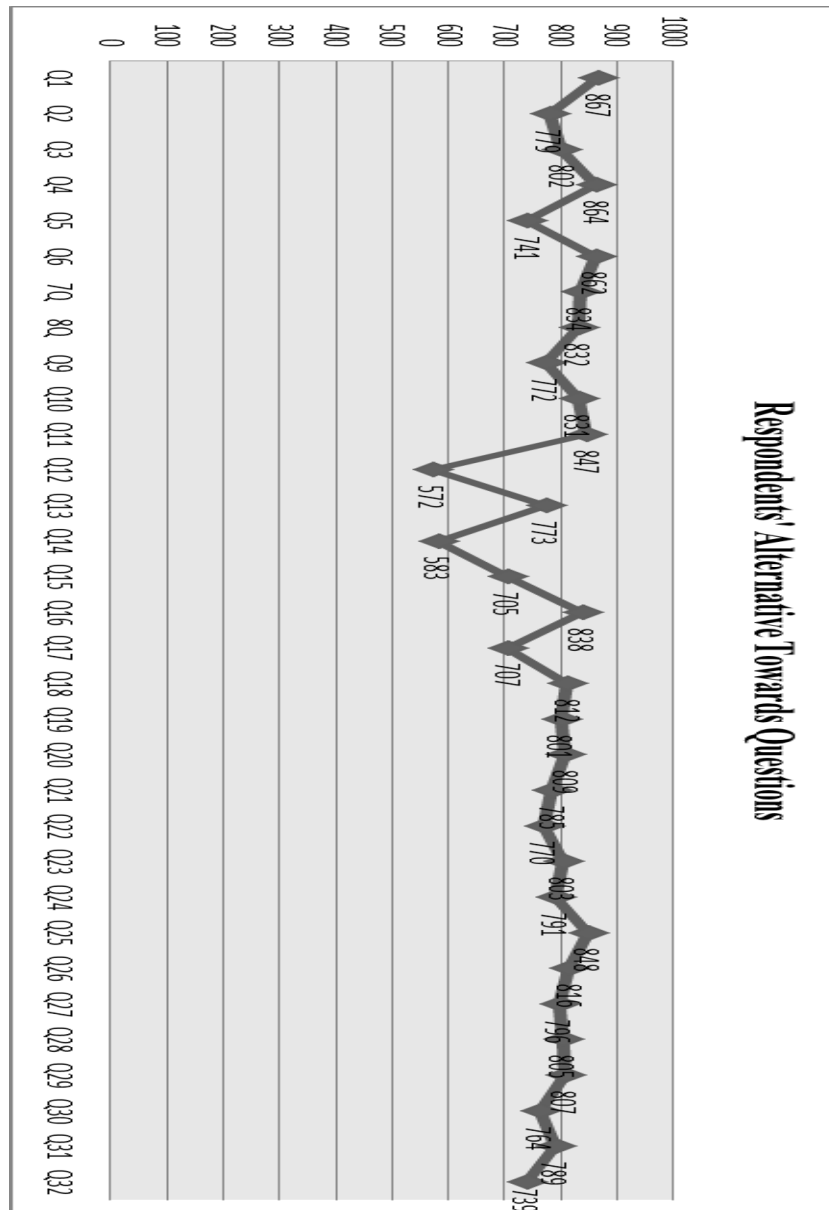
Analysis: The first question accumulated the highest number of respondents and cannot build a general view, as it a brainstorming phase and nearly all participants (867 out of 876) tends intuitively to be reactive. However, the twelfth question recorded the lowest response as regard to participants' reactivity. Eventually indeed, only 572 out of 876 participants answered this question (12). The ostensible reason could be embodied in the questions like:

"I think the imam finds difficulties in sense simplifying and finding synonymies during the darss, the Friday sermon, or both."

In fact, going back to the scrutiny of the questionnaire's sheets marginalises that participants had already commented sentences like *"I do not have the level of an imam to criticise him"* besides other sentences differently phrased but matching the embodied sense of rejection. The latter is the lowest point where participants abstained answering.

In addition, the second question, which marked the second lowest rate after the one number 12, is number 14. Indeed, only 583 out of 876 replied this question (14), for as highlighted above, the meant interrogation was too provoking for respondents as incarnated tacitly in responses. The question was the following:

"The cause of this decline is: Linguistic, cognitive, the imam himself or all what preceded"

Yet, again, they added side-lined sentences before the squares of answers as something like (literal translation): *"What is wrong with you people", "what are you looking for by these questions", "I cannot answer this question, "I do not have the level",* and so forth with such refusal. At large, participants responded and answered in a standard rhythm; however, when it came to sharp critics envisioning imams, some of them had a preference to circumvent intervening and avowing their statements. Upon sums, this can be totalled that in 1000 participants 40% of people will refrain to state their attitudes.

Otherwise, people sustained answering by an alternative which diverged from 705 to 830 respondents. Infrequently, however, many people unlike all the rest questions dedicated their highest participation on the twenty-fifth entry. The interrogation was the following:

"I prefer the imam who is: comic, nervous, middling, strong personality, or no difference."

Eventually, 848 out of 876 participants answered the question. Seemingly, people's reaction suggested as if they have a hidden desired image about their favoured imam's characteristics. Most of them (90%) headed to "strong personality" option.

On the whole, except for numbers twelve and fourteen with noticeable sharp lower rates, most participants replied in a linear cadence during the thirty-two questions,. These two questions were odd cases but yet did divulge indeed the reason why people desist to answer questions having palpable rapport to the imam's person, as they are too provocative.

3.3 Second Quotas Sampling (two open-ended questions)

Remark:

The written-expressed English in these two open-ended questions is but a literal translation – and a mirroring – of what participants had reacted in classical Arabic language on the questionnaire sheets, meaning question thirty-one and thirty-two. Distinguished notes were perceived in their statements after scrutinising all papers; thus, each participant has its distinct style of avowing standpoints and notions. Upon this, the attempt of translating from Arabic to English (as herewith below) maintained purposely to transmit not only the message embodied in each answer, but also any grammar mistake as fragmental sentences, dangling verbs, repetitions, wrong prepositions positions, words order, verbal style, conjugation, and so forth.

The assumed approach granted to translation that has performed alongside all the translated sentences as an intended mode echoing any erroneous probes, on the one hand, to display to readership an overview about participants' classical Arabic language status – whether weak or excellent – and to esteem, on the other hand, the written expression style of oneself in noting views as well.

Question thirty-one:

How do sermons affect your life?

Males/ Question 31/ Literal translation
1-19 years old: (22 out of 67 participants have answered this question)
- Learn new things (17)   - I remember the judgment day each time I will to do something (18)   - I understand life better and that it is the harvest land of the other day (16)   - Depending on the sermons (10)   - My chest responds (16)   - By understanding the sermons and their influence on me (14)   - Sermons survive the man's heart and show its track to paradise (13)   - My faith strengthens (18)   - Sermons Influence me (17)   - The strengthening of faith and fear of Allah (14)   - I became more committed than before (12)   - By meditating in Allah's verses.   - By practising these sermons and realizing it as a fundamental part in my life (14)   - It leads me to the right path (15)   - I ameliorate my behaviour and awareness (12)   - If the sermon is short, clear, apprehensible and simple (17)

- It includes sermons which affect me (14)
- Whenever you attend an important sermon and you understand it (14)
- Wherever you attend any darss you understand the sense of life (14)
- Because, sermons are useful and not trivial (11)
- In order to be honest, merciful and educated in front of others (13)
- By strengthening my personality and having better religious knowledge (17)

Analysis: Only 32,83% of participants of this age answered this question. Most of them did not answer, because either they are too young to formulate correct speech or simply chose to abstain. Most who answered are aged more than 10 years old and under 18 years old, except one. Only 10% (minority) answered things having no relation to the raised question. About 5 answers (few) mentioned sermons affection in relation to secular benefits, whereas the rest mentioned religious benefits. Only one, a 14-year-old boy, answered in a distinct conception that says, "Understand the sense of life". Although some of them are very young, they know that sermons are not for pious lectures only.

Males /Question 31/ Literal translation
20 – 29 years old: (20 out of 44 have answered this question)
- Through advice and guidance (21)
- Through righteousness (25)
- It gives me power and will (29)
- Influence my heart (25)
- Through guidance and advice (21)
- Obedience of Allah is the great success (25)
- Moreover, I cry if the sermon affects me more (21)
- It changes my daily life behaviour (23)
- Because, sermons affect the man's soul.
- A lot of things change in my life (26)
- Remembrance reminds me the meeting day with Allah (26)
- By improving my behaviour when dealing with other (21)
- It depends on the personality of each Muslim and his extent of faith (29)
- Sermons may affect my personal life well (29)
- By observing Allah's creatures (23)
- The modest style of the imam and the method of preaching (28)
- Through patience (28)
- By Remembering (28)
- I walk away of taboos (29)
- I renew my faith (20)

Analysis: 45,45% of participants (less than half) answered the question. Only 6 out of 20 participants mentioned secular (earthly) benefits. Only 2 participants answered something

irrelevant. The rest highlighted religious benefits. One aged 21 years old remarkably mentioned that he may cry if the sermon does effect.

Males /Question 31/ Literal translation
30 – 39 years old (16 out of 77 have answered this question)
- By my way of treating people, my father, my mother and my wife (31) - Through sermons that can be practised (32) - Remembrance (34) - Because, I understand sermons in general and I try to practise (30) - By examples and wisdom (35) - Because, the sermons are standard (39) - Radical positive change (39) - Remembrance (30) - Because, the faith is like a battery of the cell phone (39) - If the imam is beard (33) - Sermons restructured me. - Sermons remember me of Allah and his prophet "peace be upon him" (38) - How to treat others and daily pieces of advice are fundamental (39) - Behaviour change and treatments with others (36) - By Working on practising what we hear during sermons (36) - Some imams preach us, by making us remembering, clearly by a wonderful method (36)

Analysis: Only 20,77% (16 out of 77 males) answered this question, while the rest majority did not respond. 6 out of 10 participants highlighted secular benefits, whereas the remaining stressed religious benefits. Secular benefits included self-improvement and interacting with others in a progressed manner mainly. Spiritual benefits concentrated on remembrance and the fear of God. Irrelevantly, one participant emphasised it depends simply whether if the imam is beard.

Males /Question 31/ Literal translation
40 – 49 years old (7 out of 74 have answered this question)
- I live in my life (42) - By changing my personality from the religious cognitive side (49) - Remembrance is fundamental (44) - By committing to what sermons probe to (45) - Behaviour (46) - Sermons are like psychotherapy (45) - By giving me power

Analysis: Only 9,45% of participants answered the question, meaning 7 out of 74 participant did not respond. One answer included a secular benefit. One answer included objectivity, and the rest answers mentioned religious benefits.

Males /Question 31 / Literal translation
50 – 59 years old (14 out 77 have answered this question)
- By using "carrot and stick" approach (50) - If the sermon is worked on by heart it will be well received (53) - By practising (54) - By dhikr the hearts stabilize (54) - By trying to live the sermons (58) - Religion is treatment (56) - Through sermons I understand religious concepts (55) - Sometimes I forget, but sermons keep me on the path (58) - If I listen to a new sermon (50) - Regarding to my strong belief to Allah (58) - By visiting mosques frequently (55) - By keeping on the dhikr and praying in the mosque (53) - Science is light and ignorance is darkness. - By changing my vision to life (55)

Analysis: 18,18% of participant answered the question only, meaning other 63 participants did not respond to interrogation. Three answered irrelevantly to the subject, two answered in an odd way, and one mentioned secular benefits. All the rest responses mentioned religious benefits. The two odd answers included the following: first, that if sermons are generated off hearts they will be surely grasped by hearts as well, and second, that sermons depend on bringing new things.

Males /Question 31/ Literal translation
60-69 years old (5 out of 29 have answered this question)
- By renewing my faith and remembrance (64) - I practise most of the subject that affect me (61) - Each sermon has its own feature (61) - By understanding my religion more (61) - By dhikr (62)

Analysis: 24 out of 29 participants did not answer, meaning only 17,24% did respond to the interrogation. One participant oddly mentioned that each sermon has its feature. Another one

highlighted he practises only those sermons that affect him most. The rest answers framed religious benefits.

One might notice the way old people respond to questions unlike youngsters did. Young people tend to think more emotionally. Old ones tend to outline conditions of practising. People aged 65 years old and above did not respond to the question.

Females/ Question 31/ Literal translation
01-19 years old (31 out of 53 have answered this question)
- I check what misses as religious knowledge and correct my mistakes (17)
- I take the message (19)
- I started praying in time, I read the Qur'an, respect the old, stick to guidance, and avoid lying (16)
- I became more sticking to the religion and fear Allah more (12)
- It educates man about the well-being by taking pieces of information (11)
- Due to lessons that teach man and he becomes better (19)
- By teaching Qur'an and prayer (12)
- Because, I have learnt new things and I have improved my speech and my behaviour (19)
- The religious sayings (Hadith) affect me (18)
- The religious sayings affect me (13)
- By affecting my life. I became more disciplined in praying (13)
- From the ethical and religious side (19)
- Because, remembrance benefits the believers. Almost, each Friday and I feel like renewing my faith through sermons (11)
- Because, it change the human natures and guides him to the right path (14)
- By my reaction with it and applying it in the everyday life (18)
- Because, it is more important than before (14)
- Because, it encourages me to pray and good concluding (13)
- It remembers me of Islam and the judgment day (16)
- My behaviour and connections with other have improved and my faith has developed inside me (17)
- Improving my faith to better and change things and numerous qualities that I was missing (17)
- Like guiding to the right path (11)
- There are some matters that I was missing, but I have learnt via the mosque (13)
- Because, when they speak I feel a great relaxing and my body grows (11)
- Changing my life (14)
- Like Du'a (supplication) and also the prayer which erase sins and realise peace and success (16)because
- It gives an important lesson in our life and personal experience (13)
- When I listen to the imam's Friday sermon or darss (sermon) I feel my faith increasing and this improves me to better (12)
- Ramadan, riba (interest of illegal money benefits) and governance. I wish to be in the right path (13)
- Maybe I have neglected some things about the religion. Thanks to sermons I stuck more to the religion (19)

- Listening to sermons staying away of evil (14)
- I became more sticking to the practise of the religion (09)

Analysis: 58,49% of young females responded to the question. Though females are less numerous than males of this age, they reacted and expressed more notions. Irrespective of the different ages reordered, nearly all females' sentences are long.

Only 5 answers (11, 19, 19, 14, and 13 years old) mentioned earthly benefits as to be a picture-perfect in the society, whereas the rest mentioned numerous religious benefits grounded on spirituality.

Females/ Question 31/ Literal translation
20 – 29 years old (11 out of 50 have answered this question)
- By taking the sermon, the lesson, the wisdom and avoid mistakes (20) - It probes to stick more to my religion (28) - By prayer, asking forgiveness, reading Qur'an, propagation of virtue and prohibition of vice (26) - During my presence and listening to sermons and Friday sermons I understand more and strengthen my religious stock by knowledge and understanding Islam (21) - Like guidance, repentance and check my deeds (21) - My way of dressing has changed, prayer in time and charity (26) - It expels falling in the mistake (22) - Approaching from Allah. Discovering and understanding the book of Allah. Wearing Hijab/Veil (24) - By attending sermons I have learnt numerous subject and everything has to do with Islam and this was affecting me (23) - They change my life and teach me of other existence (21) - They change our vision to life and probe to do good deeds (28)

Analysis: Only 22% of participants answered this question. Most of them (39 participants) did not respond. Only one participant mentioned secular benefits. The rest grounded their answers on religious benefits. Nearly all of their sentences are long. Viewpoints centralise on three important scopes: education, practice, and spirituality. However, most answers stand equally on two visions: education and practice, and thus few others headed to spirituality. Yet, one participant mentioned an odd expression: "It is the understanding of Islam."

Females/ Question 31/ Literal translation
30 – 39 years old (15 out of 41 have answered this question)

- Through sermons I realise new things with advanced understanding (35)
- I stared seeing things from a religious point of view (36)
- Because, it is the first time I ordered the Qur'an in Ramadan and praying in its time, and this is a support from God (34)
- By changing my behaviour and my vision to life (35)
- Because, sermons remind us of what we miss in our religion and life, thus we line up back to the right path (37)
- I have recognised the importance of commitment (34)
- They strengthen my faith (39)
- My faith improves whenever I attend sermons or darss (34)
- By dealing with people and life and eclipse what we do not know (30)
- To be polite and moral with people and committed to my prayer (34)
- Yes, I want to put the veil and do good deeds (30)
- By going deeper in understanding the Friday sermon and the darss (32)
- By improving my Faith (38)
- By applying them in my life and changing it (33)
- By Admonishing the self, asking forgiveness and trying to improve ourselves to better (36)

Analysis: 36,58% of this category answered the question, meaning 26 females did not respond. Only 4 answers mentioned irreligious benefits (earthy), one mentioned objectivity (she said, "apply"), and the rest stressed their answers on religious benefits.

Females/ Question 31/ Literal translation
40 – 49 years old (20 out of 72 have answered this question)

- Because, the prayer relaxes me more (43)
- Because, sermons affect me, thus my faith has improved and loyalty as well (47)
- Through exerting and practising (42)
- Guidance (40)
- I am a believer and I liked moving from a mosque to another to listen to imams' sermons (49)
- Improving my dunia (earth-life) and religion (45)
- By practise (45)
- I love and understand them much better and this is good (45)
- The religious sayings affect me (49)
- Learning the teachings of religion and life better (40)
- To the religion better and strengthening faith; because, by preaching the faith increases (43)
- They renovates me from the prophet's Sunnah follower (49)
- I learn what I did not apprehend (41)
- Man learn and perceive sermons: I come constantly to the mosque (43)
- I change my self to better (40)

- Strengthening faith (40)
- To strengthen our believe to Allah (48)
- Attending the Friday prayer and listening to courses of sermons (40)
- I want to be as those good people (49)
- Because, sermons guides to straightness as the prophet's friends said : "a sermon causes to shed fear of hearts and cause to shed tears of eyes" (45)

Analysis: About a quarter (27,77%) answered this question. 50 out of 72 females did not respond to the question. Nearly most answers of this category stand on religious benefits. Nil female mentioned irreligious (earthly) benefits, except two amongst stated in their answers both religious and irreligious benefits. More precisely, these answers are headed equally to two main squares; that is, spirituality that deals mostly with feelings and faith sensation, or any spiritual reaction in general. Only three females mentioned the practice of what they had listened in given sermons or doing better deeds in general. At large, many females answered with views that do not fit the question's trail.

Females/ Question 31/ Literal translation
50 – 59 years old (26 out of 95 have answered this question)
- By Taking the lesson and experience upon sermons (55) - I was a nervous person and I changed and learnt my religion (54) - By changing my style of living, my life and my health (56) - Dealing with others (54) - Because, I work on what I listen to, and I mostly learn new useful things (52) - By improving my life and changing me to other person (56) - They change my ethics and move my awareness and that Friday is peaceful day (50) - By fearing Allah (58) - Assiduity in hearing inspiring sermons and avoid bad behaving (58) - Due to our strong belief in Allah (56) - My daily life has changed (50) - I became more careful on practising obligations and improving more thing in my life (53) - By affecting me (54) - Because, I house wife keeper and I cannot attend (51) - Like walking on the right path (52) - I was ignorant and now I go to the mosque and attend courses and I am learning (56) - By following the way of goodness (54) - By taking the lesson and the experience (52) - I have learnt reading, prayer and its pillars and some of its sermons (58) - Strengthening my faith (54) - By changing remembrance, multiplication of faith, feeling close of Allah(51) - By attending the Friday sermon (52) - Because, they are scientific and because it is the religion (58) - To think and to follow (54)

- Each time I lesson to sermons there will be a must of following and practising (55)
- reciting, du'a, charity (55)

Analysis: 26.36% of females of this age replied the question, meaning most of them did not respond. Amidst answers, 4 females mentioned irreligious benefits (earthly), 9 females focused on both religious and irreligious benefits in each answer, and 9 females' answers were irrelevant. In what concerns religious benefits only, 2 females mentioned the latter. Answers stand mainly on three options: education, spirituality, and practice. Most views headed to education as to express learning changes to better or earning good dealings and contacts with people around. Some females' standpoint focused on spirituality mostly. In addition, some others amongst responded and indicated notions that do not match the question's hub. The latter category included many females who lacked concentration while answering (irrelevance).

Females/ Question 31/ Literal translation
60 - 69 years old (11 out of 38 have answered this question)
- I was affected and my obedience and faith have improved (64)
- I committed (63)
- I became more attached to the religion and I do every single worshipping, although I am an ignorant (66)
- They affect me and my obedience and faith improve (60)
- To better (62)
- Prayer in time, initiatives to charities, reciting Qur'an and stay patient of those who overwhelmed me (61)
- Whenever I listen to hadith and verse my life changes (65)
- I attend a lot in the mosque (63)
- By relaxing, knowledge, reassurance (61)
- Prayer (65)
- Prayer (65)

Analysis: 28,94% of females answered the question. Most answers stand on three main scopes: spirituality, practice, and education. However, most females of this category headed either to practice of what they had listened at mosques or to contribute by decent deeds at large. About three females mentioned religious benefits, only one female mentioned she benefits out of sermons by education (earthly benefit), and thus only one female answered in an unfocused expression.

The unknown males' age / Question 31/ Literal translation
Unknown males' age (13 out of 52 have answered this question)
- Following them - My faith has improved - When I attend in the mosque and hear the imam's Friday sermon - Because, prayer prevents obscenity and vice - As during the month of Ramadan, I live with these sermons - I became more committed away of sins and close of obedience - By assiduity and concentration and the new exploration - Mentioning death, paradise and hell - Strength of faith - By a modest style - Trying to practise what I listen to - By listening to the saying and following its best - I was lost

Analysis: Accurately, a quarter (25%) of males of this category answered the question. Most of answers have nil relativity to the question. Two females mentioned religious benefits and three others mentioned the practice of what they realise in listening. In fact, this category is the only group, up to now, whose most answers have nothing to do with the question. It is thus important to remind that these participants forgot to mention their ages.

The unknown females' age/ Question 31/ Literal translation
Unknown females' age (7 out of 28 have answered this question)
- Improving the conditions of life to better in life and in the after life - Through sermons, we catch up deficiencies and we turn to be more straight and steady - Because, I want to be more beneficial to this society and draw a smile in this dunia (life) and thank you - They enclose me to Allah more. They have affection on my morals - The most affecting sermon is by learning and improving. Allah please give me knowledge - To be good - Starting a new page. Fixe my mistakes. Preach myself and others. I improve my self

Analysis: Similarly like the previous response with "unknown males' age", a quarter (25%) of this category of females responded to the question. Three answers included irrelevance. Most votes mentioned both religious and earthly benefits, meaning one answer included secular and religious benefits. Only 1 voice mentioned spirituality solely, whereas 3 voices mentioned answers having no connection to the question's hub.

The Unknown/ Question 31/ Literal translation
The Unknown (gender and age) (4 out of 21 have answered this question)
- Because, faith increases and declines   - My life and behaviour have improved   - I surely improve myself by sermons and I have become a special man   - We educate ourselves through faith more

Analysis:19,04% of this category responded to the question. Only 1 out of 4 answers has no relevance to the question, meaning 31. The rest answers are based on irreligious benefits mainly (earthly).

The Unknown gender with age factor only/Question 31/ Literal translation
1 – 19 years old (2 out of 05 have not answered this question)
- Sermons are soul calming (16)   - I knew him by his charity, darss, Friday sermon and his morals (less than 19)

Analysis: 40% of participants of this category answered the question. Both answers have no relevance to the question. Otherwise, both answers lean somehow to religiousness.

The Unknown gender with age factor only/Question 31/ Literal translation
20 – 29 years old (06 out of 10 have answered this question)
- They guide to and improve the individual's behaviours to better through carrot and stick approach (20)   - Because of subjects (21)   - I became more conscious to the religious matters and faith which drives me to stick more to the principles (20)   - The growth of my faith once attending the Friday sermons and sermons (26)   - Dhikr   - I started reading Qur'an and reading it daily and I started doing zakat (charity) and so on (23)

Analysis: 60% of the respondents answered the question. Participants' answers stand on two important extents: education and practice. More precisely, 3 answers embodied religious

benefits, only 1 answer mentioned irreligious benefits (earthly), 1 answer focussed on both benefits with one answer, and only 1 participant answered with irrelevance.

The Unknown gender with age factor only/ Question 31/ Literal translation
30 – 39 years old (04 out of 12 have answered this question)
- To what is better (34) - So that I work to the afterlife (38) - Gaining good morals and abolishing the bad ones (32) - By the remembrance of Allah (36)

Analysis: 33,33% of this category responded to the question. 1 answer stressed irreligious benefits, 2 answers mentioned religious benefits, whereas only 1 did not clarify his answer.

The Unknown gender with age factor only/ Question 31/ Literal translation
40 – 49 years old (02 out of 08 have answered this question)
- So that not to be as those inattentive. So that to let our heart get rust (49) - They have various benefits (45)

Analysis: 25% of participants answered the question. Both questions did not clarify well. Otherwise, the first one seemingly meant to give oneself radiance by letting go revengeful aims.

The Unknown gender with age factor only/ Question 31/ Literal translation
50 - 59 years old (08 out of 11 have answered this question)
- Because, I get light by knowledge and I clean myself of ignorance (56) - By endurance (51) - If the Friday sermon or the sermon in at the level (50) - By prayer and repentance (57) - I started feeling the prayer entombing my heart's depths (50) - I became more committed to the prayer's time and memorising the Qur'an and well educating the children and dealings with people (52) - By reading Qur'an and more du'a (supplications) and praying in time (55) - As Allah said " remind, verily reminding benefits the believers" (51)

Analysis: 72,72% of participants answered the question. The main embodied scopes in answers are knowledge, spirituality, and self-improvement. Two answers mentioned both benefits (religious and secular) in each answer aside. Four answers have no relevance to the question. Only one answer mentioned irreligious benefit (earthly). Outstandingly, one participant conditioned it depends on the level of the sermon.

The Unknown gender with age factor only/ With mistakes/ Literal translation
60 – 69 years old (1 out of 03 have answered this question)
- Moving forward (62)

Analysis: Only 1 out of 3 participants of this category responded. The single answer highlights improvement, meaning an irreligious benefit (earthly).

Second question:

What is the period that noticed good sermonising and why?

Males/ Question 32/ Literal translation
01-19 years old (27 out of 67 have answered this question)
- /: I have no idea (17)
- 2012/Today: because, mosques and imams are numerous nowadays and when you ask any one he simply answers (14)
- 2012/Today: because, I have started the prayer in this period (11)
- 2012/ Today: because, I was not born yet at that time (14)
- 2012/Today: because, I was not born yet at that time (14)
- 2012/Today: because, I did not attend before (10)
- 2012/Today: because, I was not born yet at that time and knowledge has improved since that time (2012) (14)
- 1962/1972: because, he knows all the religion and he knows du'a and he knows everything (14)
- 2012/Today: sensitizing youth against terrorism (17)
- 2002/Today: because, it encloses wonderful sermons and affecting (12)
- 2012/Today: because, I have seen imams having good tilawa (reciting) of Qur'an and preaching and presenting darss (14)
- 2012/Today: because, I attend all sermons (12)
- 2002/Today: because, knowledge has changed a lot (14)
- 2002/2012: because, it is the only period that I have attended and it is much better than the moment period big time (18)
- /: religion has no time, all sermons are affective and strong (16)
- 1992/2002: because, he is strong personality and he cries in sermons and clears the meaning (16)
- 2012/Today: Due to the knowledge level growth of imams (18)

- 2002/Today: because, knowledge is developing (13)
- 1962/2002: there were imams at the level whether linguistically or cognitively (18)
- 2012/Today: Because, I started being affected by the imams in this period (17)
- 1972/1982: imams were better in that period (14)
- 2012/Today: depending on the age (17)
- 2012/Today: because, it is the only period that I remember (17)
- 2012/Today: because, it noticed a great improvement of the religious motivation (16)
- 1962/1972: because, it enclosed the scientist "Ibn badiss" and "El yadjouri AEK" (16)
- 2002/Today: because, there is an improvement in mosques (13)

Analysis: 40,29% of respondents answered the question. Males' answers of this category stand on five important issues. This category of youth thinks that imams do know everything. Remarkably, only one vote mentioned that the imam sensitises against terrorism. Others stressed time has change and that knowledge is developing. On the other hand, some views foresaw that sermonising has nothing to do with time. However, amidst these views, most participants admitted that they were not born yet.

Males / Question 32 / Literal translation
20 – 29 year old (11 out of 44 have answered this question)
- 2002/2012: moderate preaching (29)
- 2012/today: they are moderate (28)
- 2002/2012: it coincides my age (28)
- 1992/2002: there are a variation of methodologies and courses (23)
- /: no difference; because, any preaching is religious and socially sermonising (29)
- 2002/Today: because, I was conceiving regarding to my grown age (29)
- 2012/Today: because, of my frequent attendance to the Friday prayer (23)
- 2012/Today: because, of his frequent attendance to the Friday prayer (21)
- 2002/2012: the lived period according to me (21)
- 2002/Today: because, the period where I started attending in mosques (29)
- 2002/Today: It is the period that I lived (21)

Analysis: A quarter of participants (25%) answered the question. A minority mentioned sermons used to be moderate. Otherwise, the rest votes noted age relativity between respondents and the chosen period. It is important to keep in mind that a pertinent participant to this question ought to be aged 40 years old and on, for he lived and experienced many mosques.

Males / Question 32/ Literal translation
30 – 39 years old (07 out of 77 have answered this question)
- 1992/2002: depending on the imam (35) - 2012/Today: because, it is moderate (39) - 2002/2012: because, there were capable students and modest and they are from my country (37) - 1972/1982: to my knowledge, these where the best days in everything (38) - 2002/2012: because, it gathered the real preaching imams with more knowledge and clearness (39) - 2002/ Today: Remarkable improvement (37) - 1962/1991: efficiency and personality strength of the sermoniser

Analysis: Only 9,09% of participants answered the question. All answers stressed the imam's presence and improvement (level and performance) except one voice has no relevance to the question. One might remark that the more the age factor uppers, the more periods of best sermonising get back. As seen in youngsters' answers previously, most answers stressed the last decade.

Males / Question 32/ Literal translation
40-49 years old (06 out of 74 have answered this question)
- 1982/1992: because, the imam is loyal to our religion (49) - 1972/Today except 2002/2012: only in this mosque and this thanks to the imam of the sermon (45) - 2012/Today: emancipation (48) - 1992/2002: because, the sermon was that time made by his hand writing (45) - 2002/2012: changement of style and clarity of preaching (45) - 1982/1992: more knowledge for the religion (42)

Analysis: Only 08,10% of participants answered the question. The stress is on the imam and his performance, besides some viewed that knowledge has developed in general. Remarkably, however, one amongst mentioned imams used to write sermons by their own hands in the past.

Males / Question 32 / Literal translation
50-59 years old (18 out of 77 have answered this question)
- 1982/1992: the Islamic revival in Algeria (59) - 1972/1982: the Algerian people was apt to the Arabic language (50) - 2012/Today: characterized by seriousness away of nervousness (50)

- 1982/1992: the imam was keen to his advocacy and enlightenment (59)
- 1982/1992: it is the Islamic revival , it has spontaneity (53)
- 2012/Today: because, the imams are trained well and correctly (54)
- 2012/Today: assiduity (57)
- 1992/2002: they used to say the truth (59)
- 1992/2002: the power of imams' personalities (58)
- 1972/1982: the beginning of the Islamic awakening in Algeria (53)
- /: I have no answer (58)
- 2012/Today: by having an open Islamic knowledge (59)
- 1982/1992: there was an revival and pure intention without overacting (spontaneous matter) (50)
- /: because, there are numerous sermons today (58)
- 1982/1992: because, people were polite (51)
- 1982/1992: the beginning of the revival, access of youth to mosques (55)
- 1982/1992: because, it was an Islamic revival when youth moved to without shackles or membership (53)
- 2002/2012: clearness of knowledge, style and method (51)

Analysis: Nearly a quarter of respondents (23,37%) answered the question. Most views focused on the revival period (knowledge). Some views think that attenders were at the estimated level and that they had sound Arabic language as well. Some males see that the emphasis is on the imam. Besides, one participant used the phrase "no nervousness" in imams' performance. Generally, most answers stressed the period 1982-2000, while some even mentioned the 70s.

Males / Question 32 / Literal translation
60-69 years old (04 out of 29 have answered this question)
- 2012/Today: Regarding to the educated and graduated imams (68)   - 1992/Today: young imams (60)   - 1962/1982 and 2002/2012: because, the period was better than now (60)   - 2002/Today: each period has its own characteristics and circumstances depending on the status of the folk (60)

Analysis: 13,79% of respondents answered the question. Most views targeted the khatib and his level. Otherwise, some males claim it depends on the interval. It is thus important to grasp that people relate the societal rhythm living to determine whether sermons in given times were/are worth.

Females/ With mistakes/ Literal translation
01-19 years old (28 out of 53 have answered this question)

- 2012/Today: because, they much are sensitive subjects (16)
- 2012/Today: we are from this generation and I think that the imams of this generation are more educated (19)
- 2012/Today: because, I was young and I did not conceive anything, but now I do understand the imam's Friday sermon better and I take the lesson out of him better when he uses the Classical Arabic particularly (12)
- 2012/Today: in times and periods that you mentioned I was not born yet (17)
- 2012/Today: because of the number increasing of mosques, imams, and the Islamic society (13)
- /: I do not prayer the Friday prayer constantly, so I do not remember (16)
- 2012/Today: because, these are the best days in my life (14)
- 2012/Today: because, in the sermon there is the imam a big enthusiasm (11)
- 1962/1972: because, it is important (11)
- 2012/Today: because, during the last years our imams are doing their best to transmit anything we ignore, and this can be by repetition in order to remind and assert (17)
- 2012/Today: because, by the growth and the improvement of knowledge and science, sermonising became more legitimate and subjective (17)
- 2002/Today: because, in this age the tools have developed and buried in Muslims' minds the education of attendance in mosques to listen to sermons, and also knowledge has developed (16)
- 1992/2002: because, in 2002 I found the imam preaching seriously (13)
- 2012/Today: Because, it is better than before. The religion has developed and everybody became aware of it (14)
- 2012/Today: because, it describes the reality that we live (17)
- 2012/Today: because, it reflects the reality that we live (18)
- 2002/2012: because, the Friday sermon included power of preaching and living situations and their circumstances (12)
- 20152/Today: due to the rhetoric of the imam in language and his ability to aware the listener (14)
- 2012/Today: there is no difference, each sermon has its characterization (19)
- 2012/Today: I was young and I did not know and now I am older and I perceive (13)
- 2002/Today: they know a lot of things (13)
- 2012/Today: because, they know a lot of things that we do not know, and they prohibit obscenity and shameful deeds (18)
- 2012/Today: because, I did not know the importance of the Qur'an and the prayer and its importance (19)
- 2012/Today: because, it is the best time to learn (12)
- 2012/Today: it includes awareness due to the material and moral means (19)
- 2012/Today: because, I was praying since my childhood up today (11)
- 2012/Today: because, I was young (12)
- 2012/Today: because, the awareness has spread and teaching women prayer and the mutual respect between people (16)

Analysis: 52,83% of participants answered the question. This percentage a bit was lesser in question 31 previously. Only a minority of females admitted they were young and that they do not remember. Besides, some females mentioned were young when they used to listen to sermons and that they did not understand aims until they get older enough. Some females of this category believe it is thanks to the performance of the imam, as imams know many things as well. Yet, many attitudes had nothing to do with the question. It is highly important to stress that females tend to tell many details in long sentences, and thus they responded more than males comparably to the same age in reverse. The latter occurred in question 31 as well.

Females/ Question 32 / Literal translation
20-29 years old (06 out of 50 have answered this question)
- /: not necessarily, I have not noted any difference (20)   - 2012/Today: awareness for people for people (21)   - 2012/Today: since I started heading to mosques (21)   - /: 2014 due to the Friday prayer, call to prayer and mosques (26)   - 2002/2012: more care of imams and mosques (28)   - 1962/2012: because, for the time being there are salafist imams and of course there is a level in everything (26)

Analysis: 12 % of females responded to the question. This category of participants holds different views as some are diverted at large of the hub's question. This did not occur in males' slid of this age.

Females / Question 32/ Literal translation / Literal translation
30-39 years old (12 out of 41 have answered this question)
- 1982/Today: it is about to be an Islamic state (34)   - 2012/Today: because, people became more aware and even imams started being graduates out of the Islamic institutes and universities and by the technological development they became in touched and the exchange of knowledge (36)   - 1992/2002; there were enthusiastic imams to the living conditions more than now (33)   - /: for the first time I attended a sermon 2016 (30)   - 2012/Today: the development of the satellite channels, imams and doctors (38)   - 2012/Toady: because, it encloses the reality that we live (36)   - 2012/Today: because of development in mosques and imam and cleanliness and development (34)   - 2012/Today: discipline and good mosques management and feature (30)   - /: to my knowledge, the problem is not in the periods, but rather in the personality of the imam and his value among society. Lately, the imam has no credibility as what some imams do (may Allah forgive them) like what you hear or read in newspaper and …(37)

- 1992/Today: I started praying in 1998 and went to the mosque 1995 (37)
- 1982/Today: because, Muslims are numerous in mosques and there is no ignorance as it was thank Allah (34)
- 2012/Today: because, the seditions increased in this period, despite this, large number of youth are still conservative (36)

Analysis: 29,26% of females answered the question. Females of this category stressed people are more educated than before, besides some imams their pursued their continuums of graduations. Remarkably, some mentioned the importance of imam's presence and his performance. Moreover, some females still believe that it is thanks to the development of some channels as well as the development of mosques with keen managements. Only a minority answered in diverting notions otherwise. One view importantly concerned that time has nothing to do with sermonising and, thus, the main issue stresses on the imam himself.

Females / Question 32/ Literal translation
40-49   years old (10 out of 72 have not answered this question)

- /: my entrance to the mosque (47)
- 1992/Today: the religious revival for youth and the Islamic consciousness that spread over after the years of terrorism (49)
- 2002/2012: we appealed back to the religion well after the ten black years(40)
- 2002/Today: when I started going to the Friday prayer and to the mosque (45)
- 1982/1992: because, the religion reveals its principle well (49)
- /: they let me to go out on Friday and listening to Allah's speech away of home (40)
- 2002/2012: because, I did not go to the mosque frequently (46)
- 2012/Today: I was not attending in mosques until that time (40)
- 2012/Today: our religion spread powerfully and thank Allah (41)
- 2012/Today: and that regarding to the religious revival and the scientific knowledge and also regarding to my lack of discipline towards the Friday prayer attendance (46)

Analysis: 13,88% of this category responded to the question. Some females of this category mentioned religious revival has spread after the 1992 to 2002 up today as well as knowledge advancement. Most females confessed they did not attend the Friday sermon before.

Females / Question 32/ Literal translation
50-59 years old (16 out of 95 have answered this question)

- 2012/Today: because, all people know of the relations because they are the best religions (58)
- /: I do not remember the years (52)
- 1982/1992: because, there were enthusiasm and union in the name of Allah and we used to prohibit evil, but unfortunately we see now evil deeds and none of us talk (51)

- 2002/Today: due to my frequent attendance to the mosque (54)
- 2002/Today: since I entered the mosque to memorise Qur'an and learning rules of tajweed (52)
- 2002/Today: because, I was ignorant and now I am learning (56)
- 2002/Today: it is the best (52)
- 2002/Today: I knew the Friday sermon up to the beginning of Ramadan (51)
- 2012/Today: because, with the development of science and knowledge the information increases (50)
- 2002/Today: in the time being, the number of sermons increases (56)
- 2012/Today: thanks to the imams may Allah bless them (50)
- 1962/1972: because, they was powerful sermons and affective (56)
- 2012/Today: because, sermonising is being improved more and more (52)
- 2012/Today: it encloses moderation (54)
- /: 1980 up today thank Allah (56)
- 2002/2012: after I had entered the mosque, for memorising Qur'an rules of tajweed is the best period

Analysis: 16, 84% of this category answered the interrogation. Most females of this age answered in diverted conducts regarding the question's core. Few females referred that it is thanks to the development of knowledge and that sermons are being trailed a progress more and more. It is important to add that some males selected periods of 'best sermonising' according their first time's entrance to mosques as well as sermons listening.

Females / Question 32/ Literal translation
60-69 years old (09 out of 38 have answered this question)

- 2012/Today: because, this age is better to learn (66)
- 2012/Today: because, this time is appropriate to learn (65)
- 2002/today: apprehensible clear sermons (61)
- 2012/Today: my faith was not powerful and now thank Allah (65)
- 2002/2012: I was busy of raising my children and husband and now thank Allah (62)
- 1982/1992: it was the period of going out to mosques and it was the first time (60)
- 2012/Today: because, the religious level has improved on most of citizens and the level of imams has improves especially. The spread of the religious awareness and knowledge (63)
- 2012/Today: in the precedent years, the imams fear to say the truth, but now it's different (66)
- 1982/1992: when I entered the mosque (64)

Analysis: 23,68% of this category answered the question. This category mentioned three important scopes: access easiness to knowledge, sermons clarity with the improvement of both sermons and imams' levels, and first-time experience in attending sermons – females were busy with home duties most of the time. Some females did not stick to relativity with the

raised question (32). For example, instead of ticking on the intended period (2012-up today), a female ticked on the period "2000-2012" to explain she was eventful (the ticked period) with raising her children and since the tacit intended period (2000-2012) and on she started attending sermons.

Females / Question 32/ Literal translation
70-79 years old (02 out of 07 have answered this question)
- 1962/1972: I do not know (70) - 1982/1992: I understand (72)

Analysis: Both females (28,57%) of this category mentioned older intervals of sermons, but both answers are irrelevant. This category did not respond in the previous question (31).

Unknown males' age/ Question 32/ Literal translation
Males with No age factor (08 out of 52 have answered this question)
- 2002/Today: due to the faith and knowledge levels in sermonising - 2012/Today: in the past, there was ignorance - 1982/1992: the imams used to preach without papers - 1992/2002: because, they do not talk about dunia (life) only, but they also talk about the afterlife - 2012/Today: freedom of expression - 2002/2012: because, it was the period of my life - 2012/Today: because, knowledge is more - 2012/Today: I started understanding very well

Analysis: 15,38% of respondents replied the question. Most males of this age stressed knowledge is the key of better sermons. Other answers did not fit the question's leaning. One male mentioned that imams used to preach without holding papers.

Unknown females' age/ Question 32/ Literal translation
Females with no age factor (06 out of 28 have answered this question)
- 1992/2002: because, I started going to mosques in this period and I have learnt too much (the female does never say her real age) - 2012/Today: more imams and powerful personality - 2002/Today: more awareness. The coming back of people to the straight path. More sermons - 1992/2002: I knew Allah truly - 2002/Today: because, the level of imams has really improved and people blossomed - /: I do not have much experience about mosques but sermonising through TV

Analysis: 21,42% of this category answered the interrogation. Nearly all females of this category mentioned that knowledge and awareness are the key factors to both imams and attenders (people).

The unknown / Question 32/ Literal translation
01-19 years old (01 out of 05 have answered this question)
- 2012/Today: a development since 2012 up today (16)

Analysis: The only participant's answer embodied it is all about development.

The unknown/ Question 32/ Literal translation
20-29 years old (04 out of 10 have answered this question)
- 2012/Today: honestly, I did not use to go to mosques, but in this time I go each Friday (23)   - 2012/Today: freedom and a lesson upon the black years (29)   - 2012/Today: I became more free (20)   - 2012/Today: because knowledge is being developed (21)

Analysis: 40% of respondents answered the question. Still, some females ticked on the period that coincided their first time entrance to mosques. Only one participant mentioned the importance of knowledge in sermons (earthly benefit).

The unknown/ Question 32
30-39 years old (02 out of 12 have answered this question)
- 2012/Today: modesty, straightness, goodness, modesty and understanding people (36)   - 1992/2002: he brings back trust to citizens after the black period (32)

Analysis: Only 16,66% of this category responded to the question. Two different notions are set in this table: the feature of attenders and the feature of the imam.

The unknown/ Question 32/ Literal translation
40-49 years old (01 out of 08 have answered this question)
- 1992/2002: the hard years

Analysis: This participant mentioned an answer off-trail with the question's core.

The unknown/ Question 32/ Literal translation
50-59 years old (05 out of 11 have answered this question)
2012/Today: because, I started knowing my religion more (56)   1998/1991: because, the revival reach a high-end level (50)   2012/Today: to educate, intellect and knowing the religion (57)   2012/Today: there were no efficient imams (50)   2002/Today: the appearing of benevolent preachers and imams as an Islamic revival (52)

Analysis: 45,45% of participants replied the question. Answers stand on three directions: the first-time attendance, the revival of the religious knowledge, and the presence of the benevolent preachers (as dah'ia) that were still not known in previous intervals.

The unknown/ Question 32/ Literal translation
The unknown: no gender and no age factors (03 out of 21 have answered this question)
2012/Today: for, a knowledge development in religion and scientists   2012/Today: because, youths are educated and they know more   1982/1992: for, it was a period people respect imams and the imams have a status in the state:

Analysis: Only 14,28% of this category answered the question. Three separate visions are mentioned: the religious scientific improvement, the educational level of youth (attenders), and thirdly the imam's status dedicated by the State.

3.4 Third Quotas Sampling (videotaped)

This part is dedicated to a film mostly centralised on a debate on form of an outlined questions headed to several know imams in the city of Oran.

Imam1 has a smiley face. He is around a 50-year-old, an ectomorph body of about 175 cm and 130 pounds. He puts eye-glasses. Imam 2 has a kind of adaptive authoritarian facial features. He is about 38 years old with a mesomorph body of 180 cm and 160 pounds. He selected words carefully while answering. Imam 3 is an ectomorph body of about 184 cm and 170 pounds. He has a released face, thus he talks in easy calm conduct.

Question one:

What do you think about today's imams as performers?

Imam 2 evaded to answer; thus, Imam 1answered.

While answering, Imam 1 used both hands for explaining. Imam 2 on his left started shaking his right leg continuously with held hands: one on another. Imam 3 (on the left side of imam 2), was doing Tassbeeh[1]. Imam 3 was focusing on the response of the imam 1 but with a bowed head.

Imam 1's reply included that regarding the current living style (meaning globalisation) most imams tend to use contemporary Arabic language for preaching. On the other hand, some imams still prefer to use the classical method – without much neologised concepts – in order to sustain and preserve the language. Most of those who use contemporary language are young imams and lately graduated.

Question two:

Can anyone be an imam?

Imam 1 Answered,

He generalised that the latter is quite problematic, for to be so, many stages are into account of consideration and must be surely adapted successfully by the student (imam) during his

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[1] To praise God by using a substance on form of necklace (not a jewellery) which includes generally thirty-three holed tiny round plastic balls. On each time the doer praises God, he pushes one ball aside to join other balls. This is to regulate praising (Tasbeeh). This form   counter called Sebha.

curriculum, and thus is indeed a very difficult path. While raising reasons, imam 1 referred that the student must study rhetoric, Fiqh, grammar, religious knowledge and many others modules. Later, when the Sheikh (teacher) gets sure that a particular student may act alone as an independent imam in terms of knowledge and performance, he (sheikh) then nominates him an imam and he (imam) will be no longer considered as a student. Imam 1 added that the more stability sustains in a given neighbour, the less social struggles are detected, for residents grasp and interact correctly with their imam's notes. Those are in fact good samples of imams. He continued to explain that some imams nowadays have superficial religious knowledge (this was supposed to be said in the first question). This category, as he asserted, faces serious issues when dealing with different people's highly private questions. Consequently, these imams (having superficial religious knowledge) generally miss oddly the dexterity how to deal with requesters as this may truly influence relations between the imam and practitioners. Moreover, the former may disturb even sermonising in terms of accountability. Imam 1 added that age factor, as well, has a great impact. This means the more imams are more experienced in life (old enough), the more they know flexibly how to deal with others and how to shape sermonising.

Imam 2 intervened,

He followed answering question 2 additionally. While responding, he headed his upper body to the front (inclined) and responded while using both hands and arms while explaining.

While being cautious in selecting his words to form speech, imam 2 referred that the khatib has particular tasks to accomplish, meaning he makes prayers with people, he must already memorise the Qur'an, he makes 'Taraweeh'[1], and he must be able to answer people when they seek his interpretations to their personal questions (simple fatwa). As he added, people today do not distinguish amid an imam (khatib) and a dah'iya[2] (preacher). "Some people called themselves 'dah'iya' [a preacher of Islam]", stated Imam 2. He clarified that some of them only memorise several stories, verses, or few sermons, besides they are figured by their vulgar speech. Imam 2 quieted a second in the middle of the explanation and said, "Well! We know some of them….Well! …We must reveal cards and talk so that people know the truth". Imam 2 continued to refer that some of those (one who pretends to be dah'iya) 'buys' a microphone

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[1] Continuous voluntary prayers after the Isha prayer in the month of Ramadan. These are ten Rakahs (prostrations).
[2] Dah'iya is like a preacher who works on simplifying the religion more. Most of them are nowadays activists on T.V. channels or in mosques. Some are excellent and others like to go with the flow of broadcasting and maybe even fame as nil can assert intentions.

with its audio-station regulator and heads to attend funerals to deliver sermons. With an assertion, he said that people do not know the difference between an imam and dah'iya as they might even say, "Oh! That person is a dah'iya, not an imam." Imam 2 commented on the latter, "…as if the dah'iya is better than an imam!"

He explained any imam has a specific occupation unique unlike others. The role of an imam is a job as well. The imam knows how to relate sermonising to proofs and stories, whereas the dah'iya lacks this ability. He (dah'iya) may have never sit (studying) with a Sheikh or learnt ethics. Imam 2 added while pointing to his friend (Imam 3) they go frequently to attend meetings with competent imams (he meant himself and Imam 3 tacitly) wherein some amongst (a given dah'iya) have no least condition of the imamet (lacking the barebones) as their lone concern is fame and popularity. He commented (still Imam 2 the speaker), "….unfortunately, people do not know that". He criticised that imams with such conducts are too daring, though the latter, as he added, has nothing to do with the meeting's flow tendency but undeniably has its effect in other subjects. He precisely said, "This is not daring, I call it foolishness." He reasoned that this category of imams (dah'iya) talk (in meetings as such) without asking for permission even. He explicated the major problem is people are more attracted to News. For this, the dah'iya indicates subjects that people expect and desire favourably to hear about like bribery, the illegal money of breed, and so forth. Imam 2 supplemented by the following example. In funerals, instead of talking about subjects related to 'death' (the funeral), the dah'iya moralises by different subjects having nothing to do with 'death' and 'afterlife'. Imam 2 precised that the dah'iya favours to speak what people like to hear and drives even several of the attendees to comment, "Oh! That dah'iya is verily excellent." Imam 2 added that these categories of imams (dah'iya) are in fact activists and that they tend to walk to visit many mosques. Some of them debate all disciplines as physics, fatwa, medical science, chemistry, Fiqh, Islamic legislation and so on; however, when Ramadan approaches they 'flee'. Imam 2 reasoned the ostensible cause is itself what urges them to be unapparent because of their lack to the Qur'an memorisation. He concluded that those do not know even how to piece a useful sentence.

Imam 3 intervened,

He commented imam 2's allegations. The imamet itself is a message and not a job. Authorities recruit nowadays imams on basis of several differing conditions regarding the status of the imam, as there are degrees in being an imam. He continued that some imams are meant to preach only, whereas others may preach and teach at the same time. He asserted

again that the role of an imam is not to have a job but rather to deliver a message, for the meaning in Islam (away of secular definitions) is something else. That will be defined only a message, not anything else, asserted imam 3. Besides, being an imam does not necessarily dictate to be recruited, meaning the conditions are rather religious criteria regardless of the secular procedures to select imams. Imam 3 illustrated the former by referring to cases of old scholars like Ibn Badiss, Bashir Al Ibrahimi, Tayeb Al Mehadji, etc. He explained that those were activists during the period of colonisation (meaning no recruitments during that interval) and are models of current imams. He simplified being an imam is to be the ideal (an example) within society as there are indeed imams who perform in many places in different cities with a great job doing in preventing against many social lethal reactions. These successful samples of imams learnt in fact from those great activists of wartime and were indeed great dah'iya, stated imam3. He related his speech to imam 2's early statement (dah'iya) by commenting that imam 2 meant maybe the new category of dah'iya (funeral, daring, foolishness, etc.). He highlighted some channels make from simple people dou'hat (plural of dah'iya). He emphasised being a Faqih (practitioner of Fiqh science) is not at all a condition to make imamet, for, as he simplified, the one who makes Fiqh may not be able to sermonise. He avowed that the administration of religious affairs requires always imams to be 'imams' just the way they are expected to be, not to acquire the status as a 'job'. Imam 3 Advised it is preferable, as well, that an imam commits to his job and develops himself as in tilawa, a worthy attainment only by practice; otherwise, people may wish they had another imam who vocalises better tilawa. Imam 3 concluded any imam must develop himself, interact with others, and learn from his environment so to represent a pertinent imam, meaning to accumulate a bit of ever thing that stability at the mosque may be kept.

Imam 1 intervened,

He added there are few imams who amass multidisciplinary knowledge as rhetoric, tafsseer (explaining Qur'an), stories, and so on. He highlighted that some were known by their fields of interests as tafseer by sheik Al Zoubir in Oran City. That is to say at large attenders who wish to hear Quranic interpretations head then to the mosque of X imam (like Al Zoubir), whereas others who like old stories tend to head to the mosque of Y imam, and so forth.

Imam 2 intervened,

He stated there are two types of imams: one is for regular people and the other is for the symposium layer of the community (highly educated people). He illustrated that once an

imam named Abd Al Kader Al Roumi delivered a Friday sermon that lasted two or three Fridays (parts). Meaning the imam (Al Roumi) explained a matter each Friday of the same subject. The lesson was only about the letter ـب (b) from the word Bissmi, meaning "by the name of". Imam 2 confirmed that the Friday sermon lasted such stretch due to the method imam Al Roumi demonstrated relatedly the letter 'B' to rhetoric, miraculousness, grammar and hidden unknown details. He referred that even some imams neglect the approach of sermonising through storytelling, though the latter has surely great effectiveness in people. He equalled the quarter of the Holy Qur'an is about stories, and that even great imams regarding its sharp effectiveness attested this method (storytelling). Imam 2 concluded that one (any imam) might infer about different interesting matters of Fiqh, but once he says "once upon a time", all people raise their heads.

Question three:

Is there any difference between a Zawya graduated imam and another of a university?

Imam 1 answered,

He mentioned that the imam who is graduated from a Zawya must study first ethics, modesty, social skills, behaviour…etc. before even seeking knowledge. He insisted this does not mean that those graduated elsewhere are not educated. The difference stands only, as he depicted, in the way the two samples (Zawya imam and university imam) received their syllabuses.

Imam 2 intervened,

He triggered there is truly a large variance between a Zawya graduated imam and others. He illustrated by the following. Future imams in the Zawya require a sheikh to teach them. Yet, the sheikh of Zawya is known by 'the instinctively spiritual'. He portrayed, "…or what people call Wali [highly religious and respectful]". In what concerns the syllabus of the imam during the course of scholarship, he must memorise the Qur'an by heart. When he finishes the first task, he must then head to learn Motoon[1] and explanation. Imam 2 underlined the only matter Zawya's imams neglect during their cycle is the lack of discourse methodic verbalisation, the production of correct sharp talk and effortless eloquence. In the university, however, students (future imams) learn correspondingly how to talk via researches seeking and papers frequent audible presentation before other peers. He stated, "…he learns how to be academic …the

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[1] An intricate linguistic scientific study of the Arabic language as spellings in irregular situations, besides different pronunciations rules for prose and poetry in parallel, known by "Mokhtassar Al Khuraqi" in the past decades.

pedagogical method". Imam 2 claimed that even if the two of them are required to demonstrate a search listeners will surely appreciate the university student due to his style of discoursing, as he was trained to do that. Imam 2 contended that if any student (imam) studies at a Zawya and a university in parallel he would then appear in perfection. That is to say, as Imam 2 continued to reason, it is highly important to pair amid both distinct scopes of scholarship (Zawya and university). He literally said, "We do not take knowledge from the university. Our teachers used to tell us this. The university might be useful in acquiring keys only [methods]." As he followed to explain, the university is meant to Zawya students to learn how to study, how to search, and how to talk, whereas the core of this domain (religion sciences) is grounded on the Zawya already. Imam 2 mentioned that is a M.A. graduator of the 'Maliki Fiqh' specialty. During his cycle, he observed his classmates, those who not receive religious knowledge in any Zawya, how the latter troubled their lack to find answers to religious matters of Fiqh. He literally commented, "He [a university student] would not answer." The shortage, as he reasoned, is that students of universities study 'superficial' knowledge like particular matters in types of worshipping or riba (breed of money) without in-depth scrutiny, whereas students of Zawya, on the other hand, study any minor detail meant to the Islamic Fiqh successively as Ibn Asher (types of worshipping) and Rissalat Abi Zayd modules. After mastering both modules by heart, the student heads to learn Mokhtassar Khalil, which is, as he claimed, highly important. Imam 2 asserted that if someone asks a Zawya student anything he would answer easily. He literally referenced, "….that is why people in the past used to say [in Arabic] 'man hafada Khalila fa layssa bi aleel", meaning those who study Khalil's framework by heart, a two-hundred-thousand lesson of Fiqh, will never ache shortage of answering. Reversely, Imam 2 asserted that university students do never ever study the latter depicted programme. Moreover, as he claimed, some 'university teachers' seek for those who acquired Khalil's framework originally from zawaya (plural of Zawya) so as to learn from them. Imam 2 mentioned he personally was requested by a university teacher to revise Khalil's scholarship, as this work lays on a precious Arabic knowledge. He added that the only struggles that obstruct university students (imams) to study by heart such details is the mere pedagogic time they have.

However, Imam 2 supplemented that because of the Zawya student's cycle, which is not enthroned by an academic degree for work after spending more than a ten-year, most students became more cautious to this matter and eager to register the first year in a given university (still via correspondence with the academia) and go back to study in the Zawya. Otherwise, a

term of a ten to fifteen year studies in a Zawya without a degree, irrespective of the knowledge pursue, as imam 2 stressed, might be a serious obstacle to earn a living. He asserted that when Zawya students are compared to university students inside the university during exams or debates, Zawya students are easily figured out by excellence to the religious knowledge than regular students.

While concluding, Imam 2 suggested it would be great to call Master students (university students) to attend and study in the mosque of Ibn Badiss during the night (part-time).

Question four:

Do you think there is a difference between past and current sermonising?

Imam 1 answered,

He initiated that sermonising used to be written and delivered in Spoken Arabic language that people may understand. He added the idea of the darss was not yet realised during the independence.

Imam 2 interrupted him and corrected,

He stressed the darss used to be delivered even before and still after the independence, besides the idea goes back to Abd Al Hamid Ibn badiss (see the literature review).

Imam 1 continued to frame that sermons during that time were too simple, for the main purpose was to tell people more about their religion like how to practice types of worshipping.

Question five:

Why Friday sermons are uttered in classical Arabic?

Before Imam 3 answered, He had laid his back on the sofa while answering. He talked in a quiet mode with using hands.

He simplified the following. Sacred texts must be uttered in the same way they had been revealed, and this is in fact what was not the case in other religions – except Islam. This is only to preserve the Qur'an across centuries in a continuum; otherwise, as imam 3 asserted, terminologies, cultures and concepts change over time so the change jointly reaches inevitably the Qur'an, prayers and Friday sermons (as they are part of the culture) causing it sanctity extinction. He devised that even if the Qur'an gets – though impossible – a perfect translation in a given time or era, the used terminologies will not serve people of other succeeding

generations, because translators (previously) will not serve the future use and needs any more since people, concepts, and terminologies grow in a well-balanced change. Irrespective of the translations made regarding Qur'an, all efforts are but interpretations reacted off the mental capacity and cultural level of doers living in a particular time. He stressed that the Qur'an is 'absolute' and 'infinite', whereas translations will be kept regarded as approximated meanings; thus, indeed, assured Imam 3, they are incomplete, for the human himself is imperfect. He illustrated that the universe is still an ambiguity as regards to the human mind, because man is simply limited at many levels. It is the contrast, meaning absoluteness conceives imperfectness, yet imperfectness (man) can never conceive absoluteness (Qur'an). He referenced by the reason why God had ordered Muslims – in a verse in the Holy Qur'an – not to seek to understand things that are over the humanoid capacity. Imam 3 exemplified that in the past few years man could not imagine particular things would be explained scientifically. People during the Muhammad prophetic era could not know places of stars, whereas current scientific searches discovered stars and realised the impossibly conceived in the past. People backwards used to read verses in the Holy Qur'an without conceiving their meanings. Imam 3 followed to illustrate with the verse that depicts phases of the embryo in sharp details in the female womb. So, Arabs, as he followed on his tongue, used to read verses alike, a metaphysic consideration only, as the process of the embryo, Imam 3 related to exemplify, requires highly developed equipment to follow the latter in meticulous phases. In other words, as long as man does not have the capacity to explain such details in the Holy Qur'an odd things as such will remain metaphysics only. Thus, here exactly stands miraculousness, stated Imam 3, as the Prophet Muhammad was illiterate, yet he could tell details that passed over his – and those educated ones even – capacities in that time. He connected the same example of the embryo that finally was discovered in the twentieth century to other matters still out of mental reach regardless. He added through an example that God has mentioned keys in the Holy Qur'an about the universe, yet man is still seeking on a successive scale that he may find answers to particular matters mentioned already in the Qur'an codex. He devised that a forthcoming time might come of eras since now, people will manage to decipher some codes mentioned in the Qur'an today's man would not imagine its interpretations. Reversely, added Imam 3, people in the far future will wonder how people of a past time (meaning today) could not afford the capacity to conceive a given matter. Imam 3 assured that future people would react in the same way people are now reacting after discovering particular matters impossible to discover during the Prophet's era, and so forth. Imam 3 illustrated the impotence to get such imagination off a verse that talks about how the

sky and stars would look like on the judgment because of the lack of capacity. Otherwise, Muslims only believe is these details as a happening fact regarding the subject matter of the judgment day. He questioned relatedly the reason why current folks still do not feel angels around them, He literally said, "… I cannot tell…may be a day will come when we would feel them ….but now we do not have the capacity to do that." He simplified that the same example applies to the gins, yet this is only told by God and is still unveiled, and so forth.

Question six:

What is the role of the spoken Arabic during the darss (sermon before the standard one)?

Imam 3 answered,

He illustrated the following. The Qur'an was unquestionably revealed in an Arabic tongue. Accordingly, the best and the closest way to interpret it sacred codes is the classical Arabic and, thus, furthermore the spoken Arabic used in ordinary sermons is but subsequent interpretations of the 'classical tongue', as he referred. People during that prophetic age (6th century) used to communicate in classical Arabic in everyday life in all domains – a vernacular. Today, because of the decline of the Arabic language and change across time, people need to use the spoken Arabic to fasten understanding, for it is, as well, but a tool to the closest means, a vehicle of the everyday life communication. That is to say, as Imam 3 made sure, the past people's spoken Arabic is itself the 'classical Arabic' – an instrument of talking for the simple everyday life (away of academia) –, whereas present Arabs have both each apart of the classical Arabic and its derivative dialects. As a result, time factor rendered terminologies of the Holy Qur'an more problematic for comprehension and realisation, as the classical Arabic became alienated off the daily life – a normal rhythm that all languages confront. Hence, people nowadays favour the spoken Arabic as an 'aid' and 'compensation' to recognise difficult terminologies, the ones that are, on the other hand, difficult even in classical Arabic in countless cases. The spoken Arabic helps then to simplify concepts through words and examples. Imam 3 exemplified via the domain of translatology: the interpreter in translation replaces words by others, so far this changes original senses (feelings) that were 'meant' to covey other senses [1] (frequencies) as in English, German, or Tamazight. He assured that the spoken Arabic itself is a language but still used as an interpretation to the sacred language, since classical Arabic has weakened through time. However, in sermonising, these interpretations are not necessarily used words for words

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[1] For more details, see http://fecae.org/procceeding.php/20 by Ahmed ZEGHAR. Dubai Conference for CAHIS.

(literal translations) but examples for words as well (sacred or originally Arabized). Imam 3 referred that when he intends to explain a given word in the middle of a sermon, he explains via real social examples or cognitive illustrations. He literally said, "…when I want to explain what is the Qur'an. I say it is likely a catalogue just as the one of the car which tells about the blinking lights on the board of the vehicle." He added and simplified that prayers are forms of reprocessing and actualising souls and brains just like the mechanism of the computer in order to hasten its performance. Prayers have one similar purpose in man's life, continued Imam 3, they take stress, anger and fatigue off just as the computer does once it deletes those crusted files while rebooting. Besides, when he wants to explain to attenders that Muslims are already equipped with good intentions, he exemplifies by the applications that are already installed originally on the chip of a given device, meaning that originality of the Muslim is decent as regards to what Islam made him just like the installed applications, and that would be only 'Fitra'. Imam 3 added, the word 'Fitra' itself cannot be explained to people, but that would be possible only with examples as such (applications). He assured that the spoken Arabic, whether those forms of literal translations or examples, is just an interpretation to what people would understand in classical Arabic 'any more'. On the other hand, the teacher in the university is obliged to use eloquent classical Arabic, stressed Imam 3, because of the level in there. Moreover, it might be a shame if a teacher at such degree makes poor classical Arabic language, for students find already the classical Arabic the closest way to understand religious knowledge, since they make intensified researches, debates, and books reviewing. Imam 3 admitted that when he started his path in sermonising earlier, people used to address him to complain that they do not understand. He added that he was mistaken to apply such approach in classical Arabic just the way he used to study at the university. He explained that the mosque is a place addressed by different categories of people having dissimilar backgrounds and jobs. Consequently, some of them may not reach and afford mentally to realise speech uttered in intricate classical Arabic language. In some areas, Imam 3 asserted, that he used even French words to explain as apropos to the Franchised background of attenders; thus, indeed, as he attested, they do seem all attracted (to the sermon), for they feel the used words more than the classical Arabic frequencies.

Question seven:

What was the nature of sermonising during and after colonisation?

Imam 3 answered,

He stated that France worked not only to take off the Arabic language, but also to erase the whole identity. As a result, during the independence period, people shifted to a great incapability regarding classical Arabic, while the spoken Arabic was rather a mixture of French, Spanish, Tamazight, and unknown words. The spoken Arabic has not yet, until nowadays, an identity, claimed Imam 3. He illustrated that spoken Arabic of the Gulf countries can be categorised as Arabic, for it is uttered somehow similarly like the classical Arabic. He asserted that the Algerian spoken Arabic is far of the classical one. He gave the examples of قتله spelt 'Gutlah', meaning "I told him", though the original use is rather قلت له . He added the example of سقسي, as well, which is spelt 'saqssi', meaning "Ask about/for", though the original use is استقسي in classical Arabic. There are numerous words that are borrowed, and others are not even deciphered yet as etymologies, claimed Imam 3. He highlighted that Algerians still find difficulties in finding terminologies to particular words. People refer to particular concepts in a bizarre way. He said, "We do not have words like my love, my life, my beloved, my eyes …we rather have words like 'gatta [a female cat], 'hlilif' [pig], 'kelba'[dog's female] …etc.". He added, "When we want to tease a given daughter in order to joke with her, we say 'Gatta' [a cat] or 'khanfoussa' [scarab] as if 'khanfoussa' is something good! Yet, 'khanfoussa' is in fact the stinkiest bug". Imam 3 furthered, "…in the East [eastern Algeria], people call a little adorable fat kid 'hlilif'[pig], although a pig remains a pig." Following these examples, imam 3 related the latter to language change, meaning people could no longer understand classical Arabic during sermonising. Friday sermons remained being delivered in classical Arabic; however, Association of Muslims Scholars created what is known today by the 'darss' (see literature review for more details). The reason of this creation was reacted after the establishers (scholars) had figured that people converted to very bad conditions during colonisation. People did not even have enough food, hence youngsters were obliged to go out and seek for work as to occupy cattle boys and work at colonisers' homes. Imam 3 asserted that most people during that time (ninety-nine percent) were illiterate or franchised, which means the unintelligibility to understand imams like Abd Al Hamid Ibn Badiss or Al Bashir Al Ibrahimi – those who studied abroad. In the same concern, people did not have time to seek for knowledge (basics of the Arabic language) unlike the case for Egyptians, Syrians, Yemenis, etc. who were independent in a natural societal mode living and academia institutions (workers, administrators, engineers, etc.). Reversely, chances of the Algerians to seek knowledge during the colonisation were nullity. Otherwise, scholarship indeed required seekers to leave home and headed to Tunisia. Eventually, after two years of studies or more and after coming back home, as Imam 3

followed, most graduates left again the country and headed to the east (as Basra) because of the lack of employment (no specialty), as he claimed. Coming back to people, Imam 3 highlighted that people did not even have time to pursuit congregational literacy except in Friday sermons, since this practice is a religious compulsion. In other words, it was an opportunity to congregate people in masses. Relatedly, scholars (the remaining number) devised that Friday sermons might be an odd chance to make people learn barebones of Arabic and religion. In the shade of this idea, the 'darss' came to existence with mainly a spoken Arabic made. This former was released before the independence and kept being even after, because the linguistic issue (being driven out of the classical Arabic) sustained. Moreover, Imam 3 pointed out activists on mass media use repeatedly a precise rate of the same classical Arabic terminologies as if the classical Arabic is considered by 0,001% out of a hundred percent. He added that even in the religious domain imams tend to use the same terminologies given the fact that people will not understand other words except the frequent use. Thus, people tend even to express themselves spontaneously in spoken Arabic much better than using classical Arabic. Imam 3 avowed that he personally finds remarkable opportunities in explaining and giving more terminologies and explanations in the darss. The impact of the former has led that many people addressed him to appreciate their ease in the darss irrespective of Friday sermon. He stressed that people differ in conceiving the aim of any given Friday sermon. Maybe, as he summed, only ten highly educated percent reach full comprehension; otherwise, the rest differ gradually down to get the complete notion. Imam 3 followed to assert that the idea of the darss started to be realised as a form of summaries to the Friday sermons' topics. Later, the darss took many shapes, as to make tafsseer[1] or explaining hadith, while the Friday sermon continued being independent segments or continuities.

Question eight:

Is there any difference between a beard imam and a non-beard one?

Imam 3 answered,

The imam asserted that the beard is not a fundamental criterion to make the imamet. He highlighted this particularly has to do to the social level, that is, the more people are educated, the more they do not give importance to the imam's appearance. Imam 3 exemplified that in the western culture, people do not care about the look of someone who is educated; they rather care about his intellectual level. The more the person's level stabilises to lower levels,

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[1] Aims interpretations of verses used in the Holy Qur'an.

the more he gives more importance to people's appearances. Imam 3 continued explaining that people care about the imam's feature (cloak and beard) inside the mosque a lot. Outdoors in streets, people care to those who have fancy cars and expensive clothes. He illustrated that if ever inside the mosque a given person who has a long beard wishes to talk he will then surely catches people's intentions, as the reason is simply he has a beard. In real life, people will be more interested in someone who puts an expensive official suit with shaved beard, even though he might be a vender of crops, stated Imam 3. Besides, when a man offers a girl a proposal, her family concentrates more on his appearance without caring about his ethics. Relatedly, Imam 3 asserted, the more the environment is inferior (education), the more people care about other's appearances. On the other hand, sermonising, specified Imam 3, has nothing to do with the beard, for God has never related Taqwa or faith in relation to appearances, as even Buddhists keep beards. Moreover, the imam assured that God has never related norms of faith in the Holy Qur'an in relation to appearances. At large, the beard is not a scientific norm to indicate whether a given imam is truly competent. Unfortunately, however, stated imam 3, people in some environments are more attracted inside the mosque to features (beards and cloaks), beside the imam. He gave the example of Dr. Mohammad Rateb Al Naboulssi as a person who does not put the beard but is considered, as well, as one of the Islamic world's scholars. Therefore, as he followed, turbans and cloaks do not give inspiration to sermonisers. Yet, these are apparent norms only to depict more about the identity. Religious Egyptians, as imam 3 exemplified, may be easily recognised from the way their turbans and cloaks appear designed like. Each society has its costume regarding religiousness, but still, asserted imam 3, cloaks and turbans do never give inspiration. He acknowledged that he puts the turban and the cloak (a given model) due to the respect he holds to his society and identity, but still the turban does not give him inspiration. He illustrated again by the example of the Saudi Arabian imams who put a veil on their heads. The latter does not mean one (still Saudi Arabian) is better than another who does not wear such cloths. Irrespective of scholars' fatwa decisions for the beard, claimed imam 3, the beard was regarded as a tradition in the past. Abu Lahab did put the beard and the Prophet Mohammad did put the bread as well. There are no differences between the two mentioned beards. Even Jews put beards, continued imam 3, Buddhists, pops in catholic churches, pop Judah as well. He depicted that putting the beard (by an imam) is a personal matter, just like when someone worships by extra prayers except the five obligatory ones. He exemplified again that the woman who puts the Niqab (hides her face) does not mean she is more correct than another female misses her face a cover. Imam 3 generalised that there are people who do decent deeds besides other forms of

worshipping, but all is unapparent to others. A regular person (not beard) might have more Taqwa than another who commits to God's underlines and worshipping in a serious apparent way. Taqwa may take various shapes, meaning people differ in their ways of commitment to the religion; thus, the only knower of these details is none but God, asserted imam 3. He stated that when women sometimes come to address him for particular matters, they confess that they are trousers wearers, and that the Hijab they happen wear while visiting the imam is only a form of respect they owe the status of the mosque. He detailed he always comments females' allegations to think never they are less religious then females who put Hijab or Djilbab. He asserted that Taqwa may take many unapparent shapes but has nothing to do with appearances. Except this, the rest deeds are meant to promote people's relations to God through practice.

Question nine:

How do you explain the time when many youngsters put the beard during the black decade, and what is the relation to sermonising (1990-2000)?

Imam 3 answered,

He simplified the following. The question is a problematic subject that requires long lasting talk. However, what is more important to infer is that man does really have hidden spiritual power, and if this power is not realised in the correct place it will surely grasp a devastating aftermath. Importantly, the supervisor (imams in general) is the only one who manages this power inside the mosque (via sermons). Relatedly, a wrong imam gives wrong results. Imams during the black decade used to practise sermonising without being specialised in the field or had religious background at least (correct knowledge). The latter imbalance is what has led to the disaster (the black decade in Algeria), as youth love Islam but did not know how to express that (during that interval). Subsequently, because of the wrong expressions and outlines dictated by imams' wrong developed concepts, youths converted to be victims. Eventually, Imams during the decade were regular people having different backgrounds of specialties (a doctor, a mechanic, or any other). Imam 3 continued to explain that those imams used to copy and memorise other famous sermons repeatedly before they reach the pulpit until they attain what to say by heart, and then later sermonise in a conduct as if people were arranging for a war. That is what has led exactly to the disaster. Imam 3 portrayed this nature or enthusiasm as 'a very short period of religiousness', for the correct path of this domain (meaning youth putting beards and cloaks) has no limitation if it is already grounded

on a correct conception of the religion. Imam 3 commented many youngsters figured out, after a mere while, they had been deceived, that is, victims of misconception off deliverance. He literally said, "A wrong introduction gives a wrong conclusion." He differentiated that current imams are already 'trained' to maintain such responsibilities (imamet), which was not the case in the past (lack of specialty). He added that present people are in fact more open-minded than the previous ones, besides nil would like to listen to an imam lacking pertinence to religiosity. Imam 3 concluded that if ever one of those who used to preach during the black decade (those having no specialty) preaches today no one would listen to him.

Question ten:

What does make a great imam?

Imam 3 answered,

He stressed that this should be taken into consideration to talk about it in organised conferences and sessions that imams may be trained more to reach proficiency. Overall, he emphasised on several points amongst which knowledge is firstly and outstandingly important, for, as he depicted, one cannot sell and yell by pushing an empty chariot. This means that the imam must have a religious background as to study in a Zawya, university or being taught by a sheikh. An imam should never be an actor, meaning if he is truly an honest person he will not face worries to convince people to practice honesty in the real life, as he already feels it. Imam 3 asserted that people sense whether a given imam is honest or not; consequently, on the basis, spirituality is critical. An imam must be good at grammar, rhetoric and has sound knowledge about sermonising, hands use, when to raise the voice, and how to select the exact words for vis-à-vis contexts. He stressed that if a given imam does not know how to transmit the religious knowledge or the message in general, then this is a failure, not only to the sermon, but also to the whole principle of sermonising in Islam. Since, as referred imam 3, there are others in the outside who know how to deliver their messages through music, digital literacy, videos, etc. Any imam should not miss this aspect and, thus, should be knowledgeable. Imam 3 stressed that the imam must be a model, not only inside the mosque, but also in the real life. When an imam is a model within his environment, he may then master and inspire easily. He admitted (imam 3) that his 'fate determination' was decided due to his inspiration by a decent imam and another one who used to make wonderful tilawa. Imam 3 finally concluded that good intentions harnessed to be an imam only for imamet are also important, but only God may figure out these intentions that he may give support.

3.5 Observations And Allegations

The following observations and allegations, whether positive or negative, will be portrayed and transmitted off the field as they were grasped.

Females side:

Observations 1:

Females bring their infants and children with them. Some may feed them by breast's milk on the spot. Children accompanied to their mothers tend to be more bully then being accompanied with their fathers.

Observation 2:

Some females regard the Friday sermon as a way out to recreation. This category amasses females who lack profession and are highly – maybe – religious, as some of them put the Djilbab. They weakly walk to attend Friday sermons with their husbands or mothers-in-laws. Some of this category of females, as well, miss the chance to select the mosque they favour to visit; they just incline in obedience to their spouses' decisions. Besides, indeed, they lack enough information about those current competent khatibs. In some occasions, they request their husbands to have journeys to particular, distant mosques, for imams are good in tilawa.

Observation 3:

Many females have amendment to gossip inside the mosque. Moreover, even though the imam is delivering the darss (chair), this category of female keeps on gossiping/talking. Once the imam steps on the pulpit (official sermon), some of those females eventually abstain gossiping, whereas the remaining minority continues in a whispering mode. Whisperers (gossipers) might take any feature, meaning veiled, wearing a Djilbab, religiously educated or any other type. Some other female worshippers asserted that this odd whispering category of females, who keeps on talking during the sermon, is minor.

When a given female wants to gossip, and in order to convince herself that she is not intending to gossip, she says: " ... أَه! أليكي هاديك ربي يغفرلها .تعرفي خطرا لي فاتت "

The latter literally meant: "Oh! That woman, may Allah forgive her sin, last time she ..."

Observations 4:

Some females, particularly youngsters, head to mosques to find what they call 'mother-in-law'. An allegation stated, mother ordered daughter by saying:

"روحي للجامع كاش عجوزة تشوفك لولدها "

The latter literally meant: "Walk out to the mosque that a given mother-in-law may propose you to her son (marriage)." In an interval, some mosques were uniquely categorised by females who desired marriage. They used to post their photos on females section, a spot dedicated to females only. This habit has wrenched back lately but is still being maintained in diverse spontaneous modes.

Observation 5:

Females hold responsiveness more than males do to start verbal arguments amendment with each other because of very simple reasons.

Observation 6:

The imam's wife attends each Friday sermon. When this woman observes females' loud talk, she stands up to bestir them to 'shut up' in a respectful way. This woman also aligns rows when prayer is about to start. If happens the imam's wife is absent, another female occupies her place and renders the latter doable by the same deeds. She is so-called 'Al Qayema', meaning a female who cares for the mosque's arrangements. In fact, this resembles to the same concept of the 'nun' when she cares for the church, for example. The imam's wife tells him all about females' behaviours during the Friday sermons. This can be figure out when some imams request on the loudspeaker females' side to be organised and to stop gossiping.

Observation 7:

A minority of youngsters adheres corners of the mosque and talk on cell-phones to their boyfriends or intendeds. The latter behaviour is a granted solution to reach an elbowroom for talk, as many – undetermined number – of them are highly controlled and supervised at homes. Doers of such acts are acknowledged by their abandonments to studies or are graduated already indeed; thus, they do not have other opportunities but few as corners of the mosque to talk. At large, however, this category is minor, besides when other females notice what this minority does, meaning the chitchat on cell-phones, they do not restrain cursing

them, as they can be figured out easily in an exchanging mode to another gender from their postures and the spent whiles after dials.

Observation 8:

When the imam concludes the Friday sermon, old females tend to leave their places early, because they cannot long-last sitting down. Reversely, young females tend to remain and keep on exchanging communion. The carpet-lovers can be figure out easily by their ringing cell-phones as their husbands – still wait in the outside – retain on dialling their numbers to leave.

Observation 9:

In prestigious mosques those located in prestigious isolated residences, all categories of females tend to avoid conversation ongoing exchange inside the mosque, as they are remarkably quiet. If not, when happens they intent to refer to something, most of them do it by gestures or abbreviated words. Otherwise, prestigious mosques include wide screens so that females may see and follow the imam while doing the talking (darss or Friday sermon).

Observation 10:

Some prestigious mosques are visited by all categories of people: poor, middle, rich and highly rich. Some young or old females, whether in regular or prestigious mosques, avoid talking to other females in general; they just attend and leave once the event is over. Beside, religious backgrounds of this category of females have nullity with their behaving.

Observation 11:

Many females stated they circumvent visiting mosques because of the burden they fear to commit as regards to gossip. A plausible reason sorts they either hate to perceive others doing chat or they cautiously grab anxiety of trailing the flow of doing such deeds unconsciously.

Observation 12

Not all females go to mosques for recreation, make gossip, marriage intentions, or other things as aforesaid. Some females truthfully seek in-depth pursuing spirituality just the way some of them, as well, find it a way out. Yet, numbers, which precise whose intention amongst others, cannot be fixed, because people cannot admit such things.

Males side:

Observation 1:

Many males leave their shoes on the outside of the mosque (by the entry of the gate) in an unorganised way, though there are numerous dedicated rows with empty long shelves inside. Some mosques provide very expensive shelves, but many people do not use them. Most of them give the impression they feel lazy to kneel and take shoes to shelves. Some of them leave their shoes in order not to wait as soon as others take their shoes whilst leaving the mosque. In other words, some of them prefer to leave once the second of the event is off.

Observation: 2

Men are very less likely to respond to verbal arguments as females do. Nearly all of them keep quiet. In regular mosques of popular neighbours, males stay in the outside waiting for the Friday prayer to be called so they pray and leave faster.

Observation 3:

Some males adhere their backs to pillars of the mosque's roof/dome without heading their bodies to face the imam when sermonising.

Observation 4:

In some mosques, people head to earn seats very early since midday. This happens generally for three reasons: either because the imam is too excellent, the mosque is very limited by surface, or that the imam starts the Friday sermon early.

Observations 5:

Most males head their visions to the imam while preaching. Only a minority of them bow down their backs and necks with closed eyes. Some of this minority sleep, whereas others find it a good mode to concentrate.

Observation 6:

When the Friday sermon's prayer is terminated after prostrations, in the same second, many of those who sit before of the exiting gates/doors rush to leave all at once. Consequently, gates seem obstructed, because each and every one of them wishes either to go out first or to find his pair of shoe.

Observation 7:

When the prayer is off, some regular people move forwards to reach the sermoniser (khatib), embrace him, and then leave after feeling satisfied of reaching him. These categories of people are not highly educated. They can be figured out easily off their faces and the way they behave to reach the imam and peck him. Highly Educated people generally remain in their places and do never that except if they already know the imam or want ask something. This phenomenon happens a lot in highly prestigious mosques attended by all categories of people. The latter is not frequent in prestigious isolated mosques in distinct prestigious neighbours. In regular mosques, the latter happens enormously; people wish to hug the imam and simply go away, although they do not know him. The more the mosque is ampler or the khatib's competence is higher, the more the he receives more people to embrace him.

Observation 8:

Many thefts of shoes are recorded in various mosques. These thefts are frequent generally in mosques that are built by pavements of central avenues. The former is not frequent in small mosques when only resident neighbours pray.

Observation 9:

In some cases, fights were started in the outside just nearby the mosque once the Friday sermon's event was off. Hands and injuries were recorded. Some Worshippers rushed to separate the two attenders/wranglers who just left the mosque. It looked as if the imam was not sermonising at all. The latter has amendment of occurrence in popular neighbours mostly.

Observations 10:

Some males tend to stay inside the mosque to talk. In regular mosques, most of them talk loudly. In prestigious mosques, most worshippers exchange communion/conversion with as much as low possible acoustic. As a whole, some talk about the Friday sermon's subject, but most of them talk about different social issues.

Observation 11:

In prestigious mosques, children are seated quietly by their fathers. In regular mosques, most children are seated by the back wall of the mosque in congregations to talk innocently with heard voices, besides only a minority of parents possess their children with them.

Observation 12:

Not all males put on cloaks. There is imprecise fixed criterion for those who wear it; both rich and poor males may put on cloaks.

Observation 13:

Some worshippers give nicknames to imams. For example, an educated young male (bachelor degree in Chemistry) referred the imam of their mosque is called "Shooflara", meaning "mister cauliflower". He added that he hates the way the so-called uses such bizarre sectarian concepts. The young male asserted he changes the mosque on each Friday, although his house is far of the mosque with several metres only. The nicknamed khatib was about a 58-year-old with half shaved beard.

Imams as individuals outside the mosque:

These observations cast lights the person of the imam as an individual reacting with others.

Observation 1:

Nearly all imams wear cloaks and turbans as a daily costume. Some of them put on the traditional Arabic cape (larger cover) on the cloak. Some of them occupy the imamet as a job, whereas others occupy supplement jobs, as well, as either teaching Arabic language or religious studies. Only a minority of imams wear regular clothes as trousers and classic suits.

Observation 2:

Not all imams are beard. In addition, age is not a factor to determine those who like to keep the beard at a certain age. Some, besides even the moustache, are daily shaved.

Observation 3:

Not all imams are at the same age. Some are very old (70 years old and above), and some are very young (25 years old).

Observation 4:

In daily life, imams are not in frequent insight amongst people. The while they dedicate to other if happens they encounter conversation exchange does not exceed few minutes. Some of them take their children to kindergartens in the morning and come back to either the house or

the mosque. Otherwise, they react as any other regular people, meaning they march to buy from the bakery, follow the queue in supermarkets, fill up petroleum in gas stations, and so forth. However, their behaviours are distinct than the one of others.

Observation 5:

Regardless to variable imams' ages, they are highly respected by all categories of people. This can be realised through the mode people interact with them in public spheres as supermarkets, streets, inside the mosque and everywhere once they are recognised. In many occasions, imams intervene to settle down various social disputes. The latter willingness is not the case of regularly. In situations, however, they know how to apology not to attend particular reconciliations without telling lies, yet indeed, they have convincing reasons for such behaviours.

Observation 6:

Most children of imams are polite and do not play in the outside all the times.

Observation 7:

Whether outside or inside the mosque, imams appear reacting with people in a formal approach. Although they listen to worshippers if they seek solutions, their treatments seem very neutral. Even outside mosques, not nearly all imams express contentment via laughter or join communion discussions. Otherwise, however, they persist to give moral support whenever others appeal. This formality is present with all ages of most imams. Moreover, although the whiles of rotating the tape with imams were natured by respectful debate and fruitful scholarship, the stretched contact remained highly superficial.

Imams inside the mosque:

These observations/allegations portray the imam as a performer inside the mosque, particularly during the darss and the Friday sermon.

Observation 1:

Not all imams memorise the Holy Qur'an by heart.

Observation 2:

When imams attempt to step on the mosque' carpet to deliver the Friday sermon/darss, most of them appear from a door, an entry that ends in the hall leading in exit to their houses as they are built by the mosque. They enter with bowed heads. Besides, some walk cautiously. All of them wear cloaks and turbans. Furthermore, some of them put good scents and capes on their cloaks. Colours of turbans are either: white, yellow, or red. No black colour was observed at all. Cloaks or capes were either in light yellow or white. Their sockets are generally white.

Observation 3:

Not all qualities of imams' costumes cloths are alike. Some of them put prestigious quality of cloaks and scents, whereas others put on regular modest clothes.

Observation 4:

During the course of the darss, most of them tend to use hands gestures. They look – not all of them – left and right while explaining. The darss is longer than the Friday sermon itself. In some mosques, the darss takes twenty to thirty minutes while the Friday sermon takes ten to fifteen minutes. In some mosques, the darss evens durations of the Friday sermons.

Observation 5:

Regarding Arabic language use during the darss, nearly all imams speak simplified classical Arabic language (uncomplicated form). Ninety-five percent of their speeches are uttered in classical Arabic language, whereas the remaining five percent is a mixture of shaped classical Arabic with local Oranian vernacular or the imam's original vernacular. But overall, it is not a diglossic mixture. For example, some say:

ولكين هاد الشي...دخل عليهم وقالهم...نشوفو كتير من هاد الأمور.....جاهاداك الصحابي .... ولداليكا الإنسان مايكونهش....

While explaining, some khatibs tend to use explanations with classical Arabic language but with living examples instead of slang, and thus they illustrate by referring to devices, digital literacy, clothes, old Algerian proverbs, on so forth. However, only a minority does the said method, while young imams tend to use examples that are more contemporary. Elder imams tend to use some vernacular words while explaining as well instead.

Observation 6:

Most imams use papers while delivering the Friday sermon. Sermons read off papers last less than those delivered by improvising. Those who use papers do not move their heads frequently to left and right, and they barely use one hand gesture. Some imams look to nil place but the paper or straightforward, meaning not to crowds, except to the pillar of the mosque in some cases. Imam who use paper tend to focus more on papers; thus, they do not appear sliding notes but rather dictating. Improvising imams tend to look to the right and to the left while talking, besides their eyes contact are remarkably omnipresent. At large, both approaches are not criteria to the quality of sermonising.

Observation 7:

Some imams give the impression that the crutch troubles them while sermonising. In some occasions, the crutch was about to fall from the khatib's hand down the pulpit. Some hold the crutch buy their right hands as a support to the paper of sermonising; that is, the palm on the top of the crutch, whereas the pinkie, the ring, and the middle fingers surround the upper level of the crutch, while as well the thumb and the index fingers hold the paper.

Observation 8:

Nearly not all sermons of the darss are related to the forthcoming Friday sermons' topics. Most sermons do not include prophetic and Sahabas' stories and, thus, verses used in prayers – those come just after the Friday sermon – lack relativity to subjects Friday sermons as well.

Observation 9:

A minority of imams wrench their faces' grimaces (wrinkled face features), besides also an undetermined numb of imams lack control of their hands restraint. Some of them even – if not overstated – screech, though the subject does not require louder voice. Indeed, sometimes the meant category howl because of a devastating news shocked neighbours in the given interval, yet worshippers seemed going with the flow.

Observation 10:

Most imams have regular tilawa, a basic one without hymns. An undetermined number of imams does not give importance to tilawa, only few imams have great tilawa. Nil imam recites tilawa while referencing Quranic verses in the middle of a sermon – as Sunnah notes.

Observation 11:

An allegation stated that a great imam performs in a small modest mosque in Arzew (district of Oran). After visiting the spot, worshippers proclaimed they adore their imam, for he has great sermons, voice and ethics.

After scrutinising his method, it turned out he does not hold paper while sermonising. His voice is very clear and well figured. He tends to use hands while explaining. People asserted that most of his sermons are discussed issues based on daily social facts as street's dirtiness, respect, honesty, education, seeking knowledge…etc. Besides, people adore his way of making tilawa, and some even cry in the middle of the prayers. In fact, many spend long kilometres to attend his Friday sermons. A group of youth stated they have stopped burdening many vice deeds (as they declared) as taking weed, drinking wine daily, holding knives in their pockets or by hips as a habit…etc. Some told that in a given day, their imam received a note from authorities concluding that he has to leave and perform in another mosque. Reversely, those healed youths gathered and warned they will organise a rampage if their imam is transmitted to any other place. Later, the imam was eventually ceded to perform in the same mosque.

Observation 12:

Some imams seem tackling many subjects amidst one sermon. This happened even with competent imams from time to time.

Observation 13:

Once, a very young imam entered at 12:45 A.M through worshippers' entrance. He was wearing a white cloak, a red turban, white sockets, and a cape on the cloak. He regularly sermonised by the darss, escalated the pulpit against which he delivered the Friday sermon, and then prayed with people (the two prostrations). However, when he finished the prayer, after few second, he stood up, took off the cape and laid it on his arm, and walk to take his shoe in the middle of crowds, those who flee once the prayer is framed. By taking off the cape and leaving in that simplicity, he looked like a judge or lawyer who has just closed a case.

Observation 14:

While preparing to rotate a filming session with an imam, a highly important character from the government intended to enter the room. Before reaching the room, his guard rushed inside

the filming room to check the place and secure it, and he did inform that in few second the character would be in. Once the imam heard the news, he rushed saying to his colleague "Oh! Where is my turban… (looking for it in a harry and asking his colleague) where is my turban…." His colleague (in a regular stressed behaviour) said, "I think it is on that booth…" After a while, he found it and wore it.

Observation 15:

Regarding the theoretical part discussed in chapters two, most imams apply the following:

Appearance:

Most imams apply the standards mentioned in the theoretical part in terms of making scents, wearing light colours as yellow and white turbans and cloaks.

A minority of imams do not follow the methodology discussed and devised by Muslim scholars in terms of the way of escalating the pulpit, gazing to people, or the moral way of walking. Some of this minority are naturally nervous when they talk.

Imams in prestigious mosques tend to wear expensive clothes and scents. Some imams performing in regular mosques tend to wear expensive clothes as well, but most of them wear modest quality of clothes. Not all imam put scents when they inter the mosque for the Friday sermon. The put on scents are mostly derivatives of Arabic fragrances so-called "Al Oud" (the spur).

Sermonising:

As referred in the theoretical part, Muslims differed between accepting and denying holding papers for sermonising. Imams, those who hold papers, tend to focus more on their papers as if they dictate.

Most of their religious terminologies and jargons are repetitive and limited and, thus, used mostly in introductions and conclusions. Only a minority of imams make mistakes in terms of pronunciations.

Some imams make hearers want to fall asleep. This happens frequently during the season of summer.

Religious competency:

Most imams have dearth of stories tale in sermonising. In some unique cases, worshippers do respond to imams' performances in Friday sermons. The latter can be distinguished when all worshippers suddenly raise their heads and use religious or regular interjections.

Some imams miss referencing by hadiths or Quranic verses while preaching. Only a minority does not distinguish between trustful hadiths and others poorly referenced. This scene occurred once by a very young imam in the region of Tlelat (district of Oran) when he referenced in the darss that caliphates after the death of the Prophet sidestepped the utmost tray of the pulpit due to the respect they dedicate to the Prophet Muhammad since he used to step on it. The young imam did not highlight the different narrations numbered about the pulpits' layers at least, even though records of constructing the pulpit altered amongst scholars. In addition, in prestigious mosques, the way the imam looks or wears has nothing to do with his religious competency; thus, the difference stands only in the quality of clothes solely.

At large, ten percent of imams are highly good in terms of amassing mostly what was mentioned in the theoretical part (chapters tow), while seventy to eighty percent are very regular.

Chapter Four

Findings And Discussions

of

the Research Questions

4. Introduction

The purpose of this enquiry was triggered, away of spirituality, sanctity, eschatology, or any sectarian theological approach but out of a sociolinguistic approach to grasp how the illocutionary force, a governance of several parts, is set inside the mosque in order to serve a purpose to what is mainly known by the Friday sermon, though the religious language policy urges one language use which is the classical Arabic.

The Friday sermon is a fundamental Islamic liturgical practice, a segment becoming upon old missionaries (da'wa) more or less a measurement of the Muslim culture. Currently, considering how this congregation is structured drives to some extent in a vicious cycle to an insufficient parasitic analysis. The ostensible reason overdue to mosquegoers – or attenders – once, first, they are meant to reason, understand and knowledge the speech delivered by the sermoniser, the one either known by the imam as the spread etymological parlance refers or by the khatib as a religious register precises when skilful norms and conditions are comprised. Second, eventually on the D-day, the preacher gets primed to deliver a religious speech as a central material; yet doing so desires fundamental parts: religious knowledge, correct classical Arabic acquisition, and other behavioural and verbal altered adjustments to fit the domain's requirements. Sharply in other words, the research has generated to recognise how can the religious speech (sermon) be transmitted and conveyed to worshippers correctly that listeners may reach spirituality and scholarship in the shade of a solemn religious language policy; that is, the only instrument of conveyance, not any other language, but the classical Arabic language sharply. A question was raised again to inspect and review whether or not the classical Arabic used by the imam threatens complications before attender's spirituality grasping, or at least, sermons' aims perception.

As most socio/linguistic researches diverged alongside attempting to respond via approaches resolutions to conclude with refute, assertion, or even new outlooks of poles apart queries, the questionnaire data collection method sustains to be a spinal column to the bring-up of fruitful and objective outcomes. Questionnaires, as their forms and tacit arrangements differ, are categorically significant for studies as such, for tellers are those who embody resolution/s intentionally and inadequately off the society (real field).

Under this light, the data collection of this research for all intents and purposes was based on interacting with worshippers and the scrutiny of their views and statements, meaning to make framed and open questionnaires, both quantitative and qualitative resolutions. In the concern of data collection, the research endeavoured to privilege a likewise significance to initiate by a theoretical measure in order to apprehend, and to clarify to readership as well, how the occurrence of the Friday sermon is perceived in the religion of Islam. The latter bonds a symbiosis with the practical part (the research methods) aimed, hypothetically, to comprehend odd participants' cryptic answers. Therefore, the theoretical part might be, in some cases, a resolution for particular worshippers' complaints/desires in regard to the imam's performance, for example.

Pertinently, the theoretical part (the second chapter) divulged many particulars about the liturgy of the Friday sermon. Besides, the classification of the theoretical part into aspects; those parts of settings granted to frame an illocutionary force, there are remaining obligations upon recommendations that must be outstandingly taken account by the imam so as to render the task correctly operating for lawfulness and validity to persuade/spiritualise attenders. The questionnaire (written and videotaped), observations, and people's allegations did uncover several staples involuntarily mistreated by many imams – otherwise, any imam wishes perfection. Indeed, the second chapter highlighted afore diverse concerns like apparent features and verbal and behavioural adaptations (tips or maxims) that any imam may accommodate to realise his message in a simple-minded reach. Away of the religious language policy which cannot be judged, the equation between the theoretical chapter versus the practical part abridges how the Arabic language is not an hindrance to the assumed deficiency, but yet at the same time, its acquisition rate does cause insufficiency. Except the Arabic language otherwise, this comparison discloses shortage modes vis-à-vis perfection of a prototype imam displayed in the theoretical part versus current imams' performances.

The fourth chapter (finding sand discussion), which is, on the other hand, the core of any research to assert, to refute, or to convey contribution, will serve this research not only an answer, but because of the questionnaire' details and alternatives delivered and expressed by participants comparably to the second chapter, also many specifics to suggest forth conjectural solutions.

This part will start first, on basis of the theoretical part and in a comparable link a frame work from Indonesia, to recognise how the Friday sermon is perceived in the religion of Islam and

how its settings are intermeshed as measure of a framed illocutionary force. In the same concern, it relates, as well, recommendations and maxims of sermonising devised and developed comparably to times of the raise of linguistics contributions (1957) and to the cooperative principles theorised by Bloomfield or by P. Grice in 1975 (illocutionary level) later. Some of those maxims, the ones recommended – not compulsory – by the religion of Islam are in fact critical to offer worshippers spirituality and convey desired expectations.

Second, before discussing the questionnaire, as a segment out of resolution to reach findings, it is significant to refer to some differentiations, catharses, reactions, statements, and complaints expressed by participants whilst doing the research successively even after the dedicated period of time.

Third, a separate heading discusses findings in a chronological escalating order that readers may track reasoning and representation of the hypothesised notions earlier in the general introduction concisely abovementioned as a subject-matter.

Fourth, an attempt tries to bond the associative links to a research sought in Jordan about Friday sermons versus shaping citizen's opinions about several political vindications. Also, a conjectural vision, regarding both the qualitative and quantitative inclinations of the dissertation at hand, assumes an answer to the raised enquiry.

Sixth, insofar as language management and language policy are afraid to this research field, a discussion brings to readership an appraisal amid secular language policy's both linguistic and substantial aims and the religious language policy's aims. This comparison enlightens not only the Qur'an is a religious language policy as it was displayed in many linguists' writings, but also the Friday sermon liturgy by excellence, as it grounds, as well, on a distinct language management.

Overall, this chapter probes what does in truth inspire mosquegoers, the sacred data (Qur'an, hadith), the Arabic language, the person of the imam, or all of those with different rates amid an illocutionary force conveyance. Besides, it analyses whether or not current sermonising ache a deficiency. Mostly however, it attempts to appreciate how the Islamic language policy does not obstruct worshippers' conceptions though it urges the use of the Arabic language solely. In other words, it is about to recognise whether or not the Arabic language is a linguistic obstacle before worshipers' inspirations and what is this liturgy is about.

4.1 Friday Sermon in a Pragmatic Resolution

In an incorporeal traditional liturgical definition, Friday sermon is a fundamental rite that Muslims once on each week meet to accomplish. With a distinct, categorising veneration, this sacrosanct practice is but a form of worshipping just like the rest five prayers (prostrations). Muslims are too careful to attend the latter, since it is a fundamental Islamic requirement ordered by God – what Muslims call Allah.

Linguistically speaking, the event is a set of several parts forming a unique setting aiming at framing an illocutionary force. The mosque – not necessarily – and worshippers (more than twelve persons), the imam, the religious speech, and the religious methodology, are dots of what indispensably form the settings categorising the liturgical congregation labelled "the Friday sermon" to convey different means.

Regarding language deliverance, most Schools (Hanafi, Hanbali, Maliki, and Shafei) approved, after the divine language policy, that Arabic is the only operational apropos language for this liturgy on Arab lands. Their decision was devised upon the Prophet Muhammad's method in making the five prayers, addressing other monarchs in writings (only Arabic despite his awareness), and his single hadith regarding the language of prayers (Pray as you saw me praying). This is to understand why current khatibs – on Arabic lands, except oddities for converted Muslims – do not utter vernaculars against pulpits. In a clear-cut consensual choice, classical Arabic is the only language for the Friday sermon just as prostrations or Qur'an recitation in general.

The khatib on the other hand, is but a doer who plays a character inside the mosque that his speech, the one granted via a language management, may convince listeners. The altered language management during the display is a set of determined mostly linguistic recommendations that any imam must follow in order to fit the criterion of making religious lecturing. Irrespective of the fundamental norms the religion of Islam depicted in the ideal imam's aptitude to rule the task, many scholars devised, on basis of the Prophet Muhammad's attitude in sermonising, several promoting maxims to bypass cautiously deficiency. Inclusively, the parlance "perfection" is what may sum up those maxims, as it is competing for an imam to reach such levels in the real field, but they remain prudent approaches of diligence that may improve intensively sermonising. Otherwise, these maxims are not framed

or discussed in one theory, they are rather scrutinised in Arab Muslims' books independently, and thus they are given dissimilar headings to current ones. These separations include, on the one part, what is identified by "the cooperative principle" theorised by Paul Grice (1975), while the mirroring devising encompasses, on the other part, further submaxims and supermaxims as well. For instance, Grice conjectured the clarification of the third level of Bloomfield's three levels for the speech act theory: locutionary force, illocutionary force, and perlocutionary force. As the nature of sermonising is declarative and performative, Grice's four maxims are applicable Arab Muslim scholars' devising for the methodological sermonising. However, one might take into consideration that the speech of imam during sermonising is uniquely declarative and does not entail to talk-exchange with attenders, meaning the discourse is practically a mode of praying alongside its dedicated chronology. Soon after prostrations, worshippers may appeal the imam's religious interpretations to different matters.

4.1.1 Maxims of quality:

Super maxims:

Scholars stressed that the khatib's scholarship must be grounded on trustful facts, Sahabas' deeds, narrations, Quranic verses, Hadiths, or testimonies grasped off the Prophet methodology in doing something. The latter's reason incarnates in that narrations or Hadiths may differ about a single matter, besides "tanween" of one particular word may diverge from a companion's version to another and so forth. Therefore, scholars stressed to screen primarily agreed consensual references. Scholars emphasised, as headed in the second chapter (2.3 Imam Verbal Performance), the humanoid regular discourse should be distinguished from the one of religiousness and that the sermoniser must focus on the religious discourse more when it is about an affirmation, for the latter strengthens, as scholars devised, speech excellence.

As well, scholars fundamentally emphasised on speech correctness instead of sound rhetoric (see 2.3.5 Verbal conditioning aspects for sermonising). They reminded that religious knowledge cannot be contributive and performative if the khatib has issues in technical speech utterance. They devised upon the story of the Messenger Moses when he appealed to his brother Haroon. Moses had a heavy message to convey but was affected by a small deformity in his tongue because of an accident as he was a toddler. This corporeal cause required him – though he was the Messenger of God – to be replaced by his brother to make speech to both pharaoh and the people.

Scholars emphasised heavily on speech correctness and implicitly conditioned a preference to the khatib to avoid radically sermonising if he believes he aches any issue frightening his speech correctness in terms of utterances, for this affects the quality sharply irrespective of the sound religious knowledge competencies he earns at present.

Submaxims:

Specialists of this liturgy utterly cautioned imams to address worshippers with sectarian jargons in order to avoid sedition. It is worthy enough, as they optioned, to reference by sacred texts instead (2.3.6 Mastering Sermonising orally). They reduced to bare-bones condition that a good quality of sermon stands on objectivity and, thus, what was revealed in the Holy Qur'an or Hadith is best what can be preferably referenced. They highlighted, as well, to avoid Gibbering, lack of restrains, and lack of mindfulness (2.3.7.1 Feigned speaking) as detailed in the second chapter in depth.

4.1.2 Maxims of quantity:

Although it is outstanding to reference by sacred texts mainly as preceded in explanation, Muslim scholars put emphasis on the speech quantity (2.3.3 Repetition and prolixity in sermonising) as to evade speech expansion in sermonising, for the imam risks deviating off the accurate intended expressions. Although the sermon is a sum of both religious memorised competence and well-ordered eloquent performance, scholars advised that the quantity of talk should be limited to the aim of the sermon's subject matter, meaning to mention what is necessary chief in brief. Neglecting this aspect outlays the khatib not only exceeding the limited quantity of speech, but because of the deepened philosophical explanations, also derivative "feigned speech". In the second chapter (2.3.7.1 Feigned speaking), scholars literally cautioned, on basis of the Prophet Muhammad's Hadith, that the quantity of preaching must be practically unfilled of three adjectives as labelled in Arabic: *Al Tharthar*, *Al Mutashaddeq* , and *Al Mutafayheq*, meaning in English, as translated and explained in-depth in the subtitle, babbling, lack of restraint, and lack of mindfulness.

4.1.3 Maxims of relevance:

In order to make the khatib's speech (sermon) as cooperative as possible to worshippers' expectations, religiosity specialists stressed that any khatib ought to predict, foresee, and estimate what people (worshippers) expect from his selected subjects as explained in the second chapter (2.3.2 Receivers versus Friday sermons' subjects). In other simplifying words,

people often hold anxiety – as it is a form or respect – to head to their imams and appeal for particular subjects and not others to be discussed on pulpits, as each community has indeed undesirable negative concerns differing in a scale of necessities and subordinates. Keen imams, as scholars devised, should be relevant tacitly to the most current subjects that worshippers (citizens) wish to hear about in a religious perception that those concerns may be mended.

Relevance does not require to move people's expectations about topics of sermons only, but because of the referencing that may be tentacularly approached (as highlighted above in maxims of quality), also to pragmatically keep on tackling one subject within the same sermon. Scholars, as debated in "2.3.1 Preparing the Friday sermon", notified besides the khatib is limited to develop one topic, his references must also embody relevance with the topic. Certainly, some imams are skilfully aware of this issue, but because of the proofs and sources' records they wish to convince they divert of focuses. As a result, this curving does support the relevance of the sermon neither in cohesion, nor in terms of coherence of the body of data. Practically, the latter case was indeed observed in mosques (Chapter four: Observations and Allegations) wherein many imams appeared struggling to determine the knot (topic).

4.1.4 Maxims of manner:

Regardless of the religious competence which is a fundamental element to the imamet task, experts of the Friday sermon maintained that the former may cause sense insufficiency if no followed manners are accommodated implicitly and intentionally – some imams think keeping hands motionless is a sign of wisdom.

Many Muslim scholars acknowledged the classical Arabic as a vast sea having thousands of meanings, whereas some claimed it is the largest language in terms of synonymies and vocabularies details regardless. In addition, the sacred knowledge, on the other hand, is a very large domain of multipolar modules as for instance Fiqh and Fatwa are two challenging specialties that many imams are required to go in depth. Furthermore, some great imams humbly avoid answering particular matters. The possibility of whether or not to provide charity dedicated to "Zakat Al Fetra" (recommended deed in the creed) instead of an infant still in the womb of his mother (still not born yet) is an adequate example to what is Fiqh. Indeed, there are many detailed matters grounded on very detailed religious sacred texts enhanced with devising prudence. Besides all this, most scholars agreed that the sermoniser is

not counselled to accumulate, as explained in "2.3.5.3 Religious discourse register and words choice", highly in-deep religious scholarship but rather to be perspicuous at minimum. Although eloquent speech does have pleasant-sounding stimulus on worshippers' ears, the target of any sermon, as only scholars stressed on basis of the Prophet's method, is to be intelligible and contributing. In other words, it is unnecessary to articulate difficult jargons and vocabularies to astonish attenders, for indeed, the possibility of amazing practitioners, on the one side, might be of higher chances, but surely grasping aims has practically lower possibilities on the other. Hence, specialists stressed lucidity as it can be only, as they favoured, grounded on a simplified Arabic linguistic structure the large number of people understand. Besides, though many scholars regarded sermonising maintained by papers a poor performance, others considered it regular as they projected (2.3.4 The Imam amid improvisation and paper) that the event's importance incarnates in rendering the sermon a comprehensible regardless. Largely, what preceded is a major counsel most scholars retained to those having the passion to the imamet charge, meaning even both melodic constructed Arabic or improvising free-handed of a paper provides nonsense once worshippers feel mentally impotent to respond with conceptions.

Submaxims:

Furthermore, with the intention of simplifying the Friday sermon, scholars chronicled a sentence of guidelines. Most of these tips are based on the Prophet's language management inside the mosque, for as his wife Aisha depicted (2.3.5.1 Regular discourse versus religious discourse registers), Muhammad performed in a distinct manner unlike being spur-of-the-moment with her (Aisha) or with his companions (Sahaba), that is, not only the quality of speech that Aisha portrayed, but also tacitly his status. In this concern, scholars cast light, on basis of what is passed on in narrations and devised records, on how the Prophet did act in terms of conducts whilst preaching. Thus, they focused on all of his face, hands, voice acoustic, and performance intensity (calmness versus enthusiasm as an example). Devisers designated hands, the voice, the face, and intensity a distinct attention that might regulate controllably spirituality or convincing, meaning details as such partly participate in a cooperative code; not only to render speech comprehensible, but also affective. Among what may implicate with the concern of submaxims of manner is, first, the mode of escalating the pulpit as indicated precisely in the second chapter in the heading phrased "2.2.2 The imam on the Pulpit". Despite the way the imam walks on stairs is not technically part of the sermon (speech), many scholars cautioned that those steps are enormously part of the sermons in

terms of accountability on what will be said grasped off "who" out of the way "how" was he walking as mentioned in the subheading "2.2.2.1 Escalating the pulpit". Moreover, some went further to depict and frame the way the imam should take a seat as indicated in "2.2.2.2 Sitting down on the pulpit". As regards to how to face crowds while talking, scholars notified, as indicated in the second chapter in entitled "2.2.2.3 Crowds facing", that the imam should not neglect minor details like how to gaze to worshippers while preaching. As well, they portrayed and devised about laughter of the imam when being against the pulpit (see 2.2.3 Smiling and laughter). They advised that smiling may affect speech sharply if it is unnecessary.

In what concerns hands, gesturing while talking, and the way of how to hold the crutch implicate with the maxim of manner by distinction. Scholars, as portrayed in the heading "2.2.4 Hands and gesturing" and "2.2.5 Stuff handle", highlighted what is the possibly permeable but limited in terms of 'behavioural Language'. The latter vision makes that scholars connected the sermon lawfulness, which is a liturgical independent arbitrary task, to wordless manners as parts intervening and participating in the verbal discourse itself (sermon).

In addition, among what may implicate to maxims of manner are the voice of the imam and its intensity alternations as detailed separately in the subheading of the second chapter entitled "2.3.7 Voice rate in sermonising". Scholars advanced that the khatib's acoustics should be taken an exceptional attention, since the subjects transcends the speech. The latter says that escalating to strengthen the voice in particular sermons may be conceived differently when performing the same topic a quieter mode. If this manner has to express something, then it conveys that the imam's regulations to his voice embody tacitly the importance of how what he says should be/will be taken account by worshippers. This can be noticed when some imams loud their sermons with extra enthusiasm about matters having instability to drive to sedition in/between citizens (worshippers) given the fact that what people apply outdoors the mosque arena – except they are spiritualised or convinced – in memory to how was their's khatib's speech strengthened. Indeed, in some cases, raising the face may easily move people, particular tribal people lacking the city mode. That is why scholars provided, as well, high importance to the voice of the imam as a manner determining how lectures will sound in people's minds/souls.

Overall, this comparison or implication of how the Friday sermon is perceived in a pragmatic way as being originated off the Prophet Muhammad – afore hundreds years ago – to the Gricean theory of the cooperative principles is indeed what matches Kundharu Saddhono's work as summed up and presented in the literature review (First Chapter). Kundharu's research focused on how the illocutionary force is maintained inside the mosque for the purpose of the Friday sermon mainly. Up to this point, all what has been written in this chapter has an echo on Kundharu's findings in term of how "Language" is managed and how this it may be analysed in a pragmatic approach (speech act theory).

The author's findings provided imams in Indonesia practice Friday sermons the same way like in Algeria, particularly Oran as regards to both qualitative and quantitative research. However, the method is an intuitive recommendation as part of lawfulness, as indeed it is already tracked by the Sunni Schools, meaning Surakarta's imams follow the Sunni method as a superficial mechanism of how sermons are delivered: presentation of a short sermon, then a halt, then the second sermon, the making of Du'a, and then finally standing for prayers. Nevertheless, as already explained in the literature review, Kundharu's second intention was headed to link this performance, meaning objectivity as was found in the theoretical part (Second Chapters), to the speech act theory and to draw the links in a pragmatic way.

This is to tell that though the Sunni method is already lined by scholars (two sermons, crutch, face gazes, subjects choice, etc.) and greeted in numerous countries around the world – even non-Arabic countries besides Surakarta (Indonesia) – it cannot be fully practised in its devised ostensible perfection, for the sermonising deed is outlined by a series of minor details uneasy to amass all at once. That is to say, although imams – Surakarta and Oran for example – appear performing the same methodology, there are yet infinite instinctive variances in terms of how to convey the message. In Surakarta or in Oran, aims of those events are granted to spiritualise via religiosity; however, methods co-vary with circumstances of not only languages use and topics, but also with peoples' social formations and ideologies. Moreover, even within the same city like Aleppo, Cairo, Doha, Dubai, Oran, Rabat, Riyadh, Sanaa, Surakarta (as illustrated), Quds, etc. imams differ in their conducts of presenting and representing Friday sermons though the same method is outlined successively back in dated times by all of companions and scholars grasped off the Prophet's method. The reason behind alternations multipolarity is due to "Language" which is behavioural. On basis of the latter prospect, this research deepen to illustrate to readership the intricacy intermeshing people

(worshippers) with spirituality expectations, particularly with let-off to routine, or convinced, at least, with the same method, a distinct liturgy of worship being used for existences.

Expectantly, this part, which is partly based on the theoretical chapter, does not only convey how the principle of the Friday sermon is launched in the religion of Islam in terms of "Language Management" inside the mosque in an objective way, meaning what scholars outlined consensually in theory, but also divulge where deficiencies incarnate in the real field. Hence, what is grasped in the practical part (the questionnaire, allegations, observations, and the debate with imams), on the one hand, cannot be adjudicated without recognising the "principle" of the Friday sermon, all what scholars have written off Muhammad's method as a founding father. For example, observation number 13 in the third chapter dedicated to the questionnaire (the field) makes that a young male avoids to attend his neighbouring mosque' Friday sermons because of the imam's sectarian undetermined terminologies. Relatedly, the theoretical part determined and resolved this matter upon scholars' records, one among the norms of the imamet is to never address people with sectarian speech or undetermined concepts as mentioned in "2.3.6.4 Terms choice in particular contexts". Following this rhythm of illustration, what generated observation number 13 is technically a sample of shortage, as indeed for example, details alike may precise what some imams deprive of norms of the imamet.

The aforesaid is an abridged example, but overly the questionnaire showed, on the other hand, on basis of the accumulated facts in a forth analysis of norms and maxims outlined in the theoretical part, where many deficiencies match indeed. Otherwise, the only issue that would appear surprising and needy surely to require further resolutions is whether the question's negative response regarding the Arabic use in Friday sermon is truly an obstacle to people's comprehension. In theory, specialists of the Friday sermon maintained classical Arabic is compulsory on Arab lands, a religious language policy they cannot surpass, and this will be a future discussion in this chapter and answered as part of the research question in the last heading.

So far, this part has dealt with the "settings" governed by the Friday sermon in a mirroring objectivity off records, and thus, the mode of how "Language" of imams can be scrutinised in a pragmatic approach as implicated in the cooperative principles.

The forthcoming headings will discuss the following issues: whether there is a deficiency, what is the cause of that, whether or not the Arabic language is a linguistic obstacle, a comparison to Madanat's framework, and finally the nature of the religious language policy and its language management. However, it is outstanding, before moving to findings grasped off the questionnaire dedicated to worshippers, the videos filmed with selected imams and the collected allegations and observations, to portray how people reacted to those questions – some details may be outstanding to indicate where to count on some answers and where not to count because of gender reasons, for example. This is what will be delved into in the next heading.

4.2 Participants Versus Sermonising

In any nature of research as such, questionnaires analyses and results are chief and, thus, must be suctioned objectively. Henceforward, the questionnaire's thirty-two answers of this research displayed hypothesised expectations and recommended – if not exaggerated – pertinent resolutions based indeed on people' interactions with the questions. The former notion has in fact shaped findings broadly in terms of what should be taken into consideration and what should be left as detected "erroneousness" after comparing tacit tricky questions embodying similar other questions.

Practically speaking, the construction of the questionnaire was built on thirty-two questions aiming to grasp three answers for three issues only: whether classical Arabic is an obstacle, whether there is a deficiency, and what is the cause if a shortage truly exists?

For example:

Questions 4:

- I understand all what is said in the Friday sermon   Yes   No   Almost
In order to check credibility of participants other questions were followed in questions five six, seven, and eight,

The checking questions are:

- 5. I conceive the darss better than the Friday sermon   Yes   No
- 6. I prefer the darss in: Arabic, Spoken, Both, No difference.
- 7. The Darss presented in classical Arabic affects me more than in the spoken one:
  Yes   No   Sometimes
- 8. The use of classical Arabic creates an obstacle for comprehension:
- Yes   No   Sometimes

Comparably, it might be grasp, upon the fourth question above-presented, that the serried questions are functioning but to either maintain answers' credibility (to the fourth question) or to reconsider critically. As well, the slight percentages' alterations between answers disclose indeed where the deficiency stands. In what concerns Arabic language, the subject will be expounded in details in a dedicated heading.

In addition, the last two questions (framed and open-ended) are phrased for two reasons: to realise how people express themselves, as some may elude mentioning their educative levels and to check credibility of all those questioned enquiries. For example, question twenty-one and thirty as follows herewith, are interrelated in an intersection with question thirty-one in which respondents express:

- 21. Honestly, I do not feel my faith rising when I attend Friday sermons or darss?

Yes   No   Sometimes

- 30. I am one of those who had changed due to preaching   Yes   No
- 31. Preaching has positive affection on my life, how? …………………………

The thirty-two questions were ordered in a sort of chronicled method that answers may reach certain credibility to assert findings. Indeed, this method did affect analysing results and is what will be detailed in the followings.

4.2.1 Males versus females regarding the Friday sermon:

At the early beginning, females were regarded as similar respondents to males. However, because of the observations, allegations, and behaviours of most of them, results and analyses following particular questions were grounded on males' views chiefly regardless of females.

For example, in question thirteen (the linguistic level of contemporary imams has declined regarding the past ones) most females responded by No answer (68%) and more than half males mentioned 'Yes' answer (52.36%). Moreover, the 'Unknown female's age' category also mentioned 'No' answer (68%), whereas the 'Unknown males' category's answers' highlighted both squares (Yes and No) by 50%. Moreover, in question thirty-two answer, many females' responses were irrelevant to the question (32). Some of them explicated that they had been busy because of home duties (raising their children) and that most of them started going out to mosques after they reached the 60s year-old.

Regarding females' answers to question 32, most of those aged approximately between 8-65 years old used complex long sentences. The former may be regarded due to the nature of females in being talkative, but maybe because they are too social and emotive than males as well. Only few young girls aged less than 19 years old admitted they were not born yet – because of the dimension of the question. On the other hand, young males used simple or compound sentences as many of them admitted they were not born yet. Overall, most females mentioned the period of '2012-Today' answer, whereas males differed in mentioning which

year noted sound sermonising. For males, the more the age factor raised, the more the count year headed back before the 90s, whereas most males aged less than 29 years old mentioned their age time, meaning '2012-Today'. Henceforth, an adequate respondent to a question alike might be built on three criteria. One, the prototype has to be aged more than 50 years old. Two, it is important that he used to attend sermons since his childhood. Three, he must had visited several mosques across time. Females aged 60 years old maintained the square '2012-Today', whereas males differed enormously. Females do not attend Friday sermons successively, as most of them have home duties. However, young girls head and pursue mosques for other beneficial aims; not all of them, but the latter does exist as a social fact. Moreover, females in cases do not have optional chances to choose which mosque they head; thus, they either go to the nearest mosque neighbouring their homes or being accompanied with their fathers, brothers, or husbands – kind of an escort.

The above passage clarifies that females and males differ in the way they perceive Friday sermons in terms of attendance and aims. Most females do not have real attentions to attend sermonising, as they find it a sort of recreation while most of them remain, after the Friday sermon's event is concluded with two prostrations, to discuss endless secular matters. On the other hand, it is compulsory for males to attend the event, for it is part of accomplishing obliged prayers and that is what makes the central difference versus females. Remarkably, this exposes where females and males largely differ in asserting particular matters and reasons why in some cases males' answers will be granted more importance than females on basis of statistics, observations, and allegations for the purpose of credibility and accountability.

4.2.2 Further reactions:

People's vision to imams:

After scrutinising answers with the purpose of estimating any processing deficiency and whether the Arabic language is a linguistic hindrance, two questions seemed too provocative to practitioners. In fact, reactions alike deciphered enormously the reason why the deficiency was excessively challenging to be pointed out. In addition, this reaction (provocation) was not of any notice alongside processing the research; however, the phase of stretching the sum of answers' reactions in a diagram depicted that linearity of the graph was stable to such an extent with slight differences only (percentages) except for question 12 and 14 with odd line bowing down sharply. This can be obviously distinguished a graph entitled 'Respondents'

Alternative Towards Questions' in the last part of the third chapter in a larger view or minimised view herewith:

Fig.2   People's reaction to provocative questions
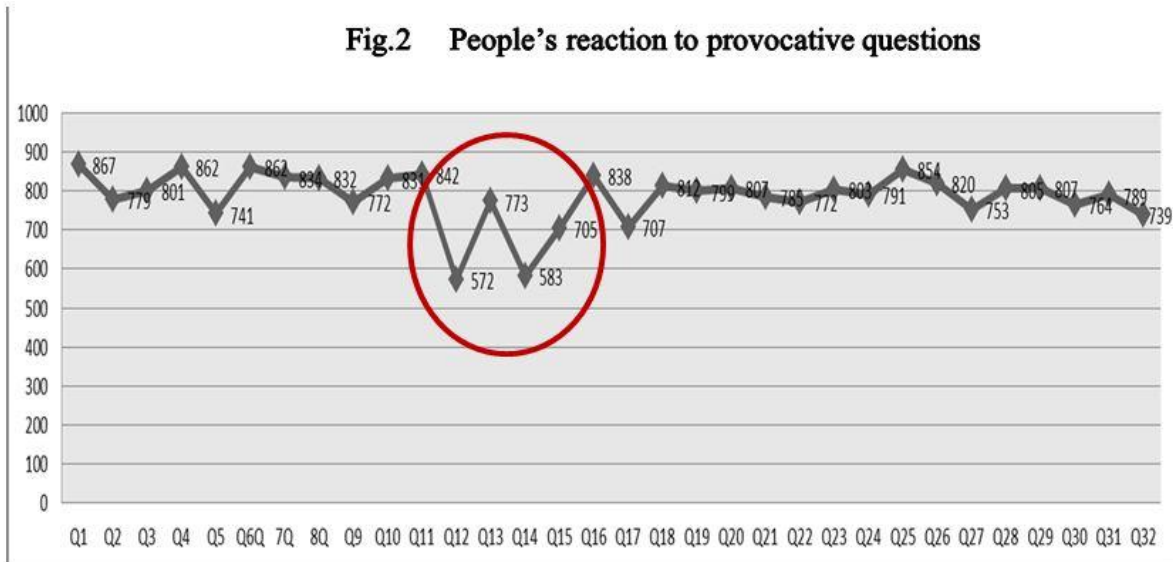
It turned out that people have potential willingness to rage against ostensible intentions aiming to criticise imams abhorrently. Moreover, many participants, both males and females, commented next to both questions by statements like: "I do not have the capacity to judge an imam", "this is not a good question", "what do you want?", "imams should not be criticised", and so forth with similar reactions. As numbers '572' and '583' of both questions 12 and 14 show how many people rejected answering the question, regularity of answering followed normality again to continue answering since question 15 (705 respondents) and 16 (838 respondents). But again, in another provocative question in number 17, to answer whether imams are natural or feigned, many people, as well, retracted re-joining as the diagram shows in the cross between Q17 and 707 respondents.

Apparently, the image which is graved in people's minds about the imam is distinct. People, on basis of their reactions, do not regard imams as regular people, they see them – if not overstated – perfection. This imaginariness incarnates in ideological relativity intermeshed with culture. It can be further explained on basis on the following facts:

- Observations number 1, 4, 5, and 7 in the third chapter (see Imams as individuals outside the mosque),

- The allegations presented by imam 2 (see 3.4 Third Quotas Sampling/ The film video) while answering the eight question (beard imam versus unbeard),

- Reaction of the imam while hopefully trying to find the turban when the body guard of a political character suddenly entered the filming scene,

- People's answers to question '17', whether most imams are spontaneous or feigned,

- People's answers to question '18', if imams are cognitively and linguistically skilled,

- Peoples' answers to question '26', which imam do people prefer regarding of age,

- Observation number '7' in the third chapter (Males' side).

The seven entries above-mentioned are passably summative to one purpose, to understand why people reacted in odd impressions to questions '12' and '14' and to understand why the image of the imam is in a such faultlessness.

Regardless of the generalised intuition of the imamet as an activity grounded on respect, meaning people's cognisance of 'x' or 'y' man is an imam devoted a distinct 'social rank', observation '5' mentioned that imams are highly respected as individuals within the community. Also, notwithstanding ages in which all imams vary, people interact constantly in respectful attitudes with them. That is to say, an imam aged 25 years old earn almost the same respect dedicated to an imam aged 60 years old. However, the statement of observation '1' portrayed that nearly most imams keep on being clothed in traditional categorising turbans and cloaks outside the mosque in a daily life style, and thus only a minority puts trousers or formal suits at large regarding their other-natured professions they occupy for living. If this is the case, then surely if the two samples are steady and exposed in another residence where neighbours are about to differentiate and guess who is the imam amongst both of them, people will pinpoint to the one who is putting the cloak, a turban and the traditional shoe, despite both are imams. These norms may differ from a city to another, because even people of the Algerian south tend to use cloaks in their daily life as a casual dress, however, this respect might be also generated in a mirroring response grasped off the impression imams introduce themselves as social members in the environment they live. For instance, observation '4' highlighted that imams are not much exposed to the outside vis-à-vis people's societal rhythm and, thus, do not exchange communion discussions outdoors the mosque. Furthermore, observation '7' depicted that although imams are present whenever people lack their support, meaning requesting advice, solutions, or Fatwa, they give the impression by urging others indirectly to interact with them in a formal approach, a more protocolising approach. In other

words, not only imams perform in official connections, but also their attitudes transcend and impulse people to interact back with them in formal attitudes as well.

Overall, this analysis might be what command people in reserve to a remarkable respect to imams, meaning not only the designation of the imam gives him such elevated privileged status, but also the image which is graved in people's subconscious about the inherited social rank of imams within society. A pertinent evidence for this latter can be explained further in-depth in the following observation.

Observation '14' (see 3.5 Observations and Allegations. Imam inside the mosque) in fact coincided seconds before the filming tape was about to start captivation in another session; however, the probation on "imam 2" while having any sort of discussion was still in progress. The imam was directed a question of whether or not the beard is a criterion to the imam's person. As presented in 'Allegations presented by imam 2' in '2.4 Third Quotas Sampling (the film video)' in the second chapter, the account summed up to maintain beards are not measures and scales of imams' scholarship but still a social measure. Furthermore, "imam 2" added that people are instinctively watchful to features their imams appear like and that even beard people, who are not imams and might be any, are reserved somewhat similar respect. It is thus because of the saved image people grip for the issue of beards. Overall, "imam 2" claimed, although forthcoming results will show something else, that appearances are all what people cannot evade in the concern of imams related to bears and that the latter has nothing to do with the cognitive or adaptive level of the imam. A moment after, while the rotating film held for a second battery amendment, a body guard entered (as already detailed in the 8th question of '3.4 Third Quotas sampling') to check the room before the political personality reaches the spot. Once "imam 2" glanced the bodyguard, he rushed off his seat to ask for his red turban before the personality encounters him with an uncovered head. This has to frame that though imams are aware of this ideological image held by regular people on the one side, they desire to keep it on the other; that is, the role "imam 2" wanted to implicate to present a character as well during the scene.

Additionally, despite of the fact that people diverged impulsively in answering question 17, more than half admitted that imams act in their natures (unfeigned). This vision was highly asserted by females where 81% of them voted "Spontaneous" answer, whereas males recorded only 58% for this vote, but still more than half believe that imams perform in spontaneous representations. This decline is comparably elevated by males' answers vis-à-vis

females' attitudes, meaning the 41% of males who voted 'Feigned' answer. This unsteadiness has reasons regardless, and thus will be deciphered in intersection with the forthcoming heading "Zawya Imams Versus University Imams". Otherwise, the eccentricity noticed by males is due to two factors. First, males, on the one hand, overly visit mosques more frequent than females do, and besides, the mosque Ibn Badiss, where the questionnaire took place, is prominent by its worshippers coming all over Oran City and the north-western cities besides – imams differ from a street to another despite environmental requirements; some might be original while others feigned. Second, females, on the other hand, have less experience (weak spotters) in mosques' reputations, and the scope, contrariwise males, wherein they pray is isolated off any accidental vision, and otherwise. In other words, however, although 41% of males believe that imams are feigned, still 69% of the society as a whole (both genders and all ages) counts imams as natural descents of spirituality. In concluding numbers, people still dedicate a preserved image apropos a saint personality reserving the status of the imam unlike regular people.

Furthermore, in addition to the image people hold for imams within the concern of appearance, they believe that imams are experienced both cognitively and linguistically. For instance, 67% voted 'Yes' answer, whereas males differed amid females with a large alteration – just the same way they fluctuated in question '17'. In the eightieth question, 77% of females voted for 'Yes' answer, whereas males accumulated 58% only. In numbers language, this entails that the society sustains the conviction to imams' aptitude both cognitively and linguistically. In what concerns the decline marked by males for 'Yes' in regard to the females' one, however, the reasons (three) above-cited in questions '17' are correspondingly the cause commanding males be more restrained to express a 'Yes' answer. As well, the latter dissimilarity will be shaded further explanations in the passage discussing 'Zawya Imams Versus University Imams'.

Moreover, even in terms of age factor, more than half of people voted for 'No difference' answer for question '26'. This explains that the privileged consideration people reserve for imams may not differ largely regardless. Although practically age has in specific performing cases affection on the person of the imam, many people asserted that age factor is but a number.

In the light of this view, the last observation (number 7 in 'Males side', 3.5 Observations and Allegations/ second chapter) highlighted that people head in masses to the imam to hug him

once the event is concluded. This often happens to many regular people, and besides, some of them accompany their children to represent them to the imam and kiss him. Earlier, the observation made sure to analyse people along with their heading to embrace the imam by checking their faces (smiles, looks, gazes, stares to the imam…etc.) until they finished embracing the imam and, thus, again while heading backwards to take their shoes and leave the mosque's gate. This follow-up was in fact reacted in order to understand what people were really thinking about during the transcendentalist gap incarnating amid leaving their places and heading towards the khatib, and thus likewise what were they thinking about in an outcome once they had satisfied their desires by hugging him, and then walked away? The latter scene occurred frequently in Ibn Badiss Mosque in Oran wherein people used to do that – as they still doing it – while the imam was beholden keeping steady about an average of thirty minutes to acquiesce to their wishes. Ostensibly, 99% of those who used to hug the imam did not have personal relationships, blood-ties, or any sort of communion connections. Thus, people simply wish to see the imam, and then leave. This phenomenon was detected in several mosques but in a varying scale, the more the mosque is prestigious – only in public places and not fancy residences – the more people were in reserve to potential willingness to approach from the imam. As well, the more the imam was reputed as an excellent performer, the more people tended to express gratitude and realise him closely. This reiterated numerously with regular people. Otherwise, highly educated people were/are less likely to do such intentions. These illustrations might be a good scene that portrays the exceptional respect people retain to imams.

All in all, the analytical measures based on the seven facts aforementioned (answers, allegations, debate with imams) do not portray the deficiency but rather contribute in realising how difficult is to frame its mode. One amongst the impediments is basically the contradiction people elevated in answering questions alternatively. Rationally speaking, all of observations, allegations, and imams' statements do not echo what people had answered in accommodation, and, hence, the pertinent reason, which requires a more or less thoughtfulness to provide tangible clues to the shortage, reflects off people's reaction vis-à-vis questions number '12' and '14' mostly as integrated in 'Figure 2' above.

Indeed, the rank privileged to imams in the society is grounded on people's graved matchless image due to an enchained series of factors as appearance, instinctive positive expectations

about imams, and the cultural Islamic background. The former collective multipolar process is what generates a fundamental attitude portraying and representing the imam's person of such an idol character. Cultural background is in fact central to realise the reason why people esteem imams in an image of excellence. The forthcoming example is worth of basic simplification to the intermeshed relationship.

When people march and happen to see a piece of bread, they pick it up and put it on the extreme edge of the pavement against the wall. Furthermore, some of them hold it (the piece of bread) to their foreheads, kiss it, and then put it down in a place isolated of any smashing walker's shoes. This behaviour is rooted back a long unidentified time ago in the Algerian society. Hence, even contemporary people still do it everywhere; however, if the same person who had held the piece of bread opposed in the ensuing few meters a piece of cake, he would have not grab it in isolation off the footway. In science language, the bread, on the one side, is an alloy composed of wheat and other substances (ingredients), whereas the cake, on the other side, is an alloy composed of wheat added other nutritious substances besides. Although both samples share tangible tasteful similarities in terms of composition and nutrition, but people excerpt the pieces of bread and leave the pieces of cake.

4.2.3 People versus sermonising (darss and sermon):

As referred in observations (2.5 Observations and Allegations) in the second chapter grasped off the practical arena (mosques), females and males diverged significantly in how they identify Friday sermons. On basis of observations and allegations, more than half of females' intentions to address mosques for the ostensible event are centred in the "time-out" idea for exceptional sporadic occasions (only Fridays) to appreciate the outside, whereas only few leave their homes to listen to sermons for religiosity. Causes, as explained in observations, varied depending on females' intentions and mentalities. For example, some of them go to get the so-called "la'djouza" (mother-in-law), others catch it a timing opportunity to hold some fresh air while their husbands do not allow them to work or to walk outside alone during the whole week, some talk on cell-phones, and many even discuss different womanly matters in the middle of the event inside the mosque. In many analytical scenes, females were caught one-to-one whispering whilst even the khatib was against the pulpit sermonising. Admittedly, many other females confessed they abstained (avoid whatsoever) visiting to mosques so as to circumvent gossiping. From another point of view, about 30% of females reacted irrelatively

to questions '31' and '32' response. This was not the case for males, and thus most reacted sharply with brief expressions.

The inferred point of this passage is to indicate males and females did diverge in many questions and, however, agreed in many former cases like the respect they devote to imams as explained previously, for example. Upon this, that is why some females' views are insignificant in distinct circumstances to clues.

In addition, a category of people (both sexes) reacted to question '31' unexpectedly and, thus, has led to draw on which basis sermons are subjected. But first, it is well-intentioned to highpoint that females and males (about 30% of each of them) mentioned in their answers benefits tackling no relation to religiousness but in intersection regardless, meaning their answers embodied spirituality approval via "earthly" (societal) profits and not "afterlife" (Akhira) philosophic issues. The latter is worth of explanation in the following passage.

Friday sermons affect people's lives to bring on faith via religiosity, to recognise forms of worship, to cease evil deeds, to keep ties with God, to heal souls by Prophetic records, to simplify more about the religion, and to remind all what has relation to the afterlife, as Muslims believe. Irrespective of the traditional conception about this liturgy, a category of about 30% of people regards Friday sermons as a means of reparation, correction, and suppression to many secular (earthly) social concerns. This class of people believe that sermons grant personality evaluation and self-esteem, level-up, social intelligence, ethics, and concepts of the live-together promotion.

The former vision has led to comprehend not all people (both sexes) identify Friday sermons the same way, and thus may lead to what people desire to listen in whatsoever track of reaching through, that is, how and in which approach the imam would convey aims in diversities of the same topic in sermons. For example, if the khatib talks about "Riba" (effortless illegal money increase/usury), there are likely two trends by which people might be convinced. First, a traditional trend based on sacred texts references what the religion has cautioned people about such endeavours leading to be indulged in confrontation declared by God and his messenger and that those riba or even "Rashwa" (corruption) dealers will be cursed and punished, and so forth. Second, a mirroring representative trend discusses religious themes centred in social persuasive approach (realism) away of religiosity. Instead of talking about punishment and torment, the imam warns and explains that illegal deeds (as riba) may

devastate the national trade; thus, mediocre people risk joblessness for years, and so forth. Although aims are natured in spirituality, approaches, however, are optional amid religious and factual approaches.

In a summed phrasing, the exemplified symmetry entails that sermonising at large regarding both "darss" (case of Algeria. see the literature review. 1.4 Muslims' Scholars Association's Role During the Algerian Colonisation Between Langue Planning and Language Policy) and Friday sermons is based on two subjects: one, either religiousness based on afterlife subjects, or two, earthly issues topics discussing socialism and the live-together rhythm. Furthermore, the aim of reaching spirituality to both subjects might be, on the other hand, based, as well, on either a religious approach or factual one. This can be visualised in the figure (Fig. 3) herewith below:
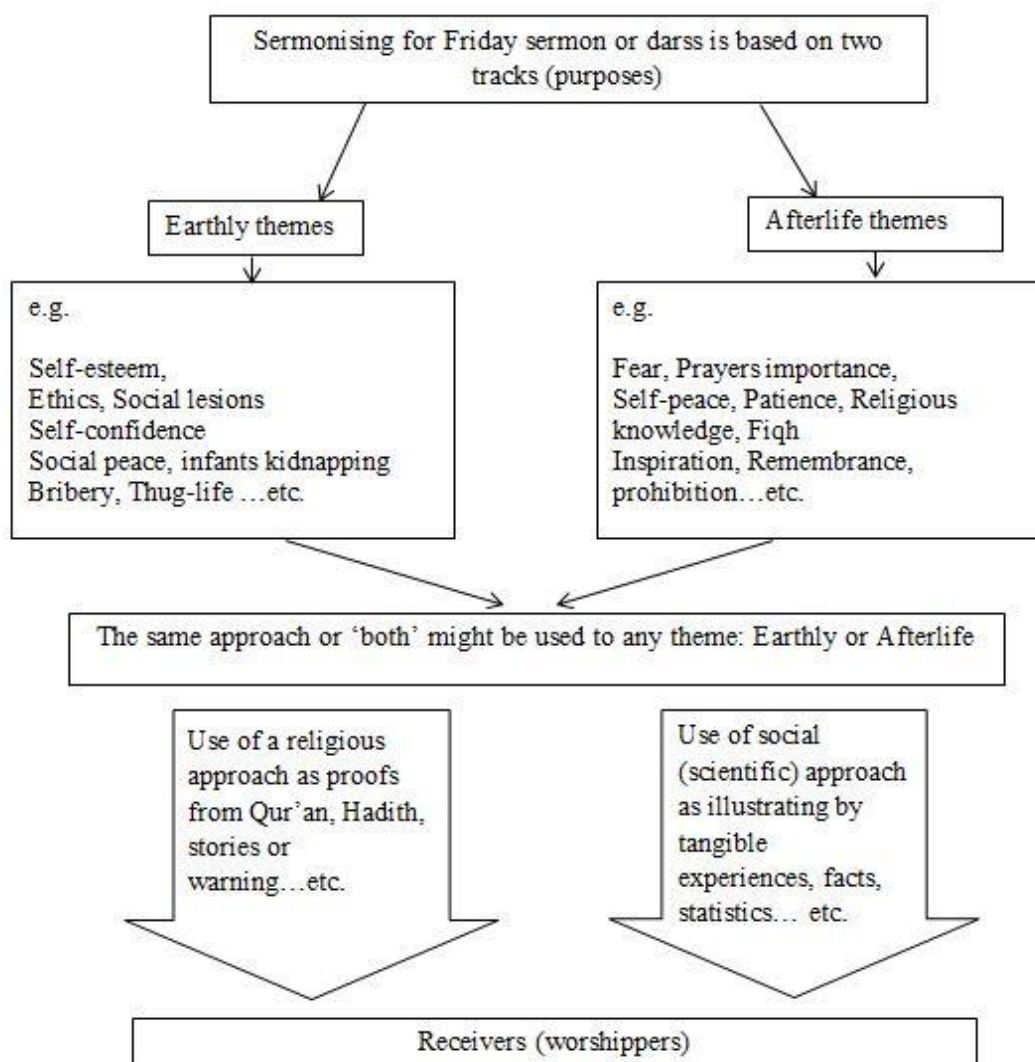
Fig. 3 Themes and approaches of sermonising for the Friday sermon and darss

Regarding what came in answers' percentages of both genders in the scheme concern above, people desire piousness via grasping aims of both themes differently, however, most of them stressed unintentionally (subconsciously) that reaching spirituality (affection) is chief by afterlife themes. Otherwise, the lower number of participants who mentioned earthly themes desire is also a remarkable intention.

Following the rhythm of number analysis up to here, an alternative significance indicates people, who answered the open-ended questions (31-32), were only 244 respondents (about 27%) out of 876 participants for the first question and 186 respondents (about 21%) out of 876 participants for the second one. In the same concern, the open-ended question 31 was in fact a continuity to the same frame-ended question 31 (sermons affect my live positively. Yes-No. How?). Accordingly, votes intensified about 96% of people mentioned 'Yes' answer (789 out of 876). Nonetheless, this question (the ticking plus expression) was critically a credibility measurement to the three previous questions: 12, 13 and 14, meaning people's expressions to question number 31 (the frame-ended part) were but accommodations to meet the form the question was emotionally phrased. Granting tens of answers correctness, many others were somewhat cooperative to the alleged scrutiniser's expectations. From another visualising angle, the latter meant, as well essentially, that people lack capability to criticise "sermons" effectiveness overtly, for it might be considered as a profane to the Friday sermon sanctity.

In whys and wherefores language, if sermons practically do reach mosquegoers, then why percentage for the open-ended question number 31 (how do sermons affect) would be in such a bowing arrow (27% of respondents)? Besides, if people felt uneasy to answer because of the settings (place and time) or other odd reasons, then why would most of the rest them (583 out of 876 participants) answer question 14 on basis that there is a deficiency in imams' perfuming. A factual proof for this is embodied in the tacit question formulation, a trapping enchainment to answer one amongst the three squares: 'linguistic', 'Cognitive', 'imam himself', and lastly 'All what preceded' deficiencies. Indeed, any tick is considered a deficiency regardless.

Reasonably, about 96% of participants who met expectations of the frame-ended question 31 (accommodations) are those identically who highlighted the deficiency in question number 14. Thus far, the 96% who answered with accommodation lessened down to 27% when participants expressed statements for question number 31 (the open-ended one: how is the

affection since you agree?). In a mathematical analysis, the 96% of people who accommodated minus the 27% of those answered with illustrating equals 69% of people who abstained to answer; thus, this sum is nearly the same percentage that highlighted the deficiency in question 14 (about 66%). Is this a coincidence?

The previous queried resolution may be resolved in a vision that people do grasp a deficiency to some degree about the subject matter of sermonising. It is possible that 65% of people did annotate a shortage while only 25%-30% off all participants did not grasp that. As highlighted previously about those who refused to answer question number 12, the percentage of those who answered (65%) is nearly the same versus those who stressed explicitly or explicitly the deficiency in question number 14, meaning the 66% of participants. Numbers of higher percentages regarding the deficiency keep on asserting that the shortage does exist.

Irrespective of the statistical illustration deciphered earlier, the critical questions based on the trapping enchainment to questions probed the reason why the 65% of people differed in mentioning difficulties facing imams in either the darss or the sermon in question number 12, and besides, the reason why the 66% of people differed, as well, in varying to depict the deficiency' incarnation in question number 14? In effect, contradictions were localised severally because of the hesitation to judge the imam's person and to sidestep any profane this worship. The latter is thus the reason why the questionnaire sustained representing the total questions, even though they seem numerous, a query but for three parts: the classical Arabic, any perceived deficiency and its nature, and the conveyance conditioning (competence-performance).

At large, any of whether the shortage is in the imam as a person, in the Arabic language, in people, or in the religious competency, that is what will be figured out and discussed successively in separate headings as for example the following concern will cast light on the classical Arabic use mainly.

4.3 The Classical Arabic of Sermonising

Part of the tripolar research questions was the classical Arabic utterance measurement vis-à-vis sermonising so as to accurate whether or not this unique language of practice is a hindrance countering the message conveyance. Out of this language, it is primarily imperative to consider a religious Islamic language policy behind impassable to judge; however, recognising its linguistic dimensions grade on imam's tongues may be part of the deficiency itself regardless.

Apart from that, classical Arabic has been a major interest of many theologians and socio/linguists around the world. As debated in the literature review, the encyclopaedia of Sawyer and Simpson (2001), Tope Omoniyi and Joshua Fishman (2006), or even importantly the one of Bernard Spolsky in his "Language Management" (2009), the Arabic language has been related to the reading of the Qur'an uniquely and that prayers (prostrations) are uttered in Arabic as well. In the concern of relating the religion to linguistics as many researchers have been attempting, sermonising, on the other hand; however, was extinct in regard to the Arabic language matter. To be exact, if scholars became more interested in understanding the religion of Islam in a linguistic approach then sermonising is a dependable field of studying religion in relation to language by excellence, for Islam is the only religion which maintained using Arabic language (the language policy), not only in reciting the Quranic codex uniquely, but also to sermonise the Friday congregations. Accordingly, this research gives a sampling process of how classical Arabic should be studied in relation to Islam, not only on the level of Qur'an, but because Arabic in a chief instrument of use, also to cast the light on its status regarding worshippers' attitudes and their reactive comprehensions as well, meaning to check, to spot, to discuss, and to promote.

As illustrated in the theoretical part (see Concept and Language of Sermonising in Islam - Sermon Theory) in the second chapter, and on basis of what Sunni books of the four Schools (Hanafi, Hanbali, Maliki, Shafei) devised, classical Arabic was agreed consensually as the only language of prayers and Friday sermons as they are both but worships. Otherwise, the four schools diverged about the Arabic use except for what concerns translations for converted Muslims who have distinctive language. Thus, it was told apart in the literature review (see 1.4 The Association of Muslim Scholars' Role During the Algerian Colonisation

Between Langue Planning and Language Policy) in the first chapter that Algeria was an oddity in regard to classical Arabic use vis-à-vis Friday sermons, and, thus, the darss came to existence consensually in recognition by the Muslims' Scholars Association on basis of Fatwa as a dialectal introduction to the Friday sermon. Up to the present day, the darss is still being used in Algeria as allegedly part of the Friday sermon event – the religion orders a Friday sermon only.

In connection to the research question, whether Arabic is still a linguistic obstacle as the sixties and seventies intervals, the questionnaire additionally focused on the darss in order to depict a fully grabbed image about the status of classical Arabic versus the spoken one, that is, a resolution that may withdraw the notion from the hypothesised deficiency.

The hypothetical resolution about classical Arabic status – and the tricky method of interrogating – is ordered in the first serial eight questions of the questionnaire sheet as follows:

- 1 I attend the Friday prayer since the darss starts,
- 2 I attend the Friday sprayer since the sermons starts,
- 3 I prefer to come to the mosque until the prayers start,
- 4 I understand all what is being said during the Friday sermon,
- 5 I conceive the darss better than the Friday sermon,
- 6 I the prefer the darss in Arabic, Spoken, both, or no difference,
- 7 The darss affects me in Arabic better than the spoken Arabic,
- 8 The use of classical Arabic in Friday sermons obstructs my understanding.

The aforementioned questions pursue for one single answer, and thus are asked differently in order to check people's responses credibility – just like it was prepared in questions 12, 13, 14, and 31 – and to see the difference between the darss and the sermon in regard to the use of language.

It was hypothesised earlier in the general introduction of the dissertation at hand that classical Arabic has the least possibility of hindrance before people's comprehensions, because Arabic language itself is an obligation of verbalisation and part of the liturgy lawfulness and validity. Therefore, the sermoniser (khatib) has no choice to preach except by what was outlined. As well, amid the above-mentioned questions, some infiltrate to grasp two

subsequent answers besides. For example, question number 3 checks additionally the reason why some people attain mosques' campuses until the prayer of the Friday event (the two prostrations) is raised.

Statistically speaking, although a minority of respondents were not credible in their answers, percentages of the two first questions proved people save copious prominence to the darss just as for the Friday sermon concern. According to the first question, 67% of both educated and regular people stated they reach the mosque early for the darss. Another 27% asserted they occasionally have the willingness to attend the latter early. The second question showed 58% of people arrive to mosques until the Friday sermon gets in progress, whereas only 15% admitted they do so infrequently (Sometimes square). Comparably to the first percentage (67%), the accurate calculation contradicted expectations approximating less than 50% of latecomers vis-à-vis the question, but it was rather 58%. This has exposed, after taking both 'Sometimes' options' percentages (the first and the second questions), that up to 10% of people were less credible. Contrariwise, some observations (see 3.3 Observations and Allegations) grasped as boost to this concern spotted a great number of people who head to mosques earlier which might be precised between 55% up to 65%. Besides, it was underlined in an observation (see 'Observation 4'/ Males' side) that in particular mosques more than 70% of people head early to mosques because of either seats on carpets are limited, the imam is too excellent, or because of the month of Ramadan simply – some pray in Ramadan only. This depicts that people are more interested in listening to the darss regardless of their awareness to its non-obligation of attendance like the case of the sermon as the imam preaches against the pulpit – the compulsory sermon compensates two Rakahs. The latter impulses to provide profuse linguistic attention focused not only on the Friday sermon versus people's status of it, but also on perceptions of do people esteem in terms of language choice in use.

Regarding the third question's responses, 63% of people negated coming later (see the question); however, 22% of all people confessed they head to mosques until the call for the prayer is elevated. That is to say, about 22% have no willingness to attend the Friday sermon at all. Moreover, 13% of people asserted, after taking 'Sometimes' and 'Most of time' percentages in to account, they have no desires to reach the mosque until the prayer gets in its initial on-going. In numbers language more specifically, in 1000 worshippers, about 20% to 22% of people prefer to head to mosques once the prayer is about to start.

This approximation is quite questionable, for indeed twenty percent is a number that requires many explanations. The latter's generator is that either this faction has no data about sanctity of the event, does not comprehend neither the darss, nor the sermon, or has rather personal drawbacks to the shortage some imams create during sermonising.

The resolution for question number 3 may have direct relation to the forthcoming discussion about the deficiency and will be then later an escalating reference to strengthen the hypothesised visions about the alleged shortage existence in current sermonising.

Nevertheless, coming back to answers of question 1 and 2, percentages asserted people are interested in the darss as a required attendance; hence, likewise the Friday sermon, the language choice use will be tendered significance to pore over the five remaining questions embodying direct relation to Arabic language.

In ins and outs way of reason, question 4 is interrelated to question 8. Practically, question number eight is question number four but expressed differently. More than 75% of people asserted they comprehend all the being-uttered imams' speeches in Friday sermons. On the other hand, about 69 % of people asserted by negation, in response to question 8, the use of classical Arabic in Friday sermons does not construct linguistic grasps obstruction. Also, 13% off the whole number of participants maintained that classical Arabic use does raise a question mark. But however, regarding percentages detailed in the third chapter (the questionnaire), in the eight question's analysis, percentages of "admission" elevated the more the age factor got upper. For example, females aged between 70 to 79 years old voted by about 28% on 'Yes' answer (obstruction), whereas females aged between 30 to 39 years old accumulated 2% only.

Lastly, these two questions (numbers 4 and 8) resolved that the classical Arabic uttered in Friday sermons does not obstruct practitioners' comprehensions. The latter statement may answer a great part of the study's questions at hand.

So far, as people offer the darss much importance (as proved in question numbers 1 and 2) even though it is spoken in classical Arabic indeed, it will be then an additional assertion to the aforesaid resolution about the meant language. Earlier, the darss was a means of a devised awareness (see 1.4 The Association of Muslim Scholars' Role During the Algerian Colonisation Between Langue Planning and Language Policy) to be spoken except in vernaculars, a basic form of simplifying Friday sermons.

In the fifth question, about 61% of people maintained (by 'Yes' option) that they comprehend the darss better than the sermon, while other 39% of people expressed a negation (by 'No' option) for the fifth question. It seems that the spoken Arabic (vernacular or dialect) – merely permitted to be used in the darss exceptionally – is a good instrument before the classical Arabic one. In effect, the spoken Arabic does not take that place radically, besides this mirroring will be proved in four mounting steps upon observations and imams' statements in the videotaped debate.

First, a part from the fourth observation mentioned, out of the sub-rubric entitled "Imam inside the mosque" in the third chapter (3.3 Observations and Allegations), most imams take a stretch as explaining the darss more than the time dedicated to the Friday sermon. In Oran City, the darss in most mosques reaches up to thirty minutes, whereas the Friday sermon takes eight to fifteen minutes only. Nevertheless, in some public prestigious mosque like Ibn Badiss Mosque the event takes more than twenty minutes.

Second, the fifth observation, besides the fourth one, specified additionally that nearly all imams shape their parleys in classical Arabic in the darss. Moreover, the used spoken Arabic is a form of classical Arabic uttered in the local accent, and thus if occurs that some imams code-switch or code-mix to vernacular, they then mould their speech as follows:

ولكين هاد الشي... دخل عليهم وقالهم.... نشوفو كتير من هاد الأمور......جا هاداك الصحابي .... ولداليكا الإنسان مايكونهش....قيس المقديرة...

In prestigious mosques, khatibs tend to verbalise parley in classical Arabic just like doing when being steady against the pulpit, meaning very few words in spoken Arabic are in sight of use. Besides, most imams – if not overstated – consider the Spoken Arabic stance a poor speech styling or even vulgar – the nature of the local dialect seems vulgar as many people realise indeed. Otherwise, the rate of the spoken Arabic words use varies on basis of the imam's age factor. Generally, elder khatibs tend to use more spoken Arabic words.

Third, following the fifth said for check and comparison, the eight observation proclaimed nearly all of the darss segment's topics are in no match to Friday sermons' topics, meaning the spoken Arabic is no more that approach of simplifying and introducing to render Friday sermons basic as was planned by the Muslims' Scholars Association in the thirties of the ex-century (1930s).

Fourth, "imam 3" reported in the course of the in-depth debate as rephrased in question 6 in the heading "3.4 Third Quotas Sampling (the film video)" many people pay him hasty visits to express their appreciations about a full satisfied comprehension during the darss regardless of the sermon itself. The technic of "imam 3" grounded on explaining difficult classical Arabic sentences (Hadith, verses of the Qur'an, narrations, stories, etc.) by illustrations of palpable plain examples off the daily life issues but still in classical Arabic coding. He added that he spends abundant time for the darss interpretation, while this is not the case for the sermon (on the pulpit). People appreciate correct simple classical Arabic best rather than a show-off to linguistic competencies.

In talking back about the fifth question, whether people conceive the darss better than the Friday sermon, people those asserted positive responses nominated the meant option as regards to the khatib's skilful technic apropos to their reasoning better than the Friday sermon. In other words, people's statements about the limitation absenteeism of the classical Arabic ability in Friday sermons are accurate. The latter will be over emphasised in the interrelated questions numbers 6 and 7.

The highest percentage (about 36%) of the sixth question headed to classical Arabic as a chief instrument for the darss rather than the spoken Arabic (about 12%). Technically analysing, despite the darss is the only occasion for people to understand more via the spoken Arabic, they rather sustain classical Arabic for spiritualising. Moreover, this question (number 6) was optioned a square, which is worded "No difference", aimed at affirming again the choice of superiority people already grabbed in selection. This equation resolves that the percentage of those who chose this square (No difference) may be supplemented to the percentage of "Arabic" square, for whether the darss is in classical Arabic or in Spoken Arabic, it will not hamper their conceptions.

Thus indeed, more than 22% voted for "No difference" answer, 59% of people wish the darss in classical Arabic, and only 12 % sustained there answers on "Spoken Arabic" choice. The remaining percentage (about 30%) maintained that people prefer both classical Arabic and the spoken Arabic, partly dialectal and partly standard.

Sharply precised, numbers affirmed that 70% of people wish classical Arabic for the darss and 30% of all people require both Arabic and spoken Arabic. Furthermore, answers of the seventh question asserted not only people find classical Arabic an obstruction to comprehension, but also a good transmitting instrument of spirituality instead. For instance,

49% of people emphasised that classical Arabic affects them more in sermons of the darss than the spoken Arabic does, whereas only 10% of all people ticked on "No" choice. Over as well, the square "No difference" was supplemented to choice to check status of classical Arabic vis-à-vis the stimulus grade reach. Expectantly, 38% of people voted on the latter, that is, a plausible reason why those voters are subject to classical Arabic use, meaning 87% of all participants first-rate the meant language as best what can move their piousness as means of a vehicle of sensations.

In numbers language, classical Arabic language is not an obstacle before people's comprehension vis-à-vis neither the Friday sermon, nor the darss. In addition, people allegedly recognise classical Arabic as an abridged mode to spirituality, a closest approach more than the spoken Arabic is in both phases, for worshippers realise the spoken Arabic somewhat vulgar.

If this is the case, on basis on percentages comparison, the Arabic language is then disregarded of any ostensible hindrance hypothesise. Within the course of sermonising, however, poor style of Arabic language may render the performance vain.

As hypothesised in early beginnings of the dissertation at hand, the shortage confines to the imam for two reasons. First, the religious knowledge like sacred texts is a constant scholarship and is an asset of use for any imam embodying the will to imamet; otherwise, lacking its requirements lacks inadequacy and brings on vilifying and even further threats. Second, classical Arabic is extinct, for it is the only instrument to convey speech (knowledge, persuasiveness, spirituality, etc.), a divine Islamic language policy that can be neither reformed, nor judged except with the religious consensual devising granted for non-Arabic language speakers. Yet, how and where the deficiency stands apart from classical Arabic will be discussed in the next heading.

4.4 Performance of the Imam

Earlier, the second chapter enclosed the interrelation of the religious scholarship and the performance moulded by the imam so as to render his event's topics fruitful and delightful. In practice, some of those norms are fundamental and others are devised in promotion by scholars. Apart from the former, however, a factual notion sustains to quest how can possibly the conveyance be governed by possessed messages processed successively to worshippers flawlessly, meaning spiritual congregations by excellence, not routine or folklore.

The questions having direct relativity to probe the question about today imams' performances were order in the questionnaire sheet as summed up herewith:

- 9 I have observed a cognitive and a linguistic declines of some imams,
- 12 I think the imam finds difficulties to simplify the meaning and terminologies,
- 13 the linguistic imam's level has declined comparably to the past ones,
- 14 The cause of this decline is: linguistic, cognitive, the imam himself, or all.
- 25 I prefer the imam who is: comic, nervous, average, strong personality, no difference,
- 26 I prefer the imam who is middle-aged, old, young, or no difference,

Significance of the above-mentioned questions does not depict where the deficiency is limited exactly, meaning either in the performance, the behaviour and appearance, the asset scholarship, or in any other aspect basically participating in the message carriage. Tacitly, the sequence rather attempts to resolve firstly the second research question probing whether really a deficiency does exist in current imams as regards to people's attitudes in this concern. In a separate forthcoming caption, the subsequent enquiry about the nature of the deficiency/ies in imams at large endeavours to illustrate its incarnations.

In the ninth entry of the questionnaire sheet, females and males differed largely on whether or not imams mark a decline of competency on the linguistic and the cognitive levels. About only 28% of females expressed the statement (the question) is false, whereas 59% of males asserted that imams do notice a linguistic and a cognitive shortage. Furthermore, the percentage of educated males mounted up to 71% of collective assertion.

The outsized difference between males and females' calculations has affected the result of the concluding percentage (all people's percentage) so as to assert the deficiency's existence. For instance, accumulated percentages of all people displayed that about 45% of people negated the statement; that is, the deficiency nullification. At this effect, the response might be out-of-focus, because males disclosed something contradicting females' attitudes. Indeed, even educated males emphasised the statement more than regular males did. Furthermore, "Unknown males' ages" category accumulated a percentage approximating up to 61% to tell that a decline was sensed on the cognitive and the linguistic levels.

As was highlighted in "4.2 Participants Versus Sermonising" at the beginning of this chapter (findings), females' answers lacked credibility for a sentence of reasons. In comparing both genders' attitudes, in some cases, on the one hand, not only their responses lacked credibility, but because of the lesser attendance experience they receive in mosques as many of them admitted this indeed, also lacked accountability. On the other hand, males visit mosques regularly, and, besides, they contrastingly expressed (see early percentages) the open-ended question 31 (sermons have affection on my life) by conditioning piousness to a certain advanced level of performance. Practically, upon the former contradicting symmetry, males' attitudes earned plus accountability priority. If this is the case, regarding all males' percentages for the ninth question and the outsized difference they elevated as revealed in numbers above, this then asserts the deficiency does exist.

Although the ninth question was conveyed in a provocative way, an explicit approach urging directly to admit whether or not a deficiency exists and, thus, many could abstain to respond, the twelfth question was contrariwise an implicit approach of the same question embodying the deficiency admittance simply once a participant ticks regardless of choices (see the question). Unlike beforehand, this question probed further via approximate percentages' alternative the deficiency's field, meaning the darss or the Friday sermon. Rationally reasoning, if the deficiency (see the question) does not exist, then people will not even budge to answer, for each option (tick) refers a field of shortage occurrence (darss, sermon, or both). Unpredictably, as a result, females' percentage, which was only 28% of those negated the deficiency, altered to reach up to 55% for the twelfth question (198 out of 356 of females) ticking differently all of the three squares.

Otherwise, the some of the twelfth question's results revealed 65% of all people responded. Hence, the response itself uniquely without scrutinising its three options' percentages affirms

that the deficiency does exist and what was grasped as shortage in the ninth question was correct, and, besides, credibility of females' reactions in some questions is truly unstable.

Additionally, according to records, people varied amid the darss shortage sensors and the Friday sermons others. Though percentages of the three options seemed slightly approaching one another, the darss accurately accumulated the highest percentage amongst. The former entails that imams find difficulties to simplify meanings and expressions during the darss more than being against the pulpit. In numbers language, 39% of people ticked on 'Darss' square, 33% of people selected 'Sermon' option, whereas 27% of all people selected 'Both' answer.

In the fifth question, people asserted higher appreciation to the darss than the Friday sermon as discussed in the chapter at hand in a prior passage analysing the meant question. This latter might seem contradicting, but it does not in fact, as it was already highlighted that nearly all imams lean towards classical Arabic use during the darss; besides, the darss sermon is a tripled duration than the Friday sermon. Furthermore, most imams use papers on the pulpit, meaning what to say will be organised without thinking and choosing amid words as in the darss when the imam ought to be more linguistically cautious. In other words, imams during the darss tend to talk in an explicative method – a declarative speech mainly – with spontaneity. Some expressions might not be planned for use before reaching the spot of the darss release, but regarding the speech flexibility requirement, imams may know some lack of fluency in asserting expressions. If not, some people allegedly reflect the use of some spoken words by the imam as a lack of proficiency as impotency. This is only to explain why the darss's percentage exceeded the sermon's percentage with 5%. In fact, the sermon square also distinguished an emphasis by people to expose their awareness of the existing shortage in imams' speeches on pulpits against which they act formal performances (official sermon). At large, although people differed triggering where the deficiency stance, the figure of three squares' percentages emphasises the assertion by 65%; besides, this does not mean that people who abstained responding to the question are categorised statement deniers. As highlighted in the heading entitled "4.2 Participants Versus Sermonising" within this chapter, the 35% abstainer sidestepped responding for neutrality reasons to display a tacit form of respect to refute any act of criticising the person of the imam, as they thought and is grabbed off the qualitative research. Additionally, the illustrations said of the twelfth question did assert, once more, that people do truly distinguish an insufficiency.

Questions number 13 and 14 (see the questions) are interrelated questions besides, a clear-cut scrutiny to the deficiency. Furthermore, the second question (number 14) charted to cast light to identify the lack and is a transitional phase asserting whether the deficiency certainly exists and, thus, its nature?

For instance, about 43% of people (733 out of 876) negated the difference between past imams and contemporary others. Besides, males and females again differed in this station. Indeed, more than half of males, on the one hand, asserted that the deference does exist: 52% ticked on 'Yes' answer wherein regular males accumulated 51% and educated males accumulated 55%. On the other hand, only 31% of females selected 'Yes' answer instead. The latter imbalanced equilibrium entails males affirmed a difference between past imams and current ones.

In fact, question number 13 was a complementing preparation to the next one. Statistics showed that 583 of people out of 773 (75%), who indeed answered the previous question (13), reacted aiming to highlight and determine where is the deficiency. In detail, 24% of people abstained to tell about the deficiency, whereas 56% of them asserted in the previous question that there is no difference, meaning only a percentage of 24 % of people does not contradict their statements or avoid criticising the imam otherwise. However yet, still 75% of those who changed their minds highlighted different deficiencies.

In a simplified form:

- 56% of people (440 out of 773) asserted that there is no difference between imams of the past and today's ones in question number 13,
- Only 25 % of people who answered question number 13 reserved their statements and did not contradict their views for question number 14. On the other hand, the remaining 75% of them (583 out of 773) contradicted their statement since they depicted different insufficiencies through the offered squares in question 14,
- Overall, 66% of all participants expressed, through the optioned squares, insufficiencies in today's imams. The remaining people, who did not answer for different reasons as to sidestep criticising the status of the imam, commented on sheets of the questionnaire as portrayed in the qualitative research.

In what concerns the second question (14), the 66% of all respondents parted four factions. The first faction (22%) realised the deficiency basically linguistic. The second faction (31%) claimed the cognitive level is a central shortage. The third faction (27%) assumed the deficiency is in the khatib as a person. The last faction (18%) summarised the deficiency in all what preceded all of options.

The latter analysis (question 13 versus question 14) does not only assert the deficiency, but also triggers some lacks. It thus is important to remind that these inadequacies differ from an imam to another and do not reflect one single mosque, since participants where all over the mosques of Oran City.

In escalating the analysis, the forthcoming last two questions of the frame-ended questions (25 and 26) inspect the status of the imam as a person (individual) separated of his religious background but still in intersection with piousness indeed. This approach sheds light on age factor, to see whether people prefer a given age conditioned in their sermoniser and, thus, on moods, to see whether people prefer such personality norms in their imams.

For instance, in question 25 percentages proved that people dislike nervous and comic imams given the fact that only 1,4% of them selected nervous imams and only 2,9% selected comic imams. Regarding ages of those who desire comic imams, there is no exact reason why they designated these squares, for even both old and young people participated for these selections. The minority category of those who selected nervous imams are both females and males aged mostly between 20 to 39 years old only. The percentage on 'middling' was itself middling, as it is the second highest percentage after 'Strong personality' square. In numbers, about 31% of people (both males and females) like imams who are middling, whereas about 59% of people prefer imams who have strong personalities. Apart from this, it is important to remind that people like comic other people in the daily life for communion reasons, particularly youngsters. However, when it comes to the sermoniser as a person, people have aversion to notice this pattern in their imams. More outstandingly than this, many imams reversely believe that shouting in nervousness during sermonising is what makes from the khatib a great stronger personality at its best, yet the reply calculated above speaks for itself, only 1,4% of people selected such standards.

In what concerns age factor of the imam, most people (both males and females) realise age as but a number, and thus does not affect performance of the imam in any sort. In figures, about 55% of people selected "No difference" option, whereas the second preferred age is "middle-aged" imams by 30%. Although "Old" and "Young" squares were optioned to participants, both marked very low percentages: 8% for "old" imams and 5% for "young" imams. Males stressed less on "No difference" answer (47%) than females did (63%) but is still a considering percentage.

The last questions' examination depicts though people cannot criticise the sermoniser as a person, there are characteristics they alienate: nervousness in sermonising – and yet many imams still think norms as such elevate spirituality. Enthusiasm has practically other forms unlike shouting and tenseness. In some cases, people differed largely even amid the enthusiastic style. For instance, in question number 16, the one seeks whether people like slow, middling, or enthusiastic imams, 46% of regular males selected "Enthusiastically" and 44% of other regular males selected "Middling" answer, whereas only 39% educated males chose enthusiasm and the rest 61% selected "middling". Males aged 20 to 29 years old prefer the enthusiastic method more. On the other hand, educated females (56%) and regular others (52%) are more likely obsessed with the enthusiastic approach than males do.

This entails that a strong personality has nothing to do the approach of presentation, and it is thus very important to underline that males are becoming less attractive to the enthusiastic approach, for they rather prefer middling parley to concentrate more. The latter has a relation to the instinctive mental structure of males versus females amid logic and sensation.

The above analyses of the research question apropos to the part probing whether or not current sermonising – if not exaggerated – anguishes a shortage does not aim to criticise the imam as a person but rather to detect alternating lacks only. In addition, in the midst of what "imam 2" and "imam 3" avowed in the filmed questionnaire (debate), authorities changed procedures of recruiting imams; all of them are selected on basis of pertinent fundamental religious and cognitive criteria. It is thus important upon the latter likewise to surpass evaluating imams on basis of unprofessionalism to the committed task, but rather to detect what is saliently missing alongside performances and, thus, considered as piousness intermission. Therefore, this is what reserved account was during the journey visiting several mosques in the city of Oran, to mirror representativeness in objectivity.

Practically talking, the qualitative approach represented nearly all imams where regular, for arrangements of delivering sermons missed means of giving spirituality as regards to the second chapter – a central manual to realise originality amidst regularity, or otherwise. In effect, most khatibs regardless of very unique others, carry on sermons as practice of the liturgy (worship) in definite monotonous regular classical method. On the other hand, the difference marks that imams who really affect people are minor. About 80% of imams are regular and only 10%, regarding the symbiosis of reputations and the second chapter, are excellent.

Within the same concern, it is thus solemn to recap that imams contrast in their lacks as well; that is, some might have sound cognitive background but do not lack basics of the convincing style, or otherwise. Indeed, "Imam 2" referred in question three, as detailed in the heading "3.4 Third Quotas Sampling (the filmed video)", there are two types of imams: an imam who is a Zawya graduate versus a university graduate and, thus, both samples do not acquire the same syllabus dated back in time alongside the scales of studying and training. For instance, on the one hand, students of Zawya must learn ethics before being directed any given religious knowledge (modules). They have to memorise the Qur'an codex by heart. After that, they have to learn "Motoon" and "Mukhtassar Al Khalil" (as detailed in the answer). Soon after, students are scheduled other challenging modules to practise like fatwa and fiqh of simple matters. After a period of a ten year of studies, the student' trainer, who is a sheikh (imam), will still have the privilege to nominate a given student amongst others an imam; otherwise, as long as the sheikh did not declare the certification verbally, the trainee remains inside the Zawya to go over his absences to change his sheikh's opinion afterwards.

On the other hand, university students, as "imam 2" followed to explain, learn superficial religious knowledge; thus, they learn very introductive scholarship of the programmed modules and cannot go deeper in religious matter because of time limitation and nature of the pedagogical academic rhythm of the university. Additionally, "Imam 2" ensured that when a Zawya student meets a university student (both future imams), the difference might be widely noticed between the two in terms of the religious knowledge background. Except that, however, university imams are keen to a domain that imams of Zawya lack of care during the entire syllabus (more than 10 years), it is the assistance of the skilful discoursing due to the nature of studying in the university based on researches of frequent practices. Hence, in escalating such educational regularity, they learnt successively how to present, to talk, and to convince by means of speech before crowds (amphitheatre). That is why in many cases

university imams with humble religious knowledge background might be categorised as excellent imams. For instance, observation number 11 in the rubric entitled "Imams inside the mosque" (3.5 Observations and Allegations) portrayed about thug youngsters who were rehabilitated to the normal life – as many of them stated – in a "pious spiritual therapy" via sermons of an exceptional imam in the district of Arzew, Oran City. After paying him an infiltrating visit, it turns out that he had indeed a distinct way of moulding discourse without papers use. Worshippers commented his method in summarising, "He knows how to convince." This statement conveys to categorise the liturgy as not a display to advanced religiosity as fiqh and fatwa matter but rather what brings on piousness, for people do not miss or expect fatwa in sermons in the dearth of religiosity in daily life, they desire want to be touched, spiritualised, and convinced. Hence, convincing requires outstandingly a certain sourcing coordination elevated off religious data and logic of the societal living in polar demonstration to carry intended messages. In accordance to what "imam 3" responded in the last question, the conveyer's best eloquent religious speech is otiose if it lacks technics and skills conditioning the message transmission. In other words, imams' performances are transcendentalist above worshipers' conceptions frame. Irrespective of the religious scholarship compendium, performance is a tentacular approach intermeshing all sermonising requirements, a competence rolled by both behavioural and verbal skills and amendments. Up to this level, a salient deficiency may be characterised as an overlooking in mixing between constituents of sermonising. If not, even one part is chief to render the sermon vain as for instance the poor Arabic acquisition, for example. Or else, some khatibs miscue the prominence of behavioural and verbal adjustments because of the negligence to such discursive promotions, as they are not autodidactic, or simply the radical unawareness of this concern.

All in all, readership must not consider the previously mentioned assumed illustrations as critics to imams' diverse inaptitude, but rather as a field effort triggering lacks diminishing conveyance effectiveness. In run-through, deficiencies change from an imam to another in the sense that some might be good at rhetoric but lacking pertinent sacred texts referencing, for example. Thus, neglecting how to rearrange knowledge, verbal and behavioural performances cause technically a serious sample case of shortage before an intended illocutionary force, for all what preceded is indispensable to serve to convey the message.

In the next heading, some questions will be analysed to follow and decipher how people perceive spirituality except convincing.

4.5 Sermonising Between Convincing And Spiritual Healing

Despite the privations committed unintentionally by imams encompassing behavioural and oral forms and blanks, people's responses divulged further particulars except the alleged previously of all the possible salient errors incarnated in linguistic factors, cognitive elements, and personality of the imam. These recognitions are seemingly draining in the concern of spirituality reach odd conditions, meaning people get piousness itself not only via the preach – the mixture between religious knowledge, verbal and behavioural adjustments jarred by the imam – but also vis-à-vis other intervening factors. This is what will be deciphered in this heading by means of what will be grasped off the following questions analyses:

- 11 The imam who holds a paper is less fluency than another who improvises,
- 19 The imams' feature influences perceiving the sermon and its affection on worshippers,
- 20 The beard imam is not like the unbeard one,
- 22 Sometimes, I change the mosque just to listen to a given imam's sermon or darss,
- 23 Sometimes, I change the mosque just to listen to a given imam's tilawa,
- 24 Imam's body movements are important and affective during the darss or sermon,

Statistics have shown people wonder about the squared minor papers imams hold for sermons presentations. Moreover, some claimed that holding a paper is a proof to unprofessional competency. Indeed, 56% of males (both regular and educated) selected an assertion versus only 44% of educated females' votes. Otherwise, 48% of all females expressed, through the third square (not necessary), that holding a papers is not sceptical to the imam's competence. Males and females contrasted in views over, but the thing is that a great faction of people does care about the paper.

In fact, the problematic is not in whether papers are best for parleys, it thus rather centralises on how they should be manipulated without affecting the liturgy. An observation, in the segment dedicated to observations generated upon imam's behaviours, engendered that most imams tend to hold papers when being on pulpits, although those the same sermonise with empty-handed in the darss. In spite of the fact that these imams act decent performances when

being on chairs (darss), they choose to hold papers for the impending sermons (on the pulpit); therefore, they give the impression as if they are dictating speech. In the heading "2.3.4 The Imam amid improvisation and paper", it was debated that even scholars differed between acknowledging and refuting the matter of papers. Thus, in what concerns acceptance, scholars encouraged to hold papers for those neophytes to guide them avoiding vagueness in general. In other words, the idea of paper came to existence to be a form of key words to amend the imam rubrics of discussions in a chronicled successive process. However, observations in the field (mosques) have shown that, besides the Friday sermon is too shortened because of the long-time illustration dedicated to the darss, current imams appear as if they dictate with bowed necks though the against-the-pulpit speech is shorter. Subsequently, dictating abolishes three fundamental issues: contact to worshippers, behavioural and verbal adjustments discount causing spirituality a technical assured shortage of continuity.

Numbers resulting off the nineteenth question precised many people give much importance to the khatib's feature. About 68% of people selected "Yes" answer, whereas only 23% of tall participants claimed that the former has no relativity. Earlier in the second chapter in the heading 'Feature of the Imam', passages underlined that scholars sustainably approved much importance to the imam's feature. By devising, Muslim scholars depicted even the way how the imam should escalate the pulpit. Indeed, a part discussed in the heading "2.3.5.6 Receivers' instinctive discourse analysis" in the second enclosed that people have an instinctive (cognitive) discourse analysis and that they may categorise their peers' behaviours. Although certain measures like the scent and the clean categorising clothes have nothing to do with the khatib's knowledge preciously sought, people yet unconsciously respond to those details because of the human nature.

Within the concern of the khatib's feature, the former question analysis has direct relation to questions 20 and 24, for all of the three questions probe triply the sermoniser's feature mainly. About more than a quarter (28%) of people affirmed beards have nothing to do with imams' sacrosanct messages, while about 60% of all people expressed that beards are not necessarily factual measurements to imams comparison among others. Males' percentage on 'Yes' answer was superior to females' percentage; thus, all males accumulated a percentage of 34%, whereas females amassed 20% only.

The latter recognises people are indifferent to the imams' beard as a "sermoniser", but males' intentions to the beard of the imam transcends in double rate females' focus even though both do not exceed the half (about 34% of males versus 19% of females).

If this is the case, this refers refer that people nowadays are "less" – not a negation – considering to beards unlike the past few decades as it was accountable to piousness and religiosity and a symbol as well. The previously salient calculated analysis attest that people' awareness to be more likely considering beards as no longer a source of religiousness and scholarship is real and has promoted.

On the subject of question 19 the previous, a view assumes that people segregate apart amid concerns of "state" and "appearance", meaning the scent or the clean clothes have to do with the imam as a personality, presence, and social rank, but the beard has/has not, as people differ, to do mostly with the religious background. It is hence important to clear-cut that people categorise both instinctively and rationally features alternations.

Among the discussed matters in the theoretical chapter about the imam's feature besides the scent and the good clean look (checked in question 19) is the behavioural performance as an apparent feature as well. About 55% of people, as the analysis of question 24 has avowed, stressed the imams' body movements (body language) is decidedly significant during sermons' topics expansion. In a closer interpretation, males give more importance than females do in regard to the imam's body language. For instance, more than 61% of males focused on 'Yes' answer, whereas, though it is still the highest percentage among the three options, only 45% of females mentioned 'Yes' square. In addition, educated participants' percentages were fostered than regular ones: 70% by educated males and 48% by educated females.

Technically speaking, the architectural management inside mosques demonstrates females are less exposed to imams' "body language", because most mosques females' booths/areas are secluded surfaces, and thus only a minority of mosques provide wide screens in these isolated-off-males areas that females may observe the imam whilst explaining. Besides, it was reasoned previously that amongst those issues which obstruct imams' body language is the use of papers. As a result, many imams neglect body language as observations asserted; thus, most of them are more disturbed with manipulating these peppers held in their hands. One might imagine what may happen next if the paper is dropped out distant of the pulpit?

Overall, the three cited questions' analyses expose that people do care about their imams' features; however, they are getting more or less cognisant of the state and the apparent features distinctiveness of the khatib. The statue feature has to do with the person of the imam as a presence amongst worshippers (example of the scent and the clean cloak previously); thus, people might be more attracted to imams who take care of themselves exaggeratedly; that is, to put fancy scent and wear prestigious cloaks. Indeed, this was mentioned in observation 3 in the sub-rubric entitled "Imam inside the mosque" in the third chapter (3.3 Observations and Allegations) to refer not all imams' clothing qualities (cotton and flax) are alike, for imams in prestigious mosques tend to wear prestigious costumes (turbans, cloaks, scarf, etc.), whereas imams of regular mosques tend to wear dissimilar quality of cloths. On the other hand, people ostensibly consider beards as modalities neither to khatib's state as a person, nor to his religious competency as a criterion. Yet, it is thus important to notify that still a category of males consider the beard as a truly criterion. In statistics language, numbers may bring to ensure that in 1000 people about 400 males do care about the beard of their imams as part of an apparent state of feature.

At large, body language of the imam is a fundamental feature to the mechanism of sermonising more than the apparent feature as it is a polarising performance of reception reactions. Following the aforementioned illustrations, people seem "only" unable to differentiate between what may contribute – and intervene – to spiritualise them in terms of healing versus what may spiritualise them in terms of convincing. This will be discussed further in the next questions.

Questions 22 and 23 are interrelated questions but formed to grasp tentacular notions. For instance, question 22 aimed at detecting people's reactions to spiritual sermonising for convincing, whereas question 23 is followed to check peoples' response to spiritual sermonising for healing (peace-mind, piousness, feelings, etc.) and has nothing to do with convincing and conveying a message.

In sums reasoning, about 803 of people responded to question 23, whereas only 773 reacted to question 22. Up to here, people responded to healing more than convincing.

Question 22 resulted about 53% of people asserted they repress potential willingness to change the mosque to hear particular imams' sermonising. This percentage increased up to 66% of educated males who appreciated to change the mosque for the same reason. On the other hand, females did not react with the same percentages, because, as allegations signalled,

most females may only visit their neighbouring residents' mosques. If not because of the time-consuming distances, they then have to be accompanied with their husbands, their mothers-in-law, or brothers…etc. Determinedly, however, the concluding number precised the highest percentage goes to those in agreement to seek faraway mosques of better sermonising. Nevertheless, it is important, as well, to assign that females marked differently a lower percentage because of those causes denoted earlier; otherwise, the rover minority, according to their vision, make longer distances in pursuit to healing and convincing as well.

In what concerns question number 23 analysis, percentages exposed both females and males have compensability to change the mosque to an imam who has better "tilawa" (magnificent hymn of recitation). The latter is neither part of the darss, nor of the sermon. For instance, it was highlighted in females' sub-rubric segment that amongst them are who request their husbands, brothers, fathers…etc. to convoy them – as some leave alone indeed – to attend in particular mosques for the reason that "x" or "y" khatib has a great tilawa. Moreover, in observation 10, it was stressed that many imams have very basic tilawa. Upon the latter, a vision assumes the reason why people are in more amenability to change mosques; not only for sermons qualities, but also to the great tilawa which is healing of other colour. In figures language, 49% of females (highest percentage amid the three options) admitted they change sometimes the mosque to seek better tilawa and Males' highest percentage also was focused to 'Yes' answer but with a bit slighter stress than females did.

Upon escalating the rhythm of sums, a notion acknowledges that people have pursuit acquiescence to sermons either for spiritual healing or convincing and messages conveyance. In odd cases, some imams of a minority are sufficient in both sermonising and hymning tilawa of the Quranic codex just like the example portrayed in 'observation 11' earlier in the sub-rubric entitled "Imams inside the mosque" (third chapter). Part of this observation 11 abridged that it was a scarcity to find in the field (practice) imams who encompass between great sermonising and vocalising tilawa. Qualitatively, however, it is important to extricate tilawa as a part not the one of sermonising in terms on conveying the message – aims of verses may match topics of sermons – but a segment of the spiritual healing only (feeling good, peace...etc.). Thus far, out of analyses, people do not distinguish between the last two concepts. Some may head to mosques that sound great tilawa (feeling peace via spiritual sermon healing) and others may head to mosques in the pursuit journey of great sermonisers (spiritual sermon to convey, to convince, and thus to heal mostly) depending on their

requirements. Otherwise, in the dearth of piousness motivation, all people wish to have imams encompassing great all of touching sermons and tilawa recitation.

Upon the discussed facts grounded on peoples' allegations and responses (qualitative feedback), it is important to differentiate between the act of sermonising aimed at spirituality to convince versus the act of sermonising to convey to heal and to make people feel good. Both approaches are based on sermonising, but the used instruments are not the same. What may convince may heal, but what does heal may not necessarily convince or convey, and otherwise in odd cases. For example, an imam who has very basic sermonising method and happens he performs in a highly prestigious mosque – Islamic architectures and calligraphies are being more and more prestigiously artistic (marble, long curtains, solid wooden high pulpits, highness of roofs and chandeliers…etc.) – and has great tilawa, he may then give spirituality of feeling great and earning peace without convincing. Whereas, the oddity makes that in very humble mosques, regarding the imam's decent sermonising, healing is worth of affection undeniably, and thus may convince, for piousness may obstruct corruption, for example. Otherwise, the reason is that to convince is more likely based on how both to adapt verbal and behavioural adjustment to render them implemented correctly and carefully in an evened amalgamation so to convince and convey the intended message.

On the other hand, prestigious scents (prestigious ones) and clothes of the imam, tilawa and the prestigious sanctity of the mosque (curtain, the golden calligraphies, the chandeliers) are what may hasten spiritual peace and healing solely, not necessarily in relativity to sermonising excellence. In very unique cases, all these components are accomplishable; otherwise, an assumption notes that in cases of modest regular mosques where imams whose apparent substantial features are modest are urged to compensate and fill gaps, that is, banking on both competent preaching and (via training) tilawa magnetism. The difference between convincing (conveying a message) and healing may be envisioned in the following figure:
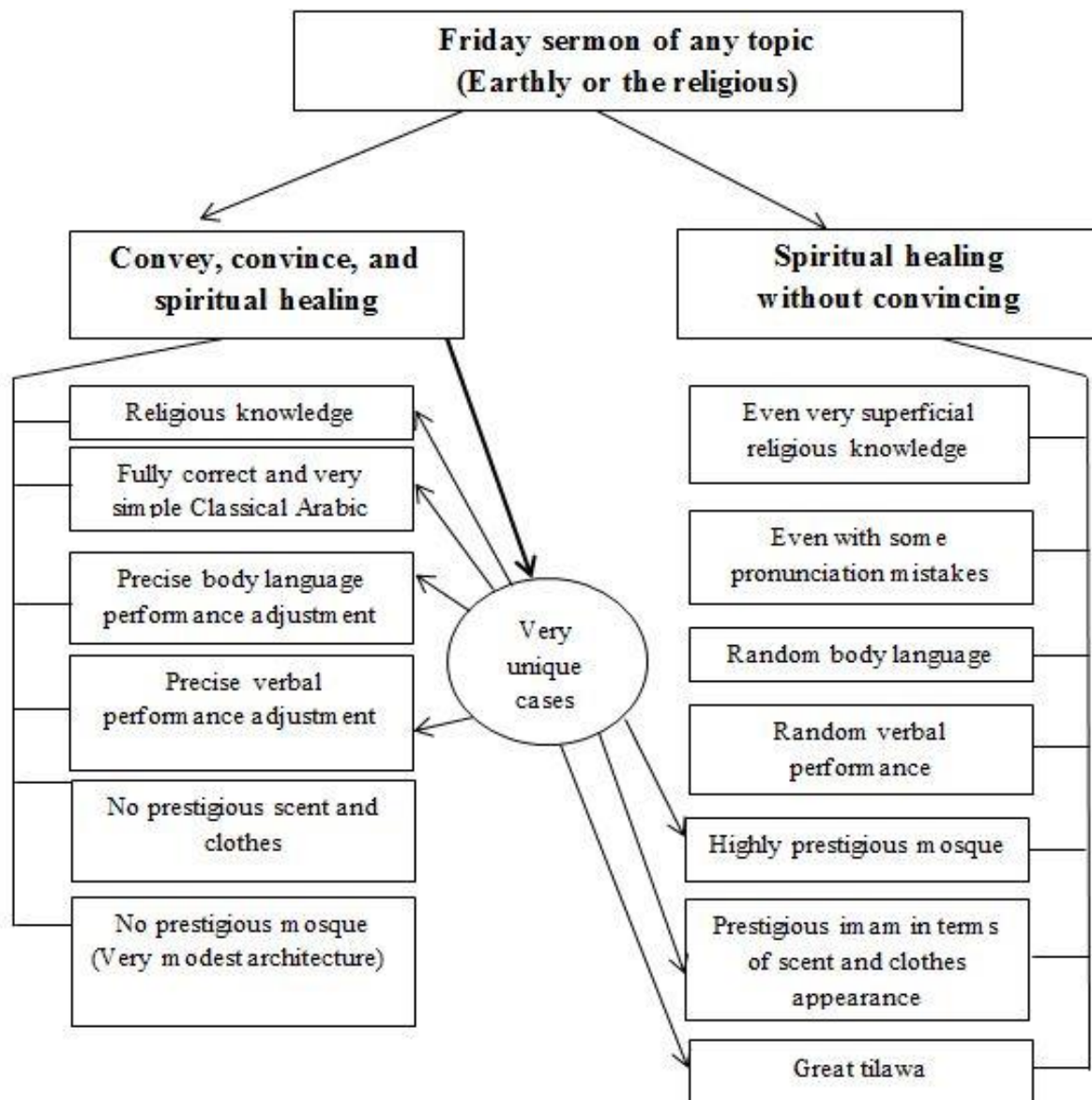
Fig. 4 Spiritual sermons between convincing (convey) and healing (good feeling).

The scheme depicts the difference between being truly being convinced (extreme left) even with simple settings, whereas, on the right side, the options typically based on prestigious spheres and settings with great spiritual tilawa may boost healing without being necessarily conveyed an aim.

In the real field, many people prefer to head to highly prestigious mosques for peaceful feelings fortified by the amazement they see inside all of the fancy Islamic architecture, the prestigious people (in cases), and the high-status imam. Thus, they wish, indeed, to attend 'x's or 'y's sermons in the desired mosque regardless of the khatib's individuality. People miss

that they do not distinguish between being convinced and felt good, though both reactions are fundamentals of aims of the Friday event in Islam as Muslims believe.

In some cases, irrespective of mosques and qualities of sermonising, as "imam 2" intervened answering question 1 to explain more (third chapter), some imams tend to sermonise by discussing subjects people desire to hear about in terms not to be healed or convinced spiritually but rather to be felt in communion critics satisfaction, since they are ineffective to change or make particular societal regulations. For example, some imams preach in sarcastic criticising approaches about local traditional marriage necessities and arrangements, the everywhere-plagued corruption, women…etc. A large cross-section of society appreciate to hear subjects alike as long as the podium is a mirror of their anxieties, even though the former exemplified subjects have to do neither with being conveyed a message, nor getting spiritual healing sensations. Thus, it is but rather to feel the savour of the moment as long as the khatib is criticising or even sermonising in an amusing approach.

All in all, in very unique cases, the fundamental settings of the Friday sermon (knowledge, verbal and behavioural approach, and both types of themes and approaches) plus other subordinate supplements like the prestigious mosque and the great tilawa render the congregation sharp in perfection. Yet, however, the latter scene is very exceptional, for there are not numerous prestigious mosques, and thus likewise there are not many competent imams in both performing and vocalising tilawa, regularity is the spread mode.

4.6 Friday Sermons Potentials in People's Minds Control

Philip Madanat's concluding thoughts contributed to readership political sermons do not shape Jordanians citizens' opinions as they are politically loaded speech, and thus his concluding questions recommended further dependable answers to probe how people (worshippers) can be appropriately shape-minded.

Insofar as this research (the dissertation at hand) is intersectional with Madanat's problematic, a reply to his quest or any all else enquiry alike makes simpler that in the interval when a given State's control of its folks by political purposes get loaded in alleged Friday sermons' discourses, then possibilities of having an aftermath of mosques-out-of-control sooner or later are predictable. This derail embodies, first, in various social defects, as for instance wrong religious personally-concocted interpretations void of consensus devising inside these spheres might be "walking bombs" manufacturing as Al Rousan (2009) and many scholars and researchers and national security researches depicted, or, second, in many social crises within the innate society at least. Otherwise, the State determined choice in implementing this policy, to control even civilised crowds' opinions, may open up broad prospects to arbitrary sermonising leading to graduating future uncontrolled crises inconspicuous at the moment of State regulations. Before amplifying these philosophies in whys and wherefores reasoning, it is worth to compare Madanat's findings to the given one at hand in order to comprehend the rapport between failing in shaping the Jordanians' opinions and future concerns.

Madanat's analysis ran on realising three anthropological approaches (agenda-setting, framing and priming) in application to the Friday sermon process. Yet, though the three tripolar method is a broadly trusted efficiency in the domain of priming crowds, Amman and Zarqa's Friday sermons failed in shaping people's opinions concerned with local political matters. Indeed, the Friday sermon was represented in this research with the same stages but with different terminologies, particularly more sociolinguistic ones. The later comparison can be approximated in the following representation:

Madanat's three approaches linked to opinions shaping through Friday sermons.	**The research's (at hand) message conveyance process linked to sermonising.**
Agenda-setting, minds feedback by data already stored in subconciousness but ready to be retrieved, stored again, or being kept undenied access in general over time to mould. Mostly, it is a phase to different news reinterpretation to change people's opinions.	**Message**, or mainly sacred data, a religious scholarship graved in worshippers minds checked and boosted over time to refresh spirituality.
Framing, a process by which the sermoniser applies a religious package fitting people's beliefs and attitudes. It is a stage to transform secularity to religiosity in a religious way.	**Package**, a process mobilising the tools and settings which facilitate the message conveyance via apparent, verbal and behavioural aspects (This segment was dedicatedly separated a chapter, the second one that mainly exposed how conveyance may reach with different fundamental linguistic tools regardless language).
Priming, a final aim which incarnates in changing and controlling finally people's intentions or opinions.	**Illocutionary force**, a final stage that either convinces or heals worshippers with spirituality. It is a stage indicating that mosquegoers really have got something conveyed irrespective its religious or secular nature.

Fig. 5 A table comparing Madanat's approaches in shaping people's opinions to sermonising process of the resaerch at hand.

The above-mentioned comparison gives a picture of how results go on in intersection. Madanat's application was mainly a sociologic approach to a three stages used to prime opinions, whereas this study's analysis was rather a sociolinguistic trail aiming to recognise how to convey sermons in the shade of a religious language policy banned to reconsider.

This research, on the one hand, as highlighted earlier, proved that current sermonising aches deficiency due to the lack of ample mastery to the package devised by scholars aimed at approaching sermons conveyance more to mosquegoers – deficiencies change from an imam to another with mistakes' nature variation besides. On the other hand, Madanat's results precised that Jordanian imams cannot shape worshippers' opinion but did not indeed precise whether the Jordanian sermonising aches shortage too. In fact, figuring out whether or not the

Jordanian sermonising aches a deficiency may indirectly assert whether or not political religious speech reaches or not. Moreover, two central results of Madanat's probe maintained that, one, the Jordanian (Amman and Zarqa counties) speech is 75% politically loaded speech, and, two, Jordanian worshippers miss and wish religious Islamic jurisprudence and guidelines teaching. However, albeit this is the case with intentions, he did not draw measures of how to reach religiosity conveyance on both earthly themes and afterlife others (religiously) in terms of "Language". Madanat's research adjudicated political religious discourse is faced with radical obstructions; accordingly, if his results mentioned that people prefer religious themes, he did not then alternate the difference between healing depths (boost spirituality) via these lessons (practitioners' intentions and aims) and convincing. Being healed is automatically being convinced, not necessarily otherwise. Figuring out the obscure dissimilarity and circumstances may line at least how worshippers may finally be convinced – if impossibly healed. In other words, if Madanat traced this analysis, he would have noticed why political speech stands impotent to convince people (shaping minds).

For that reason, this research (see 4.5 Sermonising Between Spiritual Convincing and Spiritual Healing & 4.2 People Shaping Findings) distinguished two themes to reach lawfulness of the Friday sermon: earthly themes – though sermons are meant for religiosity – and afterlife themes (guidelines, remind, urging, etc.). Furthermore, this research disclosed how even afterlife themes rely on earthy approaches to convey the message, and otherwise. Madanat's study cited "Framing" process a discourse loaded in a religious reinterpreted mode fundamentally but did get ahead in highlighting the secular one. Likewise, his research did not mention the reason why, though Jordanian political sermonising is sophisticatedly moulded in a religious cover (framing), yet it did not mistake worshippers; they alienated it. Indeed, worshippers bypassed interacting with political reinterpretations or vindications and wish piousness via what is this congregation is made as Madanat wrote "… an ostensibly dormant religious audience yet highly interactive on social media." In fact, the word "interactive" may convey, on the one side, that people are curious about politics off media only, but they do not care about it in religious spheres on the other side. Therefore, the salient contradiction is the State regularities insistence on reshaping the outside reality. According to the two final open questions of this work's questionnaire (the dissertation at hand), nil mentioned he likes political subjects. In addition, the Oranian sermonising (Algeria) is almost free-released from political issues (critics or urgings). The two opportunities depicted that Algerian citizens (case study of Oran City) do not estimate Friday sermons as religious spheres only, but also social

lessons (life field), besides the approach of transmitting the latter may be thus in both religious mode (sacred data, Prophet's stories, Sahabah's saying, etc.) or secular mode (analyses, experiences of other peoples, tangible social facts and seditions). In other words, regardless of the Jordanian society, which is uninterested in political speech as Madanat reached without reasoning why, the Algerian society seems not interesting in 'political religiosity' at all.

Along with the track, this research traced (observations, questionnaires, imams interviewing) that both the Jordanian and the Algerian samples – or even the Arab world if not overstated – cannot be opinion-shaped and, thus, will never be the case. Moreover, in a situation a given country succeeds in achieving this 'reinterpreted' aim to reality then one must get sure that this society's sermonising is critical and may cause many social delinquencies internationally and intranationally (nationwide). Before moving to decipher this aspect, it is important to remind how the human brain functions regardless its ethnicity.

Fig .6 The brain amid instincts and desires satisfactions.
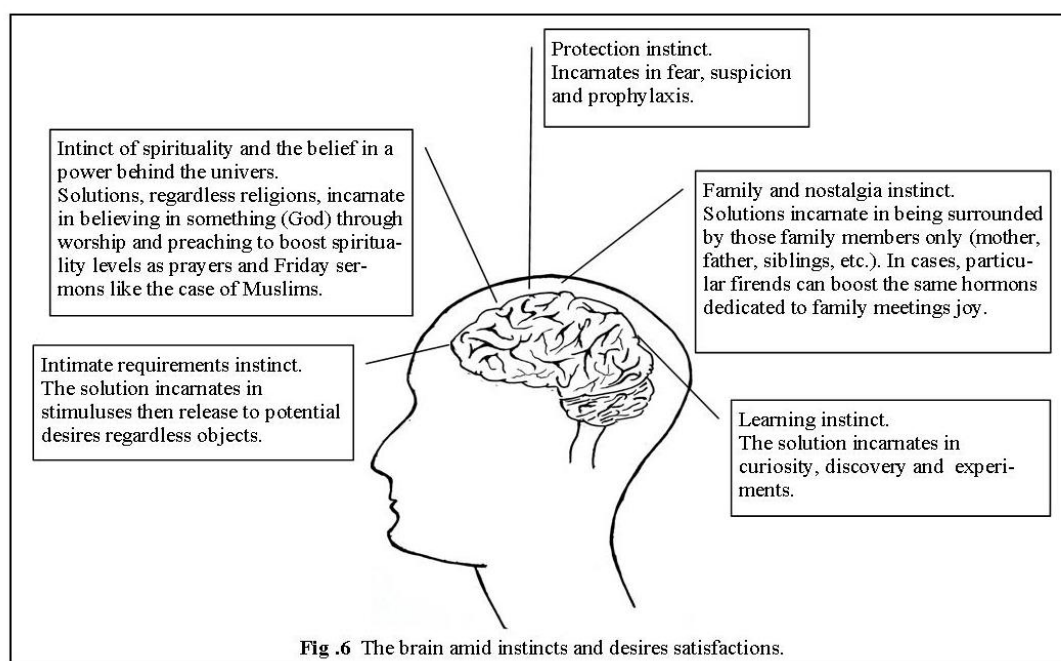
The figure drawn above reminds how each instinct's saturation lays on its distinct fulfilment. For example, nostalgia cannot be attained by prophylaxis. One of the drollest concerns about the Gabonese parrot is its plucking to all of its grey feathers, an interpretation to anxiety and sadness affected by other person's ownership – after spending years with the first breeder. Experiments evidenced that this bird restrains feeding with carelessly continuous feathers loss unless the original owner receipts it back. As concerns to politics concomitance to religion, in the vision of this research, precise subjects seem not attracting people's attentions after even

pontificate preach by an imam of parts uttering eloquent speech at its best with all the varied tips noted in chapter two, those aimed at promoting sermonising (apparent, behavioural and verbal performances). On the one hand, an innate definition makes factually the congregationalist liturgy an overtly task-based spiritual session regardless of all topics and themes discussed in its womb discourses aimed at possessing or boosting piousness. On the other hand, political matters are more earthly-based issues and messages with distinction. In a closer account, this work's analysis demonstrated people have willingness to perceive about earthly themes, that is, both approaches might be fingered as noted earlier (sacred data versus tangible daily life truths). However, most of these secular themes are out-and-out societal about the live-together while indeed sermons personifies in the host exile to reform and correct any of social deficiencies via spirituality. Moreover, the sermons' messages are likely to be already graved in worshippers' unconscious and yet do not contradict their ideologies inclinations and reasoning ('agenda-setting' and 'framing' by Madanat versus 'package' and 'message' by the research at hand), it only reminds to either heal or convince at least. In effect, political issues, regardless their intense secular mode that contradicts the nature of mosque (settings and liturgical aim) and even trustfulness or reinterpretations, function as useless stimuli to spirituality and healing improvement and to what this liturgy is made, particularly just like compensating children love with parent love after several years of marriage, for example. In factual, eventual otherwise speaking, Madanat's study (2008-2015) coincided the Arab spring whilst many happenings escalated. The latter makes undeniably worshippers were aware of the political campus alongside the charge on both edges: the Arab world and other countries' rational assessment. At the moment, Irrespective of the heterogeneous collocation to politics-spirituality version, those political sermons were but reinterpretations (State regularities) to an already acknowledged veracity – news assessment off reality. For that reason, priming equitably lacks pertaining before obvious "agenda-settings" (the daily life and the State politics) and can never work amid such contradictions, besides, both invalidity and shortage certainly mark sermonising as well. Accordingly, Madanat resulted losers of this conspiracy are the State and the Muslim Brotherhood Movement. Seemingly, the vilifying deviated imams due to the respect people hold as regard to the status privileged by the religion. Indeed, this was part of this dissertation's findings discussion earlier (see 6.2 People Shaping Findings), the imams' presence is an ethnolinguistic significance tied to religion, identity and culture.

It was denoted at the beginning of this passage the time a given country renders its citizens' opinions an actual change via Friday sermons then predictably these sermons will have the capability of manufacturing "walking bombs" as Al Rousan and many other western researches claimed and have been trying to decipher the intricacy amid Friday sermons and terrorism.

Although the incontrovertible visualisation recapitulates the world is becoming more or less a small village as for each tribe is cognisant of other's ins and outs, minor countries yet hold their citizens out-of-the-way off digital literacy including by that mobiles internet access, T.V. channels, and restrictions liberty to mass media. News and liberty for/of expression are prominently segments of broadcasting reality mirroring. As the latter is the monopoly of the State – besides its applied regularities on either civilised or clannish citizens – for particular ideological reasons, then in cases as such, it is doable via Friday sermons to affect effortlessly people's opinions either way, as the basic reality is sustained veiled off people. Besides, in cases like these as particular, minor countries may adopt as policy, not only political realities are reinterpreted as planned with favoured adaptions, but because of the provided space by the State to talk about precise politics, also other delicate religious matters deprived of broader jurisprudence based on many countries' scholar consensus will be seeped to talk without censorship. Furthermore, as these countries samples lack restrictions to sermonising aptitude (recruitments after conditions), disqualified incumbents (khatibs) may integrate in people's minds false Islamic interpretations. For instance, Jihadism has been defined differently by Muslim scholars with delicate interpretations as some thus intentionally avoided priming such problematic queries. Jihadism in the holy Quran meant tentacular notions; seeking knowledge and defending someone's propriety are two amongst. Hence, in cases where the atmosphere is suitable to both possibilities (lack of actuality and specialty), pontificating imams risk interpreting Jihadism (as only one amongst other delicate subjects) incorrectly as for also worshippers risk interpreting coded imam's messages about Jihadism (lacking adhocracy) erroneously; and that is exactly what created the "walking bombs".

In the midst of the conjectural interpretations occasioned above after comparing Madanat's research to the dissertation at hand, it is essential to grasp in awareness that the State policy in imposing mosques' influence to earn citizen's opinions is an already predicted step by worshippers after ostensibly former hopeless, constant attempts. As even diversities in the way people erroneously comprehend sermons may lead to seditions, it is highly imperative to keep politics out of Islamic religious spheres, as doing so, even with intended

controlled societal means by civilised societies, may often trail to uncontrolled occasional opportunities of critics resulting to contentious realities.

Power of politics does not incarnate in politicians doing policy schema, it is rather a hidden hand able enough to create and control an apparent politician group governed by its planned policy or subject for unidentified aims either intranationally or internationally, but once this unapparent hand is uncovered under any circumstancing tangible proofs then the whole hierarchy is vain.

4.7 Islamic Religious Language Policy And the Non-linguistic Aims Versus Language Management And the Sociolinguistic Aims

The research has assumed earlier that sermonising notes a deficiency altered in different unmeant distortions, yet most decisively at the same time the Arabic language, on basis of results, is not part of this latter.

The assumption of this heading as part of this research findings expounds to readership not only the Qur'an is an ostensible Islamic religious language policy as maintained in Fishman and Omoniyi in their "Exploration in the Sociology of Language and Religion" (2006), or even is some writings in "The Concise Encyclopaedia of Language and Religion" by Sawyer and Simpson (2001), but also the Friday sermon by excellence.

As given particulars beforehand in the literature review, the Qur'an kept being recognised as the only material symbolising the Arabic language whichever terms of liturgy or literacy. As Friday sermon kept being triggered in most writings, Spolsky, as an example contributing, focused to maintain that the Qur'an is an imposing process of having prayers in its original text. Furthermore, he recognised this obligation as an Islamic language policy by means that translations were reluctant until the first codex translation into Persian in 1773 and Urdu in 1779.

Although the Friday sermon is a task-Arabised practice by excellence (devised and mentioned in the second chapter), nil – if not overstated – has categorised it as part of the Islamic language policy. Indeed, if, by means of comparison, the Qur'an use in worship is a religious policy then the Friday sermon is equally identic, as it is also a worship based on a distinct language management unlike prostrations. Otherwise, in times of contributions framing the Quran as a language policy, may be, the decision between what is language policy and what is language management was not solved so far. Is it solve yet indeed?

In order to comprehend what language policy is in Islamic liturgy and what is language management, it is indispensably a worth of talk to determine both concepts existence across time first. In an intermeshed elder definition to the latter concepts by the rise

of the enquiry as a spur of sociolinguistics, one of the astonishing notions is the impotence of segregating language policy off language management, or even further, off language normalisation, or language engineering. Moreover, as the course of time mounted with instinct meanings to decipher more, each linguist or scholar termed it on basis of peculiar conceptual breakdown. For instance, language engineering was the primary symptoms to language policy. Later also, many concepts trailed like language development, language organisation, language management in Quebec, language normalisation in Catalonia, and language planning. It is allegedly denoted that the first who brought language planning to debate was Uriel Weinreich in early 1950s in an intersection of a work concentrating on immigrants versus dialects; however, Haugen Einer's lecture dated back to 1959, a contribution based on an article studying the Norwegian language, was the conceptualisation that imposed the "language planning" use in intense. Haugen meant in his work structuralisation and standardisation. Later Kloss (1969) added the two terms "status planning" and corpus planning". This symbiosis, the two latter linguists' concepts, paved the way to many researchers – even today – as Cooper (1989) who later trailed the term "language planning" by a furthered description, "language planning refers to the deliberate efforts to influence the behaviour of others with respect to the acquisition, structure, or functional allocation of their language codes" (p. 45). Fishman, in 1970, added the term language policy in a published article. Irrespective of the diverged classifications, all sought one board, to find solutions for a problematic tongue, yet all seemed imprecise due to the inability to frame a final definition encompassing many still-to-discover notions. Through time, many terms dipped off use as language normalisation, language engineering, and language treatment. On the other hand, language planning, language policy, and language management sustained by the frequent literal writings mostly by Cooper, Fishman, Haugen, Jernudd, Kloss, Ruban, and Rabin, notably because of the unresolved enquiries of who plans which amongst what should be selected under whose ability. Most importantly after all, the trace recommended by the leading authors of this salient bud off sociolinguistics is that language policy and language management/planning should be equestrian by the society and yet the society by the environment. Indeed, it is outstanding to precise which social structure fits a given linguistic structure, as it is likewise important to precise how the social structure changes and affects in general its linguistic structure (Antoine Meillet, 1906). Similarly, it all began again with Paul (1909) and Blommfield (1935), and Trim (1959) who tracked successively and inheritably that one must enquire vis-à-vis an area first instead of a language. The latter is felt in Voegelin (1964) who presumed, "[I]n linguistic ecology, one begins not

with a particular language but with a particular area." Likewise as the track is prospectively chained, Haugen grounded that the society should not be alienated off language, he (1971) thus assumed, ''[…] the study of the interactions between any given language and its environment." In 1974, Paulston presented the perception "language cultivation" separating language policy into social and political concerns, but both in an interconnected mechanism. He contended that a linguist never intervenes in political choices but in language cultivation otherwise. Practically, many linguists did not admit Pauslton's caption as regards to the infrequent referencing writings of the term, and just like language engineering, language normalisation, language treatment, etc., "language cultivation" ended up by absence amongst other future omnipresent appellations to the subject matter. Overall, the expertise of a sociolinguistic vision versus a political one is what separated language policy amid language planning. Language planning, on the one hand, was given a boost by Haugen's writings, then later Kloss furthered with specifications more about the two terms "corpus planning" and "status planning" (see the literature review in details). Rabin (1971) and Rubin (1977) later separated the language planning into three stages: linguistic aims, semi-linguistic aims, and extra-linguistic aims (see the literature review in details). Rubin (1977) specified four main considerations after taking the consideration based on the targeted layer: position, suggestion, implementation, revision. Nevertheless, so far again, striking questions sustained to be asked who decides the optioned solutions to choose particular solutions amongst others. Overtime, although the start was quite hazy about which term is doable to particular intentions, landscape's reality imposed its importance. In many cases, the inequality between planning and applauding to approve certain linguistic solutions has been permanently a polity's assignment instead of linguists. Spolsky (2004) is his "Language Policy" highlighted that he prefer the term language management to language planning, "When a person or group directs such intervention, I call this language management (I prefer this term to planning, engineering or treatment) p.8. He thus defined, "Language policy may refer to all the language practices, beliefs and management decisions of a community or polity" (p. 09-10). Reversely in 2009 in his "Language Management", he defined, "language management is the result of some language policy's choices". On the one podium, these two views emphasised that language policy might be even an implicit task by the people to impose certain political decisions and not as was previously claimed. On the second podium, Spolsky's description to language policy is overlapping instead of limiting to a problematic tongue solution (solving communication problems) like what Das Gupta 1971, Rubin 1973, Fishman (1974), Weinstein (1980), etc. have foretold. Spolsky (2004) strained there are cases where language

policy does direct particular language management within a society (the targeted one), for there are circumstances where social situations change the State language policy. In a simpler form, Spolsky referred that about 125 constitutions mentioned their official languages as y and x explicitly; however, in many other countries' constitutions, the polity lacks dictating the language officialdom. In cases of openly language policy absenteeism, he simplified, the only indication is implemented in language ecology, "[a] linguistic ecology [that] needs to be looked at in a post-genome approach where nature and nurture are no longer artificially divided" (p. 7), and mostly language practices. Though many countries' institutions and social groups lack oral formality or clear-cut written language policy, learning about their language practices and beliefs is indeed the deciphering incarnation of their unintentional language policy (p.8). Given the fact that the targeted society imposes a weight in this equation, then, in countries those cautious to the latter subject, the meant State formulated (implemented) language policy might be neither practicable, nor influential. Following this rhythm as language policy is not assuredly a polity task, "Language management refers to the formulation and proclamation of an explicit plan or policy, usually but not necessarily written in a formal document, about language use". (Spolsky, 2004. P.11). Furthermore, Spolsky optioned this cornerstone may be mounted on a personal level, "Language management may apply to an individual linguistic micro unit (a sound, a spelling or the form of a letter) or to a collection of units (pronunciation or a lexicon or a script) or to a specified, named macro-variety (a language or a dialect)" (p. 10). In odd, potential junctures, the language management (result of a language policy) itself "contradicts the set of beliefs and values that underlie a community's use of language, and the actual practice of language use" (p. 14), that is, language policy affects language management, and otherwise.

From a different perspective, language policy is not granted saliently for solving linguistic problematic issues. It can be an implicit language policy applied to other distant peoples, a "rover language policy" to be precise. The case of Quebec versus the English language spread among the Quebecois youngsters is, amongst many others, a pertinent example. The rise of 1780s coinciding the applauding Treaty up to the "la revolution tranquille" (citizens went out in streets) by the people in 1960 is a scarce occasional case study that nominates the people as an ultimate factor in disheartening a language policy and reversing another instead into a requiring imposition. The language policy, whether intentional or unintentional, applied by the British supervision to strengthen trade between both States' harbours was merely based on trade and mutual benefits swap motifs, not to solve language problems. Indeed, alongside the interval afore the Quebecois revolution, the English

language – and all the accountable means as English language teaching schools as an example – has integrated ever more over time in Quebec roofed by trade heading.

Correspondingly, the former bottom-up language policy is someway a resemblance mirroring the case of Algeria versus the French colonisation in terms of edgy prudence. Although France implemented its language policy in a more or less Franchised landscape on the Algerian territory mainly in Oran and Algiers Cities (see the literature review), the Association of Muslim scholars reacted by 'language practices' founded on beliefs and ideologies aimed hopefully to grant the Arabic language a boost of safe to Islam and the Algerian Identity. In effect, this is indeed a sample of corpus planning generated by the Algerian Association aiming to exclude the French language off an ostensible escalating existence, just like the Serbian tentative when they wanted the Croatian to be thrown down. But nevertheless, it was both status planning and corpus planning, as both are patently inseparable, "any change in the character of a language is likely to result in a change in the use environment, and any change in the use environment is likely to induce a change in the character of a language." (Kaplan and Baldauf (1997). If the case is so it is, besides France's desire to loom over Algeria deprived of identity once for all, its language policy is much more in common alike those colonies that arranged imminent strategic 'economy dependence' as one out of sundry crucial objectives – referring a whole troop on a far distant land must have precious reasonable outcomes.

Analytically speaking in the shade of the brief scrutiny aforesaid, it turns out that circumstances and conditions mould language policies while each aside has its language management, language planning, and aims in both top-down and bottom-up processes reversely. Some are within the society, some are meant to other societies (rover language policies), and some are generated by the people language practices to adjust optimistically the State language policy for identity reasons. This can be summed up in the following scheme:
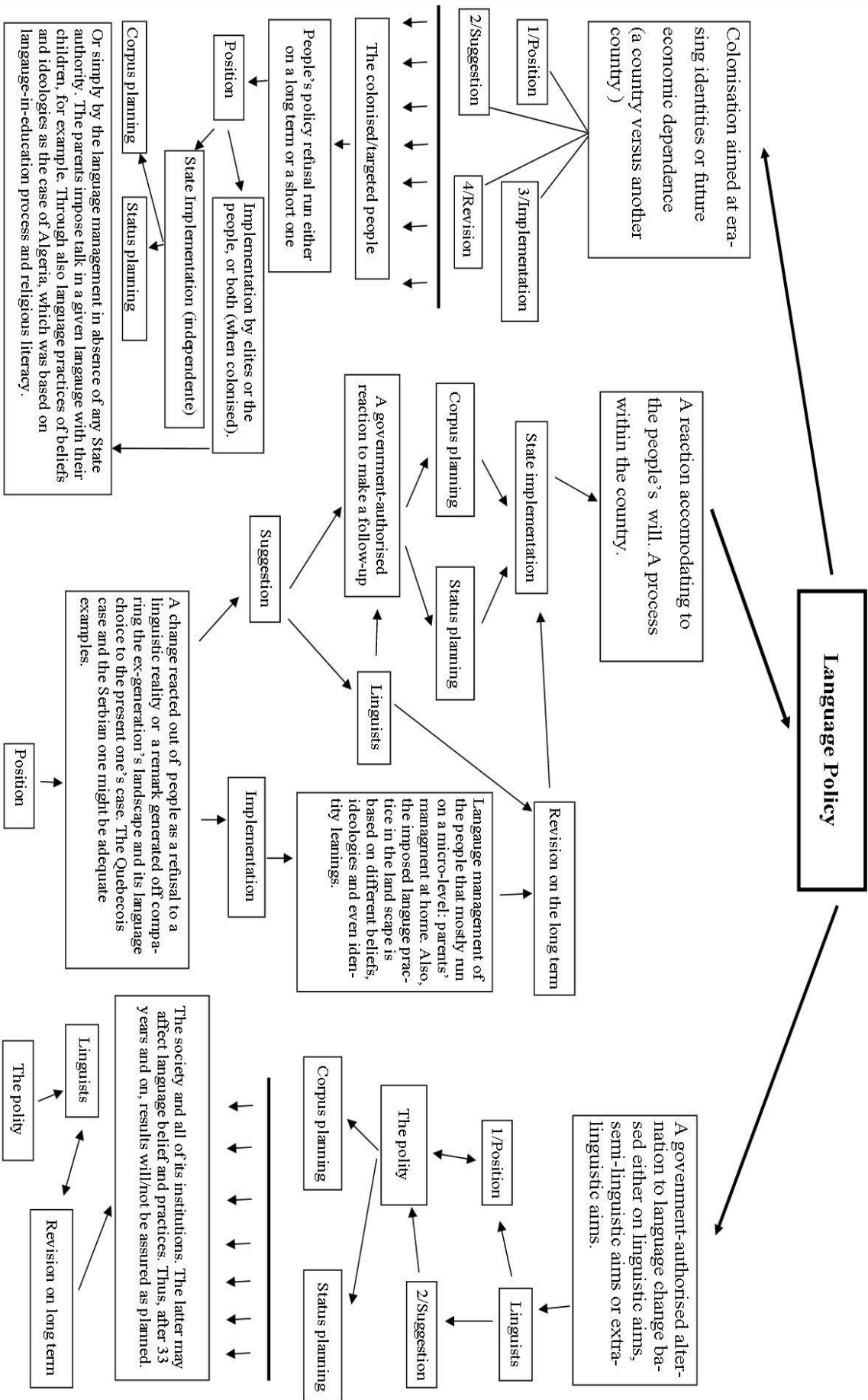
Fig. 7 Types of lanaguge policy encompassing all of linguistic aims, identity aims, and economy dependence aims.

Colonisation aimed at erasing identities or future economic dependence (a country versus another country)

1/Position

2/Suggestion

3/Implementation

4/Revision

The colonised/targeted people

People's policy refusal run either on a long term or a short one

Position

Corpus planning

Status planning

State Implementation (independente)

Implementation by elites or the people, or both (when colonised).

Or simply by the language management in absence of any State authority. The parents impose talk in a given language with their children, for example. Through also language practices of beliefs and ideologies as the case of Algeria, which was based on langauge-in-education process and religious literacy.

A reaction accomodating to the people's will. A process within the country.

State implementation

Corpus planning

Status planning

A government-authorised reaction to make a follow-up

Suggestion

Linguists

A change reacted out of people as a refusal to a linguistic reality or a remark generated off comparing the ex-generation's landscape and its language choice to the present one's case. The Quebecois case and the Serbian one might be adequate examples.

Implementation

Position

Language management of the people that mostly run on a micro-level: parents' managment at home. Also, the imposed languge practice in the land scape is based on different beliefs, ideologies and even identity leanings.

Revision on the long term

Language Policy

A government-authorised alternation to language change based either on linguistic aims, semi-linguistic aims or extra-linguistic aims.

1/Position

2/Suggestion

Linguists

The polity

Corpus planning

Status planning

The society and all of its institutions. The latter may affect language belief and practices. Thus, after 33 years and on, results will/not be assured as planned.

Linguists

The polity

Revision on long term

Although many authors' designations to this domain targeted linguistic aims as Haugen (1959-1966), Kloss (1969), Das Gupta and Jernudd (1971), Rubin (1973), Weinstein (1980), etc., the above assumed scheme to language policy amasses not only language issues merely, but talking again about Quebec from 1780s up to 1960s and direct colonisations, reminds accurately of other 'language policies tacit aims'. Out of outcomes targeting trade and economic dependence, language in cases as such is 'language bridging', not part of a tongue alienation resolution. Conjointly, the reaction raised by the Quebecois people (la revolution tranquille 1960) is a reaction (bottom-up process) grounded on "language practice" – because of the language link to culture, belief, ideology, etc. – urging the State language policy regularities based on "linguistic aims" primarily, not trade and economic dependence. Relatedly, language policy might be then generated on a micro level, "Language policy may refer to all the language practices, beliefs and management decisions of a community or polity" (Spolsky, 2004, p. 9-10). For instance, the father's authority allows him to use whichever language he desires; thus, it is then thanks to his language management inside the house to attain and pave the way to his "instinctive language policy" as an 'heir' to his ancestors' culture. The latter reminds of Spolsky's (2004) one-out-of-several language management definitions earlier mentioned, "Language management may apply to an individual linguistic micro-unit (a sound, a spelling or the form of a letter) or to a collection of units (pronunciation or a lexicon or a script) or to a specified, named macro-variety (a language or a dialect)." (p.10)

Upon the aforementioned enlightenments, it gets indistinct that language policy might be produced either by a polity or a community both on macro and micro levels, meaning amid the family and on an "ecolinguistic level" (the landscape of practices). Expediently framing off all those cases back in history, language policy is the professed or implicit desired podium (aims either substantial or linguistic), and the language management – as for language planning – is professedly or implicitly those means of attaining this podium or refuting it both either top-down or bottom-up processes.

Amid all the matter-of-fact initiative demonstrations enclosed formerly about language policy and its implementations' means, a questions enquires yet about the claimed religious Islamic policy as part amongst this secular framing, the one ostensibly several scholars sketchily brought up debate as Spolsky (2004) about Muslims' reluctance to lease their holy codex translation until 1737 (Arabic-Persian) and 1790 (Arabic-Urdu).

As concerns to the domain of language policy, this heading reveals purposely to readership to evidence not only reading the Qur'an is a religious language policy, but also Friday sermons preaching. As explained earlier in the literature review, the Qur'an, on the one hand, is divinely outlined all recitals in its original language (classical Arabic) in prayers, though no comprehension is compelled to decrypt the embodied messages' connotations of verses on cohesion and coherence levels. Utterly not the case on the other hand, the Friday sermon also urges imams to deliver sermons in Arabic language only but comprehensions are cogently a necessity of attainment. If humanely the Islamic religious language policy cannot be judged, it might be then discussable to depict its plausible nature, that is, the probe that wonders whether really this policy targets sustaining the Arabic language. Therefore, who is then the language manager apart from the policy applier (the one previously known by polity or community)?

Regarding the theoretical part discussed in this dissertation, just like reciting the Qur'an, the imam is bound to speak in Arabic instead of any other dialectal means. However, in Friday sermons, in order to convey his message as far as Arabic is not possibly intelligible to all practitioners, he is urged, as well, to follow a particular language management inside the mosque to convey the message. The choice of register is indeed part of this conveyance trailing; Arabic simplified grammar is a language management. The message is not itself the Arabic language, it is rather feelings, thoughts, or religious sensations that elevate people's piousness; however, still the Arabic is the only language (means) of this equation.

Away of any linguistic interpretation, the sacred data (Qur'an and many Hadiths) is an intricate transcription uneasy to recognise. Thus, the Arabic language choice in Friday sermons is itself an interpretation – as preaching is grossly based on sacred data – meaning it is the closest method to bring on these sacred meanings. In the holy codex, Allah, as Muslims claim, used many words that seem alike but certainly they are not. One might wonder what is the difference between "عباد" and "عبيد"[56]. To simplify more why the classical Arabic nature selected in Friday sermons is itself an interpretation – and a language management – a sample from the holy Quranic codex is worth of pointing. In Surah Al Furqu'an number 63, the verse included the term "عباد", whereas in Surah Fussilat, the verse number 46 included the term "عبيد" instead, even though both words are the plural form of the word "عبد". According to Al Naboulssi, the first case meant the people who believed in God and His supreme power; thus,

[56] Further reading in A. ZEGHAR, 2018. Perception of Friday Sermons Translation in Islam and Its Stakes before Converted Muslims (pp. 93-98). United Arab Emirates, Dubai: Signified – Researchers Publication/ Excellence – in Research & Innovation.

they are amongst best of his creatures. The second term meant those who disbelieved Him, hence they are dependent (something having nothing to do with عباد) under His equation to the universe system, meaning they use His air, His earth goods, their bodies mechanisms (brain, lungs, heart, etc.) function regarding His atomic equilibrium to any detail. Linguistically speaking, the latter interpretation to both words wrenches in requirement – a sort of prolixity if not exaggerated – to add on syntactic extension in classical Arabic, a more code-cracking definition; therefore, translation to other languages in sundry cases comparable face unsolved idiosyncrasy. If the case is as Al Naboulssi explained and devised, then what would be both equivalences in English language: one embodies creatures having good morals and piousness, and others under his giving out mercy in terms of exigency and sureness dependence in two words. The full meaning of the verse of the second term meant God does not harm even those who disbelieved His exactitude, for his equity in live goods and chattels encompasses all humankind regardless their beliefs and religions. Currently, most English translations mention the word "salve" or "servant". The question now is, according to the two both definitions devised by Al Naboulssi, does "slave" – or "servant" – convey the intended conception as in Arabic. Better asked otherwise, is even God, according the Muslim records, needy to slaves and servants. There are plenty of examples of words contradictions or tentacular notions. In Addition, not only Quranic verses, but also even many of the Prophet's sayings (Hadiths) spoken in Arabic are intermeshed and complicated to decipher. Words as such in Friday sermons necessitate simpler classical Arabic words to explain. Overall, the used classical Arabic in Friday sermons, according to results, is but a translation to the sacred data, and thus is the shortest way to convey sacred meanings.

With the proviso that this study proved, after analysis, that current sermonising mark a deficiency, a furthered enquiry probes weather it is an obstacle since Islamic religious policy urges the Arabic use.

According to the results demonstrated in the previous headings, the deficiency incarnates in imams with different levels; thus, the Arabic language is not an obstacle of comprehension but part of an out-of-focus acquisition. In other words, the deficiency resulted from the incautiousness of some imams in disregarding how to frame an ardent language management via the Arabic devised restrictions. Language. Spolsky stated (2004),

> "Pupils quickly discover which language choices (and language items, too) are appropriate and which are discouraged or punished. They learn that the teacher has the privilege of determining who speaks and when and of judging how appropriate is the form of speech to be used, as well as the permitted topics. When these practices are spelled out by some external authority or taught explicitly by the teacher, this is an example of language management." (p. 9-10)

Alongside the khatib's adaptations to particular norms in Friday sermon, worshippers hold in cognisance certain awareness that he is the only person privileged the task of sermonising, topics alternations, and Arabic release recommendation. Instead, the imam is, as well, aware that he is ordained to use but classical Arabic words braced standard grammar and codified agreed religious register – or religious jargon – away of any illustrations of slang quality. Indeed, again "Language management may apply to an individual linguistic micro-unit (a sound, a spelling or the form of a letter) or to a collection of units (pronunciation or a lexicon or a script) or to a specified, named macro-variety (a language or a dialect)." (Spolsky, 2004, p. 10).

In the shade of this symmetrical clarification, the imam's practice inside the mosque's arena is the sum of religious register and jargons selection, standard grammar and basic rhetoric (see chapter 2), and is the implementation of the language policy imposed by the religion of Islam. In this case, the Qur'an is a practice outlined and linked to prayer without any discourse amplification and missing parts otherwise. The latter is indeed what makes the difference between Friday sermons and prostrations. In other words that is to say, the Friday sermon is a compulsory occurrence of language practice by excellence, as it is permitted to amplifications and modifications overall, while the Qur'an can be simply memorised without abilities just as having the capacity of doing so with any lyrics or poems. In jargons language, the congregation is the field of the language policy implementation (language management) as the imam is commended – except proofing by verses or Hadiths – to Arabic standardised talk based on preaching. This is what ostensibly saves the Arabic language, both reciting the Qur'an and attending Friday sermons' with grasps. According to current linguistic equivalences, the depiction reminds of what enthused Al Dou'ali to set a status planning in the seventh century after Ali (Prophet's companion) had requested him, as he feared the Qur'an would endanger sharper solecism by new converted Muslims and even Muslims living distant. Eventually, he burnt many Quranic codices and start again with what was truly

memorised off his Friend the Prophet Muhammad. Al Dou'ali marked what people today would call "strikes and hooks", meaning Al tanween, and other Arabic language adaptations. Later, Ibn Jinni and Al Saybawayhi again revised this initiative in the tenth century.

This scene flashes a deep resemblance in occurrence against the French colonisation's language policy by the Algerian people. By the absence of any State regularity, elites those (see literature review) who journeyed in seek for knowledge recognised that the linguistic "position" was bowing worse, as the Algerian landscape appeared franchised. In the interval of ignorance plaguing, France, as historians wrote, allowed no access to literacy except to its franchised schools (French language policy) for learning only in French language. Otherwise, elders who used to hold modest liturgical literacy (language-in-education) delivered it to children. As the status mounted superfluously, the only refuge seemed religious spheres as mosques, zawaya and Friday sermons. Relatedly, France or any colonisation knows well that the religion of any people is a red line, that is, a reason why prayers and Friday sermons were implicitly condoned. As explained earlier in the literature review, the darss was just an interpretation to the Friday sermon (Arab countries do not hold this event) spoken merely in dialectal approaches. In other words, the darss itself, too, was a language management (language choice) meant to accommodate and reach the Islamic language policy which urges imams, on the one hand, to keep the Arabic language utterance only in sermons (implementation of the Islamic language policy), and the darss, on the other hand, as a language management to the Friday sermon. If this is the case, the people's language policy to attain the divine one is assumed to be considered as "the faithful Islamic religious language policy", a means to re-trail again people to the Arabic language for legitimacy of Friday sermons. Through time, Islam and the Arabic language incarnated in the people on form of 'culture', and thus each component matched likewise serving the other. This circle reminds why the Arabic language transcended many indigenous languages on North Africa in the eighth century.

Coming back to talk about the Islamic religious language policy prompts to further questions about the latter's aims, meaning the Arabic language or even another. Otherwise, it should not be neglected this research proved a deficiency in current sermonising though in the shade of classical Arabic release.

Amid the long discussion with the selected imams for this study's open questionnaire (see chapter three), the concern makes fundamentally that language changes over time and people do change. Antoine Millet (1906) advised it is important to precise which social structure fits

a given linguistic structure, as it is likewise important to precise how social structures change and affect in general the linguistic structure – supported later by Bloomfield (1935), Paul (1909), Trim (1959), Voegelin and Schutz (1967), Haugen (1971) and yet many others. On the assumption that any language is parasitic to environmental change, Arabic language, no matter religiousness has it attained, will notice grand change through time if the Islamic language policy did not impose its use in prayers and Friday sermons. A good example for this might be the difference between old English and modern English, rhetoric of old Arabic versus today's Arabic rhetoric even with the presence of its divine policy, or even the extinction of Latin, Mayas' language, Incas' language, Noma pompilius' language, and many other thousands languages. A distinct interpretation assumes that the salient Islamic language policy does not target the Arabic language at all but rather the sacred data (Qur'an and Sunnah), but it targets again classical Arabic in a way or another indirectly. As revealed previously about the two words explanations (عبد and عباد), as long as language is imposed and preserved, the sacred date (Islam and its guidelines) will be, too, preserved away of solecism and wrong interpretations. A correct interpretation transferred then to others successively derives with bigger chances original meanings in the course of time. A good proof for this is the language shift primary signs few years after the death of the Prophet, the solecism marked by distant Arab tribes off Makah. Otherwise, the language management used in Friday sermons is one of this divine policy's implementations meant for a sociolinguistic aim rather to simplify spoken topic's guidelines. This can be summed in the following figure:

The divine Islamic language policy versus classical Arabic

Implementation by order and lawfulness.

Friday sermons

Proofing in general

Daily prayers and Eid prayers

Language management

Sunnah Hadiths

Quranic verses

Proofing by Hadith or Quranic verses

Grammar, rhetoric, religious jargon, register, secterian refrencing restrictions, plus other behavioural and apparent adaptations.

Aims incarnating in preserving the sacred data directly and implicitly and classical Arabic indirectly overly

Muslim folks

Colonised Muslim people

People applying language practices in general due to beliefs and culture.

State

Position

Linguists

Suggestion

The polity

Elites and imams

Language management on a micro level. At home for example.

Language practices on a macro level in the landscape

Revision

Position

Language policy

Implementation

Suggestion

Status planning

Implementation

Language-in-education process based on liturgical literacy at mosques.

Revision

Corpus planning

Aims mostly incarnating in preserving classical Arabic and identity

Fig. 8 Divine Islamic religious language policy's aims versus regular Muslims' language policy's aims.

Overall, the above 'asymmetric' appraisal is, apparently, what many Arab folks neglected as many consider the Arabic language a first spoken on Adam's tongue – as also many Jewish people claim the same regarding Hebrew. In effect, no normal capacity may divulge what Adam articulated when, as eschatologists believe, God created him and ordered him to label things about. Away of any theological interpretation, Arabic language reached its highest rhetoric in the seventh century; any detail was given a word just like is now the English language doing, so the miracle of Muhammad, as records enclosed, was the Qur'an, texts uneasy to understand or to reproduce alike prose and poetry. In fact, this clues to the incapability to set apart between the Islamic linguistic religious domain and the neologised one recognition successively to hold technological adaptations with era's flows. "Many language purists consider borrowing a word from another language to be the first stage of language loss" (as cited in Spolsky, 2004, p. 10). This reluctance is an obstacle to multidisciplinary scientific fields, as indeed both might be preserved, the repertoire of the Arabic language dedicated to the sacred data and the neologised segment. Certainly, the present Arabic language during the Prophecy interval was adequate to decode and scripturalise the Quranic codex, no need to neologism. If not, the complicated issues embodied in verses those still cryptic nowadays go back to further devised scientific miraculousness, not the Arabic language impotency.

Arabic registers of countless domains seem impotent to carry the modern technological rhythm. For instance, the dictionary "Mokhatr Al Sihah" was written many years ago, but no change was accommodated to it, though current life marked sound high-techs. The enquiry now is how to go beyond and separate between the religious repertoire and the secular one so to go further in science.

General Conclusion

And

Recommendations

1. General Conclusion

This research aimed at two fundamental concerns and one subordinate. Subordinately, it intended to realise how language management is set in a religious domain as the one of the Friday sermon congregation. First, however, the study clear-cuts whether or not the classical Arabic spoken by preachers (khatib/imam) during both the darss (subservient sermon) and the Friday sermon is a linguistic obstacle before worshippers' comprehensions, although the religious Islamic language policy urges its use. Second, it discloses whether or not imams' sermonising survives a deficiency, thus, tries to define its possible forms (behavioural, verbal, competent, etc.).

In Islam, the Friday sermon is a liturgical form of worshipping alike daily prayers. On each Friday noon, thousands of worshippers head to mosques to listen to the darss (sermon delivered on a chair), then to the khatib whilst sermonising against the pulpit (an official sermon). Besides, following what the religion commands regarding the language, only classical Arabic is the tongue of practice, that is, a religious language policy that shall not be judged, lest the worship should be unlawful and vain.

The Friday sermon is categorised by unique bound settings that an illocutionary force may be grasped by addressees. Preaching of the imam is declarative performative and, thus, does not aim at exchanging speech but rather a message deliverance – supposed to be one. Holistically, the event is devised and arranged by scholars on basis of the Prophet Muhammad's revealed method, as he is the founding father of this form of worshipping, and other diligences to promote sermonising vis-à-vis the society change successively over eras (case of holding a paper as explained in the second chapter). In the course of practice, a sentence of components must be current while some are fundamental and others secondary.

In order to render the event fruitful after an affection dedicated to worshippers, Muslim scholars contrived that the khatib must follow particular verbal and behavioural patterns. In regard to the sermon nature, they acquiesced that the sermoniser must earn sound religious scholarship (sacred texts, narrations, Fiqh of life, etc.) reaching a certain agreed level (the barebones average) in order to tell people about Islam, to illustrate with references, and to convince and spiritualise about different issues (themes). The consensus outstandingly worried and advised, for to purify the concern valid and lawful, that the khatib must have

correct classical Arabic so to diminish utterance mistakes as conceivably as he can, sidestep demeaning sacred scholarship, and evade haziness in general before worshippers; otherwise, very simple details of inaccuracies risk spirituality a serious absence.

The escalating recommending rhythm to the latter enquiry notes pertinent scholars to the domain distinctly furthered to describe a stretch of advice so to bolster the task by truthful conveyance as alleged in originality. They developed, upon the prophetic norms, three fundamental issues: oral performance, behavioural performance, and endeavoured apparent features. First, they based verbal performances on all what has relation to orality, meaning to present correct speech, to adjust the voice depending on topics and moments, plus other skilled earnest approaches to prepare and face crowds. Second, specialists kept up that the imam should be highly cautious to his body moves if he lacks body language skilfulness – they portrayed even how should an imam walk on stairs and take a seat on the minbar. While doing the parley, they limited that the khatib must be cautious to his manual gesticulations so to avoid randomness and extra dramatised reactions, whereas headings and face gazes were also part of restrictions. Third, scholars opined that the khatib has to care to his appearance as to wear clean clothes having light colours sprayed nice fragrances.

Linguistically, in what concerns the Friday sermon, the domain has a categorising independent religious register and a jargon. Thus, classical Arabic is the only language for sermonising on Arab lands; otherwise, the devising supplemented, upon the religion, that translations are permitted and encouraged with conditioned exceptions on non-Arab lands.

As regards to an assumption raised off the multipolar enquiry of the research at hand, whether or not the Arabic language is an obstacle before Muslim worshippers' comprehension, sums have shown, on basis of the practical part (the questionnaire, allegations, and the debate in the city of Oran), that Arabic is not an obstacle due to a stretch of reasons. More than ninety percent of contemporary imams' speeches during the darss (introductive sermon) are constrained intentionally and expressed in classical Arabic. Besides, nearly all topics of ordinary sermons have nil relativity to Friday sermons' topics; which means, people have no question before their conceptions regarding the spread mode of the classical Arabic during the darss event – unlike the case when the Association of Muslim Scholars devised the latter (darss) as means of simplifying introductions to Friday sermons' forthcoming topics.

The less constructed classical Arabic used in sermons is the shortest approach to interpret sacred texts as 'codes' of the codex and the Hadith that take various entries. Many metaphoric proses in the Holy Qur'an might be/are out of mental reach capacity to be realised in Arabic, besides some words or expressions are not yet deciphered. Regarding the spoken Arabic of the darss, the research has represented this 'plan-b' mode on a form of borrowing words, not fully dialectal stretch, meaning a speech delivered in classical Arabic words shaped in local accents.

Accurately saying, the spoken Arabic itself, in prolixity, is an interpretation of what classical Arabic original expressions embody, besides most worshippers, as analyses illustrated, favour classical Arabic in both the darss and Friday sermon occasions.

Although the classical Arabic is a preference linguist choice intermeshed with several spoken Arabic words (vernacular), many worshippers (people) feel not grasping spirituality regardless. Thus, a reversal presumptuous vision notes that despite the latter, they admire to be preaching in Arabic, yet they contrariwise do feel mentally and spiritually impotent to be touched in most agglomerations. The former equation has indeed extricated the classical Arabic language as a linguistic code obstacle off the ostensible deficiency.

Not further, apart from the classical Arabic insofar as the sermons' topics are concerned, the event has two trends of discussion forms mainly: earthly themes and religious themes (matters having relation to the afterlife and the secular one). Otherwise, a central theme may embody a single subject in a dual-podium mode of a given mounting topic as to enjoin avoiding bribery, for example. So far, the approach used by the imam whilst the topic discussion aiming to 'convince' attenders (worshippers) might be grounded on one of the following approaches; otherwise, both in an evened method. First, the use of moral factual secular approach, that is, a form of illustrations based on reasoning and living situations without referencing to sacred texts. Second, the implementation of a religious approach which is mainly based on reasoning off illustrations based on sacred texts, narrations, old stories of companions and so forth.

Furthermore, the research has thus far depicted that people are nowadays more amendable to sermonising in both themes (earthly and religious) as some favour preaching about religious matters, while instead, within the same event, a faction desires preaching about communion, the live-together, and life issues at large. In what concerns religious themes, on the other hand, people wish to hear all sorts of topics and mostly those living social issues while being

deciphered definitely when it is about secular topics, and, besides, matters that have relation to the societal progression. If the latter has to indicate something, it asserts then that people do not classify the mosque as a place of sanctity only, but because of the different topics that might be delivered delving in the new virtual style of living, also desire to hear secular subjects about ethics, self-esteem, social intelligence (youngsters mainly), social growth, etc. in the dearth of communion sensational inspiration.

Irrespective of the sound reasoning that the imam may mould and bolster in references amid earthly topics or secular others, some subjects may not convince worshippers or shape their minds, as their integrated rational thoughts and ideologies (the agenda-setting as Madanat applied in comparison to media) contradict the reality already spread in recognition by the public-opinion. For instance, the intersection of the research at hand with the probed enquiry by Madanat in Jordan (whether sermons shape people' options) proved that sermons are impotent towards any political 'vindications'. Besides, associating original secular political issues to the liturgical worship (sermons) ends up in vain, tacit vilified outcome, piousness scarcity, and even further prospects to future unmeant seditions.

The comparison of the Friday sermons versus the darss sorts that a remarkable number of people prefer the darss instead of the Friday sermon given the fact that imams improvise spontaneously instead of holding papers at first, besides also the darss is much longer than the Friday sermon in terms of full explanations. But largely, worshippers are not satisfied with today's imams' performances. Although practitioners appreciate imams as highly unique spiritual people, in most occasions yet, they do feel untouched aside to piousness. Indeed, although imams in the Arabic community (Oran City as a sample to this study) are regarded as highly respectful persons as individuals outside mosques, people inside the mosque's arena barely attend those congregations and leave. The assumed intentional reason notifies nearly all imams' performances in Friday sermons are basic and sharply regular; approximated in terms of respecting fundamentals of the practice (crutch, first sermon, second sermon, du'a, etc.). Otherwise, the research has cast light on truly pertinent imams to the targeted domain who showed how truthfully affect practitioners, but the latter cohort is truly minor. This symposium layer performs in regular modest mosques in very humble clean spiritual costumes; however, their original sharp methods which encompass as much as potential norms are indeed what make them different in plus positivity than others – those underlined in the theoretical part. "He knows how to convince" is what many people comment this type of imams.

Regarding lacks, shortages, or deficiencies, people did highlight about their imams' performances in various mosques (city of Oran), they are not sought to doubt in abilities and aptitudes of their imams as persons/performers but rather as missing dots which may endorse preaching. These lacks have fluctuated from a khatib to another, thus, indeed, as some have heavy religious knowledge but lack the know-how (not knowledge) of implementing the competence into a performance so to convince, whereas others, as well in reverse, have comprehensive technics but miss the religious proofing and illustrating. Forthrightly speaking, in some cases the imams do commit classical Arabic mistakes. The latter occurs particularly with most of those who read from papers. Imams who depend on the copying-off-paper technic are deposed and bound to focus more in reading the written lines correctly. The problematic incarnates in the scene they appear most of the time dictating talk with curved necks, and, thus, after two or three minutes, their bowed heads cause people dropping out concentrations. The latter causes the imam a serious withdrawal of continuous contact and altered adjustments via both the voice and the behavioural alternatives which catch worshippers' attentions. Furthermore, what seemingly might complicate the assumption is that almost all imams do not count on papers as notes and headings of guiding references but rather as fundamental sources of speech. The analyses disclosed that people are somehow aware of this matter; thus, it is what renders the Friday sermon a basic liturgical performance for worship.

In what concerns the preaching itself, people – maybe even imams if not exaggerated – do not make the difference between being in the status of feeling peace and healed versus being convinced. In effect, the research has differentiated between what convinces worshippers and what gives them sensations (mind, faith, calmness, etc.), as being convinced means intuitively being healed by spirituality; however, being healed by good spiritual feeling does not necessarily dictate being convinced or conveyed a message. Although both reactions flow in spirituality, generators of aims are not the same. For instance, the magnetism of tilawa recitation (hymning) of very basic sermoniser (an average sermon) is not part of the sermon's subject; it is part of the whole event and, thus, is not an obligation to have it (norms of the great voice). Yet, people feel deprived of being healed over such unique voices, but so far this is not convincing.

Thus, the social rank privileged to imams is what urges people to abstain critics. An overlapping vision assumes, except a minority which escalates sound effectiveness, that the averaged regularity is the spread nature of current sermonising. Otherwise, Imams'

deficiencies differ from an imam to another in terms of piecing and intermeshing parts of sermonising in coherence via the religious knowledge, verbal performance, and behavioural performance adjustments.

On the subject of the intricacy, the religion of Islam bounds the Arabic language to worship; it is accurately transcending to consider the practice of classical Arabic in Friday sermons a religious language policy that shall not be recommended a humanoid judgement, as it is divine – not the language – and part of the salient lawfulness and validity besides. Practically speaking, a large number of people favour to be spiritualised by means of classical Arabic but feel deprived of spirituality. The contradicting ostensible picturing of this relationship does not mark the Arabic language as a deficiency, but its hazy acquisition and the unskilful methods expanded in this language are what may render the Arabic language a deficiency; that is, the imam, the only moulder of all components of the liturgy. In fact, this leads to talk about the language management applied by the sermoniser to mark, on the one hand, his task by an illocutionary force by means of sociolinguistic aims reinterpretations, and an accommodation to the religious language policy's linguistic guidelines in this concern. The resolution of language policy versus language management in the latter concern solves that the first targets directly the sacred data preservation, while the second one targets sociolinguistic reinterpretations.

At large, unlike the secular conception of 'language policy' as a branch of sociolinguistics, the 'religious Islamic language policy' targets aims preserving the sacred data mainly (the Qur'an and Hadith), not the Arabic language. It is thus important not to consider the latter language as a divine means of communication – none may answer this – but rather a code preserving the guidelines of the religion. Thus, as long as the records are uttered in their original scripturality (Arabic language) the interpretations will not mark distortion and sanctity loss.

Apart of language science in a simpler representation, what was much more provoking as a generator of this research is the compulsion the religion of Islam makes in 'ordering' all Muslims to use but a single language alongside any session preaching, meaning the Arabic language and all its standardised elements. Besides, as Muslims believe, this religious language policy applied since eras may neither be judged, nor changed. Thus, the reflexion reacted to probe, first, what if – before this humanoid non-reconsideration – mosquegoers (Arabic native speakers) miss comprehensions in odd circumstances as the case during the

colonisation against Algeria. Second, as this liturgy brings on piousness via its speech, lacking comprehensions may eradicate reasonably the pursuit of religiosity. If this is the case, the darss then came to existence through a devising during wartime as a podium to Friday sermons, that is, a means to solve this piousness and respect to the forthcoming sacred supreme linguistic use (the Friday sermon). Additionally, how about if this symbiosis (the darss and the Friday sermon) ends up impotent in delivering the ostensible piousness regardless. Relatedly, on the one hand, the reluctance to reconsider the Arabic language use in Friday sermons was/is firm, whereas worshippers, on the other hand, do not grasp religiosity at mosques. Beforehand in the general introduction of this study, in the same concern, a hypothesis epitomised that the religion of Islam may not obstruct its own guideline, meaning the deficiency is in something else instead. Therefore, the practical part analysed by this research depicted that the Arabic language is not an obstacle, as even the darss is a leased sphere to any code choice (any vernacular). Therefore, the importance of behavioural and verbal adjustments (an intersection with the language management) deciphered many facts about comprehension and piousness dearth instead of sufficing regarding the Arabic language a religious language policy which cannot be judged, the one which reversely has a sharp emphasis on the sacred data preservation.

2. Recommendations As Assumed Solutions to the Research Problematic

This research is not contentious or confrontational to any sort of intentional criticism about performances of imams as persons and aptitudes. It was rather an initiative casting light on the liturgy of sermonising as thus part of the Islamic religious language policy and not the Qur'an recitations in prayer only as the salient linguistic attitude makes. As well, it probed to assert that classical Arabic is not an obstacle to worshippers' abilities. After this research has concluded with acknowledging an assertion, it is thus significant, however, to highlight some of those touches that may arouse fruitfully sermonising before moving to prototyping future researches.

Before talking about sermonising inside the mosque, it is essential to talk about the sample of the imam as a source of religiousness able to fulfil the task from different perspectives (preach, Fiqh, traditional fatwa, tilawa, Qur'an memorising). The objective of Zawya imams and university others centralise – as intentions of choosing the path of imamet may differ – on the task of making imamet and occupy affairs of the mosque; however, both samples do not share the same competence (data), besides performance. Students/imams of Zawya focus more on plentiful in-depth religious modules, whereas university imams deal with several religious modules superficially (introductions or keywords), as they are unable to afford enough time to details regarding the academic pedagogical rhythm of the university. Otherwise, on the arena of practice most Zawya imams depend on their scholarship deprived of skilful methods and technics of convincing, whereas university imams count on the 'approaches' of preaching and the 'art' of governing discourse. Under this light, it is highly important – on an authoritarian level – to mix between the syllabuses of both samples so to extract a pertinent future khatib to the domain of religiousness (the imamet). For example, students (still future imams) of Zawya have to acclimate to academia being it a plausible practice of studies continuity in a university or governmental institutions to increase the 'pedagogic' approach. On the other hand, students already registered in a university/institution (academic cycle) ought to head, in their spare times, to get rigorous religious scholarship in a given Zawya, confront Zawya's students continuously, visit sessions

in training mosques as the one Ibn badiss (both modes: academic and traditional), or grasp religious knowledge off a sheikh who did study in a Zawya at least.

The second concern sums that an unknown number of imams care more about the professional side, for Zawaya (pl. of Zawya) do not provide graduate students (decision of the sheikh) with academic degrees to make a living, even though they are a source of an intensified domain of religious scholarship to acquire sound religiosity. In fact, the spread continuous rhythm of piousness inside the Zawya amend learners psychic renovation to be later originally (unfeigned) spiritual persons by means of learning ethics first, and then religious matters. The latter restoration governs knowledge seekers since their childhood while their pathway necessitates a period time of studies averaged between seven to more than ten years. Otherwise, this is the major reason why many imams flee to academic spheres abandoning the traditional approach more and more over time in parallel with globalisation.

Despite of the fact that Zawaya, as the qualitative part of this research has portrayed, are a source of profound religious scholarship with distinction, the gap and dissimilarities between the academic and the traditional approaches – and the globalised regime that society is tacitly accommodating to it – risk and cause them surely extinction. Therefore, a conjectural vision assumes to generate a resolution, like to bridge between the two domains so imams may promote requirements of sermonising in an evened competency. Otherwise, neophyte imams ought to be individually autodidactic.

In what concerns performing the Friday sermon inside the mosque, many people privilege that they understand aims of the darss better than the Friday sermon, though the same sermoniser performs in classical Arabic only.

Technically speaking, Imams tend to expand subjects meant for the darss more than they do on pulpits. During the darss, they express spontaneously many hand gestures, eyes contacts, and speech prolixity instead of careful pronunciations to complicated classical Arabic words. Whilst delivering the Friday sermon, on the other hand, imams stick to papers as sources of what all will be vocalised except the du'a which they supplicate routinely. One may imagine what would happen if a khatib misplaced his paper or dropped it down the pulpit. Papers, which imams hold during the whole official event, are considered as a barrage before the sermoniser's skills – if he has – and behavioural and verbal performances. In the course of reading the passage (topic with some sacred sources), many linguistic adaptations could be erroneous while for instance the whole sermon sounds one body (no voice alternations), for

example. The impression of dictating renders people, after few minutes, in segregation off full concentrations, and thus the effort tops then otiose. The latter is practically exactly what terminates sermonising and abolish spirituality.

Thousands of articles, communications, videos, books, Islamic songs and hymns and many other means of learning about the religious Islamic scholarship are being constant contesting editions. Irrespective of all this, the imam has a transcendent role to attain, guide the society, persuade in different both religious and factual approaches, and even between simplifying thoughts and applying the religious language policy; thus as well, they must be more effective than any other competitive sources in parallel. Otherwise, it is a sharp failure sustaining to be regarded as but a continuous folkloric Islamic liturgy on each Friday noon. Above all this, however, many scholars did not fault imams who hold papers, for the latter approach is meant to guide in sliding keywords while mounting from one caption to another or relating a matter to its proof (sacred text), etc. If not, reading data off papers with constant bowed heads instead of continuous eye contact is a serious practical error. For example, reading may simply abolish careful pronunciations to particular words.

In what concerns the use of the classical Arabic during the darss, it is up to the khatib to simplify via alternating amid Arabic and its colloquial form with the concern of the daily environmental variations that surround the mosque, an awareness urging the khatib to stay in touch with the external happening both eventually and linguistically. At large, otherwise, Friday sermons are meant to be delivered in classical Arabic on Arab lands only and, thus, imams are not permitted to be expressed in vernaculars as the religion orders. However, the use of Arabic during these sermons might be considered in many cases an obstacle, particularly when topics are complex. In cases as such, Imams should not simplify with other classical Arabic expressions, but it would be rather feasible to illustrate with simple stories, cases, narrations, devices mechanisms, proverbs, social facts, etc. still in fully classical Arabic besides other adjustments like the carful pronunciation. By applying this, the Friday sermon will be lawful and valid (using Arabic only) and people shortly realise aims via simplified skilful approaches instead of other complex expressions needy to deciphering expansion, and thus might be even convincing/healing and delightful instead of vilified.

The only pertaining issue, a sort of a problematic evening, is the imam who is bound to particular language management incarnations and piousness reach. On the other hand,

piousness may not be reached if the language management itself fails to convey meanings in classical Arabic.

Irrefutably, many imams of an undetermined number consider rhetoric, eloquence and the precise old Arabic expressions mastery indispensables of proficiency and public-opinion recognition. Practically speaking, the latter visualisation conversely is indeed what portrays their sermons unattainable in a conceptual impotence. The very basic simple reason why people find that a struggle is that they differ inside the mosque in terms of age, gender, mentalities, and many other indefinite factors. Besides, sermons are but events to learn more about the religion in intersection with daily societal matters under the spiritual roof instead of listening to showy Arabic lessons.

The use of Arabic language particularly in 'prayers' (prayers and Friday sermons) is an Islamic divine language policy that cannot be judged, whereas approaches of how to simplify – still in Arabic language – codes of the religion (sacred texts), simplifications, and skills of deliverance (performance), can be plied devoid of risking nullification.

The research has exposed that people are rationally watchful to the following matters:

- Ethics of the imam outside the mosque,
- Cautious hand gestures during sermonising,
- Voice and silence alternations,
- Technics of facing crowds, gazes and eye contacts,
- Correct and very simple classical Arabic use,
- Evening between earthly themes and afterlife (religious) themes,
- Evening between factual and religious approaches,
- The harmony in bridging all the told-about issues to the scholarship (core, aim, and religious knowledge); how, where and when,
- Vocalising in hymns magnificent tilawa.

These are what make from an imam a great sermoniser.

3. Recommendations for Future Researches

As highlighted in the literature review, studying religion in relation to linguistics has been a major challenge since the Chomskian theory of structuralisation in the fifties (1957). Soon after, many researches delved into the domain that was, though indeed it is still so, obscure. Adding language policy and language management in a tripled approach may complicate scrutinising more, for religions vary over the globe, and one might not categorise whether beliefs are considered as religions. Religions do with peoples, peoples do with anthropology and language. Anthropology does with ethnicity, language does with linguistics side to side with sociolinguistics, and each field seems prevailed on to be studied separately, and thus tightened again with many other tentacular domains. Cultures and religions, on the other hand, complicate things more as people have hyper complex means to determine who they are and how they seek spiritual intimacy to their Gods which are incarnated in Goddesses, spirits, temples, lords, nature, animals, rivers, mountains, cows, stars, and so forth.

Islam, as gone times recorded, is the last divine religion after Judaism and Christianity, the one meant to be directed by God (Allah), that God had spoken and revealed to Muhammad as one of His last Messengers, and Muhammad has delivered and simplified to peoples of the world as regards to what his Lord required him to do for each task. In the concern of worshipping only, the religion of Islam orders Muslims to accomplish five prayers (prostrations) per day, and to attend Friday sermons – except urgencies – in congregations (mosques or attendance of three persons for regular prayers and twelve persons for Fridays, and on) while both types of worshipping are doable in Arabic language only. The Qur'an, as Muslims believe and assert, is the speech of God and shall not be recited in prayers except in its original language (Arabic) as Muhammad insisted. Relatedly, Friday sermons, as they are but prayers, are meant to be delivered in classical Arabic likewise.

The Islamic sacred language policy, the one that works on preserving indirectly the Arabic language in mutual benefit to preserve sanctity of the religion and codes used in the Qur'an, cannot be humanly decided. Linguistically speaking, however, many studies ought to be released that people may learn to understand more. For instance, as far as theolinguistics is concerned, the Quranic codex can be studied in a rational scrutinising approach to understand codes and its miraculousness scientifically and to understand whys and wherefores of the prohibition of translations for prayers. For example, God, on the one hand, used in a verse the term 'عباد' (Surah Al Furqan: 63), whereas He used the same term in another verse differently

which is 'عبيد' (Surah Fussilat: 46) on the other hand. Both terms are plural forms of the same word 'عبد' and both were not used randomly. Ra'teb Al Nabulssi, a contemporary Syrian scholar, sought that the first term is used for those who believed in God and his Messenger (Islamic legislation), whereas the second term is used for those who disbelieved and denied Islam, but they are still under his mercy by having his air, health, food, etc. The verse from Surah 'Fussilat' (the second) meant that God does not harm even those who disbelieved, that is, the supreme justice as tafsseer made. In translated codices versions into English language, both terms in all translations were translated either 'servants' or 'slaves'. Now, the question is, do those words serve what is meant in the verse as explained overhead. The latter is but an example in the middle of humanly undetermined number of cases alike in the codex.

In what concerns the Friday sermon, the one mainly based on 'Language' and thus is under sharp relativity to this research, there is yet still much more of what must be sought about this liturgy. The only 'mistake' that might be committed towards this form of worshipping is to assert that these congregations are in a so-far-so-good rhythm and that attenders are just well addressed. Besides, the further dots that fundamentally should be taken into consideration are, though still assumptions, summed up in the following:

- The Friday sermon is an Islamic liturgical form of both prayer and scholarship and most of its settings are instructions to fulfil its lawfulness. For this, it shall not be inspected in a criticising approach for the sake of respect to both the religion of Islam and its people, or by principle otherwise,

- Imams shall not be regarded as 'divine' people but should be respected instead, and it shall not be complained about their deeds or doubted in their aptitudes,

- Arabic language is not a divine one, as nil human power may assert so, and shall be segregated apart of the religious register when it is about technology railing, meaning technically neologism and translations may not endanger the sacred data,

- Researches as such should be released in order to promote sermonising and to highlight the missing gaps to render approaches of preaching more skilful,

- Large numbers of people are too hateful to perceive that the imams are being criticised abhorrently or intentioned by provocative questions. Therefore, inquiries of verbal or written questionnaires should be phrased in a clever dispatched order.

- A questionnaire as such should be calculated and compared in different cities and regions. In Algeria for instance, people of the north are distinct of those of the south in terms of vernaculars, costumes, habits, etc.,

- If a debating filmed or cassette-taped questionnaire is for the willingness, then this should be repeated with more than ten imams at least. Some imams are excessively cautious to their answers,

- It is keen to ask imams whether they have ideas about what people want to hear in sermons, whether they know about behavioural and verbal competences, whether they know about themes and approaches of illustrating and convincing as theorised in this research and whether they know about language management versus language policy,

- In what concerns Arabic language, it is important to check whether people rely on words for words (not literal) simplifications during sermons or examples and illustrations for words simplifications,

- This research has cast light that few people (1.5/4) wish to listen to earthly themes (confidence, knowledge seeking, self-esteem, self-behaving, ethics, etc.). It is thus important to check whether this value has increased or diminished since summer 2016 (date of delivering and amassing the questionnaire sheets). Indeed, the latter will have great relation to the societal development and awareness.

- The questionnaire of this research reached 1500 sheets of questionnaire, yet approximately only 875-920 people responded. The questionnaire doer should print more and target crowded mosques. It is significant to make sure to provide sheets with pens (more than two thousands), because people circumvent when it is about few/no pens.

Overall, the study of religion in relation to language differs from a religion to another, from a practice to another, and thus from a believer to another. In what concerns Islam, the Qur'an and Friday sermons could be two productive fields of study, not only the codex as most previous socio/linguists dedicated. Friday sermons, on the other hand, still requisite further researches, not only to promote sermonising, but also because people and their intellectual needs change across time. Hence, how may sermonising participate in promoting brains via 'language' in still a continuous religious language policy which cannot be revised and how Arabs may ride technology in terms of Arabic dictionaries neologism and re-editions in an evened progress without alteration to what they believe?

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ved=0ahUKEwj3xMPPz__XAhUOsBQKHbVACsIQjRwIBw&url=https%3A%2F%
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Appendix A

Prophet's Hadiths in the original language

1- A Prophet's Hadith:
     The translation:

<div dir="rtl">

إنّ مِنَ البَيانِ سِحرَا، وإنّ مِنَ العِلمِ جَهلا، وإنّ مِنَ القَولِ عِيَالاً.

</div>

2- Al Khudr's maxim to the Prophet Moses:
     The translation:

<div dir="rtl">

يا طالبَ العِلمِ، إنَّ القَائِلَ أقلُّ مَلالةً مِن المُستَمِعِ، فَلاَ تُمِل جُلسَاءَكَ إذْ حَدثتَهُم.

</div>

3- Testimony about the Prophet:
     The translation:

<div dir="rtl">

...أنه كان إذا خطب احمرّت عيناه، وعلا صوته، واشتد غضبه حتى وكأنه منذر جيش يقول: صبّحكم ومسّاكم

</div>

4- A Prophet's Hadith:
     The translation:

<div dir="rtl">

إنّ أحبكم إليّ وأقربكم منّي مجلسا يوم القيامة أحاسنكم أخلاقا، وإنّ أبغضكم إليّ وأبعدكم مني يوم القيامة الثرثارون و المتشدّقون والمتفيهقون.

</div>

5- Prophet's Hadith:
The translation:

<div dir="rtl">

صلّوا كما رأيتمُوني أصلي

</div>

6- Prphet's Hadith:
     The translation:

<div dir="rtl">

ما على أحدكم لو اشترى ثوبين ليوم الجمعة، سوى ثوب مهنته

</div>

7- Prophet's Hadith:
     The translation :

<div dir="rtl">

البسوا ثياب البيض فإنها أطهر وأطيب

</div>

8- Prophet's Hadith :
     The translation:

<div dir="rtl">

خير ثيابكم البياض، ألبسوها أحياءكم، وكفنوا فيها موتاكم

</div>

9- The prophet's saying:
The translation:

<div dir="rtl">

اللهم حولينا ولا علينا

</div>

10- Prophet's Hadith:
     The Translation:

<div dir="rtl">

بُعث أنا والسَاعَة كهاتين

</div>

Appendix B

Original sacred texts and great men's sayings

1- The holy Quran, surah: Al Jumuah, verse 9.
   The translation:

<div dir="rtl">

يا أيُّها الذِينَ اَمنوا إذا نُودِي للصَلاةِ مِن يَوم الجُمُعَةِ

</div>

2- Al Tantaoui's saying:
   The translation:

<div dir="rtl">

إني أحاول أن ألقي خطبة، فلا تقولوا قد شبعنا من الخطب، إنكم قد شبعتم من الكلام الفارغ، الذي يلقيه أمثالي من مساكين الأدباء، أما الخطب فلم تسمعوها إلى قليلا، الخطب العبقريات الخالدات التي لا تنسج من حروف، ولا تؤلف من كلمات، ولكنها تنسج من خيوط النور الذي يضيئ طريق الحق للقلب، وتحاك من أسلاك النار التي تبعث لهب الحماسة في كل نفس.

</div>

3- The holy Quran, surah: Al ahzab, verse 56.
   The translation:

<div dir="rtl">

إنّ الله ومَلائكَتَه يُصَلُّونَ عَلىَ النّبِي يَا أيّها الذِّينَ اَمَنُوا صَلُّوا عَليهِ وَسَلِموُا تَسلِيمَا

</div>

4- The holy Quran, surah: Al Ahzab, verse 90.
   The translation:

<div dir="rtl">

إنّ الله يأمُرُ بالعَدل والاحسَان و ايتَاء ذي القربَى و يَنهَى عَن الفحشاء والمُنكر والبَغي لعَلكُم تَذكرون

</div>

5- Al Sharbini's saying:
   The translation:

<div dir="rtl">

إن لفظ القرآن دليل النبوة وعلامة الرسالة ولا يحصل بالعجمية، والخطبة المقصود بها الوعظ والتذكير وحمد الله والصلاة على رسوله، ولأن القرآن الاعتبار فيه باللفظ والنظم دون المعنى، والخطبة يجزئ فيها المعنى

</div>

6- The holy Quran book, Surah Ibrahim, a part from verse number 4.
   The translation:

<div dir="rtl">

و ما أرسلنا من رسول إلا بلسان قومه ليبين لهم

</div>

7- The holy Qur'an book, Surah Ibrahim, a part from the verse number 1.
The translation:

<div dir="rtl">

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

</div>

8- Ibn Abi Shiba's narration:
The translation:

<div dir="rtl">

كان رسول الله إذا صعد المنبر يوم الجمعة استقبل الناس بوجهه فقال: (السلام عليكم) ويحمد الله، ويثني عليه،

ويقرأ سورة، ثم يجلس، ثم يقوم فيخطب، ثم ينزل، وكان أبو بكر وعمر يفعلانه.

</div>

9- Abdullah ben Omar's saying:
The translation:

<div dir="rtl">

كان إذا دنا من منبره سلم على من عند المنبر، ثم يصعد، فإذا استقبل الناس بوجهه سلم عليهم ثم قعد

</div>

10- The Holy Quran: surah 'Al Waqi'ah'. Verse 75 and 76.
The translation :

<div dir="rtl">

فلا أقسم بمواقع النجوم(75) وإنه لقسم لو تعلمون عظيم

</div>

11- At'a Ben Abi Rabah's narration.
The translation:

<div dir="rtl">

نعم، كان يعتمد عليه اعتمادًا

</div>

12- The Holy Quran: Surah Ta-ha, verses 24-28.
The translation:

<div dir="rtl">

اذهب الى فرعون إنه طغى(24) قال ربي اشرح لي صدري(25) ويسر لي أمري (26) واحلل عقدة من لساني

(27) يفقهوا قولي(28)

</div>

13- The Holy Quran: Surah Al Qassas, verses 34.
The translation:

<div dir="rtl">

وأخي هارون هو أفصح منّي لسانا فأرسله معي رداعا يصدقني إنّي أخاف أن يكذبون(34)

</div>

Appendix C

Further explanations

1- Al Asskalani (1379 Hijri) said in his '*Fat'h al Bari*', "Ibn hatim mentioned this [hadith] with a highly strong reference and Ahmed with a hazy one" (p. 353). Al Karnaout (Year) said in his '*Hameesh Zad al Ma'ad*, "… his reference was Al faradj Ibn foudala, and this [as a reference] is hazy as well, thus Ali Ben Abi Talha did not get this from Abu huraira" (P. 392). Overall, the creation of Adam in this day (Jumuah) was mentioned in numerous hadiths.

2- Friday centralises Thursday and Saturday. In countries adapting Monday-first conventions as recommended by the international standard ISO 8601; it is rather the fifth day of the week. In addition, it is the sixth day in countries adopting a Sunday-first convention, as in the Abrahamic tradition. In many countries, Friday is the last day amongst the five-day operational week and is viewed as a motif for celebration or relief. In some workplaces, employees wear less formal attires on Fridays, mostly known by Casual Friday or Dress-Down Friday. In other countries, Friday is the first weekend day. In Saudi Arabia, Afghanistan and Iran, Friday is the last day of the weekend, and thus Saturday is chronicled as the first operational day. Later, Bahrain, United Arab Emirates and Kuwait also followed this convention until they changed to a Friday–Saturday non-operational days (on 1st September 2006, in Bahrain and UAE, and a year later in Kuwait). Particularly, Iran holds Friday as a single weekend day.

3- For further reading, an article explains in details the difference between original and originated bilinguals. In summary, a real bilingual, by force of many circumstances, is the one who masters two languages perfectly. On the other hand, an originated bilingual is a person who speaks the first language perfectly, as it might be his mother tongue, whereas his second language might be fluent but without feedback to real ethnolinguistic references. The former disturbs sensations exactitude arising between the heart and the brain (Broca and Wernicke) when dealing with natives in order either to understand or to pick up the right words.

4- According to prayers in Islam, it is recommended to do them at the mosque, for many other practitioners will be there to pray as well to increase lawfulness. Otherwise, if no mosque is available nearby then it is accepted to do the prayers with a group of other Muslims elsewhere on a clean surface place. This group of worshippers is called in Arabic religious register "*Al Jama'ha*", meaning the group. Praying with a group, except the Friday sermon, can be accepted and practised by three men or more only; otherwise, the prayer will not be considered as "*Al Jama'ha*" by the presence of two worshippers. Because, in 'Al Jama'ha', one of the three (the oldest generally) takes the role of an imam and conducts the prayer while the two men stands behind to follow his movements and apply the same. If it coincides that only two worshippers are in an isolated place then each of them must pray alone. In case a given prayer is being taken place at the mosque (Al Jama'ha), while the imam is still in a standing position, any latecomer may catch up and stand by the row to follow the remaining part of the prayer. If this latter steps on the carpet trying to reach the row while the imam is in the process of standing up from kneeling (hands on kneecaps) then he and any late arrival must do another Rakah or more depending on the imam's accomplishment amid the whole prayer.

5- According to Muslim narrations, when Moses addressed his people (the Jews) to the worship of God, they asked him about who is the wisest man. When Moses answered, instead of saying God, he replied by pinpointing his person. Accordingly, God desired to lecture him that others wiser than him do exist. Therefore, He directed him to meet a man named "Al khudr". Since then, they (Moses and Al khudr) arranged to go in a trip by the condition that Moses should not raise any question in their journey. After a while, Moses could not resist seeing Al khudr performing such evil deeds successively as killing a child, wrecking the wall, sinking a ship, etc. Eventually, Moses just kept requesting interrogations about each event Al khudr arranged, what it is apparently vice deed. Yet, although Al khudr kept pointing tacitly that their covenant is about to be ended up if he (Moses) would keep questioning, Moses went on asking strangely indeed. At large, the end of the story tells that Moses grasped many maxims and wisdom after Al Khudr gave factual explanations about his performances he committed for the sake of good. On the other hand, Moses grasped lastly the idea that there are truly others wiser than his person but the covenant torn.

Appendix D

The questionnaire translation

Frame-ended questions directed to worshippers:

- 1. I attend the Friday sermon once the Dars starts. Yes, No, Sometimes
- 2. I attend the Friday sermon once it gets started. Yes, No, Sometimes
- 3. I honestly prefer to come to the mosque until the Friday prayer is called.
  Yes, No, Sometimes, Most of times.
- 4. I understand all what is being said during the Friday sermon. Yes, No, Almost
- 5. I understand the darss (sermon) better than the Friday sermon. Yes, No
- 6. I prefer the darss in: Arabic - spoken Arabic - both - No difference.
- 7. The Classical Arabic language inspires better than the Spoken Arabic.
  Yes, No, No difference
- 8. The use of Classical Arabic language in Friday sermons obstructs my
  understanding. Yes, No, Sometimes
- 9. Honestly, I have noticed a retrograde on the cognitive and the linguistic levels of
  some Imams. Yes, No
- 10. I feel a lot of routine and repetition during sermons. Yes, No, Sometimes
- 11. The imam who improvises is more eloquent than an imam who holds a paper.
  Yes, No, Unnecessary
- 12. I think the imam finds difficulties in sense simplifying and finding synonymies
  during the darss, the Friday sermon, or both.
- 13. The linguistic level of present imams has declined regarding past ones.
- 14. The cause of this decline is linguistic, cognitive, imam himself or all what
  precedes.
- 15. The imam cannot inspire me if he does not memorise enough religious references
  (Hadiths and Stories). Yes, No
- 16. I prefer the imam who speaks: enthusiastically, middling or slowly.
- 17. Most imams are   spontaneous / feigned.
- 18. The imam is expectably superior both cognitively and linguistically. Yes, No,
  Rarely
- 19. Feature of the imam marks preaching reception and its influence on attenders.
  Yes, No, No difference.
- 20. The beard imam is not like the unbeard one. Yes, No, No difference.
- 21. Honestly, I do not feel my faith moved or boosted while attending the darss and
  the Friday sermon. Yes, No, Sometimes
- 22. Sometimes, I change the mosque to listen to a specific imam's sermon or darss.
  Yes, No, Sometimes.
-

- 23. Sometimes I change the mosque for a given imam's voice recitation of the Qur'an.
  Yes, No, Sometimes.
- 24. Body language of the imam is important and affective during the sermon or the darss.
  Yes, No, Sometimes.
- 25. I prefer the imam who is: comic, nervous, middling, strong personality or no difference.
- 26. I prefer the imam who is: middle-aged, old, young, or no difference.
- 27. The imam who cries affects me.
- 28. The subject of the Friday sermon or the darss concerns me more than the used language. Yes, No, No difference.
- 29. After the Friday prayer is done I discuss with others the subject of the sermon or the darss. Yes, No, Most of time, Sometimes.
- 30. I am of those who became different thanks to preaching. Yes, No. How?
- 31. Sermons affect my life for better.
  How?...
- The best period recognised elevated preaching was:
  : ☐ (1962- 1972)   ☐ (1972- 1982)   ☐ (1982- 1992)   ☐ (1992- 2002)
  ☐ (2002- 2012)   ☐ (2012 – today)
  why?...

The translation :

أبلغ من العمرِ: ....   ☐ ذكر   ☐ انثى

1. أحضر صلاة الجمعة عند بدأ الدرس.   ☐ نعم   ☐لا   ☐أحيانا

2. أحضر صلاة الجمعة عند بدأ الخطبة.   ☐ نعم   ☐لا   ☐أحيانا

3. صراحة, أفضل القدوم الى المسجد حتى تبدأ صلاة الجمعة.   ☐ نعم   ☐لا   ☐أحيانا
   ☐معظم الوقت

4. أفهم كل ما يقال في خطبة الجمعة.   ☐ نعم   ☐لا   ☐ تقريبا

5. أستوعب الدرس أحسن من خطبة الجمعة.   ☐ نعم   ☐لا

6. أفضل الدرس: ☐ بالعربية الفصحى   ☐ باللهجة العامية   ☐ كلاهما
   ☐لا فرق

7. يأثر في الدرس باللغة العربية الفصحى أكثر منه بالعامية.   ☐ نعم   ☐لا   ☐ لا فرق

8. تشكل لي اللغة العربية الفصحى بالخطبة عائقا بالفهم.   ☐ نعم   ☐لا   ☐أحيانا

9. صراحة، لقد لاحظت تدهورا في المستوى المعرفي و اللغوي لبعض الأئمة.   ☐ نعم   ☐لا

10. أشعر بالكثير من الروتين في خطبة الجمعة.   ☐ نعم   ☐لا   ☐أحيانا

11. الامام الذي يخطب بدون ورقة أفصح من الذي يحمل ورقة.   ☐ نعم   ☐لا   ☐ ليس بالضرورة

12. أعتقد أن الامام يجد صعوبات في توضيح المعنى و ايجاد المصطلحات أثناء: □ الدرس □ الخطبة □كلاهما

13. لقد تراجع المستوى اللغوي للأئِمة الحديثين مقارنة بالأئِمةِ القدامىَ. □ نعم □ لا

14. إن هذا التراجع سببه: □ لغوي □ معرفي □ الامام بذاته □ كل ما سبق

15. الامام لا يأثر بي نظرا لضعف حفظه للنصوص الدينية (أحاديث و قصص) □ نعم □ لا

16. أفضل الامام الذي يتحدث: □ بحماسة □ باعتدال □ ببطيء

17. معظم الأئمة: □ عفويون □ متصنعون

18. إن الامام متفوق بطبعه لغويا و معرفيا معا. □ نعم □ لا □ نادرا

19. هيئة الامام تأثر في استقبال موعظته و تأثيرها على الحاضرين. □ نعم □ لا □لا فرق

20. الامام الملتحي ليس كالإمام الغير ملتحي. □ نعم □ لا □لا فرق

21. صراحة، لا أشعر بتحرك أو بارتفاع ايماني أثناء حضوري الدرس أو خطبة الجمعة. □ نعم □ لا □أحيانا

22. أحيانا اغير المسجد فقط لحضور خطبة أو درس امام معين. □ نعم □ لا □أحيانا

23. أحيانا أغير المسجد فقط لسماع صوت الامام لتلاوته القران. □ نعم □ لا □أحيانا

24. حركات جسد الامام مهمة و مأثرة أثناء الخطبة أو الدرس. □ نعم □ لا □ لا فرق

25. أفضل الامام: □ الهزلي □ العصبي □ المعتدل □ قوي الشخصية □لا فرق

26. افضل الامام : □ متوسط السن □كبير السّن □ صغير السّن □ لا فرق

27. يأثر في الامام الذي يبكي: □ نعم □لا

28. يهمني موضوع الخطبة أو الدرس أكثر من اللغة الملقاة بها. □ نعم □ لا □لا فرق

29. بعد انتهاء صلاة الجمعة أتحاور مع غيري على موضوع الخطبة . □ نعم □ لا □ معظم الوقت □أحيانا

30. انا من الذين اصبحوا شخصا اخرا عن طريق المواعظ . □ نعم □ لا

31. ان المواعظ لديها تأثير على حياتي للأحسن □ نعم □لا

كيف ....

32. أحسن فترة عرفت فيها الخطابة في الإمامة قوة كانت سنوات: □ (1962- 1972) □ (1972- 1982) □ (1982- 1992) □ (1992- 2002) □ (2002- 2012) □ (2012 – الى يومنا هذا)

لماذا: ....

Open-ended questions directed to imams (videotaped):

- What do you think about today's imams as performers?

- Can anyone be an imam?

- Is there any difference between an imam graduated from a Zawya and other from a university?

- Do you think there is a difference in sermonising between today and the past?

- Why Friday sermons are uttered in Classical Arabic?

- What is the role of the Spoken Arabic during the darss (sermon before the standard one)?

- What was the nature of sermonising during and after colonisation?

- Is there any difference between a beard imam and a non-bear one?

- How do you explain the time when many youngsters put the beard during the black decade, and what is the relation to sermonising (1990-2000)?

- What does make a great imam?

The translation:

- ما رأيكم سيدي بالأئمة الحاليين كأداء ؟

- هل باستطاعة أي شخص أن يصبح إمام؟

- هل فيه فرق بين إمام خريج زاوية واخر خريج جامعة؟

- هل ترون أنه فيه فرق في الوعظ بين الحاضر و الماضي؟

- لماذا تخاطب صلاة الجمعة باللغة العربية الفصحى؟

- ما هو دور اللغة العامية بالدرس (الذي يسبق خطبة الجمعة مباشرة)؟

- كيف كانت طبيعة الوعظ ابّان و بعد حرب الاستعمار؟

- هل فيه فرق بين إمام ملتحي واخر غير ملتحي؟

- كيف تفسرون أيام اتجاه الكثير من الشباب إلى وضع اللحي بالعشرية السوداء وما علاقة هذا بالوعظ (1990- 2000)

- ما الذي يسوي إماما قيما؟

Tables And Figures