



Speech Acts in Some Selected Sermons

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Abstract

Communication is the primary and fundamental function of language by which we express concepts, thoughts, terms, words, and emotional states. Every human being uses language to communicate his/her affairs. The current study is an attempt to analyze some selected sermons in terms of speech acts theory, a theory that has become influential in the study of linguistics, i.e. speech acts theory. This theory has philosophical inquiries; as it deals with what we do when we speak in a certain context and the functions of what we utter. In social and spoken interaction, language is not used in isolation of non-linguistic conditions and does not occur in a vacuum. The speech acts theory allows the speaker to account for such conditions in a systematic and explicit way.

Keywords: Linguistic communication, Speech acts theory, Discourse analysis, Sermon

Introduction

This study is intended to tackle speech acts in some selected sermons in terms of speech acts theory advocated by Austin (1962). The study demonstrates that some verbal communications such as the sermons are employing speech acts categories. These speech acts categories reflect in such kind of communication. When examined carefully, speech acts categories provide a sound linguistic description of the sermons. The study aims at describing the speech acts categories introduced by the sermons' addresser in their linguistic communication. It also shows the linguistic values and the extent to which these categories are divergent. This study tries to answer what are the speech acts categories introduced by addresser in the sermons? and what are the linguistic values and the extent to which these categories are divergent? The current study is an attempt to assess the speech acts occurring in sermons in the light of speech acts theory.

1.1 Literature Review

Many problems of speech acts theories have already been devised or at least mentioned on other occasions during the history of Western philosophy and linguistics. Many philosophers tried to figure out the relationship between what words mean and the act related to these words that are uttered, i.e. act of assertion. In early history, Aristotle made a distinction between the meaning of words and the assertiveness of declarative sentences. During the 20th century, the interest in the functions of languages has been developed into a wide variety of semiotic, linguistic and sociolinguistic writings (Verschueren & Östman, 2009).

Before the Second World War, most theories consider the goal of language as being actually to communicate factual information, and what can be true or false. Thus, elements of language are dealt with as "things" regardless of any consideration to the action and intentions of the speaker and the hearer. Stating facts as such is solely a single function of what humans do with language and what meaning lies in the use of the elements of language and not in the elements themselves (Searle, 1971).

Austin (1962:106) described the concept 'act' as "fixed physical action that we do". However, speech acts theory is one of the tactics of reference suggested studying language use. The theory considers the utterance as a performance of an act in a speech situation. It is concerned with the functions and uses of language. The theory depends on the hypothesis that when we speak, we perform acts such as giving reports, promising, warning, asking questions and so on.

1.3 Classification of Speech Acts

When the speech acts theory appeared in the field of linguistics, theorists have attempted to provide specific classifications of speech acts. Each attempt is surely justified by one or more reasons, illocutionary force, illocutionary point, the speaker's intention, etc. Nevertheless, many classifications of speech acts, particularly in English, have been attempted.

1.3.1 Austin's Classification

According to Austin (1962: 147-161) a classification should be made. He classifies speech acts into five common classes of speech acts. He uses the illocutionary force as the main force and as a way to classify. Therefore, he uses the illocutionary acts as a mean to be connected with speech acts. The illocutionary acts can be listed as: veridicatives, exercitives, expositives, commissives, and behabitatives.

Verdicatives: are the acts when someone judge the acts of another person that is mostly the addressee. For example, the acts of, analyzing, grading, assessing, ranking, diagnosing, etc. are examples of such acts.

Exercitives: they are the acts in which a decisive decision is made "giving a decision". There is an actual exercise of power. The difference between verdict and exercitives acts lies in the fact that these acts are sentences while verdicts are in the process of decision-making. These acts oblige the addressee to do the given actions. Acts of such kind are like, resigning, dismissing, warning, etc.

Commissives: are the acts that commit the speaker to a certain Action that he declared. The acts require conducting the intended action or declaring the intention. The examples of such acts are undertaking, promising, contracting, vowing, consenting and adopting.

Behabitives: these acts are when someone adopt a specific attitude as a reaction to a behaviour or attitude that he is faced with. in this class of speech acts Sincerity usually has a wide scope. Examples are :Deploring, apologizing, welcoming, protesting, and applauding, etc.

Expositives: the speaker to add clarification to arguments, communication, and reasons uses these acts. Acts of this sort are expositions that contain views and the conducting of arguments. Examples of Expositives speech acts are accepting, testifying, arguing, affirming, affirming, etc.

1.3.2 Searle's Classification

Searle (1973, 1976) declares that each speech act falls into one of only five categories. The categories mainly rely on the speaker's intention and the illocutionary point or the intent of the act.

Representatives: where the speaker show case what he believes to be true hence he asserts to the others and commit them to the represented truth of a certain proposition. The acts are not taken as undoubted truth but they are tested to be true or false. The verbs have prominent role since these acts aim to make belief. Such verbs are claiming, asserting, reporting, and saying.

Directives: are the acts that are used to lead someone to act based on the speaker's intent. The speaker's attempts to influence the hearer are in the forms of Commands, suggestions, requests, begging, etc. Other examples are the Wh-questions and yes/no questions for the reason that the speaker's aim is to get information from the hearer.

Commissives: they are the acts that the speaker is committed to perform in the future. This category contains Promises and threats.

The category also holds vows, guarantees, contracts, and other kinds of commitments.

Expressives: when the speaker feels the need to express his psychological state concerning a certain state of affairs. Example would be when the speaker feels good or bad and utters these feelings towards certain something. Expressive acts are like apologizing, deploring, regretting, thanking, welcoming, etc.

Declarations: these acts are particularly used in certain sides of the system such as law, governmental institutions, church, and business. In declarations, words bring new reality. Declarations are like dismissing, christening, and the like.

2.1 Methodology

The adopted approach by the is descriptive-analytic approach. This approach is applied to use frequencies and percentages which in return they would analyze the sermons. The sermons analysis will clarify and estimate the degree of availability of speech acts categories and also the subcategories in these sermons.

2.2 Study Sample:

The sample of the present study are some selected sermons taken from alminber website for khutba. The study tackles two khutbas, the first is about kinship while the second is about rituals of Haj "pilgrimage". These sermons were selected to highlight the types of speech acts that may any addresser may perform.

2.3 Analysis of the Data

In an attempt to analyze the collected data out of the selected sermons, the researcher follows Searle's classifications of speech acts, which are investigated in the sermons. These categories are representatives,

directives, commissives, expressives, and declarations. The subcategories that appear in the analysis are not all the categories, but only those that are found in the data.

This division contains answers to the questions that the study aimed to highlight. The answers concerning the speech acts categories and also the sub- categories in the selected subjects. The questions are the following:

1. The speech acts in the sermons that are Presented by the addresser, are what?
2. To show the extent of the divergence of some categories linguistic values are used. What are these linguistic values.

Searle's Speech Acts Categories

3. Analysis of Sermons

All the sermons are taken one by one in investigation and started in the same way with directing the addressees and advising them not to commit sins and follow the way of Allah. The first sermon i.e. khutba is about kinship and how to maintain the relations with relatives, the second is about pilgrimage i.e. Hajj and its rituals.

3.1 Analysis of the First Sermon

In this sermon, i.e. khutba the addresser tries to advise the addressees to strengthen their relations with their kinship. It consists of 41 representatives divided into 21 sayings, 6 assertions, and 14 reportings. As for the directives, 29 of them are classified into 14 commands, 8 suggestions, 7 results. The third type, the commissives, includes 17 commissives, that fall into 7 promises, and 6 threats, 4 contrasts. The khutba did not have any speech act, which can be classified under expressives or declarations. The following table shows the number of frequency of the subcategories of speech act categories in the first sermon i.e. khutba.

Representatives	Total	Directives	Total	Commissives	Total	Expressives	Total	Declarations	Total
	41		29		17		0		0
Sayings	21	Commands	14	Promises	7				
Asserting	6	Suggestions	8	Threats	6				
Reporting	14	Requests	7	Contrasts	4				

Table number (1)

3.2. Analysis of the Second Sermon

This sermon is about pilgrimage "Hajj" and its rituals. In this khutbah the addresser tries to teach the addressees how to behave during the period of Hajj in Makka. It consists of 24 representatives, which are divided into 16 saying and 8 reporting. Also the sermon has 16 directives classified into 6 commands and 10 requests. Further rmore, it has 8 commissives divided into 1 threat, 3 promises, 3 contrasts and 1 question. Finally, it has 2 expressives which are only about thanking. The following table shows the number of frequency of each type of speech act categories.

representatives	total	Directives	total	mmissives	total	pressives	total	larations	al
	24		16		8		2		
Sayings	16	Commands	6	Threat	1	hanking			
Reporting	8	Requests	10	Promises	3				
				Contrasts	3				
				Question	1				

Table number (2)

4. Conclusion

After having analyzed the sermons according to Searle's classification to speech acts categories, the researcher found out that the majority of speech acts are commands, which are 20 this is resulted from being the speech delivered by one speaker to some listeners who is orienting, instructing, in addition to advising them. In addition, the topic of both sermons include orders and rules from Allah that should be followed and obeyed by Muslims, so the addresser has to use the imperative mood to convey these rules to his addressees. These rules are within the sayings in the sermons, which are 37 saying from the Holy Quran and prophetic traditions of our prophet Muhammad (BPUM). These sayings match up with the sermons to support them and to convince the addressees with what is said by the addresser. Moreover, there are 22 of reportings in both sermons, which refer to the basic duty of the addresser as being a preacher to explain and interpret every detail in his sermons to the addressees. However, the main goal of these sermons is preaching others, which requires reporting, asserting, promising, threatening and requesting, thanking. All of these speech acts is mentioned in different numbers to convey a message from the addresser to the addressees through the sermons.

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Appendix (1)

Khutbah Title: Maintaining Ties with Kinship

Primary Topic: Family & Community

Khateeb's Name: Saalih Ibn Humaid

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First Khutbah

O Believers fear Allah, be sincere to Him in your worship, and fear Allah through whom you demand your rights and do not sever your relations with kinship.

Allah Subhanahu Wa Taala says which translates as: "O Mankind be dutiful to your Lord who created you from a single person and from him he created his wife and from them both he created many men and women". (An-Nisa': 1)

Your Lord created you from a single person - one soul. Your soul is one and your origin is one - one family from which many men and women came about and they all go back to one kinship. From this starting point came the obligation of maintaining solidarity, and being merciful with one another.

Servants of Allah the family of a person and his relatives are his support and they are his origin and his strength. Ali (Radhiyallahu Anhu) said: "With your tribe you fight and gain dignity, they are your support

at times of hardship. Honor the dignified of them and visit the sick of them. Help the one in need of them and let not your family be the one who gets the worst of you”.

Brothers in Islam Allah has commanded us to believe in His Oneness and has prohibited us from associating others with Him. To this He has joined being dutiful to parents and relatives.

Allah Subhanahu Wa Taala says which translates as: "Worship Allah and join not with Him and do good and be dutiful to parents, kinsfolk's, orphans, poor , neighbor who is near of kin , and neighbor who is a stranger, the companion by your side, the wayfarer and those slaves whom your right hands possess. Verily Allah does not like such as are proud and boastful" (An-Nisa': 36).

Allah also says which translates as: "And your Lord has decreed that you worship non but Him and that you be dutiful to your parents". (Al-Israa: 23). "And give to the kinsmen his due and to the poor and to the wayfarer" (Al-Israa: 26).

O Believers, maintaining good ties and being dutiful to kinship is a right of every one who has relationship with you through blood or marriage and the closer he is in relation, the more obligated one is, in maintaining the relationship.

As the Prophet (Salla Allahu Alaihi Wa Sallam) said when he was explaining the importance of relation he said "Your mother...your mother...your mother, then your father, then the closest, then the closer". The way to fulfil the rights of kinship is to spread love, harmony, tolerance, sincerity and good heartedness.

From the greatest favors that Allah bestowed upon couples who are the origin and the seed of the family is that He put between them affection and mercy as He says which translates as: "And among His signs is this that He created for you wives from among yourselves that you may find repose in them and He has put between you affection and mercy"(Ar- Rum: 21).

The basis of good relationship and strong family bonds is mercy and affection. If this is lost, this will break all bonds, corruption will spread and people will become worthy of the curse of Allah.

Allah says which translates as: "And those who break the covenant of Allah after its rectification and severed that which Allah has commanded to be joined, the bond of kinship that is, and work mischief in the land on them is the curse, and for them is the unhappy evil home, (i.e. hell)" (Ar-Raad: 25).

Maintaining good relations and ties with kinship blesses the provisions and brings success in life. Allah grants strength and provides support, because of it and fills people's hearts with honor and respect for he who maintains good relationships.

In the books of Imam Ahmad and Ibn Majah reported by A'isha (Radhiyallahu Anha) the Prophet (Salla Allahu Alaihi Wa Sallam) said: "Maintaining good ties with kinship, good manners, and being kind to neighbors brings blessings to the house hold and increases its life span".

In the books of Al Imam Al Bazar and Al Haakim, Ali (Radhiyallahu Anhu) said that the Prophet (Salla Allahu Alaihi Wa Sallam) said "He who desires that his life be prolonged and he be granted more provisions and to protected from the evil end, then let him fear Allah and maintain good ties with kinship".

In the book of Al Imam Al Bukhari the Prophet (Salla Allahu Alaihi Wa Sallam) said as reported by Anas (Radhiyallahu Anhu) "He who desires that he be granted more provisions and his life be prolonged should maintain good ties with his kinship". In the books of Al Imam Ahmad and At Tirmidhi and At Tabarani the Prophet (Salla Allahu Alaihi Wa Sallam) said "Maintaining good ties with kinship brings love between relatives and increases wealth and prolongs life". The meaning of increased provisions and wealth and prolonged life is that Allah fills the provisions and life with Barakah

By maintaining good ties with kinship, love increases and harmony and the bond between relatives are strengthened and it removes enmity and achieves sympathy between relatives.

You also need to know that maintaining good ties with kinship and being kind to relatives could be done in different ways and means, like being cheerful and smiling when meeting them and being soft when treating them, talking to them kindly, approaching them with a bright face, visiting, asking about one another, calling, corresponding , supporting the needy, spending and exchanging gifts, overlooking and disregarding mistakes, forgiving faults, ignoring shortcomings, being fair and just and asking Allah to make them righteous and successful.

The most sincere and greater in maintaining ties, is the one who keeps good relations when he is abandoned and takes the initiative and is forgiving when they make mistakes; is kind to them when they harm and wrong him.

Being kind to those who are kind to you, makes you equal in returning their kindness. But the reality of maintaining good ties and relationship with kinship is as explained by the Prophet (Salla Allahu Alaihi Wa

Sallam) when he said in the book of Al Imam Al Bukhari as reported by Abdullah Ibnu Amur Ibu A'as (Radhiyallahu Anhu) the messenger of Allah (Salla Allahu Alaihi Wa Sallam) said "The person who perfectly maintains the ties of kinship is not the one who does it because he get recompensed by his relatives but the one who truly maintains the bond of kinship is the one who persist in doing so, even though others have severed ties with him and abandon him".

In the book of Imam Muslim Abu Huraira (Radhiyallahu Anu) reports that a man came to the Prophet (Salla Allahu Alaihi Wa Sallam) and said: "O Messenger of Allah, I have relatives with whom I try to keep the ties of kinship, but they severe relations with me, I treat kindly but they treat me badly, I am gentle to them but they are rough to me". He said (Aleihi Swalatu Wa Salam) in reply: "If the matter is as you say, it is as if you are feeding them hot aches and you will continue to have a supporter against them from Allah as long as you continue to do so".

After all of this O Believers, after all these verses and ahadith (sayings of the Prophet Salla Allahu Alaihi Wa Sallam), some people are insensitive and without feelings, staying away from guidance and insisting on abandoning his relatives and kingships. It is a shame for those who Allah has granted esteem, honor and increased provisions yet they abandon and denounce their relatives and kingship and treats them with pride and some might be so proud that they deny relationship with them, let alone being kind, helpful and supportive to them.

Severing ties with kinship is destructive and a reason for being cursed and 'blindness' as Allah Subhanahu Wa Taala says which translates as: "Would you then if you were given the authority do mischief in the land and sever your ties with kinship such are they whom Allah has cursed so that he has made them deaf and blinded their sight" (Muhammad: 22- 23).

Severing relations with kinship is one of the great major sins and its punishment takes place in this life and in the hereafter.

In the books of Al Imam Abu Dawood and Tirmidhi reported by Abubakar Radhiyallahu Anhu that the Prophet (Salla Allahu Alaihi Wa Sallam) said: "There is not a sin that is worse which Allah hastens the punishment for its commiter in this life and what he will have waiting for him in the hereafter for oppression and severing ties with kinship".

In the books of Al Imam Ahmad and Bukhari reported by Abu Hurairah (Radhiyallahu Anhu) the messenger of Allah (Salla Allahu Alaihi Wa Sallam) said "The deeds of the son of Adam are presented every Thursday night and the deeds for the one who severs tie with kinship are rejected".

Ibu Masoud (Radhiyallahu Anhu) was siting one morning in a circle with a group when he said: "By Allah I ask him who has severed ties with his kinship to leave us, for we want to supplicate and call upon our Lord and the gates of heavens are blocked and sealed against the one who severed ties with kinship".

Brothers, the good deed that is rewarded the quickest is maintaining good ties with kinship and being kind to them and the quickest punishment is for oppression and severing ties with kinship. Yet you see some hastening in severing ties with kingships for the lest and simplest reasons. Maybe for something he heard or for something minor that he saw, not knowing that with this, he brings to himself and his family, enmity and abandonment and they become worthy of the curse of Allah and the withholding of Allah's blessings resulting in an evil consequence. As Allah Subhanahu Wa Taala says which translates as: "And those who break the covenant of Allah after its rectification and sever that which Allah has commanded to be jointed and work mischief in the land on them is the curse and for them is the unhappy evil home" (Ar-Raad: 25). Zaidal Abideen Ibnu Ali Ibnul Husain the grandchild of Al Hussein (Radhiyallahu Anhu) advised his son saying "Don't accompany one who severs ties with kinship for I found him to be cursed in the book of Allah in three different places".

So fear Allah and maintain good ties with kinship and blood relations. Be kind to relatives even if they abandon and neglect you, maintain ties with them even if they sever ties with you, this will result in Allah continuing to bless you and increasing your blessing your life.

Appendix (2)

Second Khutbah

O Believers, fear Allah and know that the right of relatives is to maintain good ties with them, be kind to them overlook and ignore their mistakes and accept their excuses and apologies. It was said "Don't abandon a relative even if he mistreats you, for a person can never eat his own flesh even if he becomes hungry".

O Believers, maintaining good ties with kinship means being kind to the needy, supporting the oppressed and helping him attain his right. It is not kindness and dutifulness to kinship when you help him or support him in the oppression of others. This act is of falsehood and a hated act. It causes enmity and corruption to spread and results in severing ties between kinship.

Oppression, transgression and enmity will never be a way leading to the truth nor leading to goodness and justice. So recognize the truth and differentiate between it and falsehood. Do not be led by arrogance to crime and maintain yourselves in fulfillment to the commands of your Lord. Feed the hungry and spread greeting with peace, maintain ties with kinship, pray at night while people are asleep and insha Allah you will peacefully enter paradise.

Appendix (3)

Khutbah Title

The Virtues and Rulings of Hajj

Khateeb's Name

Ali Al-Huthayfi

Fellow Muslims! Fear Allaah and be dutiful to Him, for piety is the best provision for the Last Day and by it, Allaah improves the affairs of His servants, as He says which means, "...And whoever fears Allaah – He will make for him of his matter ease." (At-Talaaq: 4) Brethren in Faith! Be aware that worship is the right of Allaah alone and it is an obligation upon mankind and the jinn. Allaah says which means, "And I did not create the jinn and mankind except to worship Me." (Adh-Dhaariyaat: 56)

Acts of worship are the best deeds with which Allaah honors His slaves and by which He elevates the pious among them. They illuminate the hearts, refine the souls, reform one's manners and please the Lord; acts of reverence also raise one's rank in Paradise, expiate the sins and multiply the rewards. Furthermore, it is from Allaah's favors upon us that He sent to us, the best of His creation in order to explain to us sayings, deeds and beliefs that can make us win the pleasure of our Lord, and to warn us against all that can make Him displeased with us. Allaah says which means, "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me." (Al-Baqarah: 151-152)

Had Allaah not sent the Messengers and revealed the Books, mankind would have been worse than animals, but He blessed humanity by establishing a religion and laying out the straight path for them; so, the fortunate ones received guidance and the wretched ones went astray. Among the blessings of Allaah upon His slaves is that He ordained for them acts of worship that can reform their souls, like prayer, alms giving, fasting, Hajj (major pilgrimage) and other such deeds so that man may become fully nurtured and purified in all aspects. Allaah says which means, "...Allaah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Al-Maa'idah: 6)

Hajj is a pillar of Islaam in which Allaah has combined all types of 'Ibaadah (worship). It comprises the testimony that there is no God but Allaah and that Muhammad sallallaahu 'alayhi wa sallam is His Messenger, as well as prayer, spending in the way of Allaah, fasting (for those who cannot afford to pay for the sacrificial animal), enjoining good and forbidding evil, (characteristics of) patience, perseverance, mercy and abstention from forbidden things. Hajj is one of the greatest signs of Allaah that what Muhammad sallallaahu 'alayhi wa sallam has come with, is in reality the religion of truth, for no human power can gather pilgrims every year from all parts of the world; (pilgrims) with hearts full of yearning and love, who experience difficulties yet rejoice at leaving their homes and families, feeling that the hours of performing Hajj are the greatest of their lives and spending generously for this purpose. Indeed, it is only Allaah who can bring about such a situation.

He says which means, "And proclaim to the people the Hajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distant pass – That they may witness (i.e., attend) benefits for themselves and mention the Name of Allaah on known (i.e., specific) days over what He has provided for them of (sacrificial) animals. So eat of them and feed the miserable and poor." (Al-Hajj: 27-28)

The interpreter Ibn Jareer, may Allaah have mercy upon him, and others, reported that Ibn 'Abbaas, may Allaah be pleased with him, said, "When Allaah commanded Prophet Ibraaheem to proclaim Hajj among people, he said: 'My Lord, how can I convey the message to the people as my voice cannot reach them?' Allaah said, 'You call; it is Our duty to make it reach (everyone)!' So, he stood in his position and said, 'O

you people! Your Lord has chosen a House, so perform pilgrimage to it.' It was said that the mountains became leveled and his voice reached all parts of the earth and all that are in the wombs and loins of men were made to hear the call and everything that heard it, responded. So those for whom Allaah has decreed to perform Hajj till the Day of Judgment responded with the saying, 'Labbayka Allaahumma Labbayk (Here I am at your service, O Allaah, here I am).' ”

Dear Muslims! Purify your intention for Allah in your Hajj and emulate the Messenger of Allaah in all its rites, for he, sallallaahu 'alayhi wa sallam, has said, "Take your Hajj rites from me." (Muslim) If you do so, your Hajj will be accepted; the Messenger of Allaah sallallaahu 'alayhi wa sallam said, "Whoever performs Hajj and does not engage in sexual relations nor acts sinfully, he will return (after Hajj free from all sins) like (he was) the day his mother gave birth to him." (Bukhaari & Muslim) He also said, "Performing 'Umrah after 'Umrah will erase the sins committed between them and the well-performed Hajj has no reward but Paradise." (Bukhaari & Muslim) The good Hajj is the one done with sincerity, according to Prophetic guidance and in which one abstains from sins and harming other Muslims.

It is obligatory for the pilgrims to be aware of the rituals of Hajj and to perform its pillars accordingly. The pillars of Hajj are: Ihraam (the state of a pilgrim in which he performs Hajj and 'Umrah, and during which he is prohibited from certain acts that are lawful otherwise), staying at 'Arafah, the Tawaaf Al-Ifaadah (circumambulation of the Ka'bah on the tenth day of Dhul-Hijjah) and the pacing between Safa and Marwah. He should also perform the obligatory acts of Hajj which are: Ihraam from the Meeqaat (the place from where people must get into the state of Ihraam), standing at 'Arafah till sunset, passing the night at Muzdalifah, throwing the stones (at the Jamaraat, i.e., three stone-built pillars in Mina), shaving or trimming of the hair, spending the nights at Mina, sacrificing an animal if necessary (according to the type of Hajj one is performing) and doing the farewell Tawaaf (circumambulation).

On the day of slaughtering (i.e., the 10th day of Dhul-Hijjah), the pilgrim throws stones at the Jamrat Al-'Aqabah, slaughters, runs between Safa and Marwah and performs Tawaaf Al-Ifaadah. Once he does the first three acts, all the prohibitions stipulated by Ihraam are removed for him except sexual intercourse. However, if he has performed Tawaaf Al-Ifaadah in addition to that, everything becomes permissible for him again, including sexual relations.

It is recommended for the pilgrim to increase in the performance of acts of worship and in Talbiyah (a prayer recited by pilgrims going to Makkah) till he starts throwing the stones at 'Aqabah. He should endeavor to read the Qur'aan and supplicate much, especially on the day of 'Arafah, for the Messenger of Allaah sallallaahu 'alayhi wa sallam said, "The best supplication is that of (the day of) 'Arafah, and the best word that I and all Prophets have said on the day of 'Arafah is, 'Laa ilaaha illallaah wahdahu laa shareeka lahu lahul-mulk walahul hamd, wahuwa 'alaa kulli shay'in qadeer' (None has the right to be worshipped but Allaah alone, Who has no partner. His is the dominion and His is the praise, and He is Able to do all things)." (Tirmidhi) The pilgrim should also guard his tongue and abstain from backbiting, fighting and arguments.

The Muslim should also recite the prescribed Takbeer from right after Fajr (dawn) prayer on the day of 'Arafah till the afternoon of the 13th day of Dhul-Hijjah. The Takbeer is as follows, "Allaahu Akbar, Allaahu Akbar, La ilaaha illallaah, wallaahu akbar, Allaahu akbar walillaahil hamd." It is also recommended for the pilgrims and others to perform many good deeds in the first ten days of Dhul-Hijjah. The Messenger of Allaah sallallaahu 'alayhi wa sallam said, "There are no days in which good deeds are dearer to Allaah than in these days (i.e. the first ten days of Dhul-Hijjah)." The Companions asked, "O Messenger of Allaah! Not even Jihaad in the way of Allaah?" He replied, "Not even Jihaad in the way of Allaah, except for a man who goes out for Jihaad with his life and wealth and comes back with none of the two." (Bukhaari & Muslim)

Fellow Muslims! The first ten days of Dhul-Hijjah are the best days in the sight of Allaah; He terms them "the well-known days" in His Book, according to Ibn 'Abbaas, may Allaah be pleased with him. It is recommended, therefore, to remember Allaah much in the mosques, streets, marketplaces and everywhere during this period. The day of 'Arafah occurs in these days and if you do not have the opportunity to be at 'Arafah on that day, you can fast. The Messenger of Allaah sallallaahu 'alayhi wa sallam was asked about the fasting of that day, so he said, "It erases the sins of the previous year and the present one." (Muslim)

Dear pilgrim! Allaah says which means, "Hajj is (during) well-known months, so whoever has made Hajj obligatory upon himself therein (by entering the state of Ihraam), there is (to be for him) no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do – Allaah knows it. And take

provision, but indeed, the best provision is fear of Allaah. And fear Me, O you of understanding.” (Al-Baqarah: 197)

Hold fast unto the sublime Islaamic manners and let your Hajj be an act of repentance from (previous) sins, and (a source of) reform and piety for the rest of your life. Thank Allaah and praise Him for His bountiful blessings of peace, faith and worldly commodities; and (also for) the opportunities He affords you to do righteous deeds and for the disasters He has averted from befalling you.