A Glimpse into the Analysis of Religious Discourse and Islamic Identity in Sheikh Al-Azhar Dr Ahmed Al-Tayeb's Sermon on the Occasion of the Prophet's Birth

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Abstract

Dr Ahmed Eltayeb – the head of Alazhar institution - is renounced for wisdom and mediation in religious aspects. His final speech in the ceremony of Almawlad Elnabawy; the anniversary of the birth of Prophet Mohamed PBH) has a great impact on attracting others' vision of Islam and Islamic life. The importance of this speech comes from its coinciding with the movements calling to leave Prophet's Sunna (PBH) and adhere only to the book of God (Qur'aan). The main aim of the current study is to clarify the extent to which the speaker managed to formulate the essence of ideal Islam and unity of its elements as one body. Islam as a moderate central thought comes only from adhering to this religious aspects and being away from distortion and extremism, at a time when Islam is accused of terrorism. Thus, the current study sheds light on the recent social religious discourse, and how the speaker reformulates Islamic identity within his speech through linguistic discourse analysis for his talk. The research theoretical framework is based on Halliday and Matthiessen 's (2014) Systemic Functional Grammar (SFG) approach that presents a theory of language based on purpose and choice that it is concerned with what speakers are doing when they use language and why on particular occasions of use they formulate their utterances in the way they do.

Key words: Religious discourse, Islamic identity, Egyptian religious identity.

1. Introduction

Within any social language, speakers act out a particular type of who—a particular socially situated identity—and make clear what he / she is doing, what action or activity, appropriate to that identity, he or she is carrying out. At the same time,   listeners need to know who is talking and what they are seeking to accomplish. Thus, speakers use social languages to enact specific actions or activities. To know about a specific social language is to know about how its characteristic, lexical and

grammatical resources are combined to enact specific socially situated identities. Whereas, to know a particular social language is either to be able to ''do'' a particular identity or to be able to recognize such an identity, when one does not want to or cannot actively participate.

A social language has its own distinctive grammar. Two different kinds of grammars are important to social languages, one of which, persons ever think to study formally in school. One grammar is a set of units like nouns, verbs, inflections, phrases and clauses, quite inadequately described in traditional school grammars. The other grammar-less studied, but more important-is the ''rules'' by which grammatical units like nouns and verbs, phrases and clauses, are really used to create patterns which form characteristic social identities and social activities. Speakers and writers design oral or written utterances to have patterns by virtue of which interpreters can attribute situated identities and specific activities.

Ideologies provide people with rules of practical conduct and moral behaviour and are thus equivalent 'to a religion understood in the sense of a unity of faith between a conception of the world and a corresponding norm of conduct'. The term ideology is understood here as the social (general and abstract) representations shared by members of a group and used by them to accomplish everyday social practices: acting and communicating (Fowler, 1991; van Dijk, 2006). "Ideology" is defined by Calzada-Perez (2003) as linked with the concepts of power relations and domination and if persons assume those beliefs, even where they call themselves aesthetic, religious or poetic, to be political in the sense that their application establishes relation of dominance, then they can see as Baker (1998, p. 107) stated how "individuals and institutions have applied their particular beliefs to the production of certain effects in translation". As, ideology is a coherent set of ideas, it often appears as fragmented meanings of commonsense located intertextually in a variety of behaviours. Billig et.al (1988) distinguish what is called 'lived' from 'intellectual' ideologies; as 'lived' ideology is a complex, contradictory and constitutive part of the meaningful practices of daily life, 'intellectual' ideology is a coherent system of thought: philosophical orientations, political, and religious codifications. The discourse analyzed in the current study presents the speaker's coherent, formal system of belief or his intellectual ideology, so as his 'lived ideologies'. These ideas of the disbelievers that he represents form the 'ideological dilemmas' which are part of informal views for its believers. Though, ideology can be presented as a coherent set of ideas, it often

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appears as fragmented meanings of commonsense located intertextually in a variety of behaviors.

For Barker and Galasiński (2001, p.29), identity is thought to be a universal and timeless core, an 'essence' of the self that is expressed as representations recognizable by ourselves and others. That is, identity is an essence signified through signs of taste, beliefs, attitudes and lifestyles. Thus, ideologies through beliefs and behaviors formulate the identity. Islam is recently distorted by individual believes and ideologies that resultant from being away from the complete application and right understanding of religion which cannot be obtained only from both Quran and Sunnah.

2. Theoretical background

Muslims have been portrayed negatively in the media for a long time. To Suleiman (1983, p. 338), Arabs are portrayed as "fanatical, ignorant and dangerous". They are either very rich like in the gulf area or very poor like in Somalia. In recent years, the world has witnessed a remarkable activity of terrorist operations in a number of countries around the world, targeting mosques, churches, stadiums and all the places where civilians and security men are present, without distinction between a Muslim, a Christian or a Jewish. While some who are attributed as Muslims are of weak intellects and are greedy for terror, killing and destruction due to lack of full and correct understanding of Islamic religious beliefs. Our religion is not only embedded in Qur'aan, but also in other principles of Sunnah. During his speech of the celebration, Sheikh Al-Azhar criticized the increasing tendency to doubt the value of the Prophetic Sunnah and its provenance, and doubt its narrators from the Companions and followers and those who came after them, and their demand of the exclusion of the whole rules and principles of the Sunnah from daily legislation and provisions, and relying only on the Holy Quran. Dr Altayib stresses the fact that the Sunnah is the second source of legislation in Islam after the Holy Quran.

In the framework of CDA, the context is analyzed theoretically, by looking at the structure of word power in a field of ideology and hegemony. According to Fairclough (1992: 135), the aim of CDA is to:

> systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and 2 processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the

opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

Fairclough (1995, p. 56) defines "discourse" as "the language used in representing a given social practice from a particular point of view". According to him, discourse functions are ideational, and interpersonal (the identity and relational) that form the construction of social structure. Discourse has three kinds of constructive effect: the first one is the construction of social self or identity, the second one is the construction of social relationships between people and the third one is the construction of systems of knowledge and belief.

Social languages as styles or varieties of a language are the languages that enact and are associated with a particular social identity. Social languages are mix of what we learn and what we speak. To know a particular social language is either to be able to "do" a particular identity or to be able to recognize such an identity, when we do not want to or cannot actively participate. Because shared cultural knowledge –as part of the context- is so often taken for granted, let us look at a communication in what is a foreign culture considered to most of us. Here we will not know what cultural information speakers assume can go unsaid. On the other side, we have a group of people listening to this speech. They had different backgrounds and they did not all know the same things related to our cultural side. In fact, this is very common in life today for the speed of communication tools, where we often communicate with diverse sorts of people. Consequently, they do not all look at the context in the same way. For example, they do not all completely share the same cultural or religious knowledge that the speaker possesses. Speakers choose subjects strategically to set up how listeners should organize information in their heads and how listeners should view whatever the speaker is talking about. If you are unfamiliar with the topic of Sunnah and Qur'an and the people calling for dismissing Sunnah, then you are an outsider to this data. If you are very familiar with the topic, then you are an insider to this data. Others may miss things, seeing them as ''natural'' and normal and not worth commenting on. At the same time, who have a much deeper knowledge of the context can sometimes make better judgments about what things mean and why they are being said as they are. Context includes the physical setting in which the communication takes place and everything in it; the bodies, eye gaze, gestures, and movements of those present; all that has previously been said and done by those involved in the communication; any shared knowledge those involved have, including

cultural knowledge, that is, knowledge of their own shared culture and any other cultures that may be relevant in the context.

Dr Altayeb wants to gain understanding of his massage as a speaker of the Islamic world. In addition, we may become more reflexive on and critical of our own cultural ways of knowing as well as of those of others. This kind of multicultural stance will provide an opportunity to intervene personally upon culturally shared systems of knowledge, Eastern and Western. For, one(here meant the listeners all over the world) must make a personal choice from more than one cultural way of knowing especially if that is related to thinking and religious aspects.

A lot of studies are conducted in relation to discourse but studies on religious discourse are very rare for avoiding misunderstanding of aspects. One of the stylistic studies has been conducted to analyze the language use in religious discourse by Abdulraheem and Emike (2015). It uses a contrastive approach to analyze style in Christian and Islamic sermons. Selecting and organizing language, as well as deviating from its norms is the concern of style. Hinging on the Communicative Model stylistic theory as analytical framework, the study investigates linguistic dimensions of Islamic and Christian sermons, although insights from pragmatics and rhetoric give the study illuminating directions. The findings of the study include: religious sermons convey sacred messages; Christian and Islamic sermons are conveyed with similar stylistic devices; the major areas of divergence in the sermons of both religions is that they use different nomenclatures and contextual structures.

Another study by El-Sharif (2011) deals with Conceptual Metaphors in the Prophetic Tradition. This study examines the emergence of metaphorical language in the Prophet Muhammad's sayings and tradition. It principally argues that the selection of metaphors in the Prophetic discourse is chiefly governed by the rhetorical aim of persuasion. Additionally, the Prophetic metaphors are discursively used to express a distinctive Islamic doctrine and ideology that embody the laws, principles, and beliefs of Islam. The study demonstrates the Prophet Muhammad's reliance on metaphorical language in introducing unfamiliar Islamic notions such as Islam and faith, rulership and Islamic laws, and rituals and unlawful practices, among many other notions. Finally, the study establishes the persuasive impact of the Prophetic metaphors with reference to the three Aristotelian propositions: the ethical, emotional, and logical.

Another study by Sharaf Eldein (2014) investigates the Islamic discourse and traces the ideological devices in Amr Khalid's sermons. He tries to show how Amr

Khalid, employs language in sermons, to reflect the common conceptual structures and interrelationships between him and his audience. The study uses CDA as an approach.

From the previous studies, it is clear that dealing with religious discourse is critically handled in very rare studies for the seriousness of this topic. Most of the studies in the religious fields deal with aspects of specialization none of them tried to deal with discourse in relation to politics. The researcher felt that this topic may be of great importance recently as the political discourse connected the terroristic events to Islam and did not try to find out the reason behind that, which are mainly misconception of rules and values of Islam indicated in this speech.

3. Aim and Methodology

The study aim is to shed light on the brilliance of Dr Altayeb in formulating the problem of disbelievers and the importance of Qur'aan and Sunnah together in a time Islam is negatively seen. Consequently, this main aim focuses on the extent to which the speaker managed to formulate the essence of ideal Islam and unity of its elements as one body and how brilliant is Dr Altayeb in describing the Islam to others and at the same time showing the strong relation between Qur'aan and Sunnah.

The data used is his talk on the occasion of the prophet birth and the viewers are the entire world as it was established in media. The data also is used from the recorded file in the YouTube and written in Arabic. This talk is chosen in particular for the impact it has upon the audience and it is of critical importance in the present time. It is of great importance as it goes parallel with the call for correction of religious discourse in the Egyptian context and the recent negative view about Islam. Faircluogh (2003) points out that texts can bring about changes in peoples knowledge, beliefs, attitudes, values and so forth. Identity and relationships go hand in hand and is derived from texts. The strategy used in this research, is characterized by a multicultural stance on knowledge and knowledge reproduction. The aim of this research study is to present the unspoken ideas about Islamic identity and show the impact of his discussion on the listeners. In SFG,

The research theoretical framework is based on Halliday and Matthiessen 's (2014) Systemic Functional Grammar (SFG) approach that presents a theory of language based on purpose and choice where it is concerned with what speakers are doing when they use language and why on particular occasions of use they formulate their utterances in the way they do. For texts are multifunctional, Halliday seeks to describe the systems of choices open to a speaker in the three functions of language

he identifies: namely the ideational, the interpersonal and the textual. Through the ideational function of language texts are able to refer to realities 'outside world' of the speaker, to enable him render intelligible of his experience of the world. The ideational function refers too to the internal world of speaker (here meant Dr Altayeb), his cognition, emotion, perception and acts of speaking and understanding of the religious context. The interpersonal function of the text refers to the interaction between the speaker and the addressee by means of the text (style used). Its role is to enable the speaker to express an attitude or evaluation towards the utterances, in other words, the speaker can distance himself from the utterances he produces. Here Dr Altayeb expresses his appreciation of Sunnah by the well written introduction about the glorious part of Prophet Mohammed and his greatness by these very effective words. In addition, through his utterances, he sets up a very strong social relationship with his audience. Finally, textual functions of language, which its elements are responsible for displaying discourse 'as text' related to its context in which it appears. In other words, the textual function of language makes it intelligible to the audience as a text making sense within itself and within the context of its appearance. Consequently, texts are the product of other culturally situated texts combined into a new structure. The exploration of intertextuality helps uncover what Fairclough (2014) calls the 'orders of discourse' of a social domain. That is to say: the totality of its discursive practices, and the relationships (of complementarity, inclusion/exclusion, and opposition) between them.

4. Analysis and Discussion

Analyzing discourse is analyzing language use in a particular social context. In generic discourse, constructions of identities, relationships and beliefs tell a lot about the role of religious discourse in particular social contexts. Discourses are not equal at the same time. The opening part of the talk is very impressive. Dr Altayeb (the speaker) uses a very effective style of language as he presents the prophet Mohamed peace be upon him as:

(الإنسان الكامل/ كان مجمع العظمة في كل أبوابها/نبي الانسانيه / نبي الاسلام /العالي القدر العظيم الجاه)

This way of warming up indicates that his speech will be directed to all categories of society. He deliberately attempts to pave the way to make the rest of his speech logical for his listeners. He reminds listeners by the prophet's characteristics that are expressed by the use of adjectives like the previously stated. Dr Altayeb is trying to enact the glorious history of Islam saying:

هذه الذكرى التي تثير في وعي كل مسلم، ووعي كل من يعرف هذا النبي الكريم ويعرف سيرته وأخباره، ويقدره حق قدره. عوالم من ذكريات العظمة والعظماء الذين غيروا التاريخ وأنقذوا الإنسانية، وصححوا مسارها، وكانوا حلقة الوصل في إضاءة الأرض بنور السماء .

He is preparing listeners to his speech by stimulating their enthusiasm and jealousy for their religion. He puts them in the same position to keep this historical glory. He supposes that all Muslims are aware of the Prophet's personality and characteristics. He, also, is inviting them to take up their position among others as responsible for this glorious history, appreciate by separating those who do this to be distinguished and preferable (ويقدره حق قدره) only those who appreciate the prophet will be present now and aware. The plural word (عوالم) indicates the greatness of the time and history of the prophet. The nouns (العظمة والعظماء) refer to actions deeds and persons at that time. The expression (غيروا التاريخ وأنقذوا الإنسانية،) clarifies the status of societies before and after the presence of the prophet as contradicting cases. The expression (وصححوا مسارها) indicates the rightness of Islam as a right path for all persons. He uses metaphor in (وكانوا حلقة الوصل في إضاءة الأرض بنور السماء) to increase the image to be as difference between dark and light. All these expressions motivate the listeners and let them feel the willingness and desire to be a part of this essence. The introduction using this descriptive image sheds light on the great Islamic society as following the values and principles of our prophet. Then he refers to the amount of Islamic societies in the world using static expressions that reflect the position of them (قرابة مليار وثلث المليار من أتباعه). Whereas he wants to say that this position cannot be limited, but it expands to include (في مشارق الأرض ومغاربها). After drawing this image Dr Altyeb starts to direct the listeners to a great essence which is in danger. He stops talking about the real stat of glory to attract attention to the (أمر قديم متجدد) which is the

الصيحات التي دأبت على التشكيك في قيمة السنة النبوية وفي ثبوتها وحجيتها، والطعن في رواتها: من الصحابة والتابعين ومن جاء بعدهم، والمطالبة باستبعاد السنة جملة وتفصيلا من دائرة التشريع والأحكام، والاعتماد على القرآن الكريم فحسب.

 At this point, he presents the contrast image to the previous one where the prophet and his followers are also attacked by those disbelievers. Dr Altyeb in his talk uses the reasoning of thinking not just narration. Untraditionally, he deals with a problem of discarding the Sunnah instead of praising and dealing with historical situations. He gives a historical background about this trend that started in India and the justification they base their opinion on to let the listeners decide themselves and compare between the two situations. Then, they decide whether to follow the prophet or not. Here, the

idea of Islam is clear not to force any one to follow, but to be convinced with proofs that it is wise to follow the prophet. He refers to the weight of Sunnah to be two thirds of the religion (وإلا ضاع ثلاثة أرباع الدين) which means a great shortage if it is excluded. The example (prayers /الصلاة) is used to justify the importance of following the Sunnah is very simple and provide the total view of the target point. Then, Dr Altayeb explains the hidden reasons for those disbelievers which are political ones (فأنكروا آيات الجهاد وأفتوا بحرمة التصدي للمستعمرين). Dr Altayeb uses metaphors when he says which (وان سلخ القران عن السنه يضعه في مهب الريح ويفتح عليه ابواب العبث باياته واحكامه وتشريعاته) means that the Holy Qur'aan and Sunnah are like a whole that unifies body where they are stick as skin and body and the removal (as being slaughtering) should not be done causing this miss in believes and values or principles of Islam. Dr Altayeb summarizes the political side in this trend where he refers to the proofs saying (وفي هذا الاتجاه سار هؤلاء المقربون من أجهزة الاستعمار، فأنكروا آيات الجهاد وأفتوا بحرمة التصدي للمستعمرين، وأنكروا كل ما تنكره الثقافة الغربية، ولو كان دينا وأثبتوا ما تثبته هذه الثقافه حتى لو جاء صادما للإسلام وإجماع المسلمين.)

In this long sentence he sheds light on the western culture where westerners do not accept the Islamic culture. Dr Altybe refers to a serious gap in the western culture where Islam is refused, if it completely matches their policy. Ideologies are representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation (Fairclough, 2003). Further, different cultures, social groups, and institutions have different sorts of roles and relationships. In each of these, we have to talk and act so as to be recognized as having the "right" or an ''appropriate'' identity. When we act and speak as a particular ''type of person,'' that is, in a particular socially recognizable identity, we act and speak specific types of these. Dr Altayeb is representing the Islamic identity. He insists on representing strengths of this identity and how it should be all one in believes and behavior. Since we all have a number of different identities in different contexts, the issue comes up as to whether there is some core identity or sense of self that underlies and unifies all these multiple identities. Let us call this our ''core identity.'' The core identity here is the Islamic one. He describes disbelievers by (الخارجين) which clarifies that this behavior is not one of Islamic ones. Scholars feel that humans actively create their core identity by the way they tell the stories of their lives—and what they have to say about who they are—to others and to themselves. When we talk and act as everyday people, we all

talk and act differently depending on our own dialects and cultures, though there are also certain shared norms about this across a wider society. The speaker devotes a great deal of the words and grammatical devices in this passage to cohesion. Dr Altayeb uses direct speech in all his talk to indicate strength and honesty of his ideas. In only two places he uses indirect speech when he talks about the new trend or any of the followers. He says " وحين طولب احد كبرائهم في مناظره باقامة الدليل ". to ignore the character and show the contrast in their belief. They consider him "كبيرهم" which means that he is the most knowledgeable one and he didn't answer well or strongly justify his trend. The image here recalled to the listeners' minds is the image of the great idol who was asked about what happen in Ibrahim story and did not answer as he is nonsense. This is used within the general strategy of positive self-presentation (as believers in Sunnah) and negative other-presentation (disbelievers in Sunnah). Another place for indirect speech is when he says "ثم ما لبثت الفتنة أن انتقلت إلى مصر" to minimize the value of the source of this trend and its followers.

Modulation, in Arabic is a term that denotes using model verbs and other constructions to refer to functions such as ability, obligation, permission and willingness. In the present talk, the speaker uses expressions that indicate modality like (ارجوا) to express his willingness. When he talks about the prophet he uses direct expressions to express his obligation to the prophet's path when he says"

وهذا النبي -العالي القدر العظيم الجاه -الذي يحتفل بمولده -اليوم-قرابة مليار وثلث المليار من أتباعه في مشارق الأرض ومغاربها، له في رقابنا نحن المؤمنين به والمنتفعين بسننه وتعاليمه وتوجيهاته، أكثر من حق وأكثر من واجب، ."

the speaker in the present talk does not leave any presupposition to the listeners' or let them take any knowledge for granted. The speaker also in his discussion about the benefits of Sunnah in giving details about how to pray does not ask the listeners how can we pray or what are the process of praying. Instead he gives a categorical statement of denying any reference in the Qur'aan even in one verse to prayers except the Sunnah saying " ولا لكن؟ لا توجد آية واحدة في طول القرآن وعرضه يتبين منها المسلم كيف يصلي ما هي كيفية الصلاة، ولا عدد ركعاتها وسجداتها ولا هيئاتها من أول تكبيرة الإحرام إلى التسليم من التشهد الأخير ". The use of prepositions in the text is very impressive. The speaker uses the interrogative expression " من أنبأ هذا النبي الكريم قبل اربعه عشر قرن من الزمان بأن ناسا ممن ينتسبون إليه سيخرجون -يوما من الايام" not to have an answer but to arouse the majesty of the prophet in their mind and remind them that even if he is not here with them he does know what will happen and warns about that. The speaker uses for example, the

or "حتى يتبعه المسلمون" preposition "حتى" in different ways like expressing reason like "حتى لو جاء صادما للمسلمين"or results saying "حتى نشأ بين ايديهم" , for the exclamation like "حتى قال المستشرق" , for expressing addition like "حتى " purpose of justification saying شكل لباسه"من" and "إلا" as well. Conjunctions for exceptions are used like "إلا" when saying and Dr Altayeb "ومعرفتها إلا من السنة النبوية" and "لم يأمرنا إلا بإقامة الصلاة" and " إلا بعد معاناة" wants to justify that the Sunnah is not just heritage which may be deviated but it was the outcome of hard work and research. He wants to give evidence for that from their home scientists who praise the Sunnah in the form of Science of attribution (علم جهود علمية جبارة مضنية، أفنى فيها علماء الأمة وجهابذتها).(الاسناد). The use of adjectives like in (أعمارا كاملة، أراقوا فيها ماء أعينهم) indicates the great effort they did to get that great work. Dr Altayeb again sheds light on the characteristics and good reputation of Islamic scientists by listing some of the features like (بحث دقيـــق متفرد-وعجيب في تاريخ الرواة وسيرهم العلمية والخلقيـة، ومنزلتهم في الصدق والضبط والامانه ومن المعدل وومن المجروح حتى نشأ بين أيديهم من دقة التعقب والتقصي والتتبع) that shows how precious is the work and the criteria by which they finally get this science of (اسناد). The speaker (here meant Dr Altayeb) uses the social language tool to speak about Islam and explain the problem. When a religious man talk about the importance of Sunnah it differs from a regular man to talk about Sunnah as people understand well that he knows the impact or reality about what he is saying so it is a matter of trust and trustee person. His language is very simple but seems as a scientific research as displayed from his narrative style. He uses facts and numbers to support his talk. Grammatically, Dr Altayeb uses different types of conjunctions; coordinating conjunctions, subordinating conjunctions, and correlative conjunctions. A lot of coordinating conjunctions are used in the form of العربية" "and" which indicate listing additional words that add to the meaning like"والإسلامية", "حكاما وشعوبا"," مشارق الأرض ومغاربها" " where it indicates comprehensiveness and cumulative meaning.

If one would like the listeners to understand and believe him, then one has to display the ''right'' sorts of beliefs and values. Gratitude is a good example for representing values as Dr Altayeb says "هذا النبي الكريم ويعرف سيرته وأخباره، ويقدره حق قدره. عوالم من ذكريات العظمة والعظماء الذين غيروا التاريخ وأنقذوا الإنسانية، وصححوا مسارها، وكانوا حلقة Then he gets back to talk about his characteristics "الوصل في إضاءة الأرض بنور السماء saying"وإنه وإن كان من المستحيل في هذه الكلمة المحددة: زمانا ومساحة، أن نلم ولو بجانب واحد" جوانب the finally before "العظمة المحمدية، المترامية الأطراف والأبعـاد والتي اجتمعت لهذا الإنسان الكامل closing his talk he says "ومعجزة من معجزاته- ﷺ – التى لا ينطفئ !أليس هذا دليلا من دلائل نبوته"

"سراجها الوهاج علي مر الزمان وكر الدهور. This strategy of starting praising and ending with the same tone get the listeners back to the glory of being one of the Muslims and emphasis his view point and keep their mind in the same track he would like them to be there.

As advertising and other commercial texts contribute to shaping people's identities as 'consumers', or their gender identities, religious texts also contributes to shaping peoples identities as doctrine and religious believes. Dr Altayeb reads the whole scene of misbelieve about Islam so he wanted to shade light to the disorder resulted from these misunderstandings of some Muslims who abuse Islam by their individual behaviors. The concluding idea is that if you are condemning Islam for terrorism, it is the west which is the source for this terrorism by leading such trends and feeding their actions in Islam as he expresses " وفي هذا الاتجاه سار هؤلاء المقربون من أجهزة الاستعمار، فأنكروا آيات الجهاد وأفتوا بحرمة التصدي للمستعمرين، وأنكروا كل ما تنكره الثقافة الغربية، ولو كان دينا وأثبتوا ما تثبته هذه الثقافه حتى لو جاء صادما للإسلام وإجماع المسلمين ". In the previous extract, the speaker wants to establish the idea that the source of legislation is the Qur'aan and Sunnah. Consequently, the responsibility for this source comes back to the scholars of Islam in Al-Azhar and not any other reference. At the same time, he focuses on the idea of attaching Islam in the form of attacking some cultural activities in the Islamic community. He illustrates that the colonization policy is rejecting the social Islamic community, or individual activities in the same line, gradually through violating cultural activities or imposing strange ones in the Islamic society. This policy is very clear in fashion or habits in the youth life. This impressive narrative style of the speaker starting by admitting the greatness of the prophet, guiding the listeners to the efforts done by Alsehaba and the followers to plan the Islamic path in a secure way, then the admitting of the west by their efforts, followed by the story of the disbelievers then getting them back to assure the greatness of the prophet who warns them 1400 years before, affected the listeners around the world view point about the trend.

The following extract include all life fields and activities that are written about Prophet Mohamed which also points out the importance of having such index related to life activates and not included in the Qur'aan with such marvelous details. The logic result after having the prophets status as the only one " التاريخ لا يعرف شخص اخر نبى او زعيم او بطل غير محمد صلى الله عليه وسلم، سجلت جميع وقائع حياته، وجميع أفعاله وأقواله وأسفاره وأخلاقه وعاداته حتى شكل لباسه، وخطوط وجهه وكيفية تكلمه ومشيه وأكله وشـربه ونومـه وتبسمه ونمط عشيرته بأهل

بيته ولأصدقائه وأعدائه، وغير ذلك مما حفلت به مراجع السير والتاريخ "and no evidence for their deviation from the right path and inability to give or justify the reason behind that rejection of prophets' activities without alternate clear source for these activities to be well done. The target of the speaker here is to kill that trend in the eyes of any one who may know about it even none Muslims and to show how important is the life of the prophet for all Muslims and no way to leave it depending only in the Holy Qur'aan. Texts alone are not sufficient in analyzing discourse, thus discourse makes sense only within a broader social framework. One should stress that the picture just sketched is very schematic and general. A hidden call for them is clear to give up their behavior and stop their trend.

5. Results

As persuasion is not only considered an essential instrument in achieving the power of a speaker, it also has prominent role in being the goal of any public or political speech. Firstly, the persuader's aim on any discourse is at least neutralization, bringing an audience from the point of disagreement to a point of ambivalence or indecision. Secondly, crystallization, getting those persons, who are uncommitted because of mixed feeling or believes about an idea, to endorse the persuader's position or his proposal. Simultaneously, different societies hold different cultural values and beliefs, which are reflected in the use of their language and how they communicate. One of the orders from Allh (God) is to ask people responsible for religious aspects and values (فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ (43) ". So, Muslims are required to ask the people of the message if they do not know". Nobody is to perform Ijtihad (is an Islamic legal term referring to independent reasoning) or explaining religious ideas unless he/ she is well qualified by religion and science of Sunnah and hadith. Since people's minds are influenced typically by text and talk, one find that discourse may at least indirectly control people's actions and thoughts. In examining the representational dimension of discourse, Dr Altayeb the religious man is not just a man filling a social religious role; he is also a personality, a particular personal investment of the 'character' of wise man. He knows well that those who control most influential discourse also can control the minds and actions of others. One can see the real character of him as regular man but his character as a wise, scientist, and religious public figure can be clear in his expressions. He does not show the power of religious aspects or principles, but uses the power of reasoning in his discussion. Dr Altayeb prefers to let minds compare and choose based on the idea of mind trust

which is the core belief in Islam. It is the religious discourse that utilizes persuasion as one of its pivotal instruments to convince the audience of the veracity of the doctrine presented through it. The participants' responses reveal awareness of the religious and ideological (theological) motivations behind the use of religious expressions related to this event. Examining the discourse also shows that he is very successful in warming the listeners and giving them the optional mind to distinguish between right and wrong. In the current study, language is viewed both as human property and as the site of cultural and ideological practice through communication. Dr Altayeb managed to formulate the Egyptian Islamic identity as following the rules and principles with the supervision of Alazhar institution; the leader of Islamic community to be stable and no violation.

6. Conclusion:

Language and religion have both been considered as distinguishing and influential components of culture that interact with and influence each other. To understand the message of a speaker, a listener needs to know him and his identity. But, it is not enough to know the name or position, but it is important to know the possible identities or roles he or she is going to play. At the same time the background of character has a great role in the intention to receive the right message of the speaker. The instruments applied here allow observing how texts are linguistically composed however; they do not guarantee how the reader will receive these texts nor make any conclusions about the intentions of the authors. Cultural sides will formulate texts final message. Finally, it is clear that communicative processes are at the core of this religious sermon, and they play a critical role in the religious preaching. The target aim for Dr Altayeb is to bring hope, encourage the community to keep faith completed by holding Qur'aan and Sunnah together, challenge to force changes in persons and communities in relation to applying religious values and principles, and to convince listeners that Islam will face dilemma if there is separation between Qur'aan and Sunnah. He employs the quasi logical persuasion technique which is based on the logical structure of his usual speeches. He, also, employs the technique of analogical persuasion, based on comparison and evaluation between applying Sunnah and not applying Sunnah in Islam by showing imagination about prayers without rules or clear procedures.

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