

**APPRAISAL ANALYSIS ON RELIGIOUS SPEECH BY DR. OMAR  
SULEIMAN**

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2025**

**APPRAISAL ANALYSIS ON RELIGIOUS SPEECH BY DR. OMAR**

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**THESIS**

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Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S.)

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**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM**

**MALANG**

**2025**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Appraisal Analysis on religious Speech by Dr. Omar Suleman**” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. I also do not use any Artificial Intelligence (AI) tools in completing my work. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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## APPROVAL SHEET

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## MOTTO

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah will not burden his servant except according to his ability”

Q.S. Al-Baqarah:286

## **DEDICATION**

I humbly dedicate this thesis to my life,  
My beloved mother Uswatun Khasanah, and good father, Agus Riyadi.  
They have been the best support system and a source of love.  
Thanks to my brother, Muhammad Ridwanulloh.  
Also, I want to say a lot of thanks to myself who is still able to survive and try  
until this thesis is finished.

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The author realizes that the writing of this thesis is far from perfect. However, hopefully this thesis can be useful for readers and provide new



contributions in linguistic thinking. Therefore, criticism and suggestions are highly expected.

Malang, 20 May 2025

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## ABSTRACT

**Haqi, Umaimatul** (2025) Appraisal Analysis on Religious Speech by Dr. Omar Suleiman.

Undergraduate Thesis. Department of English Literature, Faculty of Humanitis, Universitas

Islam Negeri Maulana Malik Ibrahim Malang. Advisor Ribut Wahyudi, M. Ed., Ph.D.

**Keywords:** *Appraisal Theory, Religious Speech, Language in Da'wah*

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In the development of technology, people convey their ideas, feelings, or expressions through various different media. There are those who express it through ventures on social media, through speeches, and various other ways of delivery. This study aims to analyze the evaluative meaning in religious speeches delivered by Dr. Omar Suleiman. By using Systemic Functional Linguistics approach in the form of Appraisal theory, the researcher wants to reveal the use of attitude, graduation, and engagement in the religious speech. The method used in this research is a qualitative method supported by Martin & White's (2005) appraisal framework. The data source used is Dr. Omar Suleiman's 3 religious speeches transcribed from Yaqeen Institute's YouTube channel. The research was carried out by analyzing several parts of the speech that contained the form of Appraisal then described with explanations connected to Martin & White's (2005) assessment framework. The results of this study reveal that in the religious speeches delivered by Dr. Omar Suleiman, all three show evaluative meanings that refer to Attitude, Graduation, and Engagement. The most frequent finding in this study is the dominant use of attitude and engagement. This is because in expressing his expression when speaking, Dr. Omar Suleiman uses a lot of positive attitude in his speech. Then, the large use of engagement is because Dr. Omar Suleiman uses a lot of external voice in the form of dalil alqur'an or hadith to strengthen his speech. Thus, the results of this study also reveal that the use of Dr. Omar Suleiman's da'wah language tends to use positive sentences as a form of persuasion to his listeners.

## ABSTRAK

**Haqi, Umaimatul** (2025) Appraisal Analysis on Religious Speech by Dr. Omar Suleiman.

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**Keywords:** Teori Appraisal, Pidato Keagamaan, Bahasa dalam Dakwah

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Dalam perkembangan teknologi, orang-orang menyampaikan gagasan, perasaan, ataupun ungkapannya melalui berbagai media yang berbeda. Ada yang mengungkapkannya melalui curhatan di social media, melalui pidato, serta berbagai cara penyampaian lainnya. Penelitian ini bertujuan untuk menganalisa makna evaluative dalam pidato keagamaan yang disampaikan oleh Dr. Omar Suleiman. Dengan menggunakan pendekatan Systemic Functional Linguistics berupa Appraisal theory, peneliti ingin mengungkapkan penggunaan attitude, graduation, serta engagement pada pidato keagamaan tersebut. Metode yang digunakan dalam penelitian ini yaitu menggunakan metode kualitatif yang didukung dengan kerangka penilaian milik Martin & White (2005). Sumber data yang digunakan berupa 3 pidato keagamaan milik Dr. Omar Suleiman yang ditranskrip dari kanal YouTube milik Yaqeen Institute. Penelitian dilakukan dengan cara menganalisa beberapa bagian pidato yang mengandung bentuk Appraisal kemudian dijabarkan dengan penjelasan yang terhubung dengan kerangka penilaian Martin & White (2005). Hasil dari penelitian ini mengungkapkan bahwa dalam pidato keagamaan yang dibawakan oleh Dr. Omar Suleiman, ketiganya menunjukkan makna evaluative yang merujuk pada Attitude, Graduation, dan Engagement. Temuan yang paling sering muncul pada penelitian ini yaitu penggunaan attitude dan engagement yang dominan. Hal ini dikarenakan dalam mengungkapkan ekspresinya ketika berpidato, Dr. Omar Suleiman banyak menggunakan positive attitude dalam berpidato. Kemudian, banyaknya penggunaan engagement dikarenakan Dr. Omar Suleiman banyak menggunakan external voice berupa dalil alqur'an atau hadist untuk menguatkan pidatonya. Dengan demikian, hasil dari penelitian ini juga mengungkapkan penggunaan Bahasa dakwah Dr. Omar Suleiman cenderung menggunakan kalimat positif sebagai bentuk persuasive kepada pendengarnya.

## مستخلص البحث

حقي، أميمة (2025) تحليل تقييمي للخطاب الديني للدكتور عمر سليمان. رسالة جامعية. قسم الأدب

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الكلمة المفتاحية نظرية التقييم، الخطاب الديني، اللغة في الدعوة إلى الله تعالى

في ظل التطور التكنولوجي، ينقل الناس أفكارهم أو مشاعرهم أو تعبيراتهم من خلال وسائل الإعلام المختلفة. فهناك من يعبرون عنها من خلال المشاريع على وسائل التواصل الاجتماعي، ومن خلال الخطب وغيرها من طرق الإلقاء المختلفة. تهدف هذه الدراسة إلى تحليل المعنى التقييمي في الخطب الدينية التي ألقاها الدكتور عمر سليمان. ويريد الباحث من خلال استخدام منهج اللسانيات الوظيفية المنهجية في شكل نظرية التقييم، الكشف عن استخدام الموقف والتخريج والمشاركة في الخطاب الديني. والمنهج المستخدم في هذا البحث هو منهج نوعي مدعوم بإطار التقييم لمارتن ووايت (2005). ومصادر البيانات المستخدمة هي 3 خطابات دينية للدكتور عمر سليمان تم تفريغها من قناة معهد يقين على اليوتيوب. وقد تم إجراء البحث من خلال تحليل عدة أجزاء من الخطابات التي تحتوي على شكل التقييم ثم وصفها مع التفسيرات المرتبطة بإطار التقييم لمارتن ووايت (2005). وكشفت نتائج هذه الدراسة عن أن الخطب الدينية التي ألقاها الدكتور عمر سليمان في الخطب الدينية التي ألقاها الدكتور عمر سليمان تظهر في جميع الخطب الثلاثة معاني تقييمية تشير إلى الموقف والتخريج والمشاركة. إن أكثر النتائج شيوعاً في هذه الدراسة هو الاستخدام السائد للموقف والمشاركة إن النتيجة الأكثر شيوعاً في هذه الدراسة هي هيمنة استخدام الموقف والمشاركة. ويرجع ذلك إلى أن الدكتور عمر سليمان في تعبيره أثناء خطابه يستخدم الكثير من الموقف الإيجابي في خطابه. ثم إن كثرة استخدام المشاركة يرجع إلى أن الدكتور عمر سليمان يستخدم الكثير من الصوت الخارجي في شكل حجج قرآنية أو حديثية لتقوية خطابه. وهكذا، فإن نتائج هذه الدراسة تكشف أيضاً أن استخدام الدكتور عمر سليمان للغة الدعوة يميل إلى استخدام الجمل الإيجابية كشكل من أشكال الإقناع لجمهوره

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## **CHAPTER 1**

### **INTRODUCTION**

#### **A. Background of The Study**

Speech is the expression of thoughts in the form of words addressed to many people. Speech can also be interpreted as an activity carried out in public by means of delivery, use of language, and clear objectives. Speech is very important because it aims to convey a message to many people.

In linguistic studies, there is one type of speech that is often used as the object of linguistic study. Political speech is one of the types of speech that is most often used as the object of linguistic study. Political speech contains many linguistic elements that can have a considerable influence on the audience. So that linguistic studies related to political speech are very mushrooming. Therefore, researcher is interested in studying religious speech which is still rarely done in linguistic studies. Research on religious speech is interesting to do because religious speech also contains linguistic elements that can influence the listener.

In contrast to previous studies, this study uses religious speech as the object of linguistic research. The focus in this religious speech research is to analyze the appraisal features contained in the speech. For further discussion, the author has presented several previous studies using Martin and White's Appraisal Theory (2005) as a research framework. These references below are Appraisal research that uses this theory in different focuses and objects.

Research by (Khoo et al., 2012) and (Ross & Caldwell, 2020) are several studies that use the Appraisal Framework with the object of study related to Political context. Khoo (2012) analyzes the sentiment of the online political news text Iraq and the economic policies of George W. Bush and Mahmoud Ahmadinejad. The research uses the Appraisal Framework as a research framework to examine two presidents with two main issues, namely the economy and the Iraq war. This research framework is proven to be able to express sentiments in society such as *What was each appraiser's prominent polarity and attitude type?* As a result, both have a positive bias towards their economic policies. But they also have negative biases that are thrown at each other as in the sentences *He is weak* and *He is a liar*. However, the results of this study indicate that Bush shows more positive things in himself, while Ahmadinejad is not as good as Bush in presenting a positive bias. Hence, the strength of this research is the use of a detailed and good appraisal framework so as to be able to provide answers to the sentiment analysis about the economy and the Iraq war of the two presidents.

In addition, (Ross & Caldwell, 2020) conducted a study on language assessment addressed to Donald Trump via Twitter. Donald Trump used a ton of negative language in his tweets during the election. This is done as a strategy to deal with it, creating fear and uncertainty among political opponents. He also uses the ALLCAPS strategy in negative sentences (e.g.... had been a DISASTER in foreign policy), which is clearly directed at his political opponents. The example sentence contains the usage of Appraisal feature, i.e. judgment, and contains a negative connotation. The results of this study show that language evaluation of

Donald Trump's tweets as a politician is unprofessional. Hence, this is one of the advantages of this journal because it is able to reveal Donald Trump's unprofessionalism as a politician during his election period.

Recent reseazrch that is still related to political context was conducted by (Sekarsari et al., 2024) using the appraisal framework. This study analyzes the attitude subsystem in President Joko Widodo's speeches during the 2023 ASEAN Summit in Jakarta using Appraisal Framework by Martin & White (2005). The opening remarks of the 43<sup>rd</sup> ASEAN Summit and the 26<sup>th</sup> ASEAN-Japan Summit, given by President Joko Widodo during the 2023 ASEAN Summit in Jakarta, served as the main sources of data. The results of this study suggest that the two speeches have similarities in the form of attitudinal elements most often used by President Joko Widodo in both speeches is in the form of Appreciation. In the first speech with 10 frequent of Valuation, example that appear in Appreciation in the form of Valuation is: *it shows that **we as a family have an equal position***. Then the second speech also shows a lot of use of the attitude system in the form of valuation with 6 frequent, for example in the sentence: ***This is our home, this is where we grow and take shelter***. Hence, by analyzed both speeches, the researcher sheds light on President Joko Widodo's calculated use of language to address regional concerns, foster consensus, and express sentiments.

Other research that uses Appraisal theory as a reference for the research framework is also found in learning activity of EFL students (Badklang & Srinon, 2018) and (Pasaribu & Dewi, 2021). Badklang and Srinon (2018) conducted research related to learning activities in the deep south of Thailand using an

appraisal framework. The purpose of this study is to analyze the appraisal system found in the classroom talk. By using a qualitative approach and an appraisal framework, researchers try to explore the use of the appraisal system, especially attitude, in the interactions used by teachers and students. The results of this study are the researchers found the use of affect, judgment, and appreciation used by teachers and students in class conversations. In addition, this study found more use of positive attitude than negative attitude. Students also tend to use informal language when talking to teachers which shows the intimacy and closeness between teachers and students. So it can be concluded that the use of an attitude system in classroom conversations between teachers and students tends to reflect a positive bias rather than a negative one. The strength of this research is that it is able to reveal the closeness between students and teachers using an appraisal system with the dominance of using a positive attitude. However, the drawback of this research is that the researcher only examines one of the sub-systems of Appraisal theory, namely attitude. The study of this research may be richer if it is examined with all the sub-systems of the Martin and White (2005) appraisal theory.

In contrast to the research conducted by Badklang and Srinon (2018) which examines EFL classroom talk, Pasaribu and Dewi (2021) analyze online learning. Due to the COVID-19 outbreak, almost all educational institutions teach online. This is the concern of researchers to analyze the attitudinal resources carried out by EFL students in Indonesia during the pandemic. By using the appraisal framework of Martin and White (2005) and a qualitative approach, the researcher focuses on the aspect of attitude. The attitude system was used to examine the interpersonal

meaning and feelings of Indonesian EFL students during online learning during the pandemic. The results of this study found that most students used affect markers to express their feelings during online learning. Through judgment, students are also able to evaluate their own development. By using this appraisal framework, it turns out that they are able to see the needs of students during online learning which they express through feelings of attitude. However, the drawback of this study is that the data used is too little so that it does not investigate other Indonesian EFL students. So that further research may be able to use more data and can focus on other appraisal sub-systems.

Appraisal research related to political speech, one of which is research in President Barack Obama's victory speech (Ding, 2017). His research is about the analysis of Attitude resources in Obama's victory speech using qualitative approach. Overall, this research only focuses on the Attitude features which consist of Affect, Judgment, and Appreciation. The results of this study revealed that Appreciation has a percentage of 51.5% of the total which is dominant in positive valuation with highlights of national unity, patriotism, and responsibility. It's mean that Obama used attitude positive more than negative to engage the relationship between Obama and his audience to build public trust, foster national solidarity, and awaken the country to be ready to face obstacles and future problems. The drawback of this research is that Ding (2017) only examines one feature of Appraisal, namely Attitude. In addition, due to limited time, researchers were only able to take one sample for research, namely Obama's victory speech.

Asad (2021) conducted a different study from previous studies using Pakistani online newspapers (Asad et al., 2021). This research aims to explore the application of Attitude of Appraisal in 2 Pakistani online newspapers, namely 'Dawn' (alternative newspaper) and 'The News' (mainstream newspaper) using Appraisal Framework Martin & White (2005). This research was conducted to find the newspaper's stance on Prime Minister Imran Khan's Speech which consists of 5013 words using qualitative approach. Both of these news gave each other their stance on the speech made at the 74th United Nation. The two online newspapers make a combination that shows their tendency towards the head of government. The results of this study indicate that both media show positive attitudes towards the news they convey and both use rhetorical markers to hold up their stance (Asad, 2021). This research is very detailed in explaining what is being studied and the results of the research so that it becomes one of the advantages of this journal.

Research on articles in BBC News on appraisal analysis was conducted by Prastikawati (2021) about the typhoon disaster that occurred in the Philippines as the object of research (Prastikawati, 2021). According to the researcher, the use of the Appraisal Framework in this study is to reflect what people feel about something, especially through attitude (Prastikawati, 2021). By evaluating the data using the Appraisal Framework using qualitative approach, the researcher found that the most findings were found in Affect which was indicated by unhappiness reaching 12 findings. Furthermore, there was an appreciation finding with a total of 3 findings, while judgment was at the bottom with only 1. From the results of this study, it can be concluded that the number of attitude features found in the data,

especially unhappiness, shows that the disaster in the Philippines is so terrible or sad which is reflected through appraisal. feature, namely attitude of unhappiness. In general, this research has a weakness, namely it is too simple in presenting a study. The results of the study are also not in the form of a percentage that does not represent good research.

Currently, Firdaus & Shartika (2021) have examined the metadiscourse in a number of news reports that have been uploaded to the BBC News YouTube channel (Firdaus & Shartika, 2021). The researchers started the study with two goals. The primarily focus was to examine the idea of interpersonal metadiscourse besides the appraisal's concept. Accordingly, the study demonstrated the presence of interpersonal metadiscourse markers like transitions markers (*and, but*), frame markers (*first of all*), evidential (*President Xi says*), code glosses (*for example*), hedges (*maybe*), boosters (*obviously*), attitude markers (*confident*), self-mention (*I*), and engagement markers (*us*). Additionally, the specific interpersonal metadiscourse categories that were bounding on evidentiary, self-mention, hedges, boosters, and attitude indicators were included to the appraisal framework. The interpersonal metadiscourse marker's qualities were used to convey the argument while also illustrating the speaker's emotion during the pandemic.

Research related to the appraisal system related to variety show on TV has been carried out by Chusna & Wahyudi (2015) which discusses the comments of the judges on a television show, X Factor Indonesia (Chusna & Wahyudi, 2015). The judges' comments on the X Factor Indonesia program were then reviewed using the Martin and White Appraisal System (2005). This study focuses on all aspects

of the appraisal framework in the form of attitude, engagement, and graduation with a qualitative approach. It was found that the use of the attitude system in the comments of the judges consisted of 12.71% affect, 44.91% judgments, and 42.37% appreciation. Next, the graduation system in this study was found in several percentages, namely 91.67% force system and 8, 33% focus system. Finally, the engagement system in this study was found to be 62, 68% using dialogic contraction and 40.29% dialogic expansion (Chusna & Wahyudi, 2015). The results of this study stated that the Indonesian X Factor judges were more dominant in using the attitude system in their comments. The judges also often use positive evaluation sentences that may be intentionally used to increase the TV's rating. The advantage of this research is the use of all aspects of appraisal which are described in detail so as to produce complete findings with the use of light language so that it is easily understood by readers.

In contrast to the research conducted by Chusna and Wahyudi (2015), Ngoan (2019) conducted an appraisal research on the comments of the judges on a variety show, The Voices. This study compares the comments of the judges on The Voice UK and The Voice Vietnam using an appraisal framework that focuses on Affect(Ngoan, 2019). In addition, this study tries to find similarities and differences in the affect resources used by each jury at The Voice UK and The Voice Vietnam. The findings of this study indicate that both UK's judges and Vietnamese judges both show the use of positive feelings more than negative in giving their comments. Some words that contain affect resources that are often used by judges are the words like, believe, and love. This shows their satisfaction with the contestants'



performances. Thus, both the UK jury's comments and the Vietnamese jury's comments on The Voices show the same positive values found through several affect features, both in terms of frequency and polarities. The advantage of this research is that it is able to compare 2 judges' comments on The Voices program from different countries. Both have the same affect value in it and the explanation in this study is quite clear and concise.

Because research on the appraisal system that uses the object of study in the form of political speeches, news, learning teaching, and variety show has been widely carried out, the researcher decided to analyze Appraisal strategies on religious speech. The author's interest in religious speech makes the author want to explore and research religious speech. In addition, the author is also interested in the way one of the preachers communicates when he delivers his khutbah, namely Dr. Omar Suleiman. After conduct a review of the studies on appraisal that had existed, there had been no research on Appraisal analysis that examined Dr. Omar Suleiman's religious speeches by analyzing all appraisal features using Appraisal Framework Martin and White (2005), namely Attitude, Graduation, and Engagement. Research related to appraisal strategies is important to do to find out the interpersonal meaning of each study. So the researchers tried to make an update or gap on this Appraisal research by analyzing the Appraisal strategies in the religious speech entitled **“Appraisal Strategies on Religious Speech by Dr. Omar Suleiman”**.

## **B. Research Questions**

Based on the background study above, the researchers formulated 2 problems to be studied as follows:

1. What are Appraisal features need in Dr. Omar Suleiman's religious speech?
2. How are the Appraisal features used in Dr. Omar Suleiman's religious speech?

## **C. Research Objectives**

Based on the 2 problems above, the researchers have the following research objects:

1. To find out the Appraisal features in religious speech by Dr. Omar Suleiman.
2. To explain the appraisal features that used in religious speech by dr. Omar Suleiman.

## **D. Scope and Limitations**

Based on the problems of this research, this research has limitation. The researcher only used one data for this study, namely religious speeches by Dr. Omar Suleiman. Researchers only examined the Appraisal Features contained in 3 videos of religious lectures that were randomly selected from the period from July to October 2022. Dr. Omar Suleiman was chosen as one of the most influential Muslims in America from 25 other figures according to CNN in 2018(Burke & Stix, 2018). In addition, he is also an Islamic activist and founder of the Yaqeen Institute YouTube Channel whose channel contains a lot of talk about religion.

### **E. Significance of the study**

This study's findings are intended to provide a practical significance to related research.

#### **➤ Practically:**

The outcomes of this study add to Dr. Omar Suleiman's appraisal analysis based on qualitative research. This study also investigated the interpersonal meaning on his speech using appraisal framework. The results of this research are expected to be able to improve sensitivity to language phenomenon about how the appraisal system is realized, especially in talking about religious speech which is still rarely studied.

### **F. Definition of Key Terms**

**Appraisal Theory** : According to (Martin J.R. & White, 2005), appraisal theory is one of the primary discourse semantic systems that constructs an interpersonal meaning, along with negotiation and engagement. It includes graduation, engagement, and attitude.

**Religious Speech** : Religious speeches that can be used as a resource both within and outside of religious organizations and groups as they strive for social efficacy (Conrad & Hardenberg, 2020).

**Dr. Omar Suleiman** : President and founder of Yaqeen Institute YouTube channel and also a professor of Islamic Studies at Southern Methodist University.

## CHAPTER 2

### LITERATURE REVIEW

#### 1. Appraisal Theory

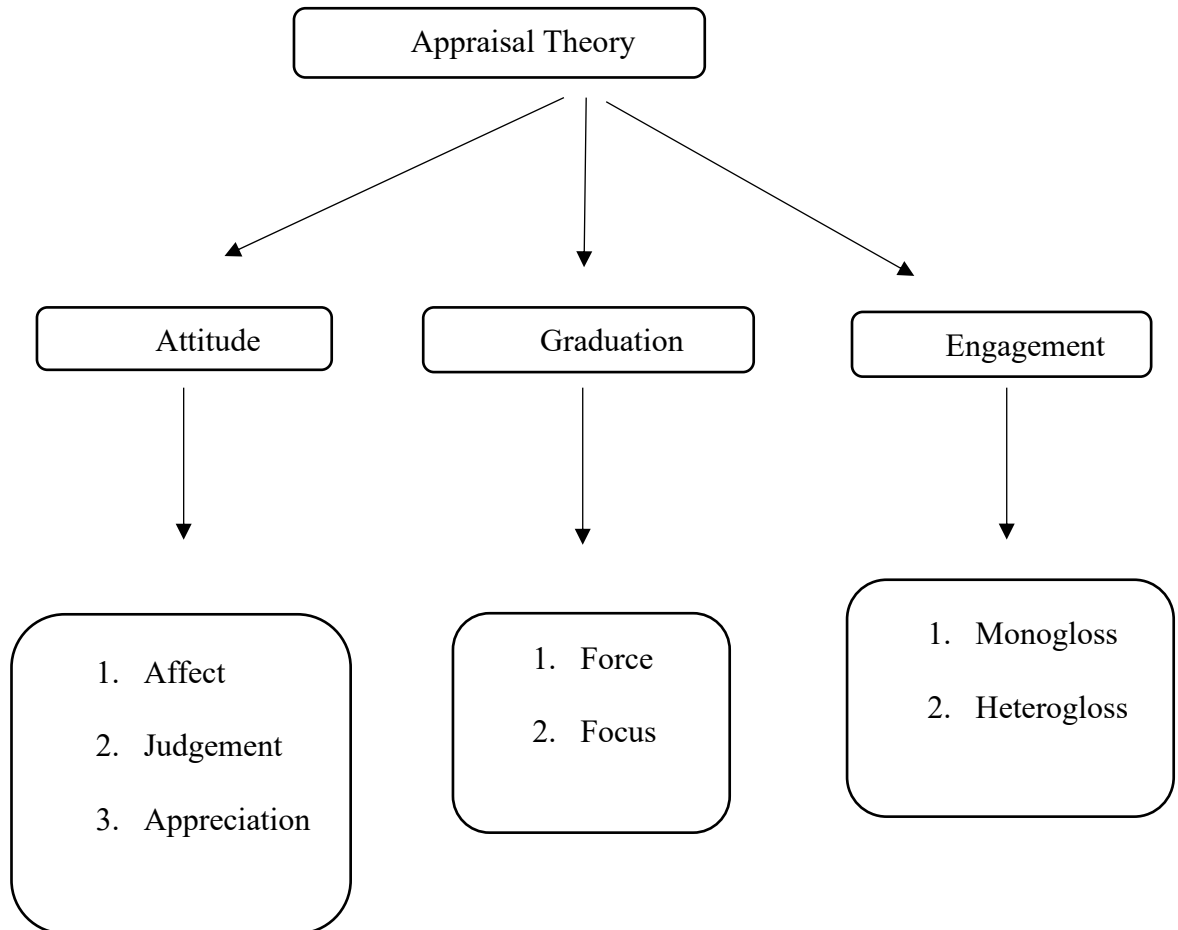
Appraisal Theory created by Martin and White (2005), is an approach developed by Martin and White who work within Systemic Functional Linguistics (SFL) which is the paradigm of M.A.K Halliday. SFL is essentially a multi-perspective model designed to provide analysts with complementary perspectives for interpreting language in use (Eggins, 2004). In short, Systemic Functional Linguistics is used to interpret the language used by the writer or the person speaking. SFL identifies three modes of meaning that operate in all expressions, namely textual, ideational, and interpersonal. The aim is to extend and develop SFL's explanation of the Interpersonal by taking into account the 3 axes from which the intersubjective point of view is derived.

One of the most fundamental things in SFL is that language is a “resource” for mapping ideational, interpersonal, and textual meanings to each other in almost any act of communicating. Ideational resources are concerned with interpreting or constructing experiences such as what is happening, who is doing to whom, when, how, where, why, and the logical relationship between one event and another. Next, textual resources are related to the flow of information such as the ways in which ideational and interpersonal meanings are channeled in semiotic waves such as music, images, etc. Finally, interpersonal resources focus on the negotiation of social relationships. For example, how people interact, including what feelings they want to share with others.

Thus, through Systemic Functional Linguistics whose approach maps language as a resource into three namely ideational, textual and interpersonal, Martin and White (2005) offer an approach that only focuses on interpersonal resources, namely through Appraisal Theory. Martin and White (2005) defines appraisal as a system of interpersonal meaning that aims to provide exploration, description, and explanation on how language is designed to provide an evaluation, embrace viewpoints, develop textual personas, and regulate positioning and connections. In broad sense, this theory focuses on the methods of emotion, assessment, and attitude, with fixed resources that explicitly and in interpersonal propositions position text suggestions.

In the Appraisal, attitudes are linked to social interactions. The focus of the assessment is on the attitude and values of negotiating with the reader. In addition, appraisal theory refers to a language in which writers/ speakers can express and negotiate themselves. According to (Martin & White, 2005) appraisal theory is divided into 3 sub-types to describe more broadly the use of this theory in the assessment system. They are attitude, graduation, and engagement. Then, each sub system is further divided into several categories as below:

Table 2. 1 An Overview of Appraisal Theory



#### a. Attitude

Attitude is a form of positive and negative attitude towards the writer or speaker by the reader or listener. Concerning feelings, attitude is divided into three categories: affect, judgment, and appreciation. Affect can be interpreted as an emotional response that indicated by the form of a verb. Examples in words such as, love, like, hate and adore. In addition, in the form of adjectives such as happy and sad. It is possible to understand affect as an emotional response expressed by the form of a verb. In English, examples include the words love, like, detest, and

adore. In the form of adjectives like cheerful and sad. The next category is Judgement. Judgement is concerned with our views regarding behavior, which we either like or criticize, laud or blame. Next, Appreciation entails assessing semiotic and natural events based on how they are appreciated or not in a certain field. These three categories cover the writers' feelings about the issue they discussed. In terms of affective attitude, the writers tend to show good or negative feelings, whether individuals are pleased or unhappy, confident or apprehensive, and enthusiastic or tired.

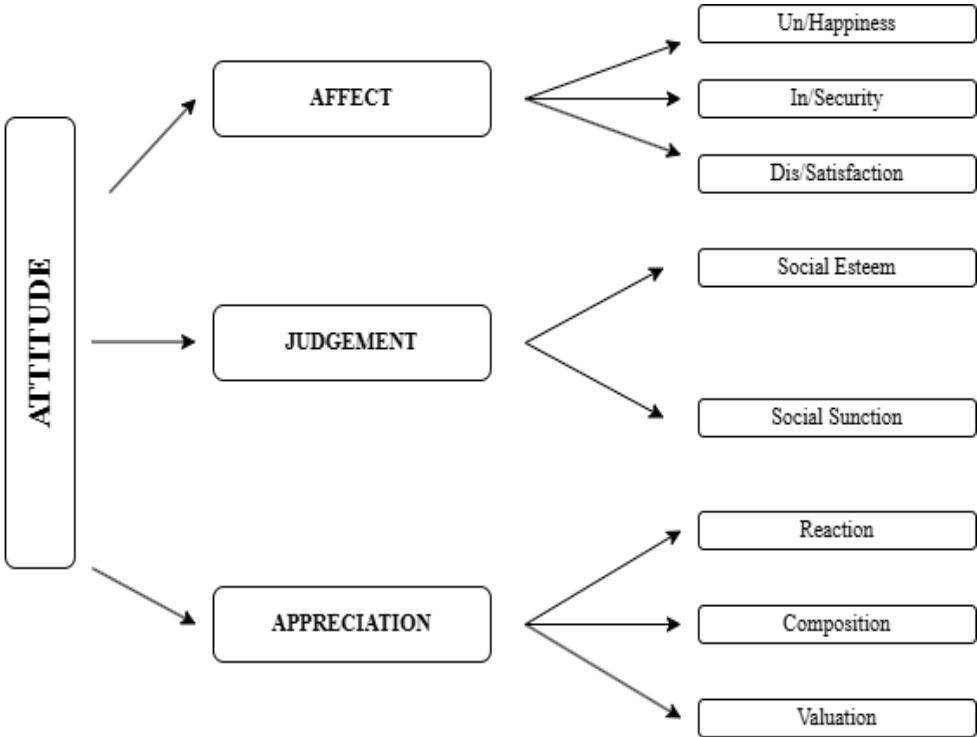


Table 2. 2 An Overview of Attitude System



### **b. Graduation**

Graduation deals with the grading phenomenon where emotions are amplified and categories are blurred (Martin & White, 2005). Graduation also can be defined as a semantic resource attached to an utterance that has scaling or rating capabilities. This sub-type is divided into 2 major parts: force and focus. This appraisal framework addresses this parameter with reference to the terms "force" (meaning that statements can be strengthened or weakened) and "focus" (meaning that the boundaries of semantic categories can be blurred or sharpened). Force relates to the evaluation of classification according to intensity and quantity. For instance, *better, best, a little, a bit, etc.* Meanwhile focus is resources used in non-grading contexts have the effect of adjusting the strength of boundaries between categories. For instance, *the examination is a kind of hard thing.*

### **c. Engagement**

The engagement system is concerned with the language resources that enable speakers/writers to take a position in relation to the value positions indicated by the text and those they address. Engagement also allows us to assess the relationship between the writer/speaker and their possible reader/listener as one that may be taken for granted or one that is likely to be questioned, opposed, or rejected (Martin J.R. & White, 2005). Martin and White (2005) categorize the Engagement system into two types: monogloss and heterogloss. The term monogloss refers to a text that does not allow for other points of view regarding its relationship with other texts. The examples of monogloss such as *the banks have been greedy*. According to Martin & White (2005), the utterances that categorized

as monoglossic is when the utterances clear enough so there is no another viewpoints or voices that can be debated.

Heterogloss refers to a text that is dialogical, meaning that it accepts concessions from other points of view regarding its relationship with the text. In other words, Heterogloss opens a gap or opens up the possibility that others may have a different view on his opinion. An example of Heterogloss is in the sentence *There is the argument thought that the banks have been greedy*. In this sentence, it opens dialogistic alternatives where the opinion can be discussed or debated. Heterogloss is therefore classified as dialogic expansion or dialogic contraction.

Dialogic expansion can be accomplished into two ways: entertain and attribute. Entertain is a locution in which the author's voice directly presents a proposition as one among a series of alternative propositions by explicitly offering a proposition based on the subjectivity of its own contingent individual (Martin J.R. & White, 2005). Modal auxiliaries such as may, might, could, and must are used to express entertain. It is also represented using modal qualities such as *It is possible that...* and *It is quite likely that*. While *I think*, *I suspect that...*, *I believe*, and *I'm convinced that...* are all mental verbs, they all reflect Entertain. Then, attributes are formulations that detach propositions from the internal author's voice by attaching them to some external source. Attributes is divided into Acknowledge and Distance. The reporting verbs say, report, state, proclaim, announce, believe, and consider are used to indicate acknowledgement. One reporting verb claim expresses distance. Dialogic contractions can also be divided into two parts: disclaim and proclaim. A disclaim is a phrase that calls a previous statement or alternative location and

directly rejects or replaces them. Then, Proclaim is a phrase that tells the recipient that he or she agrees with or has the same knowledge as the person with whom he or she is scheduled to interact.

## **2. Da'wah Language Style**

Da'wah has several meanings according to language. In Arabic, da'wah itself comes from Arabic, namely da'a yad'u which can be interpreted as an invitation or exclamation. Overall, da'wah can be understood as an action or activity to voice an invitation or call to obey God. To voice the invitation to obey God, preachers usually have different styles of da'wah language. In this case (Hasjmy, 1984) suggests several kinds of da'wah language styles in his book entitled “Dustur Dakwah In Al-Qur'an”. Here below are some kinds of da'wah language styles according to (Hasjmy, 1984):

### **a. *Taklim and Tarbiyah***

Taklim in this discussion is defined as teaching which means providing learning based on the Qur'an, hadith, and other valid science. While the meaning of Tarbiyah in this case is interpreted as education which means educating people based on the provisions of the Qur'an, hadith, and other sciences that aim to obey God. Therefore, Taklim and Tarbiyah in the style of da'wah language aim to teach and educate humanity to always obey and obey Allah.

### **b. *Tazkir dan Tanbih***

After the previous discussion about the language style of Taklim and Tarbiyah, the next language style is Tazkir and Tanbih. Tazkir in Arabic means to

remember. While tanbih also has the meaning of a reminder to refresh. So in this case, Tazkir and Tanbih in the style of da'wah language is defined as a reminder of the teaching or knowledge that has been given before so that it can make people realize to always remember and obey the provisions of God.

**c. Targhib dan Tabsyir**

Targhib is briefly interpreted as an invitation to humans to like to do positive activities or good deeds. While tabsyir means telling or informing about the reward of good deeds. In the style of da'wah language, it can be concluded that Targhib and Tabsyir have the meaning of language styles used to invite humans to do good with good deeds and tell about the rewards of these good deeds.

**d. Tarhib dan Inzar**

Tarhib means to frighten. While Inzar is defined as delivering news about punishment or sin. In the style of da'wah language, tarhib and inzar are interpreted as a form of da'wah language that focuses on frightening humanity of sinful acts or disobeying God's rules. In addition to making people afraid of disobedience, this style of da'wah language also conveys news about torture in the hereafter for violating the rules of Sharia.

**e. Qashas and Riwayat**

Qashas and Riwayat are briefly defined as telling stories of the past, either good or bad stories. In the style of da'wah language, Qashas and Riwayat are defined as a way of delivering da'wah by telling stories of previous stories with the aim of taking lessons. By telling good stories or bad stories in the past, the preacher also conveys the good or bad consequences taken from the previous story.

**f. Amar and Nahi**

Amar in Arabic is defined as an order. While Nahi in Arabic means prohibition. The use of Amar and Nahi in the style of da'wah language aims to inform the prohibition of doing bad deeds and orders to do good deeds according to the Qur'an and hadith.

## CHAPTER 3

### RESEARCH METHOD

#### 1. Research Design

In this research, the researcher will use qualitative research. Discourse analysis also contributed for this research design which focus on Appraisal framework by Martin & White (2005). Qualitative research is distinguished by the application of intuitive knowledge in addition to propositional or discursive information expressed in language. This study is also descriptive because it seeks to describe the phenomena in the field in great detail. In addition, this study employs a qualitative descriptive method, which entails conducting research with the goal of describing / describing the findings of the study using words to describe all data information gathered during the research process. Therefore, to analyze appraisal system especially about attitude, descriptive qualitative is appropriate to be carried out in this study.

#### 2. Data Source

The data for this study were taken from the transcript of Dr. Omar Suleiman's religious speeches. The selection of data was taken randomly from the period July to October 2022. The researcher took 3 scripts of his religious speech entitled *O Allah I Love You Even Though I Disobey You*, *Think Well of Allah*, and *Learning to Trust Allah's Timing* which are taken from the Muslimcentral.com website. This website contains many transcripts of religious speeches, one of which belongs to Dr. Omar Suleiman. The duration of each data is about 17 minutes to 20 minutes. Here is the link where the data are taken <https://muslimcentral.com/omar->

[suleiman-o-allah-i-love-you-even-though-i-disobey-you/](#),

[https://muslimcentral.com/omar-suleiman-think-well-of-allah/](#),

[https://muslimcentral.com/omar-suleiman-learning-to-trust-allahs-timing/](#).

### **3. Data Collection**

In collecting data, researchers first downloaded Dr. Omar Suleiman's speech script through the website muslimcentral.com entitle *O Allah I Love You Even Though I Disobey You, Think Well of Allah*, and *Learning to Trust Allah Timing* on October 5, 2022. Then, the researcher read the script carefully and focused on the appraisal features found in the script of religious speeches. Researcher collected words, clauses, or sentences that contain appraisal features. Last, researcher analyzed the data that had been collected and provided explanations and conclusions at the end of the study.

### **4. Data Analysis**

The data were sorted words divided into clauses and sentences as a unit of analysis. Then, the data were analyzed and classified into the type of appraisal features according to the Martin and White theory (Martin & White, 2005). After the data were analyzed and classified, the researcher calculates the number of each appraisal feature found in the religious speech. Next, the researcher explained in detail how appraisal features are used in religious speeches through previously classified data. Last, the researcher provides conclusions at the end of the analysis.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

Broadly speaking, this chapter discusses the findings and discussion. The data presented comes from a religious speech delivered by Dr. Omar Suleiman. The data used in this study were 3 religious speeches, each taken randomly from July to September 2022. Then, the data obtained will be studied using Appraisal Theory Martin and White (2005). The discussion in this chapter tells an analysis that includes an update as well as similarities with previous research studies. The researcher presents an explanation of how the feelings experienced by Dr. Omar Suleiman giving a lecture. Therefore, the researcher presents an explanation of each classification by providing several examples of excerpts from Dr. Omar Suleiman.

#### **A. Findings**

This research is based on 3 religious lectures which contain 3255 words. The researcher identified 26 excerpts that contained appraisal items and also the explanation of the excerpt. The most common Appraisal device found in these 3 speeches is the Attitude system (50%; n=120), followed by the Engagement system (43.3%; n=104), and finally the Graduation system (6.2%; n=16). The statistical calculation of the appraisal items found in Dr. Omar Suleiman's three speeches will be described as below.



No.	APPRAISAL SYSTEM	Total	Per (%)
1.	ATTITUDE	120	50%
2.	GRADUATION	16	6,7%
3.	ENGAGEMENT	104	43,3%
TOTAL		240	100%

*Table 4. 1 The overall total of Appraisal system*

### 1. Attitude

Attitude refers to the assessment of one's feelings towards something. Attitude pays attention to the form of positive or negative word emphasis which is then divided into 3 sub categories. The three sub categories are affect, appreciation and judgment.

	ATTITUDE			Total	Per (%)
Affect	Positive	65	54,2%	74	61,7%
	Negative	9	7,5%		
Appreciation	Positive	30	25%	30	25%
	Negative	-	-		
Judgement	Positive	15	12,5%	16	13,3%
	Negative	1	0,8%		
Total				120	100%

*Table 4. 2 Attitude Evaluation*

### a. Affect

It refers to the emotion in reacting to something or phenomena. In this way, Martin & White (2005) classified emotions into four types as a system of opposition; inclination or disinclination, happiness or unhappiness, security or insecurity, and satisfaction or dissatisfaction. In this study, affect items found were the word love appeared 49 times, good appeared 16 times, give up 1 time, wronged 1 time, harmed 1 time, opposed 1 time, afraid 1 time, bad 2 times, believe 2 times. The first object for this Appraisal Analysis is a speech by Omar Suleiman entitled **“Learning to Trust Allah's Planning”** as follow bellows:

Excerpt 1:

*Most people will **give up** on their Du'a, why? Because they've made that same du'a over and over again, and it hasn't happened yet. (00:04:00)*

In this piece of speech, Dr. Omar Suleiman explains about a person's desire to pursue what he wants but not immediately realized. Dr. Omar compared this incident to a child who is being taken on a trip in a car and then asks the question “are we there yet? Are we there yet”. Then, he explains how it relates to a person who prays but does not immediately realize their wish. Therefore, in this speech example, the word “give up” represents a form of disappointment for someone whose prayers are not immediately realized. The word “give up” in this example belongs to the attitude category of appraisal system (Martin & White, 2005). More

specifically, “give up” is an example of dissatisfaction which represents a negative connotation. In this example, it can be concluded that the word “give up” is an item of appraisal analysis, namely affect in the form of dissatisfaction.

Excerpt 2:

The person (servant of Allah) says, “I made this du’a and it didn’t happen to me”. Then they feel like people who are **wronged** and **harmed** and **oppressed**. (00:04:41)

A continuation of the previous discussion that people pray to Allah but some of them feel that their prayers or requests have not been granted. People whose prayers have not been answered then feel like wronged, harmed, and oppressed. These three words are a form of dissatisfaction with the prayers that have been prayed, causing frustration with the prayers. The words “wronged”, “harmed”, and “oppressed” fall into the attitude category, more specifically into the dissatisfaction category. The word “wronged” contains a negative connotation that represents a feeling of disappointment towards an unfulfilled prayer. Someone feels wronged and oppressed because they have put more hope in praying to Allah but have not been granted. Whereas in the next context, Dr. Omar explained that everyone needs to realize that we must believe in Allah's timing. It could be that the delay in the occurrence of a prayer is a good thing that Allah is preparing. Therefore, we must believe in Allah's timing.

In the appraisal research framework according to (Martin & White, 2005), the three words highlighted above as wronged, harmed, and oppressed are forms of

the Attitude system. These three words contain evaluative meaning that is negative. More specifically, these three words are negative affect in the form of dissatisfaction according to Martin & White's Appraisal Framework (2005). Therefore, in this Appraisal Analysis, it can be concluded that the words wronged, harmed, and oppressed are forms of the attitude system in the form of negative affect, namely dissatisfaction.

Excerpt 3:

*I love to hear your voice in Du'a. (00:06:58)*

A piece of the religious speech sentence above interprets a positive feeling towards a behavior. In this case, the word "love" is indicated as an expression of pleasure when hearing someone's voice while praying. The discourse on the sentence "I love to hear your voice in Du'a" emphasizes positive emotional feelings by Dr. Omar Suleiman in his speech. Therefore, is more interpreted into feelings of liking than feelings of dislike. Then, according to Martin & white (2005), the word "love" in this case is included in the Affect sub-category, namely "happiness". Moreover, the word of "love" in that piece of speech also contributed as graduation system because it's word have a higher value rather than "like" (Martin & White, 2005).

Excerpt 4:

*The delay became **good** for you. (00:07:50)*

In Omar Sulaeman's speech, several sentences emphasized the postponement of something by Allah that is actually good for His servant. Included in the sentence above which mentions "the delay becomes good for you". The item "good" in this sentence, according to Marin & White (2005), shows a positive attitude which is included in the Affect category. Dr. Omar Suleiman wants to emphasize to listeners that something delayed is good for us. The word "good" in this sentence represents a positive value for the listener. Depending on Appraisal Framework by Martin & White (2005), the word "good" is a form of positive affect that include into mood of happiness.

Next, appraisal analysis on the second object, namely Dr. Omar Suleiman's speech entitled "Think Well of Allah" will be explained in the presentation below:

Excerpt 5:

*I'm **afraid** of my sins. (00:05:46)*

The fragment of the speech above is one of the sentences containing attitudinal items in the form of affect. Previously, this sentence explained about the worries of a servant of God who has a fear of his sin by highlighting the word "afraid". The clause "I'm afraid..." is a direct expression of personal emotion in the

form of fear that shows negative affect in attitude. More specifically, the word “afraid” contains anxiety so that the fragment of the sentence above in detail falls into the insecurity category in the form of disquiet. According to Martin & White (2005), the emotion expressed through the word 'afraid' is negative which refers to feelings of anxiety, unease, and insecurity. Therefore, the phrase above is a form of negative affect in the form of fear of the sin committed.

Excerpt 6:

*I **believe** Allah will accept my repentance. (00:12:14)*

In Dr. Omar's second speech, he emphasized his audience to always think positively towards Allah. One form of positive thinking towards God is believing that Allah will accept the repentance of his servants. No matter how many sins a servant commits, if he sincerely repents and asks Allah for forgiveness, then Allah will forgive him. The word “believe” in the quote above is an attitudinal marker that shows affect. The lexis “believe” contains the feeling of a person with a high value of self-confidence. More clearly, the quote above has the meaning of a positive belief in the speaker that provides a sense of security. Hence, according to Martin & White (2005), the word “believe” in this quote contains positive connotations in the form of security which is part of the affect of attitudinal analysis.

Furthermore, in the third speech, several forms of attitude use in the form of affect were also found, namely in the speech entitled O Allah I Love You Even Though I Disobey You, for further details will be described in the findings below:

Excerpt 7:

*I have nothing to worry about because I **love** Allah (00:01:00)*

This third speech briefly discusses loving God but sometimes still disobeying God. The sentence above shows that Dr. Omar Suleiman says that he has no anxiety about anything because he loves God. By loving his God and being prejudiced towards God, Dr. Omar Suleiman does not feel worried about anything that will happen.

According to Martin & White (2005), the word “love” is a form of Appraisal item in the form of attitude. lexis “love” in more detail is a form of sub-category attitude, namely affect. In the sentence above, the word “love” contains a form of positive affect which is grammatically formed from mental process. In addition, the lexis “love” is also included in the sub category of affect in the form of happiness which is a deeper form of affection.

Excerpt 8:

You really felt bad but it doesn't mean that you didn't love Allah.

(00:13:40)

Dr. Omar Suleiman in this fragment of speech is conveying to his listeners the story of a member of the Prophet's congregation who fell into a major sin. In his sermon, Dr. Omar said that when someone commits a sin, he may feel bad to Allah, which is indicated by the clause “felt bad”. But even if you feel bad it doesn't mean you don't love Allah.

In the above phenomenon, one form of Appraisal item is found in the form of the word “bad” in the above speech fragment. Referring to Martin and White's Appraisal framework (2005), the expression “felt bad” is a form of Attitude that focuses on affect. It is said so because the expression contains emotional reactions in the form of unhappiness. Therefore, the sample speech above is categorized as a form of attitude in the form of negative affect.

#### **b. Appreciation**

Appreciation assesses how to evaluate something or phenomenon. The terms of appreciation can be classified into three sub-types which are: ‘reaction’ concerning on the affection on something; ‘composition’ relies on the perception; and ‘valuation’ covers our opinion about its value. In Appreciation findings, researchers found the word important appeared 3 times and the word good 27 times. The first object analysis of appreciation is Dr. Omar Suleiman's speech entitled “Learning to trust Allah's timing” as follows below:



Excerpt 9:

*It is **important** to take a step back. (00:07:50)*

The Appreciation item found in the sentence above is in the form of the word "**important**". The word "important" indicates a form of appreciation that is included in the Valuation category. The word "important" in this sentence also shows a positive value for stepping back which in a figurative sense means it is necessary to look back as a form of evaluation. Therefore, if this sentence were linked to appraisal framework by Martin & White (2005), it can be concluded that the word of "important" is playing role as an appreciation which included to the sub-category of attitude system that contains positive expression.

Furthermore, the object of analysis of the second form of appreciation, namely Dr. Omar Suleiman's speech entitled "Think Well of Allah", will be explained in the paragraphs below:

Excerpt 10:

*I want to talk about the concept of khusnudzon billah, to have **good assumptions** of Allah, and to think only **good thought** about Him, and to have **good expectation** to Him. (00:01:50)*

In the first few sentences of this speech, several forms of appraisal analysis in the form of attitude have been found. Some of them are in the form of phrases

“good assumptions”, “good thought”, and “good expectation” which are all three items of attitude. Two of them fall into the sub category of judgment, namely “good assumptions” and “good thought”. Therefore, the two phrases will be explained in the next explanation, namely judgment. On the other hand, a phrase containing attitude in the form of appreciation has been found, namely in the phrase “good expectation”. In this phrase, “good expectation” shows a positive attitude or appreciation towards God, which is an emotional evaluation. The phrase is a positive form that assumes that the concept of khusnudzon billah is that one must have a good prejudice towards God. Khusnudzon billah is Arabic which in short means positive thinking towards Allah. Hence, if the phrase of “good expectation” were linking to Appraisal Framework by Martin & White (2005) it is mean that “good expectation” is a form of positive reaction from the sub-category of appreciation.

### **c. Judgement**

Judging someone to do something is a short form of judgment. In this analysis, researchers found several examples of words or phrases related to appraisal analysis, especially judgment. Judgement is classified into two categories, namely social esteem and social sanction. The explanation of these 2 categories has been explained in the previous chapter. Researchers found Judgement items in this study, namely the word protect appeared 6 times, the word well appeared 19 times, and the word messed up appeared 1 time. With 3 appraisal analysis objects, one of them was not found in the form of judgment, namely in Dr. Oemar Suleiman's speech entitled “Learning to trust Allah's timing”. So the researcher found judgment

in the second object, namely in the speech entitled “think well of Allah”. Here are some forms of judgment applied to the speech:

Excerpt 11:

*I want to talk about the concept of khusnudzon billah, to have **good assumptions** of Allah, and to think only **good thought** about Him, and to have **good expectation** to Him. (00:01:50)*

This excerpt has previously been discussed in the sub-category of attitude, namely appreciation. Not only does it contain a form of appreciation, but this quote contains two phrases that are attitudinal items in the form of judgment. The phrases “good assumptions” and “good thought” in the quote above have a positive meaning. The phrase “good assumptions” refers to a judgment about an action that has a positive meaning. Likewise, the phrase “good thought” also refers to a positive judgment about the action to always have good thoughts towards God. Therefore, according to Appraisal framework by Martin & white (2005) both phrases are included in the attitude assessment in the form of judgment which is specified as a form of propriety. It is categorized as such because propriety is a form of judgment that refers to the moral appropriateness of an action. In summary, the two phrases are a form of judgment in the form of positive propriety.

Excerpt 12:

*Allah will protect him from what he fears. (00:06:32)*

In this piece of speech Dr. Omar Suleiman is explaining about the virtue of Khusnudzon to God or in other words being prejudiced to God. Through his lecture, Dr. Omar explains to his audience about the two prejudices that humanity feels towards their god, namely good and bad prejudice (Khusnudzon and Suudzon). Dr. Omar emphasized that every believer should have a good prejudice towards their God because by having a good prejudice towards God, God will have a good prejudice towards them. Therefore, by having a good prejudice towards God, God will also protect his servant from what he fears in the world.

There are several explanations of appraisal items found in the sentence above. However, researchers will first describe in terms of attitude. The sentence above shows a positive assessment of Allah as a god who protects his servants. The word “protect” in the sentence above shows a form of attitude in the form of judgment. More specifically, according to martin & white (2005), the word 'protect' is a form of capacity that shows God's ability to protect his people. Therefore, in this sentence it can be concluded that the sentence contains a form of attitude assessment in the form of positive judgment especially capacity. In addition, the word “will” above also contain a form of engagement but will be explained in more detail in the next discussion.

Excerpt 13:

*No servant of Allah is given a gift that is greater than expecting well from Allah. (00:07:15)*

In line with the discussion in excerpt 12, in this excerpt Dr. Omar Suleiman emphasized several times about being prejudiced towards Allah. Dr. Omar Suleiman said that no one is given anything greater than expecting well of Allah. This is because, by prejudging God, God will also prejudge His people. God is in accordance with the prejudices of his people. Therefore, once again Dr. Omar Suleiman emphasized the importance of having a good prejudice towards God. As in the fragment of the speech above in the phrase “expecting well from Allah”. If the phrase is explained using the appraisal framework, it is included in the Attitude category. Attitude in the phrase “expecting well from Allah” describes a positive form of judgment in the form of propriety (Martin & White, 2005). A person's moral attitude in relation to God, which in religious values is considered commendable by having good prejudice towards God.

Excerpt 14:

*I've really **messed up** and I'm seeking to turn the page with Allah.*

**(00:11:58)**

This quote contains an attitudinal sign in the form of judgment. The lexis “messed up” describes a state that is messy and has a negative value. In this part of the speech, Dr. Omar explains about someone who is in a state of sin, disobedience, and mess. Then he just resigned himself to not doing anything and assumed that God would forgive him. In fact, to get his forgiveness, he should seek his forgiveness, not just surrender without doing anything. The word “messed up” in this case implies incompetence in himself. According Martin & White (2005), the

lexis “messed up” is represents a form of judgement in the form of capacity in a negative expression. Therefore, it can be concluded that in performing religious speech Dr. Omar Suleiman sometimes use a negative form such “messed up” to portray the reflection of a servant of God who feels messy and wants to return to the path of God.

## 2. Graduation

Turning to the second type of attitudinal assessment, it is named Graduation. This Graduation works on scaling the feeling of someone or something. It deals with two major sub-categories called “Force” and “Focus”. The first type concerns on the assessment of grading based on the intensity which operates on the quality ‘intensification’ or amount which operates over the quantity ‘quantification’. Then, the second sub-category is Focus. This is divided into ‘sharpen’ and ‘soften’. In this graduation finding, researchers found the word completely 4 times, the word greater 4 times, and the word greatest 4 times. The following table shows the graduation findings in Dr. Omar Suleiman's speech.

	Total		Per (%)	
Force	Intensification	12	12	100%
	Quantification	-		
Focus	Sharpen	-	-	-
	Soften	-		
Total			12	100%

*Table 4. 3 Graduation Totals*

### a. Force

Graduation counter to force is concerned on grading the attitudinal item based on the strength of emotion of attitudes. As indicated, it conceals the evaluation in the function of measuring the intensity (intensification) and the amount (quantification).

#### - Intensification

This sub-category works on measuring mood throughout qualities. The following is an intensification analysis on the first subject, namely Dr. Omar Suleiman's speech entitled "Learning to Trust Allah's Planning".

Excerpt 15:

*When the efforts and the plans that you put forward are either **completely** disrupted by something that is out of your control. (00:03:32)*

In this script, Dr. Omar Suleiman Dr. Omar explained about the confusion and unrest in us today who often feel that we don't have time to achieve something, causing high stress. Especially when we have put efforts and careful plans to achieve a goal, but in reality it does not go as expected which is beyond our own control. The first example of a Graduation assessment is represented by the word "completely". This graduation item is connected with the word "disrupted" which indicates a carefully designed plan is disturbed by something. According to (Martin & white, 2005), the word "completely" indicates the highest gradation value or

maximizers so that it is included in intensification. Intensification measures an emotion based on quality. So in this case "completely" can be graded as up-scaling form of graduation system.

Excerpt 16:

*Because what you attained in term of faith and character in that delay, was far **greater** than what Allah could have hastened for you in the moment when you're in the midst of the trial. (00:07:28)*

An example of graduation analysis is found in this second excerpt in the word “greater”. This item is used to show the level of “more”, then becomes a comparator which is connected with the word “than”. According to Martin & White (2005), the word “greater” in this example sentence shows intensification in the form of a comparative item. In the sentence above, it is explained that a delay in what the servant wants is far greater than what Allah accelerates for you at that time. The servant often complain about what Allah delays for our prayers. But here Dr. Omar reassures the listener that a wish postponed by Allah is far better than getting it in the near future. It is also explained in the next sentence that with this delay, we do not ignore the blessings that are already around us. So that we remain grateful for the delay because it could be that God is delaying something because He has prepared something better later. Therefore, “greater” in this excerpt is



included in the intensification category which shows a gradation in the form of a comparative.

Excerpt 17:

*The delay that Allah gives to us at times is **the greatest** design for our lives. (00:09:51)*

This part of the speech describes Dr. Omar Suleiman who is giving a speech that tells about procrastination. Delay in this case relates to human plans that sometimes do not go as desired. Often we pray for something but it turns out that God delays to grant the requests of his people. This delay has actually been arranged by God when the prayer will occur or be answered. So in the passage above, Dr. Omar explains that the delay that God gives to his people is actually the best plan that God gives.

In the fragment of the lecture sentence above, it shows that there is a gradation item in the word "**greatest**". According to the Graduation system in Appraisal Framework (Martin & White, 2005), "greatest" is showing the level of its attitude. The "greatest" graduation item shows intensification which means that Allah is the best designer in our lives. So that even though many plans are made by his own servant but have not been successful, it is possible that Allah has other plans even though through delays. In addition, the "**greatest**" locutionary contains

maximizers as an up-scaling which indicates a gradation in the choice of words here.

Furthermore, the second research object, Dr. Omar Suleiman's speech entitled "Think Well of Allah" will be analyzed using Martin & White's (2005) Appraisal Framework focusing on gradation as below:

Excerpt 18:

*Allah will give him what he hopes and will protect him from what he fears. (00:06:32)*

Previously, this excerpt has been explained in the explanation above which focuses on Attitude in the form of judgment. The sentence above is then explained again because it also contains a form of gradation in the form of the word "will". Dr. Omar in this excerpt explains that Allah will give what his servants hope for and will protect his servants from fear. The word "will" in this case shows a form of certainty that has a gradable meaning compared to "may" or "must". If this piece of speech were linked to Appraisal Framework by Martin & White (2005), the gradable meaning such "will" is included to gradation system because it has a meaning compared to "may" or "must". So that "will" is a word that has a gradation meaning which is included in the Force category in the form of intensification.

### 3. Engagement

Engagement is claimed as a branch of the appraisal framework that focuses on bringing out personal feelings. Engagement has 2 sub-categories namely "dialogic contraction" and "dialogic expansion". In this study it was found that dialogic contractions were found more frequently, while dialogic expressions were not found in this study. In the Engagement findings, researchers found the word not appeared 17 times, the word but 33 times, the word of course 4 times, the word said 42 times, the word will 4 times, and the word believe 4 times. For more details, the researcher will explain through the table below.

	ENGAGEMENT			Total	Per (%)
Contract	Disclaim	37	35,6%	54	51,9%
	Proclaim	17	16,3%		
Expand	Entertain	7	6,7%	50	48,1%
	Attribute	43	41,4%		
Total				104	100%

*Table 4. 4 Engagement Total*

#### a. Dialogic Contraction

##### - Disclaim

Disclaim in dialogic contraction functions as a rebuttal or rejection of a phenomenon or discourse conveyed by another person. In other words, a disclaimer also functions as a form of affirmation by the speaker (Chusna & Wahyudi, 2015).

Here are some types of dialogic contraction found in the speech by Dr. Oemar Suleiman. Analysis of dialogic contraction in the first subject speech titled “Learning to Trust Allah's Timing” as follows below:

Excerpt 19:

*Stop seeing the delay as deprivation. It's **not** deprivation. (00:10:47)*

In the context of the discussion of this speech, Dr. Omar Suleiman talks about the importance of placing oneself at the time appointed by God. In this piece of script, Dr. Omar tells about the human condition that always asks when their prayers will be answered. The people always ask and blame God for the prayers that have been offered but God has not immediately granted them. So that he becomes like a child who keeps asking while traveling “Are we there yet? Are we there yet? And so on as if impatient to reach the destination. Whereas God delays something against what his people want to achieve not because God does not love his people but for the good of his own people. Dr. Omar Suleiman also gave advice in this piece of speech to always believe in Allah's timing.

Then, in line with Appraisal analysis, the sentences above have an item that shows the form of a disclaimer. The word "not" in this sentence is a form of affirmation of the previous sentence. The previous sentence emphasizes the word "stop" to view delay as a form of deprivation. And the next sentence is reaffirmed with the word "not" which represents a form of disclaimer against a phenomenon

or opinion. Dr. Omar Suleiman emphasized to his congregation or listeners not to have the perception that delaying something desired is a form of usurpation by God. Therefore, in this case, "not" is said to be a form of disclaimer indicating a denial statement (Martin & White, 2005).

Next, below are some findings related to dialogic contraction in the second speech object entitled “Think Well of Allah” as follows below:

Excerpt 20:

*It might not be in the timeframe that you want, **but** don't think that Allah delays you because Allah likes to see you broken and desperate.*

**(00:15:03)**

Dr. Oemar in his speech explained about the fulfillment of prayers. He explained that a prayer or a request will definitely be granted only not always in the time we expect. A servant always prays that his wish will be granted immediately in the near future. But sometimes Allah delays the fulfillment of some prayers in the time you want not that Allah wants to make his servants broken and desperate. But Allah knows better when the prayers will be answered at the time determined by God. The “but” in the quote above is a form of refutation of the previous sentence. That is, some prayers have not been answered at the desired time but don't think that Allah delays it to make you miserable. The quote above contains a disclaim item shown by the word “but”. More precisely, the word “but” is a counter

item in the engagement assessment (Martin & White, 2005). Therefore, it can be concluded that the conjunction “but” is included in the engagement assessment category in the form of dialogic contraction, namely disclaim.

- Proclaim

Proclaim has a function as a form of locution to show an attitude of agreement with someone or something. Several locutions such as of course, yes, and certainly are examples of the proclaim form. Below, the researcher will explain the findings of the items proclaimed in the research.

Excerpt 21:

*The delay that Allah gives to us at times is **the greatest** design for our lives. **Of course** Allah justice. (00:09:51)*

The discussion in this excerpt is still in line with the discussion in excerpt 19, which is about believing in God's appointed time. Dr. Omar Suleiman said in his speech that God is the best planner of life. Therefore, in this speech, it is again emphasized that God has designed the lives of his people as well as possible. In the fragment of the speech above, there is one of the markers of the proclaim, namely the locutionary "of course". According to the book written by Martin & White (2005) entitled The Language of Evaluation page 122, the word such “of course” is categorized as engagement system in the form of proclaim. Besides that, more specifically the word “of course” is categorized as a concurrence of engagement

system. In this context "of course" is used to emphasize the positive agreement that God is most just. Dr. Omar gave a positive agreement to the sentence above as a positive affirmation of the previous sentence. The “greatest” locution contains maximisers as up-scaling and belongs to the Garduation example as described earlier.

#### **b. Dialog Expansion**

##### **- Entertain**

The subjective assertion that denotes an authorial voice was now explicitly reported by “entertain”. Entertain including author voice or individual subjectivity toward something. Dialogistic alternatives are allow for this kind of appraisal analysis. The following is an analysis of second speech object as follow:

Excerpt 22:

*I believe Allah will accept my repentance. (00:12:15)*

Dr. Omar Suleiman in this fragment of speech tells his audience that he believes that God will accept his repentance. This shows that the phrase “I believe..” is a form of appraisal item related to Engagement according to Martrin & White (2005). In this case the phrase “I believe” is categorized as a dialogic expand from the entertain sub category. The use of dialogic expand allows someone to have another view of Dr. Omar's speech. This is because the use of the word “believe” is a type of belief modality that is not absolute so that it allows other different points of view.

- Attribute

Attribute in dialogic expansion shows an opinion supported by external voice to strengthen the previous statement. In the first speech object entitled “Learning to trust Allah's Timing” there is no attribute found. The following is an analysis of the second speech object (Think Well of Allah) that contains the attribute of dialogic expansion as follows below:

Excerpt 23:

***Allah has said, I am what my servant expect to me. (00:03:26)***

In this quote, Dr. Omar Suleiman seems to use the external voice to emphasize that we should always be prejudiced against Allah. This is because Allah depends on the prejudices of his people. Therefore, Dr. Omar uses external voice which is presented in the clause “Allah has said”. The clause is a form of engagement assessment characterized by the attribution marker in the form of an external voice, namely “Allah”. By using a specific external voice, Dr. Omar wants to strengthen his previous opinion about thinking well of Allah (khusnudzon billah). He emphasized that Allah also said “I am what my servant expects of me”. If the servant thinks well of Allah then that is what he will get, and vice versa. Therefore, it can be concluded that Dr. Omar uses attribution markers in the form of external voice in this engagement assessment. Hence, if this piece of speech were linked to Appraisal framework (martin & White, 2005), it can be concluded that “Allah has



said..” is categorized as dialogic expansion that contains attribute item such “X said...”.

Excerpt 24:

*Allah will give him what he hopes and will protect him from what he fears. (00:06:32)*

The fragment of speech above contains one form of engagement. The word “will” in the sentence above contains the expression dialogic expand which specifically focuses on attributes (Martin & White, 2005). It can be said as an attribute because in this case the word “will” uses additional external voices that are connected to the previous subject, namely “Allah”. By using external voices in the form of “Allah”, Dr. Omar Suleiman tries to emphasize or strengthen his opinion that Allah will give his servant what he hopes for and will protect his servant from what he fears. This is related to the previous discussion in his speech which emphasized about being prejudiced to God. So the use of attribute items in the sentence fragment above helps reinforce his opinion by using external voices.

Then, the next Attribute analysis is also found in the third speech of Dr. Omar Suleiman entitled *O Allah I Love You Even Though I Disobey You* which will be explained below:

Excerpt 25:

*The Prophet Muhammad said, the greatest sign of someone  
who tastes the sweetness of faith is that they love Allah and His messenger.  
(00:05:01)*

Dr. Omar Suleiman often uses Martin & White's (2005) appraisal framework of Engagement, especially Attribute, in these three sermons. One example is in the fragment of the speech above. The phrase “The prophet Muhammad Said...” indicates one form of appraisal item in the form of engagement on the word “said”. According to Martin & White (2005), one example of the form of engagement in the form of attributes is in the clause “X said...”. Therefore, in the fragment of the speech above, it can be explained that the phrase “The prophet Muhammad said...” is a form of engagement used by Dr. Omar Suleiman as external voices that function to strengthen his opinion.

Thus, the findings of Appraisal items in the 3 speeches of Dr. Omar Suleiman led to the result that the use of Attitude was mostly found in this finding at 50%. Then followed by engagement whose percentage is almost as much as Attitude, namely 43.3%. Meanwhile, the least appeared is the graduation system of 6.7%. Therefore, it can be concluded that Dr. Omar Suleiman uses a lot of appraisal devices in the form of attitude in delivering his da'wah. Dr. Omar Suleiman also uses a lot of positive words in delivering his sermons with the findings of 54.2% positive affect form, 25% positive appreciation form, and 12.5% positive judgment form. With the findings of appraisal analysis in Dr. Omar's speech, this is in line with the style of his da'wah language which in its delivery uses a lot of positive

attitudinal and less negative words which are usually negative sentences found in the Tarhib and Inzairi language styles of dakwah (Hasjmy, 1984).

With the findings presented above, these findings can reveal how Dr. Omar Suleiman delivers his lectures to his listeners by using various positive or negative expressions to express his feelings. By using the Appraisal Framework by (Martin & White, 2005), in addition to researchers being able to evaluate the attitude of Dr. Omar Suleiman through 3 samples of his speeches, researchers also found the style of da'wah language used by Dr. Omar. Although there have been many studies using the appraisal framework by (Martin & White, 2005), researchers present different objects by using khutbah or religious speeches delivered by Dr. Omar Suleiman. In addition, the researcher also presents a complex analysis using all of the frameworks of Appraisal Analysis by (Martin & White, 2005) namely Attitude, Graduation, and Engagement.

Thus, the researcher has found that in delivering his speech, Dr. Omar Suleiman used several appraisal resources in the form of attitude, graduation, and engagement. The findings from the analysis of Dr. Omar Suleiman's three speeches are 120 (50%) lexis found as items from the attitude system, then 104 (43.3%) locutions found as a form of engagement, and the last 16 (6.7%) are a form of graduation system. In more detail, attitudinal items appear in all three sub-categories of Attitude, namely: affect as many as 74 words (61.7%), appreciation as many as 30 words (25%), and judgements as many as 16 words (13.3%). Then, engagement items also appeared in both categories, namely dialog contrast with

54(51%) locutions and dialog expand with 50(48.1%) locutions found. The last one is graduation with 12 words of intensification found in the speech.

In line with previous studies, Appraisal analysis that focuses on objects in the form of speeches is research conducted by Ailan (2017) and A.A. Sekarsari (2024). By using the same object, namely speeches, especially political speeches, the findings in this study provide differences with previous research. Similarly, using the object of speech, but the previous research used political speeches while this research used religious speech object or sermons.

Previous research conducted by Ailan (2017) focused on political speech, namely President Barack Obama's victory speech. With the results found in this study in the form of the use of appraisal items in the form of Appreciation found the most in his research. Obama used many forms of appreciation to build good communication with his audience to build public trust.

In line with what is revealed in Ailan's research (2017), A.A. Sekarsari (2024) in her research also raises the same results, namely the use of appreciation items is the most prominent thing in her research. With the same object in the form of political speech, A.A. Sekarsari (2024) used President Joko Widodo's speech at the 2023 ASEAN Summit. The results are the same as Ailan's research (2017) which in its findings, uses a lot of Appreciation items in his speech.

The difference between this research and the two studies above is that the object is religious speech by Dr. Omar Suleiman. In addition, the results found are also different from previous studies that focus on political speech. Dr. Omar

Suleiman in his religious speech uses many forms of attitude as much as 50% (n=120) in the form of affect with a calculated value of 61.7% (n=74). This is because in his speeches, Dr. Omar Suleiman uses a lot of positive attitude such as the word love which appears 49x in his three speeches.

Furthermore, there are several previous studies that are still related to political context and use twitter as a research medium such as those conducted by Khoo (2012), Ross & Caldwell (2020). If these two previous studies are connected to the findings of this study, a difference will appear. The most prominent difference is in the object of research and the research media. This research focuses on religious speech using YouTube media.

Previous research conducted by Khoo (2012) focused on political news text about Iraq war and economic policies conducted by George W. Bush and Mahmoud Ahmadinejad through tweet. This study also uses the Appraisal Framework (Martin & White, 2005) which only analyzes in terms of Attitude and Engagement. The results of this study show that both of them in the discussion of economic policies tend to create a positive bias. Whereas in the discussion of Iraq war, Ahmadinejad raises more negative bias because he assesses Iraq war negatively. Having similarities in the form of using the Appraisal Framework by Martin & White (2005), but in appraisal research on religious speech by Dr. Omar Suleiman, researchers use all three frameworks in full to analyze 3 religious speeches. So this can also be used as a difference between the two studies.

In line with (Khoo, 2012), (Ross & Caldwell, 2020) also used twitter to analyze the use of language evaluation in Donald Trump's tweets during the election period. Although using the same media in the form of social media, Dr. Omar Suleiman uses YouTube media to preach. The results that emerged from (Ross & Caldwell, 2020) research showed the large use of evaluative language in the form of negative judgments disseminated by Donald Trump via twitter to offend his opponents. Donald Trump's tweets on twitter use ALL CAPS strategy to emphasize the negative form to his opponent, Hillary.

Furthermore, below will be shown some differences between this research and previous research by focusing on the Appraisal findings. First, in relation to Attitude as the form that appears most in religious speeches by Dr. Omar Suleiman, the following are some previous studies that also have the same findings in the form of the most used Attitude items but with different research objects.

In line with Attitude, some previous studies that have findings in the form of using the attitude system most often appear are conducted by (Pasaribu & Dewi, 2021), (Prastikawati, 2021), (Asad, 2021), and (Ngoan & Loc, 2019). With different objects, but these three previous studies also show the same results as Dr. Omar Suleiman, which uses a lot of positive attitudinal items in the form of affect. (Pasaribu & Dewi, 2021) with the object of research in the form of EFL students who do online learning. In their research, the results show that the use of affect in EFL students in Indonesia who experience online learning tends to be quite high compared to judgment or appreciation. Unfortunately, this research only focuses on the attitude aspect of the Appraisal frame work.

Then the next research also has the findings of the most inclined use of attitude, namely in the research conducted by (Prastikawati, 2021). Slightly different from the findings in Dr. Omar's speech, which gave rise to many forms of positive affect, (Prastikawati, 2021) research is inversely proportional to the amount of negative affect in the form of unhappiness. This is because the object of her research is in the form of typhoon disaster news that hit the Philippines quoted from BBC News. In the case of this tragedy, the form of attitude that appears most is negative affect in the form of unhappiness. The unhappiness items found in this research reveal a form of sadness in typhoon disasters.

In line with research conducted by Prastikawati (2021), Firdaus and Shartika (2021) also conducted Appraisal research on BBC News reports. The results found were that many Attitude and Engagement items appeared on BBC News covering Coronavirus. In addition, the advantage of this research is that apart from analyzing it by being linked to Appraisal, this research is also equipped with a discussion of Interpersonal Metadiscourse Markers such as hedges, attitude markers, self-mention, engagement markers and others which in this thesis researchers have not analyzed so far.

Next, (Asad, 2021) also conducted research using Appraisal Theory with Pakistani online newspapers. (Asad, 2021) took the topic of politics in this study with the same findings as this study, namely that more positives attitude were found in his research. However, the very prominent difference between this previous research and this thesis is that the previous research conducted by (Asad, 2021) only focused on one of the sub-systems of Appraisal, namely Attitude.

Still in line with Attitude in the form of affect, (Ngoan & Loc, 2019) in their research also found the same thing, namely the use of affect is the most common, but this time on the object variety show *The Voices*. In this study, it was found that many positive feelings in the form of affect were used by the judges of the voices for the performances that emerged from the contestants. Still with the same object, namely variety shows, (Chusna & Wahyudi, 2015) also used a research object in the form of X factor.

Chusna & Wahyudi (Chusna & Wahyudi, 2015) have similarities with this study by using all appraisal frameworks in a complex manner to analyze their data. However, in this case, the research conducted by (Chusna & Wahyudi, 2015) showed findings in the form of the large use of positive judgment in the judges's assessment of contestants. The use of positive judgment also aims to increase the TV rating. Therefore, this previous study is still in line with this research because have the similarity by using all Appraisal Framework by (Martin & White, 2005).

Then in the form of engagement, researchers found the use of appraisal items in the form of engagement appeared second most often after attitude. This is because in Dr. Omar Suleiman's speeches, the three speeches involve many external voices as supporters or amplifiers of Dr. Omar Suleiman's statements. The data that emerged from the discovery of the use of engagement in this study amounted to 104 items (43.3%) from the three speeches. The form of engagement found in this study is mostly in the form of dialogic contraction as many as 54 items, and then dialogic expansion as many as 50 items.



The use of engagement in this study mostly occurs in the dialog expand, especially in the attribute sub-category. The word that appears most often in the use of attributes in the speech is the phrase “X said...” as many as 42 items. Dr. Omar Suleiman uses many external voice expressions in the form of Al-qu'an arguments or hadith history to strengthen his voice or opinion. In contrast to the research conducted by (Badklang & Srinon, 2018) who in their research used informal language in their teaching so that there was no need to expand dialog as external voices to strengthen their opinions.

The use of informal language in the research conducted by (Badklang & Srinon, 2018) functioned to create closeness between teachers and students. Furthermore, namely Graduation, this study raises the results of the least appraisal items, namely the graduation system. Graduation system that appeared in this study only amounted to 16 items (6.7%) from the total number of appraisal items found. Dr. Omar Suleiman used a few forms of graduation, namely in the lexis completely, greater, sometimes, and greatest. The similarity is found with the previous research conducted by (Chusna & Wahyudi, 2015) which raises the result of force in their research. In the three data from Dr. Omar Suleiman's speech, only the graduation form of Force is found, namely in the form of Intensification. The same thing that is found in (Chusna & Wahyudi, 2015) research is Force, but these two studies differ in terms of the object of research. The first one is about variety show namely X factors and the second one is religious speech by Dr. Omar Suleiman.

With the explanation above, it can be seen that there are some differences and similarities in this research with previous research. However, as a gap in this

research, religious speech by Dr. Omar Suleiman was chosen as an object because it is still rarely used as an object of Appraisal research unlike political speech. In addition, with the results of the findings of this study which bring up many forms of positive Attitude, then Dr. Omar Suleiman in delivering his preaching also uses positive evaluative language instead of negative such as moderate.

Thus, the interpersonal analysis of Dr. Omar Suleiman through appraisal analysis by (Martin & White, 2005) found that through his speech it can be concluded that Dr. Omar Suleiman rarely uses negative expressions in delivering his speech to the audience. In his speeches, it is also rare to find forms of da'wah language that seem to threaten sin such as Tarhib and Inzar. Therefore, it is rare to find negative appraisal forms in da'wah language such as the word heresy or bid'ah, etc. This means, by using the Appraisal approach, researchers are able to explore the interpersonal meaning of Dr. Omar Suleiman, including how Dr. Omar Suleiman gives speeches to his audience.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### a. Conclusion

With the emergence of data findings on the use of appraisal forms in Dr. Omar Suleiman's speech, this finding has become the answer to the first research question, namely what are the appraisal features used by Dr. Omar Suleiman in his speech. The data that emerged was the use of attitude items that appeared as much as 50% (n=120), followed by the use of engagement items as much as 43.3% (104), and graduation as much as 6.7% (n=16).

Furthermore, this study has also answered the second research question, which is about how the use of appraisal features in Dr. Omar Suleiman's speech. The description of the use of appraisal system in Dr. Omar Suleiman's speech has been described above in finding and discussion. This then led to being associated with da'wah language. With the use of many positive forms in Dr. Omar Suleiman's speech, in preaching, Dr. Omar embraces his audience by teaching positive forms such as the style of preaching language in the form of Taklim and Tarbiyah. Therefore, it can be concluded that the researcher has been able to answer the research question in this study with the data and findings presented.

#### b. Suggestion

Suggestions for future research are to use other forms of religious speech that may not only be from Dr. Omar Suleiman. In addition, researchers also suggest using more data.

**c. Limitations**

The limitation in this study is that researchers only used 3 speech samples to study. Due to limited ability, it is hoped that further research will use more than 3 sample data.

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## CURRICULUM VITAE



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## APPENDIX

The first transcript speech by Dr. Omar Suleiman entitled *LEARNING TO TRUST ALLAH TIMING* 00:00

We begin by praising Allah subhanahu wa ta'ala and by bearing witness that none has the right to be worshipped or unconditionally obeyed except for him and we bear witness that Muhammad sallallahu alayhi wa sallam is his final messenger. We ask Allah to send his peace and blessings upon him, the prophets and messengers that came before him, his family and companions that served alongside him and those that follow in his blessed path until the day of judgment and we ask Allah to make us amongst them. Allahumma ameen. Dear brothers and sisters, the entire khutbah that I want to give today is actually based upon a du'a and it's a du'a that in some manifestation gets attributed to the messenger sallallahu alayhi wa sallam but there is no authentic chain directly to him alayhi salatu wassalam, but a powerful supplication from one of the salaf, from one of the pious predecessors and that is Umar ibn Abdul Aziz rahimahullah ta'ala. And we know from the salaf that they had their connection with Allah subhanahu wa ta'ala and they had their way of calling upon Allah that is very instructive to us to think about the way they perceived Allah subhanahu wa ta'ala and the narration is from Yahya ibn Sa'id. He says that kana kathiram mimma yad'u that what was frequently recited in du'a from Umar ibn Abdul Aziz rahimahullah ta'ala and I'll read it very slow Allahumma radhni bi qadaiq Allahumma radhni bi qadaiq wa barik li fi qadarik wa barik li fi qadarik Oh Allah Let me be pleased with what you have decreed. Radhni bi qadaiq. Let me be pleased and satisfied with what you have decreed. Wa barik li fi qadarik and bless me in the decree that is to come. Qadha is what comes after qadar. Qadha is something the divine decree which has already manifested itself

01:57

Qadhar is what is still in the works in this in this context here. Allahumma radhni bi qadaiq Oh Allah let me be pleased with what has been decreed for me and make me pleased with it. Wa barik li fi qadarik and then bless me in the divine



decree that is to come and then he says Hatta laa uhibba ta'jeela maa akhart wa laa ta'kheera maa ajalt Hatta laa uhibba ta'jeela maa akhart So that I do not love that anything that you have been delayed be hastened wa laa ta'kheera maa ajalt Nor that something that has been hastened be delayed. Allahumma radhni bi qadaiq Oh Allah, please me with your decree. Wa barik li fi qadarik and bless me in the decree that is to come Hatta laa uhibba ta'jeela maa akhart And so that I do not love that you hasten that which was meant to be delayed Wa laa ta'kheera maa ajalt and that you do not or that I do not love That you delay what was hastened for me. This dua if we break it down is actually a phenomenal dua and a phenomenal diagnosis of What usually happens in the frustration that a person has with Allah subhanahu wa'ta'ala if you look at our entire existence on this earth and This entire idea of a race against time Every day we wake up and we feel like we're rushed from this thing to the next thing and we don't have time and we're trying to achieve this and trying to achieve that and there's a great level of stress and especially when the efforts and the plans that you put forward are either completely disrupted by something that is out of your control or That which you were pursuing is not coming to you as it should be coming to you with your planning

03:55

Time I want it now you think about the child in the car. Are we there yet? Are we there yet? Are we there yet? And many times when we're making dua to Allah subhanahu wa'ta'ala We're implying is it there yet? Is it there yet? Is it there yet? And that's when the Prophet sallallahu alayhi wa sallam said most people will give up on their dua Why because they've made that same dua over and over again and it hasn't happened yet And at that very moment when it's about to come to you The person says da'utu fa da'utu falam yustajab li. I made this dua. I made this dua and it didn't happen for me Allah subhanahu wa'ta'ala mentions those that are being wronged and harmed and oppressed and they say Mata nasrullah When is the help of Allah subhanahu wa'ta'ala going to come and Allah says about the oppressor Or rather the Prophet sallallahu alayhi wa sallam says about the oppressor Inna Allah la yumli lil dhalim hatta idha akhadahu lam yuflithu That Allah delays the oppressor

Meaning what? He allows that oppressor to continue in their oppression Until they start to think that they're invincible until they start to think that they're getting away with it This is working. I'm not being held accountable I have impunity hatta idha akhadahu and then when Allah snatches him lam yuflithu He does not let him go so both the oppressed is wondering when and the oppressor is pushing the limits to see how far they can get with this and There is a time factor involved. When is this all going to collapse? When is this all going to come to fruition? When is this going to happen? When is that going to happen a person is pursuing marriage? When am I going to get married a person is pursuing a career? When am I going to get that job? When am I going to get that opportunity a person? You know a couple waiting for a family

05:50

When is that child going to come and then you have the children when is this going to happen with my child? all Along you start to realize that We have to have a submission to Allah's timing Allah's planning as a whole his qadr as a whole but his timing when Allah subhanahu wa'ta'ala has decreed something to come and there is something very profound about this because as As Ibn al-Jawzi rahimahullah said if Yusuf alayhi salam focused on only getting out of prison then he wouldn't have benefited from what was actually happening within the prison and so when you're in a trial or a hardship a person becomes so Eager for that hardship to end. Yeah Allah when is this going to be lifted that if they don't pay attention They're missing out on the unique Opportunities of that hardship to come close to Allah subhanahu wa'ta'ala as he said one of the Salaf one of the pious predecessors asked Allah subhanahu wa'ta'ala in a dream Yeah, Allah, how come this dua has not been fulfilled yet? And the answer was yeah abdi. Oh my servant I love to hear your voice Hib one asma saltak. I love to hear your voice in dua and what were you what you were getting out of those moments of dua as The delay was happening was better than what you were seeking in the immediate moment The delay became good for you because what you attained in terms of faith and character in that delay Was far greater than what Allah subhanahu wa'ta'ala could have hastened for you

in the moment When you're in the midst of the trial Allah subhanahu wa'ta'ala Pushes you towards certain things or offers you the potential to push yourself towards certain things the entire time you're saying when when when and

07:49

It's important to take a step back and say you know what while I'm asking Allah subhanahu wa'ta'ala for this trial to come to an end let me pay attention to the unique opportunities that exist within this trial as The scholars mentioned when you're pursuing the blessing Sometimes subhanAllah in the process of pursuing a particular blessing We neglect the blessings that already exist around us and I'm not just talking about the idea of health and the idea of you know the the concept of gratitude and shukr for what you have But while you're in the pursuit of this particular thing if you develop tunnel vision When is this going to happen when am I going to get this when am I going to get that? The other ni'm in your life all have a timeline the other blessings all have a timeline and they're moving towards a sense of expiration So your parents are getting older while you're pursuing this Your kids are getting older while you're pursuing this with your career This is happening while this is happening and if I'm so focused on this blessing that I'm in pursuit of Then those blessings are also moving on a timeline And I'm missing out on something here and to take a step back and say Instead of when wait a minute. What's all this that's already around me And how do I have a refreshed lens on a daily basis for those things and that's one of the blessings of shukr Shukr refreshes the lens every day on the ni'm that you have in your life On the blessings that you have on your life to make you say alhamdulillah all over again Alhamdulillah alhamdulillah alhamdulillah You don't just say alhamdulillah you have a salary you have a job You don't just say alhamdulillah you have a salary you say alhamdulillah every time you have food on the table It refreshes the lens So that you realize what i'm pursuing if it's halal pursuit Should not become such a focus and an obsession for me That I worry about the time that it's going to unlock itself that I lose out on the limited time of the other

09:46

Blessings that are around me whether that's the people or the things that are around me So to move on from when? And to recognize subhanallah that the delay that allah subhanahu wa ta'ala gives to us at times is the greatest design for our lives Of course allah azawajal says human beings have been created as what? Hasty hasty hasty we always want things now. It's not just our children That are always pushing and saying when is it are we there yet? Is it over yet? Am I going to get this yet? When when when it's us as well? In our own ways with allah subhanahu wa ta'ala. Yeah allah when when when when is this going to happen? When is that going to happen? And that doesn't mean that you don't become an ambitious person That doesn't mean that you don't continue to pursue what allah subhanahu wa ta'ala has made halal But that means that you submit yourself to the timing that allah subhanahu wa ta'ala has put you on Submit yourself to his schedule And stop seeing the delay as deprivation. It's not deprivation Stop seeing the delay as denial. It's not allah subhanahu wa ta'ala telling you. No Many times it's allah telling you not yet, and it's for your own good And by the time you come around to realize that if you were not observing the lessons of that delay Then the delay would have gone to waste I'm sure zakaria alayhi salam at some point asked well when? Right, but no there was a submission I'm sure at some point yusuf alayhi salam wondered but when how much longer there's a submission to that schedule A submission to that time slot to say that every single delay that allah subhanahu wa ta'ala is giving to me Is a not yet not a no And that not yet could mean After this life is already over, but it's there It's there allah subhanahu wa ta'ala will not let you ask Without giving you it's there, but you have to wait

11:44

And submitting yourself to that time now then go back to what umar ibn abdul aziz rahimahullah ta'ala was saying in his dua And he used to make this dua frequently. It's not something that they heard from him once upon a time Allahumma radhini bi qada'ik Oh allah let me be pleased with the decree It's already happened I'm not going to sit there and say why did this happen this way or why

did that happen hamdulillah? Let me be pleased with it. Please me with what is here wa barik li fi qadarik And bless me in what is to come in that decree that is to come hatta la uhibba ta'jeela ma akhart wala ta'khira ma ajart So that I only love Things at their time so that I do not wish for that which has been delayed to be hastened Nor that which has been hastened to be delayed, you know, I give you this example subhanallah It's it's a lot of times the tv references and the movie references and things come to your mind You know in those those movies and shows where someone gets stuck in an elevator the electricity goes out and suddenly two people are in an elevator together Or they're in a room and the power goes out and suddenly, you know We kind of lived that movie here when we lost our power Uh in the winter storm that happened before right and suddenly people have to actually talk to each other And things are frozen and put into place And then what ends up happening when those people are stuck together for a long time And they're not able to continue the rat race of this dunya. They actually get to know each other They refresh their relationship with one another There is a moment of pause that's forced upon them that they don't like initially But then once the pause is over and things resume They're grateful for the pause at the bare minimum The blessing of that pause is your reconnection with allah subhanahu wa ta'ala Because there are very few people That will call upon allah subhanahu wa ta'ala with more sincerity and more connection and more devotion and more love

13:44

In their times of comfort as they will in their times of desperation At the bare minimum There is a qiyam that was induced. There was a tear that was induced. There was a dua that was induced And the eyes that shed tears for the sake of allah subhanahu wa ta'ala will not touch the fire And the dua that is made from the heart will immediately transition and transcend and ascend through the heavens till it reaches allah subhanahu wa ta'ala And the thing that you asked for should it be halal and in proper means Will surely be given to you in a way that allah subhanahu wa ta'ala knows is even better for you But slow down don't just submit yourself to allah's plan submit yourself to allah's timing Don't just say I know allah

is able Say I know allah knows when when it's better for me Allahumma radhni bi qadaik wabarik li fi qadarik hatta laa uhibba ta'jeela maa akhart wala ta'khira maa ajalt May allah subhanahu wa ta'ala make us amongst those that are pleased with us wala ta'khira maa ajalt. May allah subhanahu wa ta'ala make us amongst those that are pleased with his planning That are pleased with his timing that see the blessings that are around them when they are obvious and when they are hidden May allah subhanahu wa ta'ala grant us fresh hearts and fresh lenses that are always able to appreciate the presence And that pursue what is the best for them in the future May allah subhanahu wa ta'ala let our future be jannat al-firdaws in the companionship of our prophet Sallallahu alayhi wasallam and may allah subhanahu wa ta'ala let our present be jannat al-yaqeen the paradise of certainty in our hearts And may allah subhanahu wa ta'ala forgive us when we question him Forgive us when we don't take the gifts that he gives to us May allah subhanahu wa ta'ala make us amongst those that are grateful to him in all circumstances And patient with his decree in all circumstances And make us amongst those who are pleased with what has come to us And who are blessed with what is yet to come to us and make us amongst those that always are in a state of hamd

15:44

Always are in a state of praising him arabic Allahumma khfir lil mu'mineen wal mu'minat wal muslimeen wal muslimat, al-ahya'i minhum wal amwat, innaka samee'un qareebun mujeebu al-da'wat. Allahumma khfir lana wa rahamna wa a'fu anna wa la tu'adhibna. Rabbana zalamna anfusana wa in lam takhfir lana wa tarhamna. Lanakoonnana min al-khasireen. Allahumma innaka a'fuun kareemun tuhibbu al-afwa fa'afu anna. Allahumma khfir liwalidina. Rabbir hamhuma kama rabbona sighara. Rabbana hablana min azwajina wa dhuriyatina qurrat a'ayun. Waj'anna lil muttaqina imama. Allahumma ansur ikhwanan mustad'afina fee mashariki al-ardi wa magharibiha. Allahumma i'izzal al-Islami wal-muslimeen wa idhilla al-shirk wa al-kadhibin wa damir a'ada' al-deen. Allahumma ahlik al-dhalimeena bil-dhalimeen wa akhrujna wa ikhwanan wa baynim salimeen. Ibadullahi anna Allah ya'muru bil-adli wal-ihsan wa ita'idil-qurba wa yanha'an al-

fahsha'i wal-munkari wal-baghi. Ya'idukum la'al lakum tadhakkaroon. Fathkuru Allahi yathkurukum wa shukruhu wa'ala al-ni'ma yazid lakum. Al-Fatiha.

*The second transcript speech by Dr. Omar Suleiman entitled THINK WELL OF ALLAH 00:00*

We begin by praising Allah subhanahu wa ta'ala and bearing witness that none has the right to be worshipped or unconditionally obeyed except for him. And we bear witness that Muhammad sallallahu alayhi wasallam is his final messenger. We ask Allah to send his peace and blessings upon him, the prophets and messengers that came before him, his family and companions that served alongside him. And those that follow in his blessed path until the day of judgment, we ask Allah to make us amongst them. Allahumma ameen. Dear brothers and sisters, as we prepare for a janazah today of a young brother of just 26 years from Bosnia, may Allah subhanahu wa ta'ala have mercy on him and accept him into al-Firdaws al-A'la and make it easy for his family. Allahumma ameen. We constantly read about people that pass away in very unpredictable ways and at very young ages. There was a brother in Canada, some of you may have seen the news, who was shot completely unprovoked in his 40s. I believe brother Shaquille rahimallah was only 47 years old and it made the national news. And he leaves behind a wife and two young daughters. May Allah subhanahu wa ta'ala make it easy for them all. Allahumma ameen. You see people at these young ages and I wanted to talk about something that's appropriate to the occasion, but also allows us to have something to grab onto and gives us a concept that shows up so frequently in the sunnah of the Prophet salallahu alayhi wa sallam, but is so often misapplied and that is this concept of husn adhan billah. To expect well from Allah subhanahu wa ta'ala. To have good assumptions of your Lord. To expect the best from Him. To think only good thoughts about Him. To never attribute any evil to Him. And to connect yourself to that good expectation in a practical way that allows you to do good deeds every single day that you have in this very short lifetime that you have on this earth. And I begin with a story.

01:57

Hayyan Abi Nadr rahimahullah ta'ala, he says that one day I went out of my home to visit Yazid Ibn Al-Aswad rahimahullah while he was ill. So as I was on my way, Hayyan says, as I was on my way to visit Yazid Ibn Al-Aswad, I met another man on the way whose name was Wathila Ibn Al-Asqa. And Wathila was also on his way to visit this man. So these two people are on their way to visit a man who is essentially dying due to his illness. And he said as we entered into the home of Yazid Ibn Al-Aswad, Wathila said to him, Kaifa dhanuka billa? What are you expecting from your Lord? What are you expecting from Allah Subhanahu wa ta'ala as you prepare to meet Him? He said, dhani billahi wallahi hasan. He said, I swear by Allah that what I expect from Allah is nothing but good. I have nothing but good expectation of Him. So Wathila said to him, faabshir, then glad tidings to you. Fa inni sam'i'tu rasoolallahi salallahu alayhi wasalam yaqool. For I heard the Prophet salallahu alayhi wasalam say, qala Allahu azzawajal, ana inda dhanni abdi bi in dhanna khaira wa in dhanna sharra. He said, I heard the Prophet salallahu alayhi wasalam say that Allah has said, Allah Himself has said, I am what My servant expects of Me. If he expects good, he shall get it, and if he expects bad, he shall get it. If his expectation of Me is going to be good, then what will come to him will be nothing but good. And if his expectation of Me is hardship, then he will get nothing but hardship from Me.

03:46

And there is a particular notion here of husn ad-dhan bi-llah, of assuming well of Allah, that you'll start to notice that it's deeply tied to a person's life as it is about to end. The connection between having a good expectation of Allah and death in particular is prominent in these narrations. Even with the Prophet salallahu alayhi wasalam himself, Jabir ibn Abdillah radiyaAllahu ta'ala anhu, he says that I heard the Prophet salallahu alayhi wasalam say, qabla mawtihi bi thalatha, just three days before he himself died, before he himself died salallahu alayhi wasalam, la yamutanna ahadukum illa wa huwa yuhsin ad-dhan bi-llah, let not one of you die unless he has good expectations of Allah subhanahu wa ta'ala. Meaning don't let



death come to you while you have negative thoughts about Allah, while you have negative thoughts about God. Anas radiyaAllahu anhum says that one time I was with the Prophet salallahu alayhi wasalam as he entered upon a young man who was dying. And as this young man was dying, the Prophet salallahu alayhi wasalam said, kaifa tajiduk, how are you? How are you? What is your situation? What are you feeling in these moments? And he said, arjullaha ya rasulullah wa inni akhafu dhunubi, this is the perfect answer. He said, I hope for good things from Allah. I want Allah. I desire Allah. I have hope in Him. I want to meet Allah subhanahu wa ta'ala. I expect good things from Allah subhanahu wa ta'ala. All of these years of reading about ar-Rahman, ar-Rahim, the most compassionate, the most merciful, and this connection to Him. And all of these ayat, all these verses that you pass through about the mercy of Allah subhanahu wa ta'ala. And the amazing rewards He bestows upon the believers. May Allah make us amongst them. Allahuma ameen. He said, ya rasulullah, arjullaha, I want all that. But at the same time, I'm afraid of my sins.

05:43

So I'm caught between these two seemingly contradictory feelings. And the Prophet salallahu alayhi wasalam put him to ease and put us to ease by extension by saying, la yajtami'ani fee qalbi abdin fee mithli hadha almawtin illa a'taahu allahu ma yarju wa aamanahu mimma yakhaf. He said, no servant of Allah will have these two feelings combined in their heart in this situation of yours. Meaning as you're about to leave this world. Except that Allah will give him what he hopes and will protect him from what he fears. No person leaves this earth with those two conflicting feelings in their heart. They are conflicting feelings. But they're both necessary feelings. If you relinquish one, then you'll either fall into despair or to destruction. So no person, the Prophet salallahu alayhi wasalam said, that's good for you. No person is going to leave this earth with those two conflicting feelings. Except that Allah will give that person what he hopes and will protect that person from what he fears. Abdullah ibn Mas'ud radiallahu ta'ala anhu said, and the narrations go on and on. He said, waladhi laa ilaha ghayru. He said, I swear by him

and by him besides who none is worthy of worship. waladhi laa ilaha ghayru. maa a'ti ya'abdun mu'minun shay'an khayran min husni dhan bi'Allah. No servant of Allah is given a gift that is greater than expecting well from Allah subhanahu wa ta'ala. It's actually a gift that Allah bestows upon you that you think good thoughts about your Lord. No one is given anything greater than husni dhan bi'Allah. And he said, that no one has husni dhan in Allah subhanahu wa ta'ala illa a'taahu Allah a'zawajal dhanuhu dhalika bi'anna alkhayra fi yadihi.

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And no one has these good expectations of Allah except that Allah will give him exactly what he expects of him. Because all good is in the hand of Allah anyway. All good belongs to him anyway. Now let's stop for a moment and let's deconstruct the applications versus the misconceptions for a moment. Because some people apply this concept entirely wrong. In fact in a way that completely betrays the purpose of the Prophet sallallahu alayhi wa sallam sharing all of these amazing things about it. Clearly it's important. Clearly it's an act of the heart. This is something you have to generate in the heart. Clearly it's an act that requires some good cognitive thoughts about Allah subhanahu wa ta'ala. Actually using your brain and actually thinking good thoughts about Allah. But beyond that, what is the practical application of it and what are some of the misconceptions in regards to it? Number one, you cannot use husni dhan bi'Allah, a good expectation of Allah, as a pretext for disobeying him. You can't use husni dhan in Allah to say I don't need to pray because I think Allah is going to forgive me without praying anyway. I don't need to obey these rules. I don't need to follow this religion. I don't need to do this. I don't need to do that. And someone says to you, you know, maybe it's time for you to wake up. Maybe it's time for you to change your ways. And by the way, all of us in this masjid and beyond have some obvious naqs, some obvious deficiency. Maybe it's important for you to take that next step in your journey. Whether that is a journey in something manifest of the religion, in something that we do, something that we wear, something that we act upon that has an outward manifestation or an

internal manifestation, or an obvious matter of the tongue, or something that we deal with.

09:33

And a person says, look, Allah is Rahman Rahim. Allah is most merciful. I expect good from Allah. That is one of the most offensive things that you can express towards your Lord. You cannot ignore what he tells you about himself in order to claim his protection. You can't ignore what he tells you about himself. Allah has names. Allah has attributes. So you can't use the ambiguous to overcome the explicit. You can't use what he has told you about himself to say that I know something else about him. This is not what husn adhan in Allah subhanahu wa ta'ala is. You can't pretend his rules don't exist. You can't pretend the guidelines don't exist. And there is a simple way for you to know whether or not you're misusing this concept of husn adhan in Allah subhanahu wa ta'ala or not. If you say it, or if you express that good expectation of Allah while you are sinning, as a means of settling yourself in that sin, then that is a false application of it. If you express that I have husn adhan in Allah while you are in the midst of a disobedience, while you are in the midst of a sin, as a means of settling yourself in that sin and becoming complacent with it, that husn adhan in Allah is a false husn adhan in Allah subhanahu wa ta'ala. So then what is it? Al-Qadi Ayyad rahimahu Allah ta'ala, he comments on the hadith, ana inda dhanni abdibeed, that I am what my servant expects of me. He says, ma'naahu bilghufrani lahu idha istaghfarani. That means that with forgiveness towards him, if he seeks my forgiveness, wal-qabool idha taab, and I will accept his repentance if he seeks repentance, wal-ijaba idha da'ani, and I will give him if he calls upon me,

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wal-kifaya idha istaghfani, and I will suffice him if he seeks self-sufficiency through me. Notice that in each and every single one of these, there is an active

responsibility that you have towards activating that husn adhan in Allah subhanahu wa ta'ala, towards actually making what you think of Allah subhanahu wa ta'ala a reality. So it's not while you're sinning that you say, you know, look, leave me alone, I'm comfortable this way and Allah will forgive me insha'Allah ta'ala, let it go. No, it's, I've really really messed up and I'm seeking to turn the page with Allah subhanahu wa ta'ala, and I'm actually going to make these steps back towards him, and I believe Allah will forgive me, and I believe Allah subhanahu wa ta'ala will accept my repentance, no matter how many years I've been away from him, no matter what I've done. That's the husn adhan in Allah subhanahu wa ta'ala, that's that good expectation of Allah. That that brother or that sister that looks back on their life, and we see it all the time, when it comes to the jan'as, when it comes to the funerals, that 60, 70, 80 years old even and says, I haven't been praying my whole life, I haven't been doing these things my whole life, ah, what's the point of even starting now? No, no, husn adhan in Allah, good expectation of Allah is that you start now, and you believe that Allah subhanahu wa ta'ala will erase the entire past, not because you deserve it, but because his names and attributes warrant it. *ana indha dhanna abdi bihi*, I am what my servant expects of me. Imam al-Khattabi *rahimahu wa ta'ala*, he commented on the hadith, *la yamutanna ahadukum illa wa huwa yuhsinul dhanna billah*, that no one of you should die except with a good assumption of Allah subhanahu wa ta'ala. He said, *ya'ni fi husni amalihi, fa man hasuna amaluhu, hasuna dhannu, wa man sa'a amaluhu, sa'a dhannu*. He said, literally, husn adhan,

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a good expectation of Allah, means that you do good deeds, because you wouldn't do good deeds if you didn't expect that Allah would accept them. And *su adhan* in Allah, expecting evil of Allah, is evil deeds, because you would not reduce yourself to that unless you felt like there was no hope for you in the hereafter, you didn't really know that it was there in the first place. And so your husn adhan in Allah, your thinking well in Allah subhanahu wa ta'ala, is equivalent to the good

deeds that you do for the sake of Allah subhanahu wa ta'ala. And he goes on to say, if he has good assumptions, he will have good deeds. And there are numerous manifestations of this in the Quran. Don't think Allah gives you rules to burden you. yureedullahu an yukhafifa ankum, Allah wishes to lighten your burden. yureedullahu bikumul yusr, Allah wants ease for you. So husn adhan in Allah, a good expectation of Allah is that Allah did not give us random rules and random legislation. Everything that Allah subhanahu wa ta'ala gave us is for our own good, to lighten the burden. Don't think that Allah subhanahu wa ta'ala wants to punish you. Sometimes you might get caught up in that, that you know what, I'm doomed, Allah subhanahu wa ta'ala has certainly destined me for punishment, that's why I can't overcome this. maa yafa'alallahu bi'adhaibikum min shakartum wa amantum. What good does Allah have in punishing you when you are grateful? And when you believe. Don't think Allah does not want to answer your dua. When Allah says, waqala rabbukum waj'ooni astajib lakum, when your Lord says, call upon me, I will answer you. It might not be exactly how you want it, and it might not be in the time frame that you want. But don't think that Allah delays you because Allah likes to see you broken and desperate and getting sad. Allah doesn't like to see that from you. It's for your own good, so don't think bad thoughts of your Lord when you make dua to Him. Don't think that Allah does not want to forgive you, wallahu yuridu an yatubu alaikum.

15:24

And Allah says in the Quran, Allah wants to accept your repentance. And that's why, as small and seemingly insignificant as it might be from you, not equivalent to the sins that you have committed, Allah subhanahu wa ta'ala says, it's gone, forget about it. No human being would deal with another human being like that. No human being would deal with another human being like that when you come to that person, and you say, you know, look, I know it's been years and years and years and years, I'm sorry. And the person immediately says, forget about all of it, absolutely no compensation. I won't even mention it to you again. And by the

way, you're rewarded for seeking forgiveness. That's husn al-dhan and Allah subhanahu wa ta'ala. That's what thinking well of Allah subhanahu wa ta'ala is. And that's the attitude, because it's an attitude that's from within and that has external consequences. The Prophet salallahu alaihi wasalam said, don't you dare let death find you. And you're not in that state of being. Thinking well of Allah, hoping the best from Him, and at the same time, fearing your sins. Not fearing that He can't forgive your sins, but fearing a little bit more of that deficiency so that you can do more for the sake of Allah subhanahu wa ta'ala. There are numerous narrations. One of the things that we find, subhanAllah, there's a narration from Ammar ibn Yusuf rahimahullah. He said, ra'aytu hassan ibn salih fi manami. He said, I saw Hassan ibn salih in a dream. And I saw him in that dream and he was in a good situation. He was clearly in a good situation. And I said, qad kuntu, he said that I was waiting. I was waiting. Mutamannian lidhiqa'iq. I was waiting for the moment to meet you. I thought that Allah subhanahu wa ta'ala would let me meet you. Famaadaa'indak fatukhbirana bihi. What is it that you have seen in this journey that you've taken that you can advise us with? Qala abshir, he said, glad tidings.

17:20

Falam araa mitla husna dhan billahi a'zawajal. He said, glad tidings to you. I have not seen that anything helped me in this journey of mine and got me to this place than thinking well of Allah subhanahu wa ta'ala. That you seek Allah's forgiveness and you know that Allah will forgive you. That you turn your life around and you know that Allah subhanahu wa ta'ala will facilitate you towards a good afterlife. That you call upon him and you know that he answers you. That you come across his legislation and you know that it's for the good of you. That you always think positive thoughts about Allah subhanahu wa ta'ala and you never let shaitan pollute your head and start thinking negative thoughts about him subhanahu wa ta'ala to where you say, what's the point of all this stuff? What's the point of all this stuff? The point is, dear brothers and sisters, that today we bury a 26-year-old man and we don't know which of us is next. And the Prophet salallahu alaihi wa

sallam said, don't meet Allah with a negative thought about him. We ask Allah subhanahu wa ta'ala to make us amongst those that think only good of him and that are always doing good for him. We ask Allah subhanahu wa ta'ala to protect us from evil thoughts about him and from evil deeds from ourselves. I say this and ask Allah to protect you and the Muslims. So ask forgiveness, for He is the Forgiving, the Merciful. Praise be to Allah and peace and blessings be upon the Messenger of Allah and his family and companions. O Allah, forgive the believers and the Muslims, the living and the dead. You are the All-Hearing, the All-Near, the All-Responsible for supplications. O Allah, forgive us and have mercy on us, forgive us and do not punish us. O Allah, we have wronged ourselves and if You do not forgive us and have mercy on us, we will not be among the losers. O Allah, You are the Forgiving, You love the Forgiving, so forgive us. O Allah, forgive our parents, O Allah, have mercy on them as You did for our young children. O Allah, make us from our wives and our children, the joy of our eyes. And make us for the righteous, leaders. O Allah, help our oppressed brothers in the east and the west.

19:17

O Allah, destroy the oppressors by the oppressors and bring us out of them as brothers. O Allah's servants, may Allah grant you justice, kindness and to give you nearness. And forbid you from immorality, evil and transgression. O Allah, may You remember us, so remember Allah and He will remember you. And be grateful for the blessings that He will increase for you. And the remembrance of Allah is greater. And may Allah know what you do.

The third transcript speech by Dr. Omar Suleiman entitled *O ALLAH I LOVE YOU EVEN THOUGH I DISOBEY YOU*

00:00

We begin by praising Allah subhanahu wa ta'ala and bearing witness that none has the right to be worshipped or unconditionally obeyed except for him. And we bear witness that Muhammad sallallahu alayhi wa sallam is his final messenger. We ask Allah to send his peace and blessings upon him, the prophets and messengers that came before him, his family and companions that served alongside him and those that follow in his blessed path until the day of judgment. And we ask Allah to make us amongst them. Allahumma ameen. Dear brothers and sisters, last week as we spoke about this concept of husn adhan in Allah subhanahu wa ta'ala, expecting good from Allah, even as you fear your sins, we talked about how it's actually important to embrace that tension that the Prophet sallallahu alayhi wa sallam mentioned, arjullah, that I hope the best from Allah subhanahu wa ta'ala, and I at the same time fear my sins. I fear the effect of my sins. And subhanAllah, you see that one of the beauties of taskiya, one of the beauties of spirituality as it's defined in Islam, is that it doesn't leave these concepts open-ended for the mind to define it, for our hawwa, for our desires to define it as we see fit. Husn adhan in Allah, I expect well from Allah, I love Allah, therefore I'm good. I have no obligations upon me, no one can tell me that what I'm doing is wrong, I have nothing to worry about because I love Allah and I expect well from Allah. I know in my heart that he's going to forgive me. You can't do that. There is a, there is an obligation, there is a structure, a framework for husn adhan in Allah subhanahu wa ta'ala, for expecting good in Allah, and as we said, that is when you are doing good that you expect good from Allah. So after your sin, when you are repenting, you expect Allah's forgiveness. When you're in hardship and you make dua, you expect



Allah's answer to your dua. And after you seek to remedy yourself of those sins, you expect Allah's forgiveness, and you expect his Jannah, and you wish for the best from him as you are doing the best that you possibly can do.

01:58

Now when it comes to the concept of loving Allah subhanahu wa ta'ala, it's a heavy claim. And I came across something from Amr bin As, may Allah be pleased with him, that's narrated to him, and is narrated to several people as they were passing away from the Salaf, from the pious predecessors, and it sparks an interesting discussion. In his last moments as he's passing away, his final dua, he says, اللهم إني أحبك وإن كنت أعصيك Oh Allah, you know that I love you. I love you even though I used to disobey you. ولست عزيزا فانتصر ولا بريئا فأعتذر. I'm not in any position of strength to support anyone else or help anyone else. I'm not innocent to seek forgiveness on behalf of someone else. I am lonely in need of you in these moments, and I know that I love you. And so as he makes this admission, I love you even though I disobeyed you. ولكنني أشهد أن لا إله إلا أنت وحدك لا شريك لك وأن محمد عبدك ورسولك. I bear witness that you are one, and that you have no partner, and that Muhammad صلى الله عليه وسلم is your slave and your messenger. This beautiful statement that is attributed to him, and as we'll see many others, actually brings forth a very interesting moment of introspection that a striving person would have even as they are leaving this world. Now when we talk about the love of Allah سبحانه وتعالى, it is connected constantly, and in fact we've had khutbas about it, constantly to the obedience of Allah. So just as حسن الظن in Allah, expecting good from Allah, is connected to doing good for Allah, do you love Allah is connected to do you obey

Allah سبحانه وتعالى. It's throughout the Quran and throughout the Sunnah and throughout the statements of the Salaf. In fact we find حسن البصري رحمه الله

03:57

said صلى الله عليه وسلم أنهم يحبون الله that a group of people made the claim that we love Allah. وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي. قَبِلَتْ لَهُمْ بِهِذِي الْآيَةِ. So Allah tested them with a verse. Say that if you truly love Allah, then follow the Prophet صلى الله عليه وسلم and Allah will love you back. A claim was made, how do you weigh the claim? By your obedience to the Prophet صلى الله عليه وسلم, which is of course obedience to Allah. إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ The one who loves obeys the one that they love. This is the basic definition of love of Allah سبحانه وتعالى. And how to earn the love of Allah سبحانه وتعالى in return. But there is one issue that needs to be discussed, which is we all disobey Allah at times. We all have moments of distance from Allah سبحانه وتعالى. We all commit sins. So what does that mean and how do we weigh this concept of loving Allah, which is the weightiest claim. And by the way, the greatest testimony to the sweetness of faith. The Prophet صلى الله عليه وسلم said, the greatest sign of someone who tastes the sweetness of faith is what? That they love Allah and His Messenger صلى الله عليه وسلم more than anything else. And so that love of Allah is not just something of the heart, a matter of the heart. It's a claim that has serious implications and is the greatest testimony to whether or not you're tasting the sweetness of faith. So when you have a direct correlation between love and obedience and also the fact that we all disobey Allah, the question becomes to what extent do we disobey Allah? How much do we disobey Allah? And at what point in our disobedience of Allah can we no longer even make the claim that we love

سبحانه وتعالى Allah. And you have this narration that you start with, where the Prophet صلى الله عليه وسلم is dealing with a generation that includes the likes of Abu Bakr رضي الله عنه, the الصديق رضي الله عنه, Umar رضي الله عنه, and Uthman رضي الله عنه, and Ali رضي الله عنه.

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And also includes the likes of people that were really, really struggling with this new religion. That were really struggling to change their lives in accordance with this new system. And in this very popular narration, a man comes to the Prophet صلى الله عليه وسلم, or rather is brought to the Prophet صلى الله عليه وسلم as a recovering alcoholic, or as someone who cannot beat his alcohol addiction. He constantly keeps on returning to his alcohol over and over and over again. And someone says as he's being brought forward, اللهم لعنه ما أكثر ما يؤتى به. Oh Allah curse him. How often we have to bring this man to you, Ya Rasulullah. What a shame. What a loser. What a nobody. He can't stop drinking alcohol and he lives in the time of the Prophet صلى الله عليه وسلم. What does the Prophet صلى الله عليه وسلم respond with? He says صلى الله عليه وسلم لا تلعنوه فوالله ما علمت إنه يحب الله ورسوله. Don't curse him because I know that he loves Allah and his messenger صلى الله عليه وسلم. I know he loves Allah and his messenger. In that man's heart you can't see it with the exterior of the alcohol. This does not justify the sin of drinking alcohol, nor does it belittle its severity. A person's prayer would not be accepted when they're in that state. But in that heart there is something. He does have the love of Allah and his messenger صلى الله عليه وسلم. And the hope is not just that it would save him in the hereafter, but that eventually that love of Allah and the messenger that certainly dwindles and

diminishes every time he gets drunk again will overtake that sin and will become his dominant feature. The love of Allah and his messenger. And that indeed became the dominant feature of that man. To hear the Prophet صلى الله عليه وسلم say about you, when you're in your lowest point, I know you love Allah and the messenger. What about us when we're in our lowest point, when we feel our greatest distance from Allah,

07:53

and Allah صلى الله عليه وسلم still believes, or still, I'm sorry, gives you the opportunity to come back to him, and still has joy when you make tawbah to him صلى الله عليه وسلم. So I know he loves Allah and his messenger, but he's stuck right now. And there is a connection between the sin that he's committing right now and the state of his faith, as the Prophet صلى الله عليه وسلم said in another authentic hadith, لا يزني الزاني حين يزني وهو مؤمن. ولا يشرب الخمر حين يشرب وهو مؤمن. ولا يسرق حين يسرق وهو مؤمن. The Prophet صلى الله عليه وسلم said, an adulterer does not commit adultery while he is a believer. And a person does not drink alcohol at the time that they're drinking alcohol while they are a believer. And a person does not steal at the time of their stealing while they are a believer. And in other narrations, the Prophet صلى الله عليه وسلم said, and he does not kill while he's killing, while he's a believer. Of course, these are major sins. But in that moment that you're doing that type of stuff, are you a kafir? No. We don't make takfir of people. We don't say you're a disbeliever. Of course, unless you make these things halal, unless you actually claim that they're permitted. But the belief is not present with you in those moments. There is a severe deficiency. Abu Huraira رضي الله عنه was the narrator of the hadith, explains it's like

you're taking the thawb of iman, the thawb of belief, and you're putting it on a rack while you commit those deeds. SubhanAllah, it's a powerful analogy. Ibn Abbas رضي الله عنه said that, this is you and your faith. And when you're committing those sins, it's like this. And when you return back to your faith, it's like this again. So it's like you're intentionally taking off that iman, taking away your better senses, taking away your belief, and you're putting it on the rack for some time, while you commit this sin. And then trying to put it back on. But eventually it stops fitting the right way. Because every time you commit that sin,

09:50

you distance yourself from Allah سبحانه وتعالى a little bit more. And so the idea here is that, while you claim to love Allah سبحانه وتعالى, when you indulge these sins, you can't say that in this moment, I am in a state of love of Allah. So the Prophet ﷺ is saying that a person could indeed be in one of these states, and there's still something in there to be redeemed, to be salvaged. Now what does this mean for us? What does this mean for someone who's like, well, he's talking about the alcoholics and the adulterers, he's talking about this person and that person, and I don't fit into any of these categories. Even the most righteous people from this ummah would wonder, where am I with this love of Allah سبحانه وتعالى? Muhammad ibn Wasi رحمه الله تعالى, a man came to him, a great scholar, he said, إني أحبك, I love you for the sake of Allah. قال أحبك الذي أحببتني فيه. May the one who you love me for love you back. ثم حول وجهه. Then he turned his face and he started to cry. And he said, اللهم إني أعوذ بك أن أحب لك وأنت لي مبغض. Oh Allah, I seek refuge in you from being loved for your sake while you're angry with me. Someone loves me for Allah, and

Allah is upset with me, Allah is angry with me because of some sin that I'm committing and putting a distance between myself and Allah سبحانه وتعالى. So the alcoholic and the person who's that far away has to have hope that there is something in there, indeed a true expression of Allah's love that's dwindling, but it needs to be redeemed. And the one who's in a state of worship and scholarship has to be so worried about losing the love of Allah سبحانه وتعالى that drives them so that when they pass away, they could be like Hudaitha ibn al-Yaman رضي الله تعالى عنه who looks to Allah سبحانه وتعالى in the last moments of his life and he says هذه آخر ساعة من الدنيا, this is the last hour of my life.

11:45

اللهم إنك تعلم أنني أحبك فبارك لي في لقائك. Oh Allah, you know that I love you. You know that I love you. So bless me in this meeting with you. Could you say that at the time of your death? If death was coming to you today, would you be able to say, Oh Allah, you know that I love you. You know that I love you. So bless this meeting that I'm about to have with you, the inevitable meeting that I'm about to have with you. What does this mean for us practically dear brothers and sisters when I'm thinking about the love of Allah and do I love Allah سبحانه وتعالى even though I disobey Him? I want you to take a moment and to think about the intentional sins that we commit. Put the size of the sins on the side. You know, we usually talk about إنما الأعمال بالنيات that verily actions are by intentions when we're talking about the good deeds. But there's a difference between that intentional repeated sin. The sin that you wake up to every single day, the sin that you have accepted as a natural part of your life, the sin that you do with intentionality and with consistency. And

then you still claim to love Allah سبحانه وتعالى. There's a problem with that. The scholars differentiate between the sins of the lover of Allah and the sins of the one who transgresses the limits of Allah سبحانه وتعالى. The sins of the lover of Allah are slip-ups. They're mistakes. They're things that happen along the way. And a person wakes up when they fall into those sins and even sometimes the major sins happen. May Allah protect us from them. But we see this with the Prophet ﷺ talking about this man and that person that might have fallen into that and never thought they'd fall into that major sin. There's still a chance for you. That doesn't mean you didn't love Allah سبحانه وتعالى. That means you really felt bad.

13:44

But it doesn't mean that you didn't love Allah سبحانه وتعالى. But the sins of the lover are slip-ups. The sins of the lover of Allah سبحانه وتعالى, they happen less frequently and without intentionality. You get caught in a moment, caught by an environment. Your desire takes you somewhere that it shouldn't have taken you. But you come back to Allah سبحانه وتعالى in sincere repentance. The intentional sins, the intentional forms of disobedience, the ones that are conscious choices that you make, even if they're small, even if they're small. As Imam al-Ghazali رحمه الله said, imagine taking a rock and dripping a drop of water on it every single day in the same spot. It doesn't matter how strong the stone is, you'll destroy the rock. Even if they're small, the repeated recurring ones, they kill the heart. And when you kill the heart, you kill the ability of the heart to love Allah سبحانه وتعالى. And that's why you find the scholars emphasizing the recurring nature of sins, the accepted sins, the sins that I'm no longer telling myself are even a problem anymore. Because I'm

telling myself that, well, Allah سبحانه وتعالى surely still loves me and I'm still okay. Dear brother or sister, don't ignore your Lord. Don't ignore Allah سبحانه وتعالى. Don't accept these things as a daily part of your life that you can go back to over and over and over again and keep asking Allah to protect you. Keep asking Allah to protect you from any of these sins, the minor ones or the major ones, and especially the intentional ones, the recurring ones. And how do we get to this place where we're asking Allah سبحانه وتعالى, Ya Allah, I love you even though I disobey you. Subhanallah, the most powerful narration, and there are about five of them, but for the sake of time, the most powerful narration I came across in this regard

15:42

was Ibn Samak رحمه الله تعالى. When Ibn Samak was passing away, قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيُّي كُنْتُ إِذْ كُنْتُ أَعْصِيكَ أُجِبْ أَنْ أَكُونَ مِمَّنْ يُطِيعُكَ Oh Allah, you know that when I used to disobey you, when I used to disobey you, that I hoped and I loved to be amongst those that obey you. That I don't want to be amongst those that disobey you. When I find myself in the state of disobedience, I'm not proud of it, I'm not okay with it, I'm not complacent with it. And I want to be from those that obey you. And in one narration he said, أُجِبْ مَنْ يُطِيعُكَ Even if I was amongst those that used to disobey you, I always loved those people that obeyed you. I always wanted to find myself in that category of people that obeyed you, in that category of people that loved you. And I'm asking you, Oh Allah, to make me amongst those people that love you and that are beloved to you. I'm asking you for that even though I know I'm going to slip up. And I'll do my part to wake up in the morning and to ask myself, is this sin worth this relationship with Allah? Not just is this sin worth



hellfire or punishment. Is it worth distance from Allah subhanahu wa ta'ala? And then at night when I go to sleep and when I wake up and I make my prayer, Oh Allah, count me amongst those that love you sincerely and that are beloved to you. اللهم إنا نسألك حبك وحب من يحبك والعمل الذي يقربنا إلى حبك Oh Allah, we ask you for your love and the love of those that are beloved to you and the love of every deed that brings us closer to your love. اللهم آمين أقول قولي هذا واستغفر الله لي ولكم ورسالة المسلمين.

17:33

و غفور الرحيم الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه من ولاة ربنا لا تؤخذنا إن نسينا أو أخطأنا ربنا ولا تحمل علينا إسرًا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا واخفر لنا وارحمنا أنت مولانا فانصرنا على القوم الكافرين عباد الله اللهم أمر بالعدل والإحسان وإيطاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون فاذكروا الله يذكركم واشكروه وعلى نعمة يزد لكم وعلى ما تصنعون وقم بالصلاة