خطاب الجنائز في السياقات الدينية: تحليل تداولي– أسلوبي تقابلي

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Discourse of Funerals in Religious Contexts: A Contrastive Pragma-Stylistic Analysis

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الملخص

خطاب الجنائز في السياقات الدينية تتسم الجوانب الفلسفية لتحديد مفهوم خطاب الجنائز بالتعقيد وإثارة الجدل، ولا سيما ضمن السياقات الدينية المتنوعة. يُعرّف "معجم كامبريدج "الجنازة بأنها مراسم (غالباً ما تكون ذات صبغة دينية) تُقام لدفن جثمان المتوفى أو حرقه. وقد أظهرت إسهامات أخرى أُضيفت إلى هذا التعريف كيف أن "الدين ليس استثناءً"، موضحةً أنه يخضع لاعتبارات ذات أهمية سياسية واسعة بالمعنى الذي يربطه بمفهوم الصراع على السلطة. تتقصى هذه الدراسة الخطاب المُستخدم لدى المسيحيين والمسلمين في مراسم الجنائز. وتكمن مشكلة الدراسة في قلة البحوث التي تناولت الخطاب الجنائزي في كلٍّ من المسيحية والإسلام من منظور تداولي–أسلوبي، في حين تُركز الدراسة الحالية على المفهوم العميق لخطاب الجنائز وتهدف هذه الدراسة عن

الكشف عن السمات الأسلوبية الجمالية والأفعال الكلامية المُستخدمة في كل مرحلة من مراحل الجنـــائز الإســـلامية (باللغـــة العربيـــة) والمســـيحية (باللغـــة الإنكليزيـــة.(بيـان كيفيـة انعكـاس الأعـراف والطقـوس الاجتماعيـة المختلفـة للجنـائز علـى اسـتخدام السـمات الأسلوبية والأفعال الكلامية المتباينة.

تعتمد الدراسة نموذج (Leech and Short, 2008) "كأداة للتحليل الأسلوبي للأساليب البلاغيـة والأسـلوبية فـي الجنـائز المسـيحية والإسـلامية. بالإضـافة إلـى ذلـك، تُوظّـف تصـنيف Searle)للأفعال الكلامية لتحليل الأفعال الكلامية المستعملة في هاتين المناسبتين الاختلافيّتين ثقافياً.

الفرضية والأهمية:

تفترض الدراسة وجود أوجه تشابه واختلاف جوهرية—على المستويين الثقافي والطقسي—بين مراسـم الجنـائز الإسـلامية والمسـيحية، وهـو مـا يـنعكس جليـاً فـي السـمات الأسـلوبية والأفعـال الكلامية المُوظّفة فيهما. وتستمد هذه الدراسة أهميتها من تسليطها الضوء على البنى التداولية والأسلوبية للجنائز الإسلامية والمسيحية وتنوع طقوسهما الثقافية

Abstract

The philosophical aspects of funeral discourse are complex and contested especially in different religious contexts. According to Cambridge dictionary funerals *are as (usually religious) ceremony for burying or burning the body of a dead person*. Other contributions to this definition have demonstrated how 'religion is no exception' by giving rise that religion is as a subject to some particular which has a broadly political importance in the sense of relating it to the concept of struggles for power. This study investigates the discourse used by Christians and Muslims in funerals. To the best of the researchers' knowledge there are little studies tackled this discourse in both Christianity and Islam from a pragma-stylistic perspective. It aims at finding out the aesthetic stylistic features and the speech acts that are used in each stage in Islamic Arabic and Christian English funerals and at finding out how different social conventions and rituals in funerals are reflected in the use of different stylistic features and speech acts. As a tool for stylistic analysis, this study utilizes Leech and Short (2008) for the analysis of stylistic devices in both the Christian and Islamic funerals. Besides, it makes use of Searle's classification of speech acts for the analysis of speech acts in these two culturally different ceremonies. It is assumed that there are significant cultural and ceremonial differences and similarities between

the Islamic and Christian funerals ceremonies that are reflected in the stylistic features and speech acts used in these two ceremonies. This study is significant since it sheds light on the pragmatic and stylistic structures of the Islamic and Christian funerals and their variant cultural rites.

1-Introduction

Funeral morning is regarded as a main rite in many societies. In spite of the differences among different types of funerals that are regarded as culture specific, there are some aspects of funerals that are some common sociological foundations to mourning in funerals among different cultures and societies. This study investigates Christian and Islamic discourse of funerals from contrastive pragma-stylistic perspective.

The problem of this study is that such contrastive pragma-stylistic analysis for discourse of funerals according to Christianity and Islam has not been investigated before. As a consequence, it tries to answer the following questions:

1-What are the stylistic strategies used in the Christian and Islamic funerals for achieving stylistic impact on the audience?

2-What are types of speech acts used in Christian and Islamic funerals and how are speech acts used in such funerals?

Based on the above questions, this study aims at:

1-Identifying the stylistic strategies used in the construction of Christian and Islam funerals.

2-Identifying the types of speech acts and the way of using such speech acts in the construction of Christian and Islamic funerals.

This study makes the following hypotheses:

1-Pragma-Stylystic strategies like diacope, synonyms, antitheses, metaphor, anaphora, hyperbaton and speech acts like directive and expressive speech acts for shedding light on God's mercy and blessing on the soul of the deseeded and God's support for the dead person in the afterlife.

2-Pragma-stylistic strategies as alliteration, anaphora, antitheses, polyptoton, epistrophe and speech acts like directive and representative speech acts for requesting Allah's forgiveness and mercy and asking his blessings on prophet Mohammad and his house hold and asserting that Allah is the only God and prophet Mohammad is his prophet to humanity.

To fulfill the aims of this study and test its hypotheses, this study follows these procedures:

1-Presenting a theoretical background of pragma-stylistics, funerals ceremonies in Christianity and in Islam and the analytical framework used for the analysis of the discourse of funerals in this study.

2-Analyzing the discourse of Christian funeral and then the Islamic funeral structure based on the eclectic model of this study.
3-Presenting conclusions based on the analysis of the stylistic and pragmatic features of the Christian and Islamic discourse of funerals.

2-Theorotical Background

2-1 Funeral Ceremony

Funerals are regarded firstly as ceremonies. Cambridge dictionary defines *ceremonies as (a set of) formal acts, often fixed and traditional, performed on important social or religious occasions.*

Funerals ceremonies are regarded as rituals. "Wolfelt (2007)" defines "rituals" as representative actions which assist individuals and the members of their families and friends to show the innermost ideas and emotions concerning the life's main events. One type of rituals is a funeral. The word funeral comes originally from the Latin word funus (dead body). The word funeral includes a variety of meanings including the corps and handling the body of the deceased.

"A Funeral" is regarded as a general, conventional and representative way for showing beliefs, thoughts and emotions regarding the dead person whom is loved. As a consequence, "a funeral" is explained as a conventional ritual prepared in a public way by the family of the departed individual as a way for showing love for the dead person. So, funerals are made publicly and are regarded as a conventional way for presenting convictions and ideas. As a symbolic ritual, "funerals" are organized to direct those deceased members to a place of no return. Funerals are activities that are made before and during burial or cremation. This occasion presents the chance for the family to express their love for the dead person. Wolfelt (2007) explains that history and culture are full of symbolism that helps people to reflect the issue of death. In the same way, funerals help people to understand the reality of death. Besides, such ritual helps people to gain understanding about life and death.

Nketia (2010) explains that death is a catastrophic happening that needs the assistance of all people. All endeavors are needed to create a memorial funeral. Death of a dear person leads to graveness, tension, misery and many times agony since death leads to eternal between the living ones and the deceased. "Wolfelt (2007)" states that the mourning family must show respect for dead members by performing a funeral celebration. Nketia (2010) presents the stages that the beavered families experience and go through to show respect for the departed soul. The first stage is the preparation which is the pre-burial stage. The second stage is internment which follows burial mourning and then the occasional

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mourning. Following these procedures allow family members to present a suitable funeral and burial to the relations. These stages are accompanied with other issues like fatigue, financial loads and temporal limitations. In spite of all of that, the family has a responsibility toward the deceased member and that's the reasons in which funerals are regarded as sacred rituals.

Funeral ceremonies are related to the culture of each society and are related to religion. Asamoah (2020) asserts that culture as the most significant issue in the investigations regarding human existence. Kluckkohn (1951) explains that culture is a systematic way of reasoning, sensing and behavior which is gained and communicated essentially through signs. Besides, it forms the unique accomplishment of humans. One way for expressing such feelings and thoughts in the society is by making funerals.

Funeral as a memorial practice is defined as different religious, cultural and kindship rituals that refer to the death of a person and presents social support for the beavered family (Hoy, 2020: p: 1). From a very long time, humans have gathered for ritualizing the transition from life to death. One of the first studies regarding funeral ceremonies in the early twentieth century is van Gennep (1960) who investigates tribal ceremonies for understanding how people utilize rituals to express emotions related to the death of a close person.

2-2 Religious Contexts

Platvoet and Molendijk (2018) mention that Droogers (2009:277) presents huge efforts in order to go beyond the concept of defining 'religion', he views it "as a field in which believers as well as scholars operate". In this regard, he says that religions as a 'technical term' which it refers to the idea of those observable events that include the scope of study of the empirical sciences of religions. He pinpoints that religion is the area of experiencing the idea of sacred which believers and scholar act, each feature applies the capacity of human for play, so the goal of religious discourse is to produce a proper world and human subjects. On the other hand, he focuses on the pragma-stylistic in instrumentality of whatever the idea of religion is being suggested or utilized for academic and non-academic purpose. Another means about 'religion' is a system of symbols (as attitudes, experiences and feelings) which providing human beings with a solution to evil via the way of theodicy.

2-3Funeral Ceremonies in Islam

The Islamic religion presents death as a movement to another type of existence called as the afterlife. The place where you go after life is based on how well the dead person has followed the Islamic principles during

his or her life. Muslim practitioners believe that if a person spends his or her life in the right way, the dead person will go to heaven. That is why Islamic funerals help not only to comfort the people who are grieving, but also to pray for Allah have mercy on the dead person (Memorial Planning, 2024).

Immediately after death, people attending must gently close the eyes of the deceased and say the supplication *To God we belong and unto Him is Our Return*. If the dead person has not cleared his or her depts before dying, they must be paid from his or her wealth or from the family's wealth. The whole of the body must be covered expect for people who die while performing pilgrimage. When hearing the news related to the death of a close person, a believer must be patient and strong. Grief at the loss of a loved one is allowed. However, wailing, shrieking, beating the chest and pulling the hair or treating closes are not allowed. After that, those attendees must prepare the dead person for washing, shrouding and burial. Preparing the body of the deceased for burial is the responsibly of Muslims who are from the same gender of the deceased (Islam House, 2013: p. 6).

An Islamic funeral is regarded as a community event. Muslims have the belief that the funeral must be a very spiritual ceremony and everyone in this ceremony participates in praying for the deceased. All the mourning must pray God to have mercy not only on the dead person but also on every dead Muslim. Islamic funerals are mainly arranged to assist mourners to accept and cope with the grief and for hoping a good after life for the deceased. The funeral service takes 30 to 60 minutes. A very important funeral rite is an Islamic tradition that burial must take place as quickly as possible after death. That is why; there is no viewing, wake or visitation. Following death, the family of the deceased wash and cover the body of their dead member and the hands of the dead person are placed as if the person is praying. After that, the body is moved to the mosque and the casket is usually closed. The funeral is usually held in a prayer room, community square or a place where people of that community usually gather (Memorial Planning,2024).

Muslims usually gather at the mosque to make a prayer that is called *Ṣalāt al-Janāzah* which is identified as the Islamic funeral prayer that seeks mercy on the dead person and all deceased Muslims (Funeral Partners, 2024). The body and all the people attending the ceremony are directed toward Mecca that is the holy center for Muslims. Funeral prayers must be led by an Imam who is the holy leader and attendees are organized in three lines. After praying, the body is transported to the

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burial place with a quiet procession. The procession usually consists of men only and women cannot participate (Memorial Planning,2024).

When the body is lowered in to the grave, the people around the grave say a prayer. Besides, wood or stones are laid down the grave to prevent body from touching the dirt (Funeral Partners,2024). Another significant funeral rite is that each person throws three handful of dirt on the grave (Memorial Planning,2024). Muslims believe that the bodies of the dead people will be resurrected on the judgment day and that is why their faith forbids cremation. In a similar way, Islam does not encourage autopsy because it delays the burial of the dead person which is regarded as disrespect for this body. Similarly, Islam does not allow embalming of the dead person since it is also regarded as a desecration for the body and is done only if it is required by the low. In the end, Islamic tradition indicates that the family of the deceased holds a forty-day mourning period after the burial where they serve not only flowers but also food is required (Memorial Planning, 2024).

2-4 Funeral Ceremonies in Christianity

The Christian faith is related to believe in heaven, hell and purgatory. The destination of the dead person after death is related mainly to his or her deeds in life before death. The righteous will rest in peace in heaven while the soul of the sinner goes to hell. For people who have made forgivable sins in their lifetime, Christians believe that people after their death must serve and purify themselves in the purgatory so that they will be redeemed and can go to heaven. Usually, Christian's faith prefers burial rather than cremation since cremation does not fit their beliefs of resurrection and life after death. However, if the dead person is cremated, the church asks the family to bury the ashes respectfully instead of scattering the ashes (Funeral Partners, 2024).

"The Christian funeral rites" are a number of doctrines and events which are done when a dear person passes away. These rituals involve "eulogies, prayers, Bible readings, and the rite of the committal". Protestant funeral rituals are less complicated than "Catholic funeral rites". "Catholic rites" shed light mainly on rituals while Protestant rites focus mainly on recalling those who have passed away. The essential aim for the "Christian funerals" in general is to assist the soul of the deceased to enter heaven and offering comfort and help for the deceased family (Funeral Partners, 2024).

"A Christian funeral service" is done in the church, crematorium or in the cemetery and such ceremony includes prayers, a sermon, reading, hymns and in some occasion music. Before the funeral service, the members of the family come together and exchange memories or read songs, hymns

or poems. This is regarded as a celebration of the life of the deceased. In the day of the funeral service, the friends and the family members carry the coffin to the burial site. A priest or a minister sprinkle holly water on the coffin and read a passage from the Bible. Within the service, there is going to be some hymn and prayers' reading. Many funeral services include readings from the Psalm. Then, there is the rite of the committal which is done at the burial site like a gravesite by a priest or minister. On the burial stage, the friends and family say goodbye to the dead person before being buried and some of them throw a small amount of dirt on the casket. Finally, after the burial, mourners will gather in the house of the deceased's family to express their grief and present their condolences. Food and drink are served by the family to the mourners who in return present flowers and gifts for the family of the deceased (Funeral Partners,2024).

2-5 Pragma-Stylistics

Leech (1983:5) explains the concept of "meaning" as originally based the methods in which they are utilized and the ways in which such meanings are associated wih the context of the utterance rather than characteristics of lexical items and their internal structure. The investigation of such meaning is the main concern of pragmatics that is identified by Levinson (1983:5) "*as the theory of appropriateness"*. Besides, Levinson (1983: 5) states that "pragmatics" does not deal essentially with language but with "language" and how individuals use "language". So, the main interest of this field is language users and the clearest description for "pragmatics" is language in use. Individuals attempt to alter the universe by asking individuals to do one thing or changing the ideas of others like telling others something new. Consequently, "Pragmatics" investigates the intended meaning of language users, the things they do and the ways they do it in variant situations.

Dealing with "Stylistics", "Babajide (2000: 123)" explains that stylistics is "The Study of Style" when style deals with the influence of an expression or a mode. The forming of the stylistic choices is based on factors like the speaker's emotional attitude, the hearer and the world at the time of communicating and the context of such a communication. Style deals with deviation from the norm or the standard usage of language for gaining rhetorical and persuasive effect. Stylistics is divided in to literary and non-literary one. However, the methods used by this field in both cases are linguistic ones. Fabb (2002: 16) and Norgaard et al. (2010: 6) explain that there are many types of stylistics and the most used one is linguistic stylistics which is concerned mainly with" language" and its internal structure and the "literary stylistics" that is related to the

association among “form” and “meaning” of a “literary work”. Besides, there is the field of pragmatic stylistics which Huang (2012: 19) explains as "the application of the findings and methodologies of the theoretical pragmatics to the study of the concept of style in language".

There are various numbers of significant theories of stylistics like” Crystal and Davy's (1969)” and “Leech and Short's (2007)” theories. Pragma-stylistics is defined as an approach which is deals with pertaining the results of and methods of pragmatics to the study and the notion of style (Huang, 2012).

Pragma-stylistics is the approach that is directed at applying the methods and results found in the field of pragmatics to the concepts in the field of stylistics. For instance, using different pragmatic theories for analyzing variant forms of spoken and written language and analyzing literary texts based on different writers, genres and periods (Allan, 2016, p. 217). The main aim of this field is to associate the reading and writing of literary texts to the linguistic and socio-cultural contexts. Hickey (1989) explains that pragma-stylistics deals with showing the ways in which the different ways of saying the same thing is related to situation of saying it.

Doing a stylistic analysis only for analyzing the unique use of language is too reductive and reflects a quantitative analysis of occurrences. Pragma-stylistics is regarded as a branch of stylistics that tries to understand the ways in which pragmatic issues form the stylistic devices. It also tries to understand the ways in which stylistic devices support the suitableness of utterances in institutional contexts. The meeting point between stylistics and pragmatics is that speech acts and performatives can be utilized for gaining stylistic effects (Bossan and Oyedeji,2017).

Traditionally, the work on in stylistics sheds light mainly on investigating the regular linguistic characteristics of literary discourse like the “grammatical, phonological features” and the propositional meaning. The inputs used for this type of investigation are essentially short like “poems” so that the whole text can be analyzed. In such analysis, there is only one discourse level where the poet addressees his audience. In the late 1980’s, following the developments in conversation analysis, pragmatics and discourse analysis, stylistics starts to use tools for the analysis of the meanings of dialogues and interactions in literary texts which consequently led to the emergence of pragma-stylistics (Norgaard, et. al. 2010: 45). Davies (2007: 106) explains that “pragma-stylistics” is “stylistics” but with a pragmatic perspective. This field mainly investigates the “application” of “pragmatic theories” to “literary discourse to explain the ways in which literary language is used in contexts and the ways in which powerful structures are created.

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3-The Methodology and Analytical Framework

This study is a based on the qualitative method of analysis since the data is analyzed only qualitatively. The analysis of the Christian and Islamic Funeral discourse is based on Leech and Short (2006) for the analysis of stylistic features like grammatical and lexical ones. It is also based on Searle (1983: p.240) for the analysis of speech acts and the ways in which speech acts are used to achieve stylistic impact in such funeral discourse.

4-The Analysis of the Christian and Islamic Funeral Discourse

4-1 The Analysis of the Christian Funeral Discourse

Here, the funeral discourse will be analyzed based on Leach and Short (2006) and then Searle (1983: p.240).

A-One short hymn

"Abide With Me
Abide with me; fast falls the eventide;
The darkness deepens; Lord with me abide.
When other helpers fail and comforts flee,
Help of the helpless, O abide with me".

In these lines, there is the use of:

1-Anaphora: it is a figure of speech that deals with repeating the same number of words at the start of sequential "clauses, sentences or verses". It is used mostly for creating descriptive and emotional effects (Wales, 2011: p.20).

"Abide With Me"
"Abide with me; fast falls the eventide";

In these lines, there is the use of anaphora by asking God to stay close to the poet in the journey of life and death with their difficulties. The repetition of these lines reflects a plea for God to stay close to humans.

2-Metaphor: it is defined as a figure of speech or trope in rhetoric in which one domain of reference is carried over another based on some type of similarity between these two fields of reference (Wales,2011: p. 265).

"The darkness deepens; Lord with me abide".

In this line, the darkness of night refers metaphorically to the challenges and difficulties faced by humans in their lives and deaths.

3-Allitration: It is defined as the repetition of the initial consonants in two or more than two words.

"Abide with me; fast falls the eventide";
"The darkness deepens; Lord with me abide".

In these lines, the poet uses alliteration by repeating the consonants (f) in *fast* and *falls* and the consonant (d) in *darkness* and *deepens* to

emphasize the need of God's support in the fast-coming night that reflects the hardship and challenges faced by Humans.

Concerning speech acts, there is the use of directive speech act by requesting God to support him in the time of hardship and challenges and to help him because he is helpless.

B- One short prayer

"Eternal rest, grant unto them, O Lord,
and let perpetual light shine upon them".
"May the souls of the faithful departed"
through the mercy of God rest in peace".
Amen".

In these lines, there is the use of the followings:

1-Hyperbaton: it is figure of speech where normal word order is changed using inversion or fronting. This device is used mainly for emphasis and is used mainly the traditional poetic language (Wales,2011).

"Eternal rest, grant unto them, O Lord",

In this line of catholic prayer, the prayer situated eternal rest at the beginning of the line to shed light on asking God to grant rest and peace for the dead person. The speech act used her is the directive speech act by requesting God to give the dead person an eternal rest.

"May the souls of the faithful departed"
"through the mercy of God rest in peace".
"Amen".

In these lines of the catholic prayer, there is the use of euphemism which is defined by Merriam Webster Dictionary as "the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant". The word *faithful departed* is used instead of *dead people* to give peace and calmness for the listeners of such prayers in the funeral and to avoid unpleasant feelings in such occasion. Furthermore, there is the use of periphrasis trope in these lines. Periphrasis is defined as the statement or phrase that utilizes more words than are needed (Wales, 2011: p.312). Periphrasis is used here so as to arose feelings of ease and calmness among the listeners in the funeral and to make them feel positive regarding the destination of the departed person.

In these lines, there is firstly the use of the directive speech act by requesting God to grant the dead people eternal rest. Besides, there is the use of the expressive speech act by expressing good wishes for the dead people to be under the mercy for of God.

"One short reading from the bible"

"Matthew 11:28-30"

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light".

In these lines of the Bible, there is the use of the followings:

1- "Diacope": can be defined as a "figure of speech where a word or phrase is repeated with a small number of words between them" (Lit Charts, 2024). The word "me" is repeated in phrases as in *to me* and *from me* and the repetition of the phrase *my yoke*. Such repetition has been used here to shed light on God's mercy and rest for the departed people. Besides, syntactic parallelism has been used by using equivalent structures as in *my yoke is easy and my burden is light*.

Concerning speech acts, the directive speech act has been used in these lines by asking people to come to him for finding piece and rest. There is also the use of the representative speech act asserting that his burden is easy and light.

At the burial place

"Our brother/sister N. has gone to his/her rest in the peace of Christ. May the Lord now welcome him/her to the table of God's children in heaven. With faith and hope in eternal life, let us assist him/her with our prayers.".

In the previous lines, there is the use of the followings:

1-Metaphor: it is defined "as a figure of speech which compares two different things and saying that one thing as the other"(Lit Charts, 2024). *Table of God's children in heaven* is a metaphorical expression that refer to people who enter heaven after their death. It also uses hyperbaton which deals with changing the normal word order by inversion or fronting (Wales,2011). *With faith and hope in eternal life* is fronted at the beginning to shed light on the idea that the deceased will have an eternal life in Heaven and to comfort those who are present in the funeral regarding his or her fate.

2-Imagery has a visual meaning and is regarded as a mental picture elicited in words. Such literary picture and description can or cannot involve figurative language like simile and metaphor in which images are invoked by comparing one thing with another (Wales,2011: 215). Imagery in these lines "*May the Lord now welcome him/her to the table of God's children in heaven"* evokes the mental image of being in the heaven and under God's care.

Regarding speech acts, there is the use of directive speech act by asking and inviting people around the casket at the burial place to pray for the

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deceased. Besides, there is the use of the representative speech act by asserting that the deceased has rested in peace in heaven.

"We read in sacred Scripture:
Philippians 3:20 124
Our true home is in heaven,
and Jesus Christ whose return we long for
will come from heaven to save us."

In these lines of the bible, the followings have been used:

1- Diacope: this figure of speech deals with the repetition of a word or phrase with a small number of intervening words between them (Lit Charts, 2024). The word *heaven* is repeated for two times in these lines to shed light on God's mercy upon the souls of the departed people and heaven as the destination of all good people. The representative speech act has been used here to assert that people's final destination is heaven and to assert that Christ is the awaited who will save humanity.

"Then, the priest says the following
All praise to you, Lord of all creation.
Praise to you, holy and living God.
We praise and bless you for your mercy,
we praise and bless you for your kindness.
Blessed is the Lord, our God."

In these lines of the Bible, the following figures of speech have been used:

1-Anaphora: this figure of speech as has been explained before, it deals with the repetition of the same words, phrases and clauses at the beginning of successive clauses, phrases and sentences for creating emotional influence (Wales,2011). Anaphora is used by the repetition of *praise to you* and *We praise and bless you* for engaging the audience emotionally with these prayers and to emphasize God's blessing and mercy on the departed soul. There is also the use of syntactic parallelism by using equivalent structures *We praise and bless you for your mercy* and *we praise and bless you for your kindness.* Besides, there is the use of lexical parallelism by using equivalent lexical items that are *praise* and *bless*.

2-Antonomasia: is the act of replacing a famous proper name with an adjective or a noun phrase (Wales,2011: p.25). It is used in these lines by referring to God as "*Lord of all creation, holy and living God, the lord*." These phrases have used for praising and glorifying God and for shedding light on God's mercy on the deceased's soul. Concerning speech acts, there is the use of expressive speech act by expressing the emotions of approval and commendation for God and it is used in these lines to show

God's mercy on the soul of the departed and to bring peace for the listeners at the burial site.

Concerning speech acts, expressive speech act is used by expressing emotions of gratefulness to God and praising him for his kindness.

When the coffin is lowered, the priest says

"In sure and certain hope of the resurrection to eternal life"
"Through our Lord Jesus Christ,"
"We commend to Almighty God our brother/sister N."
"And we commit his/her body to [the ground/its resting place]:"
"Earth to earth, ashes to ashes, dust to dust."
"The Lord bless him/her and keep him/her,"
"The Lord make his face to shine upon him/her"
"and be gracious to him/her",
"The Lord lift up his countenance upon him/her
and give him/her peace"

In the previous lines from the Bible, there is the use of the followings:

1-Synynom: is defined as the use of the same meaning but with different words (Wales, 2011: p.412). In the first line of these biblical verses, *sure* and *certain* has been used to ensure that the deceased will move to an eternal life.

2- Hyperbaton: This figure of speech deals with changing the normal word order by inversion or fronting (Wales,2011). It has been used by fronting "*In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ"* to shed light on the idea that the deceased will start an eternal life and that in judgment day he or she will be resurrected from the grave. Besides, there is the use of structural parallelism by using equivalent structures *"we commend* and *we commit"*.

2- Diacope: "this figure of speech deals with the repetition of a word or phrase with a small number of intervening words between them (Lit Charts, 2024)". It is used in the lines "*earth to earth, ashes to ashes, dust to dust"* for ensuring that the body of the deceased person belongs to earth since it is made by God from dust and ashes will the soul is permanent and immortal.

3-Anaphora: "this figure of speech that involves the repetition of words, phrases or sentences at the beginning of successive sentences, lines or clauses (Lit Charts, 2024)". It has been used in these biblical lines by repeating the phrase *The Lord* at the beginning of a number of lines. There is also the use of syntactic parallelism by using equivalent structures of *bless him* and *keep him* and *shine upon him* and *be gracious to him* to shed light on God's mercy upon the soul of the deceased.

Concerning speech acts, declarative speech act is used by using the verb *commend* to change the status of the deceased from being unburied and accompanied by people to being buried and to move to a different state of existence and moving to eternal life after being buried. The expressive speech act is used in these lines of prayers as in *"The Lord bless him/her and keep him/her*" to express their good wishes of blessing for the deceased. Furthermore, the directive speech act has been used in the above biblical lines of prayers to ask God to bless and keep the soul of the deceased.

4-2 The Analysis of the Islamic Funeral Discourse

"When carrying the deceased to the mosque "

"بسم الله وبالله، وصلى الله على محمد وآل محمد، للهم اغفر للمؤمنين والمؤمنات"

"In the name of Allah and with Allah, may Allah bless Mohamad and his house hold, may Allah forgive the faithful men and women"

In this line of prayer, the followings have been used:

1-Allitration:" this figure of speech is defined as the repetition of the exact sound within a number of lexical items. The repeated "sound" must be a first letter of the word or the stressed syllables of these words (Lit Charts,2024)". Alliteration is used by repeating the same ب sound ("in the name of Allah") بسم الله ("with Allah") بالله. It is also used by repeating sound of مat the words (Mohammad)محمد and المؤمنين (faithful men) and المؤمنات (faithful women).

2-Polyptoton:" it is a figure of speech where a word is repeated with different case forms and words that are repeated are derived from the same source (Wales,2011: p.329)". Polyptoton is used in this line by using repeated words but with different roots like ("in the name of Allah and with Allah") بسم الله وبالله and(faithful men and women) للمؤمنين والمؤمنات. Moreover, lexical parallelism has been used by using equivalent and repeated lexical items like بسم الله وبالله (faithful men and women).

The speech act used in the above prayers is the directive speech act by requesting from Allah to forgive the faithful women and men and to bless prophet Mohammad and his hold.

اَشْهَدُ اَنْ لا الهَ الَّا اللَّهُ وَ اَنَّ مُحَمَّداً رَسوُلُ الله"."

"I bear witness that there is no God but Allah and that Muhammad is the Messenger of God."

للَّهُ اَكبَرُ اَشْهَدُ اَنْ لا اِلهَ اللَّهُ وَحْدَهُ لاشَريک لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَرْسَلَهُ بِالْحَقِّ بَشيراً وَ نَذيراً بَينَ يدَى السّاعَة"

"Allah is greater. I witness that there is no god but Allah; He is unique and has no partner; And I witness that Muhammad (s) is His servant and

His messenger, sent by Him rightly before the resurrection as a bearer of good tidings and a warner."

1-Epistrophe: " it is a figure of speech where one or more words are repeated at the end of successive phrases, clauses or sentences (Lit Charts,2024)". The repetition of (الله) Allah at the end of each clause in the above prayer is an instance of epistrophe. Besides, syntactic parallelism has been used in the above prayer by using the equivalent structures " اَشْهَدُ *"اَنْ لا الـهَ الَّا اللّٰهُ وَ اَنَّ مُحَمَّداً رَسوُلُ اللّٰهِ* ("I bear witness that there is no God but Allah and that Muhammad is the Messenger of God").

2- Polyptoton: "it is a figure of speech that deals with the repetition of the same words but with different forms (Wales,2011)". The words الله(Allah) and الـه(God) both Allah but with different word forms. Besides, there is the use of lexical parallelism by using equivalent lexical items like محمدا (Mohammad), بشيرا(good tidings), نذيرا(warner).

3-Antithesis: this figure of speech shows contrast ideas by utilizing contrasting lexical items that are in a form of parallelism (Wales, 2011: p.25). Antithesis has been used in the above lines of prayers by using the contrasting lexical items بشيرا (good tidings), نذيرا(warner).

Dealing with speech acts, the representative speech act is used in the above lines to assert "that there is no God but Allah" and "he is unique" and the prophet Mohammad was sent by him to the humanity.

اَللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Allah's blessings and peace be upon Mohamad and his household

"و بـارِک عَلـى مُحَمَّـدٍ وَ آلِ مُحَمَّـدٍ وَارْحَـمْ مُحَمَّـداً وَ آلَ مُحَمَّـدٍ كَافْضَـلِ مـا صَـلَّيتَ وَ بارَكـتَ وَ تَرَحَّمْتَ عَلى اِبْرهيمَ وَ آلِ اِبْرهيمَ اِنَّک حَميدٌ مَجيدٌ وَ صَلِّ عَلى جَميعِ الاَنْبِيآءِ وَالْمُرْسَلينَ"

bless Muhammad (s) and his progeny (a), and give your mercy to Muhammad and his progeny, equal to the greatest regard, blessing and mercy that you bestowed Ibrahim (a). Verily you are exalted and honored. Send regards to all your prophets and messengers.

In these lines of prayers, the following figures of speech have been used:

1-Diacope: "this figure of speech deals with the repetition of a word or phrase with a small number of intervening words between them (Lit Charts, 2024)". It has been used in the above praying line by repeating the word محمد (Mohammad) and ابراهيم (Ibrahim) with small number of intervening words. Besides, lexical parallelism has been used by using equivalent lexical items like صَلَّيتَ وَ بارَكتَ وَ تَرَحَّمْت (regard, blessing and mercy) in order to ask Allah's blessings for the prophet Mohammad and his household.

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2-Synynoms: words with identical meanings and different forms have been used in the above lines. Synonymous words that have been used are الأَنْبِيآءِ وَالْمُرْسَلينَ (prophets and messengers).

The speech act used in the above lines of prayers is the directive speech act by asking Allah to send his blessings, regards and mercy to the prophet Mohammad and his house hold.

لَلَّهُمَّ اْغفِرْ لِلْمُؤْمِنينَ وَ الْمُؤْمِناتِ

"O' Allah! Forgive all Muslim men and women"

لَلّهُمَّ اغْفِرْ لِلْمُؤْمِنينَ وَالْمُؤْمِناتِ وَالْمُسْلِمينَ وَالْمُسْلِماتِ الاَحْياَءِ مِنْهُمْ وَالاَمْواتِ تابِعْ بَيْنَنا وَ بَيْنَهُمْ بِالْخَيراتِ اِنَّک مُجيبُ الدَّعَواتِ اِنَّک عَلى كلِّ شَيئٍ قَديرٌ"

"O' Allah! Forgive all Muslim men and women, dead or alive. Relate us with them by virtues. Verily you respond to supplications. Verily you are omnipotent."

In these lines of prayers, the following figures of speech have been used:

Polyptoton: it is a figure of speech in which words are repeated but with different word forms (Wales,2013). The words المؤمنين و المؤمنات (Male and Female believers) and المسلمين و المسلمات (male and female Muslims) are repetition but with different forms.

Antithesis: it is the figure of speech where we use words with contrasting ideas that are in a form of parallelism (Wales,2011: p.25). Antithesis has been used by using the words الأحياء منهم و الأموات (those who are alive and those who are dead). Besides, there is the use of lexical parallelism by using equivalent lexical items like لِلْمُؤْمِنينَ وَالْمُؤْمِناتِ وَالْمُسْلِمينَ وَالْمُسْلِماتِ الاَحْياَءِ مِنْهُمْ وَالاَمْوات("all Muslim men and women, dead or alive".

In the above lines of prayers, the directive speech act is used by asking Allah to forgive the faithful women and men and Muslims. Besides, it asks Allah to forgive dead or alive Muslims. Furthermore, there is the use of representative speech act by asserting that Allah answers prayers and is able to do anything.

لَلَّهُمَّ اغْفِرْ لِهذَا المَيت

O' Allah, forgive this deceased

"لّهُمَّ اِنَّ هذا عَبْدُک وَابْنُ عَبْدِک وَابْنُ اَمَتِک نَزَلَ بِک وَ اَنْتَ خَيرُ مَنْزُولٍ بِهِ اَللّهُمَّ اِنّا لا نَعْلَمُ مِنْهُ اِلاّ خَيراً وَ اَنْتَ اَعْلَمُ بِهِ مِنّا اَللّهُمَّ اِنْ كانَ مُحْسِناً فَزِدْ فى اِحْسانِهِ وَ اِنْ كانَ مُسَّيئاً فَتَجاوَزْ عَنْهُ وَاغْفِرْ لَهُ اَللّهُمَّ اجْعَلْهُ عِنْدَک فى اَعْلا عِلّيينَ وَاخْلُفْ عَلى اَهْلِهِ فِى الْغابِرينَ وَارْحَمْهُ بِرَحْمَتِک يا اَرْحَمَ الرّاحِمين"

"O' Allah! This is your servant and the son of your servants coming to you, and you are the best to whom one might go. O' Allah! We know nothing of him except goodness. Please forgive us and forgive him and give him the best place before you, and replace him among his household. "With your mercy, O' the most merciful of the merciful!"

In these lines of prayers, there is the use of the following figures of speech:

1-Diacope: this figure of speech refers to the repetition of words with small number of words intervening (Wales, 2012). It has been used in the words "عَبْدُک وَابْنُ عَبْدِک" (your slave and the son of your slave).

2-Polyptoton: this figure of speech refers to the repetition of words with different word forms (Wales,2013). It has been used in the words نَزَل (coming to you) and منزول (one come to you) in order to shed light on Allah's mercy on the dead person. Besides, polyptoton is used in the words نعلم (we know) and اعلم(you know better) in order to shed light on Allah's mercy and knowledge for the deceased person. Furthermore, polyptoton is used in the words محسنا (righteous) and احسانه (riotousness). Besides, diacope has been used in وَارْحَمْهُ بِرَحْمَتِک یا اَرْحَمَ الرّاحِمین (show him mercy, oh, the most merciful of the merciful) where the word رحمه (mercy) has been repeated with different forms.

Antithesis: this figure of speech refers to the use of two words with contrasting ideas in a form of parallelism. The words محسنا (righteous) and مسیئا (offensive) are in contrast and carry contrasting ideas. Besides, there is the use of lexical parallelism by using equivalent words like محسنا (righteous), مسیئا(offensive) and علیین (the highest levels), غابرین (those who live).

3-Allitration: "it refers to repetition of the same consonant sounds at the beginning of number of words (Lit Charts,2024)". It is used in the words وَارْحَمْهُ بِرَحْمَتِک یا اَرْحَمَ الرّاحِمین ("With your mercy, O' the most merciful of the merciful!") by using the consonants "ح " and "م " to shed light on Allah's mercy on the deceased and for calming the family of the dead person.

In the above lines of prayers, there is firstly the use of the directive speech act by asking Allah to forgive the deceased. There is also the use of the representative speech act by asserting that the deceased is his or her slave and left the world to be under Allah's mercy in the afterlife. Besides, the prayers are used for asserting that all the people knew the deceased to be a good person. Then, there is the use of directive speech act by asking Allah to forgive him or her for the sins committed in life. Besides, there is the use of directive speech act by asking Allah to grant the deceased the highest status in heaven and to help his or her family.

5-Conclusions

1-There are different stylistic strategies used in both the Christian and Arabic funerals. Dealing firstly with the Christian funeral discourse, there is mainly the use of anaphora by the repeated use of some phrases and words at the beginning of successive lines. Besides, metaphor has been

used by referring metaphorically to challenges faced by humans in and after their lives. Alliteration has been used repeatedly in every stage of the funeral to shed light on the need for God's support. Hyperbaton is also used by fronting some phrases to the beginning of lines to ask God for eternal rest for the deceased. Euphemism has also been utilized by replacing the unpleasant word dead person or the deceased by the phrase the faithful departed to give calmness to the listeners within the funeral. Besides, periphrasis has been used by using more words than needed to arose feelings of ease regarding the final destination of the dead person. Besides, diacope has been used by repeating words or phrases with small number of intervening words. Moreover, synonym has been used for using words with similar meanings like sure and certain for insuring that the deceased is moving to eternal life. Finally, antonomasia is used by replacing a famous proper noun with an adjectival or a noun phrase for shedding light on God's mercy on the soul of the dead person. Moving to speech acts used in such Christian funeral verses, there is the use of directive speech act to request God's help in the time of hardship and granting the dead person the eternal rest. This speech act is also used for asking people to come around the casket of the dead person. Besides, there is the use of representative speech act for asserting that the dead person will rest in heaven. In addition, there is the use of expressive speech act by expressing emotions of gratefulness to God. Finally, there is the use of declarative speech act by using the verb commend to change the status of the dead person from being unburied to being buried and moving toward eternal life.

2-There are many stylistic strategies used in Islamic funeral discourse. Firstly, there is the use of alliteration for emphasizing Allah's name and his prophet at the beginning of the funeral. Besides, there is the use of polyptoton by repeating words with different case forms like المؤمنين and المؤمنات and بسم الله و بالله for sending blessings to Muhammad and his household and for asking Allah's forgiveness for the dead person and for the women and men believers. Besides, there is the use of epistrophe by repeating words or phrases at the end of successive clauses or lines like the repetition of (Allah) at the end of a number of phrases. Moreover, there is the use of polyptoton by repeating the same words with different forms like the use of the words الـه and الله in order to shed light on Allah as the only God. Antithesis is also used by contrasting lexical items in a form of parallelism like بشيرا (good tidings), نذيرا(warner). Diacope is used by repeating محمد (Mohammad) and ابراهيم (Ibrahim) with small number of intervening words. Besides, synonym is used by using الأَنْبِيـآءِ وَالْمُرْسَلِينَ (prophets and messengers). Finally, there is the use of alliteration by

using repeating the same consonant sounds by using the consonant ر)) as in the words وَارْحَمْهُ بِرَحْمَتِک یا اَرْحَمَ الرّاحِمین (With your mercy, O' the most merciful of the merciful!) to shed light on Allah's mercy on the deceased. Dealing with speech acts, there is the use of directive speech for requesting Allah to forgive the deceased and the faithful people and for blessing Mohammad and his household. Besides, there is the use of representative speech act by asserting that Allah is the only God and that prophet Mohammad has been sent to humanity. Moreover, the directive speech act is used in such prayers by asking Allah to forgive dead and alive Muslims. In addition, the representative speech act is used by emphasizing that Allah answer people's prayers. In addition, there is the use of representative speech act by asserting that the deceased is under Allah's mercy now in the afterlife.

3-There are similarities between the Christian and Islamic funeral discourses that are reflected in the use of stylistic strategies like diacope, antithesis, polyptoton, epistrophe, anaphora and hyperbaton and speech acts like directive and assertive speech acts.

4-There are differences between the Christian and Islamic funeral discourse reflected in the use of pragma-stylistic strategies in the Christian discourse for shedding light on God's help, bless and support for the deceased till reaching the eternal rest and peace. The Islamic funeral discourse on the other hand uses these strategies for shedding light on Allah's uniqueness and his blessing on prophet Mohammad and his household. Such strategies are also used for shedding light on asking God's forgiveness and mercy for the deceased.

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