



Research Article

A PRAGMATIC ANALYSIS OF SPEECH ACTS EMPLOYED IN DIVINE-PROPHETIC DISCOURSE IN QURANIC TEXTS

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ABSTRACT

This paper endeavors to pinpoint the pragmatic aspects of the language utilized in Divine-Prophetic discourse in Quranic texts. Precisely, this work sets itself the task of answering the following question: what are the most prevalent speech acts implemented in this kind of discourse? Accordingly, the study aims at identifying the most common speech acts employed in this discourse. It is hypothesized that the speech acts of statements, affirmations, commands, prohibitions, promises, and threats are widely employed in Divine-Prophetic discourse. This paper analyzes five Quranic texts that encompass Divine-Prophetic discourse taken from different suras to arrive at their pragmatic buildup. The findings of the analysis validate the above hypothesis.

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INTRODUCTION

Theoretical Underpinnings

Divine-Prophetic Discourse

Prophecy, named (النبوة) in Arabic, is one of the oldest phenomena in the life of humanity. This is due to the fact that Adam (آدم) -the father of mankind- was a prophet. After Adam, many prophets were chosen by Allah (الله), to transmit His message to people until the great mission of prophecy was sealed by Prophet Muhammad (محمد) (حسن, 2001: 5).

Linguistically speaking, (النبوة) is derived from (نبا- نبى) which mean (ارتفع) 'rise' or 'become high'. Accordingly, (النبى) 'prophet' is someone who is higher in status than other human beings (القزويني, 1949: 385). As for the conceptual meaning of (النبوة), it means a human being is chosen by Allah (الله) to tell other people what is revealed to him from Allah (الله) (مطالقة, 2013, 9).

As such, the linguistic meaning and the conceptual meaning of (النبوة) are closely related in that (النبى) 'prophet' is chosen by Allah (الله) to accomplish a sacred mission; so he is definitely higher in status than other human beings (Ibid.).

According to الطباطبائي (1997, vol. 18: 73-4), the following verse clarifies that there are three methods of communication between Allah (الله) and His prophets (الأنبياء).

"وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وُحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ"
(الشورى: 51)

"It is not for any mortal that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise."

(Shakir, 1999: 237)

The first method is 'الوحي' (revelation) through which Allah (الله) speaks to His chosen people without mediation (veil) or mediator (angel) like, for example, revealing something to the prophet while he is asleep. The second method is that Allah (الله) talks to His prophet from behind a veil just as the case with Prophet Moses (موسى). The third method is that Allah (الله) sends the Holy Spirit (جبريل) (جبريل) to deliver His message and commands to the prophet, i.e. there is a mediator between Allah (الله) and His prophet.

Pragmatic Means Utilized in Religious Texts

Religious texts make use of all the potentialities of language including those which are pragmatic in nature. The most common pragmatic means employed in this kind of texts are *speech acts*. More precisely, from the speech acts, assertives (*statements* and *affirmations*), directives (*commands* and *prohibitions*), and commissives (*promises* and *threats*) are frequently utilized.

Speech Acts

Speech act theory originated in the work of the philosopher Austin in the 1950s (published in 1972). He observed that, in

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certain contexts, utterances can perform 'illocutionary acts', not simply report on facts or give information. We can use language to make a promise, give an instruction, name a ship, marry someone, or make a bet, and so on (Bloor and Bloor, 2007: 10).

صحراوي (2005: 6-7) expounds that the speech act theory has been implicitly dealt with in Arabic within the theory of 'الخبر و الانشاء' (Reporting/or Constatative Utterances and Informing/or Performative Utterances). There are many Arab grammarians and rhetoricians who have indirectly dealt with speech act theory like: التقتراني, القزويني, الاسترابادي, السكاكي, الجرجاني, سيبويه.

Assertives

Assertive speech acts commit the speaker, in varying degrees, to the truth of the proposition expressed. All of the members of the assertive class can be assessed on the true/false dimension of assessment. The direction of fit of these acts is words to the world (Searle, 1979: 12). Examples of verbs denoting members of this class may include: *assert, claim, state, assure, affirm, deny, disclaim, argue, rebut, notify, remind, report, etc.* (Searle and Vanderveken, 1985: 182-3).

Statements

The speech act of *stating* has to do with giving a full account of something or taking an official position on something. The act of stating is, also, connected to the notion of setting something forth or representing something normally for the benefit or the edification and enlightenment of the hearer (Ibid.: 183):

"ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ: (البقرة: 2)"

"This Book, there is no doubt in it, is a guide to those who guard [against evil]." (Shakir, 1999: 1)

According to Wierzbicka (1987: 329), statements have the following felicity conditions:

Propositional Content Condition

The speaker (S) commits himself to the truth of the expressed proposition (X).

Preparatory Condition

S has reasons in support of the truth of X.

Essential Conditions

1. S believes that the addressee (A) may want to know X.
2. S says X because he wants to say what is true.

Sincerity Condition

S sincerely believes that X is true.

Affirmations

Affirming is opposed to denying. It usually carries the notion of making a positive assertion as opposed to a negative assertion. Moreover, affirming has the same illocutionary point and mode of achievement of statements; yet, there are important differences between them. Statements have to do with "giving a full account of something" or "setting something forth for the benefit of the hearer", whereas affirmations have to do more with "making a stand" (Searle and Vanderveken, 1985: 183):

"إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ" (البقرة: 26)

"Surely Allah is not ashamed to set forth any parable-- [that of] a gnat or anything above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! But He does not cause to err by it [any] except the transgressors". (Shakir, 1999: 2)

Affirmations have the following felicity conditions (Searle and Vanderveken, 1985: 183):

Propositional Content Condition

The content refers to a positive assertion (X)

Preparatory Condition

S has reasons (evidence or grounds) in support of the truth of X.

Essential Conditions

1. S believes that X is true.
2. S says X because he wants A to know what is true.

Sincerity Conditions

1. S sincerely believes that X is true.
2. S sincerely wants A to know that X is true.

Directives

Searle (1979: 13-4) defines directives as attempts by the speaker to get the addressee to do something. The direction of fit of these acts is world-to-words and the sincerity condition is want (or wish or desire). The propositional content of directives is always that the addressee is to do some future action. Examples of verbs denoting members of this class may include: *ask, order, command, request, prohibit, beg, plead, pray, entreat, invite, permit, advise, etc.*

Commands

To *command* someone is to ask him to do something. Yet, unlike an ordinary request, a command requires that the speaker be in a position of authority and power over the hearer. Moreover, to *command* someone by invoking authority and power commits the speaker to not giving the hearer the option of refusal (Searle and Vanderveken, 1985: 201):

"يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ" (البقرة: 21)
 "O men! serve your Lord Who created you and those before you so that you may guard [against evil]." (Shakir, 1999: 2)

According to Searle and Vanderveken (1985: 201) and Wierzbicka (1987: 38-9), commands have the following felicity conditions:

Propositional Content Condition

The content refers to a future act (X) which is to be carried out by A.

Preparatory Conditions

- a. S must be in a position of authority over A.
- b. A is able to execute X.
- c. S believes that A is able to execute X.

Essential Conditions

- a. S wants A to do X.
- b. S can cause A to do X.

Sincerity Condition

S sincerely wants A to do X.

Prohibitions

Prohibiting means 'ordering not', i.e. ordering someone not to do something. In fact, prohibitions are standing orders. The illocutionary point of this speech act is that it forbids something for a long period of time. As such, 'prohibit' is 'forbid' with an additional propositional content condition concerning time (Searle and Vanderveken, 1985: 202):

"وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ" (البقرة: 42)

"And do not mix up the truth with the falsehood, nor hide the truth while you know [it]."(Shakir, 1999: 3)

Prohibitions have the following felicity conditions (Wierzbicka, 1987: 91):

Propositional Content Condition

The content refers to a future act (X) which S wants A not to do.

Preparatory Conditions

- a. S does not want X to happen.
- b. S has reasons not to want X to happen.

Essential Condition

S wants A not to do X.

Sincerity Condition

S sincerely wants A no to do X.

Commissives

According to Searle (1979: 14), commissives are those speech acts whose illocutionary point is to commit the speaker in varying degrees to the fulfillment of some future course of action. The direction of fit of this category of speech acts is world-to-word and the sincerity condition is intention. The propositional condition is always that the speaker does some future action.

Examples of verbs denoting members of this class may include: *commit, promise, threaten, vow, pledge, swear, accept, refuse, consent offer, bid, warrant, contract, etc.* (Searle and Vanderveken, 1985: 192).

Promises

The paradigm commissive verb is 'promise' but it also has some rather special features which are not common to many other members of the set of commissive verbs. These special features of 'promise' are, first, a promise is always made to a hearer to do something for his benefit, and, secondly, promises involve a rather special kind of commitment, namely an obligation. This undertaking of an obligation increases the degree of strength of the commitment. As such, 'promise' differs from 'commit' only by the fact that mode of achievement of the illocutionary act of promise puts the speaker under an obligation to carry out the future course of action (Searle and Vanderveken, 1985: 192):

"قُلْ أُوذِيْتُكُمْ بَخَيْرٍ مِنْ ذَلِكَمُ الَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ" (آل عمران: 15)

"Say: Shall I tell you what is better than these? For those who guard [against evil] are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants." (Shakir, 1999: 22)

According to Searle (1979: 44), promises have the following felicity conditions:

Propositional Content Condition

The content refers to a future act (X) to be performed by S.

Preparatory Condition

- a. S is able to perform X.
- b. A wants S to perform X.

Essential Conditions

- a. S believes that A wants X to happen.
- b. The act counts as the undertaking by S of an obligation to do X.

Sincerity Condition

S sincerely intends to perform X.

Threats

Speech acts of threatening differ from promising, first, in that the undertaking is not to do something for the benefit of the hearer but rather to his disadvantage and, secondly, in that no obligation is involved in threatening. Because of the absence of obligations, threatening is not as institutionally dependent as promising. 'Threaten' is a hybrid verb, since one can threaten without performing a speech act at all, as for example when one simply makes frightening gestures at someone. In this respect, promises differ from threats because a promise must be a speech act, even if it is not performed in a language. Yet, promises are similar to threats in that a promise, like the speech act of threat, is essentially hearer-directed and must involve a public performance when the hearer is not identical with the speaker (Searle and Vanderveken, 1985: 193):

"وَإِنْ يَتَوَلَّوْا يَعْذِبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ" (التوبة: 74)

"And if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper."(Shakir, 1999: 88)

Accordingly, threats have the following felicity conditions:

Propositional Content Condition

The content refers to a future act (X) to be performed by S.

Preparatory Condition

- a. S is able to perform X.
- b. A does not want X done.

Essential Conditions

- a. S believes that A does not want X done.
- b. S is not obliged to do X.

Sincerity Condition

S sincerely intends to perform X.

Data Description and Analysis

Data Description

The data of this study arerepresented by five texts consisting of Divine speech that Allah (ﷻ) speaks to Prophet Muhammad (ﷺ) after electing him to be His chosen man. These texts are taken from different suras of the Glorious Quran.

Method of Analysis

Each text is analyzed pragmatically by pinpointing the speech acts of statements, affirmations, commands, prohibitions, promises, and threats employed in each text in accordance with their felicity conditions presented in Section (1.2.1). Besides, a statistical method represented by the percentage equation is utilized for calculating the findings of analysis.

Data Analysis

Text (1)

"يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ۝ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُنْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ لَا تُنَالُوا مِنْ فَضْلِهِ لَنْصَدَقَنَّهُمْ وَلَنْكونَنَّ مِنَ الصَّالِحِينَ ۝ فَلَمَّا آتَاهُمُ مِنْ فَضْلِهِ جَحَلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ۝ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ"

(التوبة: 7-73)

"O Prophet! Strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination. They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper. And there are those of them who made a covenant with Allah: If He gives us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew. So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies."(Shakir, 1999: 88)

Pragmatically speaking, the text makes use of four types of speech acts: statements, affirmations, commands and threats. Allah (ﷻ) states, here, that the unbelievers and the hypocrites are liars and have broken the pledge that they have made with Allah (ﷻ). As such, Allah (ﷻ) commands his Prophet to do his utmost in confronting such kinds of people. These people have already said the word of disbelief and Allah (ﷻ) threatens that they will be punished severely in their earthly life and in the hereafter; they are going to be in hell which is the worst destination ever.

Table 1 Pragmatic Analysis of Quranic Text (1)

| Pragmatic Analysis | |
|--------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Statements | مِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَنْ لَا تُنَالُوا مِنْ فَضْلِهِ لَنْصَدَقَنَّهُمْ وَلَنْكونَنَّ مِنَ الصَّالِحِينَ. |
| Affirmations | فَلَمَّا آتَاهُمُ مِنْ فَضْلِهِ جَحَلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ. |
| Commands | وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ. جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ. |
| Threats | وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ. |

Text (2)

"يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِحَرْفٍ مِنَ الْكَلِمِ مِنْ بَعْدِ مَوَاصِيحِهِ يَقُولُونَ إِنَّ أُوتِيئْتُمْ هَذَا فَخَدُّوه وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝ سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصُرُواكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ"

(المائدة: 41-2)

"O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter. [They are] listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably." (Shakir, 1999: 49-50)

Pragmatically, the text makes use of five types of speech acts, namely, statements, affirmations, commands, prohibitions and threats. Allah (ﷻ) states that there are some Jews who are listeners to lies, i.e. they frequently listen to lies even though they know for sure that they are listening to lies. These Jews, also, listen to other people who did not come to the Prophet and blindly obey them. Moreover, these Jews distort words from their places. Allah (ﷻ) asks His Prophet not to be saddened or bothered by some people's rush into infidelity because they are hypocrites and they have no belief in their hearts as they have only said the word of belief with their tongues while their hearts does not believe. Moreover, Allah (ﷻ) threatens such people saying that they will have disgrace in the earthly life and a great punishment in the Hereafter.

Table 2 Pragmatic Analysis of Quranic Text (2)

| Pragmatic Analysis | |
|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Statements | وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِحَرْفٍ مِنَ الْكَلِمِ مِنْ بَعْدِ مَوَاصِيحِهِ يَقُولُونَ إِنَّ أُوتِيئْتُمْ هَذَا فَخَدُّوه وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ. |
| Affirmations | إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. |
| Commands | فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ. |
| Prohibitions | فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ. |
| Threats | لَا يَحْزَنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ. لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ. |

Text (3)

"إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۝ وَمَا كُنْتَ تَرْجُوا أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهيرًا لِلْكَافِرِينَ ۝ وَلَا يَصْدُقَنَّ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَالَّذِي يَدْعُ إِلَى رَيْبِكَ وَلَا تَكُونَنَّ مِنَ الْمَشْرُوكِينَ ۝ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ"

(القصص: 85-8)

"Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error. And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers. And let them not turn you aside from the communications of Allah after they have been revealed to you, and call [men] to your Lord and be not of the polytheists. And call not with Allah any other god; there is no god but He, everything is perishable but He; His is the judgment, and to Him you shall be brought back."(Shakir, 1999: 189)

From a pragmatic perspective, the text uses four types of speech acts: *statements, affirmations, commands and prohibitions*. Allah (ﷻ) states that there is no god other than Him and everything in this universe shall vanish except Him. The Judgment is His and to Him shall all creatures return. Allah (ﷻ) commands His Prophet to say that Allah (ﷻ) knows who follows the right path and who does not. Allah (ﷻ) also commands his Prophet to make supplications to His Lord. Moreover, Allah (ﷻ) prohibits His Prophet from being a back-up of the unbelievers and asks him not to turn his face away from the verses that Allah (ﷻ) has revealed to him. Most importantly, Allah (ﷻ) asks the Prophet not to call unto any god other than Allah (ﷻ).

Table 3 Pragmatic Analysis of Quranic Text (3)

| Pragmatic Analysis | |
|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Statements | رَبِّيَ أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ. |
| Affirmations | لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ. |
| Commands | إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ. قُلْ رَبِّيَ أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ. |
| Prohibitions | وَادْعُ إِلَىٰ رَبِّكَ. فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ. وَلَا تَصُدِّقَنَّ عَنِ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ. وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ. وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ. |

Text (4)

"يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَذَاعِبًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۝ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنْ اللَّهِ فَضْلًا كَبِيرًا ۝ وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا" (الأحزاب: 8-45)

"O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner. And as one inviting to Allah by His permission, and as a light-giving torch. And give to the believers the good news that they shall have a great grace from Allah. And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector." (Shakir, 1999: 202-3)

Pragmatically speaking, the text makes use of five types of speech acts: *statements, affirmations, commands, prohibitions and promises*. Allah's (ﷻ) affirms that Prophet Muhammad (ﷺ) is sent as a witness on people. He is also the teller of good news to the believers who obey Allah and His messenger and would be rewarded for that. The Prophet is also the warner for the unbelievers and the hypocrites who disobey Allah (ﷻ) and His messenger and hence would be punished and tortured in the Hellfire. Moreover, Allah (ﷻ) promises that His bounties and rewards to the believers will be much greater than their good deeds.

Table 4 Pragmatic Analysis of Quranic Text (4)

| Pragmatic Analysis | |
|--------------------|--------------------------------------------------------------------------------------------------------------------|
| Statements | وَكَفَىٰ بِاللَّهِ وَكِيلًا. |
| Affirmations | إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا. |
| Commands | وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنْ اللَّهِ فَضْلًا كَبِيرًا. وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ. |
| Prohibitions | وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ. |
| Promises | وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنْ اللَّهِ فَضْلًا كَبِيرًا. |

Text (5)

"يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ" (المائدة: 67-8)

"O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people".(Shakir, 1999: 51-2)

Pragmatically, the text makes use of six types of speech acts: *statements, affirmations, commands, prohibitions, promises, and threats*. According to الطباطبائي (1997, vol. 6: 42) these verses consist of rigorous command to the Prophet in the form of a threat. By the same token, Allah (ﷻ) promises His Prophet to protect him from the harm of people. One interpretation for this command is that it refers to Allah's (ﷻ) command to Prophet Muhammad (ﷺ) to choose Imam Ali (عليه السلام) as his successor. The Prophet was afraid of saying this and he waited three days without telling people about it until he did this in the Day of al-Ghadeer. Allah (ﷻ) affirms, here, that He will never guide the unbelieving people who disobey Allah (ﷻ) and His Prophet. Allah (ﷻ) prohibits His Prophet from being saddened or grieved because of the deeds of the unbelieving people.

Table 5 Pragmatic Analysis of Quranic Text (5)

| Pragmatic Analysis | |
|--------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| Statements | وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا. |
| Affirmations | إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ. |
| Commands | بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ. قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ. |
| Prohibitions | فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ. |
| Promises | اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ. |
| Threats | وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ. |

Results of Analysis

As Table (6) and Figure (1) below demonstrate, the most prevalent speech act employed in Divine-Prophetic discourse in the Glorious Qurans is *command* with the percentage (26.47%). Statements and Prohibitions are also frequently implemented in this kind of discourse having the same percentage which is (20.58%). Affirmations (14.70%) and threats (11.76%) are less commonly used. Promise scores the lowest percentage among other speech acts which is (5.88%).

Table 6 Results of Pragmatic Analysis of Quranic Texts

| No. of Text | Statements | Affirmations | Commands | Prohibitions | Promises | Threats |
|-------------|------------|--------------|----------|--------------|----------|---------|
| 1 | 2 | 1 | 1 | 0 | 0 | 2 |
| 2 | 1 | 1 | 2 | 1 | 0 | 1 |
| 3 | 2 | 1 | 2 | 4 | 0 | 0 |
| 4 | 1 | 1 | 2 | 1 | 1 | 0 |
| 5 | 1 | 1 | 2 | 1 | 1 | 1 |
| Total | 7 | 5 | 9 | 7 | 2 | 4 |
| Percentage | 20.58% | 14.70% | 26.47% | 20.58% | 5.88% | 11.76% |

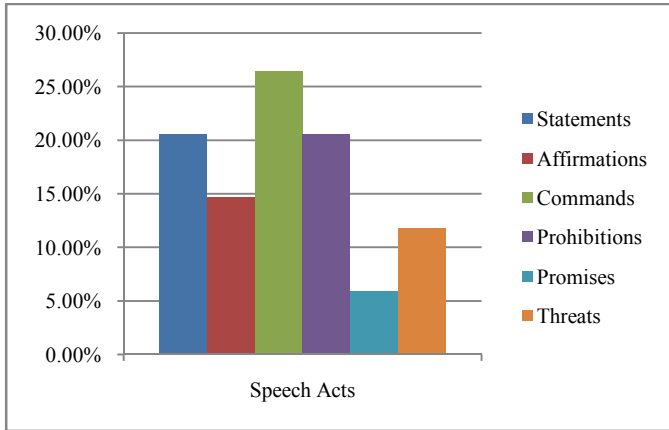


Figure 1 Ratio of Speech Acts Employed in Divine-Prophetic Discourse in Quranic Texts

CONCLUSIONS

After conducting a pragmatic analysis on the data under scrutiny, the following conclusions can be presented:

1. The hypothesis set at the beginning of this work which reads 'the speech acts of statements, affirmations, commands, prohibitions, promises, and threats are widely employed in Divine-Prophetic discourse' has been validated in that the above mentioned speech acts are frequently utilized in this kind of discourse.
2. Directive speech acts (commands and prohibitions) are used in this kind of discourse to present what Allah (ﷻ) wants His Prophet (ﷺ) to do with his nation and how he ought to deliver his prophetic message.
3. Assertive speech acts, namely, statements and affirmations, are utilized to clarify and enhance certain points in Allah's (ﷻ) speech to Prophet Muhammad (ﷺ).

4. As concerns commissive speech acts, promises are employed by the Almighty Lord to encourage His Prophet (ﷺ) and to tell him that He will bless him and grant him the strength he needs to deliver his message. Threats, on the other hand, are implemented to warn the unbelievers and those who disobey Prophet Muhammad (ﷺ) and Allah (ﷻ).

5. The most prevalent speech acts employed in this kind of discourse are commands, prohibitions, and statements whereas promises are the less common ones scoring the lowest percentage among the other speech acts.

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