A Pragmatic Analysis of Speech Acts in Surah Al-Tariq and Surah Al-Ma'un

Assist. Prof. Huda Hadi Badr

Department of English/College of Arts/ University of Thi-Qar

HUDA.HADI@utq.edu.iq

Abstract:

   This descriptive study tackles illocutionary speech acts in two short Surahs of the holy Quran, specifically, Surah Al-Tariq and Surah Al-Ma'un. The aims of this study are to find out the types of the illocutionary speech acts and the pragmatic functions in addition to whether they were implicitly or explicitly performed in the said Surahs. The significance of this study is to reveal the classes of the illocutionary speech acts and the pragmatic functions employed in these Surahs and to highlight the high eloquence of the selected Surahs in conveying messages to the recipients. Only sixteen samples have been analyzed, and the approach followed to analyze the data is qualitative. Furthermore, some books of exegesis have been consulted and depended on to analyze the data. The results of the present study are that the illocutionary speech acts of representatives, directives and commissives were used in the two Surahs mentioned above. Different pragmatic functions like describing, ordering, threatening, asserting, warning and promising were employed in these Surahs. Moreover, explicit speech acts were used with a high frequency of occurrence whereas implicit speech acts were used with a low frequency of occurrence. In addition, some verses perform more than one speech act at the same time to convey more than one message, and they have been analyzed under more than one type of speech acts. This indicates the high eloquence of the selected Surahs in conveying the messages to people.

Keywords: Quran, Surahs, Speech Acts, Pragmatic Functions, Al-Tariq, Al-Ma'un

التحليل الدلالي لأقسام الكلام في سورة الطارق وسورة الماعون

أ.م. هدى هادي بدر
جامعة ذي قار/ كلية الآداب

الملخص:

تتناول هذه الدراسة الوصفية الافعال الكلامية الانجازية في سورتين قصيرتين من القران الكريم وتحديدا سورة الطارق وسورة الماعون وان اهداف هذه الدراسة تتضمن الكشف عن انواع الافعال الكلامية الانجازية و الوظائف التداولية بالاضافة الى فيما اذا كان اداؤهما تم بشكل مباشر او غير مباشر في السورتين المذكورتين انفاً. تكمن اهمية هذه الدراسة في اظهار انواع الافعال الكلامية الانجازية والوظائف التداولية في هاتين السورتين وابراز البلاغة الكبيرة لهما في نقل الرسالة الى المتلقي. تم تحليل ستة عشر مثالا وتم اتباع المنهجية النوعية في تحليل البيانات بالاضافة الى ذلك تم مراجعة بعض كتب تفسير القران وتم الاعتماد على تلك التفاسير في تحليل البيانات. تتضمن نتائج هذه الدراسة انواعا مختلفة من الافعال الكلامية الانجازية كالتقريريات والتوجيهيات والالزاميات وكذلك مختلف الوظائف التداولية كالوصف والامر والتهديد والتأكيد والتحذير والوعد اضافة الى ذلك كان استخدام الافعال الكلامية المباشرة بنسبة عالية بعكس الافعال الكلامية الغير مباشرة التي وردت بنسبة اقل. بعض الايات في هاتين السورتين تتضمن اداء اكثر من فعل كلامي واحد بنفس الوقت لايصال اكثر من رسالة وقد تم تحليل نفس هذه الايات تحت اكثر من نوع من الافعال الكلامية وهذا يشير الى البلاغة العالية للسور المختارة في ايصال الرسالة للناس.

الكلمات المفتاحية : القران، السور ، الافعال الكلامية، الوظائف التداولية، الطارق، الماعون.

Introduction

The Quran is the holy book which is considered the first source of legislation in Islam. The present study is a descriptive one and it is about the illocutionary speech acts and the pragmatic functions in two short Surahs which are Surah Al-Tariq and Surah Al-Ma'un. Whether they were used directly or indirectly have been also examined in this study. The present study aims to reveal the different classes of the illocutionary speech acts and the different pragmatic functions in the said Surahs in addition to finding out whether they were performed directly or indirectly. The importance of the present study is to get a deep understanding of the aforementioned Surahs by discovering the different classes of the illocutionary speech acts and the different pragmatic functions employed within them. Further, the high eloquence of the selected Surahs has been highlighted, specifically when some verses performed more than one speech act simultaneously to convey more than one message to people. This study attempts to answer the following two questions:

1-What are the different classes of the illocutionary speech acts performed in Surah Al-Tariq and Surah Al-Ma'un?

2- What are the different pragmatic functions in Surah Al-Tariq and Surah Al-Ma'un?

For the analysis of data, Searle's (1969) theory of speech acts has been depended on.

2. Previous Studies

Previous studies on speech acts in the holy Quran are descriptively examined in this study. Mawadda (2016) investigated commissive speech acts in the translation of Surah Joseph from a pragmatic perspective. The researcher concentrated on the kinds of commissives and politeness strategies employed in this Surah. In the light of Brown and Levinson's model, this study concluded that six types of commissives like warning, threatening, promising, offering, refusing and volunteering occur. Additionally, four politeness strategies are used: negative politeness strategies, bald off record, positive politeness strategies and bald on record. Furthermore, Amin et al. (2017) made a descriptive study on directive imperative speech acts in the glorious Quran. Selected verses from different Surahs were examined pragmatically to discover the kinds of speech acts and their functions. This study concluded that there are four types of directive speech acts: explicit imperative speech acts, implicit declarative speech acts and literal and non-literal speech acts. In addition, speech

functions occurred in this study are advising, reminding, commanding, inviting, prohibiting and showing hopes and praying. In the same context, Santosa et al (2017) attempted to investigate the meaning of questions in the holy Quran depending on a content analysis. The researchers selected different verses from different Surahs. This study reveals that the questions are not used in their original meaning in the Quran, rather, they are used to convey another meaning. So, the sentences involving wh-words are not considered interrogative sentences. Moreover, Another study on speech acts in the translation of Surah Al-Fatihah was made. Nurifithri (2020) aimed to find out the kinds of speech acts and their functions in the above-mentioned Surah. Through a pragmatic analysis, it was concluded that there are three types of speech acts occurring in the translation of the said Surah: representative speech acts, directive speech acts and expressive speech acts. Functions like glorifying, asserting, thanking, praising Allah and directing occur with these types of speech acts in the previously mentioned Surah.

As shown above, the aforementioned studies have handled speech acts and their pragmatic functions pragmatically in the above-mentioned Surahs. The importance of this study involves delving into the illocutionary speech acts and their pragmatic functions employed implicitly and explicitly from a pragmatic perspective in Surah Al-Tariq and Surah Al-Ma'un which seem to have not been tackled before.

3.Theoretical Framework

3.1.Speech Acts Theory

As a response to viewing utterances as true or false, speech act theory was inspired by Austin. In this theory, utterances are seen as means by which we do things (Verschueren,1999). This theory was merely notions proposed by Austin in 1969 and it was later published under the title " How to Do Things with Words". Austin's notions were revised and developed later by his student, Searle (Mey, 1993). Crystal (2003, p.427) perceives speech act theory as " a theory which analyses the role of utterances in relation to the behaviour of speaker and hearer in interpersonal communication". At first, a distinction of utterances as performative and constatives was depended on by Austin who later abandoned it regarding these two types of utterances as special sub-cases (Huang,2006). Performatives are of two types: implicit and explicit. In the former type, the illocutionary force is indirectly conveyed and a performative verb is not used while in the latter type, the illocutionary force is directly conveyed by using a performative verb (Yule, 1996).Cruse (2006) states that three kinds of acts are simultaneously employed by the speaker when he/she

makes an utterance. They are locutionary act, illocutionary act and perlocutionary act. Austin depended on this distinction to propose a model of speech acts consisting of five kinds, which was later developed by Searle (Coulthard,1985).

3.2. Searle's Theory of Speech Acts

Austin's taxonomy of speech acts was refined by Searle who proposed a model including five types of speech acts. According to Searle (1979), they are as follows:

1- Representatives: Utterances made to assert the propositions, i.e. conclude, deny, assert, etc.

2- Directives: Utterances made by the speaker to make the hearer do something, i.e. order, advise, beg, etc.

3-Commissives: Utterances by which the speaker commits himself/herself to doing something in future, i.e. threat, vow, promise, etc.

4-Expressives: Speech acts by which the speaker's psychological state is conveyed to the hearer, i.e. thank, regret, condole, etc.

5- Declarations: Changing the condition of an object and a situation via making utterances like pronouncing, naming, etc.

Speech acts are either direct or indirect. According to Leech (1983), when communicating with others, the meaning conveyed implicitly is preferred by people to avoid giving unpleasant messages to others. Such a kind of utterances are considered indirect speech acts and they are made when the illocutionary force is implicitly conveyed. Direct speech acts are acts the function of which is made explicit(Yule,1996). According to Searle (1969), this function is referred to as pragmatic function which is   "the illocutionary force a given speech act entails in addition to the meaning it expresses and it refers to the embedded associative connotations of a word or an expression that carries implicit meanings" (as cited in Al-Saidi, 2016,p.18).

4.Methodology

4.1. Approach of the Study

This study concentrates on revealing the different types of illocutionary speech acts and the pragmatic functions in Surah Al-Tariq and Surah Al-Ma'un. So, the qualitative approach has been mainly used.

4.2. Data Collection

For the sake of analysis, the data have been taken from the holy Quran. They involve two Surahs which are Surah Al-Tariq and Surah Al-Ma'un. Sixteen examples have been analyzed in this study. Books of exegesis like Al-Shirazi (2005), Al-Mudarasi (2008), Al-Tabatabaie (2008), Fadhlullah(1998) and Qutb (1992) have been consulted to provide the interpretation of the selected samples from the said Surahs for analysis.

4.3. Data Selection

The data for this study which are Surah Al-Tariq and Surah Al-Ma'un have been selected for the following reasons:

1- They include different classes of illocutionary speech acts and different pragmatic functions which were performed implicitly and explicitly.

2- The illocutionary speech acts and the pragmatic functions in the said Surahs seem to have not been examined before from a pragmatic perspective.

4.4.Data Analysis

Two short Surahs which are Al-Tariq and Al-Ma'un have been selected for analysis. Only (16) samples have been analyzed to find out the illocutionary speech acts and the pragmatic functions performed directly and indirectly in the above-mentioned Surahs and for other verses, (see Appendix A and Appendix B). Searle's (1969) model has been adopted to analyze the data. This model includes five types of speech acts which are representatives, directives, commissives, expressives and declarations. The web site (https://www.islamicfinder.org/) has been depended on to provide the transliteration of the selected samples.

4.5.Results and Discussions

4.5.1. Analysis of Surah Al-Tariq (The Night Comer)

This Surah involves (18) speech acts which are representatives, directives and commissives. The pragmatic functions occur in this Surah are asserting, ordering, promising and threatening. They were directly and indirectly employed.

1.Direct and Indirect Speech Acts of Representatives

This type of speech act occurs (11) times, representing 61% out of the total (18) (see Appendix A). All the instances of this type are of an asserting pragmatic function. Ten of them were directly used, making up 99% out of the total (11) and only one

instance was indirectly performed, forming 9% out of the total(11). The following are examples of direct and indirect speech acts of representatives of the asserting pragmatic function:

ST	1.{ وَٱلسَّمَآءِ وَٱلطَّارِقِ } {Q: 86: 1}.
Trans.	" By the sky and the night-comer"(Abdel Haleem, 2004, p.417).
Translit.	" Waalssamai waalttariqi".

ST	2.{ وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ } {Q: 86: 2}.
Trans.	"What will explain to you what the night-comer is?"(Abdel Haleem, 2004, p.417).
Translit.	" Wama adraka ma alttariqu".

ST	3.{ ٱلنَّجْمُ ٱلثَّاقِبُ } {Q: 86: 3}.
Trans.	" The piercing star"(Abdel Haleem, 2004, p.417).
Translit.	" Alnnajmu alththaqibu".

ST	4.{ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ } {Q:86: 4}.
Trans.	"there is a watcher over every soul"(Abdel Haleem, 2004, p.417).
Translit.	" In kullu nafsin lamma AAalayha hafithun".

The word 'tariq' is derived from the word 'tarq' which means to pound. So, 'tariq' means the way pounded by the feet of passers- by. It is also used to refer to the one who comes at night and knocks on the closed door to enter someone's house he wants to visit ,hence, he is called 'tariq' (night visitor) (Al-Shirazi,2005). In the above verses, Allah made an oath on the sky and any piercing star 'alnnajmu alththaqib' (night visitor) the brightness of which passes through the darkness of the night and reaches humans' eyes. The piercing star in the above verse is very great, that why, it is magnified. The oaths mentioned above were made to confirm a great fact which is there are angels who watch and protect humans' deeds whether they are good or evil (Al-Shirazi,2005; Al-Tabatabaie,2008;   Qutb,1992).The verses above involve direct speech acts of representatives of the asserting pragmatic function in which Allah made oaths on great things which are the sky and the piercing star(night visitor) to assert that fact that all humans' deeds are watched and protected to make people

watch their deeds and avoid committing sins. Only one verse which is ' 'wama adraka ma alttariq' (What will explain to you what
the night-comer is?) was indirectly performed. It occurs in the form of a rhetorical question asking about the kind of stars Allah took an oath by to assert its importance. Since this piercing star is very great, it was made an oath on to assert the great fact of protecting people's deeds. The rhetorical question above was employed to involve people in thinking about its importance and to make them realize how great the oath made to assert the aforementioned fact.

2. Direct Speech Acts of Directives and Direct Speech Acts of Representatives

In this Surah, two examples of explicit directives occur, forming 11% out of the total (18). All of them are of an ordering pragmatic function. The following verses also involve two examples of direct representatives with an asserting pragmatic function, forming 61% out of the total (18):

ST	{Q:86:5} {فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ}. 5
Trans.	"Man should reflect on what he was created from" (Abdel Haleem, 2004, p.417).
Translit.	"Falyanthuri alinsanu mimma khuliqa".

ST	{Q:86: 6}. { خُلِقَ مِن مَّآءٍ دَافِقٍ}.6
Trans.	"He is created from spurting fluid"(Abdel Haleem, 2004, p.417).
Translit.	"Khuliqa min main dafiqin".

ST	{ Q:86:7}. { يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ}. 7
Trans.	"then he … emerges from between the backbone and breastbone"(Abdel Haleem, 2004, p.417).
Translit.	"Yakhruju min bayni alssulbi waalttaraibi".

The word 'sulb' in the above verse means backbone and the word 'taraib' means ribs (Al-Shirazi,2005). The verses above talk about the beginning of a human which involves gushing fluid including the life germ which comes out from between a man's backbone and ribs. In these verses, human beings who deny the resurrection are ordered to reflect on their beginning and how easy it is for Allah to resurrect them after death (Al-Shirazi,2005; Al-Mudarisi,2008; Fadhlullah,1998).The verse 'falyanthuri alinsanu mimma khuliq'(Man should reflect on what he was created

from) is an example of the directive speech act with the explicit ordering pragmatic function in which those who deny the resurrection are ordered to contemplate the first thing (sperm drop) they were created from and to realize that Allah is able to bring them back to life. The verses above also comprise two examples of representatives with the explicit asserting pragmatic function. Allah asserts that human beings were created from gushing fluid coming out from between a man's backbone and ribs, and this simple way of creating them confirms that resurrecting them is very easy for Him.

3- Direct and Indirect Speech Acts of Commissives

There is a reference to this kind of speech act five times in the Surah under investigation, making up 27% out of the total(18) (see Appendix A). The pragmatic functions occurring within this type are threatening and promising. The threatening pragmatic function occurs four times, representing 80% out of the total(5), and only one example was implicitly used. The direct threatening pragmatic function occurs three times, forming 75% out of the total(4). The promising pragmatic function occurs only one time, forming 20% out of the total (5), and it was indirectly performed. The instance below involves the commissive speech act with the direct threatening pragmatic function.

ST	8. {Q:86:9} { يَوْمَ تُبْلَى السَّرَائِرُ }.
Trans.	"On the Day when secrets are laid bar " (Abdel Haleem, 2004, p.417).
Translit.	"Yawma tubla alssarairu".

The word 'tubla' means to prove something by examination or trial via which facts and things are made obvious. By this way, it is used to give the meaning of 'appearing'. The word 'sarair' means inner thoughts or secrets (Al-Shirazi, 2005). On the day of Resurrection, Allah will uncover the hidden intentions of people, regardless of good or evil. As a result, people will be sorted out according to their deeds and intentions. The believers will be honored and given additional rewards while disbelievers will be ashamed and punished due to this clear manifestation (Al-Shirazi, 2005; Al-Tabatabaie, 2008; Qutb,1992). The verse above includes an instance of the direct speech act of commissives with the threatening pragmatic function. On the Day of Judgment, people are threatened that their intentions and deeds will be made manifest. So, the ones who have hidden evils but live their lives respectfully will be ashamed, blamed and punished while the ones who have good

deeds will be rewarded. Allah threatens to reveal hidden secrets and deeds of people on the day of Resurrection to make them avoid doing bad deeds.

The Surah under analysis also includes other examples of direct and indirect speech acts of commissives with different pragmatic functions. Consider the following example:

ST	9.{ إِنَّهُمْ يَكِيدُونَ كَيْدًا } {Q:86:15}.
Trans.	" They plot and scheme "(Abdel Haleem, 2004, p.417).
Translit.	"Innahum yakeedoona kaydan".

ST	10.{ وَأَكِيدُ كَيْدًا } {Q:86:16}.
Trans.	" but so do I "(Abdel Haleem, 2004, p.417).
Translit.	"Waakeedu kaydan".

The word 'kayd' means to plot against and it is used to give the meaning of plotting with an evil purpose and plotting with a good purpose.(Al-Shirazi, 2005). The verses above talk about the disbelievers' plots against Prophet Mohammed(PBUH) and Islam, like sieging him and his followers economically, trying to banish him or kill him, torturing the believers, etc. Allah in these verses wants to tell The Prophet (PBUH) that He watches the disbelievers' conspiracies, and He will render their efforts of destroying him and Islam fruitless, and, in the end, he and Islam will be victorious. Then, the disbelievers will be punished (Al-Shirazi, 2005; Al-Tabatabaie, 2008; Qutb,1992). The verses above involve two commissive speech acts with two pragmatic functions: the promising pragmatic function which was used implicitly and the threatening pragmatic function which was performed explicitly. In the verse 'innahum yakeedoona kaydan' (They plot and scheme), which talks about the disbelievers' wicked plans, Allah indirectly promises Prophet Mohammed (PBUH) that He will stand with His prophet, protect His religion, and make the unbelievers' conspiracies fail. The verse 'waakeedu kaydan' (but so do I) is an example of the direct threatening pragmatic function in which Allah directly threatens the unbelievers that if they plan, He will also plan and render their plans ineffective, and they will face painful punishment. This is Allah's 'kayd' (scheming against the unbelievers) in the verse above.

4-Direct Speech Acts of Directives and Indirect Speech Acts of Commissives

In the Surah under study, directives were performed directly. There are two instances of this kind of speech act, representing 11% out of the total (18). They are of an ordering pragmatic function. Commissives in this Surah occur four times, forming 22% out of the total (18). They involve a promising pragmatic function which has been mentioned earlier and a threatening pragmatic function. The threatening pragmatic function includes four examples, of which only one was employed indirectly, making up 25% out of the total (4). The following verse is an instance involving two types of speech acts which are the explicit directive speech act with the ordering pragmatic function and the implicit commissive speech act with the threatening pragmatic function:

ST	{ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا 11.}{Q:86:17}.
Trans.	"let the disbelievers be, let them be for a while"(Abdel Haleem, 2004, p.417).
Translit.	"Famahhili alkafireena amhilhum ruwaydan".

The term 'ruwyda' means to attempt to do something gently. In the verse above, it means to give someone a brief respite (Al-Shirazi, 2005). Allah wants his prophet Mohammed to give respite to the disbelievers for a while and to avoid haste and doing undesigned things when dealing with their conspiracies for He wants him to complete the arguments and evidences for all of them. Allah also wants to give them a chance so that they can contemplate evidence and embrace Islam. In addition, The verse 'amhilhum ruwaydan' (give them a short respite) refers to a short time after which the disbelievers will be punished very soon in the Hereafter for everything definite is considered close. It may also refer that after this short respite, Allah will destroy the disbelievers' plots and make Islam spread in the Arabian Peninsula, and this happened in a short period of time after The Prophet's battles with the disbelievers (Al-Shirazi, 2005; Al-Tabatabaie, 2008; Qutb, 1992). The above verse involves two types of speech acts:directive and commissive. The verse 'famahhili alkafireena' (let the disbelievers be) is an instance of the direct directive speech act with the ordering pragmatic function in which Allah directly orders The Prophet to be patient about the disbelievers' conspiracies and avoid doing unplanned things at an unsuitable time so that his steps become deliberate in dealing with them in addition to giving them a chance to believe him and come to Islam. There is also a threat in the verse 'amhilhum ruwaydan' (let them be for a while). The commissive speech act with the underlying threatening pragmatic function was used to threaten the unbelievers

that Allah will soon destroy their wicked plans against Islam and Prophet Mohammed(PBUH), and He will punish them in the Hereafter.

5.Speech Acts of Expressives and Declarations

No examples of these types of speech acts were used in the Surah under study.

Table (1) Frequency of Occurrence of Implicit and Explicit Speech Acts and Pragmatic Functions in Surah Al-Tariq (The Night Comer)

SA	Pragmatic Function						Total	
	Direct	Fr.	Pc.	Indirect	Fr.	Pc.	Fr.	Pc.
Representatives	Asserting	10	99%	Asserting	1	9%	11	61%
Directives	Ordering	2	11%	/	/	/	2	11%
Commissives	Threatening	3	60%	Promising	1	20%	5	75%
				Threatening	1	20%		
Expressives	/	/	/		/	/	/	/
Declarations	/	/	/		/	/	/	/

Taking table (1) into account, it has been shown that this Surah involves (18) speech acts. The representatives with the asserting pragmatic function occur with a high frequency of occurrence, which is (61%), followed by the commissives with the threatening and promising pragmatic functions, which occur with (27%) frequency of occurrence. The directives with the ordering pragmatic function have a low frequency of occurrence, which is (11%). Additionally, only two speech acts of the commissives were indirectly used in this Surah, and they are of the promising and

threatening pragmatic functions. Other speech acts in the Surah under study were directly performed. Furthermore, no instances of the expressives or the declarations occur. This Surah talks about facts like watching people's actions, the way human beings were created and the Resurrection. Moreover, it threatens that they will be punished for their bad deeds and rewarded for their good deeds. For this reason, it seems that the representatives and the commissives occur with high frequencies of occurrence. Furthermore, the direct speech acts in this Surah were employed with a frequency of occurrence which is higher than that of the indirect speech acts for the facts and the issues mentioned above need to be conveyed clearly and directly to make people realize their importance.

4.5.2. Analysis of Surah Al-Ma'un (Common Kindness)

This Surah includes (7) speech acts which are representatives, directives and commissives. Pragmatic functions like warning, describing and threatening occur in this Surah. They were used implicitly and explicitly.

1-Direct and Indirect Speech Acts of Directives and Direct Speech Acts of Representatives

The Surah under analysis includes seven speech acts of directives with a warning pragmatic function, forming 100% out of the total (7). Six of them were used directly, representing 85% out of the total (7) (see Appendix B). Only one example was indirectly employed, making up   16% out of the total (7). The following are good instances:

ST	12.{Q:107:1} } أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ{
Trans.	" [Prophet], have you considered the person who denies the Judgment? " (Abdel Haleem, 2004, p.439).
Translit.	" Araayta allathee yukaththibu bialddeeni ".

ST	13.{Q:107:2} } فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ{
Trans.	" It is he who pushes aside the orphan"(Abdel Haleem, 2004, p.439).
Translit.	" Fathalika allathee yaduAAAAu alyateema".

ST	14.{Q:107:3} } وَلا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ{
Trans.	"and does not urge others to feed the needy"(Abdel Haleem, 2004, p.439).

Translit.	" Wala yahuddu AAala taAAami almiskeeni".

In the above-mentioned verses, the word 'din' means the Judgment Day. The word 'yadu' means to push with violence and the word 'yahuddu' means to encourage others to do something (Al-Shirazi, 2005). The first verse involves a rhetorical question asking about the characteristics of the deniers of the Hereafter. The other two verses answer and clarify these characteristics. These verses warn people about denying the Judgment Day for it results in evil acts which are repulsing the orphan with harshness and not helping him and not urging others to feed the indigent (Al-Shirazi, 2005; Al-Tabatabaie, 2008; Qutb, 1992). The verse ' araayta allathee yukaththibu bialddeeni'(have you considered the person who denies the Judgment?) was used as a rhetorical question. It is a persuasive tool employed to lay an emphasis on a certain issue to affect the recipients of the message (Harris 2005, as cited in Faysal, 2013). The above verse was used to involve people in answering this question to make them reflect on the effects of rejecting the Hereafter which lead to having bad characteristics. It is an instance of the indirect speech act of directive with the warning pragmatic function in which Allah warns people about denying the Final Judgment and the evil acts committed as a result of this denial. The verse 'fathalika allathee yaduAAAAu alyateema' (It is he who pushes aside the orphan), and the verse' wala yahuddu AAala taAAami almiskeeni'(and does not urge others to feed the needy) are examples of direct directives with the warning pragmatic function. Because the orphans are deprived of affection, Allah warns people about driving them away with violence if they ask for help. He also warns people about not feeding the indigent or not urging others to do so. Faith in the Hereafter leads to avoiding such bad acts, that's why, Allah warns about rejecting the Last Judgment.

In this surah, some verses were performed to convey more than one message. The verses above occurring as direct directives as mentioned earlier are also examples of representatives with an explicit describing pragmatic function which occurs six times in this Surah, representing 85% out of the total (7) (see Appendix B).The characteristics and the behavior of the deniers of the Hereafter are described in this Surah. In the last two verses above, they are described as being harsh people who push the orphan asking for help with violence and who do not show affection to them. They are also described as not feeding needy people and not urging others to do so.

2-Direct Speech Acts of Commissives, Representatives and Directives

There are four instances of direct commissives in the Surah under analysis, representing 57% out of the total (7), and all of them are of a threatening pragmatic function (see Appendix B). The following are examples of this type of speech acts:

ST	15.{Q:107:4} { فَوَيْلٌ لَّلْمُصَلِّينَ }.
Trans.	" So woe to those who pray" (Abdel Haleem, 2004, p.439).
Translit.	" Fawaylun lilmusalleena".

ST	16.{Q:107:5} { الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ }.
Trans.	"but are heedless of their prayer " (Abdel Haleem, 2004, p.439).
Translit.	" Allatheena hum AAan salatihim sahoona ".

In the verse above, the term 'sahun' derived from the verb 'yasho' means to do a mistake unintentionally or neglectfully. In this verse, it means negligence with guilt (Al-Shirazi,2005). One of the characteristics of the deniers of the Judgment Day is to deliberately neglect the obligatory prayers. This feature indicates that the praying ones who purposefully forget their prescribed daily prayers and do not perform them punctually are religiously hypocrite and they do not believe in the Resurrection. As a result, Allah will punish them (Al-Shirazi, 2005; Al-Tabatabaie,2008; Qutb,1992).The verses above are instances of commissive speech acts with the explicit threatening pragmatic function in which Allah threatens with punishment the praying ones who do not consider any value for the obligatory prayers. If they perform them, they do not take them seriously, and they always let their exact time elapse for they care about the worldly business only. They act like this due to religious hypocrisy. That's why, they deserve punishment in the Hereafter. The verses above are also examples of representatives with an underlying describing pragmatic function in which intentionally ignoring the daily prayers, not performing them punctually and being busy with worldly affairs are among the features of the deniers of the Hereafter. In addition to that, another kind of speech act was performed in the verses above. It is a directive speech act with an indirect warning pragmatic function. Allah indirectly warns people about intentionally forgetting the obligatory prayers for such an act leads to His wrath and punishment.

3.Speech Acts of Expressives and Declarations

There is no reference to these kinds of speech acts in the Surah under analysis.

Table (2) Frequency of Occurrence of Implicit and Explicit Speech Acts and Pragmatic Functions in Surah Al-Ma'un (Common Kindness)

SA	Pragmatic Function						Total	
	Direct	Fr.	Pc.	Indirect	Fr.	Pc.	Fr.	Pc.
Representatives	Describing	6	85%	/	/	/	6	85%
Directives	Warning	6	85%	Warning	1	16%	7	100%
Commissives	Threatening	4	57%	/	/	/	4	57%
Expressives	/	/	/				/	/
Declarations	/	/	/				/	/

Table (2) reveals that this Surah includes seven speech acts, and the directives with the warning pragmatic function occur with a very high frequency of occurrence, which is (100%). The representatives with the describing pragmatic function have (85%) frequency of occurrence. Furthermore, the frequency of occurrence of the commissives with the threatening pragmatic functions is (57%). No examples of the expressives or the declarations occur. In this Surah, only one speech act was used implicitly. It is of the directive speech act with the warning pragmatic function. The issues concentrated on in this Surah are warning people about denying the Resurrection, describing and warning them about the characteristics of the deniers of the Judgment and warning and threatening the praying ones who intentionally

neglect the obligatory prayers. It seems that to convey these messages clearly to people for they are so important, the direct speech acts were extensively used. Moreover, the only indirect speech act occurred in this Surah was performed in the form of a rhetorical question which is of the directive speech act with the warning pragmatic function to make people contemplate and think about the consequences of denying the Resurrection including the deniers' features and punishment, which is what this Surah is about. This is why, the direct directives occur with a very high frequency of occurrence.

5.Conclusion

The following conclusions have been arrived at after analyzing the data:

1-In Surah Al-Tariq, there are eighteen speech acts which are representatives, directives and commissives only. The representatives were employed with only an asserting pragmatic function and they occur with a high frequency of occurrence, which is (61%), followed by the commissives the frequency of occurrence of which is (27%). Within this kind, two pragmatic functions occur: promising and threatening. The directives occur with only an ordering pragmatic function and they have (11%) frequency of occurrence which is low. Only two speech acts of the commissives with the threatening pragmatic function and the promising pragmatic function were used implicitly. In this Surah, watching people's actions and holding them accountable for them in the Hereafter, asserting facts about the way of creating human beings and threatening them for disobeying Allah are important issues that need to be conveyed clearly to people. This might be the reason for expressing the aforementioned messages directly.

2- In Surah Al- Ma'un, seven speech acts which are representatives, directives and commissives occur. The directives occur with only a warning pragmatic function and they have (100%) frequency of occurrence. Most of them were explicitly used. The representatives were used with only a describing pragmatic function and they occur with (85%) frequency of occurrence. Moreover, the commissives were performed with only a threatening pragmatic function and they have (57%) frequency of occurrence. There is no reference to expressives or declarations in this Surah. Further, only one speech act which is of directive with the warning pragmatic function was employed implicitly. The directives were heavily used might be due to the nature of this Surah which conveys a message of warning people about the following:(1) denying the Judgment Day,(2) having the characteristics of the deniers of the Hereafter and (3) purposefully ignoring the prescribed daily prayers. It also conveys a

message of describing the traits of the Resurrection deniers to make people avoid these traits for they lead to painful punishment. The aforementioned types of speech acts were directly used to convey these messages clearly to people. Only one speech act was indirectly used in this Surah, and it is of directive with the warning pragmatic function.

3- Some verses in the selected Surahs convey more than one message at the same time. This indicates the high eloquence of the selected Surahs.

References

Al-Mudarisi, M.(2008). *Min Huda Al-Quran*{The Quran
        Guidance].(Vol.12). Beirut: Dar Alqarea.

Al-Saidi, Ali.H.(2016). *Socio-Pragmatic Failure in the English
        Translations of the Euphemistic Culture-bound Expressions in
        the Qur'an by Non-MuslimTranslators*. (Unpublished Ph.D.
        Thesis), KL.UPM Press.

Al Shirazi, N. (2005). *Alamthal fi Tafsirkitab Allah Almunzal* [The
        Best Exegesis of the Revealed Book](Vol. 15). Qom: Imam Ali
        School.

Al Tabatabaei, M. (2008). *Al Mizan fi TafsirAlQuran* [Al Mizan, the
        Exegesis of the Quran]. Beirut: Ala'ala Foundation for publications.

Amin, N et al.(2017). Pragmatics Analysis: Arabic Directive Imperative
        Speech Acts Used in Alquran. *International Journal of Science and
        Research,6*(1), 952-955. 952-955.DOI: 10.21275/ART20164093

Caulthard, M. (1985).*An Introduction to Discourse Analysis*. London:
        Longman Group Ltd.

Cruse, A.(2006). *A Glossary of Semantics and Pragmatics*. Edinburgh:
        Edinburgh University Press.

Crystal, D. (2003). *A Dictionary of Linguistics and Phonetics*. London:
        Blackwell.

Fadhlullah, M.(1988). *Min Wahyi Al-Quran*[Quran Revelation].Beirut:
    Dar Al-Malak.

Faysal, T. A. (2013). Rhetorical Questions in Glorious Quran and Their

Realization in English. *Journal of AlFrahedis Arts* 17, 570- 581.

Huang, Y. (2006). Speech Acts. In Brown, k.(ed.)*, Encyclopedia of Language and linguistics* (Vol.1)(2[nd]ed.). (Pp.656-665).Oxford: Elservier Science.

Leech , G. (1983).*Principles of Pragmatics* .London : Longman.

Mawadda, Z. U.(2016). *Commissive Utterances in the Translation of the Holy Quran Chapter Joseph : A pragmatic Perspective*. Retrieved from www.eprints.ums.ac.id/48148/11/publication%20article.pdf

Mey, J. (1993). *Pragmatics: An Introduction*. Oxford: Basil Blackwell.

Nurfithri, N. (2020). The Speech Acts in the Surah Al-Fatihah: A Pragmatic Study. *Jurnal Sastra - StudiIlmiah Sastra, 9*(2), 38-44. Retrieved from http://45.118.112.109/ojspasim/index.php/sastra/article/view/109

Qutb, S. (1992). *Fi Dhilal AI-Qur 'an*[In the Shade of the Quran]. Beirut: Dar AI- Shorooq.

Santosa, R. B., Nurkamto, J., Baidan,N. and Sumarlam (2016). Pragmatic Study of Directive Speech Acts in Stories in Alquran.   *Advances in Language and Literary Studies*, 7 (5), pp. 78-84.

Searle, J. (1979). *Expression and Meaning*. Cambridge: Cambridge University Press.

Verschueren, J. (1999). *Understanding Pragmatics* . London: Arnold.

Yule, G. (1996). *Pragmatics*. Oxford : Oxford University Press.

https://www.islamicfinder.org/

https://www.islamicfinder.org/quran/surah-at-taariq/

https://www.islamicfinder.org/quran/surah-al-maaun/

Appendix (A)
Surah Al-Tariq (The Night Comer)

No.	Verses	Speech Acts	Pragmatic Functions
1.	{Q.86:8}{انه على رجعه لقادر} " God is certainly able to bring him back to life" (Abdel Haleem, 2004, p.417). "Innahu AAala rajAAihi laqadirun"	Representative (direct)	Asserting
2.	{Q.86 : 10 }. {فَمَا لَهُ مِن قُوَّةٍ وَلا نَاصِرٍ} " he will have no power and no one to help him"(Abdel Haleem, 2004, p.417). " Fama lahu min quwwatin wala nasirin".	Commissive (direct)	Threatening
3.	{Q.86 :11 }. {وَالسَّمَاء ذاتِ الرَّجْع } " By the sky and its recurring rain"(Abdel	Representative	Asserting

		(direct)	
	Haleem, 2004, p.412). " Waalssam**ai** **th**ati alrrajAAi".		
4.	{Q.86: 12}{ وَالأَرْضِ ذاتِ الصَّدْع }. " by the earth that cracks open"(Abdel Haleem, 2004, p.417). " Waalar**di** **th**ati al**ss**adAAi".	Representative (direct)	Asserting
5.	{Q.86 : 13}{ إِنَّهُ لَقَوْلٌ فَصْل }. "This is truly a decisive statement"(Abdel Haleem, 2004, p.417). " Innahu laqawlun fa**s**lun".	Representative (direct)	Asserting
6.	{Q.86 : 14}{وَمَا هُوَ بِالْهَزْلِ}. "it is not something to be taken lightly"(Abdel Haleem, 2004, p.417) "Wam**a** huwa bialhazli".	Representative (direct)	Asserting

Appendix (B)

Surah Al-Ma'un (Common Kindness)

No.	Verses	Speech Acts	Pragmatic Functions
1.	1. {Q.107:6}{ الَّذِينَ هُمْ يُرَاؤُونَ }. " those who are all show " (Abdel Haleem, 2004, p.439). "Alla**th**eena hum yur**a**oona".	Representative (direct) Directive (direct) Commissive (direct)	Describing Warning Threatening

2.	{وَيَمْنَعُونَ الْمَاعُونَ} {Q.107:7}. " forbid common kindnesses"(Abdel Haleem, 2004, p.439). "WayamnaAAoona almaAAoona".	Representative (direct)	Describing
		Directive (direct)	Warning
		Commissive (direct)	Threatening

| http://qu.edu.iq/journalart/index.php/QJHS | Page 77 |