



PRAGMATIC ANALYSIS OF TYPES OF SPEECH ACTS IN THE HOLY QURAN SURAT AL-IMRAN

Maha Saadun Jasim

English Department, College of Education for Women, Al-Iraqiya University, Baghdad,
Baghdad Governorate, Iraq

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Abstract:

Analytical philosophy gave rise to pragmatics, which is a collection of the most significant and well-known deliberative theories and concepts, such as theory of speech actions. The deliberative approach's key tenet is the speech act hypothesis. stages have been described under the speech act theory: Austin's foundation stage and Searle's (Austin's pupil) mature stage. Thus, analyzing the meaning and relating it to the context in which it was mentioned is the focus of the speech act theory. only by uttering a saying, one can actually achieve and execute that saying. The speaking acts theory is explained through an analysis of Surat Al Imran. This study is significant because it looks at speech acts and their pragmatic functions in the Surat Al Imran Quranic verses to gain a better understanding of these sections. Quran and its Tafsir volumes are original that a great deal of speech acts had never been pragmatically analyzed before, it was determined to analyze a lot of In addition, the lyrics support pragmatism in ways not made clear in the text. The intentionality of the source text was ascertained by qualitative content analysis, drawing on well-known classical exegetical and rhetorical literature. One of the conclusions is that because of their usefulness in the information-gathering process, the notions of context and denominator are seen as significant components in the deliberative study. Variety in order and news fulfillment objectives.

1. Introduction:

This study is a component of a pragmatic investigation of the speech of religious acts in standard Arabic. Since religious speech carries spiritual lessons, it is regarded as one of the most important and fundamental forms of discourse. Because of this, the great Qur'an is revered as the holy book of Muslims worldwide, who look to it for direction in all facets of their lives (Kong, 2019:263).

Although a great deal of research has been done to explore the theory of speech acts in the discourse of Qura'nic, the majority of these studies either focus on the syntactic or semantic aspects of speech acts. Researchers look at the Surat Al-Imran in this regard. On this surah, the researcher will use the pragmatic analysis of the speech acts and their purposes. The study of the interaction between signs is known as pragmatics, and speech plays a key role in context interpretation. It engages in active communication beyond the realm of language. In addition, Qassem (2020:258) defines pragmatics as the contextual meaning of signals or their relationship to linguistics. Emphases, implicatures, deixis, entailment, and speech acts are all included in pragmatics. In personifying social connections, the appropriate application of speech acts learned from cultural experiences is essential. Speech acts are defined as an activity or intent carried out by a speaker when utilizing language in context, from which the listeners deduce the meaning (Bausani, 1957:29).

Examining how individuals comprehend one another and generate a verbal act a communicative act in the framework of a particular and definite linguistic circumstance is the focus of this issue. The purpose of the study is to examine how the speech act theory is applied to Surat al-Imran's Noble Quran. The word pragmatics is a recent addition to an old idea that the Arabs have long employed in verbal, grammatical, rhetorical, and theological contexts. It may aid in the description of the Arabic language and the observation of its discursive and communicative characteristics. Since the descriptive-analytical approach is the most appropriate for this scientific inquiry, we have used it to describe and interpret the surah in this investigation. The Noble Qur'an uses speech acts, which makes this research important.

We shall attempt to provide answers to the following queries in this study:

- What exactly are speech acts, and how do they advance communication?
- When we wish to discuss about something else, how can we only talk about one thing? And how do we transition from the explicit to the implicit meaning when we speak?

2. Review of the Literature:

This study section offers a brief, helpful explanation of the associated critical investigation that examined speech act theory in the Qur'an. Additionally, a brief evaluation of the focus, significance, and outcomes of these related investigations is provided. Al-Saaidi et al.'s study (2013:242) aimed to investigate the restriction in order to show how the Bible and Qur'an make use of this kind of speech act. They examined the

act of prohibition from a semantic, syntactic, and pragmatic perspective. Their research's main findings are that, in most situations, prohibition in English is enforced by the negative imperative.

Nonetheless, prohibition is frequently and clearly mentioned in Arabic, both expressly and implicitly. Jauharin (2014:368) also studied the types and purposes of Surah Al-Baqarah directives, using a qualitative descriptive technique and focusing on the surah's English translation (Al-Saaidi et al., 2013: 12).

According to the research, the primary rules for the translations under study are command and order. Issa (2015:235) conducted a study on the translation of requests from the Qur'an. The study involved a descriptive comparison and an analytical assessment of the requests, particularly when they are necessary. The researcher accomplished this by analyzing the function of Quran translations.

2.1. Speech Acts:

Yule (1996:26) defines a speech act as an action carried out via utterance. According to Searle (1969:18), a speech act is defined by Yule's idea as the acts performed by a speaker with an utterance. He continues, explaining that this definition supports the emphasis on speech acts since linguistic acts are a crucial part of all language communication and since a speech act is a particular activity that is created by utterances. Taking these things into account, individuals believe that studying speech actions is crucial because they deal with action and utterances on a daily basis.(Austin,1962:99)

Speech acts are the fundamental or minimal units of linguistic communication; as such, verbal behaviours are the main focus of attention. Despite popular belief, speech acts are not symbols, words, or sentences; rather, the unit of linguistic communication is the formation of the symbol, word, or sentence during the performance of the speech acts (Searle, 1969: 16).

According to Yule (1996: 47), a speech act is an action performed using words. Speech acts allow people to perform a single utterance with a variety of movements. People are able to make promises, excuse themselves, give commands, and make requests. Similar to Yule's idea, Aitchison (1987: 106) describes speech acts as a sequence of words that behave substantially like actions. Speech actions are often employed by the speaker in an effort to elicit an effect from their words an impact that, in some cases, could have been obtained through the use of an alternative tactic.

2-2 Types of Speech Acts:

The knowledge that there is frequently a significant difference between what a sentence expresses and what we may deduce from it is the basis for the distinction between direct and indirect speech acts.

2-2-1 Direct Speech Act:

The meaning of a sentence as it is stated inside the basic context that the sentence itself creates a speaker and a hearer who are occasionally in the same location would be a more appropriate interpretation. The literal meaning of a sentence, also known as a direct speech act, is its semantic interpretation; the context is completely irrelevant (Geuken, 1978: 261-262).

To the greatest extent possible, a sentence's literal meaning is established by its linguistic units and linkages. Nevertheless, the meaning of an utterance is decided by the interaction between the meaning of the phrase and signals of information from the often-non-minimal context (Ibid).

According to Aitchison (1987: 108), a direct speech act is one that uses the most evident language methods to express the information as plainly as possible. On the other hand, many speech acts have grammatical structures that are more frequently connected with other acts.

2-2-2 Indirect Speech Act:

According to Searle (1975: 60–61), indirect speech acts are those in which one illocutionary act is carried out indirectly by means of carrying out another. Put another way, the speaker who does an indirect speech act communicates with the listener more than she actually says since the hearer is inherently able to reason and draw conclusions and because both parties share background knowledge, both linguistic and non-linguistic.

2.3. Types of Act:

Three of such kinds would be explained in the paragraphs that follow.(Austin,1962:51)

- Locutionary Act: Speaking some words with a context and meaning that are often related to in the traditional sense is known as a locutionary act. Fundamental act of speaking or producing a meaningful language utterance is known as a locutionary act. Put it another way, is a declaration. Case, we consider the statement "I drank a cup of coffee" to be locutionary act in its literal sense.
- Illocutionary Act: The illocutionary act is the second category of speech act. This covers providing directives, sending alerts, acting, and performing other pertinent duties. Austin describes performance as a "illocutionary" act that is, saying something instead of speaking in the first and second meanings. This definition helps us to define an illocutionary act as an act of stating something in order to accomplish anything.
- Perlocutionary Act: The final category of speech acts are perlocutionary activities. It is focused on the meaning that the words convey. It seems to reason that we never speak without hoping to influence someone. An illocution that produces a particular effect or exerts a particular influence on the recipient

is called a prelocution. People have finished the perlocutionary act of moving or running from the scene when someone cries, "Look out!" because a truck is passing by where they are standing.

3. Methodology and Results:

Furthermore, according to Leech (1983:213), if a study method only closely investigates current events, it should specify the precise phenomena that has been observed. The primary method used in this research is text analysis of the collected data, which is then reported, making it qualitative in character. In order to categorise different kinds of speech acts and "speech act phenomena" in Surat Al-Imran of the Holy Qur'an, the researcher employed qualitative descriptive methodologies in this study.

3.1 Data Collection:

Since speech actions and speech acts' functions are the subjects of Surat Al-Imran, the researcher's material consists of the English translation of Surat Al-Imran in the Holy Qur'an as well as supplementary sources such as interpretation books, books, theories, etc. that support this research. The gathering of words and acts, along with documents and other materials, has been proposed as the source data for qualitative research, according to Levinson (1983:425). Accurate data collection and a clearly defined goal are necessary for doing research in a sustainable way. The study's primary source of data was the Qur'an. They are composed of fifteen Qur'anic speaking acts. The Tafsir of Ibn Kathir helps to put the speaking acts in much more context.

3.2 The Surat Al-Imran:

"The Family of Imran" is the meaning of the surat (Qur'an) chapter named "Al Imran." In total, there are 200 verses in it. In Islam, Imran is considered Mary's father, as his name implies. This chapter focuses on Imran's family, which consists of Mary, Jesus, Imran, and Saint Anne, Imran's spouse. In terms of the date and setting of the alleged revelation (asbab al-nuzl), it is thought to be the second or third of the Medinan surahs because it covers both the Badr and the Uhud incidents. Additionally, it mostly dates back to the third year of the Hijra. Even though part of it might have been revealed when the Christian group from Najra arrived in Mubahala, sometime in the ninth year of the Hijrah. As the name implies, the main topic of this chapter is the prophets' departure from the Mousawiya period of history. Pickthall's *The Meaning of the Glorious Quran* will be used to analyse the speech verbs in Surat Al Imran in this paragraph.

3.3. The Samples:

- They say, "Lord, after you have guided us, let not our hearts wander; instead, show us mercy in thine own presence, for thou art the giver of bounties without measure." (Surat Al-Imran:8)
- Declare to those who reject religion that they will soon be defeated and gathered to Hell, which is an awful place to dwell. (Surat Al-Imran:12)
- Say, "I'll tell you about something better than that: those who fear Allah will be surrounded by gardens with rivers running beneath them, where they will live forever, and they will have purified spouses and Allah's approval." And Allah is keeping an eye on his followers. (Surat Al-Imran:15)
- Do you not think that those who received a portion of the text are urged to refer to Allah's book so that it can mediate their dispute? However, one of them refuses to go and turns away. (Surat Al-Imran:23)
- Declare, "If you truly love Allah, then follow me. Allah will adore you and pardon your transgressions since He is a highly merciful and forgiving being. (Surat Al-Imran:31)
- There did Zakariya pray to his Lord, saying: "O my Lord! grant unto me from thee a progeny that is pure: for thou art he that heareth prayer. (Surat Al-Imran:38)
- O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow in prayer. (Surat Al-Imran:43)
- Indeed, Allah is my Lord and your Lord, so worship him. That is the straight path. (Surat Al-Imran:51)
- But as for those who believed and did righteous deeds, he will give them in full their rewards, and Allah does not like the wrongdoers. (Surat Al-Imran:57)
- Say "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims bowing to Allah's will. (Surat Al-Imran:64)
- Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is himself witness to all ye do?" (Surat Al-Imran:70)
- Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims? (Surat Al-Imran:80)
- O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that misconception a regret within their hearts. And it is Allah who gives life and causes death, and Allah is seeing of what you do. (Surat Al-Imran:156)

In this surah, most of the speech verbs were collected, which came in multiple forms, which we will summarize in the following paragraphs.

4. Analysis:

4.1. Exclamation:

He answered Zakaria's query in verse 40. God Almighty answered, "My Lord, how will I have a boy when I am old and my wife is barren?" The angel declared, "Such is Allah; He does as He pleases." in a shouty manner (Khan, 2014:16).

Even though he asked God Almighty for a son and got one, he was still shocked because it seemed impossible for an elderly sheikh and a barren wife to produce a son at this age. Old age had weakened them, and his wife is infertile, meaning she is unable of having children (AlQinai, 2011:321).

Verse 39/38 shows that their prayers have been heard. When Mary asks, "My Lord, how will I have a boy when I am old and my wife is barren?" in verse 47, we can see that she is amazed. She responds, "He does as He pleases." (Wansbrough & Neuwirth, 1984:375). She wonders how he can be father to a son given that she is an unmarried mirror who has never had an affair.

Her query suggests that, up until this point, she had only thought about the aforementioned methods between male and female in order to give birth to a boy (Badruzaman & Aziz, 2020:118). Observably, both of these verses employ the same tool: "when". It indicates whereabouts in some instances, and how the verb must come after it in others (Amir, 2014:62).

4.2. Advice and Awareness:

Many verses of Surat Al-Imran have been used as guidance and explanations, such as verse 64: "Remark: O People Who Read Books! reach an understanding as to what is similar between us and you: that we worship just Allah, that we do not link him with any partners, and that we do not establish any other gods or patrons among ourselves. "Bear witness that we (at least) are Muslims (bowing to Allah's Will)" should you say if they turn back at that point. (Dabbagh & Rajaei, 1970: 113)

Here, God summons the followers of the Torah and the Gospel, known as the People of the Book, to believe in the teachings of the Prophet Muhammad and the Qur'an. He also calls them to a word of justice and truth that we should all uphold (Eddin, 2019:53).

God says, "If they turn back, then bear witness that we are Muslims (submitting to Allah's Will) at least." Tell them to "bear witness against us that we are Muslims, that is, we submit to our Lord alone in servitude and sincerity," if they protest and refuse. The words "O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him" (verse 65) provide additional guidance. Will you then cease to reason?" (Mamlu'ah, 2019: 325)

For this reason, you quarrel over Abraham, each of you claiming that he followed his own religion and that the Torah and the Gospel were not revealed until after his time. It was well known that Christianity and Judaism emerged long after he did. Additionally, he said, "Do you not understand?" He contacts them now and tells them to use logic (Rifai, 2015: 126)

4.3. Quranic Expressions:

There is no matching direction in this category because the speaker does not attempt to make the words match the inner world or the outer world (Erayer, 2020:56). Instead, it is an expression of what is within the speaker's psyche, as stated by Athanasiadou (1994: 234), who claims that its fulfilling purpose is to express the psychological situation in an expression that fulfils the condition of sincerity.

According to Overstreet & Yule (1997:423), expressions might be words that convey happiness, sorrow, joy, or suffering. They are, in this sense, manifestations of psychological emotions. We shall attempt to give some examples in Surat Al Imran that illustrate this concept. Alternatively, they are manifestations of what is loved or loathed, which implies that they express a person's psychological repressions and assist him in expressing what he feels.

"Say," cries God Almighty, "Die in your rage." Yes, Allah is aware of what is going on inside the breasts." (119) (Schimmel & Baljon, 1961:236), which indicates that since you care for them and show them kindness but they don't show you the same affection or treatment, this is proof that you are wrong to love them.

They are hostile and hateful towards you, and if you accept the truth of all revealed books including theirs while they reject yours, how can you possibly be in love with them? (Al-Subait, 2016:129) and we believe in your prophet's prophecy and your Qur'an if they do not empower you (they claimed hypocrisy). However, when they were alone themselves, they appeared to be upset and depressed. As a result, they chewed their fingernails in a fit of rage over what they saw to be the closeness of Muslims, the consistency of their message, and the dignity of Islam (Irhas, 2016: 136).

God therefore commands the Prophet to inform the Messenger that He is aware of what is hidden in the breasts, that His anger has been greatly affected, and that He will reward everyone for their good or evil deeds (Lasmana, 2016: 302).

4.4. Announcement and Eloquent Statement:

It's the declaration of a phenomenon's occurrence, given that it accomplishes the intended goal and harmonises with the external environment (Laalaouna & Hidoussi, 2019: 69). And in order for the speaker's statements to affect global change, this matching may occur between words and the world or between the world

and the words. Verses 43 of Surat Al-Imran contain the proclamation, which reads, "O Mary, be obedient to your Lord and prostrate and bow with those who bow in prayer" (Khan, 2014: 57).

He responded to Mary's fearful expression of the revelation in verse 42, addressing her inquiry and relieving her of her own dread. And mention that the angels announced to Mary that she had been chosen by Allah over all other women in the world when they said, "O Mary, indeed Allah has decided you and purified you and decided you above the women of the worlds"(AlQinai, 2011:61).

5. Conclusion:

Pragmatics examines language in connection to its interpreters as well as the communicative process as it pertains to the demands of the informational context. Therefore, it deals with the analysis of language in use, the context, the denominator classes in which the discourse is attained, and the strategies for effectively utilising the linguistic sign. Moreover, pragmatics studies speech acts, which are the basis for deliberative analysis, especially in the case of Arabs and Westerners. The works of Austin and Searle reflect the first, whereas Act, or the art of composition, and the theory of news are the main subjects of the second.

- The study of pragmatics, a contemporary school of linguistics that emerged in reaction to the framework set by structuralism, is based on analytical philosophy. Since the speech act has an accomplishment objective that is understood through the speech context, the theory of speech acts is a crucial topic in deliberative topics because it was the first to be offered. The foundations of pragmatism were first put forth by Austin, and Searle later refined and extended them. The philosophy of speech acts represents the theory of news and the art of composition among Arabs.
- Surat Al Imran arrived to address the Najrani delegation that approached the Prophet to refute Muslim assertions regarding Jesus, peace be upon him. She told us three significant stories: the one about Maryam bint Imran being chosen by God, the one about Mubahala, and the one about Abi bin Khalaf's murder. Overall, the surat has a style that falls between declarative and structural.

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