



ISSN: 1817-6798 (Print)

Journal of Tikrit University for Humanities

available online at: www.jtuh.org/
JTUH
 مجلة جامعة تكريت للعلوم الإنسانية
 Journal of Tikrit University for Humanities

Assistant Prof. Marwan Najeeb Tawfiq

College of Arts/ University of Mosul

Nidhal Kareem Mohammed

College of Arts/ University of Mosul

* Corresponding author: E-mail :
nidhalmohammad4@gmail.com

Keywords:

Performatives and Constatives
 Explicit and Implicit Performatives
 Infelicitous and Felicitous Speech Acts
 Direct and Indirect Speech Acts
 FCs, Directives.

ARTICLE INFO

Article history:

Received 4 Jan. 2022

Accepted 17 Aug 2022

Available online 23 Apr 2023

E-mail t-jtuh@tu.edu.iq

©2023 THIS IS AN OPEN ACCESS ARTICLE
 UNDER THE CC BY LICENSE

<http://creativecommons.org/licenses/by/4.0/>



Advising in the Glorious Qur'an as an Indirect Strategy of Speech Acts

A B S T R A C T

Advising, is a directive, speech act in which, the hearer is directed, by the speaker to, do, a specific action that is going to be, in his own, interest. It simply means telling the hearer what is best for him / her. The current study investigates advising expressions used in the Glorious Qur'an by identifying the advisor who may be Almighty Allah or any human being. It attempts to clarify the exact meaning of advice and how it can be distinguished successfully. The study aims at showing the use of advising speech act in the Glorious Qur'an and pointing out the advisor who usually gives advice in the Glorious Qur'an. It also aims at identifying the indirect strategies of advising speech act in the Glorious Qur'an. To achieve these aims the study hypothesizes that most of advising speech acts are presented by Almighty Allah to his worshippers and that most of the speakers who give advice have a religious authority upon the hearer which enables them to issue advice. The model adopted, in this study is an eclectic one, which is composed of two sources. Firstly, Searle's (1969) model, which is followed, in identifying, advising speech, acts. Secondly, Martinez -Flor (2003) model which is followed in the classification of advising strategies. The study concludes that most of advising speech acts are given by Almighty Allah to His worshippers. The study also concludes that the implied meaning of advising speech acts of the Qur'anic texts are syntactically realized via using indirect strategies in accordance with Martinez Flor's (2003).

© 2023 JTUH, College of Education for Human Sciences, Tikrit University

DOI: <http://doi.org/10.25130/jtuh.30.4.2.2023.23>

النصح في القرآن الكريم كوسيلة غير مباشرة ضمن نظرية احداث الكلام

أ.م مروان نجيب توفيق / كلية الآداب / جامعة الموصل

نضال كريم محمد / كلية الآداب / جامعة الموصل

الخلاصة:

النصح هو فعل كلامي توجيهي، يتم توجيه المتلقي من خلاله من قبل المتحدث للقيام بفعل معين والذي سيكون في مصلحته الخاصة، حيث يقوم المتكلم بتوجيه المخاطب لما هو خير له. تتحرى الدراسة الحالية التعابير اللغوية لأفعال النصح المستخدمة في القرآن الكريم من خلال تحديد الناصح الذي قد يكون الله سبحانه وتعالى أو أي إنسان، وتحاول لدراسة توضيح المعنى الدقيق للنصيحة وكيف يمكن تمييزها بنجاح. وتهدف الدراسة إلى إظهار استخدام الفعل الكلامي للنصح في القرآن الكريم من خلال الإشارة إلى الناصح الذي عادة "ما يعطي النصيحة في القرآن الكريم. كما تهدف أيضا إلى تحديد الاستراتيجيات الغير مباشرة للفعل الكلامي للنصح في القرآن الكريم. لتحقيق هذه الاهداف افترضت الدراسة ان اغلب افعال النصح في القرآن الكريم تقدم من الله سبحانه وتعالى الى عباده وان معظم المتحدثين الذين يقدمون النصيحة لديهم سلطة دينية على المستمع تمكنهم من إصدار النصيحة. النموذج المعتمد في هذه الدراسة هو نموذج انتقائي يتألف من مصدرين. أولا سيرل (١٩٦٩)، الذي يتم اتباعه في تحديد الافعال الكلامية للنصح في النصوص الدينية (الآيات) في القرآن الكريم. ثانيا، مارتينيز-فلور (٢٠٠٣) الذي يتم اتباعه في تصنيف استراتيجيات تقديم النصح في النصوص الدينية. أهم استنتاجات الدراسة الحالية هي ان أغلب افعال النصح في القرآن الكريم هي التي تقدم من الله سبحانه وتعالى لعباده وان المعنى الضمني لأفعال النصح الكلامية يتم تحديده من خلال استخدام الاستراتيجيات غير المباشرة بالتوافق مع نموذج مارتينيز فلور (٢٠٠٣). الكلمات المفتاحية: الافعال الانجازية و اللانجازية، الانجازيات التصريحية والضمنية، الافعال الكلامية المباشرة وغير المباشرة الافعال الكلامية الملائمة و غير الملائمة، شروط الملائمة، التوجيهيات.

1- Introduction:

The current study tackles the use of advising speech act in the Glorious Qur'an. It investigates forms and contents of advice in Qur'anic texts. In Austin's book "How to do Things with Words", an observation is presented which explains that when someone says something that has a sense and reference he is normally doing something not only saying words as in advising, requesting, warning, offering etc. This is the essence of what was later known as Speech Act Theory.

The study attempts at clarifying the exact meaning of advice and how it can be distinguished successfully. Since not always Almighty Allah is the speaker in the Glorious Qur'an some utterances can be related to different speech acts by the change of the context and participants, and hence more investigation is needed.

To the researchers' best knowledge, no work had been conducted to investigate the speech act of advising in the Glorious Qur'an. Furthermore, advising in Arabic does not have a certain structure. It can be achieved by a variety of (St) types. Hence, the current study is an attempt to bridge this gap in order to arrive at different forms by which advising can be realized.

Based on the preceding problem, it is hypothesized that:

1. Most of advising speech acts are presented by Almighty Allah to his worshipers.
2. Most of the speakers who give advice have a religious authority upon the hearer which enables them to issue advice.
3. Advising speech act can appear in any (St) type whether declarative, imperative or interrogative forms.

To support the already stated hypotheses, the following research questions await answers:

- Who is usually the advisor in the Glorious Qur'an?
- What are the indirect strategies of advising speech act that are used in the Glorious Qur'an?

This research aims at:

1. Showing the use of advising speech act in the Glorious Qur'an.
2. Pointing out the advisor who usually gives advice in the Glorious Qur'an.

The current study is limited to investigating the use of advising speech act in the Glorious Qur'an with identifying the advisor who may be Almighty Allah, Prophet or any human being.

The current study is hoped to be of theoretical value by showing the use of advising in religious texts. Theoretically speaking it can contribute to theoretical pragmatics, as it would shed light on the universal principles which govern the production of the speech act of advising in general. Furthermore, the study is hoped to provide students with knowledge on how advice is given in the Glorious Qur'an which represents the standard of the Arabic language.

In order to conduct the stated aims and validating the mentioned hypothesis,

- An account of speech act theory as a concept is given.
- Some verses will be collected from different chapters of the Glorious Qur'an said by different speakers and will be investigated to arrive at their illocutionary force depending on their Illocutionary Force Indicating Device (**IFID**). So, it is a qualitative study.
- Conclusions are drawn to test the validity of the hypotheses of the present work.

2 - The Concept of Speech Acts

An observation has been introduced in Austin's book "*How to do Things with words*" which demonstrates that when a (S) utters something that has a sense and reference he is not only saying words but normally doing something like in advising, offering, requesting etc., as in the following two examples that imply the speech act of requesting:

(1) I request you to pass me a piece of cake.

(2) Could you pass me a piece of cake?

One of the essential ingredients of pragmatics is the idea of speech acts, developed by the British philosopher J.L. Austin (1962:8) who has founded the first systematic theory of utterance as a human action. He draws his idea from the underlying principle that language is used to execute actions. Austin states that things will be done when a (S) uses language like suggestion, giving advice, laying bets, etc. Thus, Austin defines a speech act as “the act of uttering a certain (St) in a given context for a determined purpose” (ibid).

Austin (1962 :94), states that a speech act is what we do at the period of speech or sequence of verbal (St)s. They are not descriptive, rather than being pronounced to control a particular situation. Speech acts are not applied to refer to the past incidents. The act of speech is the action carried out by language to change the object's state in which the action was carried out.

Bayley and Lucas (2007:142) point out that the meaning of the speech act should be understood by co- communicators whether within the same culture or amongst different cultures and needs an ability to understand the meaning of different linguistic types, and communication will fail if the meaning is misunderstood.

3- Performatives and Constatives

The origin of performative and constative speech act can be traced back to William James Lectures. These linguistic - philosophical theories had been delivered by Austin at Harvard University in 1955, and had been collected into series of presentations entitled *How to do things with words*, that posthumously had been published in 1962. Austin was one of the prominent philosophers of his time. In these lectures a thorough exploration of

performatives and speech act was provided which was advanced and original area of study at that time.

Austin described a class of meaningful non – constative utterances, called ‘performatives’. He rejected the idea that the only intention of a (St) is to state some truth, even though words encode information, people do more than just convey information with words. So, Austin made a constative / performative distinction instead of a constative / nonsense distinction Austin (1962:3-6).

In Austin’s work on speech acts, the definition of the two terms ‘constative’ and ‘performative’ can be considered as contrastive. The main idea is that a traditional role is played by some utterances through simply offering a description of states of affairs then, they have to be called constatives. The definition has been made in the context of interest in performative utterances which change the world, rather than describing it, for example, ‘I name this ship The Golden Hind.’ The distinction relays on the idea that performatives involve (FCs), that is, under these conditions the act will come off successfully. On the other hand, constatives would have traditional truth conditions Allott (2010: 37).

3.1 Explicit and Implicit Performatives

In J. L. Austin’s work on speech acts, an explicit performative is the performative utterance which utilizes the verb that names the act that is performed by the utterance. ‘I promise to be there’, can be considered as explicit performative whereas ‘I’ll certainly be there’, that is used to make promise, is performative, that is expressed but not explicitly so.

Performatives that are not explicit can be called primary (or sometimes implicit) ones. Some other verbs and verb phrases that are given rise to explicit

performatives are ‘promise’, ‘bet’, ‘predict’, ‘name’, ‘pronounce . . . man and wife’, and ‘adjourn’ Allot (2010:37).

Austin has drawn a distinction between primary and explicit performatives. Where the primary performatives are considered as having the form in which the verb that stands for the act is not mentioned in the (St) as in:

(3) You should take a rest.

And the explicit performative as in:

(4) I advise you to take a rest.

In **(4)** the verb that stands for act is mentioned with first pronoun. (Cobley,2001:235).

Explicit and implicit utterances are found in speech act theory wherein explicit utterances are the direct speech acts whose interpretation is not to a great degree rely on contextual information, on the contrary implicit utterances are called indirect and rely too much on context.

(5) I advise you to be more serious with this issue.

Whereas the implicit speech acts are those in which performative verbs are not mentioned so that the speech acts are achieved in an indirect way like this example:

(6) Could you please pass me the sugar?

It should have a request verb that names the speech act in order to be explicit Lauerbach and Fetzer (2007:165).

4- Infelicitous and Felicitous Speech Acts

Infelicitous speech acts can be defined as the performative utterances that do not match the conditions of appropriate speech acts or, they are performative

utterances that are not uttered properly. Similarly, Robson and Stockweel (2005: 11) state that: "*Performatives may fail if certain conditions are not met*".

In accordance with Austin (1962: 14) who calls these shortcomings of performatives as 'infelicities' or unhappy speech acts. Felicitous speech acts, on the other hand, can be considered as the actions that match the suitable circumstances or '(FCs)' of performative utterances, in other words, felicitous speech acts are those actions that can be expressed properly or felicitously by the use of utterances.

"To perform a speech act correctly, however, it is not enough merely to utter a grammatical sentence. Speech acts, like all behavior, are correctly or felicitously performed only if certain conditions obtain. The illocutionary act of promising, for example, is only felicitously carried out if the speaker is able to fulfill the promise, sincerely intends to do so, and believes that what he is promising to do is something the hearer would like him to do".

Pratt (1977: 81)

Austin (1962: 15) argues that in performative utterances we have conceptually 'infelicitous' and 'felicitous' speech acts.

4.1 Searle's Felicity Conditions

The term felicity conditions (FCs) refers to the appropriate circumstances, needed for the performing of a given speech act to be distinguished as intended (Yule 1996: 50).

(FCs) represent those conditions in speech act that should be achieved by both the (S) and the (H) and the context in which the speech is spoken so as to fulfill a successful speech act Miller (2005:84) and Llamas, et al (2007:214).

So, the performance of a speech act requires following certain conventional rules that form that type of act (Huang, 2007:104).

The act of promising is analyzed by Searle (1969) as a model for all other speech acts and four kinds of conditions are set up that manage the happy or successful execution of any illocutionary act, any violation for any of these conditions, then the act is said to be infelicitous.

1. propositional Content Conditions: These conditions are considered as text dependent rules, relevant to the propositional act. They define limitations on the proposition of a (St). For instance, the content of the utterance in promise ought to be about a future event fulfilled by the (S).

2. Preparatory Conditions: These conditions are pertinent to background knowledge, as well as (S) and (H) knowledge that should be acquired before performing the act. Preparatory Conditions have to do with the state of the (S) who is carrying out the act, who owns the authorization to do so. Like the case with promising, which has two preparatory conditions:

- First, the promiser should have a belief that the act, which he promises to fulfill, is one, which the promisee desires to be done, i.e. It should be in the interest of the promisee, otherwise it will be considered as a threat or warning regardless the intention of the (S).
- Second, promising act should not be expected to be done anyway by a (S). For example, it will not be considered a promise, if a husband gives a promise to his wife not to depart her in the next month; such an utterance supplies more worries than comfort.

3. Sincerity conditions: The beliefs and intentions of the (S), are represented in these conditions. They are considered as being suitable for the illocutionary act in question. In Austin's term, the act will be violated without the suitable beliefs

and intentions. In promising for instance, the (S) must have a real intention to carry out the commitment.

4. Essential Conditions: The illocutionary point of the act, relates to these conditions 'what the utterance counts as'. The constitutive rules which decide the type of IA are indicated in these conditions. In a promise, saying something counts an obligation to do something in the future (Al-Sulaimaan 1997: 28).

5- Direct and Indirect Speech Acts

According to Yule explanations, when people want to express themselves, they do not only constitute (St)s which have grammatical structures beside words, they are performing actions via using those (St)s. These actions can be described through utilizing two types of speech acts – direct and indirect speech acts which can be distinguished depending on the grammatical structure Yule (1996,47).

If the link between the illocutionary force and the form of the utterance is less direct then speech acts will be called indirect speech acts Allott (2010: 63 -64).

Searle (1975: 61) states that:

"In indirect speech acts the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information both linguistic and nonlinguistic together with general powers of rationality and inference on the part of the hearer".

Searle (1975: 60) points out that indirect speech acts are "cases in which one illocutionary act is performed indirectly by way of performing another". Indirect speech acts are considered as "generally associated with greater politeness in English than direct speech act" (ibid). Therefore, the usage of indirect speech act

is more preferable than direct one. According to Mey (1993: 145), the illocutionary force can almost be realized via indirect speech acts.

In the same way, Allan (1997: 402) thinks that the performative utterance of "Can you open the window" is considered as an indirect speech act of requesting, because it expresses a communicative function (request) by means of another structure (question).

6- Directive Speech Acts

(Bach and Harnish,1979:41) show that directives stand for a (S)'s point of view concerning the action that is performed by the (H), and his desire that what he utters or introduces will be as a cause for doing action that is achieved by the (H) (Bach and Harnish,1979:41).

Bach and Harnish (1979:47) point out that:

"Directives express the speaker's attitude toward some prospective action by the hearer. If this were all they expressed, they would be merely constatives with a restriction on the propositional content (namely, that a prospective action be ascribed to the hearer). However, they also express the speaker's intention (desire, wish) that his utterance or the attitude it expresses be taken as a reason for the hearer to act."

As for, Hurford, Smith and Heasley (2007: 294) they think that a directive represents an illocutionary act that fundamentally includes:

"the speaker trying to get the hearer to behave in some required way"

Kecskes and Horn (2007:265) indicates that directives represent speech acts that are spoken by someone aiming at directing a (H) in order to perform a specific action, like requesting, advising, warning and suggesting which are considered as types of directives.

7- Verses with the Implicit Meaning of “Advice”

The concept of advice that is mentioned in the Glorious Qur'an is not limited to expressing both the word and meaning, but it comes in different situations even without uttering (advising) or using the meaning.

Here are some examples of advice that indicates meaning only, without uttering (advice word): -

1. Striving to direct the advised one to that which is good, and exert effort in guiding him to the straight path, this is a man who came seeking to guide his people and urge them to follow the messengers, and in this he addresses their minds and motivates them to follow the guidance:

(وَجَاءَ مِنْ أَفْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (20) اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ (21) وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (22) أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْفَذُونَ (23) إِنِّي إِذَا لَفِي ضَلَالٍ مُبِينٍ (24) إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ (25) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (26) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (27) ﴿ (يس:20-27)

“Then there came running, from the farthest part of the city, a man, saying “O my people! Obay the apostles: Obay those who ask no reward for you (for themselves), and who have themselves received guidance, it would not reasonable for me if I did not serve Him Who created me, and to Whom ye shall (All) be brought back.” Shall I take (other) gods beside Him? If (God) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, no can they deliver me. I would indeed, if I were to do so, be in manifest Error. “For me I have faith in the Lord of you (all), listen, then to me! “It was said: Enter thou the Garden”. He said:” Ah, me! Would that my people knew (What I know)! For that my Lord granted me Forgiveness and has enrolled me among those held in honor” (Ya-sin:27).

But his people did not listen to him, and killed him as he advised them, whereas his Lord has granted him forgiveness and settled him in Paradise (Ibn Katheer, 1993:545-546, Vol.3).

2- To direct the advised one to what is good, and to confront injustice. This is embodied in the believer of Pharaoh people, who sets the best example for giving advice to his people in order to follow the guidance, and at the same time he sets the best example of the political advice in confronting the injustice of the authority, rising in anger when pharaoh wanted to kill Moses:

﴿وَقَالَ رَجُلٌ مُؤْمِنٌ مِّن آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۚ وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۚ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ.....﴾ (غافر:28-45)

"A believer, a man came from among the people of pharaoh, who had concealed his faith, said: "will ye slay a man because he said' My Lord is God"? when he has indeed come to you with Clear (signs)from your Lord? And if he be a liar, on him is (the sin of) his lie; but if he is telling the Truth, then will fall on you something of the (calamity)of which he warns you: truly God Guides not one who transgresses and lies....."(Ghafir:28-45)

So, he warns them, that God's grace will pass away from them, and that God's vengeance will come upon them, following the method of persuasion with argument in his call to guidance, and he is sincere in his advice to his people, keens to what is good for them (Ibn Katheer,1993:79-82, Vol.4).

3- The same verses have come as an example of cheating advice as is mentioned in the following verse:

﴿يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنَ بَاسِ اللَّهِ إِنْ جَاءَنَا ۚ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾ (غافر:29)

"O my people! yours is the dominion this day: Ye have the upper hand in the land, but who will help us from the punishment of God, should it be fall us"? Pharaoh said: "I but point out, that which I (see myself); nor do I guide you but to the Path of Right!" (Ghafir:29)

So, here pharaoh says to his people in response to what the righteous man indicated, "I do not show you except what I see" which means that what I say to you and advise you for, is only what I see .In fact he was lying, for he was hiding

the truthfulness of (Moses) “PBUH” and he did indeed cheat his people and never advised them at all (Ibn Katheer,1993:80, Vol.4).

8- Methodology and Data Analysis: data selection, criteria of data selection (selected verses from selected chapters in the Glorious Qur'an), the model adopted, and the levels of data analysis will be shown.

8.1 Data Selection: This study presents selected verses from selected chapters in the Glorious Qur'an, to be taken as data analysis for advising speech act. Analyzing these verses shows various pieces of advice with different syntactic realizations adopted in the Glorious Qur'an with the same aim of presenting advice.

8.2 Criteria for Data Selection: The study is based on certain criteria to be followed as is indicated in the following points:

- 1- These data are selected from the written verses in the Glorious Qur'an.
- 2- Selected verses indicate advising are written in the Arabic language, and also translated into English.
- 3- Data that are considered as advising speech acts must meet (FCs) of advising.

8.3 The Model Adopted: . The first model is Searle's (1969) that identifies religious texts (verses) of advising speech act as he defines advising as: "telling you what is best for you". Secondly, Martinez-Flor's (2003) that includes a classification of the indirect strategies for advising speech act which are indicated as follows:

1- Direct strategy, which has the following subdivisions:

- Imperative
- Negative imperative

- Declarative with modals and declarative with 'advise' and 'advice'.

2- Conventionally indirect strategy, which is subdivided into:

- Conditionals
- Probability

3- Non-conventionally indirect strategy, which includes hints.

8.4 Levels Regarding Data Analysis:

In this study, data analysis is based on three linguistic levels as follows:

- 1- Semantic and pragmatic Level: On which data analysis will be based. Contextually, a well explained verses that indicate advice will be presented and analyzed as advising speech acts. Pragmatically, verses indicate advising are identified as they meet the (FCs) according to Searle's model adopted in this study.
- 2- Syntactic Level: On this level, classification of strategies and types of (St)s will be based.

8.5 Data Analysis: the selected verses from different chapters are going to be examined in harmony with approaches that are introduced previously .

The translation of all the selected verses are taken from a highly trusted source which belongs to *Abdullah Yusuf Ali*.

1- Indirect conventionalized strategy: Which tackles the following selected texts (verses) from different chapters in the Glorious Quran.

1- ﴿ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴾ (البقرة: 184)

1- “Fasting for a fixed number of days; but if any of your is ill, or on a journey, the prescribed number (should be made-up) from days later. For those who can

do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for you that ye fast, if ye only knew”(Al-Baqara:184)

2- (وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾ (القصص:12)

2- "And we ordained that he refused at first suck, until (His sister came up, and said: “shall I point out to you the people of a house who will nourish and bring him up for you and be sincerely attached to him?” (Al- Qasas:12)

3- (وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ (النور:16)

3- “And why did ye not, when ye heard it say? “It is not right of us to speak of this: Glory to God! This is a most serious slander!” (Al- Noor:16)

4 - (وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ (التوبة:122)

4- " Nor should the believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them that thus they (may earn) to guard themselves (against evil)” (Al- Tauba:122)

5- (وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ ثَبَاتًا ﴿٦٦﴾ (النساء:66)

5- “If we had ordered them to sacrifice their lives or to leave their homes very few of them would have done it, But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their faith” (Al- Nisaa:66)

6 - (كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ (البقرة:216)

6- *Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that you love a thing which is bad for you. But God knoweth, but ye know not*” (Al-Baqara-216)

7- ﴿ يَا صَاحِبِي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴾ (يوسف:39)

7- “O my two companions of the prison! (I ask you): are many Lords differing among themselves better or the One God supreme and irresistible?” (YuSuf:39)

Text (verse) 1:

﴿ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴾ (البقرة: 184)

“Fasting for a fixed number of days; but if any of your is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will, it is better for you that ye fast, if ye only knew”(Al-Baqara:184)

Semantic and Pragmatic Analysis

In this blessed verse, (Almighty Allah) addresses the believers, about the importance of fasting, and that it is more useful and better for them to perform this worship if they knew. So, in this context the (S) (Almighty Allah) is advising His worshippers to practice fasting because it has many hidden advantages beside the reward that they will obtain via performing this great worship (Ar razi,2000:250, Vol.5). Pragmatically, the (S) (Almighty Allah) expects a future action regarding fasting to be practiced by the believers as it has many advantages for them.(Almighty Allah) is fully authorized to advise the believers to perform fasting.

(Almighty Allah) has a belief that this act can be done by His worshippers and they have enough ability for performing it. (Almighty Allah) believes that fasting is going to be advantageous for the believers and it will be in their interest as it is mentioned in the text(verse).It is not clear for the receiver if this act is going to be taken into action or not, whereas our Lord indeed knows. (Almighty Allah) intends to benefit his worshippers through directing them to fasting, which has many benefits for them and tries to make them believe that as well. This text (verse) is considered as advising speech act, because all (FCs) related to identifying advising speech act are successfully met.

Syntactic Level

The strategy that is used in producing this speech act of advising is the indirect conventionalized strategy, where the (S) (Almighty Allah), advises His worshippers for practicing fasting, through the use of the syntactic realization as indicated in strategy (2), type (b) where the (S) uses, Probability type in order to present his advice as is mentioned in the underlined verbs.

Text (verse) 2

2- ﴿وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ﴾
(القصص:12)

"And we ordained that he refused at first suck, until(His sister came up, and said: "shall I point out to you the people of a house who will nourish and bring him up for you and be sincerely attached to him?" (Al- Qasas:12)

Semantic and Pragmatic Analysis

The contextual meaning in this text (verse) shows us an example of a woman as an advisor, that we can find in Moses' story "PBUH" when she guides Pharaoh's people to the best family that can take care of the suckling (Moses) and she means (Moses' mother), in order to breastfeed him and take care of him during his nursery (Al- Tabari,2000:547,Vol.19). Pragmatically, the (S) foresees a future

action to be taken by Pharaoh's people with regards to (Moses' nursery) by a people of a house, means (his mother) to take care of him. The (S) (Moses' sister) is in a position that enables her to give the mentioned advice, as she knows very well the community members from which a suitable nursing woman can be found. Moses' sister thinks that Pharaoh's people can do this act, concerning (Moses' nursery) by a people of a house (his mother). The (S) (Moses' sister) believes that this act is advantageous for the (H) as she knows that in performing this act, Moses will be in a safe hand. It is not obvious for both, the (S) or the (H) whether this act (Moses' nursery) is going to be taken into action by a people of a house or not. The (S) (Moses' sister) wishes to benefit the (H) (Pharaoh's people) through guiding them to the best family that will take care of him and tries to make them realize that as well. This text (verse) is considered as advising speech act, because all (FCs) related to identifying advising speech act are successfully met.

Syntactic Level

The strategy that is used in producing this speech act of advising is the indirect conventionalized strategy, where the (S) (Moses' sister), advises Pharaoh's people concerning (Moses' nursery) by a people of a house (his mother) through the use of the syntactic realization as indicated in strategy (2), type (C), where the (S) uses an interrogative form in order to issue the mentioned advice.

2- Indirect Non-conventionalized Strategy: This strategy is utilized in the following selected texts (verses):

Text (verse) 8:

- ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ (الاسراء:3)

8- “O ye that are sprung from those whom we carried (In the ARK) With Noah! Verily he was a devotee Most Grateful” (Al - Israa’:3)

- ﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾ (الاسراء:82)

9- “We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: the unjust it causes nothing but loss after loss” (Al-Israa:82)

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾ (الكهف:46)

10- “Wealth and sons are allurements of this world: But the things that endure, good deeds are best in the sight of thy Lord, as rewards and best as (the foundation for) hopes” (Al-Kahf:46)

Text (verse) 8:

- ﴿ذُرِّيَّةٌ مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ (الاسراء:3)

8- “O ye that are sprung from those whom we carried (In the ARK) With Noah! Verily he was a devotee Most Grateful” (Al - Israa':3)

Semantic and Pragmatic Analysis

Contextually, (Almighty Allah) called and guided sons of believers who were with Noah in the ship, advising them to follow his way, as he was a righteous and a grateful servant and this is why (Almighty Allah) had saved him and his companions (believers) from sinking. So, He advises them to follow his way and be like him, so as to be saved from any distress or hard ship they may face in the worldly life, and in the hereafter as well (Al-Zuhaily,2009:16,Vol.8).Pragmatically, (Almighty Allah) as a (S) expects a future action from the sons of the believers, regarding following Noah's way that will lead them to safety. (Almighty Allah) as Advisor absolutely, has a full authority upon His servants and a limitless knowledge for issuing advising. (Almighty Allah) believes that sons of believers has the ability to follow Noah's way and imitate him to be grateful and righteous servants, and He believes that doing this action (following Noah's way and be like him) will be advantageous for them (sons of the believers) and it will be in their interest, because in doing this action,

they will be safe from any punishment or troubles. It is not obvious for (sons of believers) if they will perform the act of following their prophet (Noah) and be like him whereas it is very clear and expected for our Lord as He encompasses everything. The (S) (Almighty Allah) has the intention to benefit them (His servants), and tries to make them believe that as well, as doing such action, leads them to a safe and guaranteed straight way. This text (verse) is considered as advising speech act, because all (FCs) related to identifying advising speech act are successfully met.

Syntactic level

The strategy that is used in this utterance is the indirect non-conventionalized one, where the speech act of advising is directed via using hints. So, it starts with hinting when the Advisor (Almighty Allah) directs His servants (sons of believers) to follow the prophet Noah “PBUH” and his companions in an implicit way for the sake of advising them as indicated in the mentioned verse.

8- Findings

The following table collects the analyzed data with the (St)s types and the strategies that are used in producing advising speech acts:

No of Text (Verse)	Name of Sura and No of Aya	Type of Strategy	(St) Type
1	(البقرة: 184) (Al-Baqara:184)	Indirect conventionalized strategy	b. Probability
2	(القصص: 12) (Al- Qasas:12)	Indirect conventionalized strategy	c. Interrogative
3	(النور: 16) (Al- Noor:16)	Indirect conventionalized	a. conditional

		strategy	
4	(التوبة:122) (Al- Tauba:122)	Indirect conventionalized strategy	a. conditional
5	(النساء:66) (Al- Nisaa:66)	Indirect conventionalized strategy	b. Probability
6	(البقرة: 216) (Al-Baqara-216)	Indirect conventionalized strategy	b. Probability
7	(يوسف:39) (YuSuf:39)	Indirect conventionalized strategy	c. Interrogative
8	(الاسراء:3) (Al - Israa':3)	Indirect non- conventionalized	Hints
9	(الاسراء:82) (Al-Israa:82)	Indirect non- conventionalized	Hints
10	(الكهف:46) (Al-Kahf:46)	Indirect non- conventionalized	Hints

10 - Conclusions and Recommendations

The study has concluded the following:

The findings show that most of advising speech acts are given by Almighty Allah to His worshippers and hence the first hypothesis is verified. They also proved that most of the (S)s who give advice have a religious authority upon the (H) which enables them to issue advice and hence the second hypothesis is verified too ,this is explained and highlighted in the analysis of the selected data, in accordance with Searles' (1969) (FCs) adopted in his model for a successful act of advising. In

other words, any (S) must have an authority over the (H) which enables him / her to issue advice. In religious texts, advising speech acts are mostly used by those who have a religious authority as is the case with Almighty Allah over His prophets and worshippers as well as prophets whose people have trusted their religious knowledge, righteous deeds and relationship with Almighty Allah. They show that advising speech acts indicated in the analysis of the selected verses have been issued via using different (St) forms like imperative, declarative and interrogative. It has been concluded that advising speech acts of the Qur'anic texts are syntactically realized via using different strategies in accordance with Martinez Flor's (2003) strategies of advising as he divides them into three strategies (direct strategy, indirect conventionalized strategy and indirect non-conventionalized strategy). This proves that the mentioned model is workable with these texts and can be extended to include Arabic religious texts including the Qur'anic ones.

In the light of these findings, the following recommendations have been put forward:

1. The study helps students on how to identify advising expressions in the religious texts which enhances their ability to comprehend the implied meaning depending on the available facts within them.
2. Focusing on the religious texts by linguists is recommended. These religious texts must not be described like any other types as they are sacred texts , they have their importance and their own styles as well.

References

- Al - Tabari, M. (2000). **Jamie Albayan An Tawil Ay Alquran**. Beirut: Beirut:Muasassat Alrisala.
- Allan, K. (1997). "Indirect Speech Acts. In Peter V. Lamarque (ed.). *Concise Encyclopedia of Philosophy of Language*. 401 - 403. United
- Ali, A . (1946) . **The Holy Quran Text Translation and Commentary** . Cambridge: The Murray Printing Company. *Kingdom: Elsevier Science Ltd* .
- Allot, N. (2010). **Key Terms in Pragmatics**. New York: Newgen Imaging Systems Pvt Ltd, Chennai, India Printed and bound in Great Britain by MPG Book Group Ltd.
- Al-Sulaimaan, M.M and Ahmed, A.R. (2017). "A Study of the Speech act of Advising in Pahlavi with Reference to its Realization in English "International Journal of Social Sciences Humanities. Lebanese French University. Erbil.
- Al-Zuhaily, W. (2009). **Altafseer Almuneer fi Alaqeedah Walshareeah Walmanhaj**. Damasuss: Dar AlFikr
- Arrazi, F. (2000). **Mafateeh Alghaib ,Altafseer Alkabeer**. Beirut: Muasassat Alrisala.
- AUSTIN, J. L. (1962): **How To Do Things With Words**, Oxford, The Clarendon Press.
- Bach, K. and R. Harnish (1979) **Linguistic Communication and Speech Acts**. Cambridge: The MIT Press.
- Bayley, R; and Lucas, C. (Ed) (2007). Sociolinguistic Variation: Theories, Methods, and Applications. Cambridge: Cambridge University Press .
- Copley, P. (Ed) (2001). **The Routledge Companion Semiotics and Linguistics**. London: Routledge.
- Huang, Y. (2007) **Pragmatics**. Oxford: Oxford University Press
- Hurford, J, B. Heasley & M. Smith (2007) **A Course in Semantics**. 2nd ed. Cambridge: Cambridge university press.
- Ibn -Katheer, E . (1993). **Tafseer Alquran Alazim**. Cairo: Dar Alhadeeth.
- Kecskes, I.; and Horn, L. (Ed) (2007). **Mouton Series in Pragmatics**.

Berlin:de Gruyter

- Lauerbach, G. E; and Fetzer, A. (2007). **Political Discourse in the Media: Cross-Cultural Perspectives**. John Benjamins Publishing.
- Llamas, C; and Mullany, L; Stockwell, P. (2007). **The Routle Companion To Sociolinguistics**. New York: Routledge.
- Mey, J. l. (1993) **Pragmatics: An Introduction**. Oxford: Blackwell.
- Miller, J.H. (2005). Literature as Conduct: **Speech Acts in Henry James**. New York Fordham University Press.
- Pratt, M. L. (1977). **Toward a Speech Act Theory of Literary Discourse**. London: Indiana University Press.
- Robson, M.; and Stockwell. (2005). **Language in Theory: A Resource Book for Students**. New York: Routledge.
- Searle, J. R. (1969). **Speech Acts: An Essay in the Philosophy of Language**. Cambridge: Cambridge University Press.
- (1975) "*Indirect Speech Acts*". In P. Cole. & J. L. Morgan. (eds.). *Syntax and Semantics*, pp. 59-82. New York: Academic Press.
- Yule, G. (1996). **Pragmatics**. New York: Oxford University Press.