A Pragma-Rhetorical Study of Motivation in Selected Quranic Verses

Rasha Hilal Kareem

Email: rashahk901@uowasit.edu.iq

The General Directorate of Education, Al-Qadisiyah, Iraq.

دراسة تداولية-بلاغية للترغيب في آيات قرآنية مختارة

رشا هلال كريم

المديرية العام لتربية القادسية\ العراق

Abstract

The present study is aimed to explore the pragma-rhetorical elements of motivation in the Glorious Quran. Motivation is positive encouragement that is given by someone to an individual. Modern theories of motivation disregard essential aspects of human existence and the requirements of the psyche. They are solely concerned with worldly needs and their gratification, and the categorization of needs focuses primarily on physiological, psychological needs, and worldly needs. Theories of motivation do not mention religious or soul needs and motives. Thus, the current study aims to identify and analyze the speech acts, implicatures, presuppositions, and rhetorical devices of motivation in selected Quranic verses. In this regard, specific research questions are presented to achieve the aims of the study. An eclectic model is chosen, which adopted that contains Searle's (1969) categorization of speech acts, Grice's (1975) concept of implicature, Yule's (1996) classification of presupposition, and Leech's (1969) rhetorical devices, to analyze five qualitative Quranic texts that include seven verses. The results of the study reveal that Quranic motivation, especially the system of rewards, guides and motivates people to perform good actions and encourages them to prevent evil. The results of pragmatic analysis reveal that Quranic verses have conversational implicatures, as well as various kinds of speech acts and presuppositions. They have also shown that commissives and directives were the primary acts through which motivation was realized. The results of rhetorical analysis reveal that rhetorical devices are used as the primary tools to motivate people. This can be attributed to the vividness and effectiveness of rhetorical devices to convey the message of motivation.

Keywords: Pragma-Rhetorical, Speech Acts, Implicature, Presupposition, Rhetorical Devices, and Motivation

ملخص البحث

تهدف الدراسة الحالية لاستكشاف العناصر التداولية-البلاغية للترغيب في القرآن الكريم. الترغيب هو التشجيع الإيجابي الذي يتم منحه من قبل شخص ما للفرد معين. تتجاهل النظريات الحديثة للترغيب الجوانب الأساسية من الوجود الإنساني ومتطلباته النفسية. إنها تهتم فقط بالاحتياجات الدنيوية وتلبيتها, وتكمن تصنيف الاحتياجات في المقام الأول على الاحتياجات الفسيولوجية والنفسية والدنيوية. و تهمل نظريات الترغيب الاحتياجات والترغيب الديني او الروحي. لهذا تهدف الدراسة الحالية إلى تحديد وتحليل أفعال الكلام، والتداعيات، والافتراضات، والأدوات البلاغية للترغيب في آيات قرآنية مختارة. وبناءً على هذا يقدم هذا البحث أسئلة بحثية محددة لغرض تحقيق أهدافه، من خلال اختيار خمسة نصُوص قرآنية التي تتضمن سبع آيات لغرض تحليلها تداوليًّا و بلاغيا. اعتمدت الدراسة نموذج انتقائي يحوي على تصنيف سيرل Searle (١٩٦٩) لأفعال الكلام، ومفهوم

جرايس Grice (١٩٧٥) للتضمين، وتصنيف يول Yule (١٩٩٦) للافتراض المسبق, و أدوات ليج Leech البلاغية (١٩٦٩). وكشفت نتائج الدراسة أن الترغيب القرآني، وخاصة نظام المكافآت، يوجه ويشجع الناس على القيام بالأعمال الصالحة ويشجعهم على منع الشر. و كشفت نتائج التحليل التداولي ان الآيات القرآنية تشمل التضمينات التحادثية، فضلا عن أنواع مختلفة من أفعال الكلام والافتراضات المسبقة. كما أظهروا أن الأفعال الأساسية كانت هي الافعال التكليفية والتوجيهية التي من خلال هذه الافعال يتحقق الترغيب. و كشفت نتائج التحليل البلاغي ان الأدوات البلاغية استخدمت كأدوات أساسية لترغيب الناس. ويمكن أن يعزى ذلك إلى حيوية وفعالية الأدوات البلاغية لنقل رسالة الترغيب.

الكلمات الافتتاحية: التداولية-البلاغية, افعال الكلام, التضمين, الافتراض المسبق, الأدوات البلاغية, الترغيب

1. Introduction

Motivation is the orientation and intensity of a person's effort. It refers to the reasons behind a person's behaviour or actions. It guides individuals and determines why they behave as they do (Sage, 1977). McClelland (1971) demonstrated that someone is only motivated by acting in a certain way if there is a driving force that motivates them to direct their energies in the direction they want and perform actions that will produce the desired outcomes.

Silberman (2003) stated that religious traditions and organizations can impact a person's behaviour, thoughts, and emotions. The Glorious Quran prepares humans from birth to be motivated to self-actualization (the highest degree of motivating). The highest degree of motivating in the Glorious Quran is the compensation of paradise and the enjoyment of Almighty Allah that a person obtains for performing virtuous deeds, exerting effort, and devoting themselves to both spiritual and material aims. This satisfies the spiritual, physiological, and psychological requirements (Alawneh, 1999). By providing positive incentives, the Glorious Quran motivates Muslims to do good and avoid the way of evil (Silberman, 2003). Motivation and its synonyms provided by the Glorious Quran have a significant impact on human behaviour. They play a crucial role in directing human behaviour because the underlying human psychology functions based on motivation.

Brian (2004) stated that the language of the Glorious Quran is regarded as a symbolic one that refers to meaning beyond itself. According to Alston (1989), this type of language has a lot of pragmatic and rhetorical features that make it challenging for common readers who are unfamiliar with these elements to interpret its structure appropriately. Few studies have examined the motivational effects of religious faith and beliefs in a supreme being. Islamic scholars have paid little attention to this subject, although the Glorious Quran is full of examples that motivate and direct human behaviour.

This study aims to demonstrate the pragmatic-rhetorical significance of motivations in the Glorious Quran for the application of motivational principles to human behaviour. There are several factors why the subject was chosen for the purpose of this study. So, the research aims to investigate the term of motivation in the Glorious Quran. This study will not only provide a thorough comprehension of the topic but also allow the researcher to examine the Glorious Quran from a pragmatic-rhetorical perspective. It is essential to study the Glorious Quran because it is the holy book of the vast majority of the population of the world and because it has made a significant contribution to the advancement of civilization and globalization..

2. Pragma-Rhetorical

Pragma-rhetorical is a proposition to fulfill a goal in an argument or to make the language very effective within a specific context, as through the use of figures of speech. One common and fundamental kind of goal is to persuade a respondent or successfully convince (Walton, 2004). Pragma-rhetorical strategies are considered as "powerful tools of deviation that characterize rhetorical means combined with pragmatic devices"(Abdulmajeed & Finjan, 2017, p. 235). Since the time of Aristotle, the relationship between pragmatics and rhetoric is deeply rooted. Rhetoric as a discipline has been the primary source of pondering about persuasion. Jacobs (2000) showed this relationship is known as the use of words to influence others and change their behaviour in a particular direction. He stated that not all rhetorical strategies contain arguments; however, every argument contains rhetorical strategies, and all rhetorical strategies contain the use of language. The inferential and strategic principles of pragmatics organize all linguistic usage.

2.1 Pragmatics

According to Crystal (1985), pragmatics is a subfield of linguistics that focuses on the study of the linguistic meaning of utterances to the speakers of these utterances, the social contexts in which these utterances are said, and the impact of such utterances on other people who are involved in such interaction. Levinson (1983) defined pragmatics as "the study of language use"; so, speakers strive to change the world through words, by getting another person to do something, or the state of mind or perception of others, by telling them something new. As such, pragmatics explores what language users mean in actual cases: what they do and how they do it (p. 5). Based primarily on the proposals of three philosophers, Austin (1962), Searle (1969), and Grice (1975), the framework has existed for more than forty years and is still actively developing (Griffiths, 2006).

1 Speech Acts Theory

The concept of speech acts has been one of the basic ingredients of pragmatics for a long time. It was first introduced by the British philosopher J. L. Austin (1962) and further developed and formalized by Searle (1969). Austin (1962) developed the first utterances' systematic theory as human actions. Austin (1962) defined 'act' as a fixed physical action that that individuals perform (p. 106). Nonetheless, speech act theory is one of the prescribed strategies for analyzing language use. In a discourse situation, the theory views the utterance as a performance of an act. It focuses on the applications and functions of language. It depends on the hypothesis that when people communicate, they conduct deeds such as providing warning, promising, reports, asking questions, and so on.

Searle (1976) declared that each speech act falls into five classifications. The classifications mainly rely on the speaker's intention and the illocutionary point, or the intent of the act. The first one is representative, which means the speaker shows what he believes to be true; hence, he asserts it to others and commits them to the represented truth of a certain proposition. The acts are not taken as undeniable truth, but they are tested to be true or false. The verbs have a prominent role since these acts aim to make belief. Such verbs are claiming, asserting, reporting, and saying. The second one is directives, defined as simply positive or negative orders that

convey the desires of the speaker. They include command, order, appeal, request, suggestion, advice, etc. The speaker tries to make the world suit the words of the hearer by using a directive. Inside the character-to-character debate, directives are more likely to be identified. The third one is commissives, which refers to the acts that the speaker is committed to performing in the future. This category contains promises and threats. The category also holds vows, guarantees, contracts, and other kinds of commitments. The fourth is expressive, which indicates that these are actions that show the feelings and attitudes of the speaker. In statements of enjoyment, pain, hate, joy, or sorrow, they reflect the speaker's psychological condition. Thanking, apologizing, accepting, and the like are examples. They have an interpersonal role. The final one is declarations, defined as acts that are particularly used in certain sides of the system, such as law, governmental institutions, the church, and business. In declarations, words bring a new reality. Declarations are like dismissing, christening, and the like.

2.1.2 *Presupposition*

A presupposition is an assumption that tends to be built into the linguistic structure of texts and connects the linguistic structure to the extra-linguistic context in terms of inferences that are likely to be drawn about this context (Levinson, 1983). Yule (1996) demonstrated that the pragmatic presupposition is something that the speaker assumes to be the case before making an utterance. This would bring about entailment, in which the speaker entails what is asserted in an utterance based on his or her presupposition that the addressee is aware of certain background knowledge. Yule (1996, p. 27) classified presuppositions into six kinds:

Existential presupposition is a kind of presupposition intended to exist. A presumption of the presence of someone or something identified by using a noun phrase For example: (1) Mary has a new phone. Mary exists, and she has a new phone.

A factive presupposition is demonstrated by the use of certain verbs that may be treated as facts: regret, learn, know, understand, discover, notice, hear, accept, resent, to remember, realize, and appreciate, among others, presuppose the factual truth of their objects. In addition, factive predicates such as be proud that, be glad that, be sorry that, be aware of the fact that, be sad that, and so one can function as presuppositional triggers. For example, (2) Jane realized that she was in trouble. ≫ Jane was, in fact, in trouble.

Non-factive presupposition is connected with specific verbs that are supposed not to be true. Imagine, dream, and pretend are such verbs. Those who are used to assuming that what follows is not correct For example: (3) He pretends to be ill. >> He is not ill (p. 29).

A lexical presupposition is the use of one form with its claimed meaning in speaking of conventionally perceived meanings with the presupposition that another meaning is comprehended. For example: (4) She stops searching the document. >> She was searching the document before.

A structural presupposition is correlated with certain systems of sentences, where the speaker treats them as presupposed details and recognizes them as valid about the listeners. The use of wh-question construction can be seen in this type, which is the information after wh-

question is already known to be true. For example: (5) Where did Jack buy the car? Jack bought the car.

Counterfactual presupposition generates a sense of presupposition that is contrary to the evidence or the reversal of what is real. It is possible to see the presupposition of this form in the usage of if-clause construction where the data is not accurate at the time. For example: (6) If you were my friend, you would have helped me. >> You are not my friend (p. 30).

2.1.3 *Implicature*

Implicature, as a term, was first introduced by Paul Grice in 1989 and is concerned with what the speaker means more than what they say. It is an extra meaning that is attached to the sense of the utterance. It is a form of interpretation that is made by the audience in relation to one statement to another prior statement, and such form of relation is always made unintentionally by that audience (Charles, 2002). According to Grice (1975), there are two types of implicature: the first is conventional implicature, which comes from the normal interpretation of expressions and the context in which they are used. The second one is conversational implicature, which is described by Cummings (2010) as "a component of speaker meaning that is a feature of what is intended in a speaker's utterance without being part of what is spoken" (p. 206). It, being different from conventional implicature, is the inference detected when relating the contextual assumptions to the conversational maxims (Lafi, 2008, p. 19). The conversational implicature that is meant here must be that which arises from flouting the cooperative maxims.

2.2 Rhetoric

According to Aristotle, rhetoric is "the faculty of observing, in any given case, the available means of persuasion." Rhetoric is not enough for a speaker to know what to say; it is also necessary to know how to say it (Mey, 2009, p. 864). Rhetoric is the study of effective language use in communication. Marsh (2013) defined rhetoric as "the art or the discipline that deals with the use of discourse, either written or spoken, to inform, motivate, or persuade an audience, whether that audience is made up of one person or a group of persons"(p. 5).

2.2.1 *Persuasion Appeals*

Aristotle regarded persuasion as the expected result of employing the rhetorical way of using language (Herrick, 2013). Persuasion is a psychological phenomenon that is deeply connected to language. It is one of the most powerful and effective human tools within the community. The process of persuasion includes the contributions of audiences, interlocutors, and onlookers (Toye, 2013). Persuasion is always seen in rhetoric as having its main aim and purpose. Wales (2011) defined persuasion as a symbolic process in which communicators try to convince other people to change their attitudes or behavior regarding an issue through the transmission of a message, in an atmosphere of free choice. To be persuasive, speakers can resort to different kinds of appeals that help them reach their targets. There are three types of appeals: logos, pathos, and ethos (Eemeren & Garssen, 2004).

Logos, according to Aristotle, refers to the availability of demonstrations, whether in arguments, , or the logic of speech or words. It is considered to be closely related to logic

because it is founded on reasoning or deduction (Herrick, 2013). Since logical appeals are aimed at the thinking side of the audience, authors depend on evidence and reasoning as the main tools by which persuasion is achieved (Lucas, 2009).

According to Pelclová and Lu (2018), pathos is the appeal to the knowledge and emotions of the audience. An arguer may manipulate the emotions of a particular audience, such as by making them feel compassionate, confident, proud, angry, afraid, or shameful, and so on. Accordingly, the target audience can be motivated to respond to specific acts.

Ethos is defined as the authority and credibility of the speaker. Credibility relates to an audience's perception about how believable an argument is. It is the level to which an arguer is perceived to be sincere, ethical, and trustworthy (Zhang, 2005). According to Pelclová and Lu (2018), ethos is a strategy for the presentation of a speaker's character; persuasive function and the characteristics of ethos are anchored in the context of the moral and social norms of a certain society and are activated in language use" (p. 48).

2.2.2 *Rhetorical Devices*

A rhetorical device is a linguistic tool that uses a specific type of sentence structure, sound, or pattern of meaning to elicit a specific response from an audience. Each rhetorical device is a tool in its own right that can be used to construct an argument or to make an existing argument more persuasive. It is (also known as a stylistic device, persuasion device, or simply rhetoric) a technique or language used to get a point across or persuade an audience (Mcquarrie & Mick, 1996). Therefore, Corbett (1990) concluded that a rhetorical device is an artful deviation in the form that a statement takes. There are different types of figures of speech, but the researcher will talk only about seven devices because they are immediately related to the research analysis.

2.2.2.1 *Antithesis*. It is a figure of speech where contrasting words or ideas are juxtaposed in a parallel and balanced phrase or grammatical structure (Abbas, 2023).

2.2.2.2 *Simile*. It is the direct manifestation of metaphor. It is used to explicitly compare two objects, and they are denoted by words or phrases such as "like," "as," "than," "similar," "resemble," or "seem" (Leech, 1969).

2.2.2.3 *Metaphor*. It is a rhetorical device where one entity is associated with the qualities of a different entity. It is to use an unusual term to describe a usual term. Unlike simile, the comparison is not made explicit by using a marker, i.e., 'like' or 'as' (Black, 2006).

2.2.2.4 *Repetition*. It is a kind of deviation from the linguistic norms because it violates the "normal rules of usage by over-frequency". There are kinds of repetition: repetition of words, phrases, clauses, sentences, or even paralleled structures, and so on. The function of repetition is to stylistically emphasize a certain part of speech to have an impact on the hearing audience (Wales, 2011).

2.2.2.5 *Parallelism*. It is a kind of repetition where a certain structure, certain successive words, phrases, clauses, or sentences are repeated to foreground certain utterances. It is a kind of

foregrounding where similar contents are expressed by similar grammatical constructions (Al-Ameedi, 2018).

2.2.2.6 *Amplification*. It is a rhetorical device that's used to improve a sentence or statement with additional information (Wales, 2011).

2.2.2.7 ***Negation.*** It is a grammatical and semantic process or construction that typically expresses the contradiction of some or all of the meaning of the sentence (Crystal, 1985).

2.3 Motivation

The term "motivation" originates from a Latin word that means "to move" (Mahmood, 2001). Motivation is translated as spiritual self-encouragement in Arabic (Najati, 1985). It is inner encouragement and behavioural guidance based on physiological factors, attitude, and aspiration to achieve something (Aqil, 1985). According to Baron (1989), motivation is the process of interior attraction that encourages, regulates, and sustains behaviour, and the concept of motivation explains why an individual behaves in a particular manner. Ryckman (2004) demonstrated that the desire to attain an objective motivates human behaviour. This self-encouragement is the result of routine behaviour. Motivation is necessary for human behaviour, as it encourages him to make every effort to attain the utmost success and avoid failure. So, it is a form of encouragement that clarifies the necessity of consistent behaviour to attain an objective. It is the driving force that initiates, directs, and sustains goal-directed behaviour and action. It is a motivation that determines the direction in which humans excel and explains why they pursued that direction initially (Beck, 2003).

2.3.1 *Types of Motivation*

Motivation means a lot when a human does something that is not very common in day-to-day life. It refers to the selection of an action, its continuation, and the resulting difficulties. There are two primary forms of motivation, namely extrinsic and intrinsic. Extrinsic motivation is the inherent satisfaction of doing any particular activity rather than for external benefits (Guthrie & Cox, 2001). It indicates future objectives or other practical benefits (Shah, Rajput, & Madani, 202).

Intrinsic motivation is the force to perform any activity with external consequences. It provides an individual with satisfaction (Guthrie & Cox, 2001). Deci and Ryan (1985) showed that intrinsic motivation grows from the interest or enjoyment of an individual. It works as an internal drive that impels people to behave in certain ways based on a person's core values, interests, and personal sense of morality. While extrinsic motivation is the behaviour in particular based on external sources of an individual and its outcomes in external rewards, For example, grading systems, employee evaluations, awards, respect and appreciation, social or family pressures, and punishment phobia are all sources of extrinsic motivation.

2.3.2 *Motivation in the Glorious Quran*

Motivation is an important concept in the Glorious Quran and Islam. Idiomatically, it means something that encourages response, acceptance of the truth, and steadfastness in it (Zaidan, 1975), so it is a promise that is accompanied by temptation with a certain deferred

pleasure in return for doing a good deed to please Almighty Allah (Alloush, 1987). It encourages Muslims to venerate the Almighty Allah and do virtuous deeds. The promise of Jannah (Paradise) from Almighty Allah is a powerful incentive for Muslims to conduct virtuous deeds and obtain the rewards that Almighty Allah has promised in their next existence. The terms that can be associated with motivation in the Glorious Quran are inspiration, encouragement, drive, willpower, determination, zeal, enthusiasm, ambition, purpose, and resolve (AL Hosani, 2015).

The term motivation can be studied in any context in which a person's behaviour is influenced by a motive. In all contexts, motivation can be examined because all actions have an implicit or explicit purpose. For instance, people obey the Almighty Allah to obtain the blessings of this life and the next (McClelland, 1971). So, motivation has the same function and meaning in the Glorious Quran as modern motivations. But Quranic motivation provides more, as it provides spiritual rewards as well. Almighty Allah, continually rewards a person for his positive deeds, thoughts, and words. Spiritual incentives are more effective and potent than material incentives. They touch Muslims' hearts and guide them to a better society, as Muslims strive to assist their fellowmen. Deeds motivated by spirituality include feeding the famished, assisting the impoverished, being kind to the elderly and feeble, charity, forgiveness, compassion (AL Hosani, 2015). Through these deeds, a Muslim gains Almighty Allah's delight and blessings, as He adores those who love their fellow man. In other words, motivation in the Glorious Quran affects all facets of human activity, be they social, psychological, economic, or physical (Shakoor, 1978). Several Quranic verses provide an idea to the reader as to how the Glorious Quran played an essential part in motivating and shaping people's behaviour. What increases the symbolism of the language of the Glorious Quran is that this language includes some pragmatic and rhetorical elements that have different interpretations. As seen in Example 2.1 below, the Glorious Quran motivates its followers.

Example 2.1

" مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَاۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ(١٦٠)"(سورة الانعام)

"He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil no wrong shall be done unto (any of) them". Surat Al An'am (The Cattle), 6: 160; (Ali, Trans. 2004, P.342)].

From pragma-rhetorical views, the verb "جَآءَ" (doeth) is a declarative speech act because Almighty Allah states that a person who performs good deeds will receive ten good deeds for each good deed performed, as Almighty Allah desires to reward generously. The phrase " فَلَهُ عَشْرُ أَمْثَالِهَاۖ" (shall have ten times) is a commissive speech act. Almighty Allah promises the believers to strive to do good as He will multiply their rewards for their good deeds. This verse has a conversational implied meaning that the bounties announced by Almighty Allah serve as powerful motivation for Muslims and Almighty Allah's command influences their conduct before they perform any action. The type of presupposition is factive because the verse presupposes that if a person behaves in a particular way, Almighty Allah will be pleased with him and reward him for excellent deeds. In terms of rhetorical devices, the verse has parallelism, persuasive words, and amplification to motivate (Kasule, 2006). Alawneh (1999) concluded that

the primary motive in the Glorious Quran is faith. The eternal belief in Almighty Allah, His angels, His books, His prophets, the day of judgment.

4 . Methodology

4.1 *Data Collection and Research Design*

The data to be analyzed in the current study includes five Quranic texts that include seven verses. The analysis of the Quranic verses is based on the interpretation of different views of the exegesis of Muslim scholars. This study adopts a qualitative method to analyze the chosen data. It depends on a qualitative method because it enables a more thorough comprehension of the analyzed language.
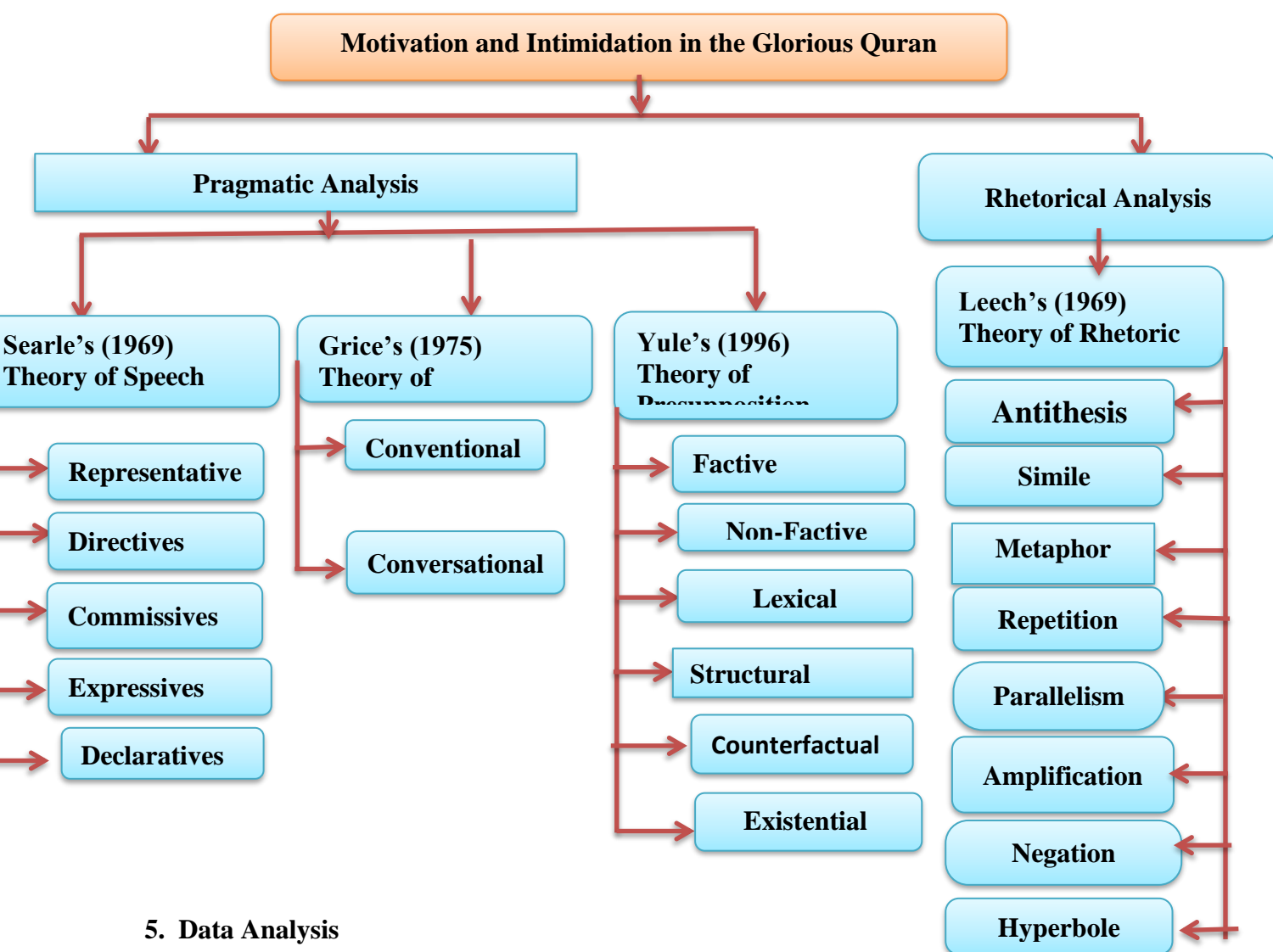
4.2 *The Model Adopted*

The pragma-rhetorical approach to argumentation uses the descriptive-qualitative method. The pragmatic analysis comprises Searle's (1969) classification of speech acts, Grice's (1975) theory of implicatures, and Yule's (1996) theory of presupposition. Whereas the rhetoric analysis involves Leech's (1969) rhetorical devices.

The levels of analysis that have been used to analyse the selected data of the present study chosen data are listed in Figure 4.1 below:

Figure 4.1

Theoretical Framework of the Study adopted from Searle's (1969), Grice's (1975), Yule's (1996) and Leech's (1969) rhetorical devices.

```
┌─────────────────────────────────────────────────────────┐
│        Motivation and Intimidation in the Glorious Quran │
└─────────────────────────────────────────────────────────┘

        Pragmatic Analysis                    Rhetorical Analysis

                                              Leech's (1969)
                                              Theory of Rhetoric

  Searle's (1969)    Grice's (1975)   Yule's (1996)        Antithesis
  Theory of Speech   Theory of        Theory of
                                      Presupposition        Simile
                     Conventional
    Representative                      Factive            Metaphor
                     Conversational
    Directives                        Non-Factive          Repetition

    Commissives                         Lexical            Parallelism

    Expressives                       Structural           Amplification

    Declaratives                      Counterfactual       Negation

                                       Existential         Hyperbole
```

5. Data Analysis

This section presents the analysis of the data. The data is analyzed qualitative (pragmatically and rhetorically) using the eclectic model adopted.

5.1 Analysis of Quranic Text (1) Surat Nuh (Noah): (71: 10, 11 & 12)

" فَقُلْتُ ٱسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ ٱلسَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾"(سورة نوح)

"Saying, ask forgiveness from your Lord; for He is Oft-Forgiving (10) He will send rain to you in abundance (11) 0 give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water) (12)". [Surat Nuh (Noah), 71: 10, 11 & 12; (Ali, Trans. 2004, P.P.1543-1535)]

5.1.1 Pragmatic Analysis of Text (1). There are several pragmatic concepts included in these verses. These verses employ types of speech acts, implicature, and presupposition in their linguistic structure. In verse (10), the verb "ٱسْتَغْفِرُواْ" (forgiveness) is a directive speech act, indicating that the Prophet Noah (peace be upon him) requests his people to seek forgiveness from Almighty Allah since He is the most forgiving. The verb "يُرْسِلِ" (send) in verse (11) and the

verb "يُمَدِدكُم" (give) in verse (12) are declarative speech acts indicating that Almighty Allah will send down rain, provide sustenance, increase their prosperity and offspring, and grant them gardens and rivers. In addition, these verses have a commissive speech act, as the Prophet Noah (peace be upon him) promises his people that Almighty Allah will create gardens and provide a comfortable life for those who seek His forgiveness and turn to Him. These verses motivate people to seek Almighty Allah's forgiveness and to recognise His generosity and blessings.

These verses involve a kind of implicature. The verb "يُرسِل" (send) is "majzum" (apocopated), which signifies that this is the consequence of his commands. The word "سَّمَآءَ" (sky) implies "the cloud". And the word " مِّدَرَارًا" (abundance) implies gushing and showering copious rain. In verse (12), the verb "يُمَدِدكُم" (give) refers to providing madad, which is what assists the recipient in meeting their requirements. The phrase "أَمَوَلٍ وَبَنِينَ" (wealth and sons) fundamentally means that human societies seek and employ to meet their requirements. The phrase "يَجَعَل لَّكُمَ أَنَهَرًا" (bestow on you rivers) is a sub-category of wealth, but they are mentioned separately due to their specific significance in meeting the needs of human existence. These verses contain an implication of conversational meaning. They imply that the Prophet Noah's (peace be upon him) people may have experienced drought or famine. The rain would have been a boon for them, if they had correctly interpreted the message. They misunderstood it, and the rain became a curse for them as it inundated the land and drowned the wicked generation. In the larger plan, it was nonetheless a boon, as it purged the world and gave it a new start, spiritually and morally. Each of these blessings—rain and harvests, wealth and personnel, flourishing gardens, and perennial streams—are indications of prosperity and are not only material but also spiritual indicators of prosperity. Almighty Allah uses these blessings to encourage humans to seek forgiveness only from Him.

These verses consist of a presupposition. They presuppose that requesting Almighty Allah's absolution is beneficial and that He is forgiving. This type of presupposition is existential. It is existential because these verses assume the existence of the Ghaffār (Most Forgiving). The verb "ٱسَتَغَفِرُوأ" (forgiveness) presupposes that the Prophet Noah's (peace be upon him) people have committed sins and must seek forgiveness. So, in this case, these verses motivate individuals to seek Almighty Allah's forgiveness because He is ever-forgiving. They also encourage believers to ask for absolution for their sins and shortcomings.

5.1.2 Rhetorical Analysis of Text (1). Regarding the rhetorical analysis, these verses include rhetorical devices. These verses include metaphor, parallelism, repetition, persuasive words, and amplification. The word "مِّدَرَارًا" (abundance) is a metaphor. It is used to describe rain that falls continuously and heavily. This is a metaphor for Almighty Allah's blessings, which are abundant and never-ending. The phrase "يُمَدِدكُم بِأَمَوَلٍ وَبَنِينَ" (give you increase in wealth and sons) is a parallel phrase. The parallelism of the phrase emphasises the completeness of Almighty Allah's blessings. The verse "٠") وَيُمَدِدكُم بِأَمَوَلٍ وَبَنِينَ وَيَجَعَل لَّكُمَ جَنَّٰتٍ وَيَجَعَل لَّكُمَ أَنَهَرًا Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers) has a repetition. The phrase "وَيَجَعَل لَّكُمَ" (bestow on you) is repeated twice, emphasizing the idea of Almighty Allah providing for his believers by granting them gardens and rivers. In these verses, there is a continuous amplification of the word 'and', which is used to encourage believers to seek Almighty Allah's forgiveness. The verbs "يُرَسِلِ" (send), "يُمَدِدكُم" (give you), and "وَيَجَعَل" (bestow) have persuasiveness and motivation.

5.2 Analysis of Quranic Text (2) Surat Al Ma'idah (The Repast) (5: 67)

"يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَٰفِرِينَ﴿٦٧﴾" (سورة المائدة)

"(67) O messenger proclaim the (message) which hath been sent to thee from thy Lord if thou didst not, thou wouldst not have fulfilled and proclaimed His mission and Allah will defend thee from men (who mean mischief) for Allah guideth not those who reject Faith." [Surat Al Ma'idah (The Repast), 5: 67; (Ali, Trans. 2004, P. 270)]

5.2.1 Pragmatic Analysis of Text (2). This verse comprises types of speech acts, implicature, and presupposition. It has two types of speech acts: directive and commissive. It is a directive speech act because the verse contains the imperative verb "بَلِّغْ" (convey or deliver); Almighty Allah commands the Prophet Muhammad (peace be upon him) to fulfil his duty as a messenger and not to withhold or neglect the message. The verb "يَعْصِمُكَ" (defend) is a commissive speech act; Almighty Allah promises the Prophet Muhammad (peace be upon him) to protect him from the people. So, this verse motivates the Prophet to deliver the message revealed to him by Almighty Allah. It emphasises the importance of conveying the message faithfully and ensures that Almighty Allah will protect him from any harm from the people, telling him that his adversaries will not succeed in their machinations, even if they try.

The verse includes a conversational implicature. The phrase "وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ" (And Allah will defend thee from men) is a motivational phrase. The verb " يَعْصِمُكَ " (defend) appears to connote protection and safety from the people's evil directed at the noble person of the Prophet, or his religious goals, or the success of his call and the victory of his endeavours; in short, any connotation appropriate to his sacred office. Looking at the usage of this verb, it implies grasping and clutching. Its use in the sense of protection is therefore predicated on allusion, as protection requires holding it fast. Protection from the people is general and unrestricted. It is not specified from what type of people's machinations the Prophet will be protected. Does it refer to their transgression and attempts to harm him physically, verbally, or through other means, such as interfering with his affairs through duplicity, deception, and double-dealing? This lack of identification of things protected against implies a generalization; however, the context limits it to the evil that could have disrupted and devastated the religious structure he had built and nurtured. The word " ٱلنَّاسِ" (people) implies all human beings, without regard to any specialization, whether natural and in the field of creation, such as masculinity and femininity, or otherwise, such as knowledge, richness, virtues, etc.

In addition, this verse contains a kind of lexical presupposition. The verse presupposes that Almighty Allah motivated the Prophet to carry out his mission, trusting in His protection and unconcerned that people who had lost all sense of justice would reject it or threaten him. Almighty Allah encourages the Prophet by promising him protection from his adversaries. This promise by Almighty Allah is sufficient motivation for the Prophet to continue spreading Almighty Allah's message to mankind despite intense opposition. Almighty Allah reassured the Prophet that His promise was genuine and that he must not allow the actions of unbelievers to prevent him from propagating Islam.

5.2.2 Rhetorical Analysis of Text (2). Concerning rhetorical speaking, this verse contains rhetorical devices. There are antithesis, assurance, negation, persuasive words, and amplification. The phrase "وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ رِسَالَتَهُۥ" (If thou didst not, thou wouldst not have fulfilled and proclaimed His mission) is an antithesis, contrasting the idea of delivering the message with the idea of failing to do so. The use of this rhetorical device emphasises the importance of delivering the message and implies that failing to do so would be a failure of the Prophet's duty. The phrase "وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِّ" (And Allah will defend thee from men) contains an assurance that Almighty Allah will protect the Prophet from the people if he delivers the message. It is also a persuasive phrase. The phrase "إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ" (For Allah guideth not those who reject faith) is a negation. Here is also another rhetorical device: 'amplification, but interestingly, it is used with the negative word "not".

5.3 Analysis of Quranic Text (3). Surat Al Baqara (The Heifer) (2: 153)

"يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِّ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ (153)"(سورة البقرة)

"**(153)** O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere". [Surat Al-Baqarah (The Heifer); 2: 153, (Ali, Trans. 2004, P. 63)]

5.3.1 Pragmatic Analysis of Text (4). This verse includes kinds of speech acts, implicature, and presupposition. The verb "ٱسۡتَعِينُواْ" (seek help) is a directive speech act. The verb "استعينوا" means "seek help" or "ask for assistance". It is derived from the root word "عون" which means "help" or "assistance". The verb form "استعين" is a command form, which is used to address the believers and command them to seek help from Almighty Allah. In this case, the verse advises the believers to seek help from Almighty Allah through patience and prayer, which are considered essential virtues in Islam. The verb "استعينوا" emphasizes the importance of seeking Almighty Allah's help and guidance in times of difficulty and encourages believers to turn to Almighty Allah for assistance. Another type of speech act is commissive, which is expressed in the phrase "إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ" (for Allah is with those who patiently persevere). Almighty Allah promises the believers to help and aid the patient ones.

Concerning implicature, this verse has a conversationally implied meaning. The word "ٱلصَّبۡرِ" (patient) means self-restraint. It is defined as restraining fear, desire, and anger. People with patience, perseverance, self-restraint, and steadfastness will receive a greater reward from Almighty Allah if He is with them. As a result of this promise, every type of spiritual well-being is possible. The phrase "إن الله مع الصابرين" (for Allah is with those who patiently persevere) conveys a message of optimism, guidance, and encouragement to believers. It emphasizes the significance of patience, perseverance, and a positive outlook in the Islamic faith, reminding believers that Almighty Allah is with them and assuring them of His assistance. "Patient perseverance and prayer" are not merely passive. It is active striving in the way of truth, which is the way of Almighty Allah. Also, it is predicted that they will face a trial or difficulty. They won't be able to reach the highest levels of spiritual perfection, receive Almighty Allah's blessings and mercy, and follow Holy Guidance correctly unless they persevere through it with patience.

Furthermore, this verse contains a sort of presupposition. The phrase "إن الله مع الصابرين" (for Allah is with those who patiently persevere) presupposes that Almighty Allah is with those

who patiently endure, i.e., those who already have faith in Him. It assumes those who have already believed will continue to believe. The kind of presupposition is lexical. Because the phrase presupposes believers who have already accepted and adopted Islam. This presupposition establishes the context for the command to seek assistance through patience and prayer. This phrase encourages believers to seek help through patience and prayer, emphasizing that Almighty Allah is with those who are patient.

5.3.2 Rhetorical Analysis of Text (3). The verse includes a level of meaning that can be identified from rhetorical figures. It has repetition, parallelism, persuasive words, and assurance. In this text, the word "صَبْر" (patience) is found twice, which is a form of repetition. The word "صَبْر" (patience) is repeated to emphasise the importance of seeking help from Almighty Allah through patience and prayer. Parallelism is another rhetorical device that is used in this text. Parallelism is achieved by pairing the words "patience" and "prayer" together. This creates a balanced structure and emphasises the importance of both patience and prayer to encourage believers to seek help from Almighty Allah. The phrase "إن الله مع الصابرين" (for Allah is with those who patiently persevere) has persuasive words and assurance as rhetorical devices. It assures believers that Almighty Allah is with those who are patient. It provides comfort and reassurance that Almighty Allah is aware of their struggles and is present to support them. This assurance instils hope and encourages believers to persevere in their faith and seek Almighty Allah's help.

5.4 Analysis of Quranic Text (4). Surat Al-Nisa' (The Women): (4: 152)

"وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ أُوْلَـٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا (١٥٢)"(سورة النساء)

"To those who believe in Allah and His Messengers and make no distinction between any of the Messengers, We shall soon give their (due) rewards: for Allah is Oft- Forgiving, Most Merciful". [Surat Al-Nisa' (The Women), 4: 152; (Ali, Trans. 2004, P.133)]

5.4.1 Pragmatic Analysis of Text (4). Pragmatically speaking, this text consists of some concepts like speech acts, implicature, and presupposition. The phrase "وَلَمْ يُفَرِّقُواْ" (and make no distinction) is a directive speech act. Almighty Allah is directing the believers to avoid causing division among themselves and to remain united in their faith in Almighty Allah and His messengers. The phrases " يُؤْتِيهِمْ أُجُورَهُمْ" (give their (due) rewards) and "وَكَانَ ٱللَّهُ غَفُورًارَّحِيمٌ" (for Allah is Oft-Forgiving, Most Merciful) are commissive speech acts because Almighty Allah promises the believers to give them their wages in the way of the three gardens. He promises them everlasting forgiveness, concealing from them their essences and attributes, which constitute their sins and their veils, with His essences and attributes. So, the verse motivates believers to maintain unity and avoid conflicts that can cause division within the community. This is in line with the Islamic principle of brotherhood and unity among believers.

The verse includes a conversational implied meaning. The verb "يُفَرِّقُواْ" means to separate or distinguish oneself or another from others. Thus, the verse emphasises the importance of unity among believers in their faith in Allah and His messengers, rather than dividing them. Those who maintain their faith without separating themselves from others will be rewarded by

Almighty Allah, who is forgiving and merciful. In this verse, Almighty Allah Almighty motivates believers to remain unified in their faith in Almighty Allah and His messengers and to refrain from causing division among themselves. The verse assures the believers that those who follow this directive will be rewarded by Almighty Allah.

Regarding the presupposition in this verse, Almighty Allah indeed gives reward to the believers. This verse also presupposes that Almighty Allah is truly endlessly forgiving. It emphasises the importance of believing in Almighty Allah and His messengers without making any distinction between them. It assures the believers that Almighty Allah will reward them for their faith and unity and highlights Almighty Allah's attributes of forgiveness and mercy. It encourages unity and equality among believers and emphasises the importance of following the teachings of this verse from Almighty Allah and His Messengers. The type of presupposition in this verse is an existential presupposition. The phrases "يُؤْتِيهِمْ أُجُورَهُمْ" (give their (due) rewards) and "وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمٌ" (for Allah is Oft- Forgiving, Most Merciful) assure the believers that those who follow the directive of Almighty Allah will be rewarded by Him. So, this verse encourages believers to maintain unity and avoid conflicts that can cause division.

5.5.2. Rhetorical Analysis of Text (5). Rhetorically speaking, this verse contains parallelism, persuasive words, and amplification as rhetorical devices. The phrase "وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ" (and make no distinction between any of the Messengers) is considered to include parallelism. The parallel structure of the phrase emphasizes the significance of unity among believers. In this verse, some persuasive words, such as "غَفُورًا" (Oft-Forgiving) and "رَّحِيمًا" (Most Merciful), emphasize that Almighty Allah is truly He is Endlessly Forgiving and Most Merciful. The word "أُجُورَهُمْ" (rewards) is also persuasive. It serves as an incentive for believers to remain steadfast in their faith and unity. There is also another rhetorical device: 'amplification' is used as the word (and) in the phrase "وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُواْ بَيْنَ أَحَدٍ مِّنْهُمْ" (to those who believe in Allah and His messengers and make no distinction between any of the messengers). The use of amplification highlights the unity and equality among believers. These rhetorical devices serve to reinforce the message of the verse and make it more impactful.

5.5 Analysis of Quranic Text (5). Surat Al Baqara (The Heifer) (2: 154)

"وَلَا تَقُولُواْ لِمَن يُقْتَلُ فِي سَبِيلِ ٱللَّهِ أَمْوَٰتٌ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ (154)" (سورة البقرة)

"**(154)** And say not of those who are slain in the way of Allah. "they are dead." Nay, they are living, though ye perceive (it) not". [Surat Al-Baqarah (The Heifer); 2: 154, (Ali, Trans. 2004, P. 63)]

5.5.1 Pragmatic Analysis of Text (5). This verse contains types of speech acts, implicature, and presupposition. The verb "وَلَا تَقُولُواْ" (And say not) is a directive. It prohibits people from saying that those who die in the way of Almighty Allah are dead. Almighty Allah motivates the believers to "الجهاد" (war in the way of Almighty Allah), and they were commanded to fight for the sake of religion. This fighting could aid in the propagation of the monotheistic creed, the dissemination of the true religion, and the establishment of a just government, thereby severing the source of falsehood. In addition, there is another type in the verse that is a commissive speech act. Almighty Allah promises Muslims that He rewards those who patiently persevere and are slain in the way of Him.

"وَلَا تَقُولُواْ لِمَن يُقْتَلُ فِي سَبِيلِ ٱللَّهِ أَمْوَٰتُ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ" In terms of implicature, this verse (And say not of those who are slain in the way of Allah, they are dead nay, they are living, though ye perceive (it) not) has a conversationally implied meaning. It implies that such striving entails spending oneself in Almighty Allah's way, either through their property or through their lives, or the lives of those nearest and dearest to them, or it may be the loss of all the fruits of a lifetime's labour not only in material goods but in some intellectual or moral gain, some position that seemed eminently desirable in its own right but which they must cheerfully sacrifice if necessary for the Cause. With such sacrifice, the Muslims' apparent loss may be their real gain; he who loses his life may gain it, and the rewards or fruits that appear to be lost were merely obstacles on their path to genuine inner progress. Consequently, mortality in the path of Almighty Allah is a desirable distinction, not something to despise or dread. The verse encourages Muslims to fight in defence of Islam.

This verse contains a kind of presupposition. The phrase "بَلْ أَحْيَاءٌ" (Nay, they are living) is a factive presupposition. It presupposes that believers' good names will continue eternally and their heroism will always be remembered with reverence. It has proven to be much more gratifying and encouraging and would have boosted their spirits to a greater degree. Moreover, they assert that the martyrs are still alive, describing this as their exceptional status in comparison to other believers and unbelievers. To encourage Muslims to "al-jihad" الجهاد (war in the way of Almighty Allah), this verse describes a unique life designated for those who are martyred in Almighty Allah's service. This life consists of their eternal name and enduring renown. In conclusion, existence is true and not fictitious. Therefore, a blissful existence is the true life, and only devotees will experience it.

5.5.1 Rhetorical Analysis of Text (5). The verse includes a level of meaning that can be identified from rhetorical figures. This verse contains antithesis, repetition, parallelism, amplification, and persuasive words. The phrase " أَمْوَٰتُ بَلْ أَحْيَاءٌ" ("they are dead." Nay, they are living) employs antithesis, repetition, and parallelism to convey a potent message about the concept of martyrdom and dispel any misunderstandings about the state of those who have died in the way of Almighty Allah. It presents an antithesis by contrasting the belief that those slain in the way of Almighty Allah are deceased with the reality that they are still alive. It repeats the death twice to emphasise the false belief and reinforce the message. It employs parallelism by combining the words "أَمْوَٰتُ" (dead) and "أَحْيَاءٌ" (alive). This parallel structure helps to convey the intended meaning clearly and concisely. The phrase "بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ" (they are living, though ye perceive (it) not) negates the notion that those slain in the path of Almighty Allah are deceased. Rather, they are alive, but you perceive it not. This negation serves to correct the erroneous perception and emphasise the reality of their existence. Amplification is used with the negative words not' in the verb "وَلَا تَقُولُواْ" (And say not) and the verb "لَّا تَشْعُرُونَ"(ye perceive (it) not). It is also a different way to motivate believers with a double negative. The phrase " أَمْوَٰتُ بَلْ أَحْيَاءٌ" ("they are dead") (Nay, they are living) is persuasive phrasing.

7. Conclusion

Based on the qualitative analysis of the data in the current study, several conclusions, drawn in accordance with its aims and hypotheses, are presented as follows:

1. The Glorious Quran is a prime facet of life, and It serves an essential function in a person's motivation. It has a variety of themes related to motivations. The Quran is motivated by the notion that humans are more than mere earthen organisms. They are a mixture of spirit and clay, with the spirit in their bodies being a gift from Almighty Allah that must be kept pure in order to serve Him. This means that Almighty Allah wants to motivate people to do what is the best for them to prevent them from evil.

2. The Glorious Quran includes several pragmatic aspects and rhetorical devices to motivate people. The Quranic verses have speech acts to motivate people to follow Almighty Allah's orders. The speech acts are all performed through felicity conditions, yet they function differently in terms of their illocutionary force and, thus, are represented by different rhetorical devices. Quranic verses have commissives more than other types in forming motivation to assert the ideas of the Glorious Quran to people. These verses also have directives to direct people to the right path that makes Almighty Allah love them and to the instructions of the religion they represent.

3. The verses include a type of implicature that is conversational. Through the conversational implicature, Almighty Allah motivates people to follow the good way.

4. The formation of presuppositions covers a wide variety of linguistic materials, including lexical items, grammatical constructions, or even verb tenses. These verses have three types of presuppositions: factive, existential, and lexical.

5. The verses have many rhetorical devices. The primary rhetorical devices found and evaluated were motivation words, amplification, negation, simile, reputation, metaphor, and parallelism. This can be attributed to the vividness and effectiveness of rhetorical devices to convey the message of motivation.

References

Abbas, D, F. (2023). Antithesis as A Rhetorical Device in the Holy Quran. *The*

   Islamic University College Journal, (70): 2**.**

Abdulmajeed, R. K., & Finjan, S.A. (2017). A Pragmatic Study of Concealment in

   Tony Blair's Speeches on Iraq War. *International Journal of English Linguistics*, 8, (1), pp. 230-256.

Al-Ameedi, R. T. (2018). *Foregrounding in English and Arabic with Reference to*

   Translation. Scholars' Press.

Alawneh, S. F. (1999). Human Motivation: An Islamic Perspective. *The American*

   Journal of Islamic Social Science, 15.4: 19-39.

AL Hosani, M. M. A. (2015). *Concept of Motivation in Islam*. Doctorate Thesis.

   University of Wales Trinity Saint David.

Ali, A. Y. (2004). *The meaning of the Holy Qur'an*. Amana Publications.

Alloush, A. (1987). *The Islamic Call: Its Origins and Means*. Dar al-Kutub.

Alston, W. (1989). *Divine Nature and Human Language: Essays in Philosophical Theology Ithaca.* Cornell University Press.

Aqil, F. (1985). *Mu'jam 'Jim al-Nafs*. Dar al-'llm lil Malayin.

Austin, J.L. (1962). *How to Do things with Words*. Oxford University Press.

Baron, R. A. (1989). *Psychology the Essential Science.* Boston: Allyn and Bacon.

Beck, R. (2003). *Motivation: Theories and Principles*. Prentice Hall.

Black, E. (2006). *Pragmatic Stylistics*. Edinburgh University Press.

Brian, D.(2004). *An Introduction to the Philosophy of Religious Language*. Oxford University press.

Charles, W. (2002). *Introducing English semantics*. London and New York.
Corbett, E. P. J. (1990). *Classical Rhetoric for the Modern Student*. Oxford University Press
Cummings, L. (2010). *The Pragmatics Encyclopedia*. Routledge.

Crystal, D. (1985). *A Dictionary of Linguistics and Phonetics*. Blackwell Publishing.

Deci, E. L., & Ryan, R. M. (1985). *Intrinsic Motivation and Self-Determination in Human Behavior.* Springer Science & Business Media.

Eemeren, V., & Garssen, B. (2004). *Controversy and Confrontation.* John Benjamin's Publishing Company.

Grice, P. (1975). *Logic and conversation*. Harvard University Press.
Grice, P. (1989). *Studies in the Way of Words*. Harvard University Press.

 Griffiths, P. (2006). *An Introduction to English Semantics and Pragmatics*. Edinburg University Press Ltd.

Guthrie, J. T., & Cox, K. E. (2001). Motivational and Cognitive Contributions to Students' amount of Reading. *Contemporary Educational Psychology*, 26(1), 116–131.

Herrick, J. (2013). *The History and Theory of Rhetoric: An Introduction* (5th Ed.). Taylor & Francis.

Jacobs, S. (2000). Rhetoric and Dialectic from the Standpoint of Normative Pragmatics. *Argumentation*, 14, 261–286.

Kasule, O. H. (2006). Concepts and Methods of Motivation in Isliim. *Islamic Medical Education Resources,Tripod*. Web. 0J S1 Mar. 2012. <http://omarkasule.tripod.com/id202.htm1>.

Lafi, A. (2008). Entailments, Presuppositions and Implicatures: A Semantic-Pragmatic Study. *Journal of the College of Arts, University of Basrah*, No.(47).

Leech, G. (1969). *A Linguistic Guide to English Poetry*. Longman Inc.

Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.

Lucas, S. E. (2009). *The Art of Public Speaking* (10th Ed.). The McGraw-Hill Companies.

Mahmood, N. M. (2001). *Introduction to Psychology: An Introduction to the Life and Human Behavior*. Kuala Lumpur : Dewan Bahasa dan Pustaka.

Marsh, C. (2013). *Classical Rhetoric and Modern Public Relations: An Isocratean Model*. Routledge.

McClelland, D. C. (1971). *Assessing Human Motivation*. General Learning Press.

Mcquarrie, E. F., & Mick, D. G. (1996). Figures of Rhetoric in Advertising Language. *Journal of Consumer Research*, Vol. 22 (4), 424-438.

Mey, J. L. (2009). *Concise Encyclopaedia of Pragmatics*. Oxford: Elsevier Ltd.

Najati, M. U. (1985). *Al-Quran wa 'llm al-Nafs*. Dar al-Shuruq.

Pelclová, J., & Lu, W. (2018). *Persuasion in Public Discourse: Cognitive and Functional Perspectives*. John Benjamins Publishing Company.

Ryckman, R. M. (2004). *Theories of Personality*. Ed. VII. Thomson Wadsworth.

Sage, G. (1977). *Introduction to Motor Behaviour: A Neuropsychological Approach* (2nd Ed). Reading, MA: Addison- Wesley.

Searle, J. R. (1969). *Speech Acts*. Cambridge University Press.

Searle, J. R. (1976). The Classification of Illocutionary Acts. *Language in Society*, 5, 1-23.

Shah, S. H. A., Rajput, S. N., & Madani, A. G. (2022). Motivation for Reading the

Holy Quran with and without *Translation. International Journal of Islamic Thought and Humanities.* Vol. 1 No. 2, Pp. 66-78 . DOI: https://doi.org/10.54298/ijith. vl i2.29.

Shakoor, M. (1978). *Toward an Islamic Motivational Psychology*. Prentice Hall.

Silberman, I. (2003). Spiritual Role Modeling: The Teaching of Meaning Systems.

International Journal for the Psychology of Religion, 13.3: 175-195.

Toye , R. (2013). Persuasion in Court Proceedings . Yale University Press . Judicial

Compensation" *United States Courts*.

Wales, K. (2011). *A Dictionary of Stylistics* (3rd Ed.). Routledge.

Walton, D. (2004). *Informal Logic*. Cambridge: CUP.

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

Zaidan, A. (1975). *The Fundamentals of Da'wah*. The Anglo-Egyptian Bookshop.

Zhang, X. (2005). *English Rhetoric*. Tsinghua University Press.