*Corresponding author:

Ban Asa'd Abood
Assistant Lecturer at the
General Directorate of
Education, Wasit, Iraq

Emil: baanassad@gmail.com

A Pragmatic Study of Speech Acts in Describing the Orphans' Rights in English and Arabic Religious Discourse

A B S T R A C T

Language is a medium of socialization. It is agreed upon that it is used differently in different situations. The language which is used in the everyday currency is regarded different at all levels of linguistics from that which is used in public occasions. Religion is one of the social and cultural values that language is used in accordance with. Religious texts are considered by various religions as sacred texts and as authoritative sources of guidance and wisdom. The study aims to tackle the most frequent types of speech acts in religious discourse and to find out the similarities and differences between English and Arabic. Therefore, a pragmatic analysis has been carried out to the selected verses in the Holy Bible and the Glorious Quran within the classification that put by Bach and Harnish (1979). In this study, forty samples are selected randomly from the Holy Bible and the Glorious Quran. However, they are restricted to verses that describe the Orphans' Rights. The findings have shown that the type of speech acts that is most frequently used in religious discourse is the same in English and Arabic. Moreover, orders and prohibitive are frequently used in religious discourse for the same reason which is emphasizing the importance of preserving the orphan's rights in the society.

.

دراسة تداولية لأفعال الكلام في وصف حقوق الايتام في الخطاب الديني في اللغتين الانكليزية والعربية

م.م بان اسعد عبود/ في المديرية العامة لتربية واسط

المستخلص

تعد اللغة وسيلة للتواصل الاجتماعي. ومن المتفق عليه أن اللغة تستعمل بشكل مختلف طبقا للمواقف المختلفة التي تستعمل فيها.عادة ما تعد اللغة المستعملة في الحياة اليومية مختلفة في جميع الجوانب اللغوية عن تلك المستعملة في المناسبات العامة ، ويعد الدين أحد القيم الاجتماعية والثقافية التي تستعمل اللغة وفقا لها. وتعد النصوص الدينية في مختلف الاديان نصوصا مقدسة ومصادر موثوقة للإرشاد والحكمة. تهدف الدراسة إلى معالجة أفعال الكلام الاكثر شيوعا في آيات مختارة من الكتاب المقدس والقرآن الكريم ومعرفة الفروق بين اللغتين الانكليزية والعربية. ولذلك تم اجراء تحليل تداولي لآيات مختارة من الانجيل والقران الكريم ضمن التصنيف الذي وضعه باخ وهارنيش (1979م) . وقد استندت الدراسة إلى أربعين نصا تم اختيارها بشكل عشوائي من الكتاب المقدس والقرآن الكريم. ولكن اقتصرت النصوص المختارة على الآيات التي تصف حقوق الأيتام. وقد أظهرت النتائج أن النوع الاكثر استعمالا من افعال الكلام في الخطاب الديني هو نفسه في اللغتين الانكليزية والعربية. علاوة على ذلك، افعال الكلام التي تخص الأمر والنهي تم استعمالها بشكل متكرر في الخطاب الديني للغرض نفسه ، وهو التأكيد على أهمية الحفاظ على حقوق اليتيم في المجتمع.

الكلمات المفتاحية: افعال الكلام , حقوق الايتام , القران , الانجيل , تحليل تداولي

1. Introduction

Language has an important role in religion because it frames people's believes and practices. The words of the religious texts have their power that connect the hearer to something ineffable beyond themselves. Thus, when the religious language is used, it changes things and believes. It enables the communities to understand their religion and how to interact with the world around them. In addition to the believes and practices, it also includes social issues. Therefore, analysing religious discourse is very important (Pihlaja, 2021, p. 1).

One of the social issues that is mentioned in religious texts is the orphan (someone whose parents are dead). It is one of the social manifestations that all the heavenly religions including Islam and Christianity paid attention to because it includes sacred rights and legislations. These legislations try to guide the society towards preserving the orphan's rights in order to make it natural behaviour

in that society. Moreover, the status of orphan is also natural because any human is exposed to it. The words "Orphan", "Fatherless" and "اليتامى" are mentioned several times in the Holy Bible and the Glorious Quran and are usually combined with "Widows" and "those in need" may be because of the loss of the person who takes care of the family's affairs. This loss leads to a family collapse, which is why the religious texts mentioned the orphan's rights in order to be normal people in the society (Hussein, 2020, p. 6).

Pragmatic analysis is a tool to study the intended meaning. Speech acts is one kind of pragmatic meaning. They does not deal with the structure of utterances but rather its function. The structure is only a means to express that function. There are different points of view that are concerned with the pragmatic analysis of speech acts. The most suitable one is that presented by Bach and Harnish (1979, p. 3) who illustrate that speech acts should be dealt with in terms of communicative purposes. According to them, when the speaker say something to the hearer, he/she has a certain intention in the mind and the act of communication will not occur successfully unless this intention is identified by the hearer. The study investigates the most frequent types of speech acts that are used in the selected samples and finds out the similarities and differences between English and Arabic.

2. Theoretical Background

2.1 Pragmatics

Salman and Al Hilu (2022) mention that "Linguistics, the scientific study of human language, is divided into several fields, one of which is pragmatics, which deals with meaning in context. This means that while decoding a statement, the context must be considered" (p. 871). The origin of pragmatics is found in the philosophy of language. Huang (2007, p. 2) points out that this philosophical root of pragmatics is traced back to the work of the philosophers Pierce (1930), Morris (1938) and Carnap (1939). Morris (1938) introduces the term pragmatics and states that it is concerned with the study of the relationship between signs and their interpreters. Levinson (1983, p. 30) considers pragmatics as a branch of study which deals with the language users who pair a particular sentence with the context in which it is used and would be appropriate. Crystal (2008) thinks that pragmatics, semantics and syntax are the major divisions which make up semiotics. According to him,

pragmatics in modern linguistics has come to be applied to the study of language from the point of view of the users, especially of the choices they make, the constraints in language in social interaction and the effects of their use of language has on the other participants in an act of communication (p. 379).

Yule (1996, p. 3) states that pragmatics is related to the speaker's point of view. So, it is concerned with the analysis of what speakers of a language mean by what they say because he believes that pragmatics deals with the study of meaning as it is used by a speaker and interpreted by a listener. As it is mentioned in Harbi (2024), Gay Cook believes that "pragmatics studies how context impacts language interpretation. Context's involvement in interpretation includes decreasing the space between alternative speech interpretations and encouraging successful interpretations"(p. 755).

Accordingly, the main function of language in any social situation is communication. In any utterance, there is more than the usual message. Pragmatics seeks to interpret this message. The categories of pragmatics are implicature, presupposition, deixis, and speech acts but this study is concerned with speech acts.

2.2 Speech Acts

Austin (1962) and Searle (1969) are interested in describing language as actions, and speech acts theory is an explanation of what language is used for. Speech acts can be defined by Trask (2007) as "an attempt at doing something purely by speaking" (p. 267). Thus, speech acts enable the language user to make a promise, ask a question, request or order somebody to do something, give advice or suggestion, make a threat and also give command. Speech acts can be analysed on three levels which are Locutionary, Illocutionary and Perlocutionary acts.

The first level is defined by Levinson (1983) as "the utterance of a sentence with determinate sense and reference" (p.236). According to Wunderlich (1974, p. 269), the locutionary act is divided into a phonic act, phatic act and rhetic act. Phonic act is the utterance of certain sounds while phatic act is the utterance of certain words in a certain construction with a certain intonation. Concerning the rhetic act, it is the results of the phatic act and its constituents which are used with a certain meaning namely sense and reference.

The second level is the purpose of uttering any sentence by the language user. It is defined as "the action intended to be performed by a speaker in uttering a linguistic expression, by virtue of the conventional force associated with it, either explicitly or implicitly" (Huang, 2007, p.102). Thus, an illocutionary act is the type of function a language user wants to fulfil by uttering a sentence in a particular context.

As for the third level, which is perlocutionary act, Levinson (1983) points out that "the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance" (p. 236). In other words, when a speaker of a certain language utters a sentence, this sentence may have an effect or influence on the listener. This effect is the perlocuation of that sentence.

2.3 Classification of Speech Acts

As cited in (Allen, 1978, p. 44), all the speech acts are divided by Austin (1962) according to their illocutionary force into five categories which are verdictives, exercitives, commissives, behabitives,and expositives In his taxonomy, Austin sets limitations to possible numbers of types. The first one contains those of giving a finding as to something; a value or fact. The second constitutes acts that exercise some power or influence like ordering. The third type contains acts that commit the speaker to some course of action like promising. The fourth type is related to social behaviour like apologizing. The last one involves taking a stance concerning something such as argument.

After Austin's (1962) taxonomy, there have been many attempts by linguists to develop the original Austinian classification like Searle (1969) and Bach and Harnish's (1979). Searle (1975) lists five types of functions performed by speech acts:

1. Representatives: These speech acts state what a speaker of a language believes to be the case or not like descriptions, conclusions and assertions. (Yule, 1996, p. 53).

2. Directives: Levinson (1983) describes directives as "Attempts by the speaker to get the addressee to do something (e.g. requesting, suggestions questioning and ordering)" (p. 240).

3. Commissives: Levinson (1983) points out that commissives "Commit the speaker to some future course of action (e.g. promising, threatening…etc.)" (p. 240). According to Yule (1996), this type of speech acts expresses the speaker's intention to do something.

4. Declaration: Levinson (1983) says that declarations "affect immediate changes in the institutional state of affairs. They tend to rely on elaborate extra-linguistic situations (e.g. declaring war, christening, firing from employment" (p. 240).

5. Expressives: Levinson (1983) states that this type of speech acts "expresses a psychological state (e.g. thanking, welcoming….etc.)"(p. 240). This category includes blaming, apologizing praising and congratulating. Yule (1996, p. 53-54) clarifies that these speech acts express a psychological state like (pleasure, pain, likes and dislikes).

2.3 The Application of the Pragmatic Theories to the Analysis of the Literary Texts

In its early history, Pragmatic research began to focus on literary language of which religious language forms a part. At the time pragmatics started to expand and become an interdisciplinary field, several linguists have published many researches that analyze literary language from a pragmatic perspective. The earliest works on pragmatics such as Levinson's book which is entitled "Pragmatics" and Leech's book "Principles of Pragmatics" talk about literary language within their pages (Pratt 1977, p.363). Accordingly, there is a need to focus on the linguistic features in literary texts because of the relationship between author, text and reader. Zhuanglin (1980, p. 30) believes pragmatics is important in the analysis of the literary texts. This view has been confirmed by Crystal (2006, p. 379) and Chapman (2011, p. 141) who consider the different pragmatic theories are useful instrument in the analysis of literary texts. However, the pragmatic theories are not only applicable in the analysis of literary texts but they can be used in the analysis of the non-literary texts (Chapman & Clark, 2014, p. 1-2).

2.4 Characteristics of Religious Language

Crystal and Davy (1969, P.88) point out that religious language which is used in public occasions usually differs from the everyday language. This difference can be found at all levels of language, from phonology to the wideest level of language. The main characteristics of religious language are its simplicity and clear sentences, its specific purpose and its effective and expressive rhetorical devices (Noori, 2004, p. 24). According to Crystal (2006, p. 273), religious texts have three features. The first one is that it is retrospective because it goes back to an earlier period of any language. The second feature is that religious language is imaginative and exploratory and people respond to it. The last feature is that it is perspective because it deals with the issues of orthodoxy and identity, both textual and ritual.

Wilson (1958) says that religious sentences can be classified into five types which are:

1- The sentences that indicate "commands , injections , exhortations".

2- The sentences that indicate "moral views".

3- The sentences that indicate "factual truths; mostly historical".

4- The sentences that "give the meanings of certain words".

5- The sentences that "illustrate the supernatural metaphysical world rather than the physical one" (p. 1) .

3. Model of Analysis

As mentioned previously, the theory of speech acts is formulated by Austin (1962). He classifies speech acts into five types and his classification was followed by many attempts to develop it. Searle (1975), criticized Austin's taxonomy and proposed his classification. The current study adopts Bach and Harnish's (1979) classification of speech acts. According to them, speech acts are classified into two broad types which are communicative and conventional. Communicative speech acts are subdivided into four categories which are constatives, directives, commissives and acknowledgment. Conventional speech acts are subdivided into verdictives and effectives.

1. Constatives: Bach and Harnish (1979) mention that "in general, constatives are the expression of a belief, together with the expression of an intention that the hearer forms, or continues to hold, a similar belief. Simple assertives, descriptives, and ascriptives are of this sort" (p. 44). Constatives express the opinion of the speaker and express his purpose to shape a related belief for the hearer/reader. Constatives contain fifteen subtypes which are "assertives, predictives, retrodictives, descriptives, ascriptives, informatives, confirmatives, concessives, retractives, assentives, dissentives, disputatives, responsives, suggestives and suppositives" (p.42).

2. Directives: Bach and Harnish (1979) state that "directives express the speaker's attitude toward some prospective action by the hearer/reader. 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)" (p. 47). In this type of speech acts, the intention of the speaker is that his/her speech is taken as a justification used for the action of the hearer/reader. Bach and Harnish

(1979) adapted the term "directive" from Searle. They say that "it is .. conveniently vague, being broad enough to cover the six kinds of acts that belong in this category" (p. 47). Moreover, Bach and Harnish (1979) say that this type involves six subtypes of acts which are "Requestives, Questions, Requirements (order), Prohibitives, Permissives, and Advisories" (p.47-48). They explain the difference between requirement and request saying that in request, the speaker wants the reader to accept his expressed wish as an excuse to act while in requirements, the speaker's main purpose is that the reader should consider the speaker's utterance as a reason to intervene as it is a difficult reason to act.

3. Commissives: Bach and Harnish (1979) point out that "commissives are acts of obligating oneself or of proposing to obligate oneself to do something specified in the propositional content, which may also specify conditions under which the deed is to be done or does not have to be done" (p. 50).

4. Acknowledgements: Bach and Harnish (1979) mention that "acknowledgments are the central cases of Austin's motley class of 'behabitives'. They express, perfunctorily if not genuinely, certain feelings towards the hearer/reader. These feelings and their expression are appropriate to particular sorts of occasions" (p.51-55).

5. Effectives: Bach and Harnish (1979) explain that these conventional speech acts make a change for institutional affairs. They believe that "verbs denoting effective acts are: resign, vote, and bequeath, etc." (p. 110-111).

6. Verdictives: Bach and Harnish (1979) say that "verdictives are judgments that by convention have official, binding import in the context of the institution in which they occur" (p. 111).

Table 1 Bach and Harnish's (1979) Classification of Communicative Illocutionary Act

Constatives	The expressions of the "speaker's belief and his intention or desire that the hearer have or form a like belief (1979, p. 41).	Assertive	Retractives
		Predictive	Assentives
		Retrodictives	Dissentives
		Descriptive	Disputatives
		Ascriptives	Responsive
		Informatives	Suggestive

		Confirmatives concessives	Suppositives
Directives	The expressions of "the speaker's attitude toward some prospective action by the hearer and his intention that his utterance, or the attitude it expresses, be taken as a reason for the hearer's action" (1979, p. 41).	Requestives	Prohibitive
		Questions	Permissives
		Requirements	Advisories
commissives	The expressions of the "speaker's intention and belief that his utterance obligates him to do something" (1979, p. 41)	Promises	
		Offers	
Acknowledgements	The expressions of the speaker's feeling toward "the hearer or, in cases where the utterance is clearly perfunctory or formal, the speaker's intention that his utterance satisfy a social expectation to express certain feelings and his belief that it does" (1979, p. 41).	Apologise	Thank
		Condole	Bid
		Congratulate	Accept
		Greet	Reject

Table 2 Bach and Harnish's (1979) Classification of Conventional Illocutionary Act

Effectives	They bring fact in "utterances that, when issued by the right person under the right circumstances, make it the case that such and such. This is a matter not of causality but of mutual belief" (1979, p. 113).	e.g: to appoint, to suspend, to ordain, to resign
Verdictives	They are "determinations of facts, natural or institutional, which have official consequences" (1979, p. 113).	e.g: to call a runner out.
	They are "acts of appraising, assessing, grading, ranking, and estimating the value of something" (1979, p. 112).	e.g: to clear, to certify

Figure 1 Theoretical Framework Adopted from Bach and Harnish's (1979) Classification of Communicative and Conventional Illocutionary Act
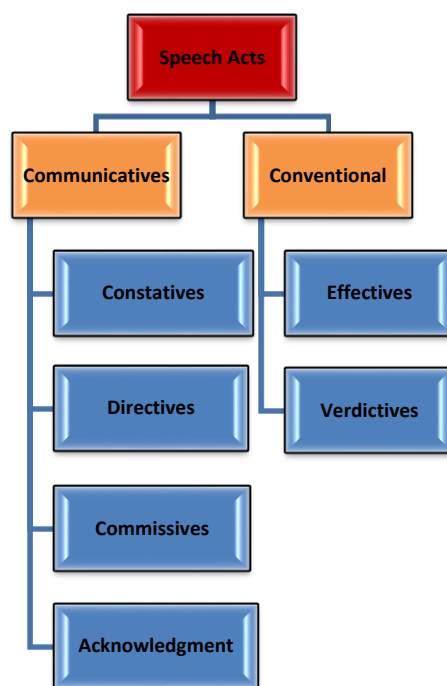
4. Methodology and Research Questions

Linguistic studies are divided into quantitative and qualitative research. Some scholars, like Newman and Benz (1998), rejected this dichotomy because they think that both methods are on an interactive continuum. Litosseliti (2010, p. 29-30) prefers studies that use both quantitative and qualitative methods because they are more beneficial for answering the research questions. These researches that use two methods are called mixed methods research. Quantitative and qualitative methods of analysis will be used in this study. Quantitative methods provide the study with numerical data in order to describe and explicate the phenomenon of interest. The qualitative analysis will be carried out depending on the numerical data. The outcome of the quantitative analysis will be the income data of the qualitative analysis.

The study investigates speech acts in English and Arabic religious texts from a pragmatic perspective. It examines the most frequent types of speech acts that are employed in religious texts to express the Orphan's Rights. Mixed methods (quantitative and qualitative) have been used in the analysis of the selected texts depending on Bach and Harnish's (1979) classification of speech acts. For the purpose of analysis, forty texts have been selected. Twenty texts from The old and New Testament and twenty texts from Glorious Quran. The aim of the study is to investigate

pragmatically the most frequent types of speech acts that are used to describe the Orphan's Rights in English and Arabic religious texts and to make a comparison between these two different languages.

In this study, the following questions have been put forward:

1. What are the most frequent types of speech acts using in the selected samples?

2. What are the similarities and differences between English and Arabic religious texts with regards to the speech acts in expressing the Orphans' Rights in the selected data from a pragmatic perspective?

5. Data Collection

In this study, the data that are selected randomly for the sake of analysis are taken from the Holy Bible and the Glorious Quran. The selected texts are restricted to those verses which are related to the Orphan's rights. It is worth mentioning that the Holy Bible is divided into two divisions which are the Old and the New Testaments and both of them are collections of books. The Glorious Quran is organized in 114 chapters and each one consists of individual verses. The researcher has surveyed Bible Hub (Online Bible Study Suite) Website and Quranic Arabic Corpus Website with Abdulla Yusuf Ali's (1937) translated version of the Glorious Quran and with the use of Al-Tabarsi's (2006) commentary to find out the intended meaning of the Quranic verses as most of the speech acts are indirect. In a numerical language, the words (Orphan) and (Fatherless) are mentioned forty-five times in the Old and New Testaments, while (Widow has children) is mentioned only once. The study will focus on the verses that are related to the Orphan's rights which are only twenty. Concerning the Glorious Quran, the words (اليتيم) Orphan and (اليتامى) Orphans are mentioned twenty two times. Twenty one verses are concerned with the Orphan's Rights and their status. The verse (6:152) in Surat Al-Ana'm is similar verbally and in writing to the verse (17:34) in Surat Al- Isra which is **"وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّه"**; **And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength"** (Ali, Trans., 1937, p. 335, 703). Therefore, one of the two verses is going to be used and so the number of the Arabic texts will be twenty which is equal to the number of the English texts.

Table 3: The Selected English and Arabic Samples

No.	English texts	No.	Arabic texts
1	Exodus 22:22	1	Surat l-baqarah (2:83)
2	Deuteronomy 10:18	2	Surat l-baqarah (2:177)
3	Deuteronomy 14:29	3	Surat l-baqarah (2:215)
4	Deuteronomy 24:17	4	Surat l-baqarah (2:220)
5	Deuteronomy 24:21	5	Surat l-nisaa (4:2)
6	Deuteronomy 27: 19	6	Surat l-nisaa (4:3)
7	Job 29:12-13	7	Surat l-nisaa (4:6)
8	Psalms 10:14	8	Surat l-nisaa (4:8)
9	Psalms 10: 17-18	9	Surat l-nisaa (4:10)
10	Psalms 68:5	10	Surat l-nisaa (4:63)
11	Psalms 82:3	11	Surat l-nisaa (4:127)
12	Psalms 146:9	12	Surat l-anam (6:152)
13	Isaiah 1:17	13	Surat l-anfal (8:41)
14	Isaiah 1:23	14	Surat l-hashr (59:7)
15	Isaiah 10:1-2	15	Surat l-insan (76:8-11)
16	Jeremiah 7: 5-7	16	Surat l-fajr (89:17)
17	Jeremiah 22:3	17	Surat l-balad (90:15)
18	Zechariah 7:10	18	Surat l-duha (93:5-6)
19	James 1: 27	19	Surat l-duha (93:9)
20	Timothy1 5:3-4	20	Surat l-maun (107:1-2)

6. Analysis of English Texts

As far as the six types of speech acts are concerned, a quantitative analysis has been carried out to the texts that express the orphan's rights in the Bible. As shown in table 4, it has been found out that, in a descending order, directives with 45% percentage, commissives with 30% percentage and verdictives with 25% percentage are realized while constatives, acknowledgment and effectives are not.

Table 4: Classification of English Texts into Main Speech Acts

Speech Act Type	Constatives	Directives	Commissives	Acknowledgment	Effectives	Verdictives

| Occurrences | 0 | 9 | 6 | 0 | 0 | 5 |
| Percentage | 0% | 45% | 30% | 0% | 0% | 25% |

As it is mentioned previously, Directives express the attitude of the speaker towards an action presented by the hearer. This type includes six subtypes of acts which are "Requestives, Questions, Requirements, Prohibitives, Permissives, and Advisories" (Bach & Harnish, 1979, p.47-48). According to the data analysis, only prohibitives and requirements are realized as in the table below.

Table 5: Subtypes of Directives in English Texts

Directives	Requestives	Prohibitive	Questions	Permissives	Requirements	Advisories
Occurrences	0	4	0	0	5	0
Percentage	0%	44.444%	0%	0%	55.555%	0%

As for commissives, Bach and Harnish (1979) distinguished two types of commissives which are promises and offers. According to them, "promises are acts of obligating oneself; offers are proposals to obligate oneself" (p.50). In the analysis, it has been found out that only promises are used as shown in the table below.

Table 6: Subtypes of Commissives in English Texts

Commissives	Promises	Offers
Occurrences	6	0
Percentage	100%	0%

Concerning the conventional speech acts, Bach and Harnish (1979) believe that "verdictives are judgments that by convention have official, binding import in the context of the institution in which

they occur" (p. 111). For example, calling a player out, finding the defendant guilty and evaluating a piece of property are all verdictives. The findings of the analysis are shown in the table below.

Table 7: Subtypes of Verdictives in English Texts

Verdictives	To convict	To clear	To estimate the value of something
Occurrences	1	1	3
Percentage	20%	20%	60%

Qualitatively, it has been found out that directives is the most frequent type of speech acts that is used in expressing the orphan's rights in the Holy Bible. Directives convey the intention of the speaker that his/her speech is taken as a justification used for the action of the reader. Concerning the subtypes of directives, it has been found out that requirements (orders) are used in the following verses:

1. **"Defend the weak and the fatherless; uphold the cause of the poor and the oppressed"** (Psalms 82:3)**.**

2. **"When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the foreigner, the fatherless and the widow"** (Deuteronomy 24:21)**.**

3. **"Learn to do right; seek justice. Defend the oppressed. A Take up the cause of the fatherless; plead the case of the widow"** (Isaiah 1:17)**.**

4. **"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world"** (James 1:27).

5. "Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice" (Timothy1 5:3-4).

Prohibitives are also used in the following verses:

6. "Do not take advantage of the widow or the fatherless" (Exodus 22:22).

7. "Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge" (Deuteronomy 24:17).

8. "This is what the Lord says: Do what is just and right. Rescue from the hand of the oppressor the one who has been robbed. Do no wrong or violence to the foreigner, the fatherless or the widow, and do not shed innocent blood in this place" (Jeremiah 22:3).

9. "Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other" (Zechariah 7:10).

Promises which is a subtype of commissives is used in the English data in:

10. "He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing" (Deuteronomy 10:18).

11. "the Levites (who have no allotment or inheritance of their own) and the foreigners, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the Lord your God may bless you in all the work of your hands" (Deuteronomy 14:29).

12. "Cursed is anyone who withholds justice from the foreigner, the fatherless or the widow" (Deuteronomy 27: 19).

13. "because I rescued the poor who cried for help, and the fatherless who had none to assist them. The one who was dying blessed me" (Job 29:12-13).

14. "Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless" (Isaiah 10:1-2).

15. "If you really change your ways and your actions and deal with each other justly, if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place" (Jeremiah 7:5-7).

As for the conventional speech acts, verdictives are usually used to give a verdict or appraisal by someone in a position of power to give that appraisal. In the selected data, this type of speech acts is used to estimate the value of something in:

16. "But you, God, see the trouble of the afflicted; you consider their grief and take it in hand. The victims commit themselves to you; you are the helper of the fatherless"(Psalms 10:14).

17." You, Lord, hear the desire of the afflicted; you encourage them, and you listen to their cry, defending the fatherless and the oppressed" (Psalms 10: 17-18).

18."A father to the fatherless, a defender of widows, is God in his holy dwelling" (Psalms 68:5)**.**

to convict in:

19. "Your rulers are rebels, partners with thieves; they all love bribes and chase after gifts. They do not defend the cause of the fatherless; the widow's case does not come before them" (Isaiah 1:23).

and to clear in:

20. "The Lord watches over the foreigner and sustains the fatherless and the widow, but he frustrates the ways of the wicked" (Psalms 146:9)**.**

7. Analysis of Arabic Texts

Concerning the quantitative analysis that has been carried out to the Arabic texts in the Glorious Quran, it has been found out that not all the types of speech acts are realized as in the analysis of the English text. As it is clear in table 8 and in a descending order, directives with a 70% percentage, verdictives with 20% percentage and commissives with 10% percentage are realized leaving constatives, acknowledgment and effectives without realization.

Table 8: Classification of Arabic Texts into Main Speech Acts

Speech Act Type	Constatives	Directives	Commissives	Acknowledgment	Effectives	Verdictives
Occurrences	0	14	2	0	0	4
Percentage	0%	70%	10%	0%	0%	20%

In the analysis of the Arabic texts, directives appeared 14 times. The texts are expressed in three subtypes which are requirements (orders), advisories and prohibitive.

Table 9: Subtypes of Directives in Arabic Texts

Directives	Requestives	Prohibitive	Questions	Permissives	Requirements	Advisories
Occurrences	0	3	0	0	8	3
Percentage	0%	21.428%	0%	0%	57.142%	21.428%

Commissives occurred three times in the Arabic texts and appeared in one subtype which is promise.

Table 10: Subtypes of Commissives in Arabic Texts

Commissives	Promises	Offers

Occurrences	2	0
Percentage	100%	0%

As for the conventional speech acts, verdictives appeared four times to convict and to rank.

Table 11: Subtypes of Verdictives in Arabic Texts

Verdictives	To convict	To rank
Occurrences	3	1
Percentage	75%	25%

Qualitatively, and based on the quantitative analysis of speech acts in the Glorious Quran, it is clear that Directives are the most frequent type of speech acts. Moreover, the most frequent subtype of directives is requirements or orders as in:

1 . "لاَ تَعْبُدُونَ إِلاَّ اللهَ وَبِالْوَالِدَيْنِ إِحْسَاناً وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسْنَاً" (البقرة : 83).

"Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need" (Ali, Trans., 1937, p. 39).

2. "وَابْتَلُواْ الْيَتَامَى حَتَّىَ إِذَا بَلَغُواْ النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُواْ إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا" (النساء : 6) "Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up" (Ali, Trans., 1937, p. 180).

3 . "وَإِذَا حَضَرَ الْقِسْمَةَ أُوْلُواْ الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُواْ لَهُمْ قَوْلاً مَّعْرُوفًا" (النساء : 8)

"But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice" (Ali, Trans., 1937, p. 180).

4. "وَاعْبُدُواْ اللهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ" (النساء : 36)

"Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need" (Ali, Trans., 1937, p. 191).

5. "أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ" (الانفال : 41)

"And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer" (Ali, Trans., 1937, p. 425).

6. "مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُمْ" (الحشر : 7)

"What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you" (Ali, Trans., 1937, p. 1522-23).

7. " اوْ إِطْعَامٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ٭ يَتِيمًا ذَا مَقْرَبَةٍ" (البلد :15)

"Or the giving of food in a day of hunger. To the orphan with claims of relationship" (Ali, Trans., 1937, p. 1739).

8. "وَيَسْتَفْتُونَكَ فِي ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي ٱلْكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُواْ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا" (النساء:127)

"They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith" (Ali, Trans., 1937, p. 220).

The other subtype of directives is prohibitives in:

9. "وَآتُواْ الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا" (النساء : 2)

"To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin" (Ali, Trans., 1937, p. 178).

10. "وَلَا تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ" (الانعام : 152)

"And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength" (Ali, Trans., 1937, p. 335).

11. "فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ" (الضحى : 9)

"Therefore, treat not the orphan with harshness" (Ali, Trans., 1937, p. 1753).

Readers of the Glorious Quran will notice that these commandments and prohibitions reflect the orphan's elevated status in society. Allah also admonished the readers to protect the orphan's rights, as in:

12. "يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُم مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ" (البقرة : 215).

"They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers" (Ali, Trans., 1937, p. 84).

13. "وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ" (البقرة: 220).

"They ask thee concerning orphans. Say: The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good" (Ali, Trans., 1937, p. 86).

14. "وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِنَ النِّسَاء مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا" (النساء : 3)

"If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice" (Ali, Trans., 1937, p. 178).

One way to express compassion for orphans is through promises, the sole subtype of commissives used in this context. These promises can be expressed in ways like:

15. "وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا * اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا * إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا * فَوَقَلهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّلهُمْ نَضْرَةً وَسُرُورًا" (الانسان : 8-11)

"And they feed, for the love of Allah, the indigent, the orphan, and the captive. We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy" (Ali, Trans., 1937, p. 1656-57).

16. "وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ٭ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى" (الضحى : 5- 6)

"And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. Did He not find thee an orphan and give thee shelter (and care)" (Ali, Trans., 1937, p. 1752).

Other verses in the selected data has employed conventional speech acts to convict those who do not serve the orphan's rights in:

17. "إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا" (النساء : 10)

"Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire" (Ali, Trans., 1937, p. 181).

18. "كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ" (الفجر : 17)

"Nay, nay! but ye honour not the orphans" (Ali, Trans., 1937, p. 1733).

19. "أرأيت الذي يكذب بالدين ٭ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ" (الماعون : 1-2)

"Seest thou one who denies the Judgment (to come)?Then such is the (man) who repulses the orphan (with harshness)" (Ali, Trans., 1937, p. 1796).

The subtype vedicatives is used to rank those who spend substance for orphans as "متقون" (Allah-fearing) in:

20. "لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ" (البقرة: 177).

"It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity;

to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing" (Ali, Trans., 1937, p. 69).

8. Conclusions

Based on Bach and Harnish's (1979) taxonomy of speech acts, it has been found out that only three categories of speech acts (directives, commissives, verdictives) have been employed in the selected data. As it has been illustrated in the -quantitative and qualitative- analysis of the English and Arabic data, the most realized type of speech acts is directives. They constitute 45% in the English texts and 70% in the Arabic texts. Religious discourse often utilize directives in order to direct readers to the information they need. The subcategory (requirements or orders) is the highest percentage that appeared 55.555% in English and 57.142% in Arabic. Prohibitives appeared 44.444% in English texts and in Arabic 21.428%. This result is normal in religious texts since the topic "The Orphan's Rights" has a great importance in the society and the frequent use of orders and prohibitions indicate this importance. Arabic texts advised to give money or charity to the orphans in three places while in English texts advisories are not employed. For example:

"يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ" (البقرة : 215).

"They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers" (Ali, Trans., 1937, p. 84).

Commissives are the type of speech act ranked second in English texts. They occupy 20%. The only subtype of commissives used is promises. The English verses promise the readers a reward if the rights of the orphans are preserved as in **"He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing" (Deuteronomy 10:18)** and a punishment if not **"Cursed is anyone who withholds justice from the foreigner, the fatherless or the widow" (Deuteronomy 27: 19).** As for the Quranic verses, this type occupies 10%. They verses promise mercy and giving with ganeracity to the orphan himself due to his/her special status in the society as in

"ولَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى * أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى" (الضحى : 5- 6)

"And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. Did He not find thee an orphan and give thee shelter (and care)" (Ali, Trans., 1937, p. 1752).

And the Arabic verses promise happiness in the hereafter to anyone who gives charity to orphans as in:

"وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ∗ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ∗ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ∗ فَوَقَىٰهُمُ اللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا" (الانسان : 11-8)

"And they feed, for the love of Allah, the indigent, the orphan, and the captive. We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord. But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy" (Ali, Trans., 1937, p. 1656).

Accordingly, the promises in the selected data are conditional on doing good to the orphan. However, the English texts have employed positive and negative promises.

As for the third type of speech acts which is verdictives, as it is mentioned earlier, it is used by someone who has power to give a verdict. Since the religious texts are considered to be especially authoritative or of supreme authority in the society, verdictives are employed to: a. estimate the value of helping the fatherless because Allah is **"the helper of the fatherless"(Psalms 10:14)**, **"defending the fatherless and the oppressed" (Psalms 10: 17-18)** and **"A father to the fatherless" (Psalms 68:5)**, b. to convict the rulers who "**do not defend the cause of the fatherless" (Isaiah 1:23),** c. to clear that God **"sustains the fatherless and the widow" (Psalms 146:9)**. Arabic texts also convict those who "يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا" "unjustly eat up the property of orphans" as "يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا" (النساء:10) "eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire" (Ali, Trans., 1937, p. 18), and to rank the ones who give charity to the orphan as "المتقين" (Allah-fearing) which is considered as one of the highest levels of worship of Allah in Islam. It is regarded as a protection to the person from His anger and wrath in the afterlife. This status is determined only once in (البقرة :177). The verse lists the characteristics of people who will attain this status and giving charity to orphans is one of them.

References

Glorious Quran

Ali, A. (1937). *The Holy Quran: Arabic texts with an English translation and commentary*. Kashmir: Shaikh Muhammad Ashraf.

Allen, J.P.B & Corder, S. P. (Eds.) (1978). *Reading for applied linguistics*. Oxford University Press.

Al-Tabarsi, A. (2006). *Majma' al-bayan fi tafsir al-Qur'an (Dictionary of statement in the interpretation of the Qur'an)* (1ˢᵗ Ed). Dar al-Ulum for Investigation And printing and publishing.

Austin, J. L. (1965). *How to do things with words*. Oxford University Press.

Bach, K., & Harnish, R. M. (1979). *Linguistic communication and speech acts*. MIT Press.

Bible Hub (Online Bible Study Suite), (2017) [Online]. [Accessed 5ᵗʰ July 2024]. Available from World Wide Web: http://biblehub.com .

Chapman, S. (2011). *Pragmatics*. Palgrave Macmillan.

Chapman, S., & Clark, B. (2014). *Pragmatic literary stylistics*. Palgrave Macmillan.

Crystal, D. & Davy, D.(1969). *Investigating English style*. Longman Group Ltd.

Crystal, D. (2008). *A dictionary of linguistics and phonetics*. Blackwell Publishing Ltd.

Harbi, A. (2024). Politeness of Teacher and Student Speech in English Language Learning at the Iraqi Academic institutions: Pragmatics Overview. *Lark*, 16(2), 751-767 doi https://doi.org/10.31185/lark.Vol1.Iss16.3358 .

Huang, Y. (2007). *Pragmatics*. Oxford University Press.

Hussein, k. (2020). *The orphan's rights in the Old Testament and Islam a contrastive study*. University of Baghdad.

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

Litosseliti, L. (2010). *Research methods in linguistics*. Newgen Imaging Systems Pvt Ltd.

Morris, Charles W. 1938. Foundations of the theory of signs. In Otto Neurath et al. (eds.). International encyclopedia of unified science, Vol. I, No.2, 1—59. Chicago, Illinois: The University of Chicago Press

Morris, Charles W. 1938. Foundations of the theory of signs. In Otto Neurath et al. (eds.). International encyclopedia of unified science, Vol. I, No.2, 1—59. Chicago, Illinois: The Univer-

sity of Chicago Press

Morris, Ch. (1938). Foundations of the theory of signs. In Otto Neurath et al. (eds.). *International encyclopedia of unified science*, I(2), 1-59. The University of Chicago Press.

Newman, I.& Benz, C.R. (1998). *Qualitative-quantitative research methodology: exploring the interactive*. Southern Illinois University.

Noori, B. (2004). *An investigatiom of the language of Arabic and English Sunday Sermons: A contrastive Friday study of style*. Unpublished PhD dissertation. College of Arts. University of Baghdad.

Pihlaja, S. (Ed.) (2021). *Analyzing Religious Discourse: Introduction*. University Press.

Pratt, H. L. (1977). *Toward a Speech Act Theory of Literary Discourse*. Indiana University Press.

Salman, N. & al Hilu, M. (2022). Pejoration in Trump's Selected Speeches. *Lark* 46 (3), 870-879 doi https://doi.org/10.31185/

Searle, J. S. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge University Press.

The Quranic Arabic Corpus, (2017) [Online]. [Accessed in 15th July 2024]. Available from World Wide Web: http://corpus.quran.com

Trask, R.L. (2007), *Language and linguistics: The key concepts*. Ed. Peter Stockwell. 2nd Ed. Routledge, Print.

Wilson, J. (1958). *Language and Christian belief*. Macmillan& Co.

Wunderlich, D. (1974). *Foundation of linguistics*. Trans. Lass, R. Grundlagen der linguistics. Cambridge University Press.

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

Yusuf Ali, A. (1937). *The holy Quran: Arabic text with an English translation and commentary*. Kashmiri Bazar.

Zhuanglin, H. (1980). Pragmatics. In *Linguistics aboard* , 3, 23-42.

مجلة لارك للفلسفة واللسانيات والعلوم الاجتماعية