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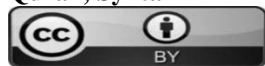
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A Pragma-syntactic Analysis of the Functions of Tense in the Holy Quran

A B S T R A C T

This paper presents a pragma-syntactic analysis of tense functions in the Holy Quran. The study examines how tense is used in the Holy Quran, including its role in expressing time, aspect, and modality. The reason for this is that the syntactic variation of verb forms in the Holy Quran can have different meanings, leading to ambiguity among readers, learners, translators, and exegetes. Thus, the current study attempts to identify the pragmatic and syntactic meanings of these tense variations in selected four Quranic texts. This study is qualitative in nature when dealing with the processes of collecting, analysing, and interpreting inclusive narrative and non-numerical data. To achieve the study aims, the researchers adopt a model based on Searle's (1969) felicity conditions, illocutionary classification by Searle (1969), and the nuanced declension of the verb by Hassan (1995), Alsamerrai (2003) and Ryding (2005). The study's findings suggest that tense in the Holy Quran serves a range of functions beyond its temporal aspect, including marking modal and aspectual distinctions. The study contributes to a better understanding of the Quranic language and provides insights into the relationship between grammar and pragmatics in the Holy Quran.

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تحليل براغماتي ونحوي لوظائف الأزمنة في القرآن الكريم

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المستخلص

تقدم هذه الورقة تحليلاً براغماتياً و نحوياً لوظائف الزمن في القرآن الكريم. تقوم الدراسة بفحص كيفية استخدام الزمن في القرآن الكريم، بما في ذلك دوره في التعبير عن الوقت والجانب الزمني. يعود سبب ذلك إلى أن التباين النحوي لأشكال الأفعال في القرآن الكريم يمكن أن يكون له معاني مختلفة، مما يؤدي إلى الغموض بين القراء والمتعلمين والمترجمين والمفسرين. وبالتالي، تحاول الدراسة الحالية تحديد المعاني البراغماتية والنحوية لهذه التباينات الزمنية في أربعة نصوص قرآنية مختارة. تتسم هذه الدراسة بالطابع النوعي عند التعامل مع عمليات جمع وتحليل وتفسير البيانات السردية وغير العددية. ولتحقيق أهداف الدراسة، يتبنى الباحثون نموذجاً مستنداً إلى شروط النجاح البراغماتية لسيرل (١٩٦٩)، والتصنيف القولي حسب سيرل (١٩٦٩) والاعراب الدقيق للفعل بواسطة حسن (١٩٩٥) السامرائي (٢٠٠٣) و رايدنك (٢٠٠٥). تشير نتائج الدراسة إلى أن الزمن في القرآن الكريم يؤدي مجموعة من الوظائف تتجاوز الجانب الزمني، بما في ذلك وضع علامات على التمييزات القابلة والجانبية. تسهم الدراسة في فهم أفضل للغة القرآنية وتوفر رؤى في العلاقة بين القواعد النحوية والبراغماتية في القرآن الكريم.

الكلمات المفتاحية: تنوع الزمن ، أفعال الكلام ، شروط الكلام ، القرآن الكريم ، النحو.

1. Introduction

In linguistics, tense refers to the grammatical expression of time reference. It is one of the most fundamental categories in many languages and plays a crucial role in communication. In English, for example, the past tense is marked by the suffix "-ed" or by using an auxiliary verb "did" with the base form of the verb (Binnick, 1991). According to Comrie (1985), tense is "a grammatical category which locates situations in time by their relation to the time of the utterance" (p. 4). Tense is closely related to the concept of aspect, which refers to how the time of an event is viewed. For example, the English progressive aspect is marked by the auxiliary verb "be" and the present participle "-ing," which indicates that the action is ongoing or in progress (Dahl & Velupillai, 2013).

In the Holy Quran, tense is an important grammatical feature that indicates time reference. Arabic, the language in which the Holy Quran is written, has a complex system of tense, and it is important to understand this system to fully appreciate the meaning of the text. The Arabic language has three main tenses: the past tense (الماضي), the present tense (المضارع), and the imperative tense (الفعل الامر). The past tense describes actions or events that have already happened, while the present tense describes activities or events that are currently happening or are generally true. The imperative tense is used in the Holy Quran to give commands, instructions, and exhortations. The Holy Quran uses the imperative tense to guide and instruct believers on how to live their lives in accordance with the teachings of Islam. Furthermore, The present (or imperfect) tense can also be used to express the future, usually with the addition of the independent word (سوف) (sawfa) or its contracted equivalent (سـ) (sa-). These

express the concept of both the English "will" and "is (am/are) going to" the main differences between them are (سوف) indicates the far future, on the other hand (س) indicates the near future (Wightwick, 2019).

The present study investigates the linguistic meaning of tenses used in the Holy Quran, focusing on both pragmatic and syntactic aspects. The researchers believe that the syntactic variation of verb forms and tense in the Holy Qur'an can have different meanings, leading to ambiguity among readers, learners, translators, and exegetes. Thus the objectives of the current study are to understand and solve such ambiguity and to identify the various pragmatic aspects employed in these tenses, such as felicity conditions and the classification of Illocutionary speech acts. Additionally, the study examines the verb from a syntactic perspective, exploring it in all possible ways. By conducting this analysis, the study aims to understand the linguistic implications of tenses in the Holy Quran.

2. Tense in the Holy Quran

The Holy Quran uses a variety of tenses to convey different meanings and emphasise specific points. The past tense establishes the historical context and provides a foundation for teachings to describe events yet to happen. The present tense is used to convey a sense of immediacy and urgency. The future tense describes events that have not yet occurred but are predicted to occur. It also guides how to prepare for the final judgment. This unique use of tense in the Holy Quran adds depth and richness to its teachings and helps the reader to understand and interpret its message (Al-Hasnawi & Eanuz, 2020). The Holy Quran, the sacred scripture of Islam, is written in Classical Arabic. The Arabic language has a rich and complex system of verb tenses, and the Holy Quran employs various tenses to convey different shades of meaning. Here are some of the tenses used in the Holy Quran:

1. Present Tense: The present tense is used to describe actions that are currently happening or habitual actions. For example, in Surah Al-Fatihah (1:5), the Quranic verse { "إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" } ("You alone we worship and You alone we ask for help") (1:5) (Al-Mehri, 2020) is in the present tense, and it is a statement of fact about the current state of the worshipper. Thus, the tense used in this Quranic verse has a continuous state that extends to the end of creation and denotes a futurity aspect.

2. Past Tense: The past tense describes actions that have already happened. For example, in Surah An-Najm (50:40), the Quranic verse { "وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى" } ("And He destroyed the first (people of) 'Aad'") (Al-Mehri, 2020) describes an event that happened in the past; this means that the Quranic text refers to an act of 'destruction' that happened in the past, but it has an implied pragmatic meaning for all people to be alert from the Anger of Almighty Allah if they do as what was done by the "people of Aad".

3. Future Tense: The future tense describes actions that will happen. For example, in Surah Ar-Rahman (53:40), the Quranic verse { "وَأَنَّ سَعْيَهُ سَوْفَ يُرَى" } ("And that his effort is going to be seen") (Al-Mehri, 2020), the word "سَوْفَ" (saufa) is translated as "going to" or "will" in English; this means that the Quranic text refers to the act of witnessing the deed of the human being. Though the verb is in the present tense, the addition of the future particle (saufa) (سوف) indicates an implied pragmatic meaning to the future that people's effort was and will be witnessed by Almighty Allah.

4. Imperative Tense: The imperative tense gives commands or instructions. For example, in Surah Al-Baqarah (2:22), the Quranic verse { "الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ" } ("Who made the earth a resting place for you and the heaven a structure, and (Who) sends down rain from the cloud then brings forth with its subsistence for you of the fruits, therefore do not set up rivals to Allah while you know") (Al-Mehri, 2020) describes a command in the phrase *فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا* "therefore do not set up rivals to Allah". Here, the imperative words (*فَلَا* do not) and (*تَجْعَلُوا* set up) are used to give and convey a strong command or instruction to the listeners or readers. This means that the verb in the Quranic text provides an implied pragmatic meaning that people have made in the past rivals to Almighty Allah, and they will continue doing the same (Al-Husseini et al., 2013).

3. Pragmatic Features of Tense

Pragmatics is a subfield of linguistics that investigates how meaning is constructed and interpreted in context (Bach, 1997). Tense, on the other hand, refers to the grammatical expression of time in a language (Binnick, 2012). Although pragmatics and tense are distinct linguistic phenomena, their interaction plays a vital role in conveying the intended meaning of utterances (Al-Ghezzei, 2022).

Chung (2012) stated the relationship between speech acts and tense is a crucial aspect of pragmatics. Speech acts refer to the intentional acts performed through language, such as making statements, giving orders, asking questions, or making promises. Tense, on the other hand, is a grammatical feature that expresses the temporal aspect of speech acts by indicating the time at which an event or state occurs.

The choice of tense in a speech act can significantly influence its illocutionary force, pragmatic meaning, and how the act is interpreted by the listener. Tense helps situate the speech act in time and can affect the perceived immediacy, relevance, and certainty of the act.

- Present tense: "I am going to the party tonight."
- Past tense: "I went to the party last night."

In an assertive speech act, the choice of tense can impact the perceived truthfulness and validity of the statement. The present tense suggests that the speaker's action of attending the party is imminent or is happening in the current time frame. In contrast, the past tense implies that the event has already occurred, there is nothing that can be done about it, and it may no longer be valid.

The relationship between Searle's felicity conditions and tense lies in the role that tense plays in determining the appropriateness or success of a speech act, according to Searle's framework. Searle's felicity conditions are a set of necessary conditions that must be met for a speech act to be considered appropriate or felicitous. These conditions include sincerity, propositional content, essential circumstances, and the appropriateness of the illocutionary act performed (Searle, 1969).

Tense is one of the contextual factors that can influence the satisfaction of these felicity conditions. The choice of tense in a speech act can impact the essential circumstances and the temporal aspect of the felicity conditions (Reed & Cappelle, 2006).

An example to clarify this relation is in the condition of sincerity; this condition requires that the speaker genuinely intends to perform the speech act as expressed. Tense can influence the perceived sincerity of the speech act.

- Present tense: "I promise to be there."
- Past tense: "I promised to be there."

The use of the present tense indicates that the promise is being made in the current time frame and future orientation. It suggests a commitment to be fulfilled at a later point in time. The present tense conveys a sense of immediacy and indicates that the promise is relevant to the present or future. The past tense indicates that the promise was made in the past, potentially referring to an earlier point in time. It suggests that the commitment or promise was made prior to the current moment of speaking. The use of the past tense can imply that the promise was made in a previous conversation or in a past context. It may also suggest that the promise has already been fulfilled or is no longer valid. The choice of tense can influence the perception of the speaker's sincerity and the commitment's relevance to the present moment.

The relationship between Searle's classification of illocutionary acts and tense lies in how the choice of tense can reinforce or modify the illocutionary force and pragmatic interpretation of an utterance. Searle's classification categorizes speech acts based on their intended illocutionary force, such as assertion, directive, commissive, expressive, and declarative (Searle, 1979).

The choice of tense in an illocutionary act can contribute to the realization of the intended illocutionary force by conveying temporal information and shaping the pragmatic meaning.

The illocutionary force of an assertion is to convey information or make a claim. The choice of tense can influence the certainty, immediacy, or relevance of the assertion.

- Present tense: "The concert starts at 8 p.m."
- Past tense: "The concert started at 8 p.m."

The use of the present tense indicates that the concert is scheduled to begin at 8 p.m. in the current or future time frame. It suggests that the event is yet to happen or is ongoing. The present tense conveys a sense of immediacy and indicates that the statement reflects the current state of affairs or a future event. The past tense indicates that the concert began at 8 p.m. in the past. It suggests that the event has already taken place and is no longer ongoing. The past tense conveys a sense of completed action or a situation that occurred at a specific point in the past.

Nasser (2008), in his article, maintained that the verb can be implied and made explicit. This phenomenon is possible elsewhere, in which case the performative verb is stated along with the perlocutionary act: (اشهد انك لرسول الله) (I certify that you are verily the Messenger of Allah.).

3.1. Searle's Classification of Illocutionary Acts

Searle (1969) introduced a classification of speech acts consisting of five categories: Assertives: These speech acts involve the speaker expressing a belief or making a statement about the truth of a proposition. The direction of fit is from words to the world, aiming to align words with reality. Examples include asserting, affirming, and stating. Directives: In directive speech acts, the speaker seeks to influence or direct the listener's actions. The direction of fit is from the world to words, as the speaker intends to bring about a specific response or action from the listener. Examples include asking, ordering, and requesting. Commissives: Commissive speech acts involve the speaker committing or promising a future action. The direction of fit is from the world to words, as the speaker aligns their words with their intended future behaviour. Examples include promising and vowing. Expressives: Expressive speech acts involve the speaker conveying their psychological or personal feelings. Examples include apologising, thanking, and congratulating. Declaratives: Declarative speech acts are characterised by the speaker's utterance bringing about a change in the world. Both words-to-world and world-to-words directions of fit are involved. Examples include quitting, nominating, and declaring. These categories provide a framework for understanding and classifying different types of speech acts based on their intended illocutionary force and their relationship to the world or words.

Nasser and Kareem (2018) emphasise that expressivity encompasses a wide range of practical information regarding how, where, and when such information is utilised. This includes actions performed on behalf of others, sharing information, expressing opinions or emotions, establishing commitments, and more. However, individuals employ this practical or pragmatic information in their social interactions, such as when they request certain tasks to be carried out by someone else.

3.2. Searle's Felicity Conditions

Searle (1969) builds upon Austin's concept of felicity conditions by focusing on the speech act of promising. He presents five rules that govern the successful and appropriate execution of promises, summarised as follows: 1. Propositional-content rule: The statement must assert a future action (A) to be performed by the speaker (S). This rule ensures that the semantic meaning of the sentence aligns with the act of promising. 2. Preparatory rules: The hearer (H) desires or wishes for the speaker (S) to carry out action A, and S is aware of this desire. It should not be evident to both parties that S would naturally perform action A under normal circumstances. These rules establish the necessary conditions before making the promise. 3. Sincerity rule: S must genuinely intend to fulfil action A. This rule guarantees the sincerity and authenticity of the promise. 4. Essential rule: Uttering the promise (P) creates an obligation for S to fulfil action A. This rule captures the fundamental aspect of the act of promising, which is the commitment of S to perform the promised action. Searle emphasises that these rules follow a specific order. Rule 1 must be satisfied before the other rules become relevant, and rules 2 and 3 need to be fulfilled before rule 5 can be applied. By adhering to these rules, a promise can be considered felicitous and appropriate.

٥. (الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا . . .) (البقرة : ٢٦٨)

5. ("Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty, And Allāh is all-Encompassing and Knowing") (Al-Mehri, 2020)

This text discusses a Quranic verse that contains two promises. Satan makes the first promise, which is considered defective and inappropriate because it threatens Muslims with poverty and encourages immoral behaviour. The promise does not fulfil the necessary conditions for a valid promise. Satan tends to exploit people's selfishness and greed. On the other hand, the second promise is made by Allah, and it is seen as sincere. Allah urges Muslims to give to the poor from their best earnings and promises them forgiveness and blessings (Al-Husseini & Al-Ameedi, 2012).

3.3.Speech Act Forces

The locutionary force refers to the basic act of utterance or producing a meaningful linguistic expression. It involves conveying information through language and focuses on the utterance's surface-level meaning, grammar, and semantics (Yule & Widdowson, 1996). The illocutionary force relates to the intended force or function of an utterance. It goes beyond the literal meaning and emphasises the speaker's communicative intention or purpose behind the utterance. The illocutionary force encompasses speech acts such as making requests, giving commands, asking questions, expressing opinions, and making promises (Austin, 1975). Perlocutionary Force: The perlocutionary force concerns an utterance's effect or impact on the listener or audience. It focuses on the listener's response, interpretation, or understanding of the speech act. The perlocutionary force depends on various factors, including the listener's beliefs, emotions, and behavioural changes triggered by the utterance (Searle, 1969).

4. Syntactic Features of Tense

The syntactic aspect is a fundamental component of language, which involves the study of sentence structure and how words are arranged to form meaningful phrases and sentences. This aspect is crucial in communicating the intended meaning in language. The importance of the syntactic aspect of language has been recognised since ancient times, with the Greek philosopher Aristotle being among the earliest scholars to study language structure. Over time, syntax has remained an important area of linguistic research (Gleason, 1975).

4.1.Transitive and Intransitive Verb

Transitive verbs in Arabic require a direct object to complete their meaning. They convey an action transferred from the verb's subject to the object. The object of a transitive verb receives the action or changes resulting from the verb. For example, in the sentence "أَكَلْتُ التَّفَاحَ" (I ate the apple), the verb "أَكَلْتُ" (ate) is transitive, and "التَّفَاحَ" (the apple) is the direct object that receives the action of eating (Ryding, 2005). George Michael Wickens, in his book "Arabic Grammar: A First Workbook," discusses intransitive verbs, stating that they "do not need an object to complete their meaning" (Wickens, 1980). He emphasises that these verbs describe actions or states that happen to the subject without affecting anyone. It is

important to note that some Arabic verbs can be transitive and intransitive, depending on their context and usage. For instance, the verb "فتح" (to open) can be transitive when followed by a direct object, as in "فتحت الباب" (I opened the door), or it can be intransitive when used without a direct object, as in "الباب يفتح" (The door is opening).

4.2.Active and Passive Verb Voice

If the identity of the performer of the action, i.e., the (فاعل), is known to interlocutors, it is easily identifiable by the presence of the noun indicating who acted, as in the following examples: (كَسَرَ الطَّالِبُ الزُّجَاجَ) (The student broke the glass.), (يَكْتُبُ الصُّحُفِيُّ مَقَالَةً كُلَّ أُسْبُوعٍ) (The journalist writes an article every week) (Fischer & Rodgers, 2002). When the performer is not identified or is unknown, the verb is rendered in the passive voice. Passive verbs in Arabic in all tenses undergo internal vowel change(s) from the active. The two examples in the active voice above are rendered in the passive voice as follows: (كُسِرَ الزُّجَاجُ) (The glass was broken) (تُكْتَبُ مَقَالَةٌ كُلَّ أُسْبُوعٍ) (An article is written every week) (Sybwyh, 1988).

4.3. The weak radicals

The classification of verbs according to weak radicals, as explained by Wightwick (2018) and Abu-Chacra (2018), is as follows:

Weak Verbs: A verb containing weak radicals is categorised as a weak verb. Weak verbs can be further classified into four types: Initial weak radical (assimilated verb. Middle weak radical (hollow verb). Final weak radical (defective verb). Doubly and trebly weak verbs

According to Alghalayny (1994), verbs without any weak radicals can be classified into three categories: Sound verb (الفعل السالم). Verb with hamza (الفعل المهموز). Doubled verb (الفعل المضاعف).

5. Methodology

The Holy Quran is a rich source of syntactic and pragmatic knowledge, with its verses containing deep meanings and layered functions. The current study aims to provide a pragma-syntactic analysis of tense functions in the Holy Quran, focusing on how tense is used to convey meaning and accomplish pragmatic goals. This qualitative research methodology focuses on in-depth analysis and interpretation of the selected Quranic verses. Qualitative research is defined as "the collection, analysis, and interpretation of comprehensive narrative and visual (non-numerical) data to gain insights into a particular phenomenon of interest" (Gay, et al., 2012, P. 7). In this study, a pragma-syntactic approach will be employed, combining the analysis of syntactic structures related to tense with a pragmatic perspective that examines the context and intended meaning of the selected verses.

The theoretical framework for this research will be based on the works of scholars such as Searle (1969), who developed the classification of speech act and as well the felicity conditions, and in syntactic analyses, the focus will be on the declension of the verb in its finer details. These theories provide a foundation for understanding the pragma-syntactic function of tense in language and will be applied to the analysis of the Holy Quran.

Sampling for this study will be purposive and strategic, focusing on verses in the Holy Quran that demonstrate tense functions from a pragma-syntactic perspective. The researchers will select verses that represent the various tense functions in the Holy Quran, considering factors such as clarity, simplicity, and depth of meaning. The sample size will be determined by the researcher's ability to identify verses that meet these criteria and provide a comprehensive understanding of the tense functions in the Quranic text. Qualitative research allows for multiple instances of sampling, which occur during data collection, interpretation, and reporting stages. It is important to note that sampling in qualitative research differs from sampling in quantitative analysis, as the focus is not on statistical generalisation but an intentional or strategic sampling. Therefore, the primary concern in data gathering is not the sample size but rather the depth of the data collected (Nakhilawi, 2016). The data of the research consist of four verses from the Holy Quran. These verses are; Surah Al-Ma'idah (5:3) verse 3, Surah Al-Baqarah (2:261) verse 261, Surah At-Tawbah (9:105) verse 105 and Surah Al-Qiyamah (75:3).

Data analysis will closely examine the selected verses, with particular attention paid to the syntactic structures related to tense and their pragmatic implications. The researchers will identify the types of locutionary acts and explain the felicity conditions, identify the tenses in verse in a syntactic way, and analyse how tense functions to convey meaning and achieve pragmatic goals. The findings will be organised and presented to highlight the various tense functions found in the Holy Quran and provide a deeper understanding of the syntactic and pragmatic richness of the text. The analysis will start with identifying each verse's speech act forces, then with the classification of the illocutionary act, the felicity conditions, and finally, the syntactic analysis of the Arabic verbs.

Below are the specified levels of analysis utilised to examine the chosen data in the study:

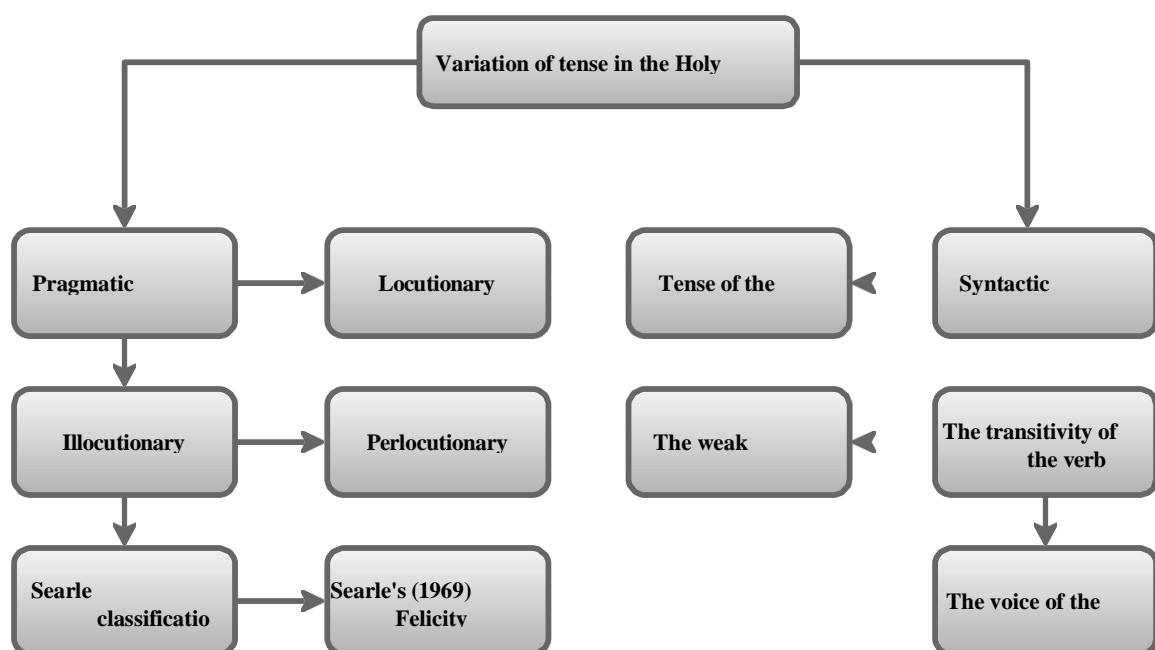


Figure 1: Searle (1969) and the Arabic syntax.

5. Data Analyses

5.1. Analysis of Text (1) Surah Al-Ma'idah (5:3) (*"The Table Spread With Food"*):

{ "حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ " (3) } (سورة المائدة ٣)

["Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you (are able to) slaughter (before its death), and those which are sacrificed on stone altars, and (prohibited is) that you seek decision through divining arrows that is grave disobedience, this day those who disbelieve have despaired of (defeating) your religion; so fear them not, but fear Me this day I have perfected for you your religion and completed My favour upon you and have approved for you Islām as a religion but whoever is forced by severe hunger with no inclination to sin - then indeed, Allāh is Forgiving and Merciful"] Surah Al-Ma'idah (5:3) (Al-Mehri, 2020).

5.1.1. Pragmatic Analysis of Text (1)

The verse conveys a prohibition for Muslims by listing a range of items with their locutionary or literal meanings. These prohibited items include dead animals that have not been slaughtered according to proper Islamic guidelines, blood, pork, animals dedicated to entities other than Almighty Allah, animals killed by strangulation, a violent blow, a headlong fall, or goring with horns, animals that wild animals have eaten unless they were properly slaughtered beforehand, and animals sacrificed on stone altars. The verse underscores the gravity of disobedience to these prohibitions, referring to it as "grave disobedience." (Ibn Kathir, 1999)

The illocutionary act of the verse discussed in the text addresses several aspects of dietary restrictions and practices in Islam. It prohibits the consumption of certain foods such as carrion, blood, pork, and animals dedicated to entities other than Allah. These restrictions aim to ensure cleanliness, hygiene, and spiritual purity. The verse also specifies prohibited methods of animal slaughter, encouraging Muslims to opt for humane and merciful methods. Consumption of an animal preyed upon by a wild animal is also prohibited, emphasising the importance of lawful sourcing. Additionally, the verse forbids sacrificing animals on stone altars, rejecting the pagan practice of idol worship prevalent before Islam.

The perlocutionary act of the verse discussed in the text can profoundly affect the reader or listener, varying based on their understanding, beliefs, and personal connection to Islam. Some potential effects are highlighted: Awareness of dietary restrictions: The verse raises awareness of specific dietary restrictions in Islam, reminding Muslims of what is permissible and prohibited in their food choices. It emphasises the importance of consuming lawful and pure food, promoting hygiene and spiritual purity. Spiritual consciousness: The verse emphasises obedience to Allah's commands, prompting a sense of spiritual

consciousness and mindfulness. It reminds individuals of their obligations to follow the teachings of their faith, encouraging them to be mindful of their actions and seek Allah's pleasure. Reinforcement of religious identity: The verse can strengthen the religious identity of Muslims, serving as a reminder of the unique values and practices that define Islam. It reinforces their connection to their faith and its teachings.

Regarding Searle's classification of illocutionary speech acts, the verse from Holy Quran Surah Al-Ma'idah (5:3) can be considered a directive speech act; This is because the speaker, believed to be Almighty Allah, is directing the hearers, the believers of Islam, to refrain from certain actions and behaviours. The directive is to avoid dead animals, blood, the flesh of swine, and other prohibited items. Therefore, the directive speech act is designed to cause the hearer, in this case, the believers of Islam, to take a particular action: to avoid these prohibited items and to refrain from seeking decisions through divination.

Regarding Searle felicity conditions, the verse can be analysed as follows: First, propositional content refers to the utterance's meaning. In this verse, the propositional content is the specific prohibitions mentioned, including the prohibition of certain foods, actions, and divination methods. The meaning of these prohibitions is clear and can be understood by believers of Islam. Secondly, the preparatory condition requires that the authority of the speaker and the circumstances of the speech act are appropriate for its successful performance. In the context of the Holy Quran is the word of Almighty Allah as revealed to the Prophet Muhammad. This condition is satisfied as Allah is considered the ultimate authority, and the Holy Quran is considered sacred. Thirdly, sincerity refers to the speaker's genuine belief in what they are saying. In this case, Almighty Allah is sincere in prohibiting certain foods and actions, as He is the ultimate authority on Islamic law and is, therefore, unlikely to make insincere statements. Finally, essential conditions refer to the speaker's speech act ability. In this case, it can be inferred that Almighty Allah has the power and authority to prohibit certain things, as He is believed to be the ultimate authority on Islamic law.

5.1.2. Syntactic Analysis of Text (1)

The verb that is going to be analysed is the first word of verse (5:3) (حُرِّمَتْ) (ḥurrimat) (Are made unlawful). It is a passive form II perfect verb (فعل ماضٍ). The verb is third person feminine singular. The verb's triliteral root is *ḥā rā mīm* (ح ر م). The verb is intransitive as it took only a subject (الميتة) (the dead animals) to fully complete the meaning of the verb. Furthermore, the verb is in the passive voice, as the doer of the action is unknown to the reader. Moreover, the verb does not contain a weak radical, nor does it start with hamza, nor is it doubled, so it is a sound verb (فعل صحيح).

5.2. Analysis of Text (2) Surah Al-Baqarah (2:261) (The Cow):

{مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ} (سورة البقرة ٢٦١)

["The example of those who spend their wealth in the way of Allāh is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains and Allāh multiplies (His reward) for whom He wills and Allāh is all-Encompassing and Knowing."] Surah Al-Baqarah (2:261) (Al-Mehri, 2020).

5.2.1. Pragmatic Analysis of Text (2)

The locutionary act, or the literal meaning of this verse, is a metaphor used to describe the reward for those who spend their wealth in the way of Almighty Allah. The metaphor compares the reward to a seed that grows seven ears, each containing a hundred grains. The metaphor is meant to emphasise that Almighty Allah multiplies the reward for good deeds and is all-knowing and all-encompassing (Al-Tabatabai, 1996).

The illocutionary act of the verse discussed in the text emphasises the concept of spending one's wealth in the way of Allah and highlights the rewards for doing so. It uses a metaphor of a seed that grows into a bountiful harvest, with each ear of grain containing a hundred grains. This metaphor serves as a reminder that Allah rewards good deeds in ways that surpass our imagination and that we should strive to do good without expecting anything in return. The verse encourages Muslims to be generous and charitable, trusting Allah's generosity. It illustrates the multiplied rewards for good deeds and emphasises Allah's all-knowing and all-encompassing nature. The intended meaning is to inspire Muslims to engage in acts of charity, knowing Allah will reward them in ways beyond their comprehension.

The perlocutionary effect of the verse on the reader or listener is to encourage them to be generous and charitable and to trust in Almighty Allah's generosity. The metaphor of a seed that grows seven ears, each containing a hundred grains, serves as a beautiful illustration of the incredible rewards that await those who do good deeds. The verse emphasises that Almighty Allah multiplies the reward for good deeds and is all-knowing and all-encompassing. It encourages Muslims to do good deeds without expecting anything in return, knowing that Almighty Allah will reward them in ways beyond their imagination.

The verse can be seen as primarily an assertive speech act. The speaker is comparing those who spend their wealth in the way of Allah and a seed that grows into a plant with multiple spikes, each containing a hundred grains. The intention is to illustrate the concept and the rewards associated with such spending. Therefore, the illocutionary act of this verse can be categorised as assertive.

The felicity conditions of the verse in Surah Al-Baqarah (2:261) can be analysed as follows: Propositional content: The participants in this speech act are expected to understand the language used in the verse, which describes the reward for those who spend their wealth in the way of Almighty Allah. The metaphor of a seed that grows seven ears, each containing a hundred grains, is used to describe the reward in a way that is easily comprehensible to the listeners. Preparatory: The authority of the speaker and the circumstances of the speech act are appropriate to its being performed successfully. The verse is part of the Holy Quran, considered the word of Almighty Allah, and recited by Muslims during prayer and other religious rituals. Sincerity Condition: The speech act should be performed seriously and sincerely. Since the verse is a religious statement attributed to Almighty Allah, it is sincere in its intent and purpose. The belief is that Allah is conveying the truth and guiding believers through this verse. Essential: The speaker intends that the addressee act upon the utterance. The verse encourages Muslims to be generous and charitable and to trust in Almighty Allah's generosity. The listeners are expected to act upon this advice and strive to do good deeds without expecting anything in return. Overall, the verse in Surah Al-Baqarah (2:261) is considered to be felicitous.

5.2.2. Syntactic Analysis of Text (2)

The verb that is going to be analysed is the nineteenth word of verse (2:261) (يُضَاعَفُ) (yuḍā'ifu) (gives manifold). It is a form III imperfect verb (فعل مضارع). The verb is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is (ḍād 'ayn fā) (ض ع ف). The verb is intransitive as it took only a subject (لفظ الجلالة الله) (Almighty Allah) to complete the meaning of the verb fully. Furthermore, the verb is in active voice as the doer of the verb is known as (هو) (Him as Almighty Allah); though it is hidden, it is still known to the reader. Moreover, the verb does not contain any weak radicals, nor starting with hamza, and because it is a doubled verb in the beginning, it is considered to be a doubled verb (الفعل المضاعف).

5.3. Analysis of Text (٣). Surah At-Tawbah (repentance) (9:105)

{ "وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ " }
(10) (سورة التوبة ١٠٥)

["And say, "Do (as you will), for Allāh will see your deeds, and (so will) His Messenger and the believers and you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do"] Surah At-Tawbah (repentance) (9:105) (Al-Mehri, 2020).

5.3.1. pragmatic Analysis of Text (3)

In the locutionary act in this verse, individuals are being addressed to carry out their actions and make their choices freely. It recognises that people are free to act according to their will. However, it emphasises that Almighty Allah, His Messenger (referring to Prophet Muhammad), and the believers will observe and witness their deeds. The verse then reminds individuals that they will ultimately be brought back to Almighty Allah, the Knower of all that is hidden and apparent, and they will be informed about their past actions and consequences (Al-Zamakhshari, 2009).

The illocutionary act, or the in-depth meaning of the verse (9:105), involves several important concepts: Freedom of Choice: The verse acknowledges that individuals have free will and the ability to make their own decisions. It says, "Do [as you will]," implying that people can act according to their choices and desires. Divine Observation: While people may be free to act, the verse emphasises that Almighty Allah is fully aware of their deeds. It states that Almighty Allah will see their actions, meaning nothing escapes His knowledge and awareness; this serves as a reminder that even though individuals may think their actions are hidden or unnoticed, they are ultimately witnessed by Almighty Allah.

The perlocutionary act of the verse can have several effects on the reader or listener, including Awareness of Divine Presence: The verse reminds individuals that Almighty Allah is aware of their actions, whether apparent or hidden; this can create a sense of consciousness that encourages individuals to be more mindful of their behaviour and choices, knowing that they are being observed by Almighty Allah. Sense of Accountability: The verse underscores the concept of accountability to Almighty Allah, the Messenger, and the believers. It can evoke a feeling of responsibility and a realisation that one's actions have consequences. This awareness may lead individuals to reflect upon their behaviour and strive to align their actions with what is pleasing to Almighty Allah and beneficial for themselves and the community.

The type of illocutionary act of the verse can be classified as a directive speech act. In this verse, the speaker instructs or advises the listeners to act according to their will. The directive nature of the verse is evident in the phrase "Do [as you will]," which encourages individuals to exercise their freedom of choice. The verse aims to influence the actions and behaviour of the audience, guiding them to consider the presence and observation of Almighty Allah, His Messenger, and the believers when making their choices.

Analysing the verse regarding the felicity conditions, we can consider the following:

Propositional Content: The verse requires participants to understand the language and the proposition being expressed. The content of the verse involves conveying the idea that Almighty Allah will see people's deeds, along with His Messenger and the believers. Participants need to comprehend this concept for the speech act to be felicitous which they do.

Preparatory Condition: The authority of the speaker and the circumstances surrounding the speech act are relevant to its successful performance. In this case, the speaker addresses individuals and urges them to act according to their own will. In this context, the speaker's authority, i.e., Almighty Allah, stems from their role as a conveyer of religious teachings. The circumstances surrounding the speech act include believing in Almighty Allah, the Messenger, and the community of believers. The preparatory condition is met as long as the listeners recognise and acknowledge the authority and context.

Sincerity: The speech act should be performed seriously and sincerely. Since the verse is a divine statement attributed to Almighty Allah, it is assumed to be sincere in its intent and purpose. It conveys a message of accountability and reminds believers that their actions will be observed by Allah, His Messenger, and fellow believers. The sincerity condition is relevant to the speaker's intention; in this case, Allah's intention is sincere as a divine speech act.

Essential Condition: The speaker intends for the addressees to consider the presence of Almighty Allah, His Messenger, and the believers when making their choices. The essential condition is satisfied if the speaker genuinely intends for the listeners to act upon the guidance provided in the verse. Considering these felicity conditions, the verse appears to meet the propositional content, preparatory, sincerity and essential conditions. It conveys the message effectively within the appropriate context of religious teachings and authority.

5.3.2. Syntactic Analysis of Text (3)

The verb to be analysed is "فَسَيَرَى" (fasayarā), which is the third word of verse 9:105 in the Holy Quran. This verb is composed of three morphological segments: a resumption particle, a future particle, and the verb itself. The resumption particle "fa" is commonly translated as "then" or "so" and indicates a sequence of events. The prefixed future particle "sa" is combined with the imperfect (present tense) verb to form the future tense. The imperfect verb is in the third person masculine singular form and is in the subjunctive mood. The triliteral root of the verb is "ر أ ي" (rā hamza yā). The verb is transitive to a subject (لفض الجلالة الله) (Almighty Allah) and an object (عملكم) (your deed) to fully complete the meaning of the verb. Furthermore, the verb is in active voice as the doer of the action is known (لفض الجلالة الله) (Almighty Allah). Moreover, the root of the verb does contain a weak radical at the end of the verb (ي) (ya), so it is considered a final weak radical (defective verb) (الْفِعْلُ النَّاقِصُ).

5.4. Analysis of Text (4). Surah Al-Qiyamah (The Resurrection) (75:3)

{ "أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ" (٣) } (سورة القيامة ٣)

["Does man think that We will not assemble his bones?"] Surah Al-Qiyamah (The Resurrection) (75:3) (Al-Mehri, 2020).

5.4.1. Pragmatic Analysis of Text (4)

The locutionary act of this verse is a rhetorical question posed by Almighty Allah to emphasise some people's disbelief and lack of foresight. It challenges the assumption or doubt that humans may have regarding the possibility of their resurrection after death. The verse suggests that just as human bones can be scattered and decayed, they can also be gathered and reconstructed by the power of Almighty Allah during the resurrection process on the Day of Judgment. It serves as a reminder of Almighty Allah's ability to bring about the resurrection of the dead and hold them accountable for their deeds (Ibn Kathir, 1999).

The illocutionary act of the analysed verse can be understood in the following ways: The Power and Ability of Almighty Allah: The verse emphasises the power and ability of Allah to resurrect human beings after death. It highlights that despite the decay and scattering of bones, Allah can gather and reconstruct them; this serves as a reminder of Allah's ultimate control over life and death. The Certainty of Resurrection: The verse challenges any scepticism or doubt regarding the possibility of resurrection. It reaffirms the certainty of resurrection, countering the belief that they cannot be restored once bodies decay. It asserts that Allah will gather the scattered bones and bring humans back to life for judgment and accountability.

The perlocutionary effect of the analysed verse on the reader or listener can vary based on their beliefs, understanding, and mindset. The following effects can be observed: Reflection and Contemplation: The verse may stimulate deep reflection and contemplation regarding life, death, and the Hereafter. It prompts individuals to consider the inevitability of death, the transient nature of this world, and the significance of their actions in the context of an afterlife. It encourages introspection and self-evaluation. Awareness of Divine Power: The verse highlights Allah's immense power and ability to resurrect human beings after death. It instils awe and reverence for the Creator, reminding individuals of Allah's control over life and death. This awareness deepens their faith and strengthens their relationship with Allah.

The type of illocutionary act of the verse from the Holy Quran can be classified as an assertive speech act. An assertive speech act is one in which the speaker commits themselves to the truth of the expressed proposition. In this case, the verse asserts the belief that human beings may have doubts or scepticism about the possibility of their bones being assembled after death. By posing a rhetorical question, the verse challenges this disbelief and affirms the certainty of Almighty Allah's power to resurrect and gather the scattered bones of individuals on the Day of Resurrection.

When analysing the verse regarding felicity conditions, the following points can be considered: Propositional Content: The verse's propositional content is clear and straightforward, asserting the belief that humans may have doubts about the possibility of their bones being assembled after death. It does not depend on participants understanding language or acting like actors. Preparatory Conditions: The verse meets the preparatory

conditions as it is part of the Holy Quran, a sacred text in Islam. The authority of the speaker is attributed to Almighty Allah. The recitation of the verse within the framework of religious belief and worship is appropriate and suitable. Sincerity Conditions: The verse satisfies sincerity conditions as it is recited with utmost sincerity and reverence. It is considered sacred and holds significant meaning for believers, reflecting their belief in the power of Almighty Allah and the concept of resurrection. Essential Conditions: The verse does not require immediate action by the addressee (the reader or listener). Instead, it serves as a reminder and affirmation of Allah's power and the certainty of resurrection. It intends to convey a true statement and stimulate reflection and contemplation. In conclusion, the analysed verse from the Holy Quran can be considered felicitous when evaluated in terms of felicity conditions. It satisfies the preparatory conditions, sincerity conditions, and essential conditions, while its propositional content does not pose any challenges.

5.4.2. Syntactic Analysis of Text (4)

The verb that is going to be analysed is the fourth word of verse (75:3) (نَجْمَعُ) (najma'a) (We will assemble). It is an imperfect verb (فعل مضارع). The verb is first person plural and is in the subjunctive mood (منصوب). The verb's trilateral root is (jīm mīm 'ayn) (ج م ع). The verb is a transitive as it took a subject (مستتر نحن) (hidden as we) and an object (عظامه) (his bones) to fully complete the meaning of the verb. Furthermore, the verb is in active voice as the doer of the action is known as (لفض الجلالة الله) (Almighty Almighty Allah). Moreover, the verb does not contain any weak radical, nor does it start with hamza, nor is it doubled, so it is considered to be a sound verb (فعل صحيح).

6. Conclusion

This study explores the tenses used in the Holy Quran by incorporating eclectic models that incorporate Searle's (1969) classification of illocutionary acts, felicity conditions also by Searle (1969), and analysis of tenses in Arabic syntax. Upon analysing the selected data, the researcher concludes that the tenses found in the chosen Quranic verses are not simply straightforward tenses with easily comprehensible and superficial meanings. Instead, these tenses encompass various linguistic concepts that make determining their intended meaning and timeframe challenging. Consequently, the tenses in the Quranic texts carry more than just their literal meaning, necessitating the use of pragmatic information for interpretation. The study reveals that casual readers cannot grasp and interpret the pragmatic meaning of these tenses unless they refer to exegesis and consult them to ascertain the correct understanding. The meaning of locutionary, illocutionary, and perlocutionary acts, as well as felicity conditions and the classification of illocutionary acts, can be analysed by considering the interpretations provided by exegesis and the reasons behind the revelation of the Quranic verses. From the analysis, the researcher finds that all the selected verses are felicitous since they are the words of Almighty Allah. The type of illocutionary act of the selected found to be two of the verses are directive, and two of them are assertive. Regarding syntax, the study identifies two verbs in the past tense and two verbs in the present tense. The research acknowledges that the profound study of the Holy Quran leads to a broad range of critical analysis and understanding of Quranic concepts, drawing from various Quranic commentaries and expert-level knowledge of the culture, language, and history of Quranic verses.

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