

## Speech Act Theory in The Noble Qur'an, Surat Al Imran as An Example

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الخلاصة

تنبثق البراغماتية من رحم الفلسفة التحليلية ، إذ ظهرت مجموعة من أهم وأبرز المفاهيم والنظريات التداولية، مثل نظرية أفعال الكلام. ونظرية فعل الكلام هي الجوهر المركزي للنهج التداولي. حددت نظرية فعل الكلام مرحلتين ، الأولى هي المرحلة الأساسية لأوستن ومرحلة النضج من قبل سيرل (طالب أوستن). تهتم نظرية الفعل الكلامي بدراسة المعنى وربطه بالسياق الذي ذكر فيه. يعني أن كل قول هو فعل يتم تحقيقه وإنجازه في الواقع بمجرد نطقه. تمت دراسة سورة آل عمران لشرح نظرية الأفعال الكلامية. يستعرض البحث كل من الأفعال الإرشادية نفسها فضلاً عن وظائفها البراغماتية. وشمل التحقيق أيضاً أفعال الخطاب المباشر وغير المباشر. هذا البحث مهم لأنه يدرس أفعال الكلام وأغراضها البراغماتية في الآيات القرآنية من سورة العنبر، وكذلك أسباب نزولها من الناحية العملية ، من أجل الحصول على فهم أعمق لهذه الآيات. تمت الاستعانة بعدد من المصادر و تشمل النصوص الأصلية لتفسير النص القرآني . وتم تحليل عدد كبير من أفعال الكلام إذ لم يتم دراستها بشكل عملي من قبل. فضلاً عن ذلك ، تخدم الآيات القرآنية البراغماتية بطرق غير مذكورة صراحة في النص. تم تحديد معاني النص من خلال تحليل المحتوى النوعي ومن خلال الرجوع إلى الأدبيات التفسيرية والبلاغية الكلاسيكية المعروفة على نطاق واسع

الكلمات المفتاحية: التداولية ، أفعال الكلام ، سورة آل عمران

### Abstract:

Pragmatics emerges from the womb of analytical philosophy, in which a group of the most important and prominent deliberative concepts and theories emerged, such as towards the theory of speech acts. The speech act theory is the central core of the deliberative approach. The speech act theory has defined two stages, the first is the foundation stage for Austin and the maturity stage by Searle (Austin's student). So that the speech act theory is concerned with studying the meaning and linking it to the context in which it was mentioned. It means that every saying is an act that is achieved and accomplished in reality just by uttering it. Surat Al Imran is studied to explain the speaking acts theory. This research is important because it examines speech acts and

their pragmatic purposes in the Quranic verses of Surat Al Imran in order to get a deeper comprehension of these passages.

Original texts for the interpretation of the source text include the Quran and its Tafsir volumes. It was decided to analyse a large number of speech acts since they had never been examined pragmatically previously. Additionally, the verses serve pragmatism in ways that are not explicitly stated in the text. Source text intentionality was determined via qualitative content analysis by referencing widely known classical exegetical and rhetorical literature. One of the findings is that the concepts of context and denominator are considered important elements in the deliberative study as a result of their effective role in the informative process. Diversity of fulfilment purposes of orders and news.

**Keywords:** Pragmatics, Speech Acts, Surat Al Imran,

## 1. Introduction

This study is a part of a pragmatic studies in standard Arabic language and speech of acts in religious discourse. The Religious discourse is considered as one of the most essential and significant types of conversation since it contains spiritual messages. As such, the noble Qur'an is regarded as the sacred book of all Muslims who are turning towards guidance in every aspect of their lives (Kong, 2019:263).

Whereas many studies were carried out to investigate the theory of speech acts in the discourse at Qura'nic, most of them either concentrate on speech of acts syntactically and/or semantiquely. In this respect, researchers examine the Surat Al-Imran. The researcher will apply the pragmatic analysis of the speech acts and their functions on this surah.

Pragmatics is defined as the study of the relationship of signs and has speech acts as a central component of context analysis. It actively participates in communication outside of the language dimension. It is also defined as the contextual meaning of signs or their relationship to linguists (Qassem, 2020:258).

Pragmatics includes entailment, presupposition, deixis, reference, implicature, and speech acts. The adequate use of speech acts acquired through cultural experiences is critical in the personification of social relationships. Speech of acts are characterized as the action or intent accomplished by a speaker when using language in context, the meaning of which is inferred by the listeners (Bausani, 1957:29).

## 2. Research questions

In this research we will try to make answer of the following questions:

- 1- What are the words and pragmatism actions carried out at in Surat al-Imran? & Do direct or indirect speech acts occur frequently in this surah? And why is this so?

2- What is the reality of speech acts, how do they contribute to communication?

3- How can we talk about one thing when we want to talk about something else?  
And how do we go during speaking from the literal meaning to the implicit meaning?

### **3. Purpose of The Study**

This topic is concerned with investigating how people understand one another and how they produce a communicative act, or verbal act, within the context of a concrete and specific verbal situation. The research aims to study the application of the speech act theory in the Noble Quran in Surat al-Imran .

Pragmatics is a new term for an old concept used by the Arabs in rhetorical, grammatical, verbal, and fundamentalist and grammatical forms and contexts. It has the potential to contribute to the description of the Arabic language as well as the monitoring of its communicative discursive properties.

In this study, we have relied on the descriptive-analytical approach as it is the most appropriate for this scientific study, which helps us in describing and interpreting the surah. The importance of this research lies in the use of speech acts in the Noble Qur'an.

### **4. Literature review**

This section of the research provides the linked critical examination, which analysed speech act theory in the Qur'an, with a short constructively analysis. Furthermore, the emphasis, importance and results of these connected studies are being briefly evaluated.

In the study of Al-Saaidi et al. (2013:242) whom they sought to explore the restriction to demonstrate how the Qur'an and Bible utilize such a speech act. They semantically, syntactically, and pragmatically studied the act of prohibition. The major results of their research are that in English, prohibition in most cases occurs via the negative imperative.

Prohibition is nonetheless used often and plainly in Arabic explicitly and implicitly. In addition, Jauharin (2014:368) researched kinds and functions of the Surah Al-Baqarah directions, where the researcher utilized a qualitative descriptive technique concentrating on the translation into English of that surah (Al-Saaidi et al., 2013: 12).

The research has revealed that the main guidelines are command and order correspondingly in the translations studied. Concerning translation of Qur'an requests, Issa, (2015:235) performed a research, which was a descriptive comparison, analytical examination of the request, especially as a matter of necessity, is performed by the researcher via his analysis of the function of Quran translations.

The study found that while Arabic and English are linguistically varying from one language to another, translators of the Qur'an try, using techniques like addition, replacement and explanation, to give the same form, style and practice. Sometimes the translators appointed succeed and fail at other times. Consequently, some of the Qur'anic essence meaning is thereby lost.

Mawadda (2016:456) investigated commissive utterances in the pragmatic interpretation of surah Joseph . The researcher concentrated on many kinds of commissives in the surah as well as the politeness techniques employed. According to Brown and Livenson, the research found six kinds of commissive utterances in the surah studied: promising, threatening, volunteering, warning, rejecting.

There are also four politeness techniques used: "bald on record", positive politeness and negative politeness. Amin and Safa (2016:236) investigated the connection between structure and context within the imperative speech act in the same contexts.

According to the research, the following illocutionary actions are often employed in Qur'an stories: assertive, commissive, commissive directive, "expressive, expressive directive", and declarative. Santosa et al. (2017:126) used content analysis and speech act theory to analyze "the meaning questions" in the Qur'an convey contextually.

According to the study's findings, questions in the Qur'an are usually not employed in their original sense, but rather to communicate different interpretation. As a result, the functionality of questions has modified. Sentences containing question words are not regarded as interrogative.

With this in perspective, it seems clear that all of the preceding studies have primarily dealt with "speech acts" in the Qur'an from a translational standpoint, concentrating on finding the translator's failure in understanding and correctly expressing the Qur'anic intended meaning.

Furthermore, studies that are primarily concerned with speech acts, independent of their translation, have never addressed the "explicit and/or implicit pragmatic purposes" of the speech acts under evaluation. The current research is significant because it investigates speech acts in the Qur'an using a "pragmatic-based discourse analysis" to determine the associated pragmatic functions.

#### **4.1 Speech Acts Theory**

According to Verschueren (1999:258), in reaction to logical positivism, in which the utterance is evaluated as true or untrue. John L. Austin developed a speech acts theory in which language is seen as a tool with which we may accomplish unprecedented things by words.

The term "speech act" relates to "a theory that analyzes the function of utterances in connection to speaker as well as hearer behavior in interpersonal communication" (Crystal, 2003: 427). Austin first presented his ideas on this philosophy in lectures in 1955, and they were later published with the title "How to Do Things with Words" in 1962. This idea was refined and extended over time by Austin's theory supporters, such John R. Searle (1969). (Mey,1993:230).

Austin defined two kinds of utterances in this hypothesis: "constatives and performatives". Constatives are statements that are evaluated based on whether they are true or untrue, while performatives are evaluated based on whether they are felicitous or not (Levinson,1983:123). The examples given demonstrate the distinction between the two are :

- 1- "We went down to Como". This sentence is constative if it is stated as a statement that can be judged as true or false (Verschuere, 1999:22).
- 2- "I give and bequeath my watch to my brother". This phrase is performative since there is an activity of bequeathing. (Austin,1962:5).

Later, Austin decided to abandon the "constatives-performatives" distinction in favor of a widespread theory of speech acts in "which both performatives and constatives" are regarded exceptional sub-cases. In this regard, he finds that the "both constatives and performatives" are susceptible to felicity requirements, and that frequently they cannot even be differentiated in terms of truth or falsehood (Huang,2006: 423). Austin distinguished between explicit and implicit or basic performative.

Yule, (1996:23) stated that "Explicit performatives are statements made with the use of performative verbs". According to Fromkin et al. (2007:233) performative verbs are verbs that we use to accomplish things and convey the illocutionary force apparent meaning. Implicit performatives, on the other hand, are speech actions that are accomplished without using performative verbs (Yule,1996:26). Thus according to Austin, there can be three kinds of acts that are formed by "the same utterance" at the same time. The following are the related acts:

- 1- A "locutionary act" is the process of producing a series of sounds or words in order to generate a meaningful linguistic statement (Cruse, 2006:98).
- 2- "illocutionary act" is conducted by a speaker when an utterance is generated to communicate his purpose to a listener. In its most limited meaning, an illocutionary act "is referred to as a speech act". When John says to Mary, for example, that "please give me the glasses," it is a misrepresented act (illocutionary act) of commanding or asking.

This is also known as the "illocutionary force or the illocutionary point" of speaking act (Huang, 2012:87). A pragmatic function is another name for the illocutionary force. The pragmatic feature is defined as the 'illocutionary force,' which, based on Searle (1969:69) and Baker (2011:77), implies, in addition to its expression, that a particular speech act involves, and refers to the integrated associative implications of a word or phrase that has implicit meanings'.

- 3- A "perlocutionary act " is the act that occurs when a speaker makes a speech in order to have an impact on a listener. When speaking, the speaker typically does all three actions described above at the same time, but a differentiation is established between them for analytic reasons (Coulthard,1985:236). Furthermore, the previously stated difference aided Austin in developing a model consisting of five types of speech acts (Austin,1962:522). Later, his student Searle develops his model.

#### **4.2 The Taxonomy of Speech Acts**

Due to Austin's imperfect categorization system of speech acts, numerous efforts have been made at improving it. Searle's taxonomy was one of these efforts, and it is regarded to be the most important tool in analysis today. He used illocutionary point, directness of fit with the words and world, stated psychological condition, and propositional substance as criteria for classifying speech acts (Huang,2012:329). Speech acts are classified by Searle (1979:56) as follows:

- 1-The truth dimension is utilized to evaluate representative actions. Concluding and deducing are examples of this.
- 2- Directives are actions taken by the speaker in order to compel the listener to do certain actions. These speaking actions are described by verbs such as "command, request, pray, permit, counsel, and others" (Searle.,1979:76).
- 3- Commitments are actions in which the speaker commits to doing something in the future, such as signing a contract. There are promises, threatening words and gestures, offers and refusals in this class, among others Huang (2006:69).
- 4- Expressives are actions that convey the speaker's emotional state, thanking, condoling, congratulating, etc., are an examples of paradigmatic situations (Searle,1979:56).
- 5- Declarations are actions in which the speaker establishes a connection between actuality and the speech. Nominating a candidate, terminating an employee, and declaring war are examples of speech acts in this category (Ibid).

#### **4.3 Direct and Indirect Speech Acts**

A direct speech act is an utterance in which the structure and the communication function are directly related. According to Searle, an indirect speech is one that is

“performed by way of another” (Searle quoted in Thomas, 1995: 934). That is, there is an indirect connection between the utterance's shape and function.

People like to communicate with others in an indirect manner since it is associated with courtesy. It aids in avoiding sending out unfavourable signals to the receivers. Bach and Harnish (1979) state that while executing a speech act, what is intended is greater than what is stated, resulting in an indirect speech act. When "there is an indirect connection between a structure and a function," indirect speech acts occur (Yule, 1996: 55).

Acts of direct speech occur when "there is a direct connection between a structure and a function" (Ibid: 54). Searle (1979: 126) proposed the distinction between primary and secondary illocutionary actions. The indirect illocutionary act is the main illocutionary act, while the direct illocutionary act is the secondary illocutionary act.

Speaker and hearer must have common knowledge in order to effectively execute indirect speech acts and comprehend both primary as well as secondary illocutionary actions at the same time. The hearer must also be able to deduce what the speaker intends. Searle illustrates basic and secondary illocutionary acts:

1- Student X1: Tonight, let's go to play football.

4- Student Y2: I have a test to study for.

In sentence (1), student X suggests going to play football, and in sentence (2), Y refuses this suggestion. X deduces from Y's remark that he/she will be unable to attend tonight. The secondary illocutionary act is Y's declaration, and the main illocutionary act is Y's rejection (Ibid).

## 5. Methodology and Results

In this study, the researcher utilizes qualitative descriptive methods to identify types of speech acts and "speech act phenomena" in Surat Al-Imran of the Holy Qur'an. Moreover, (Leech., 1983 :213) says, if it is a research technique that merely examines the events of the present with great precision it should be explained exactly what phenomenon has been seen. This research is qualitative in nature since it depends mainly on text analysis of the gathered data, which is then described.

### 5.1 Data Collection

It has been suggested that the source data for qualitative research is the collection of words and actions, as well as documents, etc. as stated by Lofland and Lofland (1983: 425). In Surat Al-Imran, we will study subjects which are speech actions and speech acts' functions. Therefore, the researcher's material includes primary the "English translation of Surat Al-Imran in the Holy Qur'an" and supplementary sources "Interpretation book, books theories, etc. which supports this research".

An internal or purposeful sampling method has been used in this study. To be able to sustainably carry out a research project, it is necessary to have a clear goal and to collect accurate data. In this research, the Qur'an was used as the source of data. They comprise of (15) Qur'anic speaking acts. To further contextualize the speech acts, Tafsir of Ibn Kathir.

## 5.2 The Surat Al-Imran

Al Imran literally "The Family of Imran" is the third chapter (surat) of the Qur'an. It is consisting of 200 verses. In Islam, Imran is considered Mary's father as the name implies. This chapter is dedicated to Imran's family which comprises Mary, Jesus, Imran, Saint Anne (Imran's wife). In terms of the time and context of the alleged revelation (asbab al-nuzl), the chapter is thought to be either the second or third of the Medinan surahs, as it mentions both the events of Badr and the Uhud.

Nearly the whole of it is dated to the third year of the Hijra, as well. Though a few of its passages may have been released during the Najrn Christian deputation's visit to Mubahala which was a round the tenth year of the Hijrah. As the name implies, this chapter is mainly concerned with the departure of prophets from the Mousawiya period of history.

## 5.3 The Speech Acts in Surat Al Imran according to Searle

In this paragraph, we will analyze the speech verbs in Surat Al Imran, we used (The Meaning of the Glorious Qu'ran) by Pickthall, which have been modified and corrected by a large number of Muslim commentators.

### 5.3.1 The verses of supplications and request

It is a method that makes the listener act in a way that makes his behavior compatible with the Qur'anic content. In other words, directing him to the act imposed by the speaker? Like an interrogative statement in the following verses:

The purpose of the Speech Acts	The Speech Acts in Surat Al Imran
Supplication	"Our Lord!" (رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ) (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 8
In The Sense of Threat	قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ وَلَهُمْ عَذَابٌ أَلِيمٌ (قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ وَلَهُمْ عَذَابٌ أَلِيمٌ) Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)! 12..
In The Sense of	قُلْ أُوْنِيبُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (قُلْ أُوْنِيبُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا) Say, "Shall I inform



Exclamation	you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah . And Allah is Seeing of [His] servants. 15.
In The Sense of Exclamation	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى (فَرِيقٌ مِّنْهُمْ) وَهُمْ مُّعْرِضُونَ Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing. 23.
Supplication	Say: (قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ) "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." 31
Supplication	إِذْ قَالَتْ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ (الْعَلِيمُ) So, accept this from me. Indeed, You are the Hearing, the Knowing." 35.
Supplication	There (هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ) did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!38.
Statement and affirmation	(إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ) Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."51
Advice and guidance	قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا (يَتَّخِذَ) بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will). 64
in the sense of exclamation	Say: (يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَسْهَدُونَ) "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?" 70
in the sense of exclamation	(وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ) Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims? 80
Advice and guidance	O Mar y, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." 43

statement and clarification	﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ 'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight. 51
Advice and guidance	﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers. 57
Advice and guidance	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّبُ الْوَعْدَ مَنْ يَشَاءُ وَاللَّهُ بَصِيرٌ أَلْمِيتٌ ﴿١٥٦﴾ O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.156

Table (5,1) : The table shows the speech verbs found in Surat Al Imran according to Searle 's theory

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

### 5.3.2. Exclamation

In verse 40, he responded to Zakaria's question. "He said, "My Lord, how will I have a boy when I am old and my wife is barren?" says God Almighty. "Such is Allah; He does as He pleases," the angel said. In the exclamatory sense (Ahmad Khan, 2014). Although he prayed to God Almighty for a son and received an answer, he was surprised because how could a barren woman and an old sheikh have a son at this age? They were weakened by old age, and his wife is sterile, which means she does not bear children (AlQinai, 2011:321).

Their supplications have been made, as evidenced by verse 39/38. We can see Mary's amazement when she says in verse 47, "My Lord, how will I have a boy when I am old and my wife is barren?" He does as He pleases." (Neuwirth & Wansbrough, 1984:375) . She is perplexed as to how he can have a son when she is an unmarried woman who has not engaged in fornication.

This appears from her question that she did not consider any other way to give her a boy until this point, other than the aforementioned means between male and female (Badruzaman & Aziz, 2020:118). What is noticeable in these two verses is the use of the same tool, namely "when" أن it is used sometimes in the sense of how It must be followed by the verb, and sometimes it means where (Amir, 2014:62).

### 5.3.3 Advice and Awareness

We find in Surat Al Imran, that many verses have been used to advise, and help to understand such as verse 64: "Say: O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will) ..." (Dabbagh & Rajaei, 1970:113).

Here, God calls the People of the Book, that is, the people of the Torah and the Gospel in the verse to believe in the Qur'an and the message of the Prophet Muhammad, and here God calls the People of the Book to a word of justice and truth that we all adhere to (Bader Eddin, 2019:53).

In God's saying, "If then they turn back, say ye: "Bear witness that we at least) are Muslims (bowing to Allah's Will) ..." That is, if they object and reject, then tell them, "Bear witness against us that we are Muslims, that is, we submit to our Lord alone in servitude and sincerity."

We also find advice in verse 65 by saying, "O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason." (Mamlu'ah, 2019: 325)

That is, why do you argue in the case of Abraham, that each group of you claims that he was on his own religion, and the Torah and the Gospel were not revealed except after him. It was known that Judaism and Christianity were long after his death. And in his saying: Do you not understand..." Here he calls them and advises them to reason (Rifai, 2015: 126)

#### **5.3.4 Quranic Expressions**

It is the expression of what is within the psyche of the speaker, as Athanasiadou (1994: 234) states that its fulfilling purpose is to express the psychological situation in an expression that fulfills the condition of sincerity, and there is no matching direction in this category, as the speaker does not try to make the words match the inner world nor the external world match the words (Erayer, 2020:56).

In this regard, Overstreet & Yule (1997 :423) state that expressions are manifestations of psychological states, and they can take the form of sentences that express pleasure, pain, joy, or sadness. Or they are expressions of what is loved or hated, which means that they express the psychological repressions of a person, and they help him with an expression of what he feels, and we will try to provide some examples indicating this meaning in Surat Al Imran.

God Almighty says, "Say," Die in your rage. Indeed, Allah is Knowing of that within the breasts." (119) (Schimmel & Baljon, 1961 :236), meaning that this is the

evidence of your mistake in loving them, for you love them and do good to them, and they do not love you and do not treat you well.

They bear enmity and hatred for you, and you believe in all the revealed books, including theirs and they do not believe in your book, so how do you love them? . (Al-Subait, 2016:129) and if they do not strengthen you (they said hypocrisy), we believe in the prophecy of your Prophet and we believe in your Qur'an. But if they were alone with one another, they seemed to be distressed and sad, so they bit their fingernails out of the intensity of anger at what they saw of the intimacy of Muslims, the unity of their word, and the dignity of Islam (Irhas, 2016 : 136)

Therefore, God says, O Prophet, tell them, O Messenger, that your anger is severely affected, that God is aware of what is hidden in the breasts, and He will reward each for what he has offered of good or evil (Lasmana, 2016: 302 ).

### **5.3.5 Announcement and Eloquent Statement**

It is the announcement of the occurrence of a phenomenon, provided that it is a successful announcement to achieve the desired purpose in order to match the outside world (Laalaouna & Hidoussi, 2019: 69). And this matching may be from words to the world or from the world to words so that the announcements make the speaker change the world.

In Surat Al-Imran the announcement appeared in his saying in verse 43: "O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." (Ahmad Khan, 2014:57)

When Mary was afraid of the revelation, he said to her, answering her question and removing the fear for herself, advising and guiding her in verse 42." And [mention] when the angels said, "O Mary, indeed Allah has decided you and purified you and decided you above the women of the worlds..." and here is an announcement for her that he chose her and chose her over all the women of the worlds (AlQinai, 2011:).

## **6. Conclusion**

Pragmatics studies language in its relationships with its interpreters on the one hand, and the communicative process in accordance with the requirements of the informative context on the other. As a result, it is concerned with the study of language in use, the methods of successfully employing the linguistic sign, the context, and the denominator classes in which the discourse is achieved. Furthermore, pragmatics is concerned with the study of speech acts, which serve as the foundation for deliberative analysis, particularly among Arabs and the West. The first is represented by Austin and Searle's contributions, and the second is focused on the theory of news and Act or art of composing, and in light of the foregoing, we can refer to the most important research findings in the following points:

1- Analytical philosophy is the foundation for the study of pragmatics, a modern linguistic thought that arose in response to the principles established by structuralism. Pragmatics is at the crossroads of philosophical and linguistic research, which makes it difficult to define its concept. Furthermore, pragmatics' interest in language without ignoring meaning is regarded as a significant positive factor, particularly when the concept of pragmatics differs and multiplicity due to the breadth of its fields and their convergence with many sciences. The theory of speech acts is a fundamental topic in deliberative topics because it is the first to be introduced because the speech act carries an achievement purpose that is understood through the context of speech. Austin is credited with being the first to propose the pillars of pragmatism, which were then modified and expanded upon by Searle. Among Arabs, the theory of news and art of composing is embodied in the theory of speech acts.

2- Surat Al Imran came to respond to the delegation of Najran who came to the Prophet to deny the claims of Muslims about Jesus, peace be upon him. She brought us three important stories, which are the story of God's choice of Maryam bint Imran, the story of Mubahala, and the story of the killing of Abi bin Khalaf. The style of the surat as a whole ranges between the declarative style and the structural style. The concepts of context and denominator are considered important elements in the deliberative study as a result of their effective role in the informative process. Diversity of fulfillment purposes of orders and news.

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