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

A B S T R A C T

Advising speech act is classified, within the category of advisory speech acts, which, is also considered, to be a category, of directives. Advisories ,are relying on the attitudes that are expressed, what the speaker expresses, is a kind of belief, which implies that performing an action is a good idea, which is in the hearer's interest. The speaker also has an ,intention that ,his belief will be ,taken by the hearer as a reason to conduct the action. The current study is focusing on advising in the Glorious Qur'an trying to shed light on the direct strategies that are used in introducing it. The study also, aims at discovering the significance of advising in the Glorious Qur'an. To achieve these aims, the study hypothesized that most of the direct strategies have the explicit utterances of "Advice" or any of its derivations. The study highlights the significant role that advice can play in the rehabilitation of individuals in any society as it represents one of the foundations of religion which is built on. It also concludes that advising speech act is comprehended explicitly as indicated in the selected data, that is to say, explicit expressions of advising are used where the word of advice or any of its derivations are used directly or in an explicit way. The study is hoped to supply students with a sufficient knowledge on the most direct ,strategies of giving ,advice in the Glorious Qur'an as a standard, of the Arabic language.

النصح في القران الكريم كوسيلة مباشرة ضمن نظرية احداث الكلام

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الخلاصة:

يصنف الفعل الكلامي للنصح ضمن فئة افعال المشورة والذي يعتبر أيضا من ضمن فئة التوجيهيات. وتعتمد افعال المشورة على التوجهات التي يتم التعبير عنها. ما يعبره المتكلم هو نوع من الاعتقاد بأن انجاز فعل ما هو فكرة جيدة لمصلحة المتلقي. والمتكلم لديه هدف بأن اعتقاده سيتم اخذه من قبل المتلقي كسبب لإنجاز الفعل. تركز الدراسة الحالية على النصح في القرآن الكريم وتسليط الضوء على

اهم الاستراتيجيات المباشرة المستخدمة في تقديمه. كما تهدف الدراسة أيضا الى تحري اهمية النصح في القرآن الكريم. لإنجاز هذه الأهداف افترضت الدراسة بأن اغلب الاستراتيجيات المباشرة تحتوي على الالفاظ الصريحة" للنصيحة "او أحد مشتقاتها. تبين الدراسة الدور المهم الذي يمكن ان تلعبه النصيحة في اصلاح الافراد في اي مجتمع كونها احد اساسيات الدين الذي بني عليها. تستنتج الدراسة أيضا ان الفعل الكلامي للنصح يمكن إدراكه تصريحيا كما هو مبين في البيانات التي تم اختيارها، ويمكن القول بأن التعابير التصريحية للنصح تستخدم عند وجود كلمة نصيحة او احد اشتقاقاتها والتي تستخدم بشكل مباشر أو صريح. من المأمول أن تزود الدراسة الطلاب بمعرفة كافية عن أكثر الاستراتيجيات المباشرة لتقديم المشورة في القرآن الكريم كمعيار للغة العربية.

الكلمات المفتاحية: أفعال الكلام الفعل الكلامي المباشر وغير المباشر الفعل الكلامي للنصح شروط الملائمة للفعل الكلامي للنصح فعل القول.

1- Introduction:

Advising implies that the hearer, or reader, is required to perform an action, in accordance with what the speaker shows, and this action is of a particular benefit, to the hearer. Advising aims at persuading the advisee and that is why, more attention for the selection of words is required in order to be acceptable by the advisee. The current study attempts at highlighting the exact meaning of advice and how it can be comprehended successfully. Advice in Arabic has no specific structure. It can be performed by various sentence types. Hence, the study attempts to bridge this gap so as to arrive at forms by which advice can be realized. The current study is focusing on advising in the Glorious Qur'an trying to shed light on the direct strategies that are used in introducing it. The study also aims at discovering the significance of advising in the Glorious Qur'an.

To achieve these aims the study hypothesized that:

- Within the direct strategies the explicit utterances of "Advice" or any of its derivations are used.
- Advising speech act can appear in any sentence type (Imperative, Negative imperative and Declarative).

To support the stated hypothesis, the following research questions have been raised:

1. What is the significance of advising in the Glorious Qur'an?

2. What are the dominant direct strategies of advising speech act in the Glorious Qur'an?

The main procedure followed in the current study includes the following:

1. Theoretical explanations are presented concerning advising speech act with its strategies.
2. A number of interpretation books are consulted before analyzing any of the selected verses whether in the semantic or pragmatic analysis

The current study is limited to investigate the use of the speech act of advising in the Glorious Qur'an as a direct strategy.

The study is hoped to supply students with sufficient knowledge on the most direct strategies of giving advice in the Glorious Qur'an as a standard of the Arabic language.

2- **Theoretical Background**:

2.1 Searle's Theory of Speech Acts

John R. Searle the American Philosopher, and Austin's student, who makes a development, and formulation, for Austin's speech act theory. His intention was to make, a generalization ,of the idea, of speech, act theory, in order to ,cover ,and, be ,applied for all utterances, (Searle, 1971: 40).

For Searle, speaking a language, is taking part, in, a rule-governed form, of behavior. He shows that, speaking a language, is accomplishing speech acts, such as making, a statement, giving, a command, asking, a question etc. He is convinced, by the idea, that words, and, (St) s, is not the unit of linguistic communication, but rather, producing them, in the performance of speech acts. Speech acts are considered by Searle as the minimal units of linguistic communication (Searle 1969:16).

According to Searle (1969: 23-24), a speech act, consists ,of ,three sub acts:

- **(i) Utterance act:** Phonetic ,act (uttering, certain sounds) ,and phatic act, (uttering, certain, vocables ,or, words), have been gathered, by Searle, under, utterance act.
- **(ii) Propositional act:** Is the indication, of, the propositional content, of ,the utterance, (referring to someone, or ,something, and, predicating ,some properties, of that person, or thing).
- **(iii) Illocutionary act:** Refers to the communicative power, like formulating, statements, issuing commands, asking questions. Searle

indicates that, rhetic act, can be ,subsumed within the illocutionary act, as he thinks that, there cannot be acts of ,using ,vocables ,in (St)s ,with, sense and reference, which are not already illocutionary acts. Searle exchanges, 'propositional act' for, 'the rhetic act', as he thinks, to be ,within, the illocutionary act; 'intended message' ,for, expressing, 'illocutionary, act' and 'intended, goal' for, expressing, 'perlocutionary act', the difference, between his viewpoint, and ,that of Austin, concerning speech act component, is mostly ,terminological (ibid).

2.2 Searle's Taxonomy of Speech Acts

Austin's taxonomy, was criticized, by Searle, (1979: 10), as it was built on, an overlapping criterion, as is the case with some verbs, which are found, within, more than one ,category. The verb "describe" for example, according to Austin's taxonomy can be placed into both, verdictives, and, expositives. Austin's supposition, was ,also, criticized, by many linguists, when ,he supposes, that there is, a one-to-one, symmetry between verbs, and, categories of speech acts, in English, whereas, in fact ,many, speech acts, in language, are not ,actually, expressed via, using performative verbs such as, 'Hush', 'Out', etc. (Mey, 1993:11). Searle, (1979: 12) sets up, a taxonomy, of speech acts, which covers, five major classes:

1. **Assertive:** The purpose behind using this class, of speech act, is to commit ,the (S) ,to the truth ,of the introduced proposition. Assertive, follows, the words-to-world, direction of fit. The psychological state, that is expressed, by the (S), represents, the belief, in the established, proposition. Examples, of verbs that are included, in this class are like: state, report, describe, affirm, assess, etc.

(1) The sun rises in the east.

2. **Directives:** The illocutionary point, that is indicated, in this class, includes an attempt, directed by the (S), in order to get the (H) to perform something. This class follows the ,world-to-words ,direction of fit. The psychological state, that is expressed, in this class, stands for ,the (S)'s desire, that the (H), will ,do something. Directives include, instances, like, commanding, beggin, advising, requesting, asking, ordering, suggesting etc.

(2) Manage your time correctly.

3. **Commissives:** The illocutionary point indicated, in this class, involves a commitment, that is issued, by the (S), for performing, a future action. This class ,of speech acts, follows the world-to-words direction of fit ,and ,has a sincerity condition ,of ,'intention' which means, that the (S), intends, doing ,something, such as ,promising, swearing, threating etc.

(3) I confirm my attendance tomorrow.

4. **Expressives:** The illocutionary point that is expressed in expressives, is regarding, psychological state, indicated, in the sincerity conditions, concerning a state of affairs, specified, in, the propositional content. This class lacks any direction of fit, this is when, the (S), in his expression, is neither, making his words matching, the world, nor the world is matching his words. Verbs, which are included, in expressives are: welcome, thank, congratulate, apologize etc.

(4) I apologize you for being late.

5. **Declarations:** State that is described in a proposition ,can be brought into existence, in this class of speech act. Declaration is said to follow ,the words-to-world ,and ,the world-to-words direction of fit. This type does not express any psychological state. Verbs that are represented in this class are: appointing, nominating, declaration, naming etc.

(5) I declare you as an acting manager during my absence.

Searle, (1979:19-20) states that, some members of the class ,of declarations ,share a common characteristic with the class members, of assertives. This class is named by Searle ,as 'Assertive Declarations', as they, both, share ,a sincerity condition. Searle, make a justification ,for this, by saying that, a judge, can claim:

(6)"You, are guilty" Which, has the force of declaration, and, at the same time, has been clearly, assessed in the dimension, of words-world direction of fit. In issuing, this declaration, the judge,, can lie, but the man, who, 'declares war' cannot lie, within the performance, of the IA. So, the illocutionary point, of the 'assertive declarations', is about, giving ,an authoritative decision, about a specific fact; the direction of fit is words-to-world and world-to-words; and, the psychological state, includes ,the belief ,in the proposition issued.

Verschueren, (1999:24) indicates that the taxonomy of speech acts, which is made by Searle is "*the most influential one ever proposed*" and with this regard he issues two comments: **First:** The categories, are not reciprocally, exclusive. The use of language, actually, has many types of speech acts that are called, hybrids, the threat, which is found in the following example:

(7) If I find out another mistake, I will fire you.

Can be considered as, directive ,and commissures at the same time, where the (S), issues ,a commitment for firing , the (H) if he does not act in accordance with the (S)'s directive intention. **Second:** The taxonomy is based on, three criteria, of variation: 'illocutionary point', 'psychological state' and 'direction of fit'. The selection of any, other dimensions, can lead to, different taxonomy.

Searle's taxonomy, can be considered, as superior, to Austin's one, because the former, has an orientation to reality. Searle's Taxonomy has clear-cut boundaries between them, Mey (2001: 69).

2.3 Direct and Indirect Speech Acts

According to Mey (1993: 145), the illocutionary force can almost be realized via indirect speech acts. In the same way, Allan (1997: 402) thinks that, the performative utterance, of ,"Can you open the window" is considered as an indirect speech act of requesting, because, it expresses, a communicative function, (request), by means of another structure, (question). Within English language, three major (St) types, can be distinguished ,(declarative, interrogative, and imperative), that ,generally match, three communicative functions, (statement, question, command/request), as is indicated ,in the examples below (Yule 1996, 54-55).

(5) You, open the window.   (a statement, declarative)

(6) Do you open the window? (a question, interrogative)

(7) Open the window!   (a command, imperative).

Whenever ,there is a direct relationship ,between the form of a (St) ,and its function, then, this is, a direct speech act. Whenever, there is an indirect relationship, between the form of a (St) ,and its function, this is an indirect speech act. In (5), there is, a speech act ,that can be identified, as a statement, which is performed ,directly, by the use of the declarative (St), In (6), the question speech act, is performed in a direct way, through the use of the

interrogative (St) and in (7), the command speech act is directly performed by using an imperative (St). Declarative structure, is widely used, to express ,the illocutionary force, as is the case with ,the following example:

(**8**) *"He's not coming"*

Which is used for the purpose of, informing someone, but it is used, at the same time, for asking ,whether it is true, (with a proper intonation), or it may be meant, as a threat (Cruse 2000, 337). Therefore, most of the speech acts, classified ,by Searle, are expressed ,through the use ,of declaratives. Moreover, (St)s, with declarative form, are not so restricted, to the tense-aspect ,combinations, in contrast ,to imperatives (König and Siemund 2007, 7).

2.4 Structure of Speech Acts

Many linguists, and philosophers like Allan, Fraser, Austin, Searle and others, have processed the structure of explicit performative clauses. They redirect their proposals in relation to promising speech acts. For example, the acceptable form of the explicit performative, assumed by Austin (1962: 57) has the following formula:

I+ (hereby) + V (simple present, indicative, active).

(**9**) **I hereby promise to pay all payments**.

With regard to the structure, of a (St) like the one in (9), Searle (1979: 22) introduces, an indication that the deep structure, of such (S)s is as the following:

I (V) (you) + I   Fut Vol   Verb (NP) (Adv).

Habermas (1998: 35) argues that the promising act has the following structure:

I …(V) + you that … ((S))…,e.g.

(**10**) **(hereby), promise you, that I will finish the work next week.**

A detailed structure, for the explicit performative clauses, has been suggested by Allan (1986:167). Regarding these clauses, his argument is that, they have the following, ingredients:

a) Regarding ,the adverb 'hereby', Austin (1962: 57), states that, it could be, intrinsic or, in other words, embedded into a performative clause, and it can label the verb, as performative. The implied meaning, of which is "in uttering this performative", e.g., (**11**)**I hereby name this house Palace**.

b) The performative Verb: can be considered as being, one of the components, of an explicit performative. Through using it, the illocutionary force, of the performative clause can be recognized.

c) The person takes responsibility for the illocution: All the explicit performative clauses are characterized by having, the first-person singular subject 'I'. The pronoun, 'We' can also some time used, as the subject of a performative clause, e.g., (**12**) **I promise to do all the repairs**.

(13) We, workers, promise to support the project.

d) Tense and Aspect: The tense of the explicit performative should be present and not perfect because speech acts are typically performed at the same time of speaking e.g.,

(14) I promise, to do, the work ,soon. 14

But not, (I promised, or, have promised) ,to do, the work soon.

Allan, agrees with ,what indicated by Austin, Searle and, Habermas ,and others regarding, a speech acts' structural components.

2.5 Speech Act of Advising

Searle (1969:67) states that, advising speech act, can be defined as, "telling you what is best for you". In his taxonomy, Searle taxonomizes advising, within, the category of directives. Therefore, being directive speech act, the meaning of advising, requires, the addressee ,for the performance, of an action in accordance with (S)'s want, but this action, is of a benefit, to the addressee.

Bach and Harnish (1979:42) taxonomizes, advising speech act ,within the category of, *informatives* which has ,an inclusion of verbs like: (advise , report , insist , reveal , notify , point out , testify , tell, disclose , announce , inform, apprise , inform).   Limberg ,and Locher (2012: 316) make, a difference ,between, 'advise' ,and, 'advice'. The verb 'advise', entails ,a semi-official status, regarding the one, who gives advices ,that he has, a particular knowledge, that is ,related to the current situation, in addition to his message, that ,could be expected ,in order to be followed ,seriously; for example (I advise you, to stop drinking, more tea) which looks like, as a speech of a doctor, not as, friend one . Advice ,on the other hand, is a noun, which seems, more informal, which, has not ,any particular knowledge ,("my advice is don't apply for that job") can be

introduced, by a friend ,who has not, any special knowledge, on a specified matter, and, who does not have, any expectation, if his advice, to be followed, seriously.

2.6 Syntactic ,Realization ,of ,advising ,Speech Acts

Thomson and Martinet (2001:250) state that advising speech act, can be issued, though, the utilization, of various linguistic, expressions:

1. *Should, must and ought to are employed to express advice*:

(15) You should find more resources.

(16) You must write your essay logically.

(17) you ought to find out the real obstacle.

2*. If I were you, I should/would….*

(18) If I were you, I would accept the offer.

2. *You had better + bare infinitive*
(19) You had better accept his advice.

4. *Why don't you….?*

(20) Why don't you come back to your country.

5. *I advise/would advise you + infinitive or I advise/would advise you+ gerund*

(21) I (would) advise you to take care of your family.

(22) I (would) advise you taking care of your family

6. *You may/might as well + infinitive*. This expression shows a very unemphatic constructive advice:

(23) You may as well company him = It would do no harm in companying him.

7. *It is time you + past tense*

(24) It is time you wore a stylish dress.

Austin (1962: 57) suggests, an acceptable, form, concerning the explicit performative verb ,of advising speech act, as having ,the following formula:

I   (hereby)   V   (present, indicative, active)…

(25) I hereby advise you to follow the instructions.

Searle (1979: 21) indicates that directive speech acts, typically, employ ,the following language ,formula:

I   V   You + You Fut Vol V (NP) (Adv)

Thus, (St) (25) marks the surface structure realization of: "I advise you + you will come back early ", With the omission ,of the repeated, 'you within the NP ' , leading to the structure: I   advise   You + infinitive. (Infinitive form, characterizing the directive use of advice).   Leech (2014:205) thinks that ,imperative is employed, linguistically, as the most direct form ,of advising, and it can be used, when ,there is a small distance, between, the (S), and, the (H), and ,when it is obvious, that advising, will be welcome, as in:

(26) You, used to ,drink this, John. Get yourself, a cup.

Leech introduces ,other forms ,that are utilized,, for the indication ,of advising:

A) Have to → **(27) You have to be ready.**
Should and *Need to* have the indication that the performed act ,is going to be ,in the addressee's benefit, consequently, they are employed ,as forms of advising:

B) Should → **(28) You should behave politely.**
C) Need to → **(29) You need to take more chances.**
D) You'd better → **(30) You had better not to waste your money.**

E)   Using, (*you had better)*, shows an impolite remark, since the word 'better' has the meaning that, the "action is worse at the time of speaking". This can be implied in the following example:

F) **(31) You have not achieved any writing this week, have you? You had better write, three pages a day.** (ibid:207).

Martinez-Flor (2003:144) mentions three types of strategies that are employed ,for the expression of advising speech act: The direct strategy, the conventionally indirect and the non-conventionally indirect.

1.The direct strategy ,is linguistically divided into, four realizations:

a. The imperative, like:

(32) Slow down the machine.

b. Negative imperatives, for instance:

(33) Do not answer rashly.

c. Declaratives ,through the use, of modals like *should* and *ought to* as in:

(34) You should answer the questions carefully.

d. Declarative, with performative verbs, as in:

(35) I advise you to answer carefully.

e. Declarative ,with use of the noun, (advice) as in:

(36) My advice to you is to answer carefully.

2. The second type, is the indirect conventionalized strategy, which has the inclusion, of ,the following realizations:

 a) conditional, as in:

(37) If I were you, I would answer carefully.

b. Probability as in:

(38) It might be better for you to answer carefully.

And c. certain formulae as indicated by Hinkel (1997) in hedged, advice as in:

(39) What about adding another information?

3. The final type is the indirect non-conventionalized strategy where advising, is directed, in an implicit way, via using ,hints as in:

(40) You want, to answer, all questions, Don't you? (Martinez-Flor, 2003:144)**.**

2. 7 Felicity Conditions of Advising

Searle (1969: 57-60) proposes ,four conditions, ((FCs)). The standard form ,had been suggested, by Searle, during the analysis of promising speech act, to be adopted, as a model of analysis, for all other types of speech acts.

Advising speech act, can be analyzed as: When a (S),pronounces, a (St) ,to the hearer (H), then, in (St) literal, utterance, the (S), is advising the, (H) sincerely ,and, in non-defective, way, if the following conditions, are met:

1. Propositional Content Conditions:

   a) The proposition, of the (St) that a (S) ,utters ,is going to be expressed.
   b) A future, acting ,is predicted by, a (S) that will be implemented, by the (H).

2. Preparatory Conditions:

   a) The (S), ought to be, in a status, empowers him /her ,for putting his utterance, into action.
   b) The (S) has a belief that the (H) ,is able to do the action.
   c) The (S), has the belief that what he says is in the (H)'s interest, and it has a benefit for him/her.
   d) Doing the action ,by the (H), is not evident, for both the (S) ,and the (H).

3. Sincerity Conditions: The (S), has the intention ,to benefit ,the (H).

4. Essential Conditions: The (S), should ,make ,the (H) ,recognize his utterance ,to be beneficial for H (Searle, 1969:67).

3. Methodology

3.1 Data Selection:

Written data are investigated semantically depending on highly explained and trusted sources (Interpretation books) (Tafseer) to be considered as advising speech act. This selection is based on a deep and accurate investigation regarding these data as advising speech act.

3.2 Criteria for Data Selection: Data that are considered as advising speech acts must meet (FCs) of advising. A deep investigation will be adopted in this study to show various linguistic expressions that indicate advising.

3.3 Data Analysis Procedure: Data will be analyzed and investigated as follows:

   ● **Text (Qur'anic Verses) -** represented in this study is the unit of analysis for advising speech act.
   ● **Context** - full text of advising will be introduced in context, regarding who speaks, to whom and the occasion for issuing advice.
   ● **Sentence Types** - like (Declarative, Imperative and Interrogative) are introduced in this study

3.4 Semantic and Pragmatic Level: This level of analysis involves two parts: semantic and pragmatic. The first part covers aspects of meaning taken from the

original texts (Qur'anic verses), which exist in the Glorious Quran in addition to the context related to each utterance (verse).

3.5 Syntactic Level: (St)s that are introduced with a syntactic realization like imperative or negative imperative, declarative with modals...etc., are going to follow the direct strategy.

3.6 The Direct Strategy: This strategy is used in the following selected verses:

Text (verse) 1:

-١﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾ (البقرة :١٠٢)

"But neither of these taught anyone (such things) without saying:" We are only for trial, so do not blaspheme" **(Al - baqara:102)**

Semantic and Pragmatic Analysis

Semantically, in this verse Almighty Allah mentions the story of the two angels (Haroot and Maroot) who are quoted of saying to those who are taught magic from them, not to blaspheme or speak irrelevantly about Allah or sacred things. The (S) is the two angels (Haroot and Maroot) and the recipient is other people, who are prevented not to do such things, through issuing advice to them, saying do not obey Satan because magic is just a trial (Ibn - Atyah,2001:119,Vol.1). Pragmatically, the (S) (two angles) expect a future action from people who are advised by them not to practice magic, and to follow their advice as it will be in their interest. The (S) (Haroot and Maroot) as righteous angels have the authority upon other peoples, because they have a divine knowledge, in addition to a previous experience which enables them to issue advice . The (S) (Haroot and Maroot) have the intention to benefit the (H)(people) and try to make them believe that through guiding them not to follow Satan or practicing magic. This text (verse) is considered as an advising speech act, because all (FCs) related to identifying advising speech act are successfully met.

Syntactic Level

The strategy that is used in this utterance is the direct one, where the advice is issued through the use of negative imperative, advising them not to practice magic because in doing so, they would harm themselves.

Text (verse) 2:

٢ - ﴿وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا﴾ (الكهف :١٦)

*"When you turn away from them and the things, they worship other than God,
<u>betake</u> yourselves to the cave: your Lord will showers his mercies on you, and
dispose of your affair towards comfort and ease"* **(Al- kahf:16)**

Semantic and Pragmatic Analysis

The contextual meaning in this verse talks about a group of young men, who
had been ordered to take refuge in cave. As quoted by Almighty Allah, the (S)
in this verse is a group of young men guide and direct (each other) to protect
themselves through refuging in cave so as to save their religion from the
tyranny of the unjust king who is planning to harm them. The performative
purpose of this verse includes guiding (a group of young men) to a place where
they can be safe from any harm after leaving their home because of the disbelief
of their people there. In following this order, they will find Allah's care and
mercy reflected in his facilitation regarding the availability of all life needs that
human beings cannot live without (Al-sha'arawy,1991:8857,Vol.14), (Al-
Baghawi,1999:182-183,Vol.3).

Pragmatically, in this text (verse), the (S) expects a future action that will be
conducted by the addressee when they advised each other to be away, and to
protect themselves in a safe place (cave) as this will be useful for them. The (S)s
are authorized to guide each other regarding the issuance of the mentioned
advice. The advisor believes that this action will be done by the advisee (the
group of young men) as they have the needed ability to take this action. So, this
speech act that is mentioned in this utterance is counted as advising one, since
all the (FCs) related to identifying it are successfully met.

Syntactic Level

The direct strategy is used in this advising speech act, that is indicated in the
use of imperative verb as is shown in the underlined verb within this text(
verse).The advisor (a group of young) in this speech act used the imperative
verb in order to advise to perform this act (refuging in cave) as it is best for
them and it will be in their interest.

Text (verse) 3:

٣-﴿وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ﴾
(المائدة : ٢)

*"<u>Help</u> ye one another in righteousness and piety, but <u>help ye not </u>one another in
sin and rancour"* **(Al - Maida: 2)**

Text (verse) 4:

- ٤﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ﴾ (المائدة:٦)

"ye who believe! When you prepare for prayer, _wash_ your faces and your hands (And arms) to the elbows; _Rub_ your heads with water; And (wash) your feet to the ankles. If you are in ceremonial impurity, _bathe_ your whole body, But if you are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and you find no water, then _take_ for yourselves clean sand or earth, and _rub_ there with your faces and hands, God doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that you may be grateful"** (Al - Maida:6)**

Text (verse) 5:

-5﴿وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ الۡبَسۡطِ فَتَقۡعُدَ مَلُومًا مَحۡسُورًا﴾ (الاسراء:٢٩)

"_Make not_ thy hand tied (like nigarrd's) to thy neck, _nor stretch_ it forth to its utmost reach, so that thou become blameworthy and destitute"   )Al- Israaa:29)

Text (verse) 6:

٦- ﴿يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأۡمُرۡ بِالۡمَعۡرُوفِ وَانۡهَ عَنِ الۡمُنكَرِ وَاصۡبِرۡ عَلَىٰ مَا أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ الۡأُمُورِ ﴾ (لقمان :١٧)

"O my son! _Establish_ regular prayer, _enjoin_ what is just, and _forbid_ what is wrong, and _bear_ with patient constancy whate re betide thee; for this firmness (of purpose) in (the conduct of) affairs"** (Luqman:17)**

Text (verse) 7:

- 7 ﴿ وَأَتِمُّوا الۡحَجَّ وَالۡعُمۡرَةَ لِلَّهِۚ فَإِنۡ أُحۡصِرۡتُمۡ فَمَا اسۡتَيۡسَرَ مِنَ الۡهَدۡيِۖ وَلَا تَحۡلِقُوا رُءُوسَكُمۡ حَتَّىٰ يَبۡلُغَ الۡهَدۡيُ مَحِلَّهُۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ بِهِ أَذًى مِّن رَّأۡسِهِ فَفِدۡيَةٌ مِّن صِيَامٍ أَوۡ صَدَقَةٍ أَوۡ نُسُكٍۚ فَإِذَا أَمِنتُمۡ فَمَن تَمَتَّعَ بِالۡعُمۡرَةِ إِلَى الۡحَجِّ فَمَا اسۡتَيۡسَرَ مِنَ الۡهَدۡيِۚ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الۡحَجِّ وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ عَشَرَةٌ كَامِلَةٌۗ ذَٰلِكَ لِمَن لَّمۡ يَكُنۡ أَهۡلُهُ حَاضِرِي الۡمَسۡجِدِ الۡحَرَامِۚ وَاتَّقُوا اللَّهَ وَاعۡلَمُوا أَنَّ اللَّهَ شَدِيدُ الۡعِقَابِ﴾ (البقرة:١٩٦)

" And complete the Hajj or 'Ummra in the service of God, But if ye are prevented from (completing it),send an offering for sacrifice such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice, and if any of you is ill or has an ailment in his scalp(Necessitating shaving),(he should in compensation) either fast or feed the poor, or offer sacrifice, and when ye are in peaceful conditions (again),if any one wishes to

continue 'Ummra on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it he should fast three days during the Hajj and seven days on his return, making ten days in all, this is for those whose household is not(in the precincts of) the sacred Mosque. And know that God is strict in punishment" **(Al- Baqara:196)**

Text: (verse) 8

٨ ـ﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ (النور:٣)

" Say to the believing men, that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do" (**Al-Nur:30**)

Text (verse) 9:

٩ ـ ﴿وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا﴾ (الاسراء:٥٣)

"Say to my servants that they should (only) say those things that are best, for Satan doth sow dissensions among them: for Satan is to man an avowed enemy" **(Al-Israa:53)**

Text (verse) 10:

١٠ـ ﴿ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ ﴾ (هود:٤٦)

He said:" Oh Noah! He is not of thy family: for his conduct is unrighteous. So, ask not of me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!" **(Hud:46)**

Text (verse) 11:

١١ـ ﴿وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ﴾ (الاعراف:٢٠)

"And there came a man, running from the furthest end of the city. He said:" O Moses! The chiefs are taking counsel together about thee, to slay thee: So, get thee away, for I do give thee sincere advice" **(Al- A'araf:20)**

Semantic and Pragmatic Analysis

The contextual meaning here in this context talks about "a man" who comes from the farther part of the city, wherein pharaoh and his entourage are conspiring to kill the prophet (Moses) (PBUH). So, the (S) (a man) here, informs the (H) (Moses) to get out of the city and to be away (out of sight), so as not to be killed by them. So, in this context the (S) (a man) confirms to

(Moses) that he is a sincere advisor and intends to benefit him (Moses) through guiding him to do this act (getting away), so as to be safe from any harm that he may receive if he stays in the city (Al-Tabari,2000:547,Vol.19) . Pragmatically, the (S) (a man) foresees a future action to be implemented by the (H) (Moses) regarding (getting out of the city) so as to be safe from any harm. The (S) (a man) is authorized to give the mentioned advice, because of the knowledge that he receives about what pharaoh and his chiefs are plotting. The (S) (a man) intends to benefit the (H) (Moses), through directing him to the best action with which he is going to be safe from any harm and trying to make him (Moses) thinks that too. All (FCs) pertinent to identifying advising speech act are successfully met.

4.Findings

This table shows the analyzed data with the sentences types and the strategies that are used in producing advising speech acts:

No of Text (verse)	Name of Sura and No of Aya	Type of Strategy	(St) Type
1	) (102 :البقرة (Al - baqara:102)	Direct	**b.** Negative imperatives
2	(16) :الكهف) (Al- kahf:16)	Direct	**a.** The imperative.
3	) 2 : المائدة) (Al - Maida: 2)	Direct	**a.** The imperative. **b.** Negative imperatives.
4	)٦:المائدة) (Al - Maida:6)	Direct	**a.** The imperative.
5	(٢٩:الاسراء) (Al- Israa:29)	Direct	**b.** Negative imperatives
6	(17 :لقمان) (Luqman:17)	Direct	**a.** The imperative.
7	(١٩٦:البقرة) (Al- Baqara:196)	Direct	**c.** Declaratives through the use of modals like *should* and *ought*.

8	(النور:٣٠) (Al-Nur:30)	Direct	**c.** Declaratives through the use of modals like *should* and *ought*
9	(الاسراء:53) *(*Al-Israa:53)	Direct	**c.** Declaratives through the use of modals like *should* and *ought*
10	(هود:٤٦) (Hud:46)	Direct	**d.** Declarative with performative verbs.

5. Conclusions and Recommendations

- The study highlights the significant role that advice can play in the rehabilitation of individuals in any society as it represents one of the foundations of religion which is built on advice. Almighty Allah advises His Prophets, believers and all human beings in order to direct them to the best conduct that will lead them to eternal success.

- In this study, advising speech act is comprehended explicitly and implicitly as indicated in the selected data, hence the first hypothesis is verified. That is to say, explicit expressions of advising are used where the word of   advice or any of its derivations are used directly or in an explicit way.

  - The study shows that, what distinguishes advising speech acts is being beneficial, which is one of the most prominent features, that is any successful execution of advising speech act within these religious texts should be beneficial to the (H) and is going to be in his interest as an individual in particular to the society in general.

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