

## Symbolism in Surah At-tur: A Pragma-Socio Analysis Study

Asst. Lect. Hiba Hussein Sadoon

Ministry of Education General Directorate, Diyala, 32001, Iraq.

hibahussien2020@gmail.com

### Abstract

Human is the main subject of the Holy Quran, while the core of the Quran is to teach and give guidelines to all human beings on the right way. The Holy Quran is a monumental book, renowned for its rich vocabulary and forms, and is considered a treasure trove of language and literature. So, it is impossible to get a real understanding without understanding the real meaning of Allah's words existing in its rich text. Before more than 1400 years ago, the symbolism technique was used in the Holy Qur'an that offered live social lessons. Recently, it has become the main method in modern writings in submitting social images. The present study is based on the hypothesis that to gain a full understanding of the meaning of all verses of the Holy Quran, we should be familiar with the symbolic meaning. The Holy Quran uses many symbolic devices. We should also be familiar with the semantic meaning according to context, and which of these devices is the most frequently used. To achieve the aim of the study and verify its hypotheses, the study adopts two kinds of procedures: Theoretical and practical. The theoretical procedures consist of presenting a theoretical framework of pragmatics, including its definition, etymology, and principles. As well as presenting symbolism, its definitions, types, and the concept of religious symbolism. The practical procedures consist of analyzing five extracts from Surah at-Tur from the Holy Quran, depending on the translation of Ali, A. Yusuf. (2001) The Meaning of the Holy Qur'an. The selected Ayaat have been analyzed in the light of an elected model based on the study adopted Eco's theory of sign (1984) as a model of symbolism, and Searle's theory of speech acts (1969) as a model of pragmatic, discovering the main purpose behind each symbol for (surah At-tur) in terms of pragma social perspective. Both qualitative as well as quantitative research methods are used in this study. The qualitative method is represented by the detailed analysis of every single selected aya. On the other hand, the quantitative analysis is represented by the use of statistical tables and figures to discuss the frequency and percentages of speech acts and Grice maxima in the whole samples of the selected Ayyat. This study seeks to ask the questions below:

- 1- What are the common types of speech acts used?
- 2- What are the general forms of symbolism in Surah At-tur?
- 3- Which of Grice's maxims are used more than the other maxims in this surah?

The results of the analysis demonstrated that both directive and declarative speech acts are used in the selected surah. But the declarative is predominant in Surah at-Tur, as well as the maxim of manner flouted by utilizing symbolism to depict and illustrate the intricate idea. Allegory is the common symbolism device utilized in this surah. Finally, quality as well as quantity maxims are both used in this surah, but the quantity maxim is the dominant one.

**Keywords:** Pragmatic, Sociolinguistic, Symbolism, Surah At-tur.

## الرمزية في سورة الطور: دراسة برغماتية – اجتماعية

م. م. هبة حسين سعدون ابراهيم

مديرية تربية ديالى، ديالى، 32001، العراق.

hibahussien2020@gmail.com

### الملخص

الانسان هو المادة الاساسية للقرآن الكريم، وجوهر القرآن هو تعليم وإرشاد جميع البشر إلى الطريق الصحيح. القرآن الكريم كتابٌ مُعَلَّمٌ بمفرداته، ويُشكّل أغنى لغة وأدب. لذا، لا يُمكن فهمه فهماً حقيقياً دون فهم المعنى الحقيقي لكلمات الله الموجودة في نصه الغني. قبل أكثر من 1400 عام، استُخدم أسلوب الرمزية في القرآن الكريم لتقديم دروس اجتماعية حيّة. وقد أصبح مؤخرًا الأسلوب الرئيس في الكتابات الحديثة لعرض الصور الاجتماعية. تركز هذه الدراسة على فرضية مفادها أنه لفهم معنى جميع آيات القرآن الكريم فهماً كاملاً، يجب أن نكون على دراية بالمعنى الرمزي. إذ يستخدم القرآن الكريم العديد من الأدوات الرمزية، كما يجب أن نكون على دراية بالمعنى الدلالي وفقاً للسياق، وأي هذه الأدوات هو الأكثر استخداماً. لتحقيق هدف الدراسة والتحقق من فرضياتها، تتبنى الدراسة نوعين من الإجراءات: النظري والعملي. تتكون الإجراءات النظرية من تقديم إطار نظري للبراغماتية بما في ذلك تعريفها وأصلها ومبدأها. بالإضافة إلى تقديم الرمزية وتعريفاتها وأنواعها ومفهوم الرمزية الدينية، تتكون الإجراءات العملية من تحليل خمسة مقتطفات من سورة الطور من القرآن الكريم اعتماداً على ترجمة علي، أ. يوسف. (2001) معنى القرآن الكريم. تم تحليل الآيات المختارة في ضوء نموذج مختار بناءً على الدراسة التي اعتمدت نظرية يكون للإشارة (1984) كنموذج للرمزية، ونظرية سيرل لأفعال الكلام (1969) كنموذج للبراغماتية، واكتشاف الغرض الرئيس وراء كل رمز لـ (سورة الطور) من حيث المنظور الاجتماعي البراغماتي. يتم استخدام كل من أساليب البحث النوعية والكمية في هذه الدراسة. يتمثل الأسلوب النوعي في التحليل التفصيلي لكل آية مختارة. من ناحية أخرى، يتمثل التحليل الكمي باستخدام جداول وأرقام إحصائية لمناقشة تكرار ونسبة أفعال الكلام وقيم غريس في جميع عينات الآيات المختارة. تحاول الدراسة طرح الأسئلة التالية:

1- ما أكثر أنواع أفعال الكلام شيوعاً؟

2- ما هي الأشكال العامة للرمزية في سورة الطور؟

3- أيّ من قواعد غريس أكثر استخداماً من غيرها من القواعد في هذه السورة؟

وقد أظهرت نتائج التحليل أن أفعال الكلام، سواء كانت توجيهية أو إخبارية، مستخدمة في السورة المختارة. ومع ذلك، فإن الفعل الإخباري هو السائد في سورة الطور، كما أن الله تعالى قد خالف قاعدة الكيف بشكل صارخ باستخدام الرمزية لوصف وشرح الفكرة المعقدة. الاستعارة هي الأسلوب الرمزي الشائع في هذه السورة. وأخيراً، تُستخدم قواعد الكيف والكم في هذه السورة، ولكن قاعدة الكم هي السائدة.

**الكلمات المفتاحية:** التداولية، اللغوية الاجتماعية، الرمزية، سورة الطور.

### 1. Introduction

Symbolism is the most remarkable concept in pragmatics, chiefly modern studies that treat symbols as a broadly accepted concept, for all that it is currently deployed in the literature. Symbolism is the acting

of ideas and objects by using a specific symbol, but there is a distinction between sign and symbol; a symbol is realized as “an object that indicates another object. So, it must realize an implicit meaning; the object might be hidden, and it should be inferred by the reader or hearer, depending on shared knowledge and context. The attentiveness becomes the main goal in pragmatics since it deals with the identification and clarification of meaning behind what is said by the language. Therefore, the meaning of symbols does not only depend on the literal meaning, but it is the study of shared information and beliefs of the participants (speaker and the addressed). In general, in order to get a vivid understanding of the symbols mentioned in Surah At-tur, we must understand the pragmatic dimensions within a social linguistic framework and the link between the symbols and their hidden meaning to get the divine wisdom for their use [1].

## 2. Social Pragmatic

Pragmatics means “the study of how context contributes to meaning” [1]. This scope has been typified since 1986 by the (International Pragmatic Association) Social pragmatics denote the using of language socially, how individuals interact with others, take turns in conversation, how we say words, what we say in each situation, demonstrate attention to others comments, our body language, and knowing when we keep silent. The study also covers other gender-determined and socially stratified varieties of speaking, as well as religious discourse [1].

Furthermore, pragmatics is distinguished as a speech act. The theory of speech act is presented by philosopher J.L. Austin in his book “How to Do Things with Words”. Later on, it was expanded by the American philosopher Searle. Until prolonged, it is considered a prominent technique of pragmatics, this theory clarifies how language is used within context. Also, the theory demonstrates how the style of the speaker influences the hearer's perception. These parts are related to the realization and perception of the whole meaning of the statement and its value. In brief, pragmatics is a theory of suitability, whereas semantics is a theory of impact. [2].

## 3. Symbolism

A brilliant pragmatic method to (symbolism) is shown by Eco (1984). His proposal concerning the receiving as well as configuring of a sign position is resolutely in the among-person context, which distinguishes pragmatic methods of construing. Using Gricean maxims for this symbolism interpretation reveals that it shapes a portion of the causal communicative means we utilize in interplay. Eco introduces his point of view on the way symbolism functions and why. It is a fundamental portion of Eco's view that answers the question of why readers differ in their explanations depending on their shared background and what they are qualified to attend to the text, in a manner of elicitation suitable for comprehension by the Gricean maxims [3]. According to Eco, the analysis of symbol is dialectical, which has value and meaning just in its context; he defines it as narrow. He suggests that the possibility of breaking one or more of the maxims, especially the maxim of manner, quantity, or relation. So, symbolism is viewed as a model of (textual implication), symbolism encourages the hearer or reader to find a suitable interpretation in the usual way [3].

### 3.1. Genera of Symbolism

- **Allegory:** Ivry [4] stated that an allegory is like a metaphor in the concept of object, commonly religious or abstract, is tacitly said in terms of an object otherwise tangible. Allegory is utilized in the form of inversion of the part or whole of a work. The etymology of "allegory" is Latin "allegoria," which implies speaking to refer to another thing. An allegory acts as a broader point in human society, whose varied individuals may be seen in real life.
- **Archetype:** Yıldız et al. [5] stated that the major component in a segment of imagination that repeats in cross-cultural myths is denominated an archetype, and a better model of an archetype is human. As well as it is also a symbol, a character-type, or an idea in a story. It's any story element that arises again and again in stories around the world and symbolizes a universal object in the human experience. In simple words, an archetype can be any of the following: a statement of behavior, a pattern exemplar, a "first" form, or a major model that other patterns, statements of behavior, and objects emulate, copy, or "merge" into [5].

### 4. The Concept of Religious Language and Religious Symbolism

Symbols are an essential portion of religious language. It is not understood as a sort of language, grammatically or lexically varied from everyday language. Language can be defined as a sort of utilizing of everyday language. It does not include spoken and written words and expressions only, but it also includes images and nonverbal symbols. Symbols play an important role in religious communication. They differ from signs. While a sign depends for its referent on the norm of a convention, a symbol refers to its object and participates in it. Also, a symbol is ambiguous. A Single Symbol can be interpreted in different ways because it includes many layers of meaning. Not all symbols are clear at first sight. They are usually related in ritual as well as the pragmatic dimension, forming a portion of the system of religious action and acquiring their meaning according to the interlink with religious action. It also depends on their role in the lives of those who employ these symbols for religious purposes. Last but not least, "religious symbols refer to what is interpreted as being beyond the horizon of our everyday life [6].

### 5. The Holy Quran

Reading or "recitation" is the literal meaning of the Quran; it is the core religious source of Islam and one of the fundamental sources of religion in the world [7]. All Muslims around the world deem that the Quran is the literal word of God. It is often regarded as the greatest work of art and the eternal miracle of the Prophet Muhammad (peace be upon him) [6]. Arabic linguists assured that the messages of the Quran "appear in the ultimate, tactful, pure literary type. "Otherwise, the Quran's gorgeous literary masterfulness with its unique presence that utilizes a concise style depending on the saving of words to express vaster meanings". The Quran involves 6,236 numbered verses (āyāt) and includes 114 chapters (or suwar). These chapters are split into two sorts: Makkan (from Makkah) and Madinan (from Madinah), based on the location where the chapter [6].

The present study concerns Surat At-Tur (Arabic: الطور, at-ṭūr; meaning: The Mount), the Surah was revealed in Mecca, ordered 52 chapter (sūrah) of the Quran with 49 verses (ayat). The surah starts with the oath of Allah swearing by the Mount, which some believe is Mount Sinai, where the Tawrat was revealed to Musa. The chapter takes its name from "the mount" (ṭūr) mentioned in verse 1 [8].

The surah addresses numerous controversies put to the Prophet Mohammad by the heathens of Mecca. The heaven that will gratify the believers is contrary to the agony of Hell, and the Prophet insists on waiting his time, to hold on to deliver his mission, and to wait with trust for God's judgment. God oath by amongst other things, Mount Sinai, and the Day of Judgment are fated [9].

## 6. Title of the Surah

Through the distinctive name of the Surah, At-Tur, we notice that there is a symbolic connection related to the sanctity of Mount At-Tur and the oath by this mountain. Because this mountain has a deep meaning in the souls and beliefs of Muslims, the name At-Tur was used as a symbol of a great and sacred oath.

Linguistically, it refers to a high place. In Islamic meaning, it refers to the sacred mountain where Allah spoke to his prophet Moses, peace be upon him. The method of swearing oaths in holy places as symbols of the Islamic faith and their status in the hearts of Muslims has a psychological and ideological impact on adhering to God's commands and following His instructions for fear of punishment [8].

## 7. Speech Act Theory and Grice's Maxim

The relationship between symbolism and speech acts is perceived as a core notion that Quranic texts utilize different sorts of speech acts with various pragmatic and symbolic materials to actualize the aim of the study. Searle's claim that speech act is directly linked to symbolism, particularly to (1969), the selected data of Quranic verses in this study are of five types of speech act as follows: Representatives, declarations, directives, and commissures. This study is restricted to three kinds of speech acts: representatives, directives, and declarations [9].

To make speech acts effective, they must be attained under conditions "felicity conditions," which refer to the conditions that must be in place and the standards that must be met for a speech act to obtain its purpose. Situation perhaps includes two types of symbolisms: archetype and allegory. Grice offers four Maxims that depict the interaction among people or how they participate with each other to clear up the pragmatic symbolic tools, he suggests that participants in any conversation should be clear, brief, informative, and orderly in their information. This cooperation is illustrated in four maxims (quantity, quality, manner, and relation), which are named Gricean Maxims. [10].

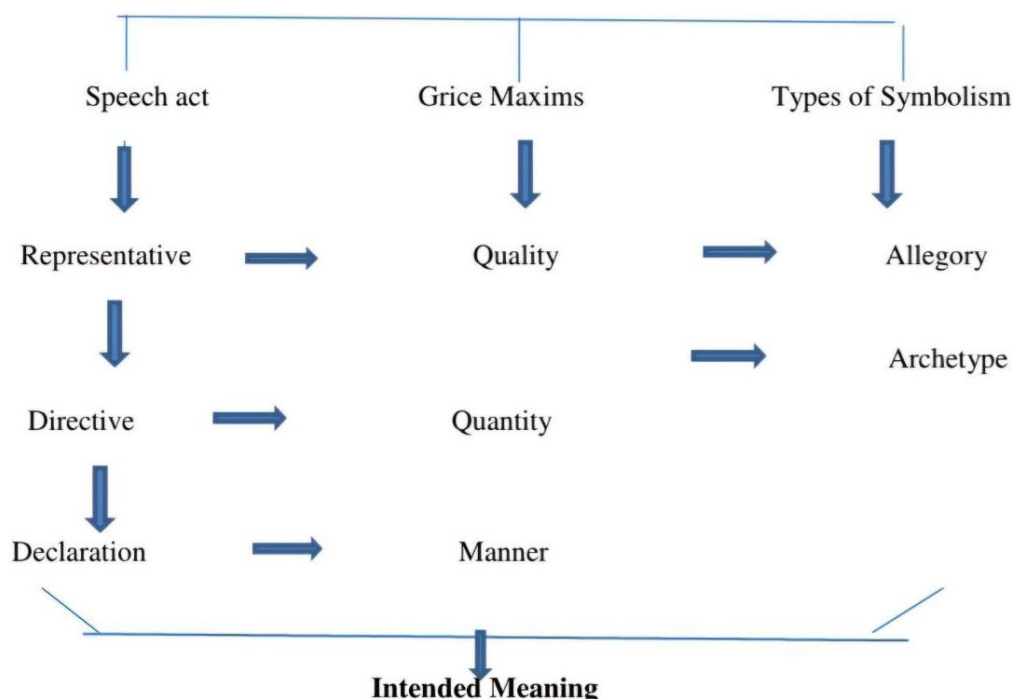
### 7.1. Flouting

In the work of Wharton [10], it states that when any maxim is flouted by the speaker, he deliberately attempts to make the hearer or reader deduce the implication of the speech or writing. According to the philosophy of language and linguistics, a speech act is something phrased by an individual that not only introduces information but also officiates an action as well. For instance, the phrase "I would like the soup; could you please pass it to me?" is regarded as a speech act as it explicitly expresses the speaker's wanting to acquire the soup, as well as expresses a request that someone pass the soup to them. According to Kent Bach, "almost any speech act is the performance of several acts at once, distinguished by different aspects of the speaker's intention: there is the act of saying something, what one does in saying it, such as requesting or promising, and how one is trying to affect one's audience" of someone such as convincing, persuading, scaring, enlightening [11].

## 8. Methodology

### 8.1 The Adopted Model of Analysis

The adapted model in the present study is regarded as a outcome parts of pragmatics, like Speech Acts Theory, Grice's Maxims, and genres of symbolism as displayed in Fig. 1. These parts are stated as follows:



**Fig. 1** The Adopted Model a Pragma- Socio Analysis Study of Symbolism

## 9. Previous Studies

Quartic text contains plenty of conversations. Hence, many researchers who are involved in discovering the structure of conversation in the Holy Quran, as well as the linguistic functions, conducted pragmatic studies [12].

In a study by Jasim [13], a pragmatic analysis of types of speech acts in the Holy Quran Surat Al-Imran. He performed text analysis according to the Gricean theory. They are just interested in the maxims (quality, quantity and relevance). The research discovers that there are all the situations where the maxims are utilized, but their frequency differs from place to place in the Surah At-tur.

In the study of Ingber [14]. Linguistic Communication and Speech Acts. The study explores the restriction to demonstrate how the Qur'an utilizes a speech act. They semantically and pragmatically studied the act of prohibiting. Also, the study conducted enormous research of the Quranic dialogues. In the light of the pragmatic theories. He concluded that maxims and symbolism play a very important role in providing a better comprehension of the Quranic verse.

Also, in the study of Strati [15], Organizational symbolism as a social construction, describes organizational symbolism from a sociology of knowledge perspective and considers both the theoretical and extra-theoretical bases of the symbolic approach.

## 10. Data Analysis

The selected data the current study is drawn from Quranic texts for the aim of exhibiting how symbolism is exercised in these texts from a pragmatic socio point of view. The researchers have quoted some Quranic conversations; all the quotes will be in Arabic, and below each example, the English translation is provided from Saheeh International (2004). So, the present study is a qualitative analysis.

### Extract 1

{ وَالطُّور (1) وَكِتَابٍ مَّسْطُورٍ (2) فِي رَقٍّ مَّنشُورٍ (3) وَالْبَيْتِ الْمَعْمُورِ (4) وَالسَّفِّ الْمَرْفُوعِ (5) ) وَالْبَحْرِ الْمَسْجُورِ (6) } [15]  
(1) By the mount (2) And [by] a Book inscribed (3) In parchment spread open (4) And [by] the frequented House (5) And [by] the ceiling [i.e., heaven] raised high (6) And [by] the sea filled [with fire] [15].

### a/ Speech act

In Ayaat (1,2,3,4,5, and 6), Almighty Allah began these Ayaat with an oath

In Aya (1), God swore by al-Tur: the name of the mountain about which God spoke to Moses; God swore by it to honor him and remind him of the signs it contains, and it is one of the mountains of Paradise.

In Aya (2) Allah swear {And a written book} that what is meant is the Preserved Tablet, in which God has written everything, and what is meant is the Holy Qur'an, which is the best book that God has revealed containing information about the first and the last, and the knowledge of the predecessors and the successors.

In Aya (3), God Almighty swore by the Qur'an that was written on parchment, meaning written on a sheet of leather.

In Aya (4), Al-Bayt Al-Ma'mur is the house that is above the seventh heaven, inhabited for all times with honorable angels, where seventy thousand angels enter every day [they worship their Lord in it and then], and they do not return to it until the Day of Resurrection. It was said: Al-Bayt Al-Ma'mur is the Sacred House of God, and it is inhabited by those who circle, pray, and remember all. Time, and delegations to it for Hajj and Umrah.

In Aya (5): And his saying: (and the raised ceiling) means by the ceiling in this place: the sky, and He made it a ceiling, because it is a sky for the earth, like the sky of the house of which it is the roof.

In Aya (6), Almighty Allah says: "And by the sea kept filled (or it will be fire kindled on the Day of Resurrection)." (Surah Al-Tur, 52:6). There is a clear and explicit oath, where God Almighty swears by the burning sea, which is a symbol of the filled sea that will be lit with fire on the Day of Resurrection, so it will become blazing or burning. [16].

The oath is a declaration that can be undertaken for the future as a promise, explicitly or implicitly. By saying the words of the oath, one is obliged to connect the words with the speaker's emotions according to the context in which it is being said. Therefore, the speech act applied here is a "declaration" [17], which states that an oath is a speech used to confirm a statement with emphasis as explicit, so to function as per formative speech, and it can be interpreted conventionally.

## b-Grice Maxims

**Maxim of Quality:** All the previous verse mentioned above supports by maxim of quality, Allahlink between the swearing and God Almighty linked the oath at the beginning of the surah with the confirmation of the occurrence of torment, and He confirmed this by mentioning the Fire, which is the fate of every sinner and infidel, and Paradise, which is the reward of the right.

**Maxim of Quantity:** In the verses mentioned above, the Quran in itself is concise and accurate. It is concise in the concept that it talks about decisive and substantial things only. It is accurate in the concept that it talks about those substantial and decisive things in an elaborate explanation. So, is quantity as a whole is idealistic. As we see, the swearing is only in sacred things.

## c/ Types of Symbolism: In extract 1

**Allegory:** The use of the word “**kitab**” to refer to the book of the Holy Qur’an, and the word “**manshur** parchment” to refer to the skin or thin paper on which works are written, as well as “**Al-Bayt Al-Ma’mur**” to refer to the house that is above the seventh heaven, “**and the raised ceiling**” to refer to the sky. And “**the sea filled with fire**” to metaphorically express hell. All of these expressions were clarified metaphorically.

## Extract (2)

{ انْ عَذَابَ رَبِّكَ لَوَاقِعٌ (7) مَا لَهُ مِنْ دَافِعٍ (8) } [15]

Indeed, the punishment of your Lord will occur (7) Of it the no preventer (8) [15].

**a/ Speech act:** In verses 7 and 8, Directive and declarative of confirmation are used.

## b/Grice Maxims:

**Maxim of Quality:** Here, Almighty Allah confirms the truth of the threat of torment for the unbelievers and confirms that this torment has no motive to protect them from them if God wants it to happen to them.

**Maxim of Quantity:** The amount of information in these two verses is very brief and precise, indicating that torment for the unbelievers is an inevitable reality.

**Maxim of relevance:** In these two verses, we can observe the maxim of relation, since all the information they provide is relevant to the present one. The divine oath in the previous verses is what God threatens with torment in the present verses, and this torment is inevitable and has no motive, therefore omitting any irrelevant information.

## c/Types of Symbolism: In extract 2

**Allegory:** The notion of emphasizing the inevitable torment from which there is no escape is evident. So the word (dafaa) used here as a symbol which refers to no one can help or can pay the penalty or punishment for you.

## Extract (3)

{ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا (9) وَتُسَبِّرُ الْجِبَالُ سَبِيرًا (10) } [15].

On the Day the heaven will sway with circular motion (9) And the mountains will pass on, departing (10) [15].



**a/ Speech Acts:**

Almighty Allah in these verses declares that, (the sky and the mountains). Therefore, speech act that is applied here is “declaration calling”. Also, this verse clears up the state of the sky and mountains “representative”. A description speech act is utilized.

**b/Grice Maxims:**

**Maxims of Quantity:** The quantity of information given in these two verses is brief and precise, using the style of emphasis.

(مورا) and (سيرا)

**Maxim of relevance:** The way to describe the punishment of God on the Day of Resurrection is that the sky will move, its order will be disturbed, its parts will be disturbed, the mountains will move from their places and, they will move like clouds. Here is the similarity and the description is clear.

**c/ Types of Symbolism: In extract 3**

**Allegory:** To transfer the message of depicting the torment on the Day of Resurrection, Almighty Allah uses an image of the sky and mountains as (moving) like any living creature.

**Archetype:** In these two verses, God explains that the sky, despite its breadth and height, and the mountains, despite their stability and greatness, but in the face of God’s will, so what about the weak man? So, an archetype here is something that is considered to be a perfect or typical example of a specific kind of person (unbelievers).

**Extract (4)**

{فَوَيْلٌ لِلْمُصَدِّقِينَ (11) الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ (12) } [15].

Then woe, that Day, to the deniers (11), Who are in [empty] discourse amusing themselves (12) [15].

**a-Speech Act**

Speech act here used in the sense of threat statement and affirmation (declarative).

**b/Grice Maxims:**

**Maxims of Quantity:** In this verse, the accuracy lies in the word, woe, for those who are in temptation, playing and distracting themselves in the pleasures of this world, unaware of the punishment they are about to face in the Hereafter. The Qur’an used one word to threaten.

**Maxim of relevance:** The verse is interconnected in its vocabulary like the rest of the verses of the Holy Quran, as the verse began with an oath and continued with a threat and threat to every unbeliever.

**c/Types of Symbolism: In extract 4**

**Allegory:** The word (having fun with the pleasures of life and being busy with the afterlife, as well as a symbol to indicate that they are immersed in this amusement, which the Qur’an expresses *خوض يلعبون*).

**Archetype:** “Wayl” (woe) is a word used to threaten, scare people, and warn. Seebawayh says: “Wayl” is a word of caution used to presage a person who is about to fall into a dangerous situation, and “wayl” is used for the person who has already fallen into hell.

**Extract (5)**

{يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا (13) هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ (14) } [15].

(13) The Day they are thrust toward the fire of Hell with a [violent] thrust, (its angels will say) (14) [15]. "This is the Fire which you used to deny" [15].

#### a-Speech Act:

The purpose of this verse that God emphasize the deserving of punishment for those who disbelieve in his verses. Therefore, the verse includes emphasis, by using expressions that indicate that the disbelievers see the torment of the Fire with their eyes, by pointing, and by using this to indicate a reference to the relative. So, direct speech acts with assertion and affirmation are used

#### b-Grice Maxims:

**Maxim of quality:** Maxima of quality means "Do not say that for which you lack adequate evidence," and here the evidence is very clear by using (this) to make sure that the fire is truly found, and it's for everyone who doesn't believe in Allah's orders.

**Maxim of Relevance:** The relevance here is clear and brief, as the verse clarifies the connection between entering Hell and deniers.

#### c/Types of Symbolism: In extract 5

**Archetype:** The words "they call" and "daaa" mean pushing hard, and the word "you lie" is an archetype referring to every infidel and liar, whether male or female, and for all nationalities.

### 11. Analyses and Discussion

In this section, the analysis and discussion of the study are presented. The table below represents the frequency and percentages of the topics of analysis.

**Table (1)** Frequency and Percentages of Speech Act, Grice Maxims, and Symbolism

| Extract No. | Speech act   |          |     |             |     | Grice Maxims |     |          |     |           |     | Symbolism |     |           |     |
|-------------|--------------|----------|-----|-------------|-----|--------------|-----|----------|-----|-----------|-----|-----------|-----|-----------|-----|
|             | Directive    |          |     | Declarative |     | Quality      |     | Quantity |     | Relevance |     | Allegory  |     | Archetype |     |
|             | Total w. No. | Item No. | % F | Item No.    | % F | Item No.     | % F | Item No. | % F | Item No.  | % F | Item No.  | % F | Item No.  | % F |
| 1           | 12           | 6        | 50  | 6           | 50  | 6            | 50  | 6        | 50  | 0         | 0   | 5         | 41  | 0         | 0   |
| 2           | 7            | 1        | 14  | 1           | 14  | 2            | 28  | 2        | 28  | 0         | 0   | 1         | 14  | 0         | 0   |
| 3           | 7            | 0        | 0   | 2           | 28  | 0            | 0   | 2        | 28  | 2         | 28  | 1         | 14  | 1         | 14  |
| 4           | 8            | 0        | 0   | 2           | 25  | 0            | 0   | 2        | 25  | 2         | 25  | 1         | 12  | 1         | 12  |
| 5           | 12           | 0        | 0   | 2           | 16  | 1            | 8   | 0        | 0   | 1         | 8   | 1         | 8   | 0         | 0   |

|       |    |   |        |    |    |   |        |    |    |   |    |   |    |   |         |
|-------|----|---|--------|----|----|---|--------|----|----|---|----|---|----|---|---------|
| Total | 46 | 7 | 1<br>5 | 13 | 28 | 9 | 1<br>9 | 12 | 26 | 5 | 10 | 9 | 19 | 2 | 4.<br>3 |
|-------|----|---|--------|----|----|---|--------|----|----|---|----|---|----|---|---------|

The frequency occurrences of speech acts demonstrate that “declarative” is highly utilized in numerous Ayat, which represent 28% to convey meanings or present explanations and to communicate information directly. Also, the table demonstrates that “Grice Maxims of 'quantity’” is frequently utilized, which represents 26% to be as informative as one possibly can. According to the frequency occurrences of symbolism, “Allegory” is highly used, representing 19%. Symbolism is used to make an incomprehensible idea more understandable for the hearer or reader. However, the present study reached the following conclusions:

1. Both directive and declarative speech acts are used in the selected surah. However, declarative is the dominant form in the surah
2. The analyses of this study show that maxim of manner is flouted by employing symbolism to portray and illustrate complicated notions. The most type of symbolism used in Quranic texts is Allegory.
3. Quality as well as quantity maxims are both used in this surah, but quantity maxims are the dominant ones.

### 13. Recommendations

The present study recommends the following:

- 1- Quran texts are best analyzed within a pragmatic, social perspective.
- 2.- More attention should be pay to the study of symbolism, its forms, and impact due to its importance in cognitive studies to strengthen and activate mental understanding.
- 3- Train translators to pay attention to the speech act strategies embedded in the text.
- 4- Training teachers as well as students on analyzing text according to pragmatic, discourse features, and symbolic perspectives to vivid meaning.

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