

Abstract

The Holy Quran, being the central religious text of Islam, has been a subject of extensive linguistic analysis for centuries. One of the prominent aspects of its language is the variation of tenses observed throughout the text. This study aims to explore and analyse the phenomenon of tense variation in the Holy Quran from a pragma-syntactic perspective. Some scholars and researchers adopt the opinion that the syntactic variation of verb tenses from one tense to another in the Holy Qur'an may have different meanings, leading to ambiguity among readers, learners, translators, and exegetes. Such a variation in verb tenses may lead to a kind of inaccuracy and inconsistency in translating the true meaning of the verses in the Holy Quran. The research adopts a pragma-syntactic framework, which integrates both pragmatics and syntax, to uncover the underlying communicative and grammatical functions of tense choices in the Holy Quran. In this context, specific research questions are posed to achieve the aims of the study, like What is the structure of tense variation and its close relationship with verb forms in the Holy Qur'anic texts? What are the syntactic features of tense variation in selected Holy Qur'anic texts? This pragma-syntactic framework uses an eclectic model based on adopting Hymes' SPEAKING Model (1974) pragmatically, the Felicity Conditions of Searle and his classification of the illocutionary act (1969), the locutionary force by Austin (1962), while syntactically it adopts the classification of the Arabic verb tense of Hassan (1995), Alsamerrai (2003) and Ryding (2005). The present study attempts to qualitatively analyse the variation of tenses in 16 selected Holy Qur'anic texts. The data analysed provided valuable insights into the interplay of pragmatics and syntax by highlighting the role of tense variation in conveying meaning, maintaining coherence, and shaping the rhetorical structure of the Holy Qur'an. It was also found that these tenses have different pragmatic meanings; in addition, the syntactic analysis reveals a myriad of tense forms employed in the Holy Quran, ranging from past, present, and future tenses to complex combinations thereof. The findings that have resulted from the analysed data contribute to a deeper appreciation of the Quran's significance as a linguistic and spiritual masterpiece, fostering cross-disciplinary dialogues on the role of language in religious texts.

Chapter One

Introduction

1.0. Background of the Study

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

There are different types of tenses in different languages, including past, present, and future tense. Some languages also have additional tenses, such as the perfect, which is used to indicate that an action was completed before a certain time (Binnick, 1991). Tense has been studied extensively in the field of linguistics, and there have been numerous studies proposed to explain its nature and function. Some of the most influential theories include those proposed by Reichenbach (1956), Vendler (1957), and Binnick (1991).

In the Holy Qur'an, tense is an important grammatical feature that is used to indicate time reference. Arabic, the language in which the Holy Qur'an is written, has a complex system of tense, and it is important to understand this system in order to fully appreciate the meaning of the text. The Arabic language has three main tenses: the past tense (الماضي), the present tense (المضارع), and the imperative tense (الفعل الامر). The past tense is used to describe actions or events that have already happened, while the present tense is used to describe actions or events that are currently happening or are generally true. Additionally, other tenses can be used in the Arabic language as the future tense (الفعل المستقبل). The future tense can be structured by adding the (sin) (س) or (sawf) (سوف) at the beginning of the verb.

In the Holy Qur'an, the use of tense is significant because it can affect the interpretation and meaning of the text. For example, the use of the past tense can be used to describe historical

events, while the present tense can be used to emphasize the eternal nature of certain aspects of Almighty Allah or the universe (At-Tabataba'I, 1982).

One example of the use of tense in the Holy Qur'an can be found in Surat Al-Fatiha (1:6-7), where the imperative tense (اهدنا) (guide us) is used to describe a request from Almighty Allah:

Example 1.1:

(“أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ 6 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ 7”) (سورة الفاتحة 7)

(“Guide us to the straight path. The path of those whom You have favoured, not of those who have earned Your anger, nor of those who go astray.”) Surah Al-Fatiha (1:6-7) (Ali, 1991, p.4).

Another example can be found in Surat Al-Baqarah (2:21), where the past tense (خلقكم) (created you) is used to describe the creation of the universe:

Example 1.2:

(“يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ” 21) (سورة البقرة 21)

(“O mankind, worship your Lord, who created you and those before you, that you may become righteous.”) Surat Al-Baqarah (2:21) (Ali, 1991, p.11)

Since religious studies fall under text-oriented disciplines such as pragmatics and syntax, their fundamental basis, especially in Islamic tradition, lies in the Holy Qur'an and Hadith commentary, which give significant attention to linguistic principles. Therefore, understanding the main sources of religion necessitates a grasp of linguistic principles. This understanding has the potential to open new avenues for researchers in this field (Sotoudenia & Habibolahi, 2019). Consequently, the variation of tenses in the Holy Qur'an holds importance in comprehending the diverse meanings conveyed by these tenses. The purpose of this study is to ascertain the implied meanings of tense in the Holy Qur'an and aid readers in discovering the true significance behind these tenses.

1.1 Statement of The Problem

The Holy Qur'an is a well-structured and built miracle text. Despite its simple language, it is a rich source of rhetorical and symbolic devices. As a result, some meanings in the Holy Qur'an cannot be captured literally; rather, they require essential knowledge to obtain the correct meaning that is needed (Abdul-Kareem, 2019). The tenses used in the Holy Qur'an are an essential aspect of the text's linguistic and literary features. To fully understand the meaning of the Holy Qur'anic text, it is necessary to explore the pragmatic functions of tense usage and the interplay between grammar and meaning. As Al-Jallad (2019) noted, a deeper understanding of the linguistic and literary features of the Holy Qur'an can inform our interpretations of its meaning and message. However, the complex nature of the text's language and the use of various tenses pose a challenge for scholars and translators.

While the problem of tense variation in the Holy Qur'an has been extensively discussed by linguists and scholars, there remains a need to address the ambiguity created by such variations and to explore their pragmatic functions within the context of the text (Saeh, 2020). Additionally, the role of tense in Holy Qur'anic interpretation requires further attention (Nadwī, 2001). This study aims to fill these gaps by providing a pragma-syntactic analysis of tense in the Holy Qur'an, shedding light on its pragmatic functions and contributing to a deeper understanding of the text. This study aims to address the problem of tense variation in the Holy Qur'an and its implications for interpretation and translation. By adopting a pragma-syntactic approach, this study seeks to highlight the complex interplay between grammar and meaning in the Holy Qur'an and the ways in which tense is used to convey pragmatic meanings and functions.

The researcher found that the meaning of the Holy Qur'anic script and the "precise" tense in the verses is often misunderstood by common readers. Then, it is necessary to understand the hidden meaning of tense in the Holy Qur'an, and furthermore, the syntactic meaning of the verse can help to identify the tense and the meaning of the verse as a whole. In Arabic, a bare present may refer to the past or future, whereas the past could indicate a command. When it comes to understanding an authoritative text, like the Holy Qur'an, the matter becomes even more complicated. This holy script is believed to use the most eloquent grammar and lexis to influence the reader and listener. Therefore, comprehension is the primary issue at hand. This study uses analysis, especially the pragma-syntactic analysis of a few chosen passages, to make the Holy Qur'anic texts more understandable. The analysis uses the Felicity

condition and illocutionary act to understand the in-depth meaning of the tense. Moreover, the syntactic analysis is to understand the intended time of the tense.

Example 1.3:

This example from the Holy Qur'an that contains a verb in the present tense but indicates a future event is in Surah Al-Baqarah, Verse 260:

(«وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (سورة البقرة 260)»

[“And (mention) when Abraham said, “My Lord, show me how You give life to the dead.” (Allāh) said, “Have you not believed?” He said, “Yes, but (I ask) only that my heart may be satisfied.” (Allāh) said, “Take four birds and commit them to yourself. Then (after slaughtering them) put on each hill a portion of them; then call them - they will come (flying) to you in haste. And know that Allāh is Exalted in Might and Wise.”] (Surah Al-Baqarah 260) (Ali, 1991, p.119)

In this verse, the verb “تحي” (tuh-ye) (give life) is used, which is the present tense form of the verb “أحيا” (ah-yaa), meaning “to give life”. However, in this context, the verb indicates a future event that will happen when Abraham slaughters the four birds and then calls them to come back to life. This usage of the present tense to indicate future events is a common feature in Arabic, known as the “present tense of the future”. It is used to indicate events that are certain to happen in the future, often with a sense of immediacy or inevitability. In this case, Almighty Allah is giving Abraham a demonstration of His power to give life to the dead by showing him that even after the birds are slaughtered, they will come back to life at Abraham’s call.

1.2 Research objectives

The present research aims at achieving the following objectives:

1. Finding the structure of tense variation and its close relationship with verb forms in the Arabic language.
2. Identifying the syntactic features of tense variation in selected Holy Qur'anic texts
3. Exploring the pragmatic features of tense variation in selected Holy Qur'anic texts by showing:

- A. the contextual meaning of tense variation
- b. the type of illocutionary act of tense variation
- c. the felicity conditions of tense variation
- d. the Locutionary force of tense variation

1.3 Research Questions

The current study intends to answer the following questions:

1. What is the structure of tense variation and its close relationship with verb forms in the Holy Qur'anic texts?
2. What are the syntactic features of tense variation in selected Holy Qur'anic texts?
3. What are the pragmatic features of tense variation? In terms of Locutionary force contextual meaning, the type of illocutionary act, and the felicity conditions in selected Holy Qur'anic texts?

1.4. Procedures of the Study

The following procedures are adopted to accomplish the study's objectives and reach the concluding remarks:

1. Presenting a literature review about the concepts of tense in the Holy Qur'an and its relationship with the pragmatics and syntax
2. Discussing the pragmatic and syntactic meanings of the concept of tense in relation to the Holy Qur'an.
3. Adopting an eclectic model to analyse 16 representative Holy Qur'anic texts
4. Analysing 16 representative Holy Qur'anic texts
5. Discussing the results, summing up conclusions, and presenting recommendations and suggestions for further research.

1.5. Scope and Limits of the Study

This study is qualitative and aims to study the variation of tense in the Holy Qur'an pragmatically and syntactically. It also draws on an additional exegesis interpretation of the Holy Qur'an. Sixteen Holy Qur'anic texts that include sixteen tenses are chosen as the corpus of the study. These tenses are analysed linguistically in terms of two levels, i.e., pragmatic level and syntactic level. Concerning the pragmatics level, the current study adopts Hymes's (1974) SPEAKING model and Searle's (1969) felicity condition and his classification of the illocutionary speech act and the locutionary forces by Austin (1962). While syntactically, it adopts the classification of the Arabic verb of Hassan (1995), Alsamerrai (2003), and Ryding (2005) in terms of the time of the verb, transitivity of the verb, the voice of the verb, and the radical letters found in the verb.

1.6. Significance of the Study

The significance of the study lies in its potential to contribute to the fields of linguistics and Islamic studies. Specifically, this study aims to analyse the variation of tenses in the Holy Qur'an, one of the most revered religious texts in the world, from a pragma-syntactic perspective. The study shed light on the linguistic features of the Holy Qur'an, which led to a better understanding of the Arabic language and its usage in Islamic texts. Additionally, the study could help scholars and researchers gain insight into the Holy Qur'an's style and structure, which may have implications for how the text is interpreted and understood. Furthermore, the study's findings could be of practical use to language teachers and students, particularly those studying Arabic as a foreign language. By understanding the variety of tenses in the Holy Qur'an, language learners may gain a deeper understanding of the nuances of the Arabic language, which could help them better communicate with native speakers. Overall, this study's significance lies in its potential to contribute to the fields of linguistics and Islamic studies, as well as its practical applications for language teaching and learning.

1.7. Layout of the Study

This study is composed of five chapters. The first chapter introduces the background of the study: its problem, objectives, questions, limitations, significance, and organization. The second chapter presents a literature review of the study by identifying the pragmatic and syntactic meaning of the tenses in the Holy Qur'an. The third chapter is concerned with research methodology, which deals with the nature of the study, data selection, and the theoretical

framework of the study. The fourth chapter is devoted to the analysis of the data under study. The last chapter presents the findings of the study and the conclusion. It also contains some recommendations and suggestions for further studies.

Chapter Two

Literature Review

2.0. Introduction

The variation of tenses in the Holy Qur'an has long been a subject of interest for linguists and scholars. The Holy Qur'anic text contains a wide range of tense forms, including present, past, imperative, and future, each with unique meanings and functions. Understanding how these tense forms are used in the Holy Qur'an is essential for understanding the text and appreciating the richness and depth of the Holy Qur'an.

This study employs a pragma-syntactic approach to analyse the variation of tenses in the Holy Qur'an. Pragmatics is concerned with the study of language use in context, while syntax is the study of language structure. By combining these two disciplines, this study aims to comprehensively understand how tense variation is influenced by contextual factors such as the speaker, the addressee, and the discourse environment.

The study begins by providing an overview of the tense system in the Holy Qur'an and the different functions of each tense form. It then analyses selected Holy Qur'anic verses, examining the tense choices made by the speakers (i.e., Almighty Allah and the Prophet Mohammed) and the speech acts of those choices for the meaning of the text. The study also considers the role of Hymes's SPEAKING model in conveying contextual variations of the Holy Qur'an.

Overall, this study offers a valuable contribution to the field of Holy Qur'anic linguistics by providing a detailed analysis of tense variation in the Holy Qur'an from a pragma-syntactic perspective. By shedding light on the complexities of the Holy Qur'an and the factors influencing tense choice, this study enhances our understanding and appreciation of the Holy Qur'an as a linguistic and literary masterpiece.

Finally, some previous studies that are, in one way or another, related to the current study are presented and explained.

2.1. The Concept of Tense

The English noun "tense" comes from the Old French (tens) "time" (spelt temps in modern French through deliberate archaisation), from Latin tempus, "time" (Onions, Friedrichsen, & Burchfield, 1966).

According to Kroeger (2005), the concept of tense revolves around how languages express time. Almost every language possesses various expressions to indicate when something occurred or will occur. These expressions may include temporal adverbs (such as soon, later, then), prepositional phrases (like in the morning, after the election), noun phrases (such as last year, that week, the next day), auxiliary verbs (will, has, did), verb affixes, and more. The term "tense" specifically refers to grammatical markers, such as affixes, auxiliaries, or particles, used for temporal reference.

Crystal (1992, p.45) defined tense as "the grammatical representation of the time of a situation described in a sentence, relative to other times". Tense forms are characterized by variations in the morphological form of the verb, such as "I jump" versus "I jumped."

Comrie's research (1985) suggested that the English tense system strictly encompasses two basic times due to the absence of a primitive future tense in English. Futurity in English is expressed through the use of auxiliary verbs like "will" and "shall" to the present forms or other means. However, the present and past tenses are directly modified verb forms, which can be further modified by one or more non-simple aspects—namely, progressive/continuous, perfect/completed, or both. Each tense is named based on its combination of aspects and time. Thus, for the present tense:

- Present simple (not progressive or continuous, not perfect): "I eat."
- Present continuous (progressive or not perfect): "I am eating."
- Present perfect (not progressive, perfect): "I have eaten."
- Present perfect continuous (progressive, perfect): "I have been eating."

And for the past tense:

- Past simple (not progressive or continuous, not perfect): "I ate."
- Past continuous (progressive, not perfect): "I was eating."
- Past perfect (not continuous, perfect): "I had eaten."
- Past perfect continuous (progressive, perfect): "I had been eating."

English encompasses two tenses. The primary tense is marked by verb inflexion and distinguishes between preterite (e.g., "she was ill") and present (e.g., "she is ill"). The secondary tense is determined by the presence or absence of the auxiliary "have" and contrasts between

perfect (e.g., She is believed to have been ill) and non-perfect (e.g., She is believed to be ill). By combining the perfect with the primary tense, compound tenses can be formed, such as preterite perfect (e.g., she had been ill) and present perfect (e.g., she has been ill) (Huddleston et al., 2002).

It is important to differentiate between the grammatical category of tense and the semantic category of time. For example, in the sentences "It started yesterday," "You said it started tomorrow", and "I wish it started tomorrow", the verb "started" is in the preterite form in all three cases. However, it only locates the starting point in the past in the first sentence. Once this distinction is clear, it becomes evident that English lacks a future tense. The auxiliary verbs "will" and "shall" grammatically belong with "must," "may," and "can" as modal auxiliaries rather than tense auxiliaries (Huddleston et al., 2002).

Lieber (2010) defined tense as the temporal relationship between an event and the point of speaking. In the present tense, the event and the time of speaking coincide. In the past tense, the event occurs before the time of speaking. Similarly, in the future tense, the event takes place after the time of speaking; this concept can be represented schematically in (1), where S represents the time of speaking, and E represents the time of the event:

Present	S = E
Past	E before S
Future	S before E

One critical insight into the nature of tense comes from the work of Noam Chomsky, who proposed that tense is a feature of the verb encoded in the underlying grammatical structure of a sentence rather than being represented directly in the surface form of the verb (Chomsky, 1957). This idea is supported by cross-linguistic research, which has shown that different languages have different ways of expressing tense and that these forms are not always directly related to the surface form of the verb.

The relationship between tense and aspect is as important as other aspects (Lyons, 1977). The role of tense in discourse, conversation, and cognitive and social factors influence the use of tense (Smith, 1991). Tense and aspect are closely related, as aspect refers to the internal temporal structure of an event, such as whether it is ongoing or completed, while tense expresses the event's location in time.

In conclusion, the study of tense is a complex and multifaceted field that is essential for understanding the structure and function of language. Further research in this area can help deepen our understanding of the linguistic mechanisms that underlie the expression of temporal information and can also provide insights into the nature of language more generally.

2.1.1. Morphological Aspect of Tense

Morphology is the field of study that examines the internal structure and formation of words. Tense, as a morphological category, expresses the temporal location of an event or state relative to the moment of speaking or writing. The morphological encoding of tense varies across languages, making it a significant aspect of linguistic investigation (Katamba & Stonham, 2006).

One way tense is morphologically encoded is through inflectional affixes. Inflectional affixes are meaningful sound units added to the base form of a verb to indicate tense. For instance, in English, the base form "walk" is inflected to convey past tense by adding the suffix "-ed," resulting in the word "walked." This type of morphological encoding is commonly found in German, Latin, and Greek languages. In Latin, for example, "amare" means "to love" in the present tense, "amavi" means "I loved" in the past tense, and "amatus" means "having been loved" in the perfect tense (Comrie, 1985).

Another way tense is morphologically encoded is through the use of auxiliary verbs. Auxiliary verbs are added to the base form of a verb to indicate tense. In English, the auxiliary "will" is added to the base form "walk" to indicate future tense, resulting in the phrase "will walk." This type of morphological encoding is commonly observed in French, Spanish, and Italian. In French, for example, "parler" means "to speak" in the present tense, "parlais" means "I spoke" in the past tense, and "parlerai" means "I will speak" in the future tense (Croft, 2001).

Additionally, tense can be morphologically encoded through grammatical particles. Many East Asian languages employ particles added to the base form of the verb to indicate tense. For instance, in Mandarin Chinese, the particle "le" is added to the base form of the verb to indicate past tense (Dryer, 2013).

However, unlike the precise temporal aspect conveyed by the primary tenses in Indo-European languages, the tense system in Arabic does not depict events in the same manner. Instead, Arabic tenses represent various aspects that convey the perspective of action,

distinguishing between stated or proposed facts and ongoing or prepared actions or states (Abu-Chacra, 2018).

2.1.2. Syntactic Aspect of Tense

The syntactic aspect of tense refers to how a sentence's structure expresses the grammatical category of tense. The syntactic aspect deals with how the tense of a verb is indicated through its position. In the sentence and the form it takes (Valin, 2001).

In English, the tense of a verb is typically indicated by its inflexion or the way it is conjugated. For example, the past tense of the verb "walk" is "walked," and the future tense is "will walk" (Quirk et al., 1989). In some cases, the tense of a verb can also be indicated by auxiliary verbs. Such as "has" and "had" in the present perfect tense. This situation is often called the "periphrastic" tense, which means that the tense is formed by combining a main verb and one or more auxiliaries (Quirk et al., 1989).

The syntactic aspect of tense also plays a role in determining the meaning of a sentence. For instance, the sentence "I am walking to the store" conveys a different meaning than "I walked to the store." The former expresses that the action of walking is currently happening. While the latter expresses that the action has already been completed in the past (Quirk et al., 1989).

Another essential aspect of the syntactic aspect of tense is the relationship between tense and aspect. Aspect refers to the nature of the action or state of being, whether completed or ongoing. For example, the sentence "I have been walking to the store" is in the present perfect continuous aspect, indicating that the action of walking began in the past and continues to the present. In contrast, the sentence "I walked to the store" is in the simple past aspect. It indicates that the action was completed in the past (Miller, 2001).

2.1.3. Semantic Aspect of Tense

The concept of tense is central to the study of language and semantics. It refers to the grammatical expression of time in language, which allows speakers to indicate when an action took place or will take place. Tense is a complex aspect of language, and it has both syntactic and semantic aspects that play important roles in shaping meaning (Comrie, 1985).

The semantic aspect of tense concerns the relationship between the grammatical category of tense and the way time is understood. Specifically, the way tense is used in a

sentence can help to infer the time frame in which an event occurred or will occur. This is because tense is closely related to the temporal properties of events, and different tenses can convey different aspects of time, such as duration, completion, or ongoingness (Binnick, 1991).

One way in which tense affects semantics is through its interaction with aspect, which refers to the way in which the temporal structure of events is conceptualized. Aspect can be either perfective or imperfective, depending on whether an event is viewed as complete or ongoing. When combined with tense, aspect can create a rich range of semantic meanings. For example, the present perfect tense in English (e.g., "I have eaten") combines the present tense with the perfective aspect to convey the idea that an event occurred at some unspecified time in the past and has continued up to the present moment (Klein, 1994a).

Another important aspect of tense in semantics is its relationship to modality, which refers to the way in which speakers express their attitude towards the truth or likelihood of a proposition. Modality can be either epistemic or deontic, depending on whether it concerns knowledge or obligation. In many languages, tense and modality are closely intertwined, and different tenses can convey different modal meanings. For example, in English, the future tense (e.g., "I will go") can be used to express both a prediction (epistemic modality) and an intention (deontic modality) (Palmer, 1992).

Tense is also closely related to the way in which speakers frame events in time. Depending on the tense used, speakers can highlight different aspects of an event, such as its beginning, duration, or completion. This can have important implications for the way in which events are interpreted by listeners. For example, the present progressive tense in English (e.g., "I am eating") highlights the ongoingness of an event and can be used to suggest that the event is still in progress or is likely to continue in the future (Comrie, 1985).

2.2. Time and Tense Distinction

In his book, Jespersen (2006, p. 230) began with the following quotation:

"It is important to keep the two concepts of time and tense strictly apart. The former is common to all humankind and is independent of language; the latter varies from language to language and is the linguistic expression of time relations, so far as these are indicated in verb forms." (Jespersen, 2006, p. 230)

The aforementioned statement illustrates how a language can convey temporal relationships through grammatical markings, specifically tense. In fact, subsequent research

has demonstrated that languages utilize a range of tense markers to position events in time. Some languages employ tense markings that differentiate between the past and non-past, as well as the future and non-future. However, not all natural languages utilize verb forms or tense markers to denote temporal positioning. It has been reported that certain languages lack grammaticalized tense markers altogether, yet they are still capable of expressing time with the same level of precision as those languages that do employ such markers (Binnick, 2012).

According to Quirk et al. (1989), a distinction is made between time and tense. Time is a universal concept that exists independently of language and can be divided into three categories: past, present, and future. In contrast, tense refers to the relationship between the verb form and our understanding of time. Time is an extralinguistic concept that can be conceptualized as a continuum with the present moment, the past, and the future located along a line, regardless of any specific language.

To clarify the differences, time, as Quirk et al. (1989) wrote,

"Is anything before the present moment in the past, and anything after the present moment is in the future. Thus, time is divided into past, present, and future, with the present moment as a reference point. This division is the referential level of the terms past, present, and future" (P. 175).

The meaning of the present form may involve the present moment and extend into the future. On the other hand, the past verb refers to an event or a state in the past.

Klein (1994b) maintained that:

"Time and space are basic categories of our experience and cognition... Therefore, all the natural languages we know of have developed a rich repertoire of means to express temporality and spatiality" (p. 1).

He argued that the verb expresses an event, an action, a process, et cetera, and links whatever it expresses to particular times. Such times are normally distinguished according to their relation to the present moment: past, present, and future.

On the other hand, tense is different, as Aziz (1999, P. 12) saw that "languages have various devices to point to the present, past, and future. At this level, the linguistic devices pointing to the division of time are termed tenses". Then he goes to a tense, which is morphologically realised as contrast in verb forms. Thus, the contrast between "go" and "went"

is tense because the two forms point to two different times, the present and the past. Tense is a deictic category expressed through the form of the verb; it locates a situation in time.

The distinction between form and function in analysing tenses has its roots in ancient Greece, with Aristotle's recognition of the category of tense in the Greek verb. Aristotle noted that certain variations in verb forms could be associated with temporal notions such as "present" or "past." However, Aristotle's teachings on this topic, while more explicit than Plato's, were not entirely clear (Lyons, 1968).

In Frawley's entry "Tense, aspect, and mood" in *The International Encyclopedia of Linguistics* (2003), a further explanation of tense is provided. Tense refers to the grammatical representation of the time of a situation described in a proposition in relation to some other time. This other time can be the moment of speech, where the past and future indicate the time before and after the moment of speech, respectively. Tense is expressed through verb inflexions, particles, or auxiliaries used in conjunction with the verb.

It is important to make a clear distinction between "tense," which refers to the grammatical changes made to the form of a verb, and "time," which refers to the semantic functions that such changes signify (Finch, 2005, p. 113). This differentiation is crucial for precise analysis. In this discussion, the focus will be on tense as an indicator of time within the linguistic framework rather than the broader concept of time itself.

2.3. Tense in Arabic Language

Arabic, a Semitic language with a rich history and widespread use across the Middle East and North Africa, employs a comprehensive system of verb tenses to express various temporal aspects. Understanding the concept of tense in Arabic is essential for effective communication and mastery of the language. Unlike English, which primarily employs a simple past, present, and future tense system, Arabic encompasses a broader range of tenses, allowing for a more nuanced expression of time and aspect. The Arabic verb is a complex entity consisting of a root and various affixes that convey information about the subject, object, and tense. One fundamental aspect of Arabic tenses is the distinction between past and non-past time frames. Arabic treats the past as the basic tense, which is unmarked by any special markers or affixes (Fischer & Rodgers, 2002).

Based on Ryding (2005), the past or perfect tense, known as "الماضي" (al-māḍī), plays a crucial role in expressing completed actions or events that have occurred in the past. The past

tense serves as the foundation for temporal reference in Arabic sentences, and understanding its structure and usage is essential for effective communication.

According to Hassan (1995) and Al-Samara'i (2002), there are four past cases. They are as follows:

a. The first case involves verbs that are both morphologically and semantically in the past form, indicating actions that have taken place in the past. This usage is commonly associated with events or actions, whether recent or distant, that occurred in the past. For example, the verb **كتب** (pronounced "kataba") means "to write." In the past tense, this verb is conjugated as **كتبَ** (pronounced "kataba"). This form of the verb is used to indicate that the action of writing took place in the past.

b. In the second case, verbs are morphologically in the past form but not semantically. Despite being in the past form, they are employed to express present actions. For instance, in certain contexts like contractual terms, the past form is used to convey present situations. This can be observed in words like **بعت** (sold) or **اشتريت** (bought).

c. The third case involves the utilization of the past verb form to denote future actions, particularly in religious expressions such as supplications. Phrases like **ساعدك الله** (May Allah help you) or **بارك الله فيك** ("May Allah bless you") employ the past form to indicate future actions emphasizing their certainty. Additionally, particles like **إن** (inna) and **إذا** (itha) can transform the meaning of the past verb into the future tense. This can be observed in the following Holy Qur'anic verse: **وَنُفِّخَ فِي الصُّورِ** ("And the trumpet shall be blown") (Yasin, 51) (Ali, 1991).

d. The fourth case occurs when the verb is morphologically in the past form but semantically refers to the past, present, or future. For example, in the phrase **سواء عليك قمت أو قعدت** ("whether you stand up or sit down"), the past form is used to encompass actions in different temporal contexts.

These four cases of the past tense in Arabic demonstrate its versatility and nuanced usage. They showcase how the past form can be employed to convey actions across different temporal frames, whether past, present, or future.

In Arabic, the imperfect tense, also known as **"al-mudāri"** (المضارع), is a verb form used to express actions that are incomplete, ongoing, or habitual. It is formed by attaching specific vowel patterns, known as "suffixed pronouns" or "personal endings," to the verb's root.

The choice of vowel patterns depends on the subject of the sentence (Versteegh, 2014). According to Versteegh (2014), the present tense can be used to indicate future events in certain contexts. This usage might seem counterintuitive at first, but it is a common feature of the language. According to Versteegh (2014) when the present tense is employed to express future actions, it usually occurs in conjunction with specific time expressions or indicators as the following:

1. Time Expressions: Arabic often combines the present tense with time expressions that clearly indicate a future time frame. These time expressions can include words like "غَدًا" (ghadan - tomorrow), "بَعْدَ قَلِيلٍ" (ba'd qalīl - in a little while), or specific dates days of the week and the prefixes (سوف) (sawfa), (سـ) (sin). By using the present tense alongside these time expressions, speakers convey that an action will occur in the future. For example:
 - سَأَتَّفَقُ مَعَكَ غَدًا. (saatafaqu ma'aka ghadan) - I will agree with you tomorrow.
 - يَغْلُقُ الْمَتْجَرُ بَعْدَ قَلِيلٍ. (yaghlaqu al-matjar ba'd qalīl) - The store will close in a little while.
2. Contextual Indicators: The present tense can also convey future events based on contextual cues within the sentence or discourse. These indicators may include phrases like "إن" (inna - if) or "عِنْدَمَا" ('indamā - when). By using the present tense with these indicators, the speaker signals that the action will take place in the future. For example:
 - إِذَا تَجَاوَزْتَ الْمَطَارَ، سَتَجِدُ الْفُنَادِقَ عَلَى يَسَارِكَ. (idhā tajāwazta al-muṭāra, tajidu al-funādiqa 'alā yasārika) - When you pass the airport, you will find the hotels on your left.
 - إِنْ تَكْمُلُ الدَّرَاسَةَ، سَتَحَقِّقُ أَحْلَامَكَ. (in takmulu al-durāsah, taḥaqqqaqa ahlāmaka) - If you complete your studies, you will achieve your dreams.

According to Versteegh (2014), the Functions of the imperfect tense are:

1. Present/Future Tense: The imperfect tense is commonly used to express actions taking place in the present or the future. It conveys ongoing or habitual activities, as well as predictions or plans. For instance, in the sentence "أكتب رسالة" (I am writing a letter), the imperfect tense indicates an ongoing action in the present. Similarly, in the sentence "سوف أذهب إلى المكتبة" (I will go to the library), the imperfect tense denotes a future action.
2. Subjunctive Mood: The imperfect tense is also utilized to express desires, wishes, hypothetical situations, or conditions contrary to reality. It allows speakers to communicate

hypothetical or imaginary events. For instance, the sentence "لو كنت غنياً، سأسافر حول العالم" (If I were rich, I would travel the world) employs the imperfect tense to convey a hypothetical condition.

3. Past Tense: Although the imperfect tense primarily denotes present and future actions, it can also indicate actions in the past, especially when combined with time indicators. In such cases, it portrays an ongoing or habitual action that took place in the past. For example, the sentence "كنت أدرس في الجامعة" (I used to study at the university) employs the imperfect tense to describe a past habitual action.

According to Wightwick and Gaafar (2007), the choice to use the imperfect tense in Arabic depends on several factors, including the intended meaning, context, and the speaker's intent. In general, the imperfect tense is commonly used in spoken and written Arabic, and its usage is influenced by dialectal variations and style. In addition, the imperfect tense can be modified by adding specific particles or words to express additional nuances. These particles include "ما" (ma), "لا" (la), and "لم" (lam), which respectively convey negation, prohibition, and past tense negation.

Furthermore, The present (or imperfect) tense can also be used to express the future, usually with the addition of the independent word (سوف) (sawfa) or its contracted equivalent (سـ) (sa-). These express the concept of both the English "will" and "is (am/are) going to" the main differences between them are (سوف) indicates the far future, on the other hand (سـ) indicates the near future (Wightwick, 2019).

In Arabic, the imperative tense, known as al-amr (الأمر), is used to issue commands, instructions, or requests. It is formed by employing specific patterns and suffixes, depending on the subject and number of the command. For instance, the imperative form of the verb "to read" (قرأ) would be "read!" (اقرأ) for a singular masculine subject and "read!" (اقرأي) for a singular feminine subject. The form "read!" (اقرأوا) is used for plural subjects (Haywood & Nahmad, 1990).

Ryding (2005) suggested that the Arabic imperative or command form of a verb is formed based on the imperfect or present tense verb in the jussive mood. The distinction between the jussive and subjunctive forms is not significant. In the imperative, the final root letter is marked with a sukun (سكون), as seen in أَكْتُبْ (aktub), which means 'write.' On the other hand, the subjunctive form contains a fatha (فتحة) vowel, as in يَكْتُبْ (yaktuba), meaning 'he writes.' Furthermore, Wightwick and Gaafar (2007), in their book "Arabic Verbs and Essentials

of Grammar," also affirm these perspectives and discuss the imperative used for commands or requests. They explain that the imperative is derived from the jussive mood by removing the initial prefix. If the removal of the prefix results in a sukun over the first letter, an alif (أ) is added at the beginning.

The examples provided below further illustrate the explanations given by Wightwick and Gaafar (2007) regarding the formation of imperatives from jussive verb forms. In the first type, when verbs have a sukun (no vowel) over the first root letter in the jussive form, the initial letters (prefix) are omitted and replaced by an alif (أ). This alif is accompanied by a damma vowel, except when the middle vowel of the present form is a kasra. Wightwick and Gaafar (2007, p.76) elaborate on this with the following examples:

- The verb "يَكْتُبُ" (yaktub) in the jussive form (he writes) becomes "اَكْتُبْ" (aktub) in the imperative form. The prefix "ي" (ya) is removed and replaced by an alif with damma.
- The verb "تَشْرَبُ" (tashrab) in the jussive form (you drink) becomes "اشْرَبْ" (ishrab) in the imperative form. The prefix "ت" (ti) is dropped and substituted by an alif with kasra.
- The verb "يَغْسِلُ" (yghsil) in the jussive form (he washes) becomes "اغْسِلْ" (aghsil) in the imperative form. The prefix "ي" (ya) is crossed out, and an alif with kasra replaces it.

In the second type, when the initial root letter of the jussive form is followed by a vowel instead of a sukun, verbs do not have an alif (أ). This applies to forms II, III, V, and VI. Examples are provided:

- Form II: The verb "تُكْسِرُ" (taksar) in the jussive form (she breaks) becomes "كْسِرِي" (ksary) in the imperative form. The prefix "ت" (tu) is crossed out, and the suffix "ي" (ya) is added.
- Form III: The verb "يُشَاهِدُ" (yushahid) in the jussive form (he watches) becomes "شَاهِدْ" (shahid) in the imperative form. The prefix "ي" (yu) is removed.

The same procedure applies to other forms, such as Form V and Form IV, with the respective examples provided:

- Form V: "تَتَذَكَّرُ" (tatadhakar) becomes "تَذَكَّرْ" (tadhakar).
- Form IV: "تَتَعَاوَنُ" (tataeawun) becomes "تَعَاوَنْ" (taeawun).

These examples illustrate the different situations and forms for creating imperatives based on the jussive condition of Arabic verbs, as explained by Wightwick and Gaafar (2007).

2.4. Tense in the Holy Qur'an

A variety of tenses are used in the Holy Qur'an to convey different meanings and emphasise specific points. The past tense establishes the historical context and provides a foundation for teachings to describe events yet to happen. The present tense is used to convey a sense of immediacy and urgency. The future tense describes events that have not yet occurred but are predicted to occur in the future. It also guides how to prepare for the final judgment. This unique use of tense in the Holy Qur'an adds depth and richness to its teachings and helps the reader to understand and interpret its message (Al-Hasnawi & Eanuz, 2020).

The past tense is used in the Holy Qur'an to describe events yet to happen to emphasise the event's certainty and inevitability. This use of the perfect tense is known as the "past of the future,". It conveys a sense of urgency and emphasis the importance of the event. For example, the Holy Qur'an uses the past tense to describe the punishment of non-believers in the hereafter. It says

1. ["وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ "]
(سورة الزمر 71)

1. ("Those who disbelieved will be driven to Hell in 'successive' groups. When they arrive there, its gates will be opened, and its keepers will ask them: "Did messengers not come to you from among yourselves, reciting to you the revelations of your Lord and warning you of the coming of this Day of yours?" The disbelievers will cry, "Yes 'indeed'! But the decree of torment has come to pass against the disbelievers."). (Az-Zumar:71) (Ali, 1991, p.1407).

This use of the past tense (حقت) (has come to pass) in this context emphasises the certainty of the event. It reminds the reader that punishment is inevitable (Shirazi, 2013).

Additionally, the past tense is used in the Holy Qur'an to describe events yet to happen to emphasise the permanence and timelessness of the teachings. For example, the Holy Qur'an says,

2- ["وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ"] (105) (الأنبياء)
(105)

3. ["And We have already written in the scripture, after the reminder, that the earth will be inherited by My righteous servants" (105)] (Al-Anbya 105) (Ali, 1991 p.944).

This use of the past tense (كُتِبْنَا) (written) emphasises the timelessness of the teachings. It also reminds the reader that the teachings of the Holy Qur'an apply to all times (Al-Tabari, 1994).

Furthermore, the past tense is employed in the Holy Qur'an in certain verses to describe events that have not yet occurred as if they have already happened. This use of past tense is known as the "past of certainty." It emphasises the certainty of the event and reminds the reader that the event is inevitable. For example, the Holy Qur'an says,

3. ["وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا (17)"] (الاسراء 17)

3. "[And We have already destroyed nations like you before (17)]" (Al-Isra 17) (Ali, 1991, p.772).

This use of the past tense serves to emphasise the certainty of the event and to remind the reader that the destruction of non-believers is inevitable.

The present or the imperfect tense are used in the Holy Qur'an in certain verses to describe events that have already occurred in the past. It is known as the "historical present", and it emphasises the relevance and immediacy of the event for the reader. For example, the Holy Qur'an uses the present tense to describe the story of the Prophet Joseph; it says

4. ["وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ (22)"] (يوسف 22)

4. ["And he (Joseph) has a ruling and a knowledge from Us" (22)] (Yusuf, 22) (Ali, 1991, p.621).

This use of the present tense in this context serves to emphasise the relevance and immediacy of the event for the reader and to remind them of the lessons to be learned from the story of Joseph (Aldarwish, 1992).

The present tense is used in the Holy Qur'an to describe events that are yet to happen in the future. It is known as the "future in the present," and it emphasises the event's certainty and inevitability. For example, the Holy Qur'an says,

5. ["فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (101)"] (المؤمنون 101)

5. ["And when the Trumpet is blown, there will be no relationship among them that day, nor will they ask about one another" (101)] (Al-Mu'minun, 101) (Ali, 1991, p.947).

This use of the present tense emphasises the certainty and inevitability of the event and reminds the reader that the day of judgment is certain to come (At-Tabataba'I, 1982).

Furthermore, the present tense employed in the Holy Qur'an in certain verses to describe events yet to happen as if they have already occurred. It is known as the "present of certainty," It emphasises the certainty of the event and reminds the reader that the event is inevitable. For example, the Holy Qur'an says,

6. [" وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا" (110)] (النساء 110)

6. ("And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful") (An-Nisa, 110) (Ali, 1991, p.204).

This use of the present tense serves to emphasise the certainty of the event and to remind the reader that forgiveness from Almighty Allah is possible.

The imperative tense is used in the Holy Qur'an to give commands, instructions, and exhortations. The Holy Qur'an uses the imperative tense to guide and instruct believers on how to live their lives in accordance with the teachings of Islam.

For example, the imperative tense is used in the Holy Qur'an to give commands to believers on how to behave and interact with others. It says,

7. [" وَقُولُوا لِلنَّاسِ حُسْنًا " (83)] (البقرة 83)

7. ["And speak to people good (words)" (83)] (Al-Baqarah, 83) (Ali, 1991, p.63).

This use of the imperative tense reminds the reader of the importance of speaking kindly and respectfully to others.

The imperative tense is used in the Holy Qur'an to instruct on how to conduct oneself in prayer. It says,

8. [" وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ " (43)] (البقرة 43)

8. ("Establish prayer and give zakah"(43)] (Al-Baqarah, 43) (Ali, 1991, p.44).

This imperative tense reminds the reader of the importance of prayer and giving to the poor as part of their religious duty.

Furthermore, the imperative tense employed in the Holy Qur'an to exhort believers to remain steadfast in their faith. It says,

9. ["يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ" (153)] (البقرة 153)

9. ["And be patient, for indeed, Allah is with the patient" (153)] (Al-Baqarah, 153) (Ali, 1991, p.109).

This imperative tense reminds the reader of the importance of patience and perseverance in facing adversity.

Our Prophet Mohammed (ﷺ)¹ was raised among Arabs and received the Holy Qur'an in their tongue. It is the language that has brought together many words and vast meanings, so the Holy Quran was revealed with complete freedom in its choice of words; because it found a rich language in terms of words and composition and among the words that the Holy Qur'an used, are the words that indicate (time). When researching the book of Almighty Allah, one does not see on all its pages that the word (time) was used in this composition, but rather, it used words and compositions, letters, and perhaps a noun as a reference.

The division of the Holy Qur'an in terms of time and timing is into parts that humans use in life, with the same terms that are agreed upon, but it added a new dimension that differs from what people are familiar with in their lives. It is sometimes used in specific contexts (such as night and day and the day of judgment.), and the researcher found that it is used at other times with general terms that are not limited to a temporal frame but are general in every frame.

Firstly, the term "hour" is repeated in the Holy Qur'an without specifying a specific time. For example, the word is used and intended to mean a short time, such as in the following verse:

10. ["وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ"] (يونس 45)

10. ["On the Day He will gather them, it will be as if they had not stayed 'in the world' except for an hour of a day, as though they were only getting to know one another. Lost indeed will be those who denied the meeting with Allah and were not rightly guided!"(45)] (Yunus 45) (Ali, 1991, p.544).

¹ Abbreviation of (peace be upon him)

Scholars see it as a short period and focus on their stay in the world, on the other hand, the researcher found the use of this word in another place, and it means a very long time without specifying the amount of time, and it refers to the Day of Judgment, and the meaning of the hour here is the Day of Judgment, and the account is absolute (Alnisfi, 1998).

11. ["بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا"] (11) (الفرقان 11)

11. ["They deny the Hour. And for the deniers of the Hour, We have prepared a blazing Fire." (11)] (Al-Furqan 11) (Ali, 1991, p.1034).

Al-Razi said those who denied it were comfortable preparing for it, did not expect reward or punishment, and did not bear the burden of thinking and reflection (Al-Razi, 1999).

Secondly, regarding the term day, Ibn Manzur (1993) said the day is from sunrise to sunset, and the collection of days and its origin (days), which is not used frequently. Arabs use the word "day" for other meanings, for example: "person is knowledgeable about the days of the Arabs," (فلان عالم بأيام العرب) meaning events and history. They also use it to express difficulty; for example, "a difficult day" is called "a day of days" (أيام). Sometimes they use it to describe someone's occupation or to hire for the day. They say, "I will do such and such today, (أنا اليوم أفعل كذا)" meaning the present time, and not explicitly referring to a day. In their language, they say "your day," meaning to exaggerate and glorify the matter. Examples to clarify the "day" term in the Holy Qur'an .

12. ["فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارُهُ أَيَّمَانِكُمْ إِذَا حَلَفْتُمْ"] (89) (المائدة 89)

12. ["But whoever cannot find (or afford it) - then a fast of three days (is required). That is the expiation for oaths when you have sworn." (89)] (Al-Ma'idah 89) (Ali, 1991, p.304)

13. ["فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ"] (5) (السجدة 5)

13. ["in a Day, the extent of which is a thousand years of those you count." (5)] (As-Sajdah 5) (Ali, 1991, p.1225)

14. ["فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ"] (4) (المعارج 4)

14. ["during a Day, the extent of which is fifty thousand years." (4)] (Al-Maarij 4) (Ali, 1991, p.1813)

Thirdly, the week, this term did not come with this structure in the Book of Almighty Allah, but rather the sum of its days was mentioned, which indicates a reference to it. Once by mentioning the number of his nights, and once by mentioning His days or days, as in His saying:

15. ["سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازُ نَخْلٍ خَلْوِيَّةٍ" (7)] (الحاقة 7)

15. ["Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees." (7)] (Al-Haqqa 7) (Ali, 1991, p.1305)

16. ["فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ" (196)] (البقرة 196)

16. ["then a fast of three days during Hajj and of seven when you have returned (home)." (196)] (Al-Baqara 196) (Ali, 1991, p.94).

Fourthly, the month: The Holy Qur'an did not use this unit of time except as it is. So, it can be noticed the exact word in the following verses.

17. ["فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ" (2)] (التوبة 2)

17. ["So travel freely, (O disbelievers), throughout the land (during) four months but know that you cannot cause failure to Allāh and that Allāh will disgrace the disbelievers." (2)] (At-Tawbah 2) (Ali, 1991, p.494)

18. ["إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ" (36)] (التوبة 36)

18. ["Indeed, the number of months with Allāh is twelve (lunar) months in the register of Allāh (from) the day He created the heavens and the earth; of these, four are sacred." (36)] (At-Tawbah 36) (Ali, 1991, p.519).

19. ["وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا" (15)] (الاحقاف 15)

19. ["and his gestation and weaning (period) is thirty months." (15)] (Al-Ahqaf 15) (Ali, 1991, p.1542).

20. ["فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ" (4)] (المجادلة 4)

20. ["And he who does not find (a slave) - then a fast for two months consecutively" (4)] (Al-Mujadila 4) (Ali, 1991, p.1702).

21. ["شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ" (185)] (البقرة 185)

21. ["The month of Ramaḍān (is that) in which was revealed the Qur'ān" (185)] (Al-Baqara 185) (Ali, 1991, p.81).

Fifth, the term year is also coming in the Holy Qur'an as it is. It can be found in the following verses.

22. ["قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا" (47)] (يوسف 47)

22. ["(Joseph) said, "You will plant for seven years consecutively" (47)] (Yusuf 47) (Ali, 1991, p.631)

23. ["وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا" (25)] (الكهف 25)

23. ["And they remained in their cave for three hundred years and exceeded by nine." (25)] (Al-Kahf 25) (Ali, 1991, p.820).

2.5. The Holy Qur'an's Miraculous

The Holy Qur'an is considered the miracle of miracles by millions of Muslims worldwide. According to Islamic tradition, the Holy Qur'an was revealed to the Prophet Mohammed (ﷺ) over 23 years by the Angel Gabriel. The Holy Qur'an is considered a miracle for several reasons, often called the "miracles of the Holy Qur'an." These miracles include its preservation, literary excellence, and scientific accuracy.

One of the most significant miracles of the Holy Qur'an is its preservation and protection from alteration over the centuries. The Holy Qur'an states,

24. ["إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ" (9)] (الحجر 9)

24. ["Indeed, it is We who sent down the message (i.e., the Qur'ān), and indeed, we will be its guardian." (9)] (Al-Hijr 9) (Ali, 1991, p.715)

This verse is often cited as evidence of the Holy Qur'an's miraculous preservation. Despite being written in the 7th century, the Holy Qur'an has been passed down from generation to generation in its original form and has not undergone any significant changes. The Holy Qur'an's preservation is a miracle because it has been protected from corruption despite being written by hand for several centuries before being translated into print. This preservation contrasts with other religious texts, which have undergone changes and modifications over time (Al-Tabataba'i, 1973).

Another miracle of the Holy Qur'an is its literary excellence. The Holy Qur'an is written in a unique and beautiful style that humans cannot replicate. The Holy Qur'an's style is characterised by its rhythm, rhyme, and repetition, which makes it easy to memorise and recite. It is also written in clear and concise language, making it accessible to people of all ages and cultures. The Holy Qur'an's literary excellence is considered a miracle because it is impossible for a human being to produce such a book with beauty, eloquence, and coherence. As the Prophet Mohammed (ﷺ) stated, "The Holy Qur'an is the best of all speech, and Almighty Allah has proved it" (Bukhari & Uddin, 2020).

The Holy Qur'an also contains scientific and historical facts that were not known at the time of its revelation yet have been proven accurate by modern science. For example, the Holy Qur'an mentions the stages of human development in the womb, which was not understood until centuries later. The Holy Qur'an also mentions the creation of the universe, the earth, and the sky, and their relationship with each other, which have been confirmed by modern science. These scientific facts in the Holy Qur'an are considered a miracle because they were revealed to the Prophet Mohammed (ﷺ) over 1,400 years ago and are still accurate today (Ibn Kathir, 1999). As the Holy Qur'an states,

25. ["إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ " (54)] (الأعراف 54)

25. ["It is He who created the heavens and the earth in six days and then established Himself above the Throne." (54)] (Al-A'raf, 54) (Ali, 1991, p.399).

Alzumakhshri (2009) spoke about the miracles of the Holy Qur'an in his book. There are several other miracles of the Holy Qur'an, some of which include:

1. Prophetic predictions: The Holy Qur'an contains several prophetic predictions that have come true, including the defeat of the Persian and Roman empires and the victory of the Muslims over their enemies. These predictions are considered a miracle because they were made over 1,400 years ago and have come true exactly as predicted.
2. Miraculous language: The Holy Qur'an is written in Arabic, and its language is considered a miracle because of its beauty and eloquence. The Arabic language of the Holy Qur'an is considered superior to all other forms of Arabic, and its language cannot be replicated or improved upon by human beings.

3. **Healing power:** Many Muslims believe the Holy Qur'an can heal physical and spiritual ailments. The Holy Qur'an is often recited as a form of therapy and is believed to bring peace and comfort to those who recite it with sincerity and devotion.
4. **Unity of its message:** The Holy Qur'an was revealed over a period of 23 years, yet its message is consistent and unified. This unity of message is considered a miracle because it is impossible for a human being to produce such a book with a consistent message over such a long time.
5. **Psychological and social impact:** The Holy Qur'an has profoundly impacted the psychological and social well-being of its followers. It provides guidance and comfort to believers, and its teachings promote justice, equality, and compassion. The positive impact of the Holy Qur'an on individuals and societies is considered a miracle by many Muslims.

These are just a few of the many miracles of the Holy Qur'an. The Holy Qur'an's miraculous nature continues to inspire and guide believers worldwide, and its message remains relevant and accurate today.

2.6. The Verb

The verb is a critical language component, serving as the backbone of sentence structure and communication. It conveys action or state of being, providing the necessary information to understand the relationship between the subject and the rest of the sentence (Morenberg, 2010).

Verbs are typically placed at the centre of a sentence in many languages and describe an action, occurrence, or state of being. For example, in the sentence "The dog runs in the park," the verb "runs" conveys the dog's action. In English, verbs can be conjugated to reflect tense, such as past, present, or future, and also reflect aspect, such as whether an action is continuous or completed (Quirk et al., 1989).

In other languages, such as Arabic, verbs are also marked for tense and aspect, with various suffixes and prefixes added to the verb stem to indicate the time frame and nature of the action (Versteegh, 2014). Arabic verbs are conjugated differently than in English, reflecting the subject's gender, number, and person (Wightwick & Gaafar, 2014).

Without verbs, sentences would be limited to nouns and adjectives, making it difficult to express complex ideas and actions (Crystal, 2003). The verb is an essential part of language and is a critical component of sentence structure and communication.

2.7. Variation of the Verb in Arabic

The verb indicates its meaning in itself and its connection to time, i.e., time is a part of it. Therefore, the verb is recognised by four signs: the first is its connection with the subject's letter "ta" "ت" (the "fa'il"), whether it is (مضمومة) (madmuma) as in our statement: "I did" (فعلتُ) (fa'alt) and "I ate" (أكلتُ) (aklt) or (مفتوحة) (maftuha) (as in our statement: "You sat" (جلستُ) (jlst) and "You climbed" (صعدتُ) (sedt). The second is its connection with the feminine subject's letter (ت) "ta". For example, our statement: "She studied" (درستُ) (darast) and "She did well" (أحسنَتْ) (aihsint). As for what is connected to the names of passive subjects such as tree (شجرة) (shajara) and fruit (ثمرة) (thamara), the (ت) "ta" here is only mobile and not fixed like the one connected to the verbs. The third is its connection with the addressee's (ي) "ya". For example: "Do it" (افعلي) (afeali), "Rise up." (ارتقي) (artaqi) The Almighty said: "So eat and drink and cool your eyes" (Maryam, 26) (Khan & Al-Hilali, 2021) (فكّلي وأشربي وقرّبي عينيًا). Moreover, the fourth is its connection with the "noon" of emphasis, such as our statement: "I will definitely come to you" (لأقبلنَّ عليك) and the like (Alhamdani, 1980).

2.7.1. Time of the Verb

One of the key features of Arabic grammar is the categorisation of verbs into different tenses based on the time of the action they describe. The researcher will explore the four main types of Arabic verbs based on their time: past, present, future, and imperative.

The past tense, or al-māḍī (الماضي) in Arabic, is used to describe actions or events that have already taken place in the past. It is formed by adding specific prefixes and suffixes to the verb's root. The prefixes indicate the subject, such as "he" (أ), "she" (ت), or "I" (أنا), while the suffixes represent the verb's gender and number agreement with the subject. The past tense is commonly used to narrate past experiences, tell stories, or discuss historical events. It enables speakers and writers to convey information about actions that have been completed. For example, the sentence "أَكَلْتُ الطَّعَامَ" (I ate the food) uses the past tense to describe a specific action that occurred in the past (Al-Samara'i, 2014).

The present tense, or al-mudāri' (المضارع), refers to ongoing or habitual actions taking place in the present. It is formed by attaching suffixed pronouns to the verb's root. The pronouns represent the subject of the sentence and indicate gender, number, and grammatical person. The present tense is widely used to express current activities, state facts, or discuss general truths. It allows speakers and writers to describe actions that are happening at the time of speaking or actions that occur regularly. For example, the sentence "هُوَ يَكْتُبُ الرِّسَالَةَ" (He is

writing the letter) utilizes the present tense to indicate an ongoing action in the present (Sybwyh, 1988)

The imperative tense, known as al-amr (الأمر), is used to give commands, instructions, or requests. It is formed by employing specific patterns and suffixes depending on the subject and number of the command. The imperative form of the verb lacks subject pronouns and directly addresses the listener. The imperative tense is used to issue direct commands, make requests, or give instructions. It provides a concise and authoritative way of expressing action. For example, the sentence "اقْرَأْ الْكِتَابَ" (Read the book) uses the imperative tense to give a command to the listener (Jones, 2005).

The future tense, or al-mustaqbal (المستقبل), is used to describe actions that will occur in the future. It is formed by adding specific prefixes and suffixes to the verb's root. The prefixes indicate the future tense, such as "he will" (سَيَـ) or "she will" (سَتَـ), while the suffixes represent gender and number agreement with the subject. The future tense is commonly used to discuss future plans, make predictions, or describe forthcoming events. It allows speakers and writers to talk about actions that have not yet happened. For example, the sentence "سَوْفَ تَسْتَقِيلُ مِنَ الْعَمَلِ" (You will resign from the job) employs the future tense to predict a future action (Abu-Chacra, 2018).

It is important to note that Arabic verb conjugation is influenced by factors such as the subject's gender, number, and grammatical person. Furthermore, variations in verb conjugation exist across different Arabic dialects (Abu-Chacra, 2018).

2.7.2. Transitive and Intransitive Verb

In Arabic grammar, the term "transitive verb" is referred to as "مُتَعَدِّ" (mutaeadd), indicating a verb that can take a direct object in the accusative case. On the other hand, the term for "intransitive verb" can be expressed as either "غَيْرُ مُتَعَدِّ" (ghayru mutaeadd) or "لَازِمٌ" (lazim). Intransitive verbs do not typically take a direct object, although some of them can take an accusative predicative complement. The classification of a verb as transitive or intransitive is based on its meaning and structure, and there are no rigid rules governing their interpretations. While certain derived verb forms in Arabic tend to be transitive, and others are generally intransitive, the meaning of a verb can vary depending on the context in which it is used (Abu-Chacra, 2018).

Transitive verbs require an object to complete its meaning and express a complete thought. In Arabic, these verbs are known as (الأفعال المتعدية) (af'al muta'addiyah). They are

essential for forming meaningful sentences in the language and conveying actions performed by the subject on the object (Abu-Chacra, 2018).

According to Sawaie (2014), Transitive verbs, also known as "فِعْلٌ مُتَعَدٍ" (fi'el muta'addin) or "أَفْعَالٌ مُتَعَدِيَّةٌ" (af'al muta'addiyah), are verbs that express actions performed by an agent that affects something or someone else. These verbs not only have a subject (performer) but also take a direct object, known as "مَفْعُولٌ بِهِ" (maf'oolun bihi). Examples of transitive verbs include "دَرَسَ" (darasa) meaning "to study," "كَتَبَ" (kataba) meaning "to write," "فَهِمَ" (fahima) meaning "to understand," and "شَرِبَ" (shariba) meaning "to drink," among others (Abu-Chacra, 2018)

When the direct object is not explicitly mentioned, speakers or writers may employ a stylistic strategy called truncation, leaving it implied for the listener or reader to infer. In some cases, a limited number of verbs can take two direct objects. Examples of such verbs are "أَعْطَى" (a'ata), meaning "to give," "عَيَّنَ" (a'ayyana), meaning "to appoint," and "إِنْتَخَبَ" (intakhaba) meaning "to elect" or "to select." (Abu-Chacra, 2018)

For instance:

- "أَعْطَى الرَّجُلُ الْوَلَدَ دِينَارًا" (a'ata al-rajulu al-walada dinaran): The man gave the boy a dinar.
- "عَيَّنَ الرَّئِيسُ الْأُسْتَاذَ وَزِيرًا" (a'ayyana al-ra'isu al-ustadha wazeeran): The president appointed the professor as a minister.

These examples demonstrate the use of transitive verbs with direct objects.

Sawaie (2014) stated that in contrast to transitive verbs, there are verbs that do not require a direct object to form a complete sentence. These verbs, such as "نَامَ" (nama), meaning "he slept" or "to sleep," and "إِبْتَسَمَ" (ibtasama), meaning "he smiled" or "to smile," express actions performed by a single person without any additional object involved. They are known as intransitive verbs, specifically "فِعْلٌ لَازِمٌ" (fi'el lazim) or "أَفْعَالٌ لَازِمَةٌ" (af'al lazimah). Intransitive verbs do not require a direct object and can stand alone to convey a complete meaning.

Examples of intransitive verbs include:

- (كَبُرَ) (kabura) meaning (to become bigger)
- (ضَحِكَ) (dahika) meaning (to laugh)

Sawaie (2014) stated that intransitive verbs are often used with prepositions, which are learned alongside the verb itself to understand how it is used in different contexts. Examples of prepositions commonly used with intransitive verbs are:

- (ذَهَبَ إِلَى) (dhahaba ila) meaning (to go to)
- (رَجَعَ مِنْ/إِلَى) (raja'a min/ila) meaning (to return from/to)
- (خَرَجَ مِنْ) (kharaja min) meaning (to go out, exit)

Understanding the appropriate prepositions to use with intransitive verbs is an integral part of learning their usage.

2.7.3. Active and Passive Verb Voice

If the identity of the performer of the action, i.e., the (فَاعِل), is known to interlocutors, it is easily identifiable by the presence of the noun indicating who acted, as in the following examples: (كَسَرَ الطَّالِبُ الزُّجَاجَ) (The student broke the glass.), (يَكْتُبُ الصُّحُفِيُّ مَقَالَةً كُلَّ أُسْبُوعٍ) (The journalist writes an article every week) (Fischer & Rodgers, 2002).

In cases when the performer is not identified or is unknown, the verb is rendered in the passive voice. Passive verbs in Arabic in all tenses undergo internal vowel change(s) from the active. The two examples in the active voice above are rendered in the passive voice as follows: (كُسِرَ الزُّجَاجُ) (The glass was broken) (كُتِبَ مَقَالَةٌ كُلَّ أُسْبُوعٍ) (An article is written every week) (Jones, 2005).

Note that the performers of actions in these sentences are not identified and that the accusative direct objects (الزُّجَاجُ) (alzzujaj) (the glass) and (مَقَالَةٌ) (maqalatan) (essay, an article) in the active voice sentences changed their cases to the nominative. Accusative direct objects changing to the nominative case are labelled as (نَائِبِ الْفَاعِلِ) "performer deputy" in Arabic grammar. Note that the verb (يَكْتُبُ) (yktb) (he writes) in the second sentence changes gender into the feminine to agree with the feminine noun (مَقَالَةٌ) (maqalatan) (essay, article) when it becomes the (فَاعِلِ) of the passive verb. (Sybwyh, 1988)

In addition to obscuring the performer's identity in the preceding examples, the passive voice is sometimes used for stylistic variation, especially in writing (Alafghaniu, 2003).

2.7.4. The Weak Radicals

Wightwick (2018) classified the verb according to the weak radicals as containing weak radicals (معتل) (muetal) and not containing weak radicals (صحيح) (sahih), and each type can be classified into more categories as it will be explained below.

Wightwick (2018) classify the verb according to the weak radicals as containing weak radicals (معتل) and not containing weak radicals (صحيح), and each type can be classified into more categories as it will be explained below.

If the verb contains weak radicals, then it is a weak verb, and the weak verb is four types:

Abu-Chacra (2018) classified weak verbs into four main categories:

- a) Initial weak radical (assimilated verb) (الْفِعْلُ الْمِثَالُ)
- b) Middle weak radical (hollow verb) (الْفِعْلُ الْأَجْوْفُ)
- c) Final weak radical (defective verb) (الْفِعْلُ النَّاقِصُ)
- d) Doubly and trebly weak verbs (الْفِعْلُ اللَّوْفِيُّ)

a) Verbs with a weak radical as the first letter of the root are classified as initial weak verbs or "assimilated verbs" (الْفِعْلُ الْمِثَالُ). When conjugated, these verbs exhibit changes in the weak letter in certain verb forms. The weak letter can assimilate or lose its original pronunciation, depending on the specific verb pattern. Some common examples of initial weak verbs include أَكَلَ (to eat), أَمَرَ (to order), and أَصْبَحَ (to become) (Abu-Chacra, 2018).

b) Verbs in this category possess weak middle radical "hollow verbs" (الْفِعْلُ الْأَجْوْفُ), which is represented by an "alif" (ا) in their basic form. The original middle radical (و) /w/ or (ي) /y/ is lost in the basic form and many other verb forms. Examples of hollow verbs include "قَالَ" (qala), meaning "said" and "بَاعَ" (ba'a), meaning "sold." (Abu-Chacra, 2018).

c) These verbs have a weak final radical "defective verbs" (الْفِعْلُ النَّاقِصُ), (ا) /a/ (و) /w/ or (ي) /y/. In their basic verb form (perfect, third person masculine singular), when combined with the personal ending, the weak final radical appears as an "alif" (ا) or "alif maqsurah" (ى). Defective verbs are classified based on their vocalization. Examples of defective verbs include "رَضِيَ" (radiya), meaning "satisfied", and "رَمَى" (rama), meaning "throw." (Abu-Chacra, 2018).

d) Some of the most common verbs exhibit two weak radicals, (و) /w/ and (ي) /y/. These verbs are known as "doubly weak verbs" (الَّلَّيْفُ). Examples of doubly weak verbs include "طَوَى" (tawaa), meaning "pleat", and "وَفَّى" (wafaa), meaning "honoured" (Abu-Chacra, 2018). (Abu-Chacra, 2018).

Alghalayyny (1994) clarified the Verbs without any weak radicals into three categories:

A) Sound verb (الفعل السالم)

B) Verb with hamza (الفعل المهموز)

C) doubled verb (الفعل المضاعف)

A) The verb that does not contain weak radical, doubled radicals, and hamza, are considered to be sound verb (الفعل السالم) as in (كتب) (ktb) (he wrote) (ذهب) (dhahab) (he went) (علم) (eilm) (he learned) (Alghalayyny, 1994).

B) Verbs with hamzah as the first radical (الْفِعْلُ الْمَهْمُوزُ) are conjugated along the same principles as the regular strong verbs. The verb with hamza can occur at the beginning, middle, and end. At the beginning (أَذِنَ) (adhin) (to allow), in the middle (بَوَسَّ) (bawus) (to be brave), and in the end (قَرَأَ) (qara) (to read) (Alghalayyny, 1994).

C) A doubled verb in Arabic (الْفِعْلُ الْمُضَاعَفُ) is a trilateral verb, meaning it has three radicals, where the second and third radicals are identical and have the same vowel. In the basic form, these identical radicals are written as one, with a (šaddah) (شدة) mark above them. This phenomenon is known as (إِدْغَامٌ), which refers to the contraction or assimilation of identical radicals. Examples of doubled verbs include (مَدَّ) (extend) and (زَلَزَلَ) (convulse) (Alghalayyny, 1994).

2.8. Pragmatic Aspect of Tense and Time

Pragmatics is an expanding field of study in modern linguistics. In recent years, it is attracting a great deal of interest for linguists and philosophers of language and other scientists in different fields of study (Huang, 2014). Linguistically speaking, pragmatics is essentially concerned with aspects of linguistics that cannot be studied and investigated in other fields of study (Bach, 1997). As Levinson (1983) showed, the main role of pragmatics is that it deals with the implied level of meaning.

Linguists and philosophers develop a set of theoretical proposals for understanding how additional meanings emerge when speakers and writers use language in context and classify such meanings. Based primarily on the proposals of three philosophers, Austin (1962), Searle (1969), and Grice (1975), the framework has existed for more than forty years and is still

actively developing (Griffiths, 2006). Pragmatics is a branch of linguistics that focuses on the study of the linguistic meaning of utterances in relation to the speakers of these utterances, the social contexts in which these utterances are said, and the impact of such utterances on other people that are involved in such interaction (Crystal, 1985). According to Levinson (1983), pragmatics is said to focus on the investigation of language and is not concerned with the linguistic structure of that language; that is to say, it is interested in language performance rather than linguistic competence (Davidson & Harman, 1973). Crystal (1985) said that there is no pragmatic theory that can deal with all the aspects and topics that are dealt with in the field of pragmatics, including; presuppositions, deixis, implicatures, speech acts, etc.

The relationship between speech act theory and tense is that one way in which tense and speech act theory are related is that tense is often used to express the illocutionary force of a speech act (Searle, 1975). Illocutionary force refers to the intended meaning or purpose behind a speech act. For example, the sentence "I am going to the store" can be used to make a statement, a promise, or a prediction, depending on the speaker's intention. The choice of tense in this sentence can help convey the intended illocutionary force. For instance, using the present continuous tense, "I am going", instead of the simple present "I go", can suggest a sense of immediacy or urgency, which may be more appropriate for a promise or warning (Searle, 1975).

The relationship between tense and presupposition. Tense and presupposition are closely related because the choice of tense in a sentence can affect the presuppositions that the sentence makes. In other words, the tense of a sentence can imply certain assumptions about what has happened in the past, what is happening now, or what will happen in the future. These assumptions are called presuppositions because they are not explicitly stated in the sentence, but rather they are implied by the use of certain tenses. (Von Stechow & Heim, 2005).

For example, consider the sentence, "John used to smoke." This sentence is in the past tense, and it presupposes that John no longer smokes. The use of the past tense implies that the action of smoking is no longer ongoing or habitual, but rather it has been completed or discontinued. In this way, the tense of the sentence implies a presupposition about the current state of John's smoking habits (Birner, 2012).

One way that tense can affect implicature is through the use of the present tense. The present tense is often used to describe events or states that are currently happening, but it can also be used to imply habitual or general truths (Searle, 1975). For example, the sentence "The

sun rises in the east" uses the present tense to imply that this is a general truth rather than a specific event that is currently happening. In this way, the present tense can create a more generalized implicature.

Another way that tense can affect implicature is through the use of the past tense. The past tense is often used to describe events or states that have already happened, but it can also be used to imply regret or hypothetical scenarios (Levinson, 1983). For example, the sentence "If I had known, I would have come earlier" uses the past tense to imply a hypothetical scenario in which the speaker did not know something and therefore did not come earlier. In this way, the past tense can create an implicature of regret or speculation.

2.9. Speech Act Theory

The study of speech acts is considered a fundamental topic in pragmatics, focusing on the analysis of intended meaning (Birner, 2012). Speech act theory represents an approach to functionally categorizing speech. According to Austin, understanding meaning should not be limited to isolated statements, as language in speech serves various functions, such as making promises, extending invitations, making requests, and so on. As Austin (1962) suggests, speech can be used to perform actions. These actions can be either explicit or implicit. Certain forms of speech can implicitly perform acts or carry the significance of an illocutionary act (Baktir, 2012).

Austin (1962) argues that every utterance contains both a "doing" element and a "saying" element, leading him to differentiate between locutionary, illocutionary, and perlocutionary acts. According to Austin (1962), all utterances perform specific acts through the communicative force they possess, regardless of their conveyed meaning. The locutionary act refers to the act of saying something. Austin views utterances as representations of locutions or as the complete unit of speech (Austin, 1962). The locutionary act encompasses the entire sense of "saying" (Sadock & Jerrold M, 1974).

On the other hand, the illocutionary act holds greater significance as it represents the act performed by saying something. It is inherently connected to the locutionary act, as the illocutionary act is performed once the locutionary act takes place. The illocutionary force of an utterance can take various forms, such as confirmation, statement, denial, prediction, request, or promise (Sadock & Jerrold M, 1974). Lastly, the perlocutionary act refers to the effect or achievement of saying something. It encompasses the outcomes or consequences of

speech, including convincing, persuading, deterring, surprising, or even misleading effects (Austin, 1962).

An important point that needs to be considered is Fraser (1981) claiming that speech acts are not the same among cultures, as the idea that although all indirect speech acts that hold illocutionary force share similarities across languages. However, their function, frequency of occurrence, and distribution show differences; alternatively, in the words of Blum-Kulka (1984) declare that there are differences in using speech acts inter-culturally and cross-culturally.

Speech act theory is one approach to the functional classification of speech, discovered by Austin (1962) when he noticed that statements express functions other than reporting things. In some cases, it serves as promising, inviting, requesting, and so on, or as Austin (1962) states, in some cases, we use speech to perform an action.

2.10. Pragmatics in the Holy Qur'an

The Holy Qur'an is the central text of Islam, and it is the words of Almighty Allah, as revealed to the Prophet Mohammed. It is a source of guidance, wisdom, and knowledge for Muslims worldwide. In addition to its spiritual significance, the Holy Qur'an is a fascinating text from a linguistic point of view. It is rich in linguistic features, including pragmatic aspects that can be analysed and studied.

Politeness, according to Brown, Levinson, Levinson, and Gumperz (1987), refers to the practical implementation of good manners and etiquette in order to avoid offending others. It is a phenomenon that is shaped by culture, meaning that what is considered polite in one culture may be perceived as rude or peculiar in another cultural context. The Holy Qur'an provides a clear example of politeness. In (surat al isra') :

27. ["وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا "] (24) (الاسراء 24-23)

27. ["And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour (23). And lower to them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young."] (24) (Al-Isrā', 23-24) (Ali, 1991, p.779)

This example emphasizes the importance of obeying Almighty Allah and showing respect and honour to parents. The expectation is that the addressee will willingly accept this call, even though the request is presented directly and without hedging, as in the statement, "Thy Lord hath decreed." However, despite the directness, this statement is still considered a positive politeness strategy, taking into account the power difference between the speaker (Almighty Allah) and the listener/reader (human beings) (At-Tabataba'I, 1982).

Other aspects of pragmatics are the implicature and presupposition. It can be found in (Surat Al 'Imran 26).

28. ["قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ " (26)] (سورة ال عمران 26)

28. ["Say: O Allah Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou endues with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things, Thou hast power." (26)] (Al 'Imran 26) (Ali, 1991, p.145).

This verse contains several features from a pragmatic point of view. It includes implicature and presupposition. The Holy Name Mālik-al-Mulk (The Master and Owner of the Sovereignty) (مالك الملك) has a conversational implicature. This Holy Name implies that Almighty Allah has real and conventional Possession. The Holy Name Mālik-al-Mulk (The Master and Owner of the Sovereignty) (مالك الملك) identifies Almighty Allah's will in His Realm, and His will in acting as He desires refers to His Ability to bring into existence, and destroy what He wills, immortalise and annihilate. Al-Mulk الملك implies 'kingdom', and Al-Malik (The King) الملك indicates the powerful one with perfect power and ability. Mālik (The Master and Owner) (مالك) is a real Owner who can create, possess and own this entire world, including all its components and affairs (Kareem & Al-Husseini, 2022).

The Holy Name Mālik-al-Mulk (The Master and Owner of the Sovereignty) (مالك الملك) presupposes that Almighty Allah is the actual Ruler of all creatures as long as He is the One Who created them (Kareem & Al-Husseini, 2022).

One of the fundamental aspects of pragmatics is the context in which language is used. The Holy Qur'an is a text that was revealed to Prophet Mohammed (ﷺ) in the 7th century in the Arabic language. Therefore, to fully understand the Holy Qur'an, one must consider the historical and cultural context of the Arabic language at that time. For example, many of the

words used in the Holy Qur'an have multiple meanings depending on the context in which they are used. Thus, to accurately interpret the Holy Qur'an, one must deeply understand the Arabic language and its historical context (Al-Samara'i, 2014).

Another key aspect of pragmatics is the study of the intended meaning behind the words used. The Holy Qur'an is a text that is full of metaphorical language, parables, and allegories. These literary devices are used not merely for the sake of poetic beauty but to convey a deeper message. For example, the Holy Qur'an describes Almighty Allah as:

29. ["الله نُورُ السَّمَاوَاتِ وَالْأَرْضِ (35)"] (النور 35)

29. ["Allah is the Light of the heavens and the earth." (35)] (An-Nur, 35) (Ali, 1991, p.1015).

This metaphorical language conveys that Almighty Allah is the source of all knowledge and enlightenment (Ibn Kathir, 1999).

Finally, the Holy Qur'an is a text that is meant to be recited and heard. The use of sound patterns and rhythm in the Holy Qur'an is for aesthetic beauty and to convey meaning. The repetition of certain words and phrases and the use of rhyme and alliteration are used to emphasise certain ideas and create a sense of harmony in the recitation (Al-Samara'i, 2014).

2.11. Speech Act in the Holy Qur'an

Speech act theory is a linguistic framework that examines how language is used to perform various actions, such as making promises, giving orders, making requests, and expressing opinions (Searle, Kiefer, & Bierwisch, 2012). In the context of Islamic teachings, the Holy Qur'an serves as a valuable source for studying speech acts and understanding their significance.

A fundamental principle of speech act theory is that the meaning of an utterance is influenced by several factors, including the specific words used, the surrounding context, and the speaker's intentions (Searle et al., 2012). The Holy Qur'an offers numerous examples where the interpretation and meaning of verses can vary based on the context in which they are read. This variability allows for multiple understandings and enriches the exploration of speech acts within the text.

By examining the Holy Qur'an from a speech act perspective, scholars can gain insights into the diverse functions and intentions behind the language used in the holy book. This

analysis helps elucidate the multifaceted nature of communication in Islamic teachings and provides a deeper understanding of the speech acts employed in religious discourse.

For example, consider the following verse from the Holy Qur'an :

30. ["يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ " (9)] (المنافقون) (9)

30. ["O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers."] (Al-Munafiqun, 9) (Ali, 1991, p.1758)

On the surface, this verse is a straightforward command to believers to focus on remembering Almighty Allah and not be distracted by worldly possessions (At-Tabataba'I, 1982). However, a closer look at the context in which this verse was revealed reveals a deeper meaning. According to Islamic tradition, this verse was revealed after a group of hypocrites had refused to join the Prophet Mohammed (ﷺ) in battle, citing their wealth and families as excuses. In this context, the verse can be seen as a rebuke of the hypocrites and a warning to believers not to follow their example (Hussain, 2017).

Another example of a speech act in the Holy Qur'an is using imperatives or commands, which are common throughout the text. For example, the following verse contains a command from Almighty Allah:

31. [قُلْ هُوَ اللَّهُ أَحَدٌ (1)] (الإخلاص 1)

31. "[Say: He is Allah, the One and Only.]" (Al-Ikhlās, 1) (Ali, 1991, p.2027).

In this verse, Almighty Allah is commanding the Prophet Mohammed (ﷺ) to declare his oneness and proclaim Almighty Allah's oneness (At-Tabataba'I, 1982). This is a clear example of a directive speech act, as the words are meant to direct the listener to take a specific action.

The Holy Qur'an also contains examples of performative speech acts, which are utterances that bring about the action they describe (Birner, 2012). One of the most famous examples of this in the Holy Qur'an is the (Shahada) (الشهادة), or declaration of faith, a performative speech act considered the cornerstone of Islam. The (Shahada) is a declaration that there is no Almighty Allah but Almighty Allah and that the Prophet Mohammed (ﷺ) is his messenger, and it is considered to be a declaration of one's belief and acceptance of Islam.

2.12. Classification of Speech Act

Speech Act Theory, developed by philosopher J.L. Austin and further expanded upon by philosopher John Searle, provides a comprehensive framework for understanding how utterances convey meaning and achieve specific communicative goals. This theory classifies speech acts into three main categories: locutionary, illocutionary, and perlocutionary acts. Each category represents distinct aspects of speech acts and contributes to our understanding of the complexities of human communication. This essay will explore and analyze the classification of speech act theory, providing in-text citations to support the discussion (Austin, 1962).

The locutionary act refers to the basic act of uttering words or producing meaningful expressions. It focuses on the literal meaning of the words and the grammatical structure employed in communication. According to Austin, locutionary acts involve the performance of phonetic, phatic, and rhetic acts. Phonetic acts encompass the sounds produced during the speech, while phatic acts establish social contact and maintain interpersonal relations. Rhetic acts, on the other hand, involve the propositional content of the utterance. Locutionary acts lay the foundation for conveying information and establishing the context for further analysis of speech acts (Searle, 1979).

Illocutionary acts involve the intended meaning and the illocutionary force behind a particular utterance. They focus on the speaker's intentions, which can include making requests, giving orders, asking questions, expressing desires, or stating beliefs. The illocutionary force of an utterance may not be explicitly stated but is conveyed through various linguistic and contextual cues. For instance, when a speaker says, "Could you please pass the salt?" the illocutionary force is a polite request. Understanding illocutionary acts helps to grasp the speaker's intention beyond the literal meaning of the words, contributing to effective communication (Searle, 1969).

Perlocutionary acts refer to the effect or impact of an utterance on the listener or recipient. Unlike locutionary and illocutionary acts, the focus shifts to the listener's interpretation and response to the speech act. Perlocutionary acts are indirect consequences of communication and may include persuading, convincing, inspiring, or influencing the listener's beliefs, emotions, or behaviours. For instance, when a speaker delivers a persuasive speech, the perlocutionary act is the successful persuasion of the audience. Understanding perlocutionary acts allows to assess the effectiveness of communication and its potential consequences (Austin, 1962).

Speech Act Theory provides a valuable framework for analyzing the complexities of human communication. The classification of speech acts into locutionary, illocutionary, and perlocutionary acts enables one to understand the different dimensions of meaning, intention, and impact within a given utterance. Locutionary acts establish the basic foundation of communication, while illocutionary acts reveal the speaker's intentions and goals. Perlocutionary acts shed light on the impact of communication on the listener or recipient. By recognizing and comprehending these classifications, it will enhance our communication skills and promote effective interpersonal interactions (Horn & Ward, 2008).

John Searle has made significant contributions to speech act classification, expanding on Austin's theory in his book "Speech Acts: An Essay in the Philosophy of Language" (1969). Searle introduces additional speech act categories to provide a more comprehensive framework for understanding language use. Searle proposes five primary classifications of speech acts: Assertives, Directives, Commissive, Expressives, Declaratives.

Bach and Harnish propose another important classification scheme in their book "Linguistic Communication and Speech Acts" (1978). They identify four categories of speech acts: locutions, illocutions, perlocutions, and propositional acts. Locutions refer to the actual words used in the utterance, while illocutions refer to the intended meaning or purpose of the utterance. Perlocutions refer to the actual effects of the utterance on the listener, while propositional acts refer to the proposition or meaning of the utterance itself.

Speech act classification is relevant in the study of pragmatics, which is how context influences meaning in communication. For example, Grice's (1975) theory of implicature explains how speakers can imply meanings that go beyond the literal meaning of their words. In implicature, a speaker implies something without explicitly stating it, and the listener infers the implied meaning based on the context of the utterance. Implicatures can be classified into several categories, such as conventional implicatures, which are conveyed through the choice of words, and conversational implicatures, which are conveyed through the context of the conversation (Grice, 1975).

2.12.1. Searle's Classification of Illocutionary Acts

In the field of speech act theory, philosopher John Searle (1969) has provided a notable classification of illocutionary acts. Illocutionary acts are a crucial aspect of human communication, as they refer to the intended meaning and force behind an utterance. Searle's classification offers a comprehensive framework for understanding the different types of

illocutionary acts and their functions within communicative interactions. This essay will examine Searle's classification of illocutionary acts, highlighting the key categories and providing insight into their significance. The principle Searle's theory of speech acts based on seems to be:

"The unit of linguistic communication is not, as has generally been supposed, the symbol, word or sentence, or even the token of the symbol, word or sentence, but rather the production or issuance of the symbol or word or sentence in the performance of the speech act. To take the token as a message is to take it as a produced or issued token. More precisely, the production or issuance of a sentence token under certain conditions is a speech act, and speech acts are the basic or minimal units of linguistic communication" (Searle, 1969, P. 16).

1. **Assertives**, also known as Representatives, are illocutionary acts that aim to represent the speaker's beliefs or state of affairs as true or false. The speaker intends to assert or claim something about the world. Examples of representatives include making assertions, stating facts, offering descriptions, or expressing opinions. For instance, when a speaker says, "The meeting starts at 9 a.m.," they are making a representative speech act by asserting a fact.
2. **Directives**: Directives are illocutionary acts that seek to influence the behaviour of the listener or recipient. They involve the speaker directing, commanding, requesting, or advising the listener to perform a particular action. Directives are intended to bring about a change in the world by influencing the behaviour of others. For example, when a speaker says, "Please close the door," they are performing a directive speech act by requesting a specific action.
3. **Commissives**: Commissives are illocutionary acts that commit the speaker to future courses of action or obligations. By making commissive statements, the speaker pledges or promises to perform a certain action or fulfil a commitment. Examples of commissives include making vows, giving guarantees, or making offers. When a speaker says, "I will attend the conference," they are performing a commissive speech act by making a promise or commitment.
4. **Expressives**: Expressives are illocutionary acts that convey the speaker's psychological or emotional state regarding a particular situation or event. They express the speaker's attitudes, feelings, or emotions. Expressives can include apologizing, thanking,

congratulating, or sympathizing. For instance, when a speaker says, "I'm sorry for your loss," they are performing an expressive speech act by expressing sympathy.

5. **Declarations:** Declarations are illocutionary acts that bring about a change in the world simply by the act of uttering. They are performative in nature and have a significant institutional or social impact. Declarations are typically made by individuals with appropriate authority or status. Examples of declarations include declaring someone married, declaring war, or pronouncing someone guilty. When a judge says, "I hereby sentence you to ten years in prison," they are performing a declarative speech act by making an authoritative pronouncement.

Searle's classification of illocutionary acts provides a valuable framework for understanding the diverse functions and intentions behind various speech acts. By categorizing illocutionary acts into assertives, directives, commissives, expressives, and declarations, Searle offers a comprehensive account of the different ways in which language is used to convey meaning and achieve specific communicative goals. This classification enhances our understanding of human communication and enables us to navigate and interpret the complexities of everyday interactions.

2.13. Felicity Conditions

In the study of speech acts, felicity conditions refer to the circumstances that must be met for a speech act to succeed. These conditions are crucial to understanding how communication works and how language can be used effectively in social interactions (Levinson, 1983).

Philosopher John Searle first introduced the concept of felicity conditions in his book "Speech Acts: An Essay in the Philosophy of Language" (1969). Searle argued that for a speech act to be successful, it must meet certain conditions specific to each type of speech act. For example, the felicity conditions for making a promise include that the speaker intends to keep the promise, that the promise is not impossible to keep, and that the promise is not made under duress.

The idea of felicity conditions has been further developed and refined by other researchers in the field of pragmatics, such as Herbert Paul Grice, who introduced the concept of implicature. Grice argued that when speakers make an utterance, they do so to convey certain implicit or indirect meanings that are not explicitly stated. The felicity conditions for

implicatures include that the implicature must be relevant to the conversation and that the speaker must have a reason to convey the implicature indirectly (Huang, 2014).

Another example of felicity conditions can be seen in illocutionary force, which refers to the intended effect of a speech act on the listener. For example, the illocutionary force of a directive speech act such as "close the door" is to get the listener to close the door. The felicity conditions for directives include that the speaker must have the authority or right to issue the directive and that the listener must be able to understand the directive and have the ability to carry it out (Linguistics, 2016).

The concept of felicity conditions has been influential in developing pragmatics and language use theories. It has provided a framework for analysing how different speech acts work and how they can be used effectively in social interactions. Felicity's conditions have also been used to explore the role of context in communication, as the conditions that must be met for a speech act to be successful can vary depending on the social and cultural context in which it is used (Vanderveken, 1990a).

In conclusion, felicity conditions are crucial to understanding how speech acts work in communication. By identifying the conditions that must be met for a speech act to be successful, it can help in a better understanding of how language can be used effectively in social interactions. The concept of felicity conditions has been influential in the development of theories of pragmatics and has led to a deeper understanding of the complexities of communication.

2.13.1. Searle's Felicity Conditions

In the realm of the philosophy of language, speech acts play a fundamental role in our communication. They are the building blocks through which humans convey meaning, express intentions, and interact with one another. John Searle, an influential philosopher, developed the concept of felicity conditions to elucidate the necessary conditions for successful speech acts. This article explores Searle's felicity conditions and their significance in understanding the effectiveness of our communicative acts (Vanderveken, 1990b).

Searle (1969) posited that for a speech act to be successful, it must meet certain conditions known as felicity conditions. Felicity conditions are the underlying requirements that must be fulfilled for an utterance to achieve its intended purpose and be considered appropriate within a given context. These conditions serve as guidelines that govern our speech acts and enable effective communication.

The preparatory conditions encompass the general prerequisites that need to be in place before a speech act can occur. These conditions involve the presence of the necessary participants, their ability to understand the language being used, and the shared context between the speaker and the listener. For instance, if a person intends to make a request, the presence of someone capable of fulfilling the request is a preparatory condition (Searle, 1969).

Propositional content conditions involve the clarity and appropriateness of the information conveyed in a speech act. It requires the speaker to express the content in a way that is intelligible and relevant to the given context. The speaker must use grammatically correct sentences and ensure that the meaning they intend to convey is properly understood by the listener (Searle, 1969).

Sincerity conditions pertain to the speaker's genuine intention and sincerity in conveying the meaning behind the speech act. It implies that the speaker should express what they truly believe or desire. If a speaker makes a promise, for example, the sincerity condition requires them to genuinely intend to fulfil that promise. Sincerity conditions establish trust and reliability in communication (Searle, 1969).

The essential conditions refer to the specific rules and conventions associated with different types of speech acts. These conditions vary depending on the speech act being performed, such as making a request, giving an order, or issuing an apology. Each speech act has its own set of essential conditions that must be fulfilled for the act to be considered successful and appropriate (Searle, 1969).

Searle's felicity conditions provide a framework for analyzing and evaluating the effectiveness of speech acts. By delineating the necessary conditions for successful communication, these conditions shed light on the complexities underlying our everyday conversations. Understanding felicity conditions can help to become more conscious of the nuances involved in our speech acts. It enables to recognize the potential pitfalls in communication and adapt our language accordingly to ensure clarity, relevance, and mutual understanding. However, it is important to note that felicity conditions have their limitations. They primarily focus on explicit, literal speech acts and may not fully capture the richness of indirect or figurative forms of communication. Additionally, cultural and contextual factors can influence the interpretation and application of felicity conditions, making them somewhat context-dependent (Geis, 2006).

2.14. Hymes Speaking Model

In the field of sociolinguistics, Dell Hymes (1974) introduced the SPEAKING model as a comprehensive framework for analyzing and understanding communicative competence in various cultural contexts. This article explores Hymes' influential model, which encompasses key elements necessary for successful communication. Examining the components of the SPEAKING model can help to gain valuable insights into the multifaceted nature of language use and its social implications.

The "S" in the SPEAKING model represents the setting and scene in which communication takes place. It emphasizes the significance of the physical, social, and cultural context that shapes language use. Hymes argues that understanding the context is crucial for interpreting meanings and expectations embedded within a particular communicative event. Factors such as location, time, and social relationships influence how people communicate and the norms that govern their interactions.

"P" in the SPEAKING model refers to the participants involved in the communicative act. It recognizes that the roles, identities, and social positions of the participants play a vital role in shaping their linguistic choices and communicative strategies. Participants' knowledge of each other's backgrounds, cultural norms, and social hierarchies influences how they interpret and respond to messages.

"E" in the SPEAKING model signifies the goals, purposes, and outcomes of communication. Hymes argues that successful communication involves the effective achievement of specific ends or intentions. These ends can vary from conveying information, expressing emotions, persuading others, or maintaining social relationships. Understanding the intended goals of communication is essential for interpreting messages accurately.

"A" in the SPEAKING model highlights the act sequence, referring to the structure and organization of communication. It involves examining how speech acts are connected and how they contribute to the overall coherence and effectiveness of the discourse. Hymes emphasizes the importance of understanding how speakers construct and interpret utterances within a conversation, including turn-taking, topic transitions, and the overall flow of communication.

"K" in the SPEAKING model represents the key, which encompasses the tone, style, and manner in which messages are conveyed. It includes the choice of language, register, formality, and cultural expressions employed by participants. The key influences how the

message is perceived, the level of politeness or informality, and the overall impact on the listener.

"I" in the SPEAKING model stands for instrumentalities, which refers to the various linguistic and non-linguistic resources used in communication. It encompasses the specific language code employed, as well as nonverbal cues such as gestures, facial expressions, and body language. Instrumentalities play a crucial role in conveying meaning and adding nuances to the communication process.

"N" in the SPEAKING model highlights the norms of interaction and interpretation. It acknowledges that different cultures and communities have specific rules and expectations governing communication. These norms include the appropriate use of silence, politeness conventions, rules for addressing others, and cultural interpretations of gestures and expressions. Understanding and adhering to these norms are vital for successful communication.

"G" in the SPEAKING model represents genre, which refers to the particular form or type of communication being employed. Different contexts and purposes require different genres, such as storytelling, giving instructions, engaging in debates, or participating in casual conversations. Understanding the genre aids in comprehending the expectations, structures, and appropriate language use within a specific communicative context.

Hymes' SPEAKING model has significantly contributed to understanding communicative competence and the intricate relationship between language and culture. It highlights the multifaceted nature of communication by considering contextual, social, and cultural factors that shape linguistic choices and interactions (Duranti, 1997).

2.15. Previous Studies

Some previous studies have dealt with the Holy Qur'anic tense and are, in some way, related to the current study, but none have dealt with these verbs pragmatically and syntactically.

Eiwad (2009) wrote an Arabic master thesis entitled "*Terms of the Time in the Holy Qur'an (Indicative study)*" at An-Najah National University in Nablus, Palestine. This research examined the names of times mentioned in the Holy Qur'an from a semantic perspective. The researcher presented the concept of time, both ancient and modern, and then listed the names of time and arranged them in alphabetical order, indicating the number of times they were

mentioned in the Holy Qur'an. The study found a number of linguistic issues that were common in these names. The researcher appended the research with statistical appendices that show the percentage of time names included in one semantic group out of the total number of names mentioned in the Holy Qur'an, as well as the percentage of the occurrence of a single name within the framework of the group that includes it, and the places where these names appear in the Holy Qur'anic verses.

The second study is a master's degree thesis by **Al-Masri** (2016) entitled "*Speech Acts in Imperative Sentences Used in the Holy Qur'an: The Case of Both the Cow and Joseph Chapters*" at Hebron University. This study is a qualitative study as it explores and analyses the different speech acts realized through imperatives in the Holy Quran. This study aims to examine the different pragmatic functions of imperative sentences in the Holy Quran, particularly "The Cow" and "Joseph" chapters. To Prove that imperatives are not only used to command or request but also to deliver other illocutionary acts. The findings of the study proved that one structure could serve multi-functions depending on the interlocutors, the context, and background information. These imperatives served 17 major functions and other indirect functions. Additionally, the circumstances of revelation and books of interpretations played a major role in identifying the speech acts of imperatives.

On the syntactic level, **Abdelaziz and Mahmoud** (2018) at the International Journal of Applied Linguistics & English Literature published a research entitled "*Past-Tense Verbs of Futurity in the Holy Qur'an: A New Text-World Theory Approach*". The researcher applied the text-world model to two neglected research areas: the Arabic language and the Holy Quran. Particularly examine the text-worlds constructed by Arabic past-tense verbs or perfect verbs which express futurity in the Holy Quran. The study's findings indicate that a confirmed-unrealized text world helps readers of certain Holy Quranic verses accept the use of past tense to refer to future events by constituting a new mental picture rather than repairing or replacing their mental representations and perceptions.

Badr et al. (2019) published an article entitled "*A Pragmatic Analysis of Speech Acts in Short Surahs of the Holy Qur'an*" in the Journal of Arts, Literature, Humanities, and Social Sciences. The article explores speech acts in two short surahs of the Quran, aiming to analyse the illocutionary speech acts and their pragmatic functions in surah Ad-dhuha and surah As-sharah. The researchers also investigated both direct and indirect speech acts. They employed qualitative content analysis to examine the source data, consulting widely used traditional

exegetical and rhetorical books to ascertain the source text's intentionality. The findings of the study indicate that the previously mentioned surahs encompass two types of illocutionary speech acts: directives and commissives. Additionally, two pragmatic functions are identified: ordering and promising. It is noteworthy that all the directives manifest as direct speech acts, while all the commissives manifest as indirect speech acts.

Jubran (2019) published an article entitled "*Speech Act of Vow in Quranic Discourse*" in the International Journal of Science and Research. This qualitative study demonstrates that a vow is a speech act that achieves the three levels inherent in any speech act. The researcher analyzed several verses of the Holy Quran containing explicit vows. The analysis establishes that the vow (Al Nither) is an exceptionally potent speech act, encompassing the three forces of the speech act (locutionary, illocutionary, and perlocutionary acts). The robustness of this speech act becomes apparent due to its non-negligible and binding nature—fulfillment is imperative. Notably, the validity of the vow hinges upon its articulation within a specific structure (locutionary act) and with the intent to carry it out. When Allah grants a person's request, they must fulfill the vow.

Another study entitled "*Speech Acts in English Translation of the Holy Qur'an Surah Al-kahfi by Abdullah Yusuf Ali*" by **Susri et al.** (2020) at the English Education: Journal Tadris Bahasa Inggris. This research used a qualitative approach. The result of the research has some points. They are: (i) There are nine verses with kinds of speech acts phenomena, involving locutionary, illocutionary, and perlocutionary. (ii) Those illocutionary acts involve assertive (stating, boasting), directive (recommending, requesting, advising, commanding). It is possibly engaging another issue on the meaning of translation in the pragmatics view (such as deixis, entailment, reference, implicature, presupposition) or another subject (Surah).

Kareem and Al-Husseini (2022), in the Resmilitaris journal, published an article entitled "*A Pragmatic Study of the Holy Names of Almighty Allah in the Glorious Quran.*" This study is qualitative. This study clarifies the pragmatic aspects of the Holy Names of Almighty Allah (al-asmā al-husnā) (The beautiful Holy Names), which are repeating terms in the Quranic texts. This study aims to explore the contextual meaning of these Holy Names and recognize their pragmatic meanings. This is because these Holy Names are found in different contexts in which each one of these sacred Names may not have the same semantic and/or pragmatic meaning in other contexts. In this regard, the study focuses on the pragmatic meanings of these Holy Names. Thus, the current study attempts to identify the kinds of

implicature and presuppositions implemented in these Blessed Names. To achieve the study aims, the researchers adopt a model based on Grice's (1975) theory of implicature and Yule's (1996) taxonomy of presupposition by selecting four Quranic verses from the Holy Quran to analyse these Holy Names. This study has found that the Holy Names of Almighty Allah are not just names that can be comprehended superficially and effortlessly; they are proved to have different pragmatic meanings that are related to implicature and presupposition.

Khader (2022) at the Journal of the Islamic University for Humanities Research. He published an article entitled "*An Analysis of the Pragmatic Functions of the Imperative and Prohibitive Verbs with Reference to Speech Acts Theory in Yusuf Surah*". This study is qualitative. The paper investigates the imperatives and prohibitive verbs in Yusuf surah in terms of applying the rules of Searle's speech acts theory (1969). Utilizing Austin's (1962) and Searle's (1975) speech acts theory has an influence to describe the kind of speech acts involved in Yusuf surah to determine the connection of linguistic structures and contexts with the meaning of the imperative and prohibitive verbs. The researcher found (38) imperatives and (6) prohibitives serving (11) distinct speech acts in which they agree with the speech act theory and help in interpreting the connection between the pragmatic meanings and structures.

In conclusion, the purpose of the current study differs from the previous studies mentioned in several ways: While the previous studies explored various aspects of the Holy Quran's linguistic features, such as semantic aspects of time, speech acts, past-tense verbs of futurity, pragmatic functions in short surahs, and speech act of vow, the current study focuses specifically on the variation of tenses in the Quran from a pragma-syntactic perspective and how these tenses indicate a different meaning from their explicit meaning. The current study adopts a pragma-syntactic approach to investigate the variation of tenses in the Holy Quran. This approach combines the insights from pragmatics, which show the intended meaning of these tenses and what they truly mean, and syntax, which examines the time of the tense and the structure and arrangement of words in sentences. This unique approach enables the exploration of the relationship between linguistic structures of tenses and their pragmatic functions in the context of the Holy Quran. While previous studies have examined various linguistic phenomena in the Quran, such as speech acts, imperatives, prohibitive verbs, and vows, the current study specifically focuses on the variation of tenses. This focus allows for a deeper and more specialized analysis of the verb forms and their implications in the Quranic text by adopting Hymes' SPEAKING Model (1974), the Felicity Conditions of Searle (1969), and his classification of the illocutionary act, and the locutionary force by Austin (1962),

while syntactically it adopts the classification of the Arabic verb tense of Hassan (1995), Alsamerrai (2003) and Ryding (2005).

Chapter Three

Methodology

3.0. Introduction

In this chapter, the researcher presents the theoretical framework and methods used in analysing this study's selected data. This chapter highlights the nature of the study, data collection methods, sample selection procedures, methods, and data analysis models.

3.1. Nature of the Study

The current study is qualitative. A qualitative research methodology is considered the process of collecting, analysing, and interpreting inclusive narrative and non-numerical sort of data to understand a certain fascinating phenomenon (Gay, Mills, & Airasian, 2011).

Qualitative research is a type of study that produces a descriptive text about specific events (Vanderstoep & Johnston, 2009). Vanderstoep and Johnston believed that the objective of qualitative research should be more descriptive than predictive. Additionally, they recognised another aim of qualitative research: gaining a thorough grasp of the perspectives of the research participants. Qualitative research is proven to be investigative in that it tries to clarify the nature of a specific social phenomenon or program in a particular context (Haradhan, 2018). The current study aims to combine the pragmatic analysis that includes the classification of speech act by Searle (1969) and the analysis of felicity condition by Searle as well, and the contextual analysis of Hymes (1974) SPEAKING model with the syntactic analysis that includes analysis of verb in Arabic in all its aspects, the analysis of time, the weak radicals, the voice of the verb, and finally transitivity of the verb by Hassan (1995), Alsamerrai (2003) and Ryding (2005). This qualitative research aims to identify the linguistic meaning of the variation of verbs found in selected verses in the Holy Qur'an from pragmatic and syntactic points of view. The goal of such an analysis is to determine the variation of tense in the Holy Qur'an, the implied meaning, types of speech acts, the verb syntactic position, and the contextual meaning of the verb in the Holy Qur'an texts.

3.2. Data Collection Method

Data collecting is the systematic gathering and measuring of information on variables of interest to address specified research questions, analyse outcomes, and test hypotheses. While the methodologies used vary by discipline, the emphasis on collecting accurate and

truthful data remains consistent. All data gathering aims to capture high-quality evidence, translating to rich data analysis and creating a persuasive and credible response to the issues addressed (Kabir, 2016). The "case" is the fundamental observation unit in qualitative data collection. A general case is human beings providing information about how they understand the world, and the given data is known as a "narrative". Although other forms of communication exist, data is most commonly comprised of spoken or written words (Cropley, 2021). Data can be gathered using several approaches in qualitative research, comprising observations, textual or visual analysis (e.g., from movies and books), and surveys (individual or group) (Gill, Stewart, Treasure, & Chadwick, 2008).

The current study uses the methodology of qualitative content analysis. It attempts to analyse the in-depth meaning of the tense found in the Holy Qur'an and how their tense can vary. This study aims to investigate the variation of tense in the Holy Qur'an through a methodology of qualitative content analysis, incorporating pragmatic and syntactic analysis. The study intends to explore the nuances of the tenses used in the Holy Qur'anic verses, delving into their implications and potential meanings. It draws on both the Holy Qur'anic text and the Tafsir to comprehensively analyse tense variations in the Holy Qur'an. Through this analysis, the study examines the verse's in-depth meaning. Furthermore, the verses under investigation will be analysed regarding the contextual meaning and syntactic declension. Ultimately, the study aims to provide insights into the unique use of tense in the Holy Qur'an and its impact on interpreting its verses.

3.3.Data Selection

According to Creswell (1998), the researcher is the primary instrument for collecting and specifying data in qualitative research because he compiles words, analyses inductively, and observes the utterance delivered by speakers or writers. Several processes are involved in data collection, including planning the research, selecting data, categorising the data, analysing the data, interpreting the results, and concluding. As mentioned above, the current study qualitatively investigates tense variation in the Holy Qur'an, focusing on the pragmatic and syntactic aspects. The researcher has quoted several verses from the Holy Qur'an, first in Arabic, along with their translations in English from Abdullah Yusuf Ali's (1991) Translation. Moreover, the researcher has depended on Ibn Abbas (1992) and At-Tabataba'I (1982) to explain the verses from the Holy Qur'an. The selection of these texts relies on the availability of specific relevant criteria, mainly in which they are diverse and cover different chapters and

verses of the Holy Qur'an. The verses will be selected from different chapters (Surahs) and across different periods of revelation (Makki and Madani) to ensure a diverse and representative sample. An established Holy Qur'anic text and reputable scholarly sources would be used as a reference to ensure accuracy and consistency in the selection process. The selected verses would also be subject to further analysis using appropriate linguistic to draw insights and conclusions on tense variations in the Holy Qur'an. The collected data are summarised in Table 3.1 below:

Table 3.1

The Selected Samples of the Study

No.	Name of Surah	Number of Verse
1.	Surat Al-Taubah (The Repentance)	9: 34
2.	Surat Taha, (Taha)	20: 105
3.	Surat An-Naĥl (The Bees)	16:1
4.	Surat Ghafir (The Forgiver)	40:46
5.	Surat Al-Baqarah (The Cow)	2:46
6.	Surat An-Nisa (The Women)	4:56
7.	Surat Az-Zalzalah (The Earthquake)	99:1
8.	Surat Al-Baqarah (The Cow)	2:87
9.	Surat Al-Hadid (Iron)	57:17
10.	Surat Al-Muzzammil (The One Wrapped in Garments)	73:20
11.	Surat Al-Fath (The Victory)	48:27
12.	Surat Maryam (Mary)	19:66
13.	Surat Al-Qamar (The Moon)	54:1
14.	Surat Al-Anbiyā' (The Prophets)	21:107
15.	Surat Qaf (Qāf)	50:16

16.	Surat An-Nisā' (The Women)	4:124
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In the current study, the researcher has selected samples based on the specific variant tenses found in the Holy Qur'an, which can be analysed. It is important to note that sampling in qualitative research can occur at various stages, including data collection, interpretation, and reporting. Unlike quantitative research, qualitative researchers are not primarily concerned with statistical generalization but rather with intentional or strategic sampling. Therefore, probability-based sampling methods, such as random sampling, are considered ineffective in qualitative research (Hancock, Ockleford, & Windridge, 2009).

Creswell (1998) emphasizes the relationship between data size and the concept of saturation, which refers to the point at which collecting new data no longer reveals unique attributes or insights within the study. Sample size in qualitative research is determined by factors such as the research question, inquiry goals, stakes involved, desired benefits, credibility, and available time and resources (Patton, 2002). Thus, the focus in data gathering is on the sample size and the depth of the data rather than statistical representativeness. Nakhilawi (2016) further supports the notion that sample size and the depth of data are crucial aspects of data gathering.

3.4.Procedures for Analysing Data

Although the title is "Pragma-Syntactic Study", and the analysis should ideally begin with pragmatics followed by syntax, for the purpose of clarity and establishing a foundation for the analysis, this study will commence with the syntax before addressing pragmatics. The current study uses several methods after collecting data to interpret the Holy Qur'an as follows:

1. Explaining the verbs in the verses from the Holy Qur'an syntactically in terms of their declension by adopting the classification of the Arabic verb of Hassan (1995), Alsamerrai (2003) and Ryding (2005).
2. Showing the locutionary, illocutionary, and perlocutionary meanings of the Holy Qur'anic verses relying on Austin (1962).
3. Stating the type of illocutionary speech act of the selected Holy Qur'anic verses according to Searle's (1969) classification.
4. Explaining the felicity conditions of the verses in the Holy Qur'an according to Searle (1969).

5. Identifies the contextual meaning of the verses from the Holy Qur'an according to Hymes's (1974) SPEAKING model.

3.5. Theoretical Framework

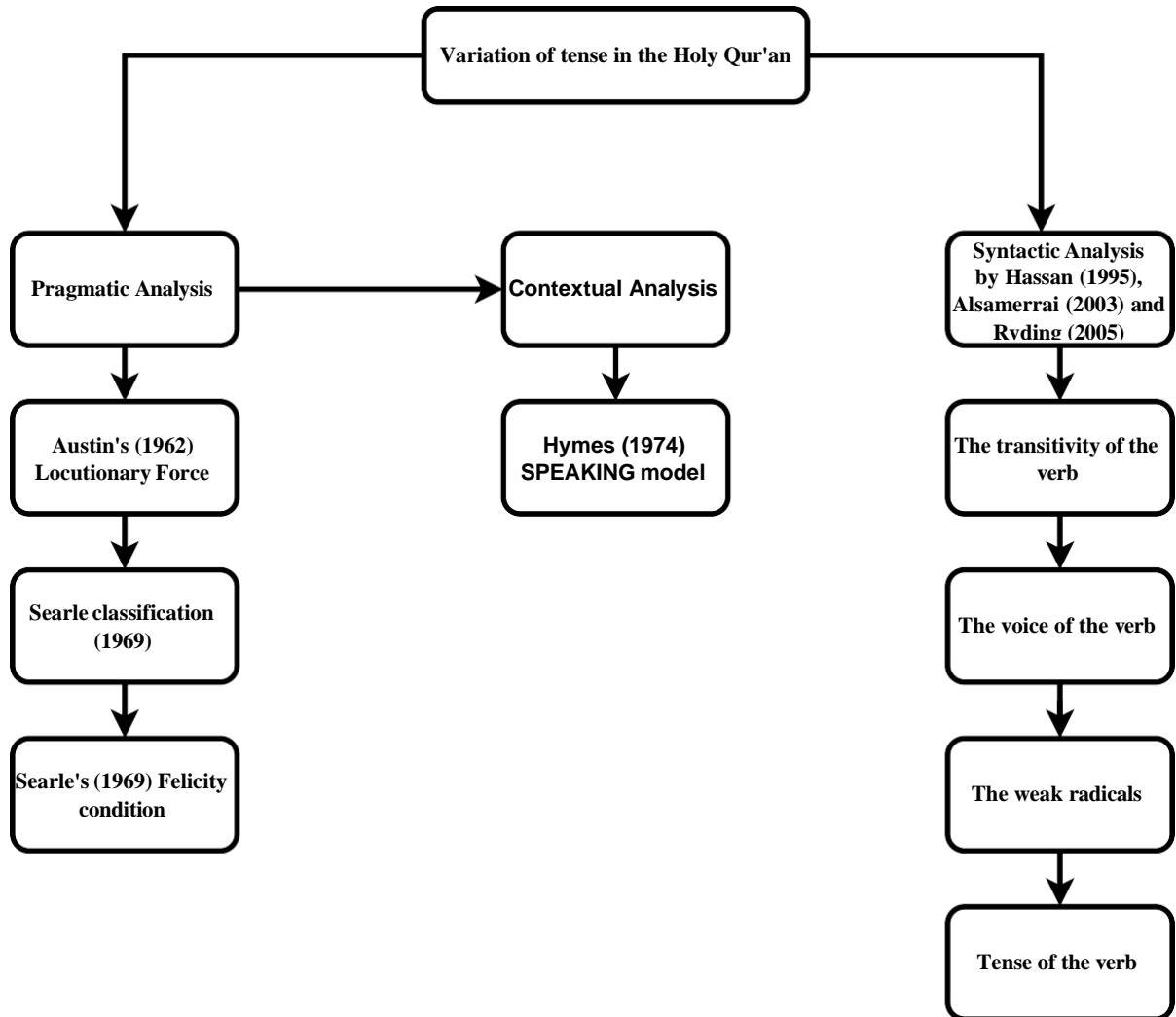
The current study provides two levels of analysis: pragmatic and syntactic. The pragmatic analysis of the present study is based on adopting Searle's (1969) classification of illocutionary speech acts and felicity conditions, and the third model is the locutionary act by Austin (1962). For the classification of the illocutionary speech act (see Section 2.7.1. in Chapter Two), this model will answer the third of the objectives of the study and the third research questions (What are the pragmatic features of tense variation, in terms of locutionary force contextual meaning, the type of illocutionary act, and the felicity conditions, in selected Holy Qur'anic texts?). The felicity condition (see Section 2.8.1. in Chapter Two) will answer the third objective of the study and the third as well in research questions (What are the pragmatic features of tense variation, in terms of locutionary force contextual meaning, the type of illocutionary act, and the felicity conditions, in selected Holy Qur'anic texts?). The fourth model in the pragmatic analysis is the contextual analysis of Hymes's (1974) SPEAKING model (see Section 2.9 in Chapter Two). In this context, understanding and interpreting the Holy Qur'anic texts cannot be isolated from the context of its occurrence. Thus, the variation of verb tenses in different Holy Qur'anic contexts may cause a change of meaning and interpretation of the whole Holy Qur'anic verses. This point urges the researcher to take into consideration the contextual meaning of the analysed Holy Qur'anic texts in the coming chapters to understand the kind of variation in the tenses of the verb forms. This model will answer the third of the study's objectives and the third research questions (What are the pragmatic features of tense variation, in terms of locutionary force contextual meaning, the type of illocutionary act, and the felicity conditions, in selected Holy Qur'anic texts?)

The syntactic analysis is based on Arabic syntax, which will help identify the verb tense from the selected verses (see section 2.2 in chapter two). This analysis model will answer the second of the study's objectives and the second research question (What is the structure of tense variations and verb forms in Arabic language?)

These levels of analysis that are adopted to analyse the selected data of the study are stated in Figure 1 :

Figure 1

The Theoretical Framework of the Study was adopted from Searle (1969), Hymes (1974), and the Arabic Syntax.



Chapter Four

Data Analysis

4.0. Introduction

This chapter is dedicated to the examination of 16 selected Holy Qur'anic verses, aiming to delve into the intricacies of tense variation. The analysis encompasses various linguistic frameworks, including Searle's (1969) theory of felicity conditions, Searle's (1969) classification of illocutionary acts, Austin's classification of locutionary force (1962), Hymes' (1974) SPEAKING model, and the classification of the Arabic verb by Hassan (1995), Alsamerrai (2003), and Ryding (2005). Through the integration of these approaches, the objective is to uncover the profound pragmatic and syntactic dimensions that underlie the diverse usage of tenses in the Holy Qur'an. An extensive literature review is conducted within the chapter to lay the foundation for this analysis. This review surveys existing research on tense variation in the Holy Qur'an, identifying gaps and limitations that the research aims to address. By examining previous studies, the researcher establishes the significance of our study within the broader context of Holy Qur'anic studies and linguistic analysis. This review serves as a solid groundwork for the subsequent analysis to follow.

The chapter proceeds with a detailed explanation of the methodology employed for the analysis. Building upon the established linguistic frameworks, the eclectic model allows for a systematic and comprehensive examination of tense variation in the selected Holy Qur'anic verses. Although the title of this study is "Pragma-Syntactic Study", ideally, the analysis should begin with pragmatics followed by syntax; for the purpose of clarity and establishing a foundation for the analysis, this study will commence with the syntax before addressing pragmatics. This methodology enables the researcher to uncover the intricate relationship between tense variation, communicative intent, and the Holy Qur'an's broader linguistic and textual context. Subsequent sections of this chapter present a meticulous analysis of the (16) selected Holy Qur'anic verses. By closely examining the pragmatic cues and syntactic nuances, the researcher seeks to unravel the reasons behind the deliberate and strategic use of different tenses in the Holy Qur'an. This analysis provides a clear understanding of the pragma-syntactic intricacies embedded within the selected verses. The findings of this chapter not only enhance our understanding of the Holy Qur'an's linguistic intricacies but also shed light on the profound communication strategies employed within the text. By unravelling the pragmatic and syntactic

dimensions of tense variation, the research contributes to the field of Holy Qur'anic studies, linguistic and pragmatic research.

4.1. Analysis of Text (1). Sūrat Al-Taubah (The Repentance), (9: 34)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (34) } (سورة التوبة 34)

[“o ye who believe! There are Indeed many among the priests And anchorites, who in falsehoodt Devour the wealth of men And hinder (them) from the Way Of Allah. And there are those Who hoard gold and silver And spend it not in the Way Of Allah: announce unto them a most grievous chastisement-”] Surat Al-Taubah (The Repentance), (9: 34) (Ali, 1991, p.509).

The verb "announce" written as "فَبَشِّرْهُمْ", is the one that is going to be explored in this analysis. In this verse from the Holy Qur'an, the word "announce" (which is written as "فَبَشِّرْهُمْ") has the reverse of its usual meaning. This term means a blessing, but in this context, it has the sense of a curse, hell, and agonizing suffering.

4.1.1. Syntactic Analysis of Text (1)

The verb that is going to be analysed is the verb (announce) (فَبَشِّرْهُمْ) (fabashir'hum). The timing of the verb is imperative. It is an order to the prophet Mohammed (ﷺ) to tell them about the punishment that is waiting for them. The 26th word of verse (9:34) is divided into three morphological segments—a resumption particle, verb, and object pronoun. The connective particle *fa* is usually translated as "then" or "so" and indicates a sequence of events. The form II imperative verb (فَعْلَ أَمْرٍ) is a second person masculine singular. The verb's triliteral root is (bā shīn rā) (ب ش ر). The attached object pronoun is third person masculine plural. The verb is transitive because it does not satisfy only the subject but needs a direct object to fully understand the meaning; it refers to its direct object (هم), and the prophet is referred to as (you) as the hidden subject. Since the verb does not include any weak radicals, it is a sound verb. The verb is increased with two affixes, the (هم) as a suffix and the (ف) as a prefix. On the side of active and passive voice, this verb is active because the subject (even if it is a hidden one) and the direct object are both known, not implied or unknown. Hence it is an active verb.

4.1.2. Pragmatic Analysis of Text (1)

The verse is addressed to the believers (i.e., Muslims), and it begins by stating that many scholars and monks (i.e., religious authorities) consume the wealth of people unjustly and lead them away from the path of Almighty Allah, the path of goodness. The verse suggests that some religious leaders may be misusing their power and position to accumulate wealth and steer people away from the true teachings of Islam. The second part of the verse warns those who hoard gold and silver and do not spend it in the way of Almighty Allah of a painful punishment. The verse highlights the importance of spending one's wealth and resources in ways that align with the teachings of Islam and benefit society rather than hoarding it for personal gain.

The illocutionary act or the intended meaning of the verse is to remind the believers (i.e., Muslims) of the importance of using their wealth and resources in a just and responsible manner and to warn them against those who misuse their positions of power and influence to accumulate wealth unjustly and lead people astray from the path of Almighty Allah. Overall, the intended meaning of the verse is to promote the values of justice, fairness, and responsibility in using wealth and resources and encourage believers to uphold these values in their daily lives. It serves as a reminder of the consequences of failing to do so and a warning against those who misuse their power and influence for personal gain.

This Holy Qur'anic verse is a warning from Almighty Allah to His faithful servants about many rabbis and monks, i.e., scholars and worshipers, who devour people's money unjustly and turn away from the path of Almighty Allah. {وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ} i.e., they hold on to it {وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ} i.e., the paths of goodness that lead to Almighty Allah, and this is the forbidden treasure, to hold it from obligatory spendings, such as preventing it from zakat or expenses due to wives, or relatives, or spending for the sake of Almighty Allah if required.

The perlocutionary effect of the verse on the reader or listener is one of reflection and introspection. The verse reminds believers of the importance of responsibly using their wealth and resources. It warns against the temptation to accumulate wealth for personal gain by highlighting that some religious leaders may be misusing their power and influence to consume wealth unjustly and lead people astray from the path of Almighty Allah. The verse encourages believers to be critical of those in positions of authority and to hold them accountable for their actions. The verse may also inspire compassion and empathy towards those in need, as it emphasizes the importance of spending one's wealth and resources in ways that benefit society

and help those less fortunate. Overall, the effect of the verse is to promote the values of justice, fairness, and responsibility and encourage believers to reflect on their actions and those around them to uphold these values in their daily lives.

The illocutionary act of the verse is a directive. This verb's speaking act is considered a directive since it is seen as a command from Almighty Allah to the prophet Mohammed (ﷺ) to inform the monks and rabbis about the anguish that is awaiting them in the afterlife. According to Searle (1975), Directives are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants. They are commands, orders, requests, and suggestions.

The analysis of this verse regarding the felicity conditions: the propositional content condition requires participants to understand the language being used. In the case of the verse, the language used is classical Arabic, and it is directed at the audience of believers who understand the language and its meaning. Preparatory Condition: The preparatory condition refers to the appropriate circumstances and authority of the speaker for the speech act to be successful. In this case, the speaker is considered to be Almighty Allah himself, as the verse is part of the Holy Qur'an, which is the direct word of Almighty Allah. Therefore, the preparatory condition is met. Sincerity Condition: The sincerity condition requires the speaker to be serious and genuine in their speech act. As the verse is the direct word of Almighty Allah, it is for sure that Almighty Allah is sincere in warning believers about the consequences of unjust behaviour. Essential Condition: The essential condition refers to the speaker's intention for their utterance to be acted upon by the addressee. In this case, the intention is for believers to be warned about the actions of some scholars and monks who unjustly consume people's wealth and hoard gold and silver. The intention is for believers to avoid such behaviour and follow the way of Almighty Allah.

In conclusion, the felicity conditions for the verse are met, as it meets the necessary conditions and criteria for a successful speech act. The intended audience understands the language used, the speaker is considered to be Almighty Allah with appropriate authority, the warning is sincere, and the intention is for believers to follow the way of Almighty Allah and avoid unjust behaviour.

4.1.3. Contextual Analysis of Text (1)

Setting and scene: This particular speaking act took place in the era of the prophet Mohammed (ﷺ) following the Battle of (Tabuk) in October (9 AH), northwards to Tabuk, near the Gulf of Aqaba. The scene or psychological scene of this act is that all those who hoard the gold and money for themselves and do not spend it on the way of kindness will suffer in hell. The scene in the verse is that Muslims are in a great deal of anguish and suffering. It occurred when the Muslims needed money assistance after the war.

Participants: The rabbis, monks, and every Muslim and believer worldwide make up the audience. The speaker is Almighty Allah, and the message is delivered first to the prophet Mohammed (ﷺ) in the form of a threat to the rabbis and monks and then to the Muslims and believers in the form of an indirect address. Although some Muslims believe that this passage is reserved for monks and rabbis, the truth is that it applies to all Muslims.

End: This speech event's objective is to inform the rabbis and monks while also serving as a warning to the Muslims. This objective should serve as a caution to Muslims, instructing them not to hoard money and gold and instead to give it away as zakat to those who are less fortunate. It is a clear message to rabbis and monks that they will be tormented in hell for their deviation from how Almighty Allah wants them to live.

Act Sequence: The verse can be analyzed as having the following sequence of speech acts: **Assertion:** The speaker (Almighty Allah) asserts to the believers that many scholars and monks unjustly devour people's wealth and turn them away from the path of Almighty Allah. **Warning:** The speaker warns those who hoard gold and silver but do not spend it in the way of Almighty Allah, giving them tidings of a painful punishment. **Directive:** The speaker directs the believers to take action by withholding their wealth from such people and spending it in the way of Almighty Allah instead. Overall, the verse serves as a call to action for the believers, urging them to be mindful of how they spend their wealth and to avoid supporting those who hoard it unjustly.

Key: It is a formal speech delivered in Arabic, with a serious tone of threatening the rabbis, warning the Muslims, and a sense of Almighty Allah's compassion and caution toward humanity. This speaking performance has an atmosphere of Almighty Allah about it.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an and the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through oral recitation and written copies in various languages.

Norms: The social rules governing the speech event in this verse are based on the Islamic context and the roles of the participants involved. The speaker, Almighty Allah, is the ultimate authority in Islam, and his words are believed to be sacred and divine. The audience, the Prophet Mohammed (ﷺ) and his followers, are expected to listen attentively and obey the commandments of Almighty Allah. As for the participants' actions and reactions, the Prophet Mohammed (ﷺ) is expected to act upon the commandment given to him by Almighty Allah. This action is seen as a religious obligation and an important event in Islamic history. The followers of the Prophet are expected to support and follow him in this endeavour. Overall, the social rules governing this speech event reflect the hierarchical nature of Islamic society, where Almighty Allah is the ultimate authority, and the Prophet Mohammed (ﷺ) is his chosen messenger. The followers are expected to follow the commandments of Almighty Allah and the Prophet, and religious beliefs and customs guide their actions and reactions.

Genre: The Holy Qur'an is generally considered a religious text, and the verse is a part of it. The Holy Qur'an is a complex sacred text that contains various genres, including stories, legal discussions, and more. The verse falls under the genre of religious proclamation or declaration, as it affirms the purpose of the prophethood of Mohammed (ﷺ) and declares it to the world.

4.2. Analysis of Text (2). Surat Taha, (Taha) (20: 105)

{ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (طه 105) }

(And they ask you about the mountains, so say, "My Lord **will blow them away** with a blast.) [Surat Taha, (Taha) (20: 105)] (Ali, 1991, p.905).

4.2.1. Syntactic Analysis of Text (2)

The verb that is going to be analysed is the verb (يَنْسِفُهَا) (yansifuhā) (will blow them away). This verse is divided into two morphological segments—a verb and an object pronoun.

The imperfect verb (فعل مضارع) is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is (ن س ف) (nūn sīn fā). The attached object pronoun is third person feminine singular. Moreover, the subject is hidden, which refers to Almighty Allah. The verb is transitive because it takes an object to fulfil the meaning. The verb is in the active voice; it can be confirmed that by noticing the subject of the verb, though it is a hidden one, still, the doer of the action can be identified. The verb is considered a sound verb on the part of weak radicals, as it does not contain weak radicals in its root. There are no weak radicals in the verb's root. The verb is increased by the suffix (ها) (ha) at the end of it and the prefix (ي) (ya') at the beginning of the verb, which is the cause of the transformation to the imperfect verb.

4.2.2. Pragmatic Analysis of Text (2).

The locutionary act of the verse or the literal meaning is as follows. The statement "My Lord will blow them away with a blast" is a declarative sentence, and the words themselves communicate the message that Almighty Allah has the power to destroy mountains with a blast. The sentence is also metaphorical, as it uses the image of a blast to convey the destructive power of Almighty Allah. The metaphorical language is characteristic of many religious texts, which often use symbolic language to convey complex ideas.

The illocutionary act of the speaker (in this case, Almighty Allah speaking to the Prophet Mohammed (ﷺ)) is to provide information in response to a question. The listeners (the disbelievers who were questioning the Prophet) were asking about the mountains and their stability. The verse intends to answer the question: Almighty Allah has the power to destroy the mountains with a blast. The utterance is a statement of fact intended to convey the speaker's belief that this is the truth. They asked Prophet Mohammed (ﷺ) about the mountains and their stability. In response to their question, Almighty Allah instructs Prophet Mohammed (ﷺ) to tell them that Almighty Allah has power over everything and can destroy the mountains if He wills. The intended meaning of this verse is to emphasize the power and might of Almighty Allah. The mountains are seen as symbols of stability and permanence, and the people of Makkah used to believe that they were immovable and indestructible. However, Almighty Allah reminds them that everything in the universe is under His control and that He has the power to destroy even the most seemingly unshakeable things. The verse is also meant to reassure the believers that Almighty Allah is all-powerful and that they should have complete trust in Him. It encourages them to put their faith in Almighty Allah, even in the face of seemingly insurmountable challenges and obstacles.

The in-depth meaning of the verse is multifaceted and can be understood at several levels. On a literal level, the verse refers to a conversation between the disbelievers of Makkah and Prophet Mohammed (ﷺ). The disbelievers asked about the stability and permanence of mountains, and Almighty Allah instructed Prophet Mohammed (ﷺ) to tell them that Almighty Allah has the power to destroy them if He wills. On a symbolic level, the mountains can represent the obstacles and challenges that human beings face in their lives. The verse reminds human beings that Almighty Allah has the power to overcome any obstacle, no matter how seemingly insurmountable it may appear. It is a reminder that believers should put their faith in Almighty Allah and seek His help when facing difficulties. Furthermore, the verse can also be interpreted as a warning to those who arrogantly reject Almighty Allah's message and refuse to believe in His power and authority. The blowing away of the mountains can be seen as a metaphor for the eventual destruction that will come to those who reject Almighty Allah and His guidance. In addition, the verse can also be seen as a reminder of the transience and impermanence of the material world. Everything in the universe, including the mountains, will eventually be destroyed or changed. This can inspire believers to focus on the eternal and spiritual aspects of life rather than getting too attached to worldly possessions and achievements. Overall, the in-depth meaning of the verse emphasizes the power and authority of Almighty Allah, the need for faith and trust in Him, the warning for those who reject His message, and the remainder of the transience of the material world.

The perlocutionary effect of the verse on the reader or listener can be profound and powerful. Firstly, it reminds the reader or listener of the omnipotence of Almighty Allah, the ultimate source of power and authority in the universe; this can inspire a sense of awe, reverence, and humility towards Almighty Allah, which is an important aspect of the Islamic faith. Secondly, the verse can provide a sense of reassurance and comfort to believers who are facing difficult or challenging situations. By emphasizing Almighty Allah's power and control over everything, the verse reminds believers that they are not alone and that Almighty Allah is always with them, providing support and guidance. Thirdly, the verse can also serve as a warning to those who oppose Almighty Allah and His message. It reminds them that Almighty Allah is capable of destroying even the strongest and most formidable of things, including mountains, and that they should heed His warnings and follow His guidance. Overall, the verse can have a powerful effect on the reader or listener, reminding them of Almighty Allah's power, inspiring faith and trust in Him, and providing a sense of guidance and reassurance.

The verse locutionary type is assertive. The speaker (in this case, Almighty Allah instructing Prophet Mohammed (ﷺ) to convey the message) is committing to the truth of the proposition being expressed, which is that Almighty Allah has the power to blow away mountains with a blast. The verse is not a directives, commissives, expressives, or declaratives speech act, as it is not intended to cause the listener to take a particular action, commit to future action, express emotions or attitudes, or change the reality in accord with the proposition of the declaration.

This verse can be analyzed regarding Searle's felicity conditions, which include four components. The first component is the propositional content of the speech act, which is the meaning conveyed by the words used in the statement. The propositional content of the verse is that a blast from Almighty Allah will blow away the mountains. This proposition provides information about the power and ability of Almighty Allah. The statement asserts a fact believed to be true in the context of Islamic belief. The propositional content of the speech act is clear and easily understandable. The second component is that in the given text, the preparatory conditions are fulfilled as Prophet Mohammed (ﷺ) is believed to have received this message from Almighty Allah, making him the speaker. The audience, or hearer, of the statement, was made to a group of believers who were present at the time. Additionally, the speaker's and audience's cultural and social backgrounds also play a role in the preparatory conditions. In the context of Islamic belief, the speaker, Prophet Mohammed (ﷺ), is revered as a prophet, and his words are believed to have divine authority. This cultural and social background contributes to the appropriateness of the context and reinforces the authority of the speaker's message. The preparatory conditions of the speech act in the verse are fulfilled, which sets the stage for successfully communicating the message about the power of Almighty Allah.

The third component is the sincerity condition, which requires that the speaker sincerely believes in the truth of the statement being made. The speaker must genuinely believe that Almighty Allah has the power to blow away the mountains with a blast. As the text is from the Holy Holy Qur'an, considered a holy scripture in Islam, the speaker is sincere in their belief and is communicating the message honestly. Prophet Mohammed (ﷺ) is believed by Muslims to be a prophet of Almighty Allah and the recipient of divine revelation. As such, it can be assumed that he believed in the truthfulness and accuracy of the message conveyed in the text. Therefore, the sincerity condition is fulfilled as the speaker believed in the truth of his statement.

Furthermore, the message's sincerity is reinforced by the Islamic belief in the truth and authority of the Holy Qur'an, the holy book in which the message is recorded. As the text is believed to be a revelation from Almighty Allah, its sincerity is further reinforced by the divine origin of the message. Therefore, the sincerity condition for the speech act is also met.

The fourth and final component is the essential condition. As a prophet of Almighty Allah, Prophet Mohammed's (ﷺ) intent was to fulfil his duty of conveying the message of Almighty Allah to the people. Therefore, the statement in the text was intended to provide guidance and knowledge to the audience about the power of Almighty Allah. The statement also reinforces the Islamic belief in the power and authority of Almighty Allah. The essential condition is crucial to the success of the speech act, as without the intent of the speaker to perform a specific act, the message conveyed may not be interpreted or received as intended. The speaker's intention provides context and meaning to the message, which contributes to the communication's effectiveness. The given text fulfils the essential condition of Searle's felicity conditions as the speaker, Prophet Mohammed (ﷺ), had the intent to convey a message about the power of Almighty Allah. This intent contributes to the success of the speech act and reinforces the Islamic belief in the power and authority of Almighty Allah.

4.2.3. Contextual Analysis of Text (2)

Setting and scene: This verse is a question from Banu Thaqif to the prophet Mohammed (ﷺ), asking him about the mountain and what will happen to them on the day of judgment. The answer was that Almighty Allah would blast the mountain to dust. The setting of this verse in which it is the place and time. It was revealed to Prophet Mohammed (ﷺ) during his time in Makkah, before the migration to Medina. The exact year of its revelation is believed to have been in the early years of his prophethood, around 613 CE. (Alwahidi, 1991)

The participants: in this verse are between Almighty Allah and those who ask questions about the mountains. Those who ask are Banu Thaqif. They are considered to be the speaker. Moreover, the answer came from Almighty Allah through the sound of the prophet Mohammed (ﷺ) as a messenger (Al-Tabataba'i, 1973).

The End in this verse is the goal. The response given by Almighty Allah to the Prophet Mohammed (ﷺ) is to say, "My Lord will break them into scattered dust." This statement is a vivid and powerful image of the destruction on the Day of Judgment. Often seen as symbols of stability and permanence, the mountains will be uprooted entirely and reduced to scattered dust (Ibn Abbas, 1992). This image underscores the tremendous power of Almighty Allah and the

total submission of all things to His will. It is a reminder that even the most seemingly stable and unshakeable things in the world are subject to the ultimate authority of Almighty Allah and that nothing can stand in the way of His divine plan.

The act sequence in the verse can be seen as a question-and-answer exchange between Banu Tha'qif and the Prophet Mohammed (ﷺ). Banu Tha'qif initiates the conversation by asking a question about the mountains, and Almighty Allah responds through the Prophet Mohammed (ﷺ) responds with an answer that Almighty Allah will blow the mountains away with a blast.

The Key of this verse can be seen as a religious text. The religious key is reflected in the language and content of the verse, which is focused on Almighty Allah's power and the Prophet Mohammed's (ﷺ) role as a messenger of Almighty Allah. The verse uses formal and elevated language, reflecting the importance and significance of the subject matter. Additionally, the content of the verse focuses on a religious topic; the first is the power of Almighty Allah and his ability to destroy the mountains with a single blast. The second is the judgment day in which Almighty Allah will blast the mountain.

Instrumentalities: The verse includes formal and elevated Arabic language, characteristic of Islamic culture's religious texts. The language used in the verse is rich in religious terminology and symbolism, which is used to convey the power and significance of Almighty Allah and the Prophet Mohammed (ﷺ). The use of formal language in the verse reflects the importance and solemnity of the topic being discussed and helps to reinforce the religious key of the discourse. Furthermore, The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

The norm of this verse is a religious norm. The verse's emphasis on religious themes and notions and usage of religious terminology reflect religious conventions. The verse is spoken in a religious setting, and its meaning is based on Islamic doctrine and values. As a result, the rules of communication in this setting are based on showing religious commitment and using language that conveys the seriousness and reverence of the subject.

The genre of this verse is religious. In a more specific matter, the genre of this discourse can be classified as proof and warning to the disbelievers. In Almighty Allah's power, even the mountains will vanish on the day of judgment.

4.3. Analysis of Text (3). Surat An-Naḥl (The Bees) (16:1)

{ أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ (1) } (النحل 1)

(“The command of Allāh is coming, so be not impatient for it. Exalted is He and high above what they associate with Him”). Surat An-Naḥl (The Bees) (16:1) (Ali, 1991, p.731)

4.3.1. Syntactic Analysis of Text (3)

The first word of verse (16:1) is going to be analyzed, which is (أتى) (has come). It is a perfect verb (فعل ماضٍ). The verb is third person masculine singular. The verb's trilateral root is (hamza tā ā) (أ ت ي). The verb is considered to be intransitive as the meaning of the verb is satisfied with only the subject (أمر). The verb is in the active voice in which the subject is visible and known as (أمر). As for the radicals letters, the verb contains two radicals letters (أ) (hamza) and (ي) (a) called Doubly and trebly weak verbs (الْفِعْلُ اللَّفِيفُ). Finally, the verb is not increased by affixes.

4.3.2. Pragmatic Analysis of Text (3)

The locutionary act refers to the literal or surface meaning of spoken or written words. In this text, the locutionary act in the first sentence, "The command of Almighty Allah is coming, so be not impatient for it", informs the believers that Almighty Allah's command, which could refer to His decree, judgment, or assistance, is on its way. The phrase "be not impatient for it" advises the believers to remain patient and steadfast in their faith and not to lose hope or give up before Almighty Allah's command arrives. The second sentence, "Exalted is He, and high above what they associate with him", affirms Almighty Allah's exalted status and supreme power. It emphasizes that Almighty Allah is above any association with partners or idols and deserves the believers' worship and devotion.

On the part of the illocutionary meaning, The verse emphasizes that the command and decree of Allah (God) will inevitably come to pass. It advises believers not to hasten or rush the fulfilment of Allah's plans but rather to trust in His timing and wisdom. The phrase "Exalted is He and high above what they associate with Him" emphasizes the greatness, perfection, and

transcendence of Allah, highlighting that He is free from any partners or associates. In essence, the verse encourages patience, trust, and recognition of Allah's sovereignty, reminding believers that His will and timing are perfect. It serves as a reminder to avoid impatience or attempting to expedite matters beyond what Allah has ordained.

The illocutionary meaning of the verse encompasses several aspects: Trust in Allah's Timing: The verse highlights the importance of placing complete trust in Allah's timing and not rushing His command. It reminds believers that Allah's plans unfold according to His perfect wisdom and that there is divine purpose and wisdom behind every decree. It encourages patience and contentment, knowing that Allah's timing is always best. Recognition of Allah's Majesty: The verse acknowledges the greatness and transcendence of Allah. By stating, "Exalted is He and high above what they associate with Him," it asserts that Allah is far above and beyond any human limitations or associations that people may attribute to Him. It serves as a reminder to recognize and affirm the pure monotheism of Islam, where Allah stands alone in His divine attributes and is free from any partners or associates. Rejection of disbelief (Associating Partners with Allah): The verse indirectly refutes the practice of shirk, which is associating partners with Allah or attributing divine qualities to other beings or objects. It emphasizes the uniqueness and oneness of Allah, warning against any beliefs or actions that diminish His greatness or introduce false associations with Him. Patience and Steadfastness: The verse encourages believers to exercise patience, steadfastness, and trust in Allah's plan. It reminds them not to become anxious or hasty when awaiting the fulfilment of Allah's command or the realization of their desires. Instead, they should rely on Allah's wisdom and have confidence that He will bring things to fruition at the most appropriate time.

In summary, the verse highlights the importance of trusting in Almighty Allah's timing, recognizing His divine majesty, rejecting any associations with Him, cultivating patience and steadfastness in the face of life's challenges and awaiting the fulfilment of Allah's commands.

In this verse, the type of illocutionary act is an assertive or declarative act. The speaker (in this case, Allāh) is making a statement or asserting a fact. Almighty Allah is declaring that His command is coming and advising the believers not to be impatient for its arrival. The verse also emphasizes the greatness and exalted status of Allah, highlighting that He is above any associations or partners that people may attribute to Him.

In terms of the perlocutionary act, In the case of this verse, the perlocutionary act is to convey a warning to the believers and non-believers alike to be patient and not hasten the Day of Judgment. The verse acknowledges that people had become impatient after waiting for the predicted Hour to come and were questioning the Prophet Mohammed (ﷺ) about it. The perlocutionary act of the verse is to remind the audience that Almighty Allah's commandment will come to pass in His own time and that no one can hasten it. The verse also emphasizes the exalted nature of Almighty Allah, who is above all partners and idols that people associate with Him. This idea is intended to reinforce the concept of monotheism and to discourage people from engaging in polytheism.

On the part of Searle's felicity condition, the verse will be examined in terms of Searle's five conditions to clarify whether it is felicitous or not. Propositional content: In order for the propositional content condition to be met, the speaker and the listener must share a common understanding of the language being used. This condition is met in this verse, as it is written in Arabic, which is a language that the intended audience of the Holy Qur'an would have been familiar with. Preparatory condition: The preparatory condition requires that the authority of the speaker and the circumstances of the speech act are appropriate for it to be successfully performed. In this case, the authority of the speaker (Almighty Allah) is recognized by the intended audience (Muslims), who consider the Holy Qur'an to be the word of Almighty Allah. Therefore, the preparatory condition is met. Sincerity condition: The sincerity condition requires that the speech act is being performed seriously and sincerely. As this verse is a commandment from Almighty Allah, it is assumed to be spoken sincerely and seriously. Essential condition: The essential condition requires that the speaker intends for the utterance to be acted upon by the addressee. In this verse, Almighty Allah is commanding the listeners to be patient with the commandment that is coming, so it can be inferred that Almighty Allah intends for the listeners to heed the commandment and act upon it when it is revealed. Therefore, the essential condition is met. Overall, the verse meets the felicity conditions, as it is grammatically correct and appropriate for its intended purpose in its specific context.

4.3.3. Contextual Analysis of Text (3)

The setting of this verse is revealed in Makka in the year of 610 CE. The reason this verse is revealed, as Ibn Abbas (1992) said: The reason for this was the statement made by the polytheists, who claimed that the prophet Muhammad (ﷺ) constantly warned them about the Day of Judgment and Almighty Allah's punishment and reassured them that Almighty Allah

had promised victory for him and punishment for his opponents. However, they challenged this, as they did not see any of these things happening to them. In response, it was conveyed that the command of Allah will surely be fulfilled, so there is no need to rush its arrival.

The participants in this verse are the disbelievers of Makka as they are asking the prophet Mohammed (ﷺ) about the torment and when it will occur. The answer came from Almighty Allah as the speaker that they should not be impatient; torment will come soon.

The end: The purpose of this verse is to remind believers that Almighty Allah's commandment is always imminent and will come to pass, regardless of how impatient or anxious they may feel about it. It encourages them to trust in Almighty Allah's wisdom and timing rather than trying to rush or manipulate events to suit their own desires. The goal of this verse is to instil a sense of humility and submission to Almighty Allah's will, as well as a deepening of faith and trust in Him. It reminds believers that Almighty Allah is the ultimate authority and that their own desires and wishes are subordinate to His divine plan. The outcome of reflecting on this verse is a deeper understanding and acceptance of the nature of Almighty Allah's sovereignty, which in turn can lead to a sense of inner peace and serenity. It can also encourage believers to focus more on their own actions and behaviour rather than being overly concerned with external events or circumstances that may be beyond their control.

As for the Act Sequence of this verse, the verse starts with (The command of Allāh is coming); hence it starts with an act of declaration that the command of Almighty Allah is coming. Then the verse states people should not be impatient and ends in Almighty Allah exonerating Himself from having a son or partner (سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ) (and Exalted be He) He is too elevated and absolves Himself (above all that they associate (with Him)) of idols.

The key: The tone, manner, and spirit of the verse can be established through several clues: The use of the imperative mood in the opening phrase, "so be not impatient for it", establishes a firm and authoritative tone. The commandment of Almighty Allah is presented as a certainty that will come to pass, and believers are instructed to be patient and not try to hasten its arrival. The use of the word "exalted" to describe Almighty Allah emphasizes His majesty, power, and authority. This sets a reverential and awe-inspiring tone, reminding believers of Almighty Allah's transcendence and greatness. The phrase "high above what they associate with Him" reinforces the idea that Almighty Allah is beyond any human understanding or comparison; this emphasizes the importance of humility and submission and sets a serious and

contemplative tone. The verse is also part of a larger context of Surah An-Nahl, which includes many other verses that emphasize the greatness of Almighty Allah, the importance of faith, and the consequences of disbelief. This overall context contributes to a tone of reverence, seriousness, and contemplation. Overall, the tone, manner, and spirit of the verse are characterized by a sense of authority, reverence, and humility, emphasizing the importance of patience, trust, and submission to Almighty Allah's will.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The social rules governing the speech event and the participants' actions and reactions in the verse are rooted in the Islamic concept of (أدب) (politeness) "adab", or proper conduct and etiquette. In Islamic tradition, there are specific norms and expectations surrounding speech and communication, which are intended to promote harmony, respect, and humility. These norms are particularly relevant in religious contexts, such as reciting Holy Qur'anic verses. In the context of this particular verse, some social rules that govern the speech event and participants' actions and reactions may include **Respectful listening:** When a Holy Qur'anic verse is recited, it is customary for listeners to pay attention attentively and respectfully. This may involve maintaining eye contact, refraining from interrupting or speaking over the reciter and refraining from any distracting behaviours. **Proper pronunciation and intonation:** In Islamic tradition, it is important to recite Holy Qur'anic verses with proper pronunciation and intonation. This demonstrates respect for the sacred text and enhances the beauty of the recitation. **Avoiding inappropriate reactions:** When listening to a Holy Qur'anic recitation, it is important to avoid any inappropriate reactions that may detract from the sanctity of the moment. This may include refraining from laughing, making jokes, or engaging in any other disrespectful behaviours. **Reflection and contemplation:** After the recitation of a verse, it is customary to reflect on its meaning and contemplate its implications; this may involve taking a moment of silence, discussing the verse with others, or engaging in personal reflection. Overall, the social rules governing the speech event and the participants' actions and reactions in the verse emphasize the importance of respect, humility, and reflection when engaging with the sacred text of the Holy Qur'an.

Genre: The genre of the verse is religious scripture or sacred text. More specifically, it is a verse from the Holy Qur'an, which is the central religious text of Islam. The Holy Qur'an is divided into 114 chapters, or surahs, each of which contains verses, or ayahs, that are considered to be the direct words of Almighty Allah revealed to the Prophet Muhammad through the angel Gabriel. The Holy Qur'an covers a wide range of topics related to faith, morality, law, history, and other aspects of human life and is considered by Muslims to be the final and complete revelation of Almighty Allah's guidance to humanity. As a sacred text, the Holy Qur'an is regarded with great reverence and is treated with utmost respect and care by believers.

4.4. Analysis of Text (4). Surat Ghafir (The Forgiver) (40:46)

{النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (46) (غافر 46)}

(The Fire; they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment.")" Surat Ghafir (The Forgiver) (40:46) (Ali, 1991, p.1439)

4.4.1. Syntactic Analysis of Text (4)

The verb that is going to be analysed is the verb (يُعْرَضُونَ) (exposed). The second word of verse (40:46) is divided into two morphological segments: a verb and a subject pronoun. The imperfect verb (فعل مضارع) is third person masculine plural and is in the indicative mood (مرفوع). The verb's triliteral root is ('ayn rā dād)(ع ر ض). The suffix (الواو) is an attached subject pronoun. The verb is in passive voice, in which the doer of the verb's action is unknown. If the present tense verb in passive voice ends with a consonant without a radical letter, the first letter of the verb is pronounced with a damma (u sound), and the letter before the last letter is pronounced with a fatha (a sound). As for the transitive and intransitive, the verb is intransitive because it fulfils its meaning with only the verb and the subject without needing an object. The verb is considered to be a sound verb, and it does not contain any radical letters.

4.4.2. Pragmatic Analysis of Text (4)

Starting with the speech act of this verse. The locutionary act of this verse can be illustrated as the following: The first part of the verse refers to the punishment that the people of Pharaoh faced in this world. "The Fire" is for punishment, and the phrase "they are exposed

to it morning and evening" means that they experienced punishment constantly, without any respite. The second part of the verse refers to the Day of Judgment, which is the day when Almighty Allah will judge all human beings based on their deeds in this world. The phrase "the Hour" refers to when the Day of Judgment will occur, which is unknown to anyone except Almighty Allah. The command "Make the people of Pharaoh enter the severest punishment" means that the people of Pharaoh will face the most severe punishment on the Day of Judgment.

For the illocutionary act, the first part of the verse, "The Fire; they are exposed to it morning and evening," refers to the punishment that the people of Pharaoh faced in this world. This punishment was inflicted on them by Almighty Allah due to their arrogance, oppression, and rejection of the message of Prophet Moses. The phrase "The Fire" is a metaphor for punishment, which in this context refers to the various afflictions faced by the people of Pharaoh, such as droughts, floods, locusts, and other natural disasters. These punishments were inflicted on them by Almighty Allah as a warning and a sign of His displeasure with their behaviour.

The phrase "morning and evening" signifies the continuous nature of the punishment. The people of Pharaoh were not given respite from their afflictions but were continuously exposed to them. This verse warns people of the consequences of their actions and emphasizes that Almighty Allah does not let injustice go unpunished. The second part of the verse, "And the Day the Hour appears [it will be said], 'Make the people of Pharaoh enter the severest punishment,'" refers to the Day of Judgment, when Almighty Allah will judge all human beings based on their deeds in this world.

The phrase "the Hour" refers to when the Day of Judgment will occur, which is unknown to anyone except Almighty Allah. The verse serves as a reminder of the importance of preparing for the afterlife, as the Day of Judgment could occur at any moment. The phrase "Make the people of Pharaoh enter the severest punishment" is a command from Almighty Allah to punish the people of Pharaoh with the severest punishment on the Day of Judgment. This punishment is said to be more severe than any punishment they face in this world. This meaning emphasizes that the punishment in the afterlife is far more severe than any punishment in this world.

The verse, therefore, serves as a warning to those who commit oppression and injustice. It reminds them that they will be held accountable for their actions on the Day of Judgment and

that the punishment they face in the afterlife will be much more severe than any punishment they face in this world. It emphasizes the importance of humility and justice, as the people of Pharaoh were punished for their arrogance and oppression towards others.

The perlocutionary act is to warn people of the consequences of their actions and remind them that they will be held accountable for their deeds on the Day of Judgment. The verse uses the example of the punishment of the people of Pharaoh as a reminder that Almighty Allah does not let injustice go unpunished. The verse serves as a warning to those who commit oppression and injustice, reminding them that they will face severe punishment in this world and the hereafter. It emphasizes the importance of living a just and righteous life with humility and compassion toward others.

This verse's perlocutionary act can motivate them towards righteous actions, remind them to seek Almighty Allah's forgiveness and refrain from oppression and arrogance towards others. It can serve as a warning to those committing injustice and oppression, urging them to change their ways before it is too late. The verse can also be seen as a promise of torment for the people of Pharaoh. The verse mentions that the Day of Judgment will come, and on that day, the people of Pharaoh will be subjected to the severest punishment. This verse can be seen as a warning and a promise of punishment for those who commit injustice and oppression and a reassurance for those who are oppressed and seeking justice. The verse emphasizes that Almighty Allah does not let injustice go unpunished and that the people of Pharaoh will be held accountable for their actions. This idea can serve as a warning for others who may be committing similar acts of injustice and oppression, reminding them that they, too, will face consequences for their actions.

The illocutionary act performed in this verse is a commissive act. The speaker (Almighty Allah) is committing to a future action of punishing the people of Pharaoh with the severest punishment when the Day of Judgment arrives. The verb (it will be said) indicates that this is a future action, and the imperative (make them enter) indicates a commitment to carrying out the punishment.

The felicity condition of this verse can be analyzed as the following. The propositional content condition is met in this verse as it is clear and understandable to the audience that the people of Pharaoh are exposed to the Fire morning and evening, and they will face severe punishment on the Day of Judgment. In terms of the preparatory condition, the speaker (in this

case, Almighty Allah) has the appropriate authority to make such a declaration as the creator and controller of the universe. The circumstances are also appropriate as the verse is being revealed to the Prophet Muhammad as a warning to those who reject the message of Almighty Allah. Regarding the sincerity condition, the speech act is being performed seriously and sincerely as it is a warning of severe punishment for those who reject the message of Almighty Allah. The verse intends to persuade the audience to avoid the path of the people of Pharaoh and to follow the guidance of Almighty Allah. Finally, in terms of the essential condition, the speaker intends that the addressee (in this case, the audience) believes in the message and avoids punishment. The verse aims to convey a message of warning and guidance to the audience, inviting them to follow the path of righteousness and avoid the consequences of rejecting the message of Almighty Allah. In summary, the verse meets the felicity conditions of propositional content, preparatory condition, sincerity, and essentiality.

4.4.3. Contextual Analysis of Text (4)

Setting and Scene: The setting of the verse of Surah Ghafir (also known as Surah Al-Mu'min) is the 40th chapter of the Holy Qur'an. It is believed to have been revealed to the Prophet Mohammed (ﷺ) during his time in Makkah before he migrated to Madinah. The scene for the reader is a warning and promise about the consequences of disobedience and disbelief in the afterlife (Firuzabadi, 1990).

The participants in the verse include the people being warned about the punishment of the Fire and the people of Pharaoh, who are being threatened with severe punishment. The audience of the verse is likely believers reading or reciting the Holy Qur'an, but it can also be seen as addressing anyone who might hear the message. The speaker is Almighty Allah.

Ends: The goal is to warn people about the consequences of their actions in this life and the next and to encourage them to believe in and obey Almighty Allah. The verse emphasizes the seriousness of the punishment that awaits those who disobey Almighty Allah, and it is intended to motivate the audience to take their faith seriously and act accordingly.

Act sequence: The speech acts in the verse include warning, threatening, and commanding. The phrase "they are exposed to it morning and evening" can be seen as a warning of the continuous and unending nature of the punishment of the Fire. The phrase "Make the people of Pharaoh enter the severest punishment" can be seen as a threat of

punishment to those who disobey Almighty Allah. The verse can also be seen as a command to believers to take their faith seriously and avoid disobedience.

Key or tone of communication: The tone is serious and urgent, reflecting the gravity of the situation and the importance of heeding the warning. The use of the word "Fire" and the mention of the "Hour" create a sense of dread and urgency, and the severity of the punishment emphasizes the importance of taking the message seriously.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The norms of communication in this context include respect for the authority of Almighty Allah and the importance of obedience and belief in Islam. The verse reinforces the importance of religious belief and obedience to Almighty Allah's commands, central values in Islamic culture and society.

Genre: The communication genre is religious discourse or Holy Qur'anic recitation, a form of spiritual guidance and instruction for believers. The verse is intended to motivate and inspire believers to take their faith seriously and to follow Almighty Allah's commands.

Overall, the verse can be seen as a powerful message of warning, threat, and command that draws on various aspects of the Hymes Speaking Model to achieve its communicative goals. The verse highlights the importance of religious belief and obedience to Almighty Allah's commands, and it is intended to inspire and motivate believers to take their faith seriously and avoid disobedience.

4.5. Analysis of Text (5). Surat Al-Baqarah (The Cow) (2: 28)

{ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (28) } (سورة البقرة : 28)

(“How can you disbelieve in Almighty Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.”) Surat Al-Baqarah (The Cow) (2: 28) (Ali, 1991, p.14)

4.5.1. Syntactic Analysis of Text (5)

The verbs that are going to be analyzed are three, the first (then He gave you life) (فَأَحْيَاكُمْ), the second (He will cause you to die) (يُمِيتُكُمْ) the third (He will give you life) (يُحْيِيكُمْ). The first verb (then He gave you life) (فَأَحْيَاكُمْ) The sixth word of verse (2:28) is divided into three morphological segments—a conjunction, verb, and object pronoun. The prefixed conjunction *fa* is usually translated as "and". The form IV perfect verb (فعل ماضٍ) is third person masculine singular. The verb's trilateral root is (ḥā yā yā) (ح ي ي). The attached object pronoun is second person masculine plural. The verb is transitive because it takes an object to complete its meaning; it is unsatisfied with only the subject. The verb is considered to be in active voice, as the doer of the action (i.e., Almighty Allah) is visible and not hidden. It is a Doubly and trebly weak verb (أَفْعَلُ اللَّفِيفُ) as there are two radical letters in the root of the verb (ya) (ي) and (ya) (ي).

The second verb is (He will cause you to die) (يُمِيتُكُمْ). The eighth word of verse (2:28) is divided into two morphological segments—a verb and an object pronoun. The form IV imperfect verb (فعل مضارع) is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is (mīm wāw tā) (م و ت). The attached object pronoun is second person masculine plural. The verb is transitive because it has an object (ك), and it needs this object to fulfil its meaning. The verb is in active voice, as the mentioned subject in the verse is Almighty Allah, who is known and recognized, and thus the verb comes in the form of the known. The verb is a weak verb, Middle weak radical (hollow verb) (أَفْعَلُ الْأَجْوَفُ) as there are radical letters in the middle of the verb.

The third and final verb that is going to be analysed is (He will give you life) (يُحْيِيكُمْ). The tenth word of verse (2:28) is divided into two morphological segments—a verb and an object pronoun. The form IV imperfect verb (فعل مضارع) is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is (ḥā yā yā) (ح ي ي). The attached object pronoun is second person masculine plural. It is a transitive verb as it needs an object to fully understand the meaning of the verb, and the object, in this case, is (kaf) (كاف). The verb is considered to be in active voice, as the doer of the action (i.e., Almighty Allah) is visible and not unknown. It is a Doubly and trebly weak verb (أَفْعَلُ اللَّفِيفُ) as there are two radical letters in the root of the verb (ya) (ي) and (ya) (ي) in the verb.

4.5.2. Pragmatic Analysis of Text (5)

The locutionary act of the verse addresses those who reject the belief in Almighty Allah, the Creator of the universe and everything within it. It asks them how they can deny the existence of Almighty Allah when they were once lifeless, and it was Almighty Allah who gave them life. The verse reminds humans of the miraculous nature of our creation and existence and how humans should reflect on this and recognize the power and majesty of Almighty Allah. The verse then states that just as Almighty Allah brought human beings to life, He will also cause them to die and bring them back to life. The verse concludes by reminding humans that they will all return to Almighty Allah, our ultimate destination. This verse reminds human beings of their mortality and the importance of using our time in this world to do good deeds.

The illocutionary act According to many scholars of tafsir, the primary message of this verse is to highlight the power and ability of Almighty Allah to bring things to life and cause them to die. The verse addresses those who may be sceptical about the existence and power of Almighty Allah, and it reminds them that they were once lifeless in their mother's womb, and it was Almighty Allah who brought them to life. Moreover, the verse highlights that death is not the end of existence, as Almighty Allah has the power to bring humans back to life. The verse also emphasizes the idea of accountability, reminding them that they will all eventually return to Almighty Allah and be held accountable for their deeds. This verse is a powerful reminder to believers that they should always strive to live a righteous and pious life, as they will be held accountable for their actions on the Day of Judgment.

As for the perlocutionary act, the verse can have more than one effect on the listener or reader. Firstly, the verse can serve as a powerful reminder of the power and ability of Almighty Allah and the fact that He is the ultimate source of life and death. This verse can inspire awe and reverence for Almighty Allah and encourage believers to deepen their faith and devotion to Him. Secondly, the verse emphasizes the idea of accountability and that all humans will eventually return to Almighty Allah and be held accountable for their deeds. This idea can encourage believers to reflect on their actions and strive to live a righteous and pious life to earn Almighty Allah's favour and mercy. Thirdly, the verse can serve as a source of comfort and hope for believers facing difficulties or challenges in their lives. It reminds them that Almighty Allah has the power to bring things to life, change and transform and that He ultimately controls all things. Finally, the verse can challenge those who reject the message of

Islam or may be sceptical about the existence of Almighty Allah or the concept of resurrection. It calls on them to reconsider their beliefs and recognize the evidence of Almighty Allah's existence and power evident in the world around them.

The illocutionary force of this verse is an assertive illocutionary act by expressing a belief or true fact about the existence and power of Almighty Allah and the nature of human existence. The verse is assertive because it makes a statement of fact or belief about the existence and power of Almighty Allah and the nature of human existence. The verse expresses that Almighty Allah is responsible for bringing humans to life, causing them to die, and bringing them back to life again and that it is impossible to disbelieve as Almighty Allah is the speaker. In this verse, the speaker expresses a belief or statement of fact, which is the characteristic of an assertive illocutionary act according to John Searle's classification.

The felicity conditions of this verse are met. Propositional Content: The propositional content condition is met in this verse as the words are easily understood and interpreted by the listeners. The verse conveys a clear message that those who reject Almighty Allah's signs will face punishment. Preparatory Condition: The preparatory condition is also met in this verse as the speaker (Almighty Allah) has the authority to warn people about the consequences of their actions. The circumstances of the speech act (i.e., the revelation of the Holy Qur'an) are appropriate for the message to be conveyed successfully. Sincerity Condition: The sincerity condition is met in this verse as Almighty Allah is serious and sincere in warning the people about the consequences of rejecting His signs. There is no indication that Almighty Allah is being insincere or not truthful in His warning. Essential Condition: The essential condition is also met in this verse as Almighty Allah intends for His warning to be acted upon by the addressees. The warning is given with the expectation that the listeners will heed the message and avoid punishment. Overall, Surah Al-Baqarah, verse 28 of the Holy Qur'an, satisfies all four of Searle's felicity conditions, indicating that the speech act is successful and well-suited for its purpose.

4.5.3. Contextual Analysis of Text (5)

Setting and scene: It was revealed in response to the disbelievers questioning the possibility of resurrection after death. They asked how it was possible that their dead bodies would be brought back to life after they had decayed and turned to dust. This verse was revealed to remind them of the power of Almighty Allah, who created them from nothing and brought

them to life in the first place. It emphasizes that if Almighty Allah has the power to create life from nothing, then surely, He has the power to bring back to life those who have died and been buried. The verse also serves as a warning to the disbelievers of the consequences of their rejection of the belief in resurrection and the Day of Judgment. It was revealed in 632 CE during the Prophet Mohammed's (ﷺ) time in Medina (Al-Suyuti & Al-Mahalli, 2019).

Participants: The speaker of this verse is Almighty Allah, as it is the word of Almighty Allah revealed to the Prophet Mohammed (ﷺ). The listener, in this case, is the general audience of the Holy Qur'an, which includes all believers and non-believers.

The end of this verse is as the following. The purpose of this verse is to remind people of their origin, mortality, and ultimate return to Almighty Allah. The verse seeks to establish that Almighty Allah is the creator of everything, including human beings, and that He has the power to bring them back to life after death. This verse aims to strengthen the believers' faith in Almighty Allah, reminding them of His ultimate power and authority over life and death. It also aims to persuade non-believers to reconsider their disbelief in Almighty Allah and to recognize His existence and power. This verse reinforces the Muslim belief in the afterlife, the Day of Judgment, and the importance of leading a righteous life in preparation for it. It also encourages Muslims to reflect on the creation of Almighty Allah and His blessings upon them, which increases their gratitude and devotion to Him.

Act Sequence: The act sequence of this verse includes four main actions: "How can you disbelieve in Almighty Allah": This question challenges the audience's disbelief and asks them to reconsider their beliefs. "When you were lifeless, and He brought you to life": This is an assertion referring to Almighty Allah's creation of human beings from dust and then giving them life, emphasizing Almighty Allah's power and ability to create and give life. "Then He will cause you to die": This is also an assertion that refers to the inevitability of death, which is a reminder of the temporal nature of life on earth. "Then He will bring you [back] to life, and then to Him you will be returned": This as well is an assertion that refers to the belief in the afterlife and the ultimate return of all human beings to Almighty Allah, emphasizing the importance of faith and good deeds in this life.

Key: The tone and manner of the speech act in this verse can be described as persuasive and admonishing. The speaker (Almighty Allah) uses logical arguments to persuade the listener to believe in Almighty Allah and the afterlife. The tone is also authoritative, as the speaker

strongly asserts that disbelief in Almighty Allah is illogical and irrational. At the same time, there is a sense of urgency in the speaker's words as they warn the listener of the consequences of disbelief and emphasize the importance of returning to Almighty Allah.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: As this verse is part of the Holy Qur'an, it is subject to Islamic culture and religion's social rules and conventions. Generally, the social rules governing speech events in Islamic culture include showing respect and deference to Almighty Allah and his teachings, using appropriate language and tone, and being truthful and sincere in one's speech. The participants in this speech event are the speaker, who is presumed to be Almighty Allah, and the listeners, who are the believers being addressed. The listeners are expected to listen attentively, believe in the message being conveyed, and act accordingly.

The genre of the verse is a combination of exhortation and reminder. It is a reminder that disbelief in Almighty Allah is irrational because Almighty Allah has brought us to life and will cause human beings to die, then bring them back to life, and ultimately, all humans will be returned to Him. The verse also serves as an exhortation to believe in Almighty Allah and to recognize His power and control over our lives.

4.6. Analysis of Text (6). Surat An-Nisa (The Women) (4:56)

{إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (56)} (سورة النساء 56)

(“Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.”) Surat An-Nisa (The Women) (4:56) (Ali, 1991, p.228).

4.6.1. Syntactic Analysis of Text (6)

The verbs that are going to be analyzed in the verse are two, the first one is (نُصَلِّيهِمْ) (We will drive them into a fire), the second one is (بَدَّلْنَاهُمْ) (We will replace them).

The first verb that is going to be analysed is (نُصَلِّيهِمْ) (We will drive them into a fire). The sixth word of verse (4:56) is divided into two morphological segments—a verb and an object pronoun. The form IV imperfect verb (فعل مضارع) is first person plural and is in the indicative mood (مرفوع). The verb's trilateral root is (ص ل ي) (*ṣād lām ā*). The attached object pronoun is third person masculine plural. The verb is transitive to an object, the suffix (هم). Furthermore, the verb is in the active voice because the doer of the action is known, even though it is hidden as (نحن), but it can be recognized through the context. The verb is a weak verb and considered to be a Final weak radical (defective verb) (ألفعل الناقص) as the radical letter is at the end of the root of the verb (alif) (ي).

The second verb is (بَدَّلْنَاهُمْ) (We will replace them). The eleventh word of verse (4:56) is divided into three morphological segments: a verb, a subject pronoun, and an object pronoun. The form II perfect verb (فعل ماض) is first person plural. The verb's trilateral root is (ب د ل) (*bā dāl lām*). The suffix (نا) is an attached subject pronoun. The attached object pronoun is third person masculine plural. The verb is transitive as it took an object (هم) to fulfil its meaning. The verb is in active voice as the doer of the action is visible and known in the verse, which is the infix (نا). The verb does not contain any weak radicals; hence it is a Sound verb (الفعل السالم).

4.6.2. Pragmatic Analysis of Text (6)

The locutionary act of the verse is saying that those who disbelieve in the verses of Almighty Allah (meaning, the signs and teachings that Almighty Allah has revealed to humanity) will be driven into a fire in the afterlife as punishment. The fire will cause their skins to be roasted, but each time their skin is burned away, Almighty Allah will replace it with new skin so that they will continue to feel the pain of the punishment. The verse emphasizes the severity and eternity of the punishment for those who reject Almighty Allah's guidance. It also emphasizes Almighty Allah's power and wisdom, as only He is capable of such a punishment and has the knowledge to administer it justly.

The illocutionary act of the verse is a warning to those who disbelieve in Almighty Allah's revelations and refuse to follow His guidance. The verse describes the severe punishment that such individuals will face in the afterlife, as they will be thrown into a fire

where their skins will be burned away, only to be replaced with new skin so that the punishment may continue indefinitely. This meaning is meant to emphasize the severity and eternity of the punishment for those who reject Almighty Allah's guidance. In a broader sense, the verse also reminds believers of the consequences of rejecting Almighty Allah's guidance and encouraging them to follow His teachings and guidance. It serves as a reminder of the importance of faith and the consequences of disbelief. Furthermore, the verse highlights the power and wisdom of Almighty Allah, as only He can administer such a punishment and has the knowledge to do so justly. This meaning is meant to instil a sense of reverence and awe in believers and to reinforce their trust in Almighty Allah's wisdom and justice. Overall, the verse is a warning to those who reject Almighty Allah's guidance, a reminder to believers of the consequences of disbelief, and a testament to Almighty Allah's power and wisdom.

The verse's perlocutionary effect on believers serves as a reminder of the importance of following Almighty Allah's guidance and the severe consequences of rejecting it. It can reinforce their faith and commitment to their beliefs and inspire them to strive to live in accordance with Almighty Allah's teachings. The verse can also create a sense of fear or apprehension in some readers, as it describes a punishment that is meant to be severe and everlasting. This fear can motivate some individuals to seek guidance and make changes in their lives to avoid such a punishment. The verse may affect those who disbelieve in Almighty Allah's guidance differently. It can warn of the consequences of their disbelief and may create a sense of fear or apprehension about the afterlife. However, it is ultimately up to the individual to interpret the meaning of the verse and its effect on them.

The verse can be classified as a commissive illocutionary act because it expresses a commitment or promise to take future action, precisely the punishment of those disbelieving in Almighty Allah's revelations in the afterlife. In the verse, Almighty Allah is expressing a commitment to punishing those who reject His guidance by driving them into a fire and repeatedly replacing their skins so they may taste the punishment. The verse is not merely describing a current state of affairs but is instead committing to a future course of action, which is to punish those who reject Almighty Allah's guidance. Therefore, the verse can be considered a commissive illocutionary act because it expresses a commitment or promise to take a future action, which is the punishment of those disbelieving in Almighty Allah's revelations.

As for the four felicity conditions of Searle can be illustrated as the following:
Propositional content: This condition requires that the participants understand the language

being used rather than acting like actors. In the case of the verse from the Holy Qur'an, the propositional content condition is met because the language used is clear and understandable to those who speak Arabic and are familiar with the Holy Qur'an. The words used in the verse convey a clear message about the importance of obeying Almighty Allah and the Prophet Mohammed (ﷺ). Preparatory: This condition requires that the authority of the speaker and the circumstances of the speech act are appropriate to its being performed successfully. In the case of the Holy Qur'anic verse, this condition is met because the speaker is Almighty Allah, the ultimate authority and source of guidance for all Muslims. The circumstances of the speech act are also appropriate because the verse is part of a more significant revelation that was given to the Prophet Mohammed (ﷺ) at a specific time and place. Sincerity: This condition requires the speech act to be performed seriously and sincerely. In the case of the Holy Qur'anic verse, this condition is met because the speaker (Almighty Allah) sincerely conveys the message to the listeners (Muslims). The verse is not used to deceive or manipulate the listeners but to guide them toward the right path. Essential: This condition requires that the speaker intends that the addressee act upon an utterance. In the case of the Holy Qur'anic verse, this condition is met because the speaker (Almighty Allah) intends for the listeners (Muslims) to act upon the message conveyed in the verse. The verse is meant to be a command or instruction for Muslims to follow rather than just a statement of fact. Overall, the verse meets all four types of felicity conditions, which means that it is well-suited to guide and instruct Muslims.

4.6.3. Contextual Analysis of Text (6)

The setting and Scene of Chapter 4, verse 56 of the Holy Qur'an, according to Al Qurṭubī (2003), was in the city of Medina in 630 CE. This verse was revealed in response to specific practices and beliefs prevalent among the pagan Arabs at the time of the Prophet Mohammed (ﷺ). Some of the Arab tribes used to attribute divine powers and status to their leaders and considered them as mediators between themselves and Almighty Allah. This practice was inconsistent with the monotheistic message of Islam, which emphasized the direct relationship between each individual and Almighty Allah, and rejected any intermediaries or partners in worship. Verse 56 of Surah An-Nisa affirms the unique and absolute sovereignty of Almighty Allah and clarifies that no one else can share in His divine authority or judgment. The emphasis on individual accountability and responsibility is also highlighted, as each person is responsible for their deeds and will be judged accordingly on the Day of Judgment. Overall, this verse serves as a reminder of the core principles of Islamic monotheism and the rejection of idolatry and polytheism.

Participant: The speaker of this verse is considered to be (Almighty Allah), who have revealed the Holy Qur'an to the Prophet Mohammed (ﷺ). The audience of the Holy Qur'anic verses is generally considered to be all humanity, as the message of the Holy Qur'an is meant for all people. However, this particular verse may have been directed towards the early Muslim community in Medina.

Ends: The purpose of this verse is to remind the believers of the importance of fulfilling their trusts and obligations and to warn them of the consequences of betraying those trusts. The goals are to establish honesty, trustworthiness, and integrity among the believers and to prevent them from engaging in deceitful or fraudulent behaviour. The outcome is expected to be a community of believers known for their honesty and trustworthiness and respected and trusted by others in society.

Act sequence: The speech event of verse 56 in chapter 4 of the Holy Qur'an includes several speech acts, which can be analyzed as follows: Assertion: "Surely, those who disbelieve in Our revelations, We shall roast them in the fire." Promise: "And whenever their skins are burnt out, We shall replace them with new ones so they may taste the punishment." Assertion: "Verily, Almighty Allah is ever Mighty, Wise.". The overall speech event can be understood as a warning to those disbelieving in Almighty Allah's revelations, promising them punishment by being roasted in the fire. The assertion emphasizes the certainty of the punishment, while the promise of replacement skin underscores the eternal nature of the punishment. The assertion at the end emphasizes Almighty Allah's power and wisdom, adding weight to the consequences of the previous speech acts.

Key: The tone and manner of this verse can be described as severe, stern, and warning. The verse speaks about the consequences of disbelief and rejection of Almighty Allah's signs and the punishment that awaits those who choose to turn away from the truth. The use of words like "drive them into a Fire" and "taste the punishment" convey a sense of severity and gravity, and the repetition of the punishment being inflicted on their skin emphasizes the intensity and severity of the torment. Overall, the verse conveys a strong warning and admonition to those who reject faith and disobey Almighty Allah's commands.

Instrumentalities: The channel used to complete the speech act of this verse is through writing. It is written in the Arabic language, which is the original language of the Holy Qur'an. The Arabic language used in the Holy Qur'an is classical and has its distinct style, vocabulary,

and grammar. It is not written in any specific dialect of Arabic, but rather it uses a language that Arabic speakers from different regions and dialects understand.

Norms: The social rules governing the speech event and the participants' actions and reactions in this verse are rooted in Islamic tradition and culture. The verse is considered a divine speech act, as it is the word of Almighty Allah and is recited by Muslims as a part of their religious practice. As a result, the social rules and norms surrounding the recitation of the Holy Qur'an are quite strict and formal. Muslims are expected to show respect and reverence towards the Holy Qur'an and its verses and perform ablution (washing of hands, face, and feet) before touching or reciting it. When reciting the Holy Qur'an, Muslims are also expected to maintain a serious and focused demeanour and avoid any behaviour or actions that may be considered disrespectful or distracting.

The genre of this verse is religious scripture. It is part of the Holy Qur'an, which is considered the holy book of Islam and is the words of Almighty Allah as revealed to the Prophet Mohammed (ﷺ). The Holy Qur'an comprises various chapters or Surahs, and each contains verses or Ayahs that are organized according to their themes and topics. This particular verse, which warns of the punishment that awaits those who reject faith and disobey Almighty Allah's commands, is part of the Surah An-Nisa, which focuses on various aspects of Islamic law and ethics. As a religious scripture, the Holy Qur'an serves as a source of guidance and inspiration for Muslims and is considered the ultimate authority on matters of faith and practice.

4.7. Analysis of Text (7). Surat Az-Zalzalah (The Earthquake) (99:1)

{إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا (1)} {سورة الزلزلة 1}

[“When the earth is shaken with its (final) earthquake”] Surat Az-Zalzalah (The Earthquake) (99:1) (Ali, 1991, p.1991).

4.7.1. Syntactic Analysis of Text (7)

The second word of verse (99:1) is a passive perfect verb (فعل ماضٍ). The verb is third person feminine singular. The verb's quadrilateral root is (zāy lām zāy lām) (ز ل ز ل). It is a transitive verb that takes an object to complete the meaning of the verb. The verb is in the passive voice as no clue is the doer of the action, and by the movement of the verb, the researcher can ensure that the verb is in the passive voice. Furthermore, the verb does not contain any weak radicals; hence, it is a sound verb; as there is no hamza in the verb and it is not doubled, it is a sound verb.

4.7.2. Pragmatics Analysis of Text (7)

The locutionary act of this verse describes a great earthquake that will shake the earth in its entirety. The Arabic word "zalzalah" in this verse means a shaking or quaking movement, indicating a violent and unprecedented event.

The illocutionary meaning of verse 1 of Surah Al-Zalzalah (99:1) in the Holy Qur'an is multi-layered and can be interpreted in various ways based on the context, interpretation, and beliefs of the individual or community. **The Day of Judgment:** This verse is a warning about the Day of Judgment, an inevitable event that will occur in the future. The great earthquake mentioned in this verse is believed to be one of the signs of the Day of Judgment. It signifies the end of the world, the resurrection of the dead, and the ultimate judgment of all beings by Almighty Allah. Therefore, this verse serves as a reminder that all actions have consequences, and believers should strive to do good deeds in preparation for the afterlife. **The End of an Era:** This verse can also be interpreted as a warning about the end of a particular era or civilization. The great earthquake can be seen as a metaphor for a catastrophic event that brings an end to a particular period in human history. This interpretation suggests that all great civilizations and empires will eventually end, and nothing in this world is permanent. **The Environment:** Another interpretation of this verse is that it is a warning about the consequences of human actions on the environment. The great earthquake can be seen as a metaphor for the environmental disasters that are becoming increasingly frequent and severe due to human activities such as deforestation, pollution, and climate change. This interpretation suggests that humans should be mindful of their impact on the environment and take steps to mitigate the damage. **Inner Struggle:** This verse can also be interpreted as a call to overcome one's inner struggles and strive for spiritual growth. The great earthquake can be seen as a metaphor for the upheavals and challenges individuals face. This interpretation suggests believers should strive to overcome their personal challenges and focus on their spiritual growth to prepare for the afterlife.

The perlocutionary effect of Surah Al-Zalzalah (99:1) on the listener or the reader is profound and can vary depending on their beliefs, context, and interpretation. **Fear and Awe:** The verse describes a great earthquake that will shake the earth and the hearts of those who hear it. The power and magnitude of this event can inspire a sense of awe and fear in the listener or the reader. This effect can encourage believers to reflect on their actions and strive to do good deeds to prepare for the afterlife. **Hope and Motivation:** The verse also serves as a

reminder that everyone will be held accountable for their deeds on the Day of Judgment. However, the verse does not only inspire fear and anxiety, but it also provides hope and motivation. Believers who strive to do good deeds and seek forgiveness from Almighty Allah will be rewarded with a good life hereafter. This effect can encourage believers to continue to do good deeds and seek Almighty Allah's forgiveness. Environmental Awareness: The verse can also serve as a call to action for environmental awareness and conservation. The great earthquake mentioned in the verse can be seen as a metaphor for the environmental disasters that are becoming increasingly frequent and severe due to human activities. This effect can encourage people to be mindful of their environmental impact and take steps to mitigate the damage. Inner Reflection: The verse can encourage believers to reflect on their inner struggles and strive for spiritual growth. The great earthquake can be seen as a metaphor for the upheavals and challenges individuals face. This effect can encourage believers to overcome their personal challenges and focus on their spiritual growth.

As for illocutionary types, Surah Al-Zalzalah (99:1) is assertive because it makes a statement that asserts the truth of a specific proposition, namely that the earth will experience a great earthquake. The verse begins with the Arabic word "إِذَا" "Itha", which means "when", and then goes on to describe the events that will occur when the great earthquake happens, such as the earth casting out its burdens and humankind asking, "What is happening?" The verse does not issue a command, request, or express an emotion or attitude towards the proposition. Instead, it simply asserts the truth of the proposition that a great earthquake will occur. Therefore, it can be classified as an assertive illocutionary act.

The felicity conditions can be applied to the verse "When the earth is shaken with its [final] earthquake" as follows: Propositional Content: The proposition in the verse refers to a future event where the earth will experience its final earthquake. The condition is fulfilled as the participants can understand the language used in the sentence. Preparatory: The speaker is assumed to be a trustworthy source of information, and the circumstance of the speech act is appropriate for the utterance. The condition is fulfilled as the verse is from the Holy Qur'an, considered a sacred and authoritative text, and the context of the verse is the Day of Judgment. Sincerity: The speech act is being performed seriously and sincerely. The condition is fulfilled as the verse is from the Holy Qur'an, which is believed to be the word of Almighty Allah, and the listener (in this case, the reader or reciter of the Holy Qur'an) is expected to recite it with sincerity and devotion. Essential: The speaker intends that the addressee act upon the utterance. The condition is fulfilled as the verse is a warning of the coming Day of Judgment and is

intended to remind the listeners of this event's inevitability and encourage them to prepare for it. The verse "When the earth is shaken with its [final] earthquake" can be considered felicitous as it satisfies the relevant felicity conditions for the speech act by Searle.

4.7.3. Contextual Analysis of Text (7)

Setting and Scene: This verse's specific time and place of revelation is generally believed to be from the later period of the Prophet's mission, during his time in Medina. The scene of this verse on the listener or reader depends on their belief and understanding of the context of the verse. This verse can have a profound impact on believers of the Islamic faith as it speaks about the Day of Judgment, a significant event in Islamic theology. The verse conveys a sense of awe and fear of the consequences of one's actions in this life and serves as a reminder to lead a righteous life to prepare for the afterlife. The vivid description of the earthquake and its aftermath creates a sense of urgency and emphasizes the inevitability of this event. Overall, the verse can evoke emotions such as fear, awe, and introspection in the listener or reader.

Participants: The speaker of this verse is Almighty Allah, and the audience is anyone who listens to or recites the Holy Qur'an. In a broader sense, the audience can be considered all of humanity as the Holy Qur'an is believed to be a message for all people, regardless of time or place. In a narrow sense, the audience of this verse at the time of revelation was the Arabs living in Medina, to whom Prophet Mohammed (ﷺ) was preaching the message of Islam.

End: The purpose of the verse is to serve as a reminder of the Day of Judgment and to warn the disbelievers of the consequences of their actions. The goal of the verse is to inspire the audience to believe in the Day of Judgment and to turn towards righteousness. The outcome of the verse can be the transformation of the audience's behaviour towards a more pious and righteous way of life. It can also lead to recognizing the importance of accountability and the belief in life after death, which can bring comfort and peace to believers. Additionally, the verse can motivate believers to perform good deeds and avoid wrongdoing as they strive to attain good standing in the Hereafter.

Act Sequence: The speech act in this verse is a statement or declaration. It can be seen as a prediction or warning of a future event.

Key: The tone and manner of this verse can be described as severe and awe-inspiring. The use of phrases such as "When the earth is shaken" and "its [final] earthquake" convey a sense of impending doom and the gravity of the events being described. The language is

powerful and evocative, creating a sense of awe and wonder in the listener or reader. The verse is also delivered with a sense of certainty as if the events described are inevitable and unstoppable. Overall, the tone and manner of this verse are meant to inspire reverence and fear in the audience.

Instrumentalities: The channels used to complete the speech act of this verse are primarily oral and written. In the time of revelation, the verse would have been primarily conveyed through oral channels, as the majority of people were illiterate. The Prophet Mohammed (ﷺ) and his companions would have recited the verses of the Holy Qur'an orally, and people would have memorized them and transmitted them orally to others. Later times, with the spread of literacy and the development of writing, the verse would have also been transmitted through written channels. Written copies of the Holy Qur'an would have been made and distributed, allowing people to read the verses themselves. Today, the Holy Qur'an is widely available in both oral and written formats, and people can access it through various channels, including printed and electronic copies and recitations by scholars and reciters.

Norms: As the verse is from the Holy Qur'an, it is considered a sacred text, and its recitation or reading has a specific set of social rules and norms. In Islamic tradition, the Holy Qur'an is the word of Almighty Allah revealed to Prophet Mohammed (ﷺ) through Angel Gabriel, and thus it is treated with utmost respect and reverence. When reciting or reading the Holy Qur'an, Muslims observe rules and practices, including **Ritual purity:** Muslims must perform ablution (wudu) or bathe (ghusl) before touching or handling the Holy Qur'an. **Proper attire:** Muslims must dress modestly and appropriately when reading or handling the Holy Qur'an. **Recitation with reverence and mindfulness:** The Holy Qur'an is not to be treated as ordinary literature, and Muslims are expected to recite or read it with reverence and mindfulness and not engage in any other activities. **Prohibition of alteration or disrespect:** Muslims are not allowed to alter the text of the Holy Qur'an or disrespect it in any way, such as by placing it on the ground, stepping over it, or handling it with dirty or unwashed hands. **Use of appropriate language and tone:** Muslims are expected to use a proper tone of voice and recite the Holy Qur'an in a measured and respectful manner. These social rules and practices are meant to demonstrate reverence for the Holy Qur'an and its status as a sacred text and ensure that the Holy Qur'an's recitation or reading is conducted with the utmost respect and dignity.

Genre: The genre of this verse is religious scripture, specifically a portion of the Holy Qur'an, which is considered the primary religious text of Islam. Muslims believe the Holy

Qur'an to be the literal word of Almighty Allah as revealed to the Prophet Mohammed (ﷺ) through the angel Gabriel. This particular verse is part of a longer surah or chapter and is categorized as a moral teaching, emphasizing the importance of patience in the face of adversity.

4.8. Analysis of Text (8) Surat Al-Baqarah (The Cow) (2:87)

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (87) } (سورة البقرة 87)

“And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. Moreover, We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. Nevertheless, is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.” Surat Al-Baqarah (The Cow) (2:87) (Ali, 1991, p.35).

4.8.1. Syntactic Analysis of Text (8)

The verbs that are going to be analyzed in the verse are two, the first one is (كَذَّبْتُمْ) (you denied), the second one is (تَقْتُلُونَ) [you kill(ed)].

The first verb is (كَذَّبْتُمْ) (you denied). The 26th word of verse (2:87) is divided into two morphological segments: a verb and a subject pronoun. The form II perfect verb (فعل ماض) is second person masculine plural. The verb's trilateral root is (ك ذ ب) (kāf dhāl bā). The suffix (التاء) is an attached subject pronoun. The verb is intransitive in that the verb took only a subject without needing an object to complete the meaning of the verb. Furthermore, the verb is in active voice as the doer of the action knows who they are. The root of the verb does not contain any weak radicals; hence, it is a sound verb, so it is not doubled or contains a hamza, so it is good to say it is a sound verb.

The second verb is (تَقْتُلُونَ) [you kill(ed)]. The 28th word of verse (2:87) is divided into two morphological segments: a verb and a subject pronoun. The imperfect verb (فعل مضارع) is second person masculine plural and is in the indicative mood (مرفوع). The verb's trilateral root is qāf tā lām (ق ت ل). The suffix (الواو) is an attached subject pronoun. The verb is intransitive in that the verb took only a subject without needing an object to complete the meaning of the verb. Furthermore, the verb is in active voice as the doer of the action knows who they are. The

root of the verb does not contain any weak radicals; hence, it is a sound verb, so it is not doubled or contains a hamza, so it is good to say it is a sound verb.

4.8.2. Pragmatic Analysis of Text (8)

The locutionary act of the verse addresses the Children of Israel, reminding them of how they rejected and killed some of the prophets and messengers who were sent to them, despite receiving clear signs and messages from Almighty Allah. The verse highlights the arrogance and disobedience of the Children of Israel toward Almighty Allah's messengers and serves as a warning to future generations to heed the guidance of the prophets and messengers sent by Almighty Allah.

Illocutionary act of the verse, depending on the perspective of the interpreter and the context in which it is understood: The verse highlights the role of messengers and prophets in guiding humanity toward the truth. It suggests that Almighty Allah sends messengers to guide people toward the right path and that the responsibility of the people is to accept their message and follow their guidance. The verse serves as a reminder of the importance of heeding the guidance of Almighty Allah's messengers and the consequences of rejecting their message. The verse can also be seen as a critique of the stubbornness and arrogance of the Children of Israel. It suggests that their refusal to accept the messengers' message was driven by their own desires and expectations rather than a sincere desire to submit to Almighty Allah. The verse warns against arrogance and encourages humility and a willingness to submit to Almighty Allah's will. The verse can also be understood as a call to unity and cooperation among people of different faiths. It suggests that Almighty Allah has sent messengers to different communities throughout history and that each messenger has brought a message tailored to their respective communities' needs and circumstances. The verse encourages people to recognize and respect the diversity of religions and to work together towards a common goal of seeking truth and righteousness.

According to Ibn Kathir, the verse highlights that the Children of Israel had a history of rejecting and killing the prophets and messengers sent to them by Almighty Allah. This pattern of disobedience and arrogance caused them to lose their blessings, leading to their downfall. Al-Tabataba'i (1973) interprets the verse as a rebuke to the Children of Israel for rejecting the message of Prophet Mohammed (ﷺ) and for clinging to their own desires and opinions rather than submitting to the guidance of Almighty Allah. Al-Razi explains that the verse highlights the importance of recognizing and accepting the truth, even if it comes from

an unexpected or unwelcome source, and the danger of allowing one's own desires and biases to cloud one's judgment. Although it appears that the verb (تقتلون) in this Holy Qur'anic verse should be in the past, exactly like the verb (كذبتم) before it, it is, in fact, in the present. The past indicates that they will continue with the same activity in the present and future: killing the prophets.

The perlocutionary effect of this verse on the listener or reader may vary depending on their background, level of faith, and personal beliefs. However, in general, the verse can have several potential effects: The verse may serve as a reminder of the importance of heeding the guidance of Almighty Allah's messengers and following the straight path. It highlights the consequences of rejecting the message of Almighty Allah and encourages the listener or reader to seek knowledge and guidance from the Holy Qur'an and the Sunnah (the teachings and actions of Prophet Mohammed (ﷺ)). The verse may encourage the listener or reader to reflect on their actions and attitudes towards the messengers of Almighty Allah. It reminds them of the danger of arrogance and disobedience towards Almighty Allah's messengers and encourages humility and submission to His will. The verse may also serve as a warning against the negative consequences of following one's own desires and opinions rather than submitting to the guidance of Almighty Allah. It highlights the importance of recognizing the truth, even if it does not align with one's desires and preferences. The verse may inspire the listener or reader to deepen their faith and commitment to Islam and to strive to follow the example of the righteous believers who came before them.

This verse is an assertive speech act because Almighty Allah is making a claim about a certain proposition (i.e., that the Children of Israel were arrogant and rejected some of the prophets and messengers sent to them). The illocutionary force of this assertive speech act is to assert the truth of this proposition and to remind the Children of Israel of their past behaviour and its consequences. The reason why the verse is classified as an assertive speech act is that it asserts the truth of a particular proposition. In this verse, Almighty Allah is making a claim about the behaviour of the Children of Israel towards the prophets and messengers sent to them, specifically that they were arrogant and rejected some of them. This claim is presented as a statement of fact, and the illocutionary force of the verse is to assert the truth of this proposition.

The felicity conditions of the verse can be as the following: Propositional content condition: This condition requires that the participants understand the language and the intended meaning of the speech act. In this verse, the propositional content is clear and

straightforward. The speaker (i.e., Almighty Allah) is conveying to the listener (i.e., the Children of Israel) the information that He gave Moses the Torah and sent messengers after him and that He also gave Jesus clear proof and support from the angel Gabriel. The message is conveyed clearly and unambiguously, and the listener must understand the intended meaning.

Preparatory condition: This condition requires that the authority of the speaker and the circumstances of the speech act are appropriate to its being performed successfully. In this verse, the speaker is Almighty Allah, the ultimate authority in Islam. The speech act is appropriate in the context of the Holy Qur'an, considered Islam's holy book. The listener (i.e., the Children of Israel) is expected to recognize the authority of Almighty Allah and the Holy Qur'an. Thus, the preparatory condition is satisfied. **Sincerity condition:** This condition requires the speech act to be performed seriously and sincerely. In this verse, the speaker (i.e., Almighty Allah) conveys a serious and important message to the listener (i.e., the Children of Israel). The message is a warning to the Children of Israel that they have been arrogant and disobedient when messengers came to them with messages they did not desire. Therefore, the sincerity condition is satisfied. **Essential condition:** This condition requires that the speaker intends that the addressee act upon an utterance. In this verse, the speaker (i.e., Almighty Allah) is warning the Children of Israel of the consequences of their actions.

The message is intended to make the Children of Israel reflect on their behaviour and change their ways. The speaker intends for the addressee to take action based on the message. Therefore, the essential condition is satisfied. Overall, the verse satisfies the felicity conditions required for a successful speech act. The propositional content is clear, the preparatory condition is met, the speaker is sincere, and the essential condition is fulfilled. However, the verse also highlights the failure of the Children of Israel to meet these conditions in the past, as they were arrogant and disobedient when messengers came to them with messages they did not desire and even denied and killed some of the messengers.

4.8.3. Contextual Analysis of Text (8)

Setting and Scene: The Holy Qur'anic verse was revealed to Prophet Mohammed (ﷺ) in the city of Medina after the hijra (migration) from Mecca, during the early years of Islam, specifically around 622-623 CE. The verse discusses the story of the Children of Israel and their rejection of some messengers sent to them by Almighty Allah, including Moses and Jesus. The reason behind the revelation of the verse is to remind the people, particularly the Children

of Israel, about the previous prophets and their messages and to warn them against arrogance and denial of Almighty Allah's message. The verse serves as a reminder of the consequences of denying and killing the prophets and the importance of listening to and obeying Almighty Allah's message (Ibn Abbas, 1992).

Participants: The speaker in this verse is Almighty Allah, and the audience is addressed to the Children of Israel, who were the descendants of Prophet Jacob and followers of the previous divine messages revealed to Prophets Moses and Jesus.

Ends: This verse's purposes, goals, and outcomes can be inferred as follows: **Reminder of Almighty Allah's blessings:** The verse reminds the Children of Israel of Almighty Allah's blessings upon them by sending messengers with guidance and scriptures. **Condemnation of arrogance and disobedience:** The verse condemns the Children of Israel for their arrogance and disobedience towards Almighty Allah's messengers and scriptures, which led them to deny and even kill some of them. **Emphasis on the continuity of guidance:** The verse emphasizes the continuity of Almighty Allah's guidance to humanity through a series of messengers, starting with Moses and ending with Jesus. **Warning of the consequences of disobedience:** The verse warns the Children of Israel and all readers that disobedience to Almighty Allah's guidance leads to negative consequences. Overall, the verse aims to remind the Children of Israel and all readers of the importance of following Almighty Allah's guidance and warn them against disobedience's consequences.

Act sequence: The sequence of speech acts that make up a speech event of this verse can be analyzed as follows: **Assertive speech act:** "And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. Moreover, "We gave Jesus, the son of Mary", clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]." **Directive speech act:** "But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant?" **Accusatory speech act:** "And a party [of messengers] you denied and another party you killed." Overall, the speech event involves the speaker (Almighty Allah) asserting His power and authority as the giver of divine revelations to both Moses and Jesus and accusing the Children of Israel of rejecting and even killing some of the messengers who were sent to them. The directive speech act reminds the audience of their past actions and urges them to reflect on their behaviour.

Key: The tone of this verse is assertive and admonishing, as it makes a firm statement of what Almighty Allah has given to Moses and Jesus and highlights the disobedience and

arrogance of the Children of Israel towards the messengers of Almighty Allah. The manner of the verse is authoritative and direct, conveying a sense of urgency and seriousness. The use of rhetorical questions in the verse also adds to the tone and manner, as it challenges the audience to reflect on their actions and consider the consequences of their behaviour towards the messengers of Almighty Allah.

Instrumentalities: As the verse is part of the Holy Qur'an, it was originally transmitted orally in Arabic through the channel of recitation or chanting. The Holy Qur'an was revealed in the Arabic language, considered Islam's primary language. The language used in this verse is Classical Arabic, which was the standard literary and intellectual language of the Arabian Peninsula during the time of Prophet Mohammed (ﷺ). In addition to the oral channel, the Holy Qur'an was later written down and compiled into a book form, which is the primary channel used to transmit and preserve the Holy Qur'anic text.

Norms: There are several social rules governing the speech event of this verse, including **Respect for the Prophet and Messengers:** The audience is expected to listen to the message with respect and reverence for the Prophet and messengers mentioned in the verse. **Humility and submission:** The audience is expected to be humble and submissive to the message conveyed in the verse. **Listening attentively:** The audience is expected to listen attentively to the message conveyed in the verse without interruption or distraction. **Acknowledging the truth:** The audience is expected to acknowledge the truth of the message and act upon it. **Avoiding arrogance:** The audience is warned against arrogance and reminded of the consequences of rejecting the messengers' message. **Upholding moral values:** The audience is reminded of the importance of upholding moral values and avoiding sinful behaviour. These social rules are essential for creating a respectful and productive speech event that promotes understanding and positive social behaviour.

Genre: The genre of the verse relates to the history of the prophets and messengers sent to the Children of Israel and the people's response to their message. The style is characterized by using religious language and concepts, such as mentioning scriptures, messengers, and clear proofs. The tone admonishes, warning the audience against arrogance and rejection of divine guidance. The narrative structure is a series of historical facts and events presented sequentially.

4.9. Analysis of Text (9). Surat Al-Hadid (Iron) (57:17)

{ اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (57) { (سورة الحديد 17)

("Know ye (all) that Allah giveth life to the earth after its death! Already have We shown The Signs plainly to you, That ye may understand.") Surat Al-Hadid (Iron) (57:17) (Ali, 1991, p.1693).

4.9.1. Syntactic Analysis of Text (9)

The verb that is going to be analyzed in this verse is the fourth word of verse (57:17) (يحيي) (giveth life). It is a form IV imperfect verb (فعل مضارع). The verb is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is (ح ي ي) (hā yā yā). The verb is intransitive as it took only the subject, which in this case is (Almighty Allah) as a hidden subject, and there is no object to this verb. Furthermore, the verb is in active voice as the doer of the action is known as (Almighty Allah). Also, the verb is considered a weak verb as it contains two radical letters the (ya) (ي) and (ya) (ي), in which it is a Doubly and trebly weak verb (ألفعل اللّيفي).

4.9.2. Pragmatic Analysis of Text (9)

Locutionary act: The verse refers to the power and majesty of Almighty Allah in bringing life to the earth after it has been dead and barren. The verse states that Almighty Allah gives life to the earth after its lifelessness. This verse can mean that Almighty Allah has the power to bring life back to the earth after it has been devoid of vegetation and other forms of life. This incident can happen after a drought or other natural disasters that have caused the land to become barren. The verse reminds humans of Almighty Allah's power and ability to create and sustain life.

The illocutionary act: The verse's illocutionary meaning can be as follows: This verse highlights the power of Almighty Allah to create and sustain life. The reference to the earth being "lifeless" suggests a state of barrenness and desolation, but Almighty Allah has the power to bring life back to the earth, and this can be seen in the cycles of nature, such as the growth of plants and the change of seasons. The verse can be understood as a call to reflect on the signs of Almighty Allah's power and to deepen one's understanding and appreciation of Almighty Allah's majesty. The "signs" mentioned in the verse may refer to the various natural phenomena that serve as evidence of Almighty Allah's existence and power, such as the complexity and diversity of life on earth. The verse can also be interpreted as a reminder of the importance of

faith and spiritual revival. Just as the earth can become barren and lifeless, our hearts and souls can become devoid of faith and spiritual fulfilment. However, Almighty Allah has the power to revive our faith and bring humans back to our spiritual roots. The verse may also be seen as a warning against complacency and heedlessness. Just as the earth can become barren if it is not properly cared for and maintained, our spiritual lives can suffer if humans do not actively cultivate and nurture them. The verse reminds humans of the importance of paying attention to the signs of Almighty Allah's power and taking steps to maintain and strengthen our faith. The verse can be seen as a reminder of the cycle of life and death. Just as the earth goes through cycles of life and death, humans and all living beings also go through cycles of birth, growth, and death. The verse highlights Almighty Allah's power to bring life back to the earth after it has died, which can be seen as a metaphor for the cycle of rebirth and renewal in nature and our own lives. The verse may also be interpreted as a call to action. The phrase "perhaps you will understand" suggests that the signs of Almighty Allah's power are there for all human beings to see and appreciate, but it is up to them to notice and reflect on them. The verse may call on human beings to actively seek out and reflect on these signs to deepen our understanding and appreciation of Almighty Allah's power and majesty.

Another possible interpretation is that the verse reminds all human beings of Almighty Allah's mercy and grace. The fact that Almighty Allah has the power to bring life back to the earth after it has been barren and lifeless is a testament to Almighty Allah's mercy and grace. The verse may call on humans to reflect on this mercy and strive to be grateful and appreciative of Almighty Allah's blessings in our lives. The verse may also be interpreted as a call to environmental stewardship. The fact that Almighty Allah has the power to bring life back to the earth after it has been barren suggests that the earth is a precious and delicate ecosystem that requires care and attention. The verse may call on humans to be responsible stewards of the earth and take steps to protect and preserve its natural resources. Know that Almighty Allah brings the earth to life after its death, meaning, He revives barren land with rain. Salih Al-Mari said: The meaning is that hearts soften after their hardness. Ja'far bin Mohammed said: He revives it with justice after oppression. It is also said: The meaning is that Almighty Allah revives the disbeliever with guidance to faith after their death in disbelief and misguidance. It is also said that Almighty Allah revives the dead of nations, distinguishing between the humble-hearted and the hard-hearted. Meaning that Almighty Allah reviving the earth after its death is evidence of Almighty Allah's power and that He is the Reviver of the dead

The perlocutionary effect of this verse can be profound and transformative, as it contains powerful messages and reminders that can inspire a deeper understanding and appreciation of Almighty Allah's power, mercy, and grace. Some of the possible effects of this verse on the listener or reader may include Increased awareness and appreciation of the signs of Almighty Allah's power and majesty in nature and our own lives—more profound gratitude and appreciation for Almighty Allah's blessings and mercy. A renewed sense of purpose and motivation to actively seek out and reflect on the signs of Almighty Allah's power and to deepen one's understanding of Islam and its teachings. A greater connection and reverence for the natural world leads to a greater sense of environmental stewardship and responsibility—an increased sense of spiritual fulfilment and a stronger connection to one's faith and community. A sense of awe and wonder at the majesty and power of Almighty Allah leads to a more profound sense of humility and reverence. The effect of this verse can be one of increased awareness, gratitude, and connection to Almighty Allah, which can lead to a more profound sense of spiritual fulfilment and a more meaningful and purposeful life.

The illocutionary act of this verse is assertive because it makes a statement that Almighty Allah gives life to the earth after its lifelessness. The speaker is committing to the truth of the expressed proposition. The verse is not making a request, giving advice, expressing emotions, making a promise or a declaration, but instead conveying information as a statement of fact. Therefore, the illocutionary act of the verse falls under the category of an assertive speech act.

In analyzing the verse, "Know that Allāh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand." Regarding felicity conditions, Searle's rules can be as the following. Propositional content: The propositional content of this utterance is that Almighty Allah gives life to the earth after it has become lifeless. This verse is a statement of fact. Preparatory condition: Almighty Allah is considered the ultimate authority and power, and the speaker of this verse is believed to be conveying Almighty Allah's message to the listeners. Therefore, this condition is fulfilled. Sincerity condition: As this verse is attributed to Almighty Allah, it is assumed that Almighty Allah sincerely intends to convey this message to the people and guide them to the right path. Essential condition: The essential condition of this utterance is to inform and educate the listeners about the power and greatness of Almighty Allah and to inspire them to reflect and understand the signs of Almighty Allah's existence and power. The verse is felicitous because it meets all the felicity conditions for a speech act, as outlined by Searle. The propositional content condition is met because the

statement claims that Almighty Allah gives life to the earth after its lifelessness. The preparatory condition is met because the speaker has the authority to make such a claim as it is based on religious belief. The sincerity condition is met because the speaker genuinely believes in their statement. Finally, the essential condition is met because the statement is intended to inform and educate the listener about the power of Almighty Allah and His ability to bring life to the earth. Thus, this statement is an effective assertive speech act and is considered felicitous.

4.9.3. Contextual Analysis of Text (9)

Setting and Scene: The verse was revealed during the Prophet Mohammed's (ﷺ) time in Medina after he migrated there from Mecca in 622 CE. The revelation of this verse has been related to the need for Muslims to be reminded of Almighty Allah's power and mercy, especially during times of hardship and difficulty (Alwahidi, 1991).

Participants: the speaker of this verse is Almighty Allah, as it is a verse from the Holy Qur'an, which is the word of Almighty Allah as revealed to the Prophet Mohammed (ﷺ) through the angel Gabriel. The audience of the verse is generally considered to be all believers or all of humanity.

Ends: The purpose of the verse is to remind people of the power of Almighty Allah and his ability to give life to the earth after its death. It also aims to provide a sign or evidence of Almighty Allah's existence and power to those who may not believe in him. The goal is to inspire awe and reverence for Almighty Allah and to encourage people to reflect on the signs of his power and mercy in the natural world. The potential outcome is that people may come to a deeper understanding and appreciation of the Creator and the natural world, which could lead to greater faith and gratitude towards Almighty Allah.

Act sequence: The sequence of speech acts that make up a speech event of this verse can be inferred as follows: The first speech act is a statement of fact or assertion, which the speaker performs in the utterance "Know that Allāh gives life to the earth after its lifelessness." The speaker is presenting information or knowledge about the ability of Almighty Allah to give life to the earth after it has become lifeless. The second speech act is a directive, which the speaker performs in the utterance, "We have made clear to you the signs." The speaker is directing the audience to pay attention to the signs that have been made clear to them, presumably by Almighty Allah. The third speech act is a possibility, which the speaker performs in the utterance "perhaps you will understand." The speaker is presenting the possibility that the audience may come to understand the signs made clear to them. This verse's sequence of speech

acts is an assertion followed by a directive and a possibility. The speaker presents information about Almighty Allah's ability to give life to the earth, directing the audience to pay attention to the signs and presenting the possibility that they may come to understand them.

Key: The tone of this verse can be described as informative and instructive, as it seeks to convey a message to the audience about Almighty Allah's power to give life to the earth after it has become lifeless. The verse is also assertive in nature, as it presents a statement of fact about Almighty Allah's abilities. The use of the word "Know" at the beginning of the verse adds a sense of certainty and emphasis to the statement being made. The overall manner of the verse is authoritative, with the speaker (Almighty Allah) providing guidance and direction to the audience.

Instrumentalities: As the verse is from the Holy Qur'an, the channels used to complete the speech act are primarily oral and written channels. The verse was initially revealed orally to the Prophet Mohammed (ﷺ) and was later recorded in written form in the Holy Qur'an. It is recited in daily prayers by Muslims all around the world and is also read and studied in its written form. Therefore, the channels used to complete the speech act of this verse are primarily oral recitation and written transmission.

Norms: The Holy Qur'an is the word of Almighty Allah and must be approached with reverence and respect. As such, when reciting or listening to the Holy Qur'an, Muslims typically follow certain etiquette and customs, such as performing ritual ablution (wudu) before reciting or handling the text, facing the direction of the Kaaba (the holiest site in Islam), and refraining from talking or engaging in other activities during the recitation. In terms of the participant's actions and reactions in this verse, the speaker (Almighty Allah) is conveying a message to the audience (believers) with the intention of guiding them to the truth. The audience is expected to listen attentively and reflect on the message, with the hope of gaining a deeper understanding and appreciation of Almighty Allah's power and mercy. There is an implicit expectation that the audience will act upon the knowledge conveyed in the verse, such as by strengthening their faith or performing good deeds.

Genre: the genre of this verse can be classified as a Holy Qur'anic verse, which is a form of religious scripture. The Holy Qur'anic verses contain religious teachings and moral lessons for Muslims, and they are considered sacred texts in Islam. Additionally, the Holy Qur'anic verses are written in Arabic language and are recited in a specific manner during various religious practices and rituals.

4.10. Analysis of Text (10). Surat Al-Muzzammil (The One Wrapped in Garments)

(73:20)

{ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُضَيِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَأَخْرُوجُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَأَخْرُوجُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قُرْآنًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (20) { (سورة المزمل 20)

(“Thy Lord doth know That thou standest forth (To prayer) nigh two-thirds of the night, or half The night, or a third Of the night, and so doth A party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are Unable to keep count thereof. So, He hath turned to you (In mercy): read ye, Therefore, of the Qur_an5773 As much as may be Easy for you. He knoweth That there may be (some) Among you in ill-health.”) Surat Al-Muzzammil (The One Wrapped in Garments) (73:20) (Ali, 1991, p.1843).

4.10.1. Syntactic Analysis of Text (10)

The verb that is going to be analyzed in this verse is the verb (يَعْلَمُ) (your Lord knows). The third word of verse (73:20) is an imperfect verb (فعل مضارع). The verb is third person masculine singular and is in the indicative mood (مرفوع). The verb's trilateral root is (ayn lām mīm) (ع ل م). The verb is intransitive as it needs only one subject to complete the meaning of it; the object, in this case, is Almighty Allah (هو) (him). The verb is in active voice as the doer of the action is known (Almighty Allah); though it is a hidden subject, it is still considered an active voice. The verb does not contain a weak radical; hence it is a sound verb (فعل صحيح) because the verb does not start with hamza and does not contain any doubled letters, so it is a sound verb.

4.10.2. Pragmatic Analysis of Text (10)

The locutionary act of the verse or the literal meaning of the verse is broken down into its different parts: Almighty Allah knows that Prophet Mohammed (ﷺ) and some of his companions used to pray for long periods of the night, either two-thirds, half, or a third of it. Almighty Allah has determined the length of day and night, and He knows that it is difficult for Muslims to pray for such long periods consistently. Almighty Allah has forgiven Muslims for being unable to pray for such long periods and has made it easier for them by allowing them to recite what is easy for them from the Holy Qur'an. Almighty Allah knows that some Muslims might be ill, travelling, or fighting in the way of Almighty Allah, and may not be able to pray

for long periods. So, He has made it easier for them by allowing them to recite what is easy from the Holy Qur'an. Muslims are instructed to establish prayer, give zakah (obligatory charity), and give a goodly loan to Almighty Allah. Muslims are encouraged to do good deeds and seek forgiveness from Almighty Allah, as He is Forgiving and Merciful. This verse emphasizes the importance of prayer but also acknowledges that it may be difficult for some Muslims to pray for long periods consistently. It also emphasizes the importance of doing good deeds, seeking forgiveness, and being mindful of the challenges that some Muslims may face in their daily lives.

The locutionary meaning of the verse, Firstly, the verse highlights the great devotion and commitment of Prophet Mohammed (ﷺ) and some of his companions to prayer, which is considered one of the most important acts of worship in Islam. The verse indicates that they used to pray for long periods of the night, which demonstrates their dedication to seeking Almighty Allah's pleasure and closeness. The fact that they were willing to make such a significant effort for the sake of Almighty Allah serves as an inspiration for Muslims to strive for excellence in their worship and devotion. Secondly, the verse acknowledges that praying for such long periods of time may not be feasible for everyone and that Almighty Allah, in His mercy and compassion, has made it easier for Muslims to recite what is easy from the Holy Qur'an. This meaning highlights the flexibility and practicality of Islam, which recognizes the realities of human life and allows for ease and accommodation in certain circumstances. Thirdly, the verse reminds Muslims of the importance of performing their religious obligations, such as prayer and zakah, but also emphasizes the importance of doing good deeds and seeking forgiveness from Almighty Allah. This meaning highlights the holistic nature of Islam, which emphasizes both outward acts of worship as well as inner qualities such as humility, compassion, and generosity. Lastly, the verse encourages Muslims to have a broad and inclusive perspective, recognizing the different circumstances and challenges that people may face in their daily lives. This meaning emphasizes the importance of empathy and compassion and encourages Muslims to be mindful of the needs of others and to seek to support and uplift them in their journey towards Almighty Allah's path.

The intended meaning of the verse is to provide guidance and instruction to Muslims regarding the importance of prayer, the flexibility of Islamic teachings, and the importance of doing good deeds, seeking forgiveness, and being mindful of the needs of others. Through this verse, Almighty Allah is reminding Muslims that Prophet Mohammed (ﷺ) and some of his companions used to pray for long periods of the night, but at the same time, Almighty Allah

knows that not everyone can maintain such a rigorous schedule. Therefore, Almighty Allah has made it easier for Muslims to recite what is easy from the Holy Qur'an and to perform their religious obligations in a practical and flexible way. The verse also emphasizes the importance of performing good deeds, such as giving charity and striving for excellence in one's actions, and seeking forgiveness from Almighty Allah. It encourages Muslims to be mindful of the needs of others and to support them in their journey toward Almighty Allah's pleasure. Overall, the intended meaning of the verse is to provide guidance and instruction to Muslims on how to live a righteous and fulfilling life in accordance with Almighty Allah's teachings. It encourages Muslims to be dedicated to their faith and to strive for excellence while also being flexible and compassionate towards themselves and others. In this verse, the verb "has known" is in the past tense, but it indicates Almighty Allah's knowledge of future events. The verse explains that Almighty Allah is aware that some Muslims will not be able to stand for prolonged periods of prayer due to illness, travel, or other reasons, and therefore, they are instructed to recite what is easy for them from the Holy Qur'an. The verse emphasizes Almighty Allah's mercy and forgiveness towards his servants.

The perlocutionary effect of the verse on a reader or listener can be powerful and transformative. Here are some effects: Inspiration and motivation: The verse can inspire Muslims to strive for excellence in their worship and devotion and to seek Almighty Allah's pleasure through acts of righteousness. Encouragement and comfort: The verse can provide comfort to Muslims who may feel overwhelmed or burdened by the demands of their faith. It reminds them that Almighty Allah is merciful and compassionate and has made it easier for them to fulfil their religious obligations. Flexibility and practicality: The verse highlights the flexibility and practicality of Islamic teachings, which can be empowering for Muslims who may feel constrained by rigid religious rules or expectations. Empathy and compassion: The verse encourages Muslims to be mindful of the needs of others and to seek to support and uplift them in their journey towards Almighty Allah's path. This can foster a sense of empathy and compassion towards others and a desire to do good in the world. Reflection and introspection: The verse can inspire Muslims to reflect on their own relationship with Almighty Allah and to consider how they can improve their worship and devotion. It may encourage them to seek forgiveness from Almighty Allah for their shortcomings and to strive for excellence in all aspects of their lives. Awe and reverence: The verse may inspire a sense of awe and reverence towards Almighty Allah and His Prophet Mohammed (ﷺ), who demonstrated such a high level of devotion and commitment to prayer. Gratitude: The verse may inspire feelings of gratitude

towards Almighty Allah for His mercy and compassion and for making it easier for Muslims to fulfil their religious obligations.

Hope and optimism: The verse may instil a sense of hope and optimism in Muslims, as it reminds them that Almighty Allah is forgiving and merciful and that it is never too late to seek His forgiveness and strive for righteousness. **Sense of community:** The verse may foster a sense of community among Muslims, as it encourages them to be mindful of the needs of others and to support each other in their journey towards Almighty Allah's path. **Inner peace and tranquillity:** The verse may bring a sense of inner peace and tranquillity to Muslims who may be struggling with the stresses and anxieties of daily life, as it reminds them of the importance of seeking Almighty Allah's path and striving for excellence in all aspects of their lives.

The Verse is considered a directive illocutionary act because it contains guidance and instructions on how to approach prayer, recitation of the Holy Qur'an, seeking forgiveness, and doing good deeds. It instructs the reader or listener to perform their religious obligations in a specific manner while being mindful of their own capabilities and the needs of others. The verse contains phrases such as "establish prayer," "recite the Holy Qur'an," "seek forgiveness of your Lord," and "do righteous deeds," which all direct the listener to take specific actions. Furthermore, the use of imperative verbs in the verse, such as "establish," "recite," and "seek," adds to the directive force of the speech act. Therefore, the primary purpose of this verse is to provide guidance and instruction on how to live a righteous and fulfilling life in accordance with Almighty Allah's teachings. As such, it is best classified as a directive illocutionary act.

Applying the concept of felicity conditions to the verse, the researcher can identify the following: **Propositional content:** The proposition expressed in the verse is clear and understandable to the audience. The speaker is commanding the believers to be patient and to compete in doing good deeds. **Preparatory:** The speaker (Almighty Allah) has the appropriate authority to make this speech act as the ultimate authority in Islam. The context of the speech act is appropriate, as it is part of a larger discourse addressing the believers. **Sincerity:** The speech act is being performed seriously and sincerely, as it is a command from Almighty Allah to His believers. **Essential:** The speaker intends for the addressee (believers) to act upon the command by being patient and competing in good deeds. Overall, the verse is felicitous because it meets all of the necessary conditions for a successful speech act. It is clear and

understandable, spoken by the appropriate authority, delivered in a sincere manner, and intended to be acted upon by the listener.

4.10.3. Contextual Analysis of Text (10)

Setting and scene: the verse revealed in Makka, revealed in the early years of the Islamic message, before the Prophet Mohammed (ﷺ)'s migration to Medina in 622 CE. The reason for the revelation of this verse is to encourage the Prophet and the believers to continue to strive in their worship and devotion to Almighty Allah, even in the face of adversity. The verse, in particular, reminds them of the importance of standing in prayer at night as a means of seeking Almighty Allah's forgiveness and mercy. It can be understood as a general message of encouragement and guidance to the Prophet and the believers during difficult times (Qurṭubī, 2003)

Participants: the speaker of the verse is Almighty Allah, and the audience is all believers, particularly the Muslims living in Medina at the time of the revelation. However, Muslims believe that the message of the Holy Qur'an is universal and relevant to all people throughout time, so the audience is not limited to the people of Medina but includes all who read or hear the Holy Qur'anic verse.

Ends: The purpose of the verse is to instruct the believers on how to perform obligatory prayers and to emphasize the importance of prayer in Islam. Its goal is to establish a direct connection between the believers and Almighty Allah through prayer, which is considered the foundation of Islamic worship. The outcome of the verse is the establishment of a fundamental practice in Islam, which is the performance of the five daily prayers. The verse provides explicit instruction on how to perform the prayer, including the number of units and the recitation of specific verses. The verse also emphasizes the significance of prayer by describing it as a means of remembrance of Almighty Allah and a way to seek His guidance and forgiveness. Furthermore, the verse serves as a reminder to believers of their obligations towards Almighty Allah and the importance of fulfilling them. By performing the prayers regularly, Muslims can strengthen their faith and develop a closer relationship with Almighty Allah. The verse encourages Muslims to prioritize their prayers above all else and to make them a central part of their daily lives.

Act sequence: The sequence of speech acts that make up the speech event in this verse can be analyzed as follows: Assertion: "Indeed, your Lord knows" - Almighty Allah is asserting His knowledge of the situation that He is about to describe. Informing: "[O Mohammed (ﷺ)],

that you stand [in prayer] almost two-thirds of the night or half of it or a third of it, and [so do] a group of those with you" - Almighty Allah is informing Prophet Mohammed (ﷺ) and the audience about the extent of their night prayer and that it is also practised by a group of people who are with him.

Describing: "And Almighty Allah determines [the extent of] the night and the day" - Almighty Allah is describing His own control over the night and the day. Informing: "He has known that you [Muslims] will not be able to do it" - Almighty Allah is informing the audience that He is aware that they may find it challenging to maintain such long prayers throughout the night. Forgiving: "and has turned to you in forgiveness" - Almighty Allah is expressing His forgiveness towards the audience and their inability to maintain such long prayers. Advising: "So recite what is easy [for you] of the Holy Qur'an" - Almighty Allah advises the audience to recite the parts of the Holy Qur'an that they find easy to recite. Informing: "He has known that there will be among you those who are ill and others travelling throughout the land seeking [something] of the bounty of Almighty Allah and others fighting for the cause of Almighty Allah" - Almighty Allah is informing the audience that there are different circumstances that may prevent some people from reciting the entire Holy Qur'an, such as illness, travel, or fighting for the cause of Almighty Allah. Advising: "So recite what is easy from it and establish prayer and give zakah and loan Almighty Allah a goodly loan" - Almighty Allah is advising the audience to recite the parts of the Holy Qur'an that they find easy and also to establish prayer, give zakah (charity), and lend to Almighty Allah a goodly loan. Encouraging: "And whatever good you put forward for yourselves - you will find it with Almighty Allah. It is better and greater in reward" - Almighty Allah is encouraging the audience to do good deeds, assuring them that they will be rewarded by Almighty Allah. Advising: "And seek forgiveness of Almighty Allah. Indeed, Almighty Allah is Forgiving and Merciful" - Almighty Allah advises the audience to seek His forgiveness as He is Forgiving and Merciful.

Overall, the speech event in this verse includes informing, advising, encouraging, and forgiving speech acts, with the goal of guiding the audience toward a more manageable and sustainable form of worship while also acknowledging their different circumstances and limitations.

Key: The tone and manner of this verse can be described as gentle, compassionate, and reassuring. It acknowledges the efforts of the Prophet Mohammed (ﷺ) and his companions in their worship while also recognizing the challenges they face and reassuring them of Almighty

Allah's forgiveness and mercy. The tone is not forceful or confrontational but rather understanding and supportive, encouraging Muslims to do what is within their capacity and reminding them of the greater reward that awaits them.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The Holy Qur'an is the word of Almighty Allah and must be approached with reverence and respect. As such, when reciting or listening to the Holy Qur'an, Muslims typically follow certain etiquette and customs, such as performing ritual ablution (wudu) before reciting or handling the text, facing the direction of the Kaaba (the holiest site in Islam), and refraining from talking or engaging in other activities during the recitation. In terms of the participant's actions and reactions in this verse, the speaker (Almighty Allah) is conveying a message to the audience (believers) with the intention of guiding them to the truth. The audience is expected to listen attentively and reflect on the message, with the hope of gaining a deeper understanding and appreciation of Almighty Allah's power and mercy. There is an implicit expectation that the audience will act upon the knowledge conveyed in the verse, such as by strengthening their faith or performing good deeds.

Genre: the genre of this verse can be classified as a Holy Qur'anic verse, which is a form of religious scripture. The Holy Qur'anic verses contain religious teachings and moral lessons for Muslims, and they are considered sacred texts in Islam. Additionally, the Holy Qur'anic verses are written in Arabic language and are recited in a specific manner during various religious practices and rituals.

4.11. Analysis of Text (11) Surat Al-Fath (The Victory) (48:27)

{لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا (27)} (سورة الفتح 27)

["Certainly has Allāh showed to His Messenger the vision (i.e., dream) in truth. You will surely enter al-Masjid al-Harām if Allāh wills, in safety, with your heads shaved and (hair) shortened, not fearing (anyone). He knew what you did not know and has arranged before that a conquest near (at hand)."] Surat Al-Fath (The Victory) (48:27) (Ali, 1991, pp.1584-1585).

4.11.1. Syntactic Analysis of Text (11)

The verb that is going to be analysed is the verb (صَدَّقَ) (Certainly has Allāh showed). The second word of verse (48:27) is a perfect verb (فعل ماضٍ). The verb is third person masculine singular. The verb's trilateral root is (ص د ق) (*ṣād dāl qāf*). The verb is intransitive, as it took only the subject (الله) (Almighty Allah); the verb needs no object to fulfil its meaning. Furthermore, the verb is in active voice as the doer of the action is known as (Almighty Allah). The verb does not contain any weak radicals; hence, it is a sound verb (فعل سالم); the verb is not doubled and does not start with hamza, so it is safe to say that it is a sound verb.

4.11.2. Pragmatic Analysis of Text (11)

The locutionary meaning of the verse from Surah Al-Fath describes a vision that the Prophet Mohammed (ﷺ) had received from Almighty Allah. The verse states that Almighty Allah had shown His Messenger the vision truthfully, which means that the vision was real and not just a figment of his imagination or a dream. The vision that the Prophet Mohammed (ﷺ) received was about the Muslims' eventual victory over their enemies and their safe entry into the sacred mosque in Mecca, known as Al-Masjid Al-Haram. The verse mentions that this will happen if Almighty Allah wills it and that the Muslims will enter the mosque safely, with their heads shaved and hair shortened, meaning that they will have performed the rituals of the Hajj pilgrimage. The verse also highlights the fact that Almighty Allah knows what the Muslims do not know and that He has arranged for conquest to take place soon, indicating the imminent victory of the Muslims over their enemies.

The illocutionary meaning of the verse can be with multiple layers. Firstly, the verse affirms the truthfulness of the vision that Almighty Allah had shown to the Prophet Mohammed (ﷺ). This verse is significant because it demonstrates the Prophet's unique connection to Almighty Allah and his role as a messenger of Almighty Allah. It also highlights that Almighty

Allah communicates with His chosen prophets and messengers through visions and revelations. Secondly, the verse predicts the eventual victory of the Muslims over their enemies. When this verse was revealed, the Muslims were facing intense persecution from their opponents in Mecca, who were trying to suppress and eradicate the message of Islam. This verse gave the Muslims hope and reassurance that their struggle would ultimately be successful as long as they put their trust in Almighty Allah and remained steadfast in their faith. Thirdly, the verse indicates that the Muslims will enter Al-Masjid Al-Haram in safety, with their heads shaved and hair shortened, after the conquest. This is a reference to the Hajj pilgrimage, which is a sacred and obligatory ritual for Muslims to perform at least once in their lifetime if they are able. This pilgrimage involves a series of rites and rituals, including the shaving or trimming of the hair, that symbolize the unity of the Muslim ummah (community) and their submission to Almighty Allah. Fourthly, the verse emphasizes that the Muslims will enter Al-Masjid Al-Haram, "not fearing anyone." This meaning is significant because it shows that the Muslims' victory will not result from their own strength or military might but rather due to Almighty Allah's power and support. It also highlights the fact that the Muslims' ultimate goal is not merely victory over their enemies but rather the fulfilment of their religious obligations.

The verse reminds Muslims of the importance of putting their trust in Almighty Allah and relying on His help and guidance. It emphasizes that Almighty Allah knows what the Muslims do not know and that He is in control of all affairs. This is a message of hope and encouragement for Muslims, reminding them that no matter how difficult their circumstances may be, Almighty Allah is always with them and will support them as long as they remain faithful to Him. The verse speaks of a vision that Almighty Allah had shown to the Prophet Mohammed (ﷺ), in which he saw the Muslims entering the sacred mosque in Mecca, Al-Masjid Al-Haram, in safety, with their heads shaved and hair shortened. This vision was a promise of victory and success for the Muslims, and it gave them hope and reassurance that their struggles would eventually be overcome. The verse also emphasizes that the victory of the Muslims is not a result of their own strength or military might but rather due to Almighty Allah's power and support. It reminds Muslims to put their trust in Almighty Allah and rely on His help and guidance rather than relying solely on their own abilities.

The use of the past and future tenses serves to emphasize the certainty of the Prophet's vision and the future victory of the Muslims, as promised by Almighty Allah. It conveys a sense of inevitability and reinforces the idea that Almighty Allah's plans cannot be changed and that the future is already determined by His will.

The perlocutionary effect of Surah Al-Fath, verse 27, on the listener or reader is one of hope, reassurance, and confidence in the ultimate victory of Islam. The verse describes a divine vision that was given to the Prophet Mohammed (ﷺ) (peace be upon him), in which he saw the Muslims entering the sacred mosque in Mecca, Al-Masjid Al-Haram, in safety, with their heads shaved and hair shortened. This vision was a promise of victory and success for the Muslims, and it gave them hope and reassurance that their struggles would eventually be overcome. The use of the prophetic past tense and the future tense in the verse emphasizes the certainty of the vision and the promise of victory, which in turn reinforces the listener or reader's confidence in Almighty Allah's power and support for the Muslim community. The verse has a powerful effect on the listener or reader, instilling a sense of hope, reassurance, and confidence in the ultimate triumph of Islam and reminding them of the importance of relying on Almighty Allah's guidance and support in all their struggles. For these disbelievers, the verse would have served as a warning and a reminder of the power and support of Almighty Allah for the believers. It would have been seen as a challenge to their own beliefs and a threat to their position of authority and influence in Mecca. In particular, the description of the Muslims entering Al-Masjid Al-Haram in safety, with their heads shaved and hair shortened, would have been a direct challenge to the disbelievers' authority over the sacred mosque and their power to dictate religious practices and rituals.

The illocutionary act of the verse is a commissive speech act. The verse is commissive because the speaker (Almighty Allah) commits the Prophet Mohammed (ﷺ) and his followers to a future action, which is entering the Masjid al-Haram in safety with their heads shaved and hair shortened. The verse expresses a promise of future events that will occur if Almighty Allah wills it, and the speaker takes the responsibility of arranging for the event to take place.

Analyze the verse in terms of felicity conditions: Propositional Content: The propositional content condition is met since the verse conveys a clear message and can be easily understood by the listeners. It informs the believers that they will enter the Masjid al-Haram safely and without fear and that conquest is near. It also highlights Almighty Allah's knowledge and power. Preparatory Condition: The preparatory condition is also met as the Prophet Mohammed (ﷺ) is the one delivering the message, and he has the necessary authority and credibility to make such a statement. Moreover, the context is appropriate as the verse was revealed during the time of the Prophet's migration to Medina and the early years of Islam. Sincerity Condition: The sincerity condition is met because the Prophet Mohammed (ﷺ) is conveying the message sincerely and with the utmost belief in its truthfulness. He is not

delivering this message in a mocking or sarcastic manner but with complete sincerity. Essential Condition: The essential condition is met since the Prophet Mohammed (ﷺ) intended for the believers to act upon his words and to trust in Almighty Allah's promise of safety and conquest. He did not utter these words for mere entertainment or to show off his linguistic skills. Therefore, it is safe to say that the verse is felicitous as it meets all the felicity conditions. It conveys a clear message, is delivered by a credible authority figure, is conveyed with sincerity, and is intended to be acted upon by the believers.

4.11.3. Contextual Analysis of Text (11)

Setting and Scene: This verse was revealed after the Treaty of Hudaibiyyah in 628 CE, during the time when the Prophet Mohammed (ﷺ) and his companions were prevented from entering the holy city of Mecca for pilgrimage. The Prophet had a dream that he and his companions were performing the pilgrimage in Mecca, and shortly after the dream, the Treaty of Hudaibiyyah was concluded, which allowed the Muslims to perform the pilgrimage the following year. The events of the verse, including the conquest mentioned, are believed to have taken place after the Treaty of Hudaibiyyah (Ibn Abbas, 1992)

Participants: The speaker of this verse is Almighty Allah, as the verse begins with "Certainly has Almighty Allah." The audience of the verse is the Prophet Mohammed (ﷺ) and his companions, as Almighty Allah is revealing to them through the Prophet's vision that they will enter the Masjid al-Haram (the Sacred Mosque in Mecca) in safety, with their heads shaved and hair shortened, and they will not fear anyone. The verse is meant to reassure and give glad tidings to the Prophet and his companions.

Ends: Almighty Allah has shown His Messenger the truth through a vision or dream. The Messenger has been informed that he will enter the sacred Masjid al-Haram in safety, with his head shaved and his hair shortened if Almighty Allah wills it. The Messenger is also told that he will have no fear and that Almighty Allah has arranged for a near conquest that was unknown to him and his companions. This verse was revealed to provide comfort and reassurance to the Prophet Mohammed (ﷺ) and his followers, who were undergoing great persecution and hardship in Mecca. The verse helped to strengthen their faith by showing them that Almighty Allah was with them, guiding them and protecting them from harm. The verse also served as a prediction of future events, which would come to pass as Almighty Allah had promised. This would prove to be a source of inspiration and motivation for the early Muslims, who would go on to achieve great victories in the name of Islam. In addition, the verse

demonstrates the power and authority of Almighty Allah, who has knowledge of all things, both past and future. It shows that Almighty Allah is in control of all events and that he guides and protects those who believe in him. Overall, the verse has a number of important purposes, including providing comfort and reassurance to the Prophet Mohammed (ﷺ) and his followers, predicting future events, and demonstrating the power and authority of Almighty Allah. It has had a significant impact on the development of Islamic belief and practice and continues to inspire and guide Muslims around the world today.

Act sequence: The sequence of speech acts that make up a speech event in this verse can be analyzed as follows: Assertive speech act: "Certainly has Allāh showed to His Messenger the vision [i.e., dream] in truth." The speaker is making an assertion, stating that Almighty Allah has shown His Messenger a vision in truth. Directive speech act: "You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]." The speaker is directing the audience, which is the Prophet Mohammed (ﷺ), to enter al-Masjid al-Ḥarām in safety with certain conditions (shaving of heads and shortening of hair) and without fear. Commissive speech act: "He knew what you did not know and has arranged before that a conquest near [at hand]." The speaker is committing to future action, stating that Almighty Allah has already arranged for a conquest that is near at hand and that the Prophet Mohammed (ﷺ) did not know about it before.

Key: The tone, manner, or spirit of the speech act in this verse can be described as confident, reassuring, and encouraging. The speaker, Almighty Allah, is conveying a message to His Messenger, Prophet Mohammed (ﷺ), that a vision/dream has been shown to him in truth. The use of "certainly" and "truth" adds a sense of assurance and confidence to the message. The directive speech act, "You will surely enter al-Masjid al-Ḥarām," is also delivered in a reassuring and encouraging tone. The conditional clause "if Almighty Allah wills" acknowledges that success ultimately depends on Almighty Allah's will and adds a humble tone to the message. The speech act "He knew what you did not know and has arranged before that a conquest near [at hand]" is delivered with a tone of revelation and mystery, emphasizing that Almighty Allah knows what is best and has already arranged for victory. Overall, the tone of the speech act is meant to instil confidence, faith, and trust in Almighty Allah's plan and His ability to guide and protect His Messenger and his followers.

Instrumentalities: Since the verse is a written text of the Holy Qur'an, the channel used to complete the speech act is written communication. In this case, the channel is the physical

medium through which the written words are transmitted and received, which could include paper, parchment, or electronic devices. The channel used to transmit the verse may vary depending on the context in which it is being read or shared. For example, it may be read aloud during a religious ceremony, displayed on a screen during a lecture or sermon, or printed in a book or on a poster. Ultimately, the channel used to complete the speech act depends on the specific context in which it is being communicated.

Norms: The social rules governing the speech event in this verse are based on the Islamic context and the roles of the participants involved. The speaker, Almighty Allah, is considered the ultimate authority in Islam, and his words are believed to be sacred and divine. The audience, the Prophet Mohammed (ﷺ) and his followers, are expected to listen attentively and obey the commandments of Almighty Allah. As for the participants' actions and reactions, the Prophet Mohammed (ﷺ) is expected to act upon the commandment given to him by Almighty Allah, which is to enter al-Masjid al-Ḥarām in safely with his head shaved and hair shortened. This is seen as a religious obligation and an important event in Islamic history. The followers of the Prophet are expected to support and follow him in this endeavour. Overall, the social rules governing this speech event reflect the hierarchical nature of Islamic society, where Almighty Allah is the ultimate authority, and the Prophet Mohammed (ﷺ) is his chosen messenger. The followers are expected to follow the commandments of Almighty Allah and the Prophet, and their actions and reactions are guided by religious beliefs and customs.

Genre: The Holy Qur'an is a religious text that contains a mixture of genres, including historical narratives, parables, prophetic admonitions, legal pronouncements, and exhortations. This particular verse belongs to the genre of prophetic admonitions or exhortations, which are speech acts that encourage or warn people to do or avoid certain actions. In this verse, the Prophet Mohammed (ﷺ) is being reassured of a future victory and encouraged to enter the holy mosque with confidence and without fear.

4.12. Analysis of Text (12). Surat Maryam (Mary) (19:66)

{ وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (66) } (سورة مريم 66)

[“And man (i.e., the disbeliever) says, "When I have died, am I going to be brought forth alive?"] Surat Maryam (Mary) (19:66) (Ali, 1991, p.870).

4.12.1. Syntactic Analysis of Text (12)

The verb that is going to be analysed is (أُخْرَجُ) (I be brought forth). The seventh word of verse (19:66) is a passive form IV imperfect verb (فعل مضارع). The verb is first person singular and is in the indicative mood (مرفوع). The verb's trilateral root is (khā rā jīm) (خ ر ج). The verb is transitive as taking an object (حياً) (alive). The verb is in the passive voice, in which the doer of the act of bringing them forth is unknown in this verse. The verb does not contain any radical letters, and it does not start with hamza, nor is it doubled; hence, it is a sound verb.

4.12.2. Pragmatic Analysis of Text (12)

The locutionary meaning or the literal meaning of this verse is that the disbeliever questions the possibility of resurrection after death. The verse highlights the disbelief and scepticism of the disbeliever, who cannot comprehend the idea of being brought back to life after death. The use of the future tense verb "la-saufa" (لَسَوْفَ), which means "shall I" or "will I" in the sentence "Am I going to be brought forth alive?" emphasizes the uncertainty and doubt that the disbeliever has regarding the resurrection. The verse serves as a reminder of the fundamental belief in Islam that resurrection is a reality, and believers should not question it. It is a call to reflect on the inevitability of death and the certainty of the hereafter and to prepare for it by leading a righteous life.

The illocutionary act or the intended meaning of this verse is to highlight the disbelief and arrogance of the disbeliever who questions the concept of resurrection. The verse addresses those who deny the possibility of resurrection after death and who are sceptical about the idea of being brought back to life after death. The verse serves as a reminder of the fundamental belief in Islam that resurrection is a reality, and it emphasizes the inevitability of death and the certainty of the hereafter. The verse also emphasizes the importance of reflecting on one's actions and preparing for the afterlife. It highlights the need to have faith in Almighty Allah and to live a righteous life, as one will be held accountable for their actions in the hereafter. In this way, the verse serves as a call to believers to turn towards Almighty Allah, follow His guidance, and lead a life of piety and righteousness. The verse highlights the arrogance and

disbelief of the disbeliever who is questioning the concept of resurrection. This questioning of the reality of the afterlife is a common theme in the Holy Qur'an, and it serves as a reminder to believers that they should have faith in Almighty Allah and not question the truth of the Holy Qur'an. The verse emphasizes the inevitability of death and the importance of reflecting on one's actions and preparing for the afterlife. It is a call to believers to live a life of righteousness, as they will be held accountable for their actions in the hereafter.

The use of the future tense verb "la-saufa" (لَسَوْفَ) in the verse suggests that the disbeliever is uncertain about the possibility of resurrection. This uncertainty highlights the importance of faith and belief in Almighty Allah, as believers should have no doubt about the reality of the afterlife. The verse can also be interpreted as a rhetorical question. The disbeliever is asking whether they will be brought back to life after death, but the answer is already known to them. This interpretation emphasizes the inevitability of the afterlife and the certainty of the Day of Judgment. Overall, the verse serves as a reminder to believers of the reality of the afterlife and the importance of preparing for it by living a life of piety and righteousness. It also highlights the folly of disbelief and scepticism regarding the reality of resurrection after death. The present tense verb in this verse serves to emphasize the disbeliever's present attitude towards the future event of the resurrection, which is a key belief in Islamic theology. The use of the future tense verb "la-saufa" (لَسَوْفَ) then highlights the inevitability of the event and serves as a reminder of the importance of faith and belief in the reality of the afterlife.

The perlocutionary act or the effect of this verse on the reader or listener can be profound, as it highlights the existential questions that humans have been asking for centuries: What happens after we die? Is there an afterlife? Will we be held accountable for our actions in this life? By describing the disbeliever's doubts about the reality of the resurrection, the verse serves as a reminder of the importance of faith and belief in the afterlife. It emphasizes the inevitability of death and the certainty of the hereafter, and it calls on believers to prepare for the afterlife by leading a righteous life. The verse also highlights the futility of disbelief and scepticism, and it serves as a warning to those who reject the idea of a higher power and a life beyond this world. Overall, the effect of this verse on the reader or listener can be one of contemplation, introspection, and a re-evaluation of their beliefs and actions. It reminds them of the ultimate reality of death and the importance of striving to live a life of purpose and meaning, guided by faith and a belief in the reality of the afterlife.

The verse is an assertive illocutionary speech act. The verse is assertive because the speaker is making a statement about a certain belief or doubt that they have and is not directing or commanding anyone to do anything, expressing any emotions or attitudes, making any promises or commitments, or changing any reality through their speech. The speaker is merely asserting their disbelief in the concept of resurrection after death.

Analysing the verse "And [the disbeliever] says, 'When I have died, am I going to be brought forth alive?'" in terms of the felicity conditions, the analysis can identify the following: Propositional Content Condition: This condition is met since the participants understand the language being used and the proposition being expressed by the speaker. The disbeliever is asking a question about the possibility of being resurrected after death. Preparatory Condition: This condition is also met since the authority of the speaker, and the circumstances of the speech act are appropriate to its being performed successfully. The speaker is a disbeliever questioning the idea of resurrection in a religious context. Sincerity Condition: It is assumed that this condition is met since the speaker is asking a genuine question about a belief or concept that they do not fully understand or accept. Essential Condition: This condition is also met since the speaker intends for the addressee (in this case, perhaps Almighty Allah or other believers) to answer their question about the possibility of being resurrected after death. Overall, the felicity conditions are met for the speech act in this verse. The disbeliever is asking a sincere question that is appropriate to their circumstances and authority, and they intend for their question to be answered.

4.12.3. Contextual Analysis of Text (12)

Setting and Scene: The reason for the revelation of verse 66 is: 'And man says, "When I have died, will I be brought forth alive?"' Al-Kalbi stated that it was revealed regarding Ubayy ibn Khalaf when he took a decayed bone in his hand and said, 'Does Mohammed (ﷺ) claim that we will be resurrected after we have turned into decayed bones?'. The verse was revealed in 613 CE (Alwahidi, 1991)

Participants: the speaker of this verse is Almighty Allah, as it is considered to be a verse from the Holy Qur'an, which is the word of Almighty Allah as revealed to the Prophet Mohammed (ﷺ) through the angel Gabriel. The audience of the verse is generally considered to be all believers or all of humanity. Furthermore, the speaker of the verse is one who asks the question, i.e., disbelievers, who reject the idea of resurrection after death. The verse is not addressed to a specific individual or group. It describes the words of a disbeliever who

questions whether he will be brought back to life after death. However, the message is directed toward anyone who may have doubts about the possibility of resurrection and the power of Almighty Allah to bring the dead back to life. The verse serves as a reminder that death is not the end of existence and that there will be a day of judgment when everyone will be held accountable for their actions in this life.

Ends: the verse poses a rhetorical question that challenges the disbelief of those who deny the possibility of resurrection. It highlights the inevitability of death and the certainty of an afterlife, emphasizing that human beings will be raised up alive after death. The purpose of this verse is to remind people that death is not the end but rather a transition to the afterlife, where they will face accountability for their actions in the world. It urges people to ponder and reflect on the idea of resurrection and to prepare themselves for the ultimate judgment day. The goal of this verse is to instil a sense of responsibility and accountability in people and to encourage them to lead righteous life. It aims to inspire people to seek Almighty Allah's pleasure and to avoid sin and wrongdoing. The outcome of this verse is to remind people of the ultimate purpose of their existence, which is to worship Almighty Allah and to seek His path. It calls on people to turn away from disbelief and embrace the truth of the resurrection, which is a fundamental belief in Islam.

Act sequence: The speech act sequence of the verse "And the man [i.e., the disbeliever] says, 'When I have died, am I going to be brought forth alive?'" is as follows: Assertion: The verse begins with an assertion that sets up the context of the speech act: "And the man [i.e., the disbeliever] says...". Questioning: The verse then presents a rhetorical question that expresses the disbeliever's scepticism about the possibility of resurrection: "... 'When I have died, am I going to be brought forth alive?'"

Key: The tone and manner of the verse are contemplative and thought-provoking. The verse presents a rhetorical question that challenges the disbeliever's scepticism about the possibility of resurrection. The tone of the verse is not aggressive or confrontational but rather seeks to encourage the disbeliever to consider the idea of an afterlife and the implications of the resurrection. The manner of the verse is also characterized by a sense of urgency and importance. The verse presents the idea of resurrection as a fundamental tenet of faith and emphasizes the inevitability of death and the need to prepare for the afterlife. The tone and manner of the verse are intended to prompt the disbeliever to reflect on the idea of resurrection and to encourage them to consider the ultimate purpose of their existence.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The social rules governing the speech event in this verse are based on the Islamic context and the roles of the participants involved. The speaker, Almighty Allah, is considered the ultimate authority in Islam, and his words are believed to be sacred and divine. The audience, the Prophet Mohammed (ﷺ) and his followers, are expected to listen attentively and obey the commandments of Almighty Allah. As for the participants' actions and reactions, the Prophet Mohammed (ﷺ) is expected to act upon the commandment given to him by Almighty Allah. This norm is seen as a religious obligation and an important event in Islamic history. The followers of the Prophet are expected to support and follow him in this endeavour. Overall, the social rules governing this speech event reflect the hierarchical nature of Islamic society, where Almighty Allah is the ultimate authority, and the Prophet Mohammed (ﷺ) is his chosen messenger. The followers are expected to follow the commandments of Almighty Allah and the Prophet, and their actions and reactions are guided by religious beliefs and customs.

Genre: The genre of the verse is considered to be didactic or instructive in nature. The verse serves as a reminder to the disbeliever that they will be held accountable for their actions in the afterlife and that they should strive to live a righteous life in this world. As such, the verse is intended to teach and guide the reader towards a virtuous way of life, making it part of the larger genre of moral and ethical teachings found in the Holy Qur'an.

4.13. Analysis of Text (13). Surat Al-Qamar (The Moon) (54:1)

{ أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (1) } (سورة القمر 1)

[“The Hour has come near, and the moon has split (in two).”] Surat Al-Qamar (The Moon) (54:1) (Ali, 1991, p.1648).

4.13.1. Syntactics Analysis of Text (13)

The verb that is going to be analyzed is the verb (اَقْتَرَبَتْ) (Has come near). The first word of verse (54:1) is a form VIII perfect verb (فعل ماضٍ). The verb is third person feminine singular. The verb's trilateral root is (ق ر ب) (*qāf rā bā*). The verb is intransitive as it takes only the subject to it, and the meaning is fulfilled without needing an object. The verb is in active voice as the doer of the action is known. Furthermore, the verb does not contain any weak radicals; hence, it is a sound verb as it does not start with hamza and is not doubled, so it is a sound verb.

4.13.2. Pragmatics Analysis of Text (13)

The locutionary act or the literal meaning of the verse is that the Day of Judgment, also known as the Hour, is near and that a miraculous event happened where the moon appeared to have split in two. The verse is a reference to a historical event that occurred during the time of Prophet Mohammed (ﷺ), where the moon appeared to have split in two as a sign of his prophethood and the impending Day of Judgment.

The illocutionary act of the verse or the intended meaning of the verse is to warn people of the coming of the Day of Judgment and to affirm the truth of Prophet Mohammed (ﷺ)'s prophethood. The splitting of the moon was one of the miracles that the Prophet Mohammed (ﷺ) performed during his lifetime, and it was a sign of his prophethood and of the power and might of Almighty Allah. The verse is a reminder that the Day of Judgment is a real event that will come and that humans should prepare themselves for it by living their lives in accordance with the teachings of Islam and striving to do good deeds. It is also a call to believe in the message of the Prophet Mohammed (ﷺ) and to follow his example.

The in-depth meaning of the verse goes beyond its literal and intended meanings and can be understood in a broader context of the Islamic worldview. Firstly, the verse is a reminder of the transience of this world and the inevitability of the Day of Judgment. It is a call to take this life seriously and to strive to live according to Almighty Allah's commands, as this life is just a temporary phase that will come to an end. The splitting of the moon, which was witnessed by many people during the time of the Prophet Mohammed (ﷺ), was a powerful and unmistakable sign of the power of Almighty Allah and of His ability to bring about the Day of Judgment. Secondly, the verse emphasizes the importance of belief in the Prophet Mohammed (ﷺ) as a messenger of Almighty Allah. The splitting of the moon was one of the miracles that he performed, and it was a sign of his prophethood and of the truth of his message. Believing in the Prophet Mohammed (ﷺ) is a fundamental part of the Islamic faith, and it is necessary for

one's deeds to be accepted on the Day of Judgment. Finally, the verse can be seen as a symbol of hope and a call to faith. The splitting of the moon was a miraculous event that defied the laws of nature, and it was a sign that Almighty Allah was capable of doing anything. It serves as a reminder that, no matter how difficult our circumstances may seem, humans should never lose hope in Almighty Allah's mercy and ability to bring about positive change. Overall, the verse has a deep and multifaceted meaning that encompasses themes of faith, morality, hope, and the ultimate reality of the Day of Judgment.

The perlocutionary effect of this verse on the reader or listener can be profound and transformative. For believers, the verse can serve as a reminder of the importance of living a righteous life in preparation for the Day of Judgment. It can inspire them to increase their faith in Almighty Allah and the Prophet Mohammed (ﷺ) and to strive to emulate his example. The verse can also provide a sense of hope and comfort, as it reminds believers that Almighty Allah is in control and that He is capable of doing anything. For non-believers or those who are questioning their faith, the verse can provoke thought and introspection. It can encourage them to consider the possibility of the existence of a higher power and to explore the teachings of Islam. The miraculous nature of the splitting of the moon can also serve as evidence of the truth of the Prophet Mohammed's (ﷺ) message, leading some to consider embracing Islam. Overall, the verse has the potential to inspire a range of emotions and thoughts, from fear and awe to hope and curiosity and its impact can be significant for both believers and non-believers.

The verse is an assertive illocutionary speech act because it is a statement of fact about an event that has occurred in the past. The speaker is stating their belief that the Hour (i.e., the Day of Judgment) is approaching and that the moon has split in two. There is no directive or request being made, no commitment to future action, no expression of emotion or attitude, and no declaration that is changing the reality in accordance with the proposition of the statement. Therefore, this verse can be classified as an assertive speech act because it is simply making a statement of fact about a historical event.

To analyze the verse in terms of Searle's felicity conditions: Firstly, the propositional content condition must be met for the speech act to be successful. This means that the participants in the communication must understand the language used. In this case, the speech act is directed towards those who understand the Arabic language and are familiar with the religious and cultural context of the Holy Qur'an. Secondly, the preparatory condition must be met. The speaker must have the authority to do the speech act, and the circumstances must be

appropriate for it to be performed successfully. In this case, the speaker is believed to be Almighty Allah, the ultimate authority in Islam. The context is the revelation of the Holy Qur'an to the Prophet Muhammad, and the speech act is considered to be divinely ordained. Thirdly, the sincerity condition must be met. The speech act must be performed seriously and sincerely. In this case, the speech act is a warning of the approaching Day of Judgment, and the splitting of the moon is considered to be a miraculous sign of this event. It is believed to be a serious and sincere warning from Almighty Allah to the believers. Finally, the essential condition must be met. The speaker must intend for the addressee to act upon the utterance. In this case, the intention is to warn and remind the believers of the coming Day of Judgment and to encourage them to prepare for it. In summary, the felicity conditions for the speech act in the Holy Qur'anic verse are met within the Islamic religious and cultural context, with the necessary conditions of propositional content, preparatory authority, sincerity, and essential intention all being fulfilled.

4.13.3. Contextual Analysis of Text (13)

Setting and scene: the verse was revealed to the Prophet Mohammed (ﷺ) during his last pilgrimage to Mecca, which took place in the 10th year of the Islamic calendar (632 CE). This verse was revealed during the Prophet Mohammed's (ﷺ) farewell pilgrimage to Mecca, where he delivered a sermon to a large gathering of Muslims. The verse serves as a reminder to the believers to obey Almighty Allah and follow His commands and treat each other with kindness, respect, and fairness. It also emphasizes the importance of human dignity and the equality of all people, regardless of their race, ethnicity, or social status. The verse is considered to be one of the most important and influential verses in the Holy Qur'an, as it lays out the principles of social justice and human rights that form the basis of Islamic ethics and morality (Ibn Kathir, 1999).

Participants: The speaker of this verse is Almighty Allah Himself, and the audience is all of humanity. The verses were revealed to Prophet Mohammed (ﷺ) through the angel Gabriel and were intended for all people of all times and places. Therefore, this verse is addressed to all individuals who hear or read it, regardless of their background or beliefs. During the time of the Messenger of Almighty Allah, the moon split in two. The disbelievers said, 'This is magic' However, look to those who have returned from a journey, and ask them. They came back and said, 'We saw it split.' Then Almighty Allah revealed the verse.

Ends: The verse "The Hour has come near, and the moon has split [in two]" from the Holy Qur'an serves multiple purposes, goals, and outcomes. Its primary purpose is to warn people about the Day of Judgment, which is considered a significant event in Islamic theology. Additionally, the verse aims to emphasize the importance of preparing for the Day of Judgment and leading a righteous life in accordance with Islamic teachings. Its goals include inspiring people to take action towards fulfilling their religious obligations and creating a sense of urgency and awareness about the reality of the Day of Judgment. The intended outcomes of the verse include encouraging people to lead a more pious life, instilling a sense of fear of Almighty Allah and His judgment among the listeners, and providing a reminder to the believers about the importance of maintaining their faith and seeking Almighty Allah's forgiveness. Overall, the verse conveys a powerful message about the reality of the Day of Judgment and the need to prepare for it, with the ultimate goal of inspiring people to lead a more righteous life and instilling a sense of fear and awareness of Almighty Allah's judgment.

Act sequence: It is important to note that the Holy Qur'anic verses often contain multiple speech acts and can be interpreted in different ways. However, one possible sequence of speech acts in the verse "The Hour has come near, and the moon has split [in two]" (Holy Qur'an 54:1) is Assertion: The speaker asserts that the Hour (i.e., the Day of Judgment) has come near. Assertion: The speaker asserts that the moon has split in two. It is also possible to view the second assertion as a declaration, in which case the sequence would be: Assertion: The speaker asserts that the Hour has come near. Declaration: The speaker declares that the moon has split in two, thus changing the reality to reflect the speaker's words.

Key: The tone of the verse is solemn and serious. The language used in the verse conveys a sense of warning and urgency, indicating that the Day of Judgment is imminent and that people should prepare themselves for it. The use of the phrase "has come near" in the verse implies a sense of inevitability and finality, adding to the serious tone of the verse. The reference to the moon splitting in two is also a powerful and dramatic image that underscores the magnitude of the impending event. Overall, the tone and manner of the verse are meant to convey the seriousness of the situation and encourage people to take action before it is too late.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread,

the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The Holy Qur'an is the word of Almighty Allah and must be approached with reverence and respect. As such, when reciting or listening to the Holy Qur'an, Muslims typically follow certain etiquette and customs, such as performing ritual ablution (wudu) before reciting or handling the text, facing the direction of the Kaaba (the holiest site in Islam), and refraining from talking or engaging in other activities during the recitation. In terms of the participant's actions and reactions in this verse, the speaker (Almighty Allah) is conveying a message to the audience (believers) with the intention of guiding them to the truth. The audience is expected to listen attentively and reflect on the message, with the hope of gaining a deeper understanding and appreciation of Almighty Allah's power and mercy. There is an implicit expectation that the audience will act upon the knowledge conveyed in the verse, such as by strengthening their faith or performing good deeds.

Genre: The genre of the verse is religious scripture, specifically from the Islamic holy book, the Holy Qur'an. It is considered a part of prophetic literature as it contains revelations from Almighty Allah to the Prophet Mohammed (ﷺ).

4.14. Analysis of Text (14). Surat Al-Anbiyā' (The Prophets) (21:107)

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107) } (سورة الأنبياء 107)

[“And We have not sent you, (O Muḥammad), except as a mercy to the worlds.”] Surat Al-Anbiyā' (The Prophets) (21:107) (Ali, 1991, p.945).

4.14.1. Syntactic Analysis of Text (14)

The verb that is going to be analysed is the verb (أَرْسَلْنَاكَ) (sent). The second verse (21:107) is divided into three morphological segments: a verb, a subject pronoun, and an object pronoun. The form IV perfect verb (فعل ماضٍ) is first person plural. The verb's trilateral root is (*rā sīn lām*) (ر س ل). The suffix (نا) is an attached subject pronoun. The attached object pronoun is second person masculine singular. The verb is transitive as it took a subject (نا) (na) and object the (كَ) (kaf); hence, it is transitive. Furthermore, the verb is in active voice as the doer of the action (الله) (Almighty Allah) is known. The verb does not contain any weak radicals, and it is a sound verb because it does not start with a hamza and is not doubled; hence, it is a sound verb (فعل سالم).

4.14.2. Pragmatics Analysis of Text (14)

The locutionary meaning of the verse is addressing Prophet Mohammed (ﷺ) and emphasizing his role as a messenger of Almighty Allah. It states that his purpose for being sent by Almighty Allah was to be a source of mercy for all of creation. The use of the word "worlds" (al-'Alamin) is significant here, as it refers to all of the different realms of existence, including the physical world, the world of spirits, and the afterlife. Overall, the literal meaning of the verse highlights the importance of mercy in Islam and the role of Prophet Mohammed (ﷺ) as a messenger who was sent to bring mercy to all of humanity and all of creation.

The illocutionary act or the intended meaning of the verse is that Almighty Allah sent Prophet Mohammed (ﷺ) as a mercy to all of creation; this means that Prophet Mohammed's (ﷺ) mission was to bring mercy, compassion, and kindness to the world and to guide people towards the right path. He was sent to establish justice, promote peace, and help people live in harmony with one another and with the environment. This verse emphasizes the universal message of Islam, which teaches that every human being is equal in the eyes of Almighty Allah and that everyone deserves to be treated with kindness and respect. Prophet Mohammed's (ﷺ) message of love and mercy is not just limited to Muslims, but it extends to all of creation, including animals and the environment. In essence, the verse highlights the importance of showing mercy and kindness to all people and creatures, as this is one of the central teachings of Islam and one of the most important aspects of the Prophet Mohammed's (ﷺ) message.

Prophet Mohammed (ﷺ) was sent as a mercy to all of creation, meaning that his teachings and actions were meant to bring kindness, compassion, and mercy to all living beings, not just human beings. In this sense, Islam teaches that humans have a responsibility to care for the environment, to treat animals with kindness, and to show mercy and compassion towards all of Almighty Allah's creations. The verse also emphasizes the universal message of Islam, which teaches that all human beings are equal in the eyes of Almighty Allah, regardless of their race, ethnicity, or social status. Prophet Mohammed's (ﷺ) mission was to guide people towards the right path, to establish justice, and to promote peace and harmony among all people. The verse also highlights the importance of Prophet Mohammed's (ﷺ) role as a leader and a guide for humanity. As a mercy to the world, he was tasked with spreading the message of Islam, teaching people about the importance of faith, worship, and good deeds. He was also a model of piety and righteousness, showing people how to live a life of meaning and purpose. Finally, the verse also emphasizes the importance of humility and service to others. As a mercy

to the world, Prophet Mohammed (ﷺ) was not sent to lord over people or to assert his authority but rather to serve as a humble and compassionate leader who put the needs of others before his own. In conclusion, the verse has multiple layers of meaning that emphasize the importance of compassion, kindness, justice, and humility in Islam. It reminds Muslims of their responsibility to care for all of Almighty Allah's creations, to promote peace and harmony among all people, and to follow in the footsteps of Prophet Mohammed (ﷺ), who was sent as a mercy to the world.

The perlocutionary act: The verse has a powerful effect on the reader or listener, particularly for Muslims. Firstly, the verse highlights the important role of Prophet Mohammed (ﷺ) as a messenger of Almighty Allah and a mercy to the world. The use of the word "mercy" emphasizes the compassionate nature of his message, which was intended to guide and benefit all people, regardless of their background or beliefs. Secondly, the verse also reminds Muslims of the divine purpose of their existence. The idea that Prophet Mohammed (ﷺ) was sent as a mercy to the world suggests that all Muslims should also strive to embody this quality of mercy and compassion in their own lives and work towards benefiting others and spreading goodness in the world. Thirdly, the verse can also serve as a source of comfort and reassurance for Muslims who may feel lost or uncertain in their faith. The reminder that Prophet Mohammed (ﷺ) was sent as a mercy to the world can help to reinforce their belief in the divine plan and the ultimate purpose of their existence. Overall, the verse has a powerful impact on the reader or listener, as it emphasizes the importance of Prophet Mohammed's (ﷺ) mission, the divine purpose of human existence, and the significance of compassion and mercy in Islam.

The verse is an assertive speech act because it commits the speaker (Almighty Allah) to the truth of the expressed proposition. The sentence makes a statement about the nature of Prophet Mohammed's (ﷺ) mission and purpose, and it asserts that this purpose is to be a mercy to the world. In other words, the speaker is claiming that the proposition expressed in the sentence is true and is making a commitment to this truth. This is why the speech act is categorized as assertive. It is important to note that the illocutionary act of a speech act depends on the speaker's intention in producing the sentence. In the case of the verse in question, the speaker's intention is to convey a statement of fact, and the sentence functions as an assertion of this fact.

To analyze the verse in terms of the felicity conditions: Propositional content: The propositional content of the verse is clear and easily understandable by the participants. The

sentence is grammatically correct and conveys a clear message that Prophet Mohammed (ﷺ) has been sent as a mercy to the world. Preparatory: The speech act is performed in appropriate circumstances where the authority of the speaker (in this case, Almighty Allah) is established and the intended audience (Prophet Mohammed (ﷺ) and his followers) are in the appropriate context to receive the message. Sincerity: The speech act is performed sincerely as Almighty Allah is conveying a true and sincere message to Prophet Mohammed (ﷺ) and his followers. Essential: The speaker (Almighty Allah) intends for the addressee (Prophet Mohammed (ﷺ) and his followers) to understand the message and act upon it by following the teachings and guidance of Prophet Mohammed (ﷺ). Therefore, the verse satisfies all the felicity conditions required for it to achieve its purpose as an assertive speech act.

4.14.3. Contextual Analysis of Text (14)

Setting and Scene: The verse was revealed in Mecca during the early period of Prophet Mohammed's (ﷺ) prophethood. The revelation of this verse is linked to the broader context of the early years of Islam, during which the Prophet Mohammed (ﷺ) was preaching the message of monotheism to the people of Mecca, who were largely idol-worshippers. The verse emphasizes the role of the Prophet Mohammed (ﷺ) as a mercy to all the world, not just the Muslim community. It also reflects the universal message of Islam, which emphasizes compassion, mercy, and justice toward all of creation (Ibn Abbas, 1992).

Participants: In the context of the Holy Qur'an, the speaker of this verse is Almighty Allah addressing the Prophet Mohammed (ﷺ). The audience includes both the Prophet Mohammed (ﷺ) and all those who follow his teachings, as the message of the Holy Qur'an is intended for all people.

Ends: The verse aims to highlight the role and mission of Prophet Mohammed (ﷺ) in the world. Its purpose is to emphasize that Prophet Mohammed (ﷺ) was not just a messenger to a particular nation or community but rather a mercy to the entire world, regardless of race, ethnicity, or religion. The verse serves as a reminder of the importance of compassion, mercy, and kindness in Islam and how Prophet Mohammed (ﷺ) embodied these qualities in his life and teachings. The goal of the verse is to inspire people to follow the example of Prophet Mohammed (ﷺ) by practising mercy and compassion towards all of humanity, as well as towards the environment and all living beings. Its outcome is to promote a sense of unity, peace, and brotherhood among people and to encourage the spreading of the message of Islam as a way of life that promotes love, justice, and kindness.

Act sequence: The sequence of speech acts that make up the speech event in the verse is as follows: The speaker, Almighty Allah, makes an assertive speech act by stating that He sent down the Holy Qur'an. The audience is informed of this fact. The speaker then makes a directive speech act by commanding the audience to reflect on the verses of the Holy Qur'an. The audience is expected to act upon this directive by reflecting on the Holy Qur'an. Overall, the speech event in the verse consists of an assertive speech act followed by a directive speech act, both aimed at informing and guiding the audience toward reflection on the Holy Qur'an.

Key: The tone, manner, or spirit of the verse is one of kindness, compassion, and benevolence. It suggests that the message of Prophet Mohammed (ﷺ) is not meant to bring harm but rather to benefit and be a source of mercy for all of humanity. The use of the word "mercy" emphasizes the idea of compassion and love, and the universality of the term "worlds" suggests that the message is intended for all people regardless of their background, race, or culture.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The social rules governing the speech event and the participants' actions and reactions in this verse are rooted in Islamic tradition and culture. The verse is considered a divine speech act, as it is the word of Almighty Allah and is recited by Muslims as a part of their religious practice. As a result, the social rules and norms surrounding the recitation of the Holy Qur'an are quite strict and formal. Muslims are expected to show respect and reverence towards the Holy Qur'an and its verses and perform ablution (washing of hands, face, and feet) before touching or reciting it. When reciting the Holy Qur'an, Muslims are also expected to maintain a serious and focused demeanour and avoid any behaviour or actions that may be considered disrespectful or distracting.

Genre: The Holy Qur'an is generally considered to be a religious text, and the verse is a part of it. The Holy Qur'an is a complex literary work that contains various genres, including stories, poetry, legal discussions, and more. The verse in question falls under the genre of

religious proclamation or declaration, as it affirms the purpose of the prophethood of Mohammed (ﷺ) and declares it to the world.

4.15. Analysis of Text (15). Surat Qaf (Qāf) (50:16)

{ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (سورة ق 16) }

[“And We have already created man and know what his soul whispers to him, and We are closer to him than (his) jugular vein.”] Surat Qaf (Qāf) (50:16) (Ali, 1991, p.1600).

4.15.1. Syntactic Analysis of Text (15)

The verb that is going to be analyzed is the verb (وَنَعْلَمُ) (and We know). The fourth word of verse (50:16) is divided into two morphological segments: a conjunction and a verb. The prefixed conjunction (wa) is usually translated as "and". The imperfect verb (فعل مضارع) is first person plural and is in the indicative mood (مرفوع). The verb's triliteral root is (‘ayn lām mīm) (ع ل م). The verb is intransitive as it takes only the subject without any need for an object, and the verb is satisfied with the subject only to complete the meaning. Furthermore, the verb is in active voice as the doer of the action is known (Almighty Allah). Moreover, the verb does not contain any weak radicals, and it is a sound verb because it does not start with a hamza and is not doubled; hence, it is a sound verb (فعل سالم).

4.15.2. Pragmatics Analysis of Text (15)

The locutionary meaning of the verse expresses the idea that Almighty Allah (Almighty Allah) is the Creator of human beings and is intimately aware of their thoughts and innermost desires. The phrase "what his soul whispers to him" refers to the thoughts and desires that human beings may have but which they may not express openly. The second part of the verse, "We are closer to him than [his] jugular vein," emphasizes the close relationship between Almighty Allah and human beings. It means that Almighty Allah is always present with human beings, and His awareness and knowledge of them are closer to them than their own physical selves. The verse conveys the message that Almighty Allah is all-knowing, and human beings should be mindful of His presence in their lives and strive to live according to His guidance.

The illocutionary meaning of the verse from Surah Qaf (50:16) of the Holy Qur'an has a profound and multifaceted meaning: Almighty Allah's Knowledge of Humans: The verse emphasizes Almighty Allah's knowledge of human beings, including their innermost thoughts and desires; this means that Almighty Allah knows everything about us, even the things humans

may try to hide from others. This knowledge is meant to remind humans that they are accountable for their actions and that humans should strive to live their lives in accordance with Almighty Allah's guidance. **The Presence of Almighty Allah:** The phrase "We are closer to him than [his] jugular vein" indicates the closeness of Almighty Allah to human beings. It means that Almighty Allah's presence is always with us, and human beings can turn to Him at any time for guidance and support. This idea is meant to inspire a sense of comfort and security in believers. **Human Responsibility:** The verse also highlights the responsibility of human beings to live their lives in a way that is pleasing to Almighty Allah. Since Almighty Allah knows everything about human beings, humans are accountable for their actions and will be judged accordingly. Therefore, human beings should strive to be mindful of Almighty Allah's presence in their lives and follow His guidance. **The Oneness of Almighty Allah:** The verse also points to the concept of Tawhid, or the oneness of Almighty Allah. The phrase "We have already created man" emphasizes that Almighty Allah is the sole creator of human beings and everything in the universe. This idea is central to Islamic belief and serves as a reminder that Almighty Allah is the only deity worthy of worship. The verse emphasizes the all-knowing and ever-present nature of Almighty Allah while also highlighting the responsibility of human beings to live their lives in accordance with His guidance. It is a reminder of the importance of faith, accountability, and obedience to Almighty Allah.

The intended meaning of the verse from Surah Qaf (50:16) of the Holy Qur'an is to convey to believers the knowledge, presence, and authority of Almighty Allah. The verse serves as a reminder of Almighty Allah's omniscience and omnipresence, and it highlights the importance of living a life that is pleasing to Almighty Allah. The verse also emphasizes the idea of accountability, reminding believers that they are responsible for their actions and will be judged accordingly. It is intended to inspire a sense of reverence and awe towards Almighty Allah and to encourage believers to live their lives in accordance with His guidance. Moreover, the verse underscores the concept of Tawhid, which is the belief in the oneness of Almighty Allah. By stating that "We have already created man," the verse affirms that Almighty Allah is the only creator and that there is no other deity worthy of worship. This serves to strengthen the faith of believers and reinforce their commitment to the Islamic belief system. In summary, the intended meaning of the verse is to inspire believers to live a life of faith, obedience, and accountability to Almighty Allah and to reinforce the central beliefs of the Islamic faith, including the oneness of Almighty Allah and the importance of following His guidance.

The perlocutionary effect of the verse from Surah Qaf (50:16) of the Holy Qur'an on the reader or listener is intended to be profound and transformative. The verse is meant to evoke a sense of awe, reverence, and humility towards Almighty Allah, as it highlights His omniscience and omnipresence. One of the effects of the verse is to inspire believers to reflect on their relationship with Almighty Allah and to strive to live their lives in accordance with His guidance. The verse reminds believers that Almighty Allah is always present with them and that they should be mindful of His presence in their lives. Moreover, the verse is intended to strengthen the faith of believers and reinforce their commitment to the Islamic belief system. It affirms the oneness of Almighty Allah and the importance of following His guidance, which can provide believers with a sense of purpose and direction in their lives. Overall, the effect of the verse on the reader or listener is intended to be transformative, as it encourages them to deepen their faith and cultivate a stronger relationship with Almighty Allah.

Based on Searle's classification, the illocutionary act of the verse can be considered an assertive speech act; this is because the verse is making a statement of fact about Almighty Allah's knowledge and proximity to humanity. It is not directly commanding or requesting the hearer to take a particular action, nor is it making a promise or commitment to future action, nor is it expressing the speaker's attitude or emotions towards the proposition, nor is it changing the reality in accord with the proposition of the declaration. Therefore, the illocutionary act of the verse can be classified as an assertive speech act according to Searle's classification. However, it is important to note that this classification is not intended to be exhaustive, and the interpretation of illocutionary acts may vary depending on the context and perspective.

In terms of felicity conditions, the verse can be analyzed as follows: Propositional Content: The proposition of the sentence is clear and understandable, and the participants can understand the language used in the sentence. The Preparatory Condition: The speaker of the sentence is Almighty Allah, who is considered to have the ultimate authority and circumstances to deliver this message. Thus, this condition is met. Sincerity Condition: The verse is believed to be a sincere message from Almighty Allah, and the listeners understand that it is meant to be taken seriously. Therefore, this condition is also met. Essential Condition: The speaker (Almighty Allah) intends for the listeners to reflect on the closeness and knowledge of Almighty Allah towards humans. The listener is not expected to act upon the message but to understand and reflect upon it. Therefore, this condition is also met. Overall, the felicity conditions for the verse "And We have already created man and know what his soul whispers

to him, and We are closer to him than [his] jugular vein" are met, indicating that the speech act is felicitous.

4.15.3. Contextual Analysis of Text (15)

Setting and scene: the reason behind the revelation of the verse is that the verse was revealed in response to the Quraysh's denial of the Day of Judgment and the existence of the soul. The verse asserts that Almighty Allah has already created man and knows what his soul whispers to him, implying that the soul does exist and is known to Almighty Allah. Additionally, the verse emphasizes the closeness of Almighty Allah to man, which may have been meant to counter the Quraysh's belief that Almighty Allah was distant and uninvolved in human affairs. Another interpretation is that the verse was revealed in the context of Prophet Mohammed's (ﷺ) Night Journey (Isra and Mi'raj), which is believed to have occurred around the same time. According to this interpretation, the verse emphasizes the closeness of Almighty Allah to man and the fact that He is aware of everything, including the most secret thoughts and desires of the human soul. This verse was revealed to Prophet Mohammed (ﷺ) while he was in the cave of Hira, which is located on the mountain called Jabal an-Nour near Mecca in Saudi Arabia. The verse was revealed in 611 CE (Alwahidi, 1991)

Participants: The speaker of the verse is Almighty Allah. The audience of the verse is generally considered to be all believers in Islam, as the message addresses the human condition and the relationship between the Creator and the created.

Ends: The verse has several purposes, goals, and outcomes: To emphasize the omniscience and omnipresence of Almighty Allah: The verse aims to remind the audience that Almighty Allah is the creator of humanity and knows their innermost thoughts and feelings. By saying that Almighty Allah is "closer to [humans] than [their] jugular vein," the verse suggests that Almighty Allah is always present and aware of everything that humans do or think. To encourage piety and mindfulness: The verse may also be interpreted as a call to action, encouraging people to be mindful of their actions and thoughts since Almighty Allah is always aware of them. By knowing that Almighty Allah is watching over them, people may be motivated to act in accordance with Almighty Allah's will and avoid sinful behaviour. To provide comfort and reassurance: The verse can also be interpreted as a message of comfort and reassurance, especially for those who feel lost or alone. By stating that Almighty Allah is always close to humans and knows their innermost thoughts, the verse suggests that no one is ever truly alone and that Almighty Allah is always there to guide and support them. Overall,

the verse seeks to reinforce the Islamic belief in the existence of Almighty Allah and his role as the all-knowing and ever-present creator of humanity. It encourages people to be mindful of their actions and thoughts and to seek comfort and guidance in their faith.

Act sequence: The speech event of the verse can be analyzed as follows: The speaker (Almighty Allah) asserts the fact of human creation and His knowledge of what the human soul whispers. The speaker asserts His proximity to humanity, stating that He is closer to humans than their jugular vein. Thus, the speech event involves two assertive illocutionary acts.

Key: The tone, manner, or spirit of the verse can be characterized by a few different clues: **Authority:** The verse is spoken with a tone of authority, as it comes from the perspective of Almighty Allah, who is all-knowing and all-powerful. The use of "We" in the verse also reinforces this sense of authority and power. **Intimacy:** The verse conveys a sense of intimacy between Almighty Allah and humanity. The statement "We are closer to him than [his] jugular vein" suggests a deep connection and closeness between Almighty Allah and human beings. **Omniscience:** The verse suggests that Almighty Allah has complete knowledge and understanding of humanity, including the innermost thoughts and feelings of each individual. This adds to the tone of authority and power, as well as a sense of comfort and reassurance for believers that Almighty Allah is aware of their struggles and needs.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The social rules governing the speech event and the participants' actions and reactions in this verse are rooted in Islamic tradition and culture. The verse is considered a divine speech act, as it is the word of Almighty Allah and is recited by Muslims as a part of their religious practice. As a result, the social rules and norms surrounding the recitation of the Holy Qur'an are quite strict and formal. Muslims are expected to show respect and reverence towards the Holy Qur'an and its verses and perform ablution (washing of hands, face, and feet) before touching or reciting it. When reciting the Holy Qur'an, Muslims are also expected to maintain a serious and focused demeanour and avoid any behaviour or actions that may be considered disrespectful or distracting.

The genre of the verse is primarily religious and theological. It is part of the Holy Qur'an, which is considered the holy scripture of Islam and is believed by Muslims to be the word of Almighty Allah as revealed to the Prophet Mohammed (ﷺ). More specifically, the verse belongs to the genre of Holy Qur'anic verses known as verses of divine unity, which focus on the oneness of Almighty Allah and His attributes. The verse highlights Almighty Allah's knowledge of human beings and their innermost thoughts and feelings, as well as His closeness to them, which emphasizes His omnipresence and omnipotence.

4.16. Analysis of Text (16). Surat An-Nisā' (The Women) (4:124)

{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا (124)} (سورة النساء 124)

[“And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, (even as much as) the speck on a date seed.”] Surat An-Nisā' (The Women) (4:124) (Ali, 1991, p.255).

4.16.1. Syntactics Analysis of Text (16)

The verb that is going to be analyzed is the verb (يدخلون) (will enter). The twelfth word of verse (4:124) is divided into two morphological segments: a verb and a subject pronoun. The imperfect verb (فعل مضارع) is third person masculine plural and is in the indicative mood (مرفوع). The verb's trilateral root is (د خ ل) (*dāl khā lām*). The suffix (الواو) is an attached subject pronoun. The verb is transitive as it took a subject (الواو) (waw) and object (الجنة) (Paradise) (I-janata) to fulfil its meaning. Furthermore, the verb is in active voice as the doer of the action is known (them as all males and females doing a good deed). Moreover, the verb does not contain any weak radicals, and it is a sound verb because it does not start with a hamza and is not doubled; hence, it is a sound verb (فعل سالم).

4.16.2. Pragmatics Analysis of Text (16)

The locutionary meaning of the verse highlights that anyone, regardless of gender, who believes in Almighty Allah and performs righteous deeds, will enter Paradise and will not be wronged in the slightest manner. The use of the term "speck on a date seed" implies that Almighty Allah's justice is absolute and perfect, as even the smallest amount of wronging will not be allowed. The verse also emphasizes that the criterion for entry into Paradise is based solely on faith and good deeds, and there is no distinction between genders in this regard. The

literal meaning of the verse is that those who believe in Almighty Allah and perform righteous deeds will be rewarded with entry into Paradise and absolute justice from Almighty Allah.

The illocutionary meaning or the intended meaning of the verse is to emphasize the importance of faith and good deeds in Islam and to assure believers that both men and women are equal in their access to Paradise. The verse emphasizes that gender is not a factor in determining one's worth in the eyes of Almighty Allah and that the only criterion for attaining Paradise is faith in Almighty Allah and performing good deeds. It assures believers that those who meet this criterion will enter Paradise, and they will not be wronged by even the smallest amount; This highlights the absolute justice and fairness of Almighty Allah towards his creation. Furthermore, the verse serves as a reminder that those who believe and do righteous deeds will be welcomed into Paradise as a reward and a promise from Almighty Allah. It encourages Muslims to live a life of righteousness and to have faith in Almighty Allah, as this will result in eternal happiness and peace in the afterlife. The intended meaning of the verse is to emphasize the importance of faith and good deeds and to assure believers that both men and women are equal in their access to Paradise and that Almighty Allah's justice is absolute and perfect.

Equality of Men and Women: The verse highlights that in Islam, there is no distinction between genders when it comes to earning rewards and salvation. Both men and women, as long as they are believers and do righteous deeds, will enter Paradise and will not be wronged by even the smallest amount; this implies that men and women are equal in the eyes of Almighty Allah and that both genders are equally important in the religion of Islam. **The Importance of Faith and Good Deeds:** The verse emphasizes that the criterion for entry into Paradise is based solely on faith in Almighty Allah and performing good deeds. It reminds believers that a life of righteousness is essential to attain eternal happiness and peace in the afterlife. This highlights the importance of moral and ethical behaviour and encourages Muslims to live a life of virtue and goodness. **The Promise of Paradise:** The verse serves as a promise from Almighty Allah to those who believe and do righteous deeds. It assures believers that those who meet this criterion will enter Paradise and will not be wronged, even by the smallest amount. This promise of eternal reward gives hope and comfort to Muslims, especially during times of hardship and difficulty. **Almighty Allah's Absolute Justice:** The verse emphasizes Almighty Allah's absolute justice and fairness in His dealings with His creation. It implies that Almighty Allah will not wrong anyone, not even by the smallest amount. This

highlights the perfection and completeness of Almighty Allah's justice and assures believers that they will be treated fairly and justly in the afterlife.

In the verse, the present tense verb "will enter" (يدخلون) is used to indicate a future event, that is, the entry of the believers who do righteous deeds into Paradise. This usage of the present tense verb in this context is common in the Holy Qur'an and is intended to convey a sense of certainty and inevitability. By using the present tense in this way, the verse emphasizes the idea that entry into Paradise is a guaranteed outcome for those who meet the criterion of faith and good deeds. It serves as a reminder that the reward for a life of righteousness is certain, and believers can have confidence in the promise of Paradise. Overall, the in-depth meaning of the verse highlights the importance of faith and good deeds, emphasizes the equality of men and women in Islam, and gives hope and comfort to believers by promising eternal reward and highlighting the perfection of Almighty Allah's justice.

The perlocutionary effect of the verse on the reader or listener can be multi-faceted and may vary depending on the individual's interpretation and personal context: Encouragement and Motivation: The verse can serve as a source of encouragement and motivation for the reader or listener to live a life of righteousness and virtue. It highlights that the only criterion for entry into Paradise is faith in Almighty Allah and performing good deeds, which can inspire individuals to work towards these goals. Assurance and Comfort: The verse can provide assurance and comfort to the reader or listener, especially during difficult times. The promise of entry into Paradise and the assurance that they will not be wronged, even by the smallest amount, can give hope and comfort to those who are struggling. Equality and Inclusivity: The verse emphasizes the equality of men and women in Islam, which can have a positive impact on female listeners or readers who may feel marginalized or excluded. It can also emphasize the importance of inclusivity and equality in general. Emphasis on Justice: The verse highlights Almighty Allah's absolute justice and fairness, which can have a positive impact on the reader or listener's sense of morality and ethics. It can emphasize the importance of justice and fairness in one's own actions and interactions with others. The verse can have a positive impact on the reader or listener by providing encouragement, and assurance, emphasizing equality and justice, and motivating them to live a life of righteousness and virtue.

The illocutionary act of the verse can be classified as an assertive speech act. This is because the verse states a proposition and commits the speaker (Almighty Allah) to the truth of that proposition. The proposition is that whoever does righteous deeds, whether male or

female, while being a believer will enter Paradise and will not be wronged, even by the smallest amount. The verse is not attempting to cause the hearer to take a particular action, commit to some future action, express the speaker's attitudes or emotions, or change the reality in accord with the proposition of the declaration. Therefore, the illocutionary act of the verse falls into the assertive category according to Searle's classification.

The felicity conditions for the verse can be analyzed as the following: Propositional Content: This condition is satisfied if the participants understand the language being used in the speech act. In the case of the verse, the propositional content is clear and understandable to the intended audience. The message is straightforward: whoever does good deeds while being a believer will enter Paradise and not be wronged. Preparatory: This condition requires that the authority of the speaker and the circumstances of the speech act are appropriate to its being performed successfully. The speaker, in this case, is Almighty Allah, who Muslims believe is the ultimate authority and creator of the universe. The circumstances are also appropriate as the verse is being conveyed in the context of the Holy Qur'an, which is considered to be a holy scripture and a source of guidance for Muslims. Sincerity: This condition requires that the speech act is being performed seriously and sincerely. Since the speaker is Almighty Allah, whom Muslims believe to be all-knowing and truthful, it can be assumed that the speech act is sincere. Essential: This condition requires that the speaker intends that an utterance be acted upon by the addressee. In the case of the verse, the speaker intends for the addressee (the believers) to understand that doing righteous deeds will lead to entering Paradise and not being wrong. The verse is meant to inspire believers to do good deeds and follow the teachings of Islam.

Overall, the felicity conditions for the verse are satisfied. The propositional content is clear, the speaker (Almighty Allah) is considered to be the ultimate authority, the speech act is sincere, and the intention is for the believers to act upon the message conveyed in the verse.

4.16.3. Contextual Analysis of Text (16)

Setting and Scene: The speaker of the verse is Almighty Allah, as it is revealed from Him to the Prophet Mohammed (ﷺ) through the Angel Gabriel. The listener, or the addressee, is considered to be all of humanity, as the message of the Holy Qur'an is meant for everyone. Specifically, the verse addresses believers, both male and female, who do righteous deeds. The verse from Surah an-Nisa (4:124) is part of a larger passage that discusses the rewards of those who do good deeds and believe in Almighty Allah. It was revealed to provide encouragement

and motivation to the believers, reminding them that their actions will be rewarded and that Almighty Allah is just and merciful. The verse also affirms the equality of men and women in Islam, as both are promised the same reward for their good deeds and faith. The verse was revealed in the Madinan Period, after the Hijra (migration of Prophet Mohammed (ﷺ) from Mecca to Medina), which occurred in 622 CE. The Madinan Period encompasses the chapters revealed after the migration of Prophet Mohammed (ﷺ) to Medina, while the Makkan Period encompasses the chapters revealed before the migration (Alwahidi, 1991).

Participant: the speaker of the verse is Almighty Allah, addressing all believers (both male and female) who do righteous deeds. In terms of the listener of the verse, the primary audience is again believed to be believers in Almighty Allah who seek to do righteous deeds in their lives.

Ends: The purposes, goals, and outcomes of the verse are multi-faceted and interconnected. One purpose of the verse is to provide motivation and encouragement to believers to perform righteous deeds. The verse assures the believers that their deeds will not go unrecognized or unrewarded, as they will enter Paradise and not be wronged. This motivates the believers to strive to perform more good deeds and to improve their character and behaviour. Another purpose of the verse is to establish a moral framework for the believers. By emphasizing the importance of righteous deeds and belief in Almighty Allah, the verse establishes a moral framework that guides the behaviour of the believers. This framework encourages them to be honest, kind, generous, and just in their dealings with others and to avoid behaviours that are prohibited by Islamic law, such as lying, cheating, stealing, and harming others. The verse also serves as a reminder of the Day of Judgment and the consequences of one's actions. By reminding the believers that they will be held accountable for their actions in the afterlife, the verse encourages them to live their lives with a sense of purpose and accountability; This helps to instil a sense of responsibility and accountability in the believers, as they recognize that their actions have consequences beyond this world. Ultimately, the goal of the verse is to create a community of believers who are guided by a moral framework and who strive to perform righteous deeds. By creating such a community, the verse aims to foster a sense of unity, cooperation, and mutual support among the believers; this, in turn, creates a sense of social cohesion and helps to build a strong and resilient community.

Act sequence: The sequence of speech acts that make up a speech event of the verse can be analyzed as follows: Assertive speech act: The speaker makes an assertion about a group

of people who do righteous deeds, saying they will enter Paradise without being wronged. "And whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise and will not be wronged.". Descriptive speech act: The speaker describes the characteristics of those who will enter Paradise, specifying that they must be believers who perform righteous deeds. "And whoever does righteous deeds, whether male or female, while being a believer..." Commissive speech act: The speaker commits to the truth of the assertion made, indicating a personal willingness to be held accountable for its truthfulness. "...those will enter Paradise and will not be wronged." Overall, the speech event of the verse includes an assertive speech act, a descriptive speech act, and a commissive speech act. The speaker is conveying a message to the listener about the rewards of performing righteous deeds as a believer and is committing to the truth of this message.

Key: The tone, manner, and spirit of the verse are positive, encouraging, and hopeful. The verse speaks about the reward of righteous deeds for both men and women who believe in Almighty Allah. It conveys a sense of inclusivity and equality, emphasizing that gender does not affect the reward for good deeds. Additionally, the simile "even as much as the speck on a date seed" conveys a sense of abundance and generosity in Almighty Allah's reward for good deeds. Overall, the tone of the verse is uplifting and motivating, encouraging believers to strive for righteousness and promising a just and abundant reward.

Instrumentalities: The channel through which this message would have been conveyed is through the oral tradition of reciting and memorizing the Holy Qur'an, as well as through the written form of the text. In the early days of Islam, the Holy Qur'an was primarily transmitted orally, with individuals memorizing and reciting it in groups or during prayer. As Islam spread, the Holy Qur'an was also written down and copied into manuscripts. Today, the Holy Qur'an continues to be transmitted through both oral recitation and written copies in various languages.

Norms: The social rules governing the speech event and the participants' actions and reactions in this verse are rooted in Islamic tradition and culture. The verse is considered a divine speech act, as it is the word of Almighty Allah and is recited by Muslims as a part of their religious practice. As a result, the social rules and norms surrounding the recitation of the Holy Qur'an are quite strict and formal. Muslims are expected to show respect and reverence towards the Holy Qur'an and its verses and perform ablution (washing of hands, face, and feet) before touching or reciting it. When reciting the Holy Qur'an, Muslims are also expected to

maintain a serious and focused demeanour and avoid any behaviour or actions that may be considered disrespectful or distracting.

Genre: The Holy Qur'an is generally considered to be a religious text, and the verse is a part of it. The verse in question falls under the genre of religious proclamation or declaration, as it affirms the purpose of the prophethood of Mohammed (ﷺ) and declares it to the world.

4.17. Findings

This section provides a concise overview of the discoveries from the Pragma-syntactic investigation. The tables presented here display the outcomes of the pragmatic study, covering speech act classification, felicity condition, contextual analysis, and locutionary force. Additionally, these tables will showcase the verb's syntactic analysis findings.

Table 4.1

Pragma-syntactic analysis

No.	Name of Surah	Verse	verb	Tense		Context	Pragmatic Implication	Syntactic Implication
				Tense Used	Intended Tense			
1.	Surat Al-Taubah (The Repentance)	9:34	announce	Imperative	Future	Addressing the Prophet and the disbelievers	Emphasizing divine support for the Prophet	Imperative tense indicates the threat of Allah to disbelievers
2.	Surat Taha	20:105	will blow them away	Present	Future	Question form disbelievers	Referring to the day of Judgment	Present tense indicates the future events
3.	Surat An-Nahl (The Bees)	16:1	has come	Past	Future	Statement to humanity not to be hasty	A promise from Allah	Past tense implies future events

4.	Surat Ghafir (The Forgiver)	40:46	exposed	Present	Future	The fire of Hell on the day of judgment	Emphasizing the torment of disbelievers	Present tense the future in the day of judgment
5.	Surat Al- Baqarah (The Cow)	2:46	will cause you to die	Past	Present	Allah addressing those who sceptical about the existence of Allah	Referring to the ultimate power of Allah	Past tense indicates the power of Allah
6.	Surat An-Nisa (The Women)	4:56	We will drive them into a fire	Present	Future	Allah's address to the believers	Warning of Allah to humanity	Present tense
7.	Surat Az- Zalalah (The Earthquake)	99:1	shaken	Past	Future	Describing the scene of the Day of Judgment	Referring to a future event of the Day of Judgment	Past tense indicates narrating future events
8.	Surat Al- Baqarah (The Cow)	2:87	you denied	Past	Present	Allah addressing the Children of Israel	Referring to a past event of Allah's covenant	Past tense indicates a historical event
9.	Surat Al-Hadid (Iron)	57:17	giveth life	Present	Past	Addressing those who believe and do righteous deeds	Emphasizing the power of Allah in giving life	Present tense implies ongoing life
10.	Surat Al- Muzzammil (The One Wrapped)	73:20	knows	Present	Past	Addressing the Prophet	Instructing the Prophet to recite Quran in measured tones	Present tense indicates ongoing instruction

11.	Surat Al-Fath (The Victory)	48:27	Certainly has Allāh showed	Past	Present	Addressing the Prophet and the believers	Referring to a past event of the Treaty of Hudaybiyyah	Past tense indicates a historical event
12.	Surat Maryam (Mary)	19:66	I be brought forth	Present	Future	Humans asking about the power of Allah	Referring to a future event	Future tense predicts the consequences
13.	Surat Al-Qamar (The Moon)	54:1	Has come near	Past	Future	Describing the scene of the Day of Judgment	Referring to a future event	Past tense indicates narrating future events
14.	Surat Al- Anbiyā' (The Prophets)	21:107	sent	Past	Present	Addressing the Prophet and the believers	Emphasizing the mercy of Allah and the prophet	Past tense
15.	Surat Qaf (Qāf)	50:16	and We know	Present	Future	Addressing all humanity	Referring to the power and knowledge of Allah	Present tense
16.	Surat An-Nisā' (The Women)	4:124	will enter	Present	Future	Addressing the believers	Emphasizing the reward for the righteous	Present tense implies ongoing reward

The table provides a concise overview of all the analysed Holy Quranic verses from different Surahs, highlighting their verse numbers, tenses used, contexts, pragmatic implications, and syntactic implications. The analysis reveals the diverse linguistic features employed in the Quran to convey its messages effectively.

Throughout the Holy Quran, the researcher observes a variety of tenses, including the present, past, imperative, and future, each serving a specific purpose. The present tense often

signifies ongoing actions or the continuous nature of divine attributes, emphasizing Almighty Allah's eternal support and care. The past tense is frequently employed to narrate historical events, such as Allah's favours upon different communities or the past deeds of individuals. Additionally, the future tense predicts and describes events yet to occur, particularly concerning the Day of Judgment.

The contexts in which these verses are situated further enrich their meanings. Whether addressing the Prophet, believers, disbelievers, or speaking about specific incidents or the consequences of actions, the context sheds light on the intended message and guides the pragmatic implications.

Pragmatically, the Holy Quran employs various tenses and contexts to emphasize divine support, warn of consequences, promise rewards, and impart guidance to humanity. These pragmatic implications serve as moral teachings, spiritual guidance, and motivation for believers to lead righteous lives and seek forgiveness.

Syntactically, the choice of tenses adds depth to the Holy Quranic discourse. The use of the present tense often signifies the continuous relevance of its teachings to believers' lives. The past tense narrates historical events, grounding the Quran in real-world occurrences, while the future tense inspires hope and serves as a reminder of the ultimate accountability on the Day of Judgment.

The Quran's linguistic richness and precision demonstrate its divine origin and timeless relevance. The interplay of tenses, contexts, and pragmatic implications ensures its messages transcend time and resonate with believers across generations. Through its eloquence and profound teachings, the Quran continues to provide guidance, inspiration, and spiritual enlightenment for millions worldwide.

In conclusion the number of tenses used in the analysis are as follow:

1. **Imperative (1 time):**

- Surat Al-Taubah (The Repentance) - 9:34

2. **Present (7 times):**

- Surat Taha - 20:105
- Surat Ghafir (The Forgiver) - 40:46

- Surat An-Nisa (The Women) - 4:56
- Surat Al-Hadid (Iron) - 57:17
- Surat Al-Muzzammil (The One Wrapped) - 73:20
- Surat Qaf (Qāf) - 50:16
- Surat Al-Anbiyā' (The Prophets) - 21:107

3. Past (7 times):

- Surat Al-Qamar (The Moon) - 54:1
- Surat An-Naĥl (The Bees) - 16:1
- Surat Al-Baqarah (The Cow) - 2:46 (1st instance)
- Surat Az-Zalzalāh (The Earthquake) - 99:1
- Surat Al-Baqarah (The Cow) - 2:87
- Surat Al-Fath (The Victory) - 48:27
- Surat Al-Qamar (The Moon) - 54:1

4. Future (1 time):

- Surat Maryam (Mary) - 19:66

Table 4.2

Hymes SPEAKING model

No.	Name of Surah	Verse	SPEAKING Elements
1.	Surat Al-Taubah (The Repentance)	9:34	Setting: Battle of (Tabuk) in October (9 AH)

			Participants: The participants include the Prophet, believers, rabbis, and monks.
			Ends: The purpose is to emphasize divine support for the Prophet and warn against the wrongdoing of some rabbis and monks.
			Acts Sequence: assertion, warning, then directive.
			Key: is a formal speech delivered in Arabic, with a serious tone of threatening the rabbis, warning the Muslims.
			Instrumentalities: oral tradition of reciting and written.
			Norms: The norm is to follow the commandments and teachings of Allah.
			Genres: The genre is religious discourse and guidance.
2.	Surat Taha	20:105	Setting: This verse is a question from Banu Thaqif to the prophet Mohammed (ﷺ), asking him about the mountain and what will happen to them on the day of judgment.
			Participants: Almighty Allah and those who ask questions about the mountains. Those who ask are Banu Thaqif.

			Ends: The purpose is for Banu Tha'qif to assert that Allah will scatter the mountains like dust.
			Acts: The act sequence in the verse can be seen as a question-and-answer exchange between Banu Tha'qif and the Prophet Mohammed (ﷺ).
			Key: The key is the statement "My Lord will scatter them as dust."
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to communicate truthfully and faithfully with Allah.
			Genres: Proof and warning to the disbelievers.
3.	Surat An-Nahl (The Bees)	16:1	Setting: this verse is revealed in Makka in the year of 610 CE.
			Participants: The participants are Almighty Allah and disbelievers of Makka.
			Ends: The purpose is to inform humanity that Allah's command is imminent, and they should not hasten it.

			Acts Sequence: Declaration, then statement.
			Key: The key is the statement "The command of Allah is coming, so do not seek to hasten it."
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to await Allah's command with patience and not rush it.
			Genres: The genre is a divine announcement and guidance.
4.	Surat Ghafir (The Forgiver)	40:46	Setting: It has been revealed to the Prophet Mohammed (ﷺ) during his time in Makkah before he migrated to Madinah.
			Participants: The speaker is Almighty Allah the listeners are the People of Pharaoh
			Ends: Warn people about the consequences of their actions in this life and the next and to encourage them to believe in and obey Almighty Allah.
			Acts Sequence: warning, threatening, and commanding.

			Key: The tone is serious and urgent, reflecting the gravity of the situation and the importance of heeding the warning.
			Instrumentalities: Oral tradition of reciting and written.
			Norms: respect for the authority of Almighty Allah and the importance of obedience and belief in Islam.
			Genres: The verse is intended to motivate and inspire believers to take their faith seriously and to follow Almighty Allah's commands.
5.	Surat Al-Baqarah (The Cow)	2:46	Setting: The verse was revealed in 632 CE during the Prophet Mohammed's (ﷺ) time in Medina.
			Participants: Almighty Allah as the speaker, the listener, in this case, is the general audience of the Holy Qur'an.
			Ends: The purpose of this verse is to remind people of their origin, mortality, and ultimate return to Almighty Allah.
			Acts Sequence: Question, assertion, assertion, and assertion
			Key: The tone and manner of the speech act in this verse can be described as persuasive and admonishing.

			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to recognize power of Almighty Allah
			Genres: The genre of the verse is a combination of exhortation and reminder.
6.	Surat An-Nisa (The Women)	4:56	Setting: The verse was in the city of Medina in 630 CE
			Participants: The participants are Almighty Allah and all humanity.
			Ends: The purpose of this verse is to remind the believers of the importance of fulfilling their trusts and obligations and to warn them of the consequences of betraying those trusts.
			Acts: Assertion, Promise, and Assertion
			Key: The tone and manner of this verse can be described as severe, stern, and warning.
			Instrumentalities: Oral tradition of reciting and written.

			Norms: The norm is to maintain faithfulness and distance from disbelievers' actions.
			Genres: The genre is religious instruction and guidance.
7.	Surat Az-Zalzalah (The Earthquake)	99:1	Setting: The verse was revealed during the Prophet's mission, at his time in Medina
			Participants: The participants are Allah and all of humanity who will experience the Day of Judgment.
			Ends: The purpose of the verse is to serve as a reminder of the Day of Judgment and to warn the disbelievers of the consequences of their actions.
			Acts Sequence: The verse is a statement describing the occurrence of the earth shaking with its final earthquake.
			Key: The tone and manner of this verse can be described as severe and awe-inspiring.
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to acknowledge the Day of Judgment as an inevitable event.

			Genres: The genre is a description of the eschatological event.
8.	Surat Al-Baqarah (The Cow)	2:87	Setting: The verse was revealed in the city of Medina after the hijra (migration) from Mecca, during the early years of Islam, specifically around 622-623 CE.
			Participants: The participants are Almighty Allah and the Children of Israel.
			Ends: The purpose is to affirm that Allah gave Moses the Torah and followed it up with messengers after him.
			Act sequence: The act sequence is an assertion of Allah's bestowal of the Torah upon Moses and the sending of subsequent messengers.
			Key: The key is the statement "We did certainly give Moses the Torah and followed up after him with messengers."
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to acknowledge the divine bestowal of scriptures and prophets.
			Genres: The genre is a historical account and affirmation of divine revelation.

9.	Surat Al-Hadid (Iron)	57:17	Setting: The verse was revealed during the Prophet Mohammed's (ﷺ) time in Medina after he migrated there from Mecca in 622 CE
			Participants: The participants are Almighty Allah and the believers.
			Ends: The purpose of the verse is to remind people of the power of Almighty Allah and his ability to give life to the earth after its death.
			Act sequence: This verse's sequence of speech acts is an assertion followed by a directive and a possibility.
			Key: The tone of this verse can be described as informative and instructive
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to have patience and faith in Allah's promises.
			Genres: The genre is exhortation and encouragement.

10.	Surat Al-Muzzammil (The One Wrapped)	73:20	Setting: the verse revealed in Makka, revealed in the early years of the Islamic message, before the Prophet Mohammed (ﷺ)'s migration to Medina in 622 CE.
			Participants: The participants are Allah and the audience is all believers, particularly the Muslims living in Medina
			Ends: The purpose is to command the Prophet to continue standing in prayer during the night.
			Act sequence: The acts sequence of the verse is assertion, describing, informing, forgiving, advising, and encouraging
			Key: The tone and manner of this verse can be described as gentle, compassionate, and reassuring.
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to establish a strong connection with Allah through nighttime prayer.
			Genres: The genre is divine instruction and guidance.
11.	Surat Al-Fath (The Victory)	48:27	Setting: This verse was revealed after the Treaty of Hudaibiyyah in 628 CE, during the time when the Prophet

			Mohammed (ﷺ) and his companions were prevented from entering the holy city of Mecca for pilgrimage.
			Participants: The participants are Allah, the Prophet, and the believers.
			Ends: The purpose is to affirm the vision shown to the Prophet and the future victory in the conquest of Makkah.
			Act sequence: The acts sequence is an assertion that Allah showed the Prophet the vision in truth.
			Key: The key is the statement "Certainly has Allah showed to His Messenger the vision in truth."
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to acknowledge the divine visions and revelations granted to the Prophet.
			Genres: The genre is affirmation and historical information.
12.	Surat Maryam (Mary)	19:66	Setting: The verse was revealed in 613 CE
			Participants: The participants are Allah and humanity.

			Ends: the verse poses a rhetorical question that challenges the disbelief of those who deny the possibility of resurrection.
			Act sequence: The act sequence is an assertion and question.
			Key: The tone and manner of the verse are contemplative and thought-provoking.
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to recognize and acknowledge divine signs and miracles.
			Genres: The genre is a declaration of divine miracles and signs.
13.	Surat Al-Qamar (The Moon)	54:1	Setting: The verse was revealed to the Prophet Mohammed (ﷺ) during his last pilgrimage to Mecca, which took place in the 10th year of the Islamic calendar (632 CE).
			Participants: The speaker of this verse is Almighty Allah Himself, and the audience is all of humanity.
			Ends: Its primary purpose is to warn people about the Day of Judgment.

			Act sequence: Assertion, assertion, and declaration
			Key: The tone of the verse is solemn and serious.
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to be aware of the impending Day of Judgment and the signs leading up to it.
			Genres: The genre is a description of eschatological events and signs.
14.	Surat Al-Anbiyā' (The Prophets)	21:107	Setting: The verse was revealed in Mecca during the early period of Prophet Mohammed's (ﷺ) prophethood.
			Participants: The participants are Almighty Allah, the Prophet, and the believers.
			Ends: The purpose is to affirm the status of the Prophet as a mercy for all of creation.
			Act sequence: Assertion.

			Key: The tone, manner, or spirit of the verse is one of kindness, compassion, and benevolence.
			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to recognize the Prophet's role as a merciful guide for humanity.
			Genres: The genre is affirmation of the Prophet's mission and purpose.
15.	Surat Qaf (Qāf)	50:16	Setting: This verse was revealed to Prophet Mohammed (ﷺ) while he was in the cave of Hira, which is located on the mountain called Jabal an-Nour near Mecca in Saudi Arabia. The verse was revealed in 611 CE
			Participants: The participants are Allah and humanity.
			Ends: The purpose is to inform humanity that Allah knows their innermost thoughts and intentions.
			Act sequence: The speech event involves two assertive illocutionary acts.
			Key: The verse is spoken with a tone of authority, as it comes from the perspective of Almighty Allah

			Instrumentalities: Oral tradition of reciting and written.
			Norms: The norm is to be conscious of Allah's knowledge and accountability for one's innermost thoughts and intentions.
			Genres: The genre is an announcement of divine omniscience and awareness.
16.	Surat An-Nisā' (The Women)	4:124	Setting: The verse was revealed in the Madinan Period, after the Hijra (migration of Prophet Mohammed (ﷺ) from Mecca to Medina), which occurred in 622 CE.
			Participants: The participants are Allah and the believers.
			Ends: The purpose is to command the believers to perform righteous deeds and affirm their reward in the Hereafter.
			Act sequence: The speech event of the verse includes an assertive speech act, a descriptive speech act, and a commissive speech act.
			Key: The tone, manner, and spirit of the verse are positive, encouraging, and hopeful.
			Instrumentalities: Oral tradition of reciting and written.

			Norms: The norm is to strive for righteousness and belief in Almighty Allah's promise of reward.
			Genres: The genre is exhortation and guidance.

Table 4.3 employing the Hymes SPEAKING model provides a comprehensive analysis of the selected Quranic verses, offering insights into the communicative elements and functions within each verse's context. Through this model, the readers gain a deeper understanding of how the Quranic verses address different participants, convey specific intentions, and serve diverse ends.

The Setting of each verse highlights the context in which the communication takes place, whether addressing the Prophet, believers, disbelievers, or humanity at large. This context plays a crucial role in shaping the meaning and impact of the verses.

The Participants involved in the communication encompass Almighty Allah, the Prophet, believers, disbelievers, and all of humanity. Understanding the participants helps to discern the relationships and dynamics present in each verse.

The Ends signify the purpose or intention behind the communication. Holy Quranic verses serve various ends, such as providing guidance, offering consolation, affirming divine attributes, announcing events, or instructing believers in specific actions.

The Acts refer to the illocutionary acts performed within each verse, such as assertions, commands, statements, or affirmations. These acts reveal the intended force and impact of the verses on the listeners or readers.

The Key is a crucial linguistic element that encapsulates the main message or thrust of each verse. It serves as a focal point around which the communication revolves.

The Instrumentalities represent the means of communication used in each verse, which primarily involve words and speech. These linguistic instruments carry the message and facilitate its understanding.

The Norms refer to the social and cultural norms that underlie the communication process. These norms influence the reception, interpretation, and response to the Holy Quranic verses within their historical and cultural context.

Lastly, the Genres represent the style or form of communication present in each verse. The Quran employs various genres, such as guidance, supplication, consolation, historical narration, and eschatological description, to effectively convey its messages.

Overall, the application of the Hymes SPEAKING model to the Holy Quranic verses enhances the readers' appreciation of the richness and complexity of the divine discourse. It demonstrates the Quran's multifaceted nature, offering guidance, solace, historical accounts, and descriptions of eschatological events. By examining the communicative elements in these verses, the researcher deepens the understanding of the Holy Quran's timeless relevance, its moral teachings, and its profound impact on its audience across generations. Through its eloquence and diverse communicative strategies, the Holy Quran continues to inspire millions of believers worldwide, guiding them on the path of righteousness and spiritual enlightenment.

Table 4.3

Syntactic analysis

No.	Name of Surah	Verse	Syntactic Structure
1.	Surat Al-Taubah (The Repentance)	9:34	Imperative Sentence
2.	Surat Taha	20:105	Assertive Sentence
3.	Surat An-Naĥl (The Bees)	16:1	Assertive Sentence
4.	Surat Ghafir (The Forgiver)	40:46	Assertive Sentence

5.	Surat Al-Baqarah (The Cow)	2:46	Assertive Sentence
6.	Surat An-Nisa (The Women)	4:56	Assertive Sentence
7.	Surat Az-Zalzalah (The Earthquake)	99:1	Assertive Sentence
8.	Surat Al-Baqarah (The Cow)	2:87	Assertive Sentence
9.	Surat Al-Hadid (Iron)	57:17	Assertive Sentence
10.	Surat Al-Muzzammil (The One Wrapped)	73:20	Imperative Sentence
11.	Surat Al-Fath (The Victory)	48:27	Assertive Sentence
12.	Surat Maryam (Mary)	19:66	Assertive Sentence
13.	Surat Al-Qamar (The Moon)	54:1	Assertive Sentence
14.	Surat Al-Anbiyā' (The Prophets)	21:107	Assertive Sentence
15.	Surat Qaf (Qāf)	50:16	Assertive Sentence

16.	Surat An-Nisā' (The Women)	4:124	Imperative Sentence
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Table 4.4 of syntactic analysis provides valuable insights into the grammatical structure of the selected Holy Quranic verses. By examining the sentence types used in each verse, the readers gain a better understanding of how the divine message is conveyed to its recipients.

The analysis reveals that the majority of the verses employ assertive sentences, which serve to state facts, provide information, or make declarations. These assertive sentences are the primary means through which Almighty Allah communicates various teachings, promises, affirmations, and descriptions to humanity.

In addition to assertive sentences, there are instances of imperative sentences in some verses. These imperative sentences take the form of commands and instructions, directing believers on how to act and guiding them in their conduct.

The diverse use of sentence types showcases the versatility and eloquence of the Holy Quranic language. By employing different syntactic structures, the Holy Quran effectively conveys its profound messages and moral teachings, guiding humanity on the path of righteousness and spiritual enlightenment.

Furthermore, the syntactic analysis highlights how the structure of each verse complements its intended pragmatic and illocutionary force. Whether through assertive sentences affirming Almighty Allah's attributes or imperative sentences urging believers to take specific actions, the syntactic choices in the Holy Quran serve to create a powerful and persuasive discourse.

Overall, the Table of syntactic analysis enriches the readers' appreciation of the Holy Quran's linguistic and communicative brilliance. It demonstrates how the choice of sentence types contributes to the Holy Quran's profound impact on its readers and listeners, inspiring believers to seek knowledge, practice righteousness, and strengthen their connection with Almighty Allah. The Holy Quran's unparalleled linguistic beauty and eloquence continue to captivate hearts and minds, making it a timeless and treasured source of guidance and wisdom for millions of believers around the world.

Chapter Five

Conclusions, Recommendations, and Suggestions

5.0. Introduction

The current chapter explains and discusses the analysed data presented in the previous chapters on the basis of the theoretical framework developed in chapter three to identify the main conclusion on the basis of Pragma-syntactic analysis of the selected text from the Holy

Qur'an. The conclusions of this chapter will be acquired by answering the research questions posed in Chapter One

Each research question is answered and discussed in a separate section to state some general findings. In addition to answering the research questions, the chapter ended with contributions, recommendations and suggestions for further studies.

5.1. Discussion and Concluding Remarks of Research Question 1

The first question this study aims to answer is "What is the structure of tense variations and verb forms in the Arabic language?". The verbs from the Holy Qur'an proved to have different and variant tenses. The structure of tense variations and verb forms in Arabic exhibits a rich and complex verb conjugation and tense usage system. Arabic verbs are highly inflected, meaning they undergo various changes to express different aspects of time, voice, mood, and gender. This intricate system allows for the precise and nuanced expression of actions and events.

Arabic verbs are conjugated based on tense, person, gender, and number. The Arabic verb system includes three main tenses: past, present, and imperfect. Each tense has different forms and variations depending on the subject pronoun and the verb type. Additionally, Arabic verbs can be conjugated in different moods, such as indicative, subjunctive, jussive, and imperative, each serving a specific grammatical and semantic function.

Verbs in Arabic also exhibit variations in voice, including active and passive voice, as well as intransitive and transitive forms. Voice variations affect both the structure and meaning of the verb, indicating the relationship between the subject and the action.

Furthermore, Arabic verbs can be augmented with additional letters and patterns to express different shades of meaning or to indicate causality, reciprocity, intensity, or repetition. These augmentations, known as verb forms, further expand the expressive capacity of the language.

The complexity of the Arabic verb system may pose challenges for learners, as it requires mastery of conjugation patterns, memorization of irregular verbs, and understanding of the various rules and rules for verb agreement. However, it also offers a wealth of possibilities for precise and nuanced expression, allowing speakers and writers to convey subtle

differences in time, aspect, mood, and voice. Overall, the structure of tense variations and verb forms in Arabic is highly developed and intricate, reflecting the language's emphasis on precision, detail, and expressive richness.

In conclusion, the analysis provides a comprehensive understanding of the verb "أَرْسَلْنَاكَ" (sent) by examining its form, subject and object pronouns, transitivity, voice, root, and structural properties. This analysis enhances our knowledge of the verb's grammatical characteristics and its role within the sentence.

5.2. Discussion and Concluding Remarks of Research Question 2

The second question this study aims to answer is: "What are the syntactic features of tense variation in selected Holy Qur'anic texts?". The verbs from the Holy Qur'an proved to have different and variant tenses.

Analysing the syntax of verbs in the Holy Qur'anic verses reveals a rich and varied use of verb tenses. The Holy Qur'an employs various verb forms and tenses to convey nuanced meanings and different aspects of events and actions.

The selected verses demonstrate a notable variation in verb tenses, showcasing the Holy Qur'an's ability to address different temporal contexts and emphasise various message aspects. This variation engages the audience, conveys a sense of urgency, provides instructions, narrates historical events, and expresses divine commandments.

By employing different verb tenses, the Holy Qur'an skillfully captures the essence of different narrative styles, emphasising the continuous nature of certain actions, describing past events with vividness, and projecting future scenarios. This variety contributes to the overall depth and richness of the Holy Qur'anic discourse.

Furthermore, the analysis highlights the importance of understanding the context and intended meaning when examining verb tenses in the Holy Qur'an. The specific verb forms and tenses are carefully selected to communicate the divine message effectively and to resonate with the intended audience.

In summary, the syntactic analysis of verb tenses in the Holy Qur'anic verses reveals a deliberate and purposeful use of linguistic tools to convey meaning. The variation in verb tenses

enhances the rhetorical and narrative aspects of the Holy Qur'an, enabling it to address a wide range of temporal contexts and engage the audience effectively.

5.3. Discussion and Concluding Remarks of Research Question 3

The third question the current study intends to answer is " What are the pragmatic features of tense variation, in terms of contextual meaning, locutionary force, the type of illocutionary act, and the felicity conditions, in selected Holy Qur'anic texts?".

The third question focuses on contextual meaning within these verses, as analyzed through the SPEAKING model. This analysis reveals settings, emotional aspects, and objectives of speech events, often involving informing, warning, guiding, or reassuring listeners. These verses convey messages from Almighty Allah to Muslims, both believers and disbelievers. For instance, in text (1), the speech event aims to inform and warn rabbis and monks about hoarding wealth and encourages Muslims to give zakat to the needy.

The Holy Qur'an uses speech act sequences to progress ideas and call for action or behavior changes. It employs rhetorical strategies backed by divine authority, warnings, and directives to believers. In text (1), it condemns unjust behavior, warns of punishment for hoarding wealth, and instructs believers to spend it for Almighty Allah. Key features of Holy Qur'anic discourse include a formal tone, divine compassion, and reverence for Almighty Allah. For example, text (1) has a formal tone, threatens rabbis, warns Muslims, and expresses compassion. Communication methods involve oral and written transmission, with recitation and memorization playing vital roles.

Social norms in the Holy Qur'an are rooted in Islamic context, emphasizing obedience to Almighty Allah's commandments and the guidance of the Prophet Muhammad (ﷺ). In text (1), Almighty Allah holds ultimate authority, with the Prophet Muhammad (ﷺ) as the chosen messenger. The Holy Qur'an covers various genres like narratives, legal discussions, exhortations, and proclamations, catering to different aspects of human experience and addressing spiritual, moral, and social issues. In genre terms, text (1) can be classified as a sacred proclamation affirming the purpose of the prophethood of Muhammad (ﷺ). Applying Hymes' speaking model enhances our understanding of the Holy Qur'an's communication dynamics, highlighting its unique and profound nature as a source of guidance and inspiration for Muslims and a subject of study for scholars worldwide.

Analyzing Searle's felicity conditions sheds light on speech acts in the Holy Qur'an. Applying these conditions to selected verses enables assessment.

The analysis shows that the chosen verses meet the required conditions for effective speech acts. Their content is clear, ensuring the intended message reaches the audience directly. Commands, guidance, or instructions are expressed without ambiguity.

Moreover, the preparatory condition is met as Almighty Allah, the ultimate authority in Islam, is the speaker in these verses, enhancing their authority.

Sincerity is also evident in these verses, as they originate from Almighty Allah, adding authenticity and significance to the message.

The essential condition is fulfilled too, as the verses are meant to guide believers' actions, whether through commands, moral guidance, or religious instructions.

In summary, assessing felicity conditions in the Holy Qur'an highlights the effectiveness of its speech acts. These verses are clear, authoritative, sincere, and intended to shape believers' behavior, aiming for a righteous society.

This analysis underscores the profound impact and authority of the Holy Qur'an, reinforcing its role as both a spiritual and practical guide for believers. It also highlights the effectiveness of its speech acts in conveying divine messages and influencing human behavior.

Analyzing felicity conditions for text (10) provides a comprehensive understanding of its effectiveness. The content is clear, commands are straightforward, and the speaker, Almighty Allah, holds ultimate authority. The context aligns with the divine discourse, and sincerity emphasizes the message's importance. Believers are intended to act upon the commands, making the verse felicitous. It effectively communicates its message, encouraging patience and virtuous deeds.

Analysing the type of illocutionary acts in the selected verses of the Holy Qur'an using Searle's classification provides valuable insights into the diverse range of speech acts employed in the Holy Qur'anic discourse. The analysis reveals that the Holy Qur'an encompasses various types of illocutionary acts, including assertives, directives, commissives, expressives, and declarations. Each type of illocutionary act serves a distinct purpose in conveying the message of the Holy Qur'an and influencing the behaviour and attitudes of its readers.

The result of the analysis demonstrates the versatility and effectiveness of the Holy Qur'anic discourse in employing different speech acts to communicate its message. The Holy Qur'an combines assertive speech acts to convey factual information and statements of truth, directives to guide and instruct believers in their actions, commissives to commit to future actions and obligations, expressives to convey emotions and attitudes, and even declarations that change the reality in accordance with the Holy Qur'anic propositions.

The Holy Qur'an effectively addresses various aspects of human experience, including beliefs, actions, emotions, and societal transformations, by employing various illocutionary acts. It provides its readers with guidance, motivation, and inspiration, shaping their worldviews and influencing their behaviour. The analysis highlights the richness and complexity of the Holy Qur'anic discourse, showcasing its ability to engage with readers at multiple levels. It establishes the Holy Qur'an as a profound and comprehensive source of guidance, encompassing both moral and spiritual aspects and practical guidance for individual and collective conduct. Overall, the analysis of the type of illocutionary acts in the selected verses of the Holy Qur'an underscores the effectiveness of the Holy Qur'anic discourse in utilising a diverse range of speech acts. The analysis affirms the Holy Qur'an's ability to address the multifaceted dimensions of human existence and guide its readers, making it a timeless and influential text that continues to resonate with believers across generations.

Analysing the illocutionary speech act type in text (13) reveals insights into Holy Qur'an's speech acts. This specific verse is identified as an assertive speech act, stating facts about a past event, devoid of directives, commitments, emotions, or reality-altering declarations. Searle's classification, encompassing assertives, directives, commissives, expressives, and declarations, aids in understanding diverse speech acts in the Holy Qur'an. This conclusion highlights the variety of speech acts present in the Holy Qur'an, categorized within Searle's framework. While the analyzed verse is an assertive speech act, the Holy Qur'an contains a broad spectrum of illocutionary acts, including directives, commissives, expressives, and declarations. Identifying the illocutionary act type in a given verse aids in grasping its purpose and intended impact on the audience. Overall, this analysis of illocutionary speech acts in the Holy Qur'an showcases its versatility in using different speech act types to convey its message effectively to readers and followers.

5.4. Contributions of the Current Study

The research addresses a notable gap in the existing scholarship, revealing that the variation of tenses in the Holy Qur'an has not been extensively explored from a pragma-syntactic perspective. The study highlights the necessity of investigating the nuanced meanings, pragmatic functions, and syntactic patterns of tense usage in the Holy Qur'anic text.

The study demonstrates that the Holy Qur'an employs a range of tenses, including past, present, imperative, and future, to convey distinct temporal and rhetorical effects. The study illustrates how tense variation is a powerful linguistic tool in expressing narrative sequences, emphasising timeless truths, and evoking vivid imagery. The study uncovers the intricate interplay between tense and pragmatics. It delves into how tense selection in specific contexts influences speech acts, illocutionary forces, and the speaker's communicative intentions. An example of that is in Chapter Four, analysis of text (7) (see Chapter Four, Section 4.7), where the changes in the verb can change the pragmatic meaning.

The study provides a detailed analysis of specific Holy Qur'anic verses, guiding the reader through the process of dissecting the verse and understanding its contextual, syntactic, and pragmatic dimensions. This study enhances the reader's ability to approach the Holy Qur'anic texts with a more comprehensive and informed perspective. The Holy Qur'an is a central religious text for Muslims, and its language and style have been the subject of extensive scholarly analysis. By examining the variation of tenses, the study can deepen our understanding of Holy Qur'anic discourse and its unique features. This research could uncover patterns or tendencies in the use of tenses, which may have implications for the interpretation and understanding of the Holy Qur'anic message.

In conclusion, the study contributes significantly to understanding tense usage in the Holy Qur'an and how a change in the verb tense may lead to a change in the intended meaning of the verse. It enriches our knowledge of tense's syntactic and pragmatic aspects, particularly within the Holy Qur'anic context. The research holds practical implications for readers, addresses a gap in the existing scholarship, and sheds light on the nuanced meanings and functions of tense variations. This study provides valuable insights into the Holy Qur'anic discourse and its rhetorical impact by examining the pragma-syntactic tense features.

5.5. Recommendations

Based on the research conducted in the study, several recommendations can be made to further explore and advance our understanding of this topic:

1. **Continued Research:** The researcher highly recommends further research on the variation of tenses in the Holy Qur'an to gain a more comprehensive understanding of how tenses contribute to the overall meaning and structure of the text; future studies could focus on specific chapters or sections of the Holy Qur'an; this will allow for a detailed analysis of tense usage's pragmatic and syntactic implications.
2. **Corpus Linguistics Approach:** The researcher suggests utilising corpus linguistics methodologies to enhance the analysis of tenses in the Holy Qur'an. Creating a specialised Holy Qur'anic corpus would facilitate large-scale quantitative investigations, enabling researchers to examine patterns of tense usage across different contexts. This approach will help identify significant linguistic trends within the text.
3. **Comparative Analysis:** It would be valuable for the researcher to compare the variation of tenses in the Holy Qur'an with other religious texts, such as Biblical texts. Such a comparative analysis would provide valuable insights and contribute to understanding tense variations in Arabic and literature. Identifying unique features of tense usage in the Holy Qur'an will help enrich our understanding.
4. **Pedagogical Applications:** The findings of this study have important implications for Arabic language instruction and Holy Qur'anic studies. The researcher recommends that the teacher and instructor be aware of tense variations in teaching materials and curricula. Teachers and educators can enhance students' comprehension and interpretation of the Holy Qur'an by emphasising the pragmatic and syntactic aspects of tenses. Developing instructional strategies in this regard will deepen their understanding of the text.
5. **Translation Studies:** The study sheds light on the challenges of accurately translating tense variations from Arabic to other languages. The researcher suggests further research in translation studies for the translator to explore the impact of tense variations on the translation process. Additionally, it would be valuable to investigate how different target languages convey the pragmatic nuances of tenses. This research will improve translation accuracy and effectiveness.

6. **Interdisciplinary Research:** The researcher encourages collaboration between linguists, theologians, and Holy Qur'anic scholars to enrich the study of tenses in the Holy Qur'an. Interdisciplinary research endeavours can provide a comprehensive understanding of how tense variations align with the theological and exegetical aspects of the text. Such collaborations will enhance the overall analysis and interpretation of tenses.
7. **Computational Analysis:** The researcher recommends that computational linguists apply computational tools and techniques, such as natural language processing and machine learning, to analyse tense variations in the Holy Qur'an. These computational approaches offer new perspectives and can automate the identification and classification of tenses. They will contribute to a deeper understanding of tense variations by enabling large-scale analysis and exploring complex linguistic patterns.

By following these recommendations, scholars and researchers can continue to deepen our understanding of the variation of tenses in the Holy Qur'an, uncover new insights, and contribute to the broader field of Holy Qur'anic studies and linguistic analysis.

5.6. Suggestions for Further Studies

Based on the research conducted in this study, several suggestions for further studies can be made to expand and enhance our knowledge in this area:

1. Cross-Linguistic Comparison of Tense Variation in Religious Texts
2. Cognitive Linguistics Perspective on Tense Variation in the Holy Qur'an
3. Corpus-based Analysis of Tense Variation in the Holy Qur'an
4. Translation Challenges of Tense Variation in Holy Qur'anic Texts

By pursuing these suggestions for further studies, researchers can delve deeper into the variation of tenses in the Holy Qur'an, shed light on its pragmatic and syntactic dimensions, and contribute to a more comprehensive understanding of the Holy Qur'anic discourse.

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المستخلص

تهدف هذه الدراسة إلى التحقيق في تباين الأزمنة في القرآن الكريم من منظور النحو والبراغماتية. القرآن الكريم، كنص مقدس، معروف بتعقيد لغوي وسمات بلاغية عميقة. يلعب تباين الأزمنة دورًا حاسمًا في نقل المعاني المقصودة وأنماط الخطاب داخل آياته. ربما هذا هو سبب اعتقاد بعض الأشخاص أن هناك نوعًا من عدم الدقة وعدم التناسق في ترجمة المعنى الحقيقي للآيات من القرآن الكريم. تسعى هذه الدراسة إلى استكشاف الجوانب علم النحو والبراغماتية لهذا التباين، وفحص التداخل بين استخدام الأزمنة والوظائف البراغماتية والهياكل الجمالية. في هذا الصدد، يتم تقديم أسئلة بحث محددة لتحقيق أهداف الدراسة. تستخدم الدراسة نموذجًا توليفيًا. من خلال اعتماد نهج علم النحو والبراغماتية، تدمج هذه الدراسة نموذج SPEAKING لهيمز (1974) Hymes وشروط الصواب لسيرل (1969) Searle وتصنيف الفعل الخطابي لسيرل (1969) Searle والقوة النطقية لأوستن (1962) Austin، بينما من الناحية النحوية يستند إلى تصنيف أزمنة الأفعال العربية لحسن (1995)، والسامرائي (2003)، وريدينغ (2005) لتحليل تصنيفي لتباين الأزمنة في 16 نصًا قرآنيًا مختارًا. تتيح هذه النماذج إجراء تحليل نوعي شامل للخصائص اللغوية ضمن مجموعة محددة من الآيات القرآنية. تساهم هذه الاختلافات في التماسك العام والفعالية الاتصالية للنص، مما يثري إمكاناته التعبيرية والفروق الدقيقة البراغماتية. توفر النتائج رؤى قيمة حول التداخل بين علم النحو والبراغماتية، وتوضح أدوار الاختلاف المتوتر في نقل المعنى، والحفاظ على الترابط، وتشكيل البنية البلاغية للقرآن الكريم. تكشف نتائج التحليل البراغماتي لأنواع الخطابية أن هذه الأزمنة تتكون من أنواع مختلفة من المعاني، مثل الجازمة، والتوجيهية، والتسويقية، والتعبيرية، والتصريحية. كما وجد بعد التحليل أن جميع الآيات مطابقة لشروط الصواب لسيرل. علاوة على ذلك، يكشف التحليل النحوي أن الأزمنة المختارة تحت التحليل في أنواع مختلفة من الأزمنة مثل الماضي والحاضر والاحتمالية والمستقبل.



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قسم اللغة الإنجليزية

تباين الأزمنة في القرآن الكريم: دراسة تداولية-نحوية

رسالة مقدمة

الى مجلس كلية التربية للعلوم الإنسانية، جامعة واسط
وهي جزء من متطلبات نيل درجة الماجستير في اللغة الإنجليزية وعلم اللغة

تقدم بها

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