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**PRAGMALINGUISTIC ANALYSIS OF
MARRIAGE CONCEPT IN ARABIC
ISLAMIC PROPHETIC TRADITIONS
AND IN THE ENGLISH VERSION OF
NEW TESTAMENT:
A CONTRASTIVE STUDY**

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((بسم الله الرحمن الرحيم))

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
(٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

((صدق الله العظيم))

The background of the image is a piece of marbled paper with a complex, swirling pattern in shades of beige, cream, and light brown. The pattern resembles traditional stone or shell marbling. A thin, dark, textured border frames the entire image.

**TO
My
MOTHER**

AND

MY LATE FATHER

I certify that this thesis, *Pragmalinguistic Analysis of Marriage Concept in Islamic Prophetic Traditions and in the English Version of New Testament: A Contrastive Study* was prepared under my supervision at the University of Saint Clements as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in English Language and Linguistics.

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ABSTRACT

Every known human society has some form of marriage. In every complex society governed by law, marriage exists as a public legal act and not merely a private romantic declaration. The American Heritage Dictionary of the English Language (2000) gives the following entry for the word marriage “a solemn or earnest pledge or promise binding the person making it to perform a specified act or behave in a certain way”. Since Marriage is a social event, it has its own social components such as participants, aims and norms that are religiously ruled and linguistically realized in texts.

Arabic and English marriage belong to two different cultures of different origins; the components of each culture such as religious, social conventions, traditions, etc. play tremendous role in the configuration of marriage. This thesis is a contrastive pragmalinguistic analysis of the English marriage Biblical verses and the Arabic Traditions of prophet Muhammad (P.B.U.H). It intends to investigate the application of the pragmatic theory to religious texts and to analyze them in a way similar to that used in conversational speech acts in spoken language.

The present study is limited to marriage topics from the Traditions of Prophet Muhammad (P.B.U.H.) in Arabic and the New Testament in English. These topics have been selected with a view to achieve the closest possible correspondence between the texts of the two languages studied.

The treatment of the subject in this study has been conducted on the basis of five hypotheses: (1) Speech act theory can be applied to marriage religious texts; (2) Marriage texts require the use of different types of speech acts. Prophet Muhammad's Traditions and the New Testament must have shown such uses; (3) The speech acts utilized in both texts show correspondence in their types; (4) Marriage verses have both literal and implied meaning; (5) Marriage is a speech event and the analysis of its language should be done through the analysis of its components, namely , Participants , Ends and Norms

The model of analysis is an eclectic one consisting of three models: 1. Since marriage is a social event, Dell Hymes' (1974) model has been chosen for the analysis of this event, 2. For the analysis of speech acts this study applies the rules set by Weirzbecka (1984) for certain types of illocutionary acts and the felicity conditions from which these rules are extracted. 3. To analyse the literal as well as the implied meaning, Barthe's (denotation and connotation has been applied.

To investigate the validity of these hypotheses, fifteen Prophetic Traditions in Arabic and fifteen New Testament verses in English have been examined.1977) model of

The analysis of the texts is supported by a statistical analysis constructed to find out the frequency of each type of speech act in each Tradition and in each Verse in both texts. This proves that any increase in types and frequencies of speech acts in Arabic texts are accompanied by an increase in types and frequencies of speech acts in English texts. This fact

justifies the limited number of Traditions and Verses examined in this study.

The findings of this study have proved the validity of all hypotheses of the research. They have revealed the applicability of speech act theory to religious language; they have shown the correspondence between the speech act types in both texts; different types of speech acts have been found and; the Prophetic Traditions and the New Testament have shown the uses of these types.

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CHAPTER ONE

INTRODUCTION

1.1 The Problem

This study will try to answer the following questions:

1. What types of speech acts are employed in marriage religious texts in the two languages that are related to the following social components: Participants, Purpose and Norms?
2. How the speech acts of marriage texts are realized linguistically?
3. Is there a correspondence in the type of speech act and the type of the social components in English and their counterpart in Arabic?
4. Do religious texts have more than one type of meaning?

1.2 Aims of the Study

The present study aims at:

1. Showing the surface as well the deep meanings that underlined marriage religious texts.
2. Manipulating speech acts theory to achieve better understanding of selected marriage religious texts in the Prophet Traditions and in the

New testament and showing how the Speech Act Theory can be applied to marriage religious texts in the literature of both English and Arabic languages.

3. Carrying out a statistically supported contrastive analysis to find out how often each type of speech act has been utilized to realize the social components concerning marriage in both texts.
4. Showing how these marriage texts are realized by those speech acts and how successfully their intended illocutionary force has been conveyed.

1.3 The Hypotheses

It is hypothesized that:

1. The Speech Act Theory can be applied to marriage religious texts such as those found in the traditions of Prophet Muhammad (P.B.U.H.) in Arabic and the Authorized Version of the New Testament in English, where various speech acts are used.
2. Marriage texts require the use of different types of speech acts with various degrees of explicitness of force, because the ultimate objective of religion in general is to secure a favourable response from the addressees, thus requires the use of different speech acts. The Traditions of Prophet Muhammad (P.B.U.H.) and the New Testament must have shown such uses.

3. The speech acts utilized in the texts selected for study from English and Arabic show correspondence in their types.
4. Marriage Traditions and Biblical verses have both literal and implied meaning.
5. Marriage is a speech event in its own context of situation and the analysis of its language should be done through the analysis of its components, namely, Participants, Ends and Norms.

1.4 The Procedures

The procedure consists of the following steps:

1. Making a selection of texts with marriage concept from the Traditions of Prophet Muhammad (P.B.U.H.) in Arabic and the Authorized Version of the New Testament (King James) in English.
2. Revealing the surface meaning (denotation) as well as the deep meaning (the connotation) of the selected data.
3. Analysing the speech acts found in the selection made.
4. Classifying the speech acts under analysis.
5. Finding out any correspondence between the two languages in this connection.

1.5 Limits of the Study

The present study will be limited to fifteen common marriage topics from the traditions of Prophet Muhammad (P.B.U.H.) in Arabic and the same number from the New Testament in English. This limitation to the number is confined by the three social components, namely, Participants, Ends, Norms.

1.6 Value of the Study

The present work, which intends to apply the Speech Act Theory to marriage religious texts, is hoped to be of value in linguistic study, since it:

1. Fills a gap in the studies of the Prophetic Traditions in Arabic and the New Testament in English where the relevance of the Speech Act Theory is overlooked.
2. Provides a significant contribution to research in language universals as far as the use of speech acts is concerned.

CHAPTER TWO

A SURVEY OF RELEVANT LITERATURE

2.1 Pragmatics: The Relation between the Sign and its Use

Compared with other branches of linguistics, pragmatics has only recently come on to the linguistic map. It nevertheless became a significant factor in linguistic thinking in the 1970's. Since then, pragmatics has developed as an important field of research. (Nodoushan; 1995:16)

Pragmatics may be roughly described as "the study of the meaning of linguistic utterances for their users and interpreters" (Leech, and Thomas, 1985: 173). To explain what pragmatics is, it is necessary to explain the concept of semiotics¹.

Charles Morris (1938) (quoted by Levinson, 1983: 1) defines pragmatics "as the scientific study of the properties of signaling systems, whether natural or artificial." In general, semiotics refers to the study within philosophy of sign and symbol systems. In this sense, the term semiotics may be just as failingly applied to the study of artificial signs such as traffic lights, or of signs used in animal communication, as to human language. In practice, however, work in pragmatics has principally be carried out on human language, or "natural language" as logicians are accustomed to call it. Carnap (1941:8) states:

In semiotics, the general theory of signs and languages, three fields are distinguished. An investigation of language belongs to pragmatics if explicit reference to a speaker is made; it belongs to semantics if designate but not speakers are referred to; it belongs to syntax if neither speakers nor designate but only expressions are dealt with.

It seems that Carnap tries to equate pragmatics with the study of natural languages. He believes that there is always a room for pure pragmatics, which is concerned with concepts like *utterance*, and *intention* and their logical inter-relations. (Levinson,1983:3). He further classified Pragmatics into three distinct areas: (1) Syntactic or syntax which is the study of signs in relation to one another; (2) Semantics which is the study of signs in relation to their so-called designata or what they refer to; (3) Pragmatics which is the study of signs or sign systems in relation to their users. each level has its own rules:

Syntactical rules determine the sign relations between sign vehicles; semantical rules correlate sign vehicles with other objects; pragmatic rules state the conditions in the interpreters under which the sign vehicle is a sign. Any rule when actually in use operates as a type of behaviour, and in this sense there is a pragmatic component in all rules.

(Moris; 1938: 30)

Van Dijk (1977:140), on the other hand, focuses on the functions of pragmatics. He believes that pragmatics has two tasks. The first task is to turn objects ² (discourses or sentences or possible words, etc.) into acts. In other words; what has been the abstract structure of the utterance-object must become the abstract structure of the utterance-act. The second one is to place these acts in a situation, and formulate the conditions stipulating which utterances are successful in which situation.

So it may be said that pragmatics concerned with three-termed relations namely, (a) a linguistic form, (b) the communicative functions that these forms are capable of serving with, and (c) the context in which those linguistic forms can have communicative functions. (Fillmore Cited in Cole, 1981:141) shown in the following figure:

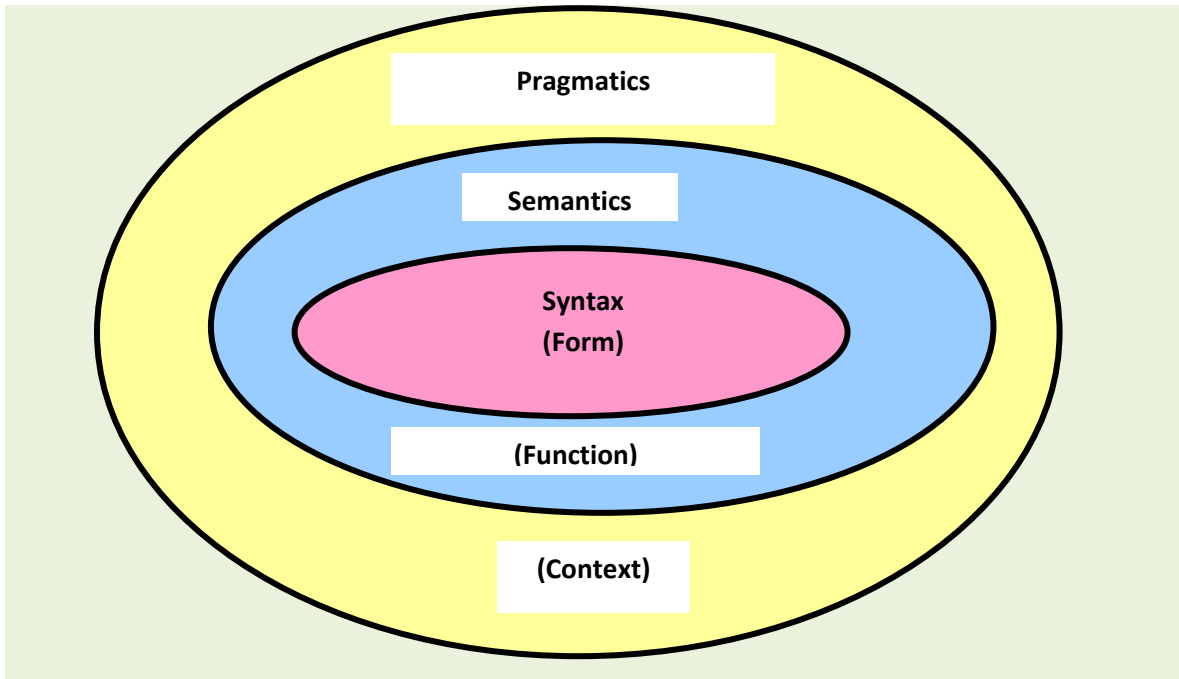


Figure (1): The Pragmatic Relations

Those three levels seem that they are autonomous, but in fact they are interrelated, i.e. the explanation of any one of them leads to the interference with the other.

However, pragmatics has come to be applied to the study of language from the point of view of its users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language may have on other participants in an act of communication or as Levinson puts it when he says (1983: 24) "pragmatics is the study of ability of language users to pair sentences in the contexts in which they would be appropriate. "This context can be classified into two types: a context, which is primarily determined by society's institutions, and a context, which is created in interaction. He calls the first societal and the second social. (Mey, 1993:42)

Yule (1996:3) relates pragmatics to the study of meaning as communicated by a speaker (or a writer) and interpreted by a listener (or a reader), it has consequently more to do with the analysis of what people mean by their utterances. In other words, what the words or phrases might mean by themselves. This type of study explores how a great deal of what is unsaid is recognized as part of what is communicated. Yule (ibid.) also focuses on context and how it influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with whom they are talking to, where, when, and under what circumstances. He also defines pragmatics as a study related to the speaker's intended meaning or it is the investigation of invisible meaning. "Pragmatics is the study of how more gets communicated than is said" (ibid.).

Thomas (1995:2) does not believe in the speaker's meaning, which focuses firmly on the producer of the message and obscures the fact that the process of interpreting involves different levels of meaning. So, he defines pragmatics as "meaning in interaction" since this takes account of different contributions of both speakers and hearers as well as that of utterance and context to the making of meaning. (ibid.:23)

In brief, pragmatics is the study of language from the point of view of the users, especially of the choice they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in the act of communication. In other words, pragmatics includes the study of: (1) how the interpretation and use of utterances depends on knowledge of real world; (2) how the relationship between the speaker and the hearer influences the structure of sentences; and (3) how speech acts are used and understood by speakers.

2.2 Classification of Pragmatics

Pragmatics was born out of the abstractions of philosophy rather than of the descriptive needs of linguistics. This accounts in part for the difficulties which were later experienced by linguists when they tried to apply pragmatic models to the analysis of stretches of naturally-occurring discourse. As such, the focus of pragmatics has been on an area between semantics, sociolinguistics, and extralinguistic context. The boundaries between pragmatics and other areas have not been determined precisely (cf. Leech, 1983: 5-7; and Wierzbicka, 1991: 15-19).

Pragmatics, however, has not been without its own discrepancies. To resolve some of its oddities, several derivative terms have been proposed for the classification of the wide range of subject matters involved in pragmatics. Leech (1983: 11) draws on the term “pragma-linguistics” to refer to the study of “the more linguistic end of pragmatics – where we consider the particular resources which a given language provides for conveying particular illocutions (namely, the speech act performed by an utterance).” He (1983: 10) uses the term “sociopragmatics” to refer to the “sociological interface of pragmatics.” In other words, sociopragmatics is the study of the way in which conditions on language use derive from the social situation. In his treatment of the “register” of pragmatics, Leech uses the term “general pragmatics” to refer to the so-called “abstract study of the general conditions of the communicative use of language, and to exclude more specific ‘local’ conditions on language use.”

Rose and Kasper (2001: 2) share the view with Leech and consider pragmatics the study of communicative action in its sociocultural context. They classify pragmatics into two components: pragmalinguistics and sociopragmatics.

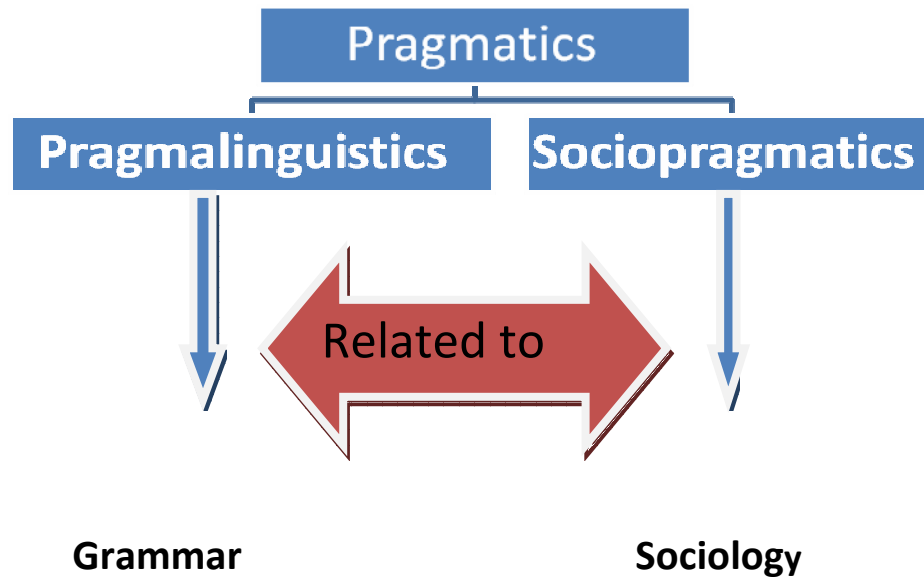


Figure (2) General Pragmatics

(Rose & Kasper, 2001: 2)

Wales (1993: 368) observes that pragmalinguistics has been used by some scholars to refer to the more linguistic end of pragmatics where these matters are studied from the viewpoint of the structural resources available in language

Leech (1983: 11) on the other hand, draws on the term "pragmalinguistics" to refer to the study of the

more linguistic end of pragmatics where we consider the particular resources which a given language provides for conveying particular illocutions (namely, the speech act performed by an utterance).

In other words, Pragmalinguistics refers to the resources for conveying communicative acts and relational or interpersonal meanings. Such resources include pragmatic strategies such as directness and

indirectness, routines, and a large range of linguistic forms which can intensify or soften communicative acts.

Verschueren (1999: 496) points out that while the field of pragmatics in its widest sense constitute many diverse approaches (without clear-cut boundaries) united by a common functional (social, cultural, cognitive) perspective on language in communication, pragmalinguistics (linguistic pragmatics, pragmatic linguistics, internal pragmatics) focuses primarily (though not exclusively) on the study of linguistic phenomena (i.e. code) from the point of view of their usage.

Pragmalinguistics concerns the ability to use appropriate linguistic means to perform a given speech act. Thus it does not ask about "what does X mean?" but "what do you mean by X?" It is interested in the functions, intentions, goals and effects of language use in specific social situations. (Sharyan, 2003: 6).

Concerning sociopragmatics, it is considered a branch of general pragmatics that refers to the sociological interface of pragmatics. The choice of any term or word is usually determined by a variety of social factors: the particular occasion; the social status, or rank of the other sex; age; family relationship; occupational hierarchy; transactional status (i.e. a doctor-patient relationship); race or degree of intimacy (Wardlaugh, 1990: 251-274). In other words, socio-pragmatics is the sociological interface of pragmatics.

Leech (1983: 10) uses the term "sociopragmatics" to refer to the "sociological interface of pragmatics." In other words, sociopragmatics is the study of the way in which conditions on language use derive from the

social situation. So it is 'concerned with "external" factors, that is, with those aspects of the selection and interpretation of linguistic form that happen to be determined by social and cultural factors' (Escandell Vidal, 2004:348)

Thus, pragmatics is related to *stylistics* and *sociolinguistics* in their study of social relationships existing between participants, and of the way extra-linguistic setting, activity, and subject matter can restrain the choice of language features and varieties or as Crystal (1989:121) puts it:

In spite of the fact that in theory we can say anything we like, in practice we must follow the social rules that constrain the way we speak.

Pragmatics is the study of language from the point of view of the users, especially of the choice they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in the act of communication. (Crystal, 2003: 301).

Along the same lines, Crystal (1992: 310) speaks of "applied pragmatics" as the study of "verbal interaction in such domains as counseling, medical interviews, judicial sessions, where problems of communication are of critical importance." (ibid.) refers to "literary pragmatics" as the study of the relationship of "production and reception of literary texts to their use of linguistic forms." This area of research usually involves an interaction between linguistics, literary theory, and the philosophy of language. In this tradition, such topics as the use of regional dialect, obscenity, or blasphemy in drama (in relation to their effect on the attitudes and sensibilities of reader or audience) are

developed into. As such, pragmatics includes the study of: (1) how the interpretation and use of utterances depends on knowledge of real world; (2) how the relationship between the speaker and the hearer influences the structure of sentences; and (3) how speech acts are used and understood by speakers.

2.3 The Speech Act Theory

Among all the general theories of language usage, speech act theory has probably aroused the widest interest. This theory had its origin in the British philosophy. It was initiated as a theory of thinking by the British philosopher John Austin (1962). It has been modified and developed in the course of time to be known as "speech act theory", and later adopted and further developed by the American philosopher Searle (1969) in his influential book entitled *Speech Act*. (Mey; 1993:109-10).

The term "speech act" has originally come as a translation of the German term *Sprechakt* of Bühler 1934 (Lyons, 1977:726). It was adopted and utilized by Austin in his theory in a series of lectures delivered in 1955 which were published in a book after his death in 1962, entitled *How to Do Things with Words*.

According to Levinson (1983: 226), speech act theory has been tackled by anthropologists (eg, Malinowski, 1922), linguists (eg, Firth, 1957), sociologists (eg, Mead, 1934), sociolinguists (eg, Hymes, 1971), pragmaticists (eg, Bach and Harnish, 1979; Levinson, 1983; Leech, 1983; Verschueren, 1987 and Yule, 1996), literary pragmaticists (eg, van Dijk, 1976 and Pratt, 1977), stylists (eg, Leech, 1969; Hickey, 1989), applied linguists (eg, Bates, 1976 and Traugott & Pratt, 1980), generative

transformationalists (eg, Chomsky, 1965), semanticists (eg, Katz, 1977; Lyons, 1977; Palmer, 1981 and Saeed, 1997) and Philosophers (eg, Strawson, 1950; Austin, 1962; Searle 1969; Sadock, 1974 and Grice, 1975). (See al-Sulaimaan, 1997:4)

In his first lectures, Austin (ibid.:3) made a distinction between two types of utterances: Constative and Performatives.

Constatives are introduced to describe the world by the property of being true or false, i.e, they can be analyzed in terms of truth or false conditions.

Performatives, whose name is derived from perform, are utterances which can be evaluated for felicity. In other words they are neither true nor false, it has its own job which is done through the performance of action, i.e., they are utterances used to act on the world (ibid.:5).

Later on he changed his view to say that both Constatives and Performatives can be evaluated equally for felicity or truth- value .And within this new position, Austin classifies the speech acts into three main types namely; Locutionary, illocutionary and Perlocutionary:

1. The locutionary act is the act of saying something.
The illocutionary act is the act accomplished in saying something .
2. The perlocutionary act is the act accomplished by saying something.

(Cruse; 2000:331)

The locutionary act is considered the basic act of utterance which produces a meaningful linguistic expression. For example, If someone has difficulty with forming the sounds and words to create a meaningful utterance in a language, then he or she might fail to produce a locutionary act. For example, producing: 'Aba mokofa' in English will not normally count as a locutionary act, whereas if someone utters the sentence *I will be there tomorrow*; this indicates that he is making a locutionary act (Yule;1996: 4).

The second act is called the illocutionary act, which is performed via the communicative force of an utterance. One might utter the sentence *It is very cold outside* to make a statement, an order to close the door, a warning, or any other communicative purposes. This is also generally known as the illocutionary force of the utterance.

The third dimension is the perlocutionary act. This type of act is activated when Speakers simply create an utterance with a function without intending it to have an effect. In other words, depending on the circumstances, one may utter *I have just made some coffee* on the assumption that the hearer will recognize the effect he intended, e.g., to account for a wonderful smell, or to get the hearer to drink some coffee. This is also generally known as the perlocutionary effect (ibid.: 49).

Jones (2004:2) agrees on Austin's theory of speech act as he believes that this theory rests on the fact that language can sometimes be used to accomplish an action. For example, when a Christian child is baptized, the priest will say the words "I baptize you.....", and as a result of those words being spoken, the child is baptized. Similarly, if a VIP is

naming a ship at its launch, he or she will say something like "I name this ship The Flying Dustbin", and that then becomes the name of the ship.

Wierzebecka (1987:22) on the other hand, supports Austin in pointing out that many speech acts can be used performatively, but she states that the speech act verbs can differ from one another as to the degree of their performativity. For example, while both the frames "I boast..." and "I threaten..." are unacceptable, boast can be introduced by a combination of the verb boast with a model as in "I have to boast that I managed to do X today," whereas threaten can not be used in this way.

She (ibid.) also says that some verbs can be used in two different ways. For example, the verb order can be performed by means of a bare imperative as in the utterance "stop it", and can be performed using the formula "I order you to stop it".

Austin's thoughts were modified by Searle (1969) through a number of contributions. The main contribution is his distinction between intention and convention. He argues that that "meaning is more than a matter of intention; it is also at least sometimes a matter of convention.

Adams (1985:46) affirms that most speech acts are intentional in the sense that they are communicative. For example, in making a promise, a speaker intends to obligate himself to the future act. It is his intention rather than convention that obligates him to the future act, whereas conventional speech acts are greatly influenced by the circumstances in which speech acts occur. They are often not difficult to understand, i.e., we can make *promises* to people in different situations, but we only *fire* certain people under certain circumstances.

He (ibid.) cites the following examples to clarify the above distinction, that is, each of the following exhibits a different interpretation:

1. You'll be fired.
2. You are fired.

Adams (ibid.) argues that utterance (1) is considered an intentional speech act since it is open to interpretation and misunderstanding ,whereas (2) which is a conventional speech act, uttered under the appropriate circumstances, is not open to such interpretation and misunderstanding. The hearer in the second one as said by that angry boss recognizes that he is fired. Thus conventional speech acts must often be defined in terms of the contexts in which they are exploited.

Searle's (1969: 65) second contribution is the felicity conditions of the illocutionary acts. For Searle, felicity conditions form a group of necessary conditions for the performance of a certain act. If these conditions are all present, the act will be performed successfully (ibid.). He classifies these conditions into four types:

- 1.Propositional
- 2.Preparatory
- 3.Sincerity
- 4.Essential

Each condition has its own function shown in the following table:

Table (1): Searle's Felicity conditions and their Functions (1969)

The Function	The Condition	NO.
They express the proposition of the sentence in question. They count as an expression of the psychological state.	Propositional	1
They refer to the intention and knowledge of the hearer. They tell what the speaker implies in the performance of the act .They have to be satisfied by the speaker	Preparatory	2
They tell what the speaker believes, intends and desires in the performance of the act.	Sincerity	3
They are the constitutive rules that determine the type of illocutionary act.	Essential	4

The third contribution that Searl has made is his distinction between "illocutionary force indicator ' and "the propositional indicator "(ibid.: 30) For example in the following utterance:

Example: (2.1)

I promise that I will be here tomorrow

The clause *I promise* is the marker of the illocutionary force and the clause *I will be here tomorrow* is the marker of the propositional content of the speech act.

Wierzbicka's (1978:18) puts it in another way ,and she declares that speech act can be seen as 'bundles' of components each one presents a certain mental prediction. It starts with the first person "I" like 'I assume...', 'I want...' etc. These components are divided into two kinds

namely; 'dictum', and 'illocutionary purpose'¹. The dictum is the first component in the frame represented by the content of the utterance as it is actually produced by the speaker and preceded by 'I say...'. The second component in the frame is the illocutionary purpose which represents the speaker's intention behind producing that utterance preceded by 'I say this because...' (ibid.)

Within these distinctions, Searle (1975:70) made a comparison between direct and indirect speech acts. He calls the former as Literal whereas the latter as non literal as in the following examples offered by him:

Example: (2.2)

Can you pass the salt?

Example: (2.3)

Please pass the salt.

Finch (2000:183) adds that in direct speech act there is a match between speaker's utterance and speaker's meaning, in other words, the form of the utterances coincides with what the speaker is intending to convey while in an indirect speech act, the speaker means something different from what the utterance means. In other words, wherever there is a direct relationship between a structure (declarative, interrogative, imperative) and a function (statement, question, command/ request), there is *a direct speech act*. And whenever there is an indirect relationship between a structure and a function, there is an *indirect speech act* (Yule, 1996: 54).

Wierzbicka derives the term 'dictum' from the mediaeval theories of language, while ¹ the illocutionary purposes is derived from Searle 1976, but with certain modifications (Wierzbicka, 1987: 18).

So, a declarative used to make a statement is a direct speech act, but a declarative used to make a request is an indirect speech act. For example, the sentence *It's cold outside* is considered a declarative when it is used to make a statement like:

I hereby tell you about the weather,

and consequently functions as a direct speech act. But when it is used to make a command/ request, like:

I hereby request of you that you close the door,

it is functioning as an indirect speech act.

Wierzbicka (1987:3) on the other hand, concentrates on the important roles of speech acts in peoples' lives as when she states:

Words such as suggest, request, criticize, hint, boast, complain, or accuse, are crucially important to the way we perceive the world we live in-the world of human relationships and human interaction.

What Wierzbicka wants to say is that public as well as private lives can be conceived as a gigantic network of speech acts , for example, it is enough to open a daily newspaper to see to what extent *news* consists of them . Phrases such as "X accuses Y of Z", "X predicts...", "X blames Y...", "X offers..." and so on, seem more common than any other category of headlines (ibid.).

She further claims that "there are kinds of speech acts for which English has no names, and these too, deserve to be studied" (ibid. 10).

2.3.1 Classification of Speech Acts

In fact a number of approaches for classifying SAs have been adopted, but the basic distinction still being employed are due to Austin and Searle. So we shall begin by these two pioneers, and then follow them with the others.

2.3.1.1 Austin's Classification

Austin (1962: 150-163) comes up with five general classes of speech acts:

1. Verdictives: They “consist in the delivering of a finding official or unofficial, upon evidence or reasons as to value or fact, so far as these are distinguishable.” (p:153) This class includes the verbs *estimate* , *assess*, *diagnose*, *rank*, *appreciate*, *grade*, *define*, *analyse*, *etc.* as shown in the following example:

Example: (2.4)

I appreciate your work.

2. Exercitives: "The giving of decision in favour of or against a certain course of action, or advocacy of it. It is a decision that something is to be so, as distinct from a judgment that it is so." (p:154). It's an exercise of powers, rights or influence. Exercitives comprise the verbs *appoint*, *pardon*, *name*, *bequeath*, *nominate*, *order*, *dare*, *beg*, *request*.

For example a judge may utter the following sentence:

Example: (2.5)

I sentence you to five years.

3. Commissives: They “commit the speaker to a certain course of action.” (p: 157) The verbs *promise, contract, bet, etc.* are used with this type of speech act which could be shown in the following example:

Example: (2.6)

I plan to leave by airplane.

4. Behabitives: They include "the notion of reaction to other people's behaviour and fortunes and of attitudes and expressions of attitudes to someone else's past conduct or imminent conduct." (p:158). This class involves *blame, congratulate, apologize, thank*, as in

Example: (2.7)

I apologize.

5. Expositives: “they are used in acts of exposition involving the expounding of views, the conducting of arguments, and the clarifying of usages and of references.” (p: 161) Exposition is achieved by *affirm, report, remark, agree, etc.* shown in the following example:

Example: (2.8)

I assume that you will come tomorrow.

2.3.1.1.1 Austin's Syntactic Structure of the Performative Verbs

The syntactic structure of the performatives should be **I+ present declarative active form**.

Austin (1962: 5) first introduces performatives as containing explicit performative verbs in the first person singular indicative active. Later he (ibid.: 56-57) expands his notion of performatives to include other possible performative forms such as the passive form with the second or third person. He justifies this change in his theory that "person and voice anyway are not essential." (ibid.)

Following are syntactic conditions for the fulfillment of correct performatives:

1. Performatives can normally occur with the adverb **hereby** to mean 'in uttering this performative'. This adverb "is a useful criterion that the utterance is performative" (ibid.: 57)

Example: (2.9)

I hereby declare the bridge open.

Whereas the use of **hereby** is not possible with non-performative verbs of speaking:

Example: (2.10)

*² I hereby tell the truth. (Cruse, 2000: 334)

2. Performative verbs are grammatically restricted. The verbs must be in present (non-past, non-future, non-perfect) tense, because the IA is

* Asterisk means that the sentence is incorrect.

defined on the moment of saying an utterance. Consider the contrast between the performative in (2.11) and the non-performative in (2.12) in the following examples:

Example: (2.11)

I promise to take Max to a movie tomorrow.

Example: (2.12)

I promised to take Max to a movie tomorrow. (Allan: 1998)

In (2.11) the speaker is making a promise, whereas in (2.12) the speaker is reporting that a promise was made.

Austin (1962: 56) notices that the present tense is different from the present continuous tense and distinct from future and past tenses. Present tense is 'habitual indicative' and it is in a way performative. He states the following:

The 'present', as distinct from 'continuous present', has normally nothing to do with describing (or even indicating) what I am doing at present, 'I drink beer', as distinct from 'I am drinking beer', is not analogous to a future and a past tense describing what I shall do in the future or have done in the past.

3. The performative verbs may occur in either the simple aspect or progressive aspect, since the simple aspect is normally used in on-the-spot reporting

Example: (2.13)

I warn you that the legal action will be taken

Example: (2.14)

I am warning you that the legal action will be taken

4. Performative clauses could be active or passive.

Example: (2.15)

I hereby command you to surrender.

Example: (2.16)

You are hereby commanded to surrender.

5. The performative clause must be declarative and "real, actual, factual" i.e. denotes an actualization of the IA. An explicit performative clause cannot be interrogative, imperative or subjunctive. None of the following examples is performative. (Allan: 1998)

Example: (2.17)

Shall I bet \$ 50 on the cup?

Example: (2.18)

Get out of here!

Example: (2.19)

Should I recommend her for the job?

(ibid.)

6. There are constraints on the modal auxiliaries that may occur in performative clauses. Thus in English the typical indicator for the future is the modal auxiliary **will**.

Example: (2.20)

I will hereby promise to visit you next time I'm in town.

The modal **will** should be used in its 'root' meaning "act on one's will, desire, want hence insist" on carrying out the IA named in the performative verb, for instance, *promise*.

In the example (2.20), the sentence denotes an ongoing act that can be re-written: "I will with these words make the promise to visit you...". So if the visit is not fulfilled, there will be a case of breaking of a promise. This example which has a performative promise contrasts with the predicted promise in

Example: (2.21)

Tomorrow when I see her, I will promise to visit next time

I'm in town.

The **hereby** adverb cannot be inserted between 'will' and 'promise' in which confirms that 'promise' here is not a performative verb. In this example, 'will' denotes an unactualized event, namely the future act of promising.

As for the other modals for instance, **can**, **could**, in uttering them we mean 'have the power to' in accordance with its root meaning, then they are carrying out illocutionary force (henceforth IF) of having the ability and power. Concerning the modal **might**, it states the possibility that the speaker will promise without actualizing a promise. (Allan:1998) Therefore,

Example: (2.22)

I might hereby authorize your release. (ibid.)

is considered a non- performative act.

7. The subject of the performative clause is conditioned by the fact that the speaker is agent for either *him* or *herself* or *another person* or *institution* responsible for enforcing the illocution described by the performative verb:

Example: (2.23)

We, the undersigned, promise to pay the amount within ten
days.

Example: (2.24)

You are hereby authorized to pay \$ 550.

Example: (2.25)

The court permits you to stand down.

(ibid.)

8. Explicit performatives can be negative. The illocutionary force of a refusal can be shown either by using a performative verb of refusal:

Example: (2.26)

I refuse your request

The same holds true with the performative verb of promising.

Or by the negative performative verb:

Example: (2.27)

I don't grant your request

Example: (2.28)

I don't promise to come to your party

Example: (2.29)

I promise not to come to your party.

The difference between the following two sentences is that, in (2.28) the sentence is an act of not-promising, which is different from (2.29) that is an act of promising not to do something.

The adverb **hereby** must be placed before the negative, and not between it and the verb, as in:

Example: (2.30)

*I do hereby not grant your request for more funds.

Example: (2.31)

I hereby don't grant your request for more funds.

(Allan 1986: 171)

2.3.1.2 Searle's Classification

Searle (1975: 355-57) recognizes five kinds of SAs

1. Assertive (Representatives): have a truth-value; show words-to-world fit and express speaker's belief through the established proposition (p:335) . This class includes verbs like *assert, complain , state, affirm , report , conclude ,etc.* as in the example:

Example: (2.32)

Whitman wrote religious poems.

2. Directives: are an attempt to get hearer to do something, therefore, they show world-to-world fit, and express the speaker's wish or desire to do it (ibid.).Directives includes verbs such as : *ask , order, request, demand, advice, warn, etc.* For example the speaker may utter the following utterances to let some one do something:

Example: (2.33)

Give me some orange juice.

3. Commissives: commit the speaker to some future course of action, so they show world-to-worlds fit, and the speaker expresses the intention for doing(ibid.:356) verbs denoting commissive are *promise ,vow, commit, threaten, pledge ,etc.* as clearly shown in the following example:

Example: (2.34)

I will come tomorrow

4. Expressives: express the speaker's attitude to certain state of affairs specified (if at all) in the propositional content. There is no direction of fit, a variety of different psychological states, and propositional content must be related to speaker and hearer. (ibid.: 357). In other words, the speaker expresses his psychological state: pleasure, pain, likes, dislikes, or sorrow.

This class has verbs like *apologize* , *thank* , *congratulate* *welcome* ,*condole* In the following utterances , the speaker expresses himself clearly:

Example: (2.35)

I apologize for stepping on your toe.

Declarations: bring about correspondence between the propositional content and the world; thus direction of fit is both words-to-world and world-to-words. Searle recognizes no psychological state for declarations. (ibid.)This class includes verbs such as *quit*, *nominate*, *declare*, *name* ,etc, as when the jury Foreman declares:

Example: (2.36)

We find the defendant guilty

2.3.1.3 Wierzbicka's Classification

Wierzbicka (1987:33) in her semantic dictionary makes a semantic analysis of 237 verbs grouping them into 37 classes. Each one has a number of performative verbs ranged between two to eleven verbs. Each group is identified by one of its verbs. As an example the praise class contains praise, commend, compliment, boast, and praise group and credit. The semantic meaning for the verb praise can be seen as follows:

1. I'm thinking about Y.
2. I'm thinking good about Y.
3. I feel something good thinking of Y.
4. I say: Y is good.
5. I think I have good reasons to say this.
6. I think something good has to be said about someone (Z) because of that.

7. I say this because I want to say that I think something good about Y.
(ibid.:198)

She (ibid.3) states that the verbs referring to SAs constitute one of the most important areas in the vocabulary of any language, which function as vehicle of life in complex and modern societies. For example, from morning to night, people ask, answer, argue, promise, thank, nag, and so on. And from morning to night one needs to interpret what other people are saying, what kind of speech acts they are performing, e.g. *was this threat or a warning? Was this a suggest or rather a demand?* And so on.

Many of the meanings and understandings, at the level of ongoing process interpretation of speaker's intent, depend upon culturally specific conventions, so that much of the meaning in any encounter is indirect and implicit. The ability to expose enough of the implicit meaning to make for a satisfactory encounter between strangers or culturally different speakers requires communicative flexibility.

2.3.2 The Relation between Sentence Type and Its Speech Act

Structurally speaking, speech acts can be distinguished and grouped into three types of sentences. Each type contributes to the meaning of the speech act and identifies the primary illocution of the utterance. In the following examples we can easily recognize the relationship between the structure of the sentence and the general communicative function:

- 1- Declarative: I speak English
- 2- Interrogative: Do you speak English?
- 3- Imperative: Speak English!

For wide elaboration of the relation between the structure of the sentence and its general communicative function, we are going to discuss each type separately and in detail:

2.3.2.1 Declarative Sentences

Austin (1962:3) originally considered them *constatives*, but later he decided that *declaratives* too are performatives and there are no differences between *John is brave* and *I (hereby) state that John is brave* except that in the second sentence the performative is explicit.

Lyons (1977: 745) reminds the reader that the typical statements “will have the form of a simple declarative sentence; and that assertion is an IA which when combined with a propositional act, makes the utterance into a statement.”

As Searle (1979: 18-19) points out that the *declarations'* effectiveness fails only when one or more of the accompanying conditions vanish such as when a marriage is performed by a layman and not by a priest. He concentrates on the importance of the declaration describing them as 'performative' in the sense of 'action-performing':

Example: (2.37)

I promise to be there.

Leech (1983:180) says that declaration is an official saying of words in the right place and time:

a declaration is rather like a sacrament: it is an outward and audible sign that an abstract (psychological, social, or spiritual) action is being performed... in formally opening a bridge, for example, one makes it 'open' in the sense that it is henceforth *permissible* to use the bridge. (Any *physical* action accompanying the declaration, such as cutting a ribbon, is simply ceremonial and sacramental, like the speech act itself.)

The importance of declarations is that they bring about a social change. They can be performed verbally and non-verbally like the raising of an umpire's finger.(ibid.)

Allan (1986:206) argues that there is a coincidence between sentence type and illocutionary force. A declarative sentence, for example, can be used in performing any categories of speech act including:

First: directives

Example: (2.38)

1- I ask you to tell me your name. [Question]

2- I request that you pass the salt. [Request]

3- I order you to put down your arms. [Requirement]

4- I forbid you to speak to him. [Prohibition]

5- I advise you to accept his offer. [Advisory]

6- I consent to your marrying Whistlethrip. [permissive]

Second: Acknowledgment

Example: (2.39)

I'm sorry

Third: Commissives

Example: (2.40)

I promise that I'll go tomorrow. [Promise]

You need my help, Cynthia. [offer]

Fourth: Predictives

Example: (2.41)

I predict that Labor will win

Fifth: Constatives

Example: (2.42)

I assert that all women are cleverer than men.

Sixth: Declaratory acts

Example: (2.43)

I name this ship *Titanic*. [Effective]

I pronounce you guilty as charged. [Verdictive]

(ibid.: 206)

Allan (1998) describes declaratives as statements including denials, reports, prediction, promises and offers and they express social interaction such as greetings, thanks, apologies, congratulations, etc. They are generally expressions of speaker's belief about the world and they are direct means to a goal. The most suitable occurrence of such speech acts is the public and official speeches such as opening a governmental project, declaring war, getting married, buying a house...etc. They are typically announced within a social group and the speaker should acquire sanction by the community, institution, or committee, to perform such acts under stipulated conditions. The success of the declarations relies on the speaker being sanctioned by the community regardless of the hearer's reaction as an individual and the validity of the declaration effectiveness is irrelevant to the hearer's reaction.

Cruse (2000: 337) points out the fact that a sentence in declarative form can have a wide range of illocutionary force. For example, the sentence *He is leaving* can function as a promise, or a threat, or a command, or even congratulation:

Declarative sentence form has often been regarded as in some sense the 'basic' sentence form, and it is easy to go from this to regarding it as a 'neutral' form from which all others are 'derived'. It is therefore not surprising it has a wide range of applicability....Being 'basic', it can be extended in ways that other forms cannot. But it none the less has a much more restricted, non-extended range of interpretations...It would be a mistake, however, to believe that every declarative, to be understood, must be 'translated' into a sentence containing one of the overt performatives. (ibid.)

He proposes an alternative view that is the function of the declarative is to express the proposition and any performative force appears in the form of implicatures.

2.3.2.2 Interrogative Sentences

It includes requests, exhortations, suggestions, warnings, etc. They have acceptability values: "Does the speaker really want A done, and if so is hearer both able and willing to do it? This indicates the participation of the hearer in the whole process of communication. (Allan: 1998)

Lyons (1977:338) suggests that if someone is alone and says *Now where is my wallet?* Here he is not in the case of addressing a question to a hearer but merely posing it to express doubt or ignorance. He also says that if someone says *No!* to a command, one is refusing to comply to the desired action, but if one says *No* in answer to *Is John here?*, one is not refusing to answer the question, but is actually answering the question.

He (ibid.:748) further distinguishes between commands and requests. He says that 'one can be polite or impolite in the way in which one makes a request; and an impolite request is not a command.'

The crucial difference between a command and a request seems to be rather that a request leaves to the addressee the option of refusal to comply with the command, whereas a command does not.

But there is one way in which this kind of refusal cannot occur when the word, *please*, is added to the sentence. *Open the door, please*, which is normally a request.

Allan (1986: 207) defines interrogative construction as an invitation to the hearer to comply in performing a certain act, and says "speaker's seeking hearer's compliance is an imposition on hearer... the interrogative frames, questions and requestives." These are subclasses of directives and are kinds of requests: in a question Speaker asks Hearer to tell Speaker something; in request Speaker asks Hearer to do some act. So the difference can be easily recognized in that the question requires a verbal response, and a requestive requires a nonverbal response.

Example: (2.44)

of questions: What's the time?

Did you know that Austin was an Englishman?

Example: (2.45)

of requestives: Can you pass the salt?

Will you close the window?

Cruse (2000:338) says "all interrogatives express ignorance on some point and aim at eliciting a response from a hearer which will remove the ignorance." He adds that there are two kinds of question: the first kind is the *Yes/No* questions. For example, *Is John brave?* is a proposition that aims at eliciting a response indicating whether this proposition is true or not. The second kind is an incomplete proposition seeking a response which completes the proposition which is true. For example, the question *What time is it?* is a proposition seeking a response *The time is X.* that gives a value for X and makes the proposition complete and true.

2.3.2.3 Imperative Sentences

It includes commands, permissions, legal judgments, baptisms, etc. for which Hearer must consider the question "Does Speaker have the authority to utter certain utterances in this context?"

Lyons (1977:746) argues that:

The imperative forms of the verb carry no overt indication of tense and person; it is important to realize that commands and requests, of their very nature, are necessarily restricted with respect to the semantic distinctions that are grammaticalized, in many languages, in the categories of tense and person.

By that, he means command or request someone to carry out some action that cannot be in the past but only in the immediate and future time. Furthermore, the imperative, as he says, does not mean that the subject of a command or request must be a second-person pronoun. But we can use indirect command or request; for example; *Let him come and see me tomorrow*. The imperative sentence, therefore, is a sentence whose main verb is in the imperative mood.

In defining the term *imperative*, Allan (1986: 224-5) 'indicates that the dominant conception of this sentence type is as a vehicle for imperious illocutions like the command and prohibition.' He suggests several kinds of imperatives:

1. Imperious imperatives

Example: (2.46)

Go to bed!

Example: (2.47)

Keep out.

- a. used when urgent compliance is required:

Example: (2.48)

Help!

Example: (2.49)

Don't move, there's a snake by your foot!

- b. Used when hearer wants to carry out the act that is to satisfy some want of his.

Example: (2.50)

Have a good time!

Example: (2.51)

Let me carry that.

2. Invitational imperatives:

Example: (2.52)

Come in.

Example: (2.53)

Have some more cake.

3. Supplication:

Example: (2.54)

Let my people go.

Example: (2.55)

Excuse me.

(ibid.: 224-225)

He argues that the meaning of some imperative sentence type is that we direct hearer to comply in doing certain action, while others suggest to hearer that he do a certain action. For example, the sentence *come in!* can be a direction that must be complied with when uttered by an angry mother to her child or it can be a friendly invitation to your friend. Therefore, the use of prosody and context are an important matter for distinguishing the differences in interpretation as when he (ibid.: 226) states:

The different kinds of imperative illocution are then determined on the basis of the locution and the primary illocution, the context, background information of many kinds, the co-operative principle, and definition of illocutionary acts.

Cruse (2000: 339) suggests that imperatives resemble declaratives and interrogatives in that their main use is to get someone to do something as in *Shut that door!* which he calls prototypical use, other kinds are non-prototypical uses, such as *Take another step, and I'll shoot*, which do not show imperative verbs.

The same structural types of sentences can be found in Arabic:

- a. Declarative
- b. Interrogative
- c. Imperative

The relationship between the structure and function is similar to that in English. A declarative sentence is used to make a statement in a direct speech act but it is used to make a request in using an indirect speech act. For example:

Example: (2.56)

انا عطشان (I am thirsty)

This utterance is declarative. When it is used to make a statement, as when it is used during a day of fasting, it functions as a direct speech act; if it is said in another time, it means a request for water, and thus it functions as an indirect speech act.

The Arabic declarative sentence can fulfil a large number of IAs. For example:

Example: (2.57)

227(وسيعلم الذين ظلموا أي منقلب ينقلبون (الشعراء/

Example: (2.58)

3حرمت عليكم الميتة والدم ولحم الخنزير (المائدة/3)

Example: (2.59)

الشهر الحرام بالشهر الحرام والحرمان قصاص (البقرة/194)

In the above mentioned examples, declarative sentences are used to achieve the warning, prohibition and warning illocutionary force despite the fact that the declarative sentences are used for giving information.

An interrogative sentence, on the other hand, is typically used for requesting information, but in the following example, it is used to fulfill the illocutionary force of asserting, among other functions:

Example: (2.60)

هل يستوي الذين يعلمون والذين لا يعلمون (الزمر /9)

As for imperative sentences, they are typically used for ordering or requesting action. Nevertheless, the following example is an imperative sentence used to achieve the illocutionary force of advising or may be warning (by virtue of mentioning the impending punishment):

Example: (2.61)

واتبعوا احسن ما انزل اليكم من ربكم من قبل ان ياتيكم العذاب بغتة وانتم لا تشعرون

(الزمر / 55)

(Ahmed, 2002:29-31)

2.3.3 Context of Situation and Speech Acts

According to Halliday et al. (1968:139) "the study of context leads on to the analysis of situation types and of the uses of language. In other words, situations are clearly distinguished by virtue of their contexts. Presenting a very clear picture of context is nearly an impossible mission since there is more than one point of view about the subject. The following subsections are different points of view about the notion of context.

The early attempts in defining context were by Malinowski and Firth who look at the subject from their own perspective. Robins (1971) comments on these two attempts by summarizing the six essential points in Malinowski's context of situation theory. First, Malinowski assures that defining language as the vocal communication of thought is valueless and its applicability is limited to certain activities like the lecture-room and learned debate. Second, language is a mode of activity like any other social activities. Third, utterances are produced and understood within a shared context of situation that includes personal, cultural, historical, and physical setting in which the utterances are spoken or heard. Fourth, the linguist must explain the meanings and uses of linguistic forms, words, and sentences in terms of the context in which they occur. It is not simply a relationship between a word and its referent; rather, it is a multi-dimensional and functional set of relations between the word and its sentence and the context of its occurrence. Fifth, the meanings of words and sentences are dependent on and a part of the culture of the speech community. Sixth, it is the sentence that is considered to be the primary meaningful unit.

Firth's semantic theory is based on the context of situation. In comparison with Malnowski's, Firth's context of situation is an abstract affair. Firth (as cited in Robins 1971:37) intended to achieve three purposes:

1. The identification and classification of different styles of utterance by reference to the relevant features of the appropriate situations (in addition to the formal features themselves), e.g. formalized, literally, colloquial, slangy rhetorical, etc.
2. The description of actual use of a given utterance in its situation as a unique occurrence.
3. The identification and description of the semantic functions ascribable to general grammatical structures and intonation sequences (question, imperative, subject and object relation, etc.) and the lexical meanings of individual words as the recurrent components of utterance.

Firth (as cited in Robins 1971:38) suggests a typical context of situation in which the following categories are relevant:

1. features of participants(person, personalities)
2. Verbal action, non-verbal action
3. Relevant objects
4. Effects of verbal action

Robins (ibid.) criticizes Firth's account of context of situation by describing it as an inadequate exemplification of a semantic analysis. T.F.Mitchell (as cited in ibid.) followed the same description in his study entitled "The Language of Buying and Selling in Cyrenaica". In this study, he fulfilled the two aims in Firth's theory namely the identification

of situationally determined style or mood of discourse and the explanation and interpretation of an actual sequence of utterances in a given situation. Langendoen (as cited in *ibid.*:41) sees some inadequacies in Malinowski's theory of context. One of these inadequacies is what Malinowski calls Problem of Meaning in Primitive Languages where there is a lack of preciseness in choosing expressions as well as the apparent particularism in Malinowski's theory of context of situation; in the sense that the meaning of the utterance is dependent on the actual environment in which it occurs. However, Firth's is safe in this respect because his interpretation of context of situation is "an abstract set of semantically relevant categories" (Robins, 1971:42). The final blow to Malinowski's and Firth's theory of context is the things that Langendoen thinks they fail to distinguish:

1. The possible use of context of situation in deciding between the different meanings inherently ambiguous sentences.
2. The relevance of context of situation in accounting for the irrelevance of the usual lexical meanings of words when used in greetings and the like in what Malinowski calls phatic communication.
3. The delimiting of different styles of speech by reference to their habitual contexts.

Sperber and Wilson (1986:141) think that there is a range of possible contexts. The factors that determine such set of contexts are: the contents of the memory of the deductive device, those of the general-purpose short-term memory store, and those of encyclopedia, and by the information that can be immediately picked up from the physical environment. What determines the selection of a particular context out of that range is that relevance determines that selection. As far as the notion of

relevance is concerned, Sperber and Wilson (ibid.) display two points of view. The first is a pragmatic one according to which events take place as follows: first, context is determined; then, the interpretation process takes place; then, relevance is assessed. Sperber and Wilson believe that humans are not concerned in the business of simply assessing the relevance of new information. The second view, a psychologically oriented one, is that humans, try to process information in a productive way, i.e. they try to affect context through each new item of information doing at the same time a minimum effort. Here, assessment is not the goal of the comprehension process; rather, the goal is to maximize the relevance of any information being processed.

It seems that Sperber and Wilson are concerned about what is going on inside the human mind and how this mind utilizes the context.

In contrast to their studies Van Dijk (1998:212) thinks that *context models* are relevant only for language users in the sense that they are subjectively constructed by language users. Here, Van Dijk's belief shows mentalism especially when he states that context models are stored in episodic memory. For Van Dijk, this subjective nature of context models allows for personal variation and contextual uniqueness. These context models, being mental models, feature not only knowledge or beliefs of language users about the social situation, but also their opinions about it as well which in their turn influence the interpretation of the discourse itself. Such opinions might emerge from socially shared attitudes. Beliefs about a current social situation may be based on general knowledge shared with the members of the society (ibid.).

Van Dijk (ibid: 211) defines context as “the structured set of all properties of a social situation that are possibly relevant for the production structures, interpretation and functions at text and talk”. Van Dijk makes it plain that the discussion of the notion “context” differs in conversation analysis sociolinguistics, pragmatics and ethnography of speaking in which it is assumed that there is a direct relation between contextual properties and discourse properties.

Van Dijk (ibid.:213) emphasizes that context models are not static but dynamic. They are dynamic in the sense that they represent the ongoing interpretation of language users in the social situation. Yet, part of context model is planned but the ongoing interaction and discourse in addition to other changing aspects of the situation are not. Another clarification by Van Dijk (ibid.) is that this cognitive of the mental relation between context and discourse does not strip the context from its social analysis and depends on discourse instead. Rather, contexts as well as discourses need their own social analysis and discourses are forms of social interaction.

Among the attempts of describing context is that by Gee (1999:54) who points out that context is nearly limitless. For him, it includes every thing in the material, mental, personal, interactional, social, institutional, cultural, and historical situation in which the utterance was produced. This view seems limitless in itself. It addresses more than one field of inquiry.

2.3.3.1 Hymes's Model of Context

Dell Hymes is considered by many to be the founder of the area known as Ethnography of Communication. In 1962 he proposed "ethnography of speaking" as a way to study how people talked. Later the name was changed to include other symbolic means of expression and called ethnography of communication.

One of his goals was to create a theory that helped researchers study language use in specific contexts (at that time, some researchers in the field of Linguistics were trying to study language by itself, removed from the times and places people talked). Hymes thought that by looking at how people actually *use* language, patterns could be discovered that otherwise would not be by just looking at the words themselves.

Hymes (1974) states that, "the starting point is the ethnographic analysis of the communication conduct of a community" (p. 9). Communication conduct is what people do when they communicate with each other. He set out to show that researchers could use his methods to study this communication (talk) systematically.

To study the communication of a particular culture, Hymes proposed basic units that indicate which area of the culture one is most interested in examining. He set forth the following 6 units: speech community, speech situation, speech event, communicative act, communicative style, and ways of speaking.

1. The primary unit, **speech community**, follows from the description of linguistic community proposed by John Gumperz et al. (1972). A speech community is comprised of a group of people that often use common signs. Because they communicate in a particular way, they are different

from other groups. Hymes (1972) also defined a speech community as people who share "rules" for when and how to speak (p. 54). In 1974, he said that for someone to be counted as a member of a speech community, he or she must share at least one "way of speaking" with others. Hymes later includes the meanings of what people say. For instance, users of a particular website may be considered a speech community if they share particular rules for speaking online.

2. Hymes' (1972) second unit, the **speech situation**, occurs within a speech community. You can find a speech situation by finding times when people talk or do not talk. A train ride or classes in school are two examples.

3. The third unit is the **speech event**. A speech event has a beginning and end. It also refers to activities that are governed by rules or norms for speech (Hymes, 1974: 52). For example, Hymes (1972) describes a party as a speech situation and a conversation at the party as a speech event.

4. **Communicative acts**, the fourth unit, are smaller units of speech. This unit describes what action is getting done when particular words are used. Examples within a speech event of checking out groceries could include requesting the price of an item and paying for the groceries.

5. The fifth unit, **communicative style**, refers to the way someone usually speaks. You could say that it is characteristic of someone to speak in a certain way. Someone's style also can be noted by patterns in their speech. For some women, the use of "troubles-talk" becomes the communicative style by which they are characterized. For users of this style talking about problems is common (Tannen, 1994).

6. The sixth and final unit, **ways of speaking**, refers to speech not necessarily within one of the other units. Ways of speaking can refer to styles of speech that may be used in various situations and events. It can also be used to describe speech patterns that are characteristic of a culture. For example, answering a telephone in English can be considered a way of speaking because it is characteristically patterned. One often waits for the phone to finish the ring before picking up. The person who answers begins speaking first, as opposed to the one calling (Schegloff, 1968) deciding upon one of the six basic units to observe is a *speech event*.

Hymes (as cited in Levinson 1983:279), a speech event is a 'culturally recognized social activity in which language plays a specific and often rather specialized role'. In this definition, there is an emphasis on the socio-cultural background of the participants. This is not surprising as long as it belongs to the proposed field of ethnography of speaking. Another definition by Yule (1996:57) is that 'a speech event is an activity in which participants interact via language on some conventional way to arrive at some outcome'. A third definition is that by Jafari, Yeganeh, and Bahrani (1999:240) saying that a speech event is a particular instance when people exchange speech and that speech events are governed by rules and norms for the use of speech which are different in one community from the other.

Hymes (1962, cited in Thomas 1995:187) makes another model of analysis for speech events. This model consists of eight components. Each begins with a letter from the word *SPEAKING*. These components are:

1. Situation: This can be a physical setting (e.g. classroom) or an abstract setting (e.g. a committee meeting, a graduation ceremony)

2. Participants: speaker, hearer, audience, etc.
3. Ends: Some speech events have conventional outcomes (e.g. diagnosis, verdict)
4. Act sequences: Message content, message form.
5. Key: Tone, manner or spirit of act (e.g. serious, ironic)
6. Instrumentalities: channel or mode (is the language spoken, written, etc) forms of speech (which dialect, accent, or other variety does the speaker employ).
7. Norms: Norms of interaction, norms of interpretation.
8. Genre: Categories such as jokes, lecture, or advertisement.

2.3.3.2 Meaning and Context

Human beings do not produce utterances for the sake of the phonetic, phonological and grammatical features detected, unless they are linguists involved in the study of these aspects of language; utterances are produced because they convey meaning (Simpson, 1989:176).

The concept of meaning has been and still of central concern to semanticists as well as pragmatists throughout their pursuit to determine why words would have the meaning they do have. This, perhaps, led to the fact that placed the concept of meaning as one of the most central topics within the philosophy of language. Ullmann (1957:24) states that “the role of meaning is so fundamental to the language system that its study must constitute one of the main divisions”.

The traditional view of formal semantics proposes that semantics must deal with the literal meaning of words and sentences as determined by the rules of language, while pragmatics deal with what users of a language mean

by their utterances (i.e. there is a close relationship between the meaning of a (declarative) sentence and its truth-conditions), Where language is viewed as a system of rules or conventions), Recanati (2002:Int.).

Falk (1978:240) states that the semantic meaning is mainly concerned with the “study of direct, linguistic meaning-abstracted from such matters as situation, beliefs and individual experiences”. Yule (1994:114) confirms such a suggestion by observing that semantics is the study of the meaning of words, phrases and sentences, it focuses on what the words conventionally mean as it emphasizes the objective and the general, not the subjective and the local. Such approaches deal with the surface structure of meaning leaving the deep structure as an own pursuit of pragmatics. Actually, a phenomenon such as that of ‘Interrelatedness’ constitutes an obstacle to such a classification. Reference and truth cannot be ascribed to linguistic expression in abstraction from use. Semanticists have given up the idea that the semantic relation between words and the world can be explained aside of the context of use.

Lyons (1981:118) concludes, "sentences cannot be classified as true or false independently of the contexts in which they are uttered". Jaszczolt (1997:Int) advocates a default semantics in which semantic representation is established with the help of intentions in communication. He believes that pragmatic information is naturally incorporated into semantic/cognitive constructs in a dynamic way, reflecting the dynamism of conversation. Despite the major role both the context of use and intentions do play in figuring out the pragmatic meaning of utterances, semantic meaning has come to consider, such concepts to reach an interpretation on the semantic level. Recanati (2002:Int) explains two views that show the relation between the literal meaning of what is said and what is implicated. First, there is the minimalist view where semantic meaning is seen as both; the literal meaning of utterances and what is merely said or conveyed. The non-minimalist view

is to some extent, context-dependent. Consider the following example where a difference is drawn between the literal meaning and what is said for example in the sentence *These men are presidents* ,the literal meaning refers to a declarative statement where the speaker describes a group of men who are presidents. The addresser might have more to say by uttering such a statement. The sentence could be an answer to someone who is complaining (why are they always late?).

Non-minimalist expresses a more logical view as it stresses the commonality of what is said and what is implicated where both are taken to be pragmatically determined. Figure (1) illustrates the notion:

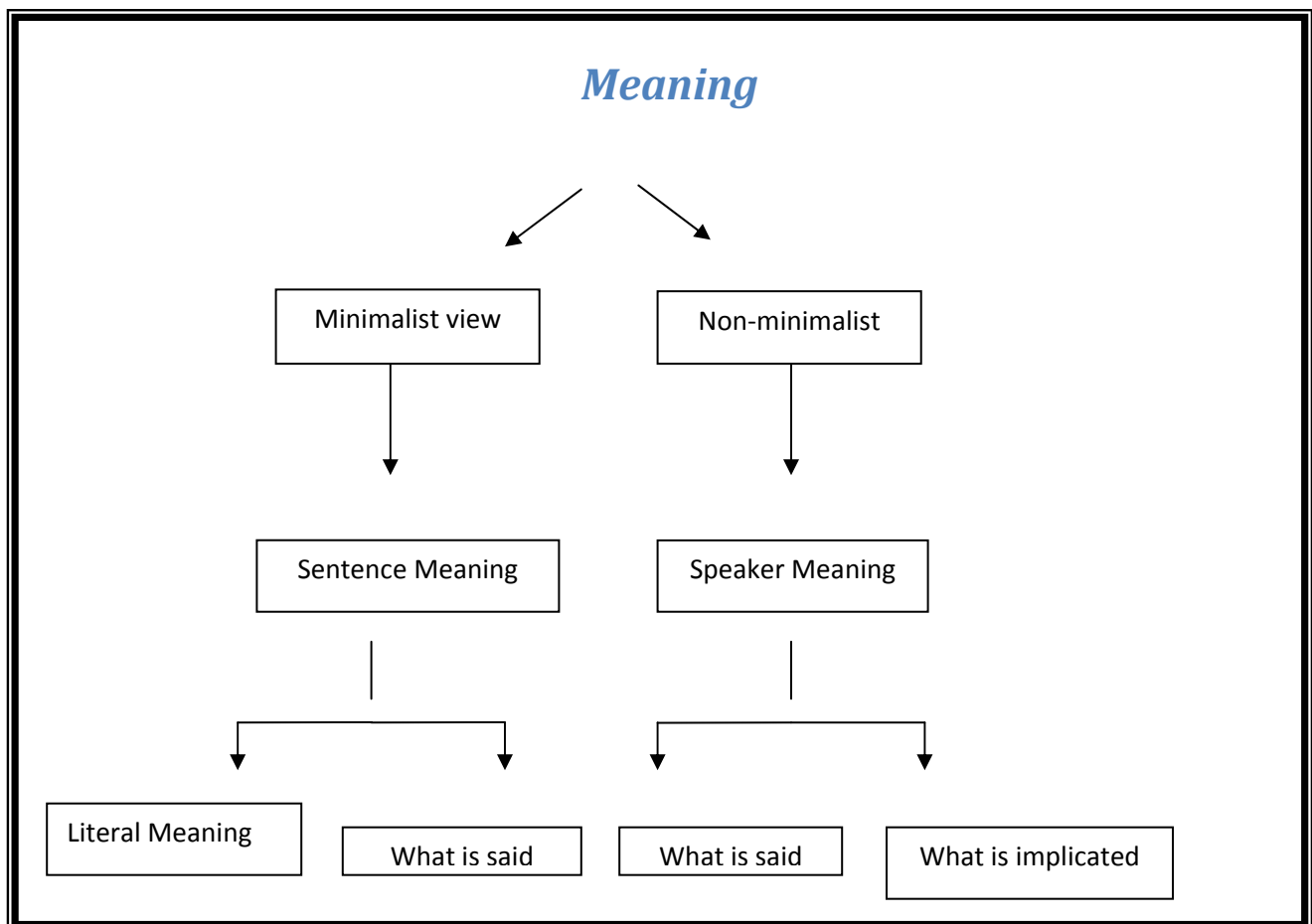


Figure (3) minimalist and non-minimalist views of meaning

Accordingly, it is evident that the semantic meaning cannot be satisfied with the denotative meaning alone. It has to be enriched with the context of use.

If semantics is to consider the context of use when interpreting an utterance, then how can one distinguish it from the pragmatic meaning. To clarify things, the current study is not interested in drawing a distinction between semantics and pragmatics, since the ultimate aim is the process of interpretation itself. But, it is still of some importance to state some notions of the term *Pragmatics* and Pragmatic meaning.

Primarily, pragmatics is based on the context of use, situation, etc., as the skeleton of interpretation that exceeds the literal meaning towards an explanation of what an addresser tries to convey and finally the implicit meanings (propositions) his utterance contains. Crystal (1985:271) states that in modern linguistics, pragmatics has come to be applied to the study of language from the user's viewpoint, especially the choices they make, the constraints they encounter in using language in social interactions and the effects their use of language has on other participants in an act of communication.

Hatim (1990) confirms the contextuality of pragmatic meaning as he states that such meaning is reached when understanding the relation between language and the context of utterances. The study of pragmatic meaning is rather sophisticated because of the number of linguistic (literal meaning) and extra linguistic (shared knowledge, personal beliefs, etc) factors that have to be accounted for before hammering out an adequate interpretation.

Pragmatic meaning, therefore, is characterized by the multiple senses that makes it rather difficult to grasp, especially for non-native speakers. Variations of sense yield variations of meaning-type. It may result in synonymy, hyponymy, metonymy, etc., types of utterance meanings. Importance of studying pragmatics arises from the necessity of comprehending why would utterances yield such different senses and how implicitness can convey as much meaning as explicitness does. Allan (1986:139) points out that “denotation is the use of the sense of an expression to label a phenomenon whose salient characteristics in a given context approximate to those of a prototype denotatum for that expression”. Therefore, Levinson (1983:12) mentions that to introduce “semantics as the study of meaning is just as simplistic as the definition of pragmatics as the study of language usage”. The concept of pragmatics rests on more than contextual, functional and sociological backgrounds.

To sum up the notion of pragmatics, Yule (1996:127) suggests that pragmatics is mainly concerned with the speaker's intended meaning, the invisible meaning and how can one recognize it although it is not actually said (or written).

Meaning, whether implicit or explicit, cannot be reached unless one considers both semantic and pragmatic factors of literal meaning, background knowledge, personal beliefs, etc..

Leech (1983:7) suggests a complementary notion of semantics and pragmatics where one must be faithful to the facts as he observes them and second, such facts must be simple and generalizable. Leech believes that approaching meaning from the viewpoint that combines semantics and pragmatics would result in a satisfactory explanation.

2.3.4 Denotation vs. Connotation

As used in semiotics and in neighbouring disciplines, the terms denotation and connotation really cover at least four main conceptual distinctions, some of which have several varieties: yet, ignoring a few marginal cases, all may be seen as different ways of carving up a particular semantic domain, made up of the two obligatory relations of the sign function, expression and content, and of a portion of the experimental world corresponding to the content, viz. the referent.

Consistent with the views of Saussure and Hjelmslev, the content is here considered to be a mental, or more precisely, an intersubjective, entity, whereas the referent is taken to be something which may be encountered in the experimental world, that is, at least potentially, in direct perception. Given these preliminaries, the four different distinctions can be adequately derived, but unlike the terms, the resulting concepts do not exclude each other, and in fact are often confused in the literature (Crystal; 2004: 461).

In the case of the *logical* distinction, the connotation is identical with the content, or with a particular feature analysis of the content, and the denotation is another name for the referent, or for the relation connecting the content to the referent or, in some conceptions, starting out directly from the expression (ibid).

In what we shall henceforth call the *stylistic* distinction, denotation is considered to be a *part* of the content that is taken to be in one-to-one correspondence with the referent, and connotation is identified with what remains of the content when denotation is deducted; at the same time,

however, connotation and denotation are ordinarily supposed to be different *kinds* of content, where the possible content categories are defined by psychological predicates. Moreover, in some versions of the distinction, the semantic domain subject to segmentation is extended on the side termed connotation, so as to include also the subjective mental content of the sender and/or receiver of the sign, without the latter being clearly distinguished from the marginal content domain of the sign.

The *semiotical* distinction, so called because it is proper to semiotics, viz. to the Hjelmslev tradition, concerns a denotation which is a relation between the expression and the content, and a connotation which relates two signs (i.e. two units of expression and content) in a particular way.

Finally, what Eco calls connotation, when he is not simply thinking about the stylistic notion, is really what is elsewhere termed a (*contextual*) *implication*, i.e. the distinction is this time concerned with the differing degrees of indirectness with which the content is given, denotation being merely the less indirect one.

In logic and philosophy, *denotation* means the same thing as *extension*, i.e. the object or class of objects subsumed by a concept, and connotation is another term for what is also termed *intension* or *comprehension*, i.e. the list of all properties characterising the concept, or only those properties conceived to be the necessary and sufficient criteria for ascribing some object to the concept; and/or the properties permitting us to pick out the objects falling under the concept. Employing the latter terms, the Logic of Port Royal first (in 1662) introduced this distinction, whereas the usage involving the terms denotation and connotation probably derives from John Stuart Mill (cf. Garza Cuarón 1987; 57ff, 69ff).

Intension and extension are sometimes identified with what Frege termed "Sinn" and "Bedeutung", which means that various intensions may correspond to a single extension: for instance, "the Morning Star" and "the Evening Star", "equilateral triangle" and "equiangular triangle", "the vanquisher of Austerlitz" and "the vanquished of Waterloo", etc., have the same extensions but different intensions. If the intension is taken to contain all properties common to the objects in the extension, then, as Kubczak (1975:73) rightly observes, all terms having the same extension will also have the same intension. For instance, both the Morning Star and the Evening Star could be described as "a particular star, which can be seen shortly before the rising and shortly before the setting of the sun". If this is indeed the content of both terms, it is difficult to explain the fact that, in many contexts, one of the terms cannot be exchanged for the other.

Kubczak concludes that, in linguistic signs, intensions do not contain full information about the objects referred to.

An alternative explanation was long ago suggested by Edmund Husserl, and spelled out in further detail by Aron Gurwitsch (1957: 145ff): according to this analysis, the conceptual noema, i.e. the intension, does in fact contain all elements found in the object, but each time organised into a particular thematic hierarchy. If this is so, then it might be argued that terms lacking substitutability in "opaque contexts" contain the same features, but differently arranged (Sonesson 1978). Thus, to use Humboldt's classical example, quoted by Kubczak (1975:140), the Elephant may be conceived of as "der zweimal Trinkende", "der Zweizahnige", or "der mit einer Hand Versehene", each time giving pre-eminence to one of the proper parts or attributes of the whole.

Although Umberto Eco (1976:111; 1984: 32) claims to take over his notion of connotation from Hjelmslev, he has turned it into something rather different. The first time he employs the term, Eco (1968: 98ff) produces a very heterogeneous list of phenomena, which would seem to include logical connotation, stylistic connotation, and much else, which he then describes as the sum total of cultural entities brought up before the receiver's mind.

In a later text, however, Eco (1976: 111) defines connotation as "a signification conveyed by a precedent signification", which would rather suggest something similar to what logicians call a *contextual implication* – the context being offered by some or other "meaning postulate" defined in a particular sign system. More recently, Eco (1984:33) himself observes that what he calls the second level of the connotational system is based on "inference".

To illustrate his idea of connotation, Eco asks us to imagine a dike provided with an alarm system in which, for instance, the sign AB denotes danger, the sign AD insufficiency, etc. In the context of the dike, danger is known to result from the rise of the water above a determinate level, whereas insufficiency means that the water-level is too low.

It is acquainted with the fact that, in the first case, it will be necessary to let some portion of the water out, and that in the latter case, some amount of water must be allowed to enter the system. Eco would say that the sign AB denotes danger and connotes evacuation (and then no doubt also high water-level), and that the sign AD denotes insufficiency while connoting the entering of the water into the system (and low water-level). Given the stock of knowledge accessible to the guardian, all these facts could be said to imply each other, in the context of the dike.

In spite of its multiple meaning layers, this case does not confirm Hjelmslev's model, as Kerbrat-Orecchioni (1977: 81f) rightly observes, since it is only the content of denotation, not the whole sign, which is transformed into the expression of connotation. But there is really no reason at all to expect that Eco's example should confirm Hjelmslev's model, since, in spite of using the same term, they are concerned with different phenomena. Indeed, as a close reading of Hjelmslev's text will show (Hjelmslev 1943:105; Sonesson 1989: 185f), Eco's connotations would be "symbols" to Hjelmslev, and could, in some cases, be indirectly conveyed by connotational languages.

No doubt, we could look upon Hjelmslevian connotation as a particular case of implication, viz. an implication resulting from the peculiar relation between the expression and content of a sign. It is, however, an implication involving signs, not mere content parts, and that is what is essential to Hjelmslev.

Denotation is the definitional, literal, obvious, or common sense meaning of a sign. In the case of linguistic signs (verbal) the denotative meaning is what the dictionary attempts to provide. While in the case of visual signs, it is what all viewers from any culture and at any time would recognize the image as depicting. (ibid.)

The term connotation is used to refer to socio-cultural and personal associations (ideological, emotional, etc) of the sign. For this reason signs are more open to interpretation in their connotations than their denotations (Chandler, 2002:140).

2.4 Speech Event

Speech event is a common term when talking about language use whether within sociolinguistics, pragmatics, spoken discourse, or the so called ethnography of speaking where the term was used for the first time. Therefore, the term was studied from more than one perspective. Before explaining the structure of speech events, a definition of the term is needed.

Another term used by Levinson (cited in Thomas 1995:187) is that of *speech activity*. The question is whether speech activity and speech event are alternatively used or not. Levinson (ibid.) defines an activity type as:

A fuzzy category whose focal members are goal-defined, socially constituted, bounded events with constraints on participants, setting, and so on, but above all on the kinds of allowable contribution. Paradigm examples would be teaching, a job interview, a jural interrogation, a football game, a task in a workshop, a dinner party.

The two terms *speech event* and *speech activity* have many things in common but they differ in where to put the emphasis. This is not surprising as long as both Hymes and Levinson, the sociolinguist and the pragmaticist, are contributing to linguistic interaction from different points of view.

Hymes gives context the power to constrain the way the individual speaks while Levinson releases the individual from such power and considers the individual's use of language the one which shapes the event, i.e., speakers use language to change the situation they find themselves in. Verschueren (1999:194) believes that speech event and speech activity are

alternating terms and that the use of each term depends on, again, whether to put the emphasis on the creative involvement of the participants in constructing the activity or on the preset conventionalized nature of the event, while being aware that both aspects always plays a role.

The term *speech situation* is sometimes used instead of speech event. Other times, it refers to a constituent larger than the speech event. For example, a speech situation like that of two people meeting in the street may consist of just one speech event like a brief conversation. Or a speech situation in a large dinner party may consist of more than one speech event, i.e., more than one conversation at the same time. (Jafar et al 1999:240).

It seems that Leech (1983:13-15) also prefers the term *speech situation* and suggests five aspects for the description of speech situation. These are:

- a) addresser or addressee
- b) the context of an utterance
- c) the goals of an utterance
- d) the utterance as a form act or activity: speech act
- e) the utterance as a product of verbal act.

Therefore, the notion of speech situation is composed of the following elements: addresser and addressee, context, goals, illocutionary act and utterance. Leech gives importance to speech situation in distinguishing semantics from pragmatics in the sense that the latter is concerned with meaning in relation to a speech situation.

For Slembrouk (2003:15), the term speech event refers to activities that are directly governed by rules or norms for the use of speech. He suggests a set of three categories with the *speech act* as the minimal category, larger is the speech event, and the largest is the speech situation; giving the example: a party (speech situation), a conversation during the party (speech event), and a joke within the conversation (speech act). Yule (1996: 57) thinks that every speech event contains 'an obvious central speech act' such as "I do not really like this" in a speech event of complaining.

Van Dijk (in an e-mail to the researcher) justifies his use of the term communicative event saying that the term speech event may refer to the physical aspect of the language; besides, the term communicative event is more general .The term communicative event, he adds, was first used by the ethnographer. Gumperz. Thomas (1995:190-192) suggests a description of a speech activity, as she prefers to call it, which includes a statement of:

1. The goals of the participants (not the goals of the event as in Hymes' model).The goals of one participant may contradict with those of the other, for example, in a trial the general goal of the speech activity is to get a fair verdict while the goals of the prosecution lawyer are opposed to those of the defense lawyer.
2. Allowable contribution: This belongs to the constraints that the participants should put in mind. For example, at academic conferences comments are not allowed.
2. The degree to which Grician maxims are adhered or suspended.

3. The degree to which interpersonal maxims like the modesty maxim are adhered or suspended. The two points (3 and 4) are dependent on two things, as Thomas remarks, namely culture and the activity itself, i.e. they may vary from one speech to another and from one activity to another.
4. Turn-taking and topic control: This is a matter of how participants exploit turn-taking norms to control interaction or to establish his or her agenda, etc.
5. The manipulation of pragmatic parameters: It refers to how participants use language in order to increase or decrease social distance like the use of intimate or formal address terms. Here, Thomas draws the attention towards the issue of formality in a given situation.

Another description is the one offered by Verschueren (1999:195-197) but this time it seems activity-specific and not general as Thomas'.

In this description, Verschueren tries to analyze job interviews into their ingredients. Those ingredients are as follows:

1. The interlocutors are one interviewee and one or more interviewers. The interviewee is the direct source of what is said while the interviewer(s) are the indirect source of question and comments by talking on the behalf of a company or an institution.

2. The interviewee's intention is to convince the interviewer(s) that he or she is the one who should apply for the job. The interviewer(s) want(s) to reach a hiring decision by eliciting the needed information. Here one might recall what Thomas (see above) calls the goals of the participants, which she emphasizes to be related to the individual not the activity or event itself. In job interviews, as Verschueren thinks, each party reflects his or her own point of view.
3. The social context with its asymmetric structure is explained by the amount of power on the part of the interviewer(s) and the lack of control on the part of the interviewee.
4. Different types of temporal reference depend on the topical segment of the interview. The usual topic of interviews is a kind of history-taking with the aim of exploring the skills and attitudes and anticipating the tasks that are supposed to be performed by the interviewee if he were the chosen applicant for the job.
5. The positioning of the interlocutors in physical space is usually face-to-face; usually the interviewer(s) and the interviewee are on different sides of an object such as a desk or a table. The interviewer(s) usually monitor (s) the interviewee's physical appearance, gestures, and gazes.

6. Material conditions of speech play an important role in the interview.
7. The linguistic channel for job interview is the spoken language, though they are connected with other forms of discourse like job announcement to an interview report.

Notes to Chapter Two

- ¹ Semiotics is the study of signs and symbols, both individuality and grouped into systems. It includes how the study of meaning is constructed and understood. (Wikipedia, 2007:1)
- ² The observation turning discourse into acts might also be called a pragmatic interpretation of utterances. (Van Dijk, 1981: 190)

CHAPTER THREE

SOCIO-CULTURAL PERSPECTIVES

OF MARRIAGE CEREMONY

3.1 The Etymology of Culture

From the etymological point of view the term *Culture* is derived from Latin *cultura* stemming from *colere*, meaning "to cultivate ,which in turn is derived from the Proto-Indo European term Kwel "to revolve, move around" (Wagner, 1975 : 21). Culture maintained its sense of land cultivation in the mediaeval centuries which centers around the cultivation of soil and non-human products.

When the concept first emerged in eighteenth-and nineteenth-century Europe, it connoted a process of cultivation or improvement, as in [agriculture](#) or [horticulture](#). In the nineteenth century, it came to refer first to the betterment or refinement of the individual, especially through [education](#), and then to the fulfillment of [national aspirations or ideals](#). In the mid-nineteenth century, some scientists used the term "culture" to refer to a universal human capacity.

For the German [nonpositivist sociologist](#), [Georg Simmel](#) (1972:6), culture referred to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history".

In the twentieth century, "culture" emerged as a concept central to [anthropology](#), encompassing all human phenomena that are not purely results of human genetics. Specifically, the term "culture" in American anthropology had two meanings: (1) the evolved human capacity to classify and represent experiences with [symbols](#), and to act imaginatively and creatively; and (2) the distinct ways that people living in different parts of the world classified and represented their experiences, and acted creatively. Following [World War II](#), the term became important, albeit with different meanings, in other disciplines such as [cultural studies](#), [organizational psychology](#) and [management studies](#).

3.1.1 Defining "culture"

Culture, as a word, belongs to group of words that do not have just one definition and meaning. Many researchers have tried to define culture and each one of them what simply did was just an addition of something more to the previous definition.

Some of the theorists such as Matthew Arnold (1822-1888) regard culture as simply the result of "the best that has been thought and said in the world" (1869) Arnold contrasted mass/popular culture with social chaos or anarchy. On this account, culture links closely with social cultivation: the progressive refinement of human behavior. Arnold consistently uses the word in this way:

culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world.

In practice, *culture* referred to élite activities such as museum-caliber art and classical music, and the word *cultured* described people who knew about, and took part in, these activities. These are often called "high culture", namely the culture of the ruling social group, to distinguish them from mass culture or popular culture. (Bakhtin :1981:4)

From the 19th century onwards, some social critics have accepted this contrast between the highest and lowest culture, but have stressed the refinement and of sophistication of high culture as corrupting and unnatural developments that obscure and distort people's essential nature. On this account, folk music (as produced by working-class people) honestly expresses a natural way of life, and classical music seems superficial and decadent. Equally, this view often portrays Indigenous peoples as 'noble savages' living authentic unblemished lives, uncomplicated and uncorrupted by the highly-stratified capitalist systems of the West. According to this view, culture is regarded as the evolution of human life and belief in a chronological sequence from barbarism to civilization and modernism (Lyons,1981:302). Because of this, people adapt new conventions and innovations for their environmental and biological needs. In this respect, *culture* is equivalent to *civilization*, which means the utmost contribution of human knowledge as implemented in architecture, art, technology, etc.

Today most social scientists reject the monadic conception of culture, and the opposition of culture to nature. They recognize non-élites as just as cultured as élites (and non-Westerners as just as civilized) -- simply regarding them as just cultured in a different way. Thus social observers contrast the "*high*" culture of élites to "*popular*" or *pop culture*, meaning goods and activities produced for, and consumed by the masses.

In 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of "culture" in *Culture: A Critical Review of Concepts and Definitions*. These definitions, and many others, provide a catalog of the elements of culture. The items cataloged (e.g., a law, a stone tool, a marriage) each has an existence and life-line of their own. They come into space-time at one set of coordinates and go out of it in another.

Culture covers all aspects a human might come upon during his life, from language, politics, economic systems, to traditions, behavior, religion, even up to fashion and food, i.e. It includes codes of manners, dress, language, religion, rituals, norms of behavior such as law and morality, and systems of belief as well as the arts and gastronomy. (Jary, D. and J. Jary; 1991:101) ,i.e. it covers all the behaviors, ways of life, arts, beliefs and institutions of a population that are passed down from generation to generation. Culture has been called "the way of life for an entire society." (ibid.)

Edward Burnett Tylor (1974: 20) writing from the perspective of social anthropology in the UK in 1871 described culture in the following way:

Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

More recently, the United Nations Educational, Scientific and Cultural Organization (Unesco) (2002) described culture as follows:

culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

A culture, then, is by definition at least, a set of cultural objects. The Anthropologist Leslie White asked: "What sort of objects are they? Are they physical objects? Mental objects? Both? Metaphors? Symbols? Reifications?" In *Science of Culture* (1949), he concluded that they are objects "*sui generis*"; that is, of their own kind. In trying to define that kind, he hit upon a previously unrealized aspect of symbolization, which he called "the symbolate"—an object created by the act of symbolization. He thus defined culture as "symbolates understood in an extra-somatic context." The key to this definition is the discovery of the symbolate.

Nowadays, the term acquires the meaning of training high qualities of the human mind such as art, music, literature, religion, etc. Culture includes all the contributions which people, in a given society, have made. It is a heterogeneous phenomenon which

encompasses knowledge, religion, values, rituals, habits and rational behaviour. There are two main definitions concerning culture.

Among Arab scholars, Ibin Khaldoon (1996: 84-86) agrees with the idea of natural processing of culture from Bedouin life into modernism. However, he condemns this change as leading to the deterioration of life. For him, the Bedouin - more significant than any other modernized form of life because the former is primary, while the latter is accessory.

Modern anthropologists, unlike their predecessors, emphasize the role of culture as a behavioural knowledge. Thus, culture refers to the socially learned knowledge which is acquired from other people either by direct observation or direct instruction (Hudson,1981:77). In accord with this conception, culture is not a passive accumulation of things, materials, arts, language, religion, etc.; rather it is the organization of these components in a mosaic-like configuration. Thus, all components are integrated into the community as a whole; so any modification in one component (say religion) leads to the new organization of the system. Sometimes people resist any new change which contradicts their beliefs and aspirations. For example, real Muslims reject the superficial understanding of the concept of modernism because it leads to the degradation of their moralities and religious beliefs. Muslims teach their daughters not to wear the new form of dressing (trousers, short skirts, etc.) because these

contradict the religious principles of Islam and the moralities of the Arab people.

Williams (1983:90) concludes that contemporary definitions of culture fall into three possibilities or mixture of the following three:

- "a general process of intellectual, spiritual, and aesthetic development"
- "a particular way of life, whether of a people, period, or a group"
- "the works and practices of intellectual and especially artistic activity".

3.1.2 Culture and Society

Culture and society are not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms. People are not the only animals that have societies. Schools of fish, flocks of birds, and hives of bees are societies. In the case of humans, however, societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations.

While human societies and cultures are not the same thing, they are inextricably connected because culture is created and transmitted to others in a society. Cultures are not the product of lone individuals.

They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. If you were the only human on earth, there would be no need for language or government.

Social friendship refers to the intimate responsibility among people to love and cooperate with each other and to enhance others in celebrating pleasures and sorrows. Friendship occupies a considerable recognition in the community because people have a real intention to explicate its bindings. In the Arabic culture, there are many proverbs and statements which assure significance of real friendship in their relations:

You may have a brother who was not born by one mother,(my translation)

3.1.3 Layers of Culture

There are very likely three layers or levels of culture that are part of your learned behavior patterns and perceptions. Shown in the following figure:

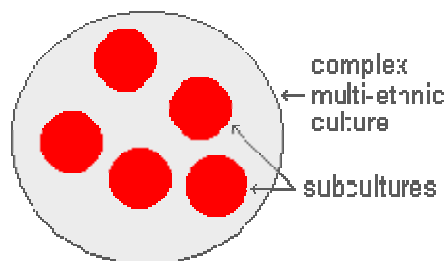


Figure (4): The Layers of Culture

Most obviously is the body of cultural traditions that distinguish one's specific society. When people speak of Italian, Samoan, or Japanese culture, they are referring to the shared language, traditions, and beliefs that set each of these peoples apart from others. In most cases, those who share your culture do so because they acquired it as they were raised by parents and other family members who have it.

The second layer of culture that may be part of your identity is a **subculture**. In complex, diverse societies in which people have come from many different parts of the world, they often retain much of their original cultural traditions. As a result, they are likely to be part of an identifiable subculture in their new society. The shared cultural traits of subcultures set them apart from the rest of their society. Examples of easily identifiable subcultures in the United States include ethnic groups such as Vietnamese Americans, African Americans, and Mexican Americans. Members of each of these subcultures share a common identity, food tradition, dialect or language, and other cultural traits that come from their common ancestral background and experience. As the cultural differences between members of a subculture and the dominant national culture blur and eventually disappear, the subculture ceases to exist except as a group of people who claim a common ancestry. That is generally the case with German Americans and Irish Americans in the United States today. Most of them identify themselves as Americans first. They also see themselves as being part of the cultural mainstream of the nation.

The third layer of culture consists of **cultural universals**. These are learned behavior patterns that are shared by all of humanity collectively. No matter where people live in the world, they share these universal traits. Examples of such "human cultural" traits include:

- communicating with a verbal language consisting of a limited set of sounds and grammatical rules for constructing sentences 1.
- using age and gender to classify people (e.g., teenager, senior citizen, woman, man) 2.
- classifying people based on marriage and descent relationships and having kinship terms to refer to them (e.g., wife, mother, uncle, cousin) 3.
- raising children in some sort of family setting 4.
- having a sexual division of labor (e.g., men's work versus women's work) 5.
- having a concept of privacy 6.
- having rules to regulate sexual behavior 7.
- Distinguishing between good and bad behavior 8.
- having some sort of body ornamentation 9.
- making jokes and playing games 10.
- having art 11.
- having some sort of leadership roles for the implementation of community decisions 12.

While all cultures have these and possibly many other universal traits, different cultures have developed their own specific ways of carrying out or expressing them. For instance, people in deaf subcultures frequently use their hands to communicate with sign language instead of verbal language. However, sign languages have grammatical rules just as verbal ones do.

3.1.4 Culture and Faith

Faith is defined as a kind of trust and confidence between man and the unique power of Allah and should be the framework where all other cultural components revolve. This trust should be based on non-secular knowledge which is verified in terms of spiritual needs. When the validity of trust is proved in a scientific or logical way, trust becomes part of knowledge and not faith (Kroner,1951: 191). The presence of faith in reality implies that rational means cannot provide a satisfactory and absolute truth about all phenomena in life. There are many ambiguities in life which are inexplicable through reason and knowledge alone because life is full of riddles which are insoluble in a logical or scientific means. Then, faith becomes a matter of must for the human being to explicate his vast frustrations and social difficulties.

Religion is the only means which configures the existence of faith in reality, because it presents the principles in which all human life is regulated. Religion regulates all aspects of human life which determine the relationship of man to Allah and the relationship of man to man. So, it does not only concern the aspects of theology and deity but it regulates other aspects of social relations as in the rights and obligations among people. In Islam, faith encompasses numerous functions and necessities which include secular matters as shown in the Prophet's Hadith;

“it is narrated on the authority of Abu Huraira that the Messenger of Allah (P.B.U.H.) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and The humblest of which is the, removal of what is injurious from the path: and Aesth is the branch of faith, (Translation of Sahih Muslim, (n.d.), Book 1, No. (0056).

Accordingly, faith forms a direction which saves culture from its drawbacks. As culture departs from faith or religion, it becomes aimless and meaningless because it cannot enjoy the ultimate ambitions of people. From this stand, culture becomes tragic when it is not supplemented with faith for the latter can bring the ultimate satisfaction to the human life (Kroner,1951: 179). When the western culture relies heavily on technology and neglects religion and faith, modern man feels himself lost in the confusion of machines, factories, etc. Thus, he loses his identity as a human being and this makes him

think in a schematized and mechanical way. Criticism to the western methodology in apprehending the following statement;

One point is clear at once: if science is completely absorbed by technical intentions, its cultural value vanishes, and the civilization which indulges in such a degeneration is itself on the verge of decay . Our own civilization certainly tends toward this decay .

(ibid: 94)

Then culture is endangered by technical and economic dictatorship which threatens the heart of culture and frustrates the value of cultural life (Kroner, 1951:97). One of the drawbacks which deteriorates the European culture is the negligence of Christian religion and substituting it with new ideologies as in the concepts of nationalism and secularization. Dawson, (1952:33) criticizes the modern European society with its secular culture because it isolates man from faith. He ascertains that the real sense of culture is established within the framework of religion in general:

We can only understand Europe and its historical development by the study of Christian culture, for this forms the centre of the whole process, and it was a Christendom that Europe first became conscious of itself as a society of peoples with common moral values and common spiritual aims.

(ibid.)

To conclude, the products of culture can only be advantageous to life when they are guided by religious and moral beliefs (Kroner, 1951: 239). Western people have less attention to faith matters in their writings

about condolence because they have less desire to religious facts in general. For example, Fitzgerald (2003: 5-6) states that it is untenable to use religious statements like 'she's in a better place.' or 'he's at peace now' in consolation for they neither comfort the bereaved nor do they convey any genuine feeling of sympathy.'

3.1.5 Culture and the Structure of the Family

The family is the smallest unit in the community whose members are bound by consanguine or affinity bonds. Anthropologists have recognized several types of families whose structure depends on some psychological and non-psychological factors. Unlike English, the extended family forms the common type of social units in Arab countries, while the nuclear family forms the common type of social units in the same family; they are regarded trivial things if compared to the supreme social ambition of getting a powerful family.

Contrariwise, English people highly consider the sense of isolation and independency of the family through forming a neo-local residency. In the West, one can rarely find young people who get married in their parent's house. Parsons (1943: 30), for example, emphasizes this idea of separation in the western family through saying that "Ego, by his marriage...is by comparison with other kinship systems drastically segregated from his family of orientation, both from his parents- and their forbears and from his siblings". Some Arab scholars

emphasize this idea of disintegration in the western family. They states that the independence of the individual in the West leads to the dissolution of the family that makes western people envy the strong bonds of the family in the East. This strong relation in the Arab society is important in difficult crises such as death. So, Arabs feel obliged to participate in the funeral and condolence ceremony while English people do not have such a kind of commitment in their social relations. (ibid.)

3.1.6 Culture and Socialization

Socialization is the process whereby the child acquires the social knowledge dominant in his society, either through observation or direct instruction. Then, people become members of a certain society through socialization. Generally, parents should not concentrate only on teaching their children the generative and productive aspects of language irrespective of the socially accepted forms of the society, because the latter can facilitate the process of learning.

Eliot (1962: 104) criticizes the modern trend in the western family which has, unlike in the eastern society, parents and close relatives in the Arab community that play a significant role in the socialization of their children. They are more conscious to make their children avoid taboo expressions and bad behaviours

through numerous repetitions of the expression (this is shameful). In this respect, Arabs are more conscious of the social role than the individual role in their daily- life situations.

Parker et al. (1986: 95) reflect this idea by saying that the 'social morality' prevails over 'personal morality' in the Arab society; thus, concepts of right and wrong, sin and shame are not derived from individual's determination of proper or improper behaviour, but from the determination of the society as a whole.

Then, the social and even the persons' relations among the Arab people are determined by social norms and not emotional or individual attitudes. Consequently, the Arab family teaches children: be cooperative and helpful (i.e. having social morality), whereas the western family teaches them independence (i.e. having individual morality). This kind of teaching is reflected in the degree of involvement and cooperation.

3.2 Marriage in Islam

3.2.1 Courtship in Islam

The choice of a marriage partner is one of the most important decisions a person will make in his or her lifetime. It should not be taken lightly, nor left to chance or hormones. It should be taken as seriously as any other major decision in life - with prayer, careful investigation, and family involvement.

So in today's world, how do young people manage? First of all, Muslim youth develop very close friendships with their same-sex peers. This "sisterhood" or "brotherhood" that develops when they are young continues throughout their lives. When a young person decides to get married, the following steps often take place:

- Young person makes du'a (prayer) for Allah to help him or her find the right person.
- The family enquires, discusses, and suggests candidates. They consult with each other to narrow down potential prospects. Usually the father or mother approaches the other family to suggest a meeting.
- Couple agrees to meet in chaperoned, group environment.
- Family investigates candidate further - talking with friends, family, Islamic leaders, co-workers, etc. to learn about his or her character.
- Couple agrees to pursue marriage or part ways. Islam has given this freedom of choice to both young men and women - they cannot be forced into a marriage that they do not want.

This type of focused courtship helps ensure the strength of marriage, by drawing upon family elders' wisdom and guidance in this important- life

decision. Family involvement in the choice of a marriage partner helps assure that the choice is based not on romantic notions, but rather on a careful, objective evaluation of the compatibility of the couple. That is why these marriages often prove successful.

3.2.2 Marriage and Family in Islam

Life and humanity are one of the most important issues in Islam, as Islam shows a highly respect towards the system of values and morality. Islam unlike other religions has a strong advocate of marriage as there is no place for celibacy, from here the value of the relation between man and woman through the organisation of marriage is equal to the value of life itself.

Marriage and forming family, aiming to create the basis of the human society in a way to build their life and civilization, as human (the person that is man or woman) is one of the most important elements of organizing history.

According to the natural tendency a male and a female are attracted towards each other in different ways. This attraction naturally binds them together and leads them to organise a common life and form a group of persons (family). This instinct of sex, like other instincts should be guided to the right path so that it may be utilized in the service of human society.

Though natural and common life of both man and woman (husband and wife) originates from sex instinct, yet gradually it develops into a sort of deep sentimental, spiritual and social and even an economic relationship. That is what we call conjugal union or matrimony.

According to their nature man and woman seem very keen to each others and have a deep desire to establish conjugal relationship between them, so they establish a contract known as marriage.

The marriage contract is highly evaluated in human life and society, for it unites the existence of two persons in many ways. It lays the foundation of the life of a man from infant, and deeply influences his body, life, thought and future actions. That is why a marriage contract is regarded as sacred by various nations and enough attention has been paid in different legal systems to the questions connected with it.

Islam has also attached great importance to the question of marriage in its social system. According to the holy Qur'an and the Traditions handed by both the Prophet Muhammad and his The Imams we find that marriage has been greatly encouraged. The Prophet has been reported to have said: "No institution of Islam is liked by Allah more than that of marriage".

3.2.3 The Basic Object of Marriage in Islam:

There are two main basic objects considering the main aims of forming the relationship between man and woman:

First: Securing comfortable atmosphere for husband and wife.

With regard to this object the Qur'an says:

"And of his signs is that He created for you spouses of your own species, so that you might find comfort with them, and He put between you mutual love and compassion in your hearts; Surly there are sign in this for people who reflect". (7: 189)

From here Muslim husband and wife should always be sources of comfort and happiness to each other. Their mutual relations should be far above mere sexual enjoyment and should reach the stage of cordial friendship accompanied by mutual benevolence and fellow-feeling.

According to the basis of this verse, the object of marriage should be the same as is that of the creation of mates that is husbands and wives. From the Islamic point of view marriage is not merely an instrument for legalizing sexual relations, but it is an agreement which unites the very existence of the husband and wife and gives a new colour and a new rhythm to their life. It brings them out of real solitariness, turns them into a couple instead of single individuals and makes them complementary to each other.

Second: Producing a new generation and bringing up healthy, faithful and virtuous children.

With Regard to this object Qur'an says :

"The originator of the heavens and the earth; He made mates for you from among yourselves, and (similarly made (the cattle (also) males and females. That is how He multiplies you. Nothing can be compared to him. He is the All-bearing, the All-seeing."(11:42)

On the basis of this verse, marriage and mutual relation between man and women are a way for the continuity of human being on earth, a continuity in which man can civilize the land.

Selection of a spouse: One of the most critical questions connected with marriage and formation of a family is that of choosing the spouse. In this connection attention should be paid to the following points:

1. Freedom in the selection of wife and husband.
2. Equality between husband and wife, viz. each of them should be generally suitable to marry the other.
3. The criteria which should be kept in view to determine such suitability.
4. Persons between whom marriage is forbidden.
5. Seeking the hand of the spouse in marriage.

3.2.4 Family Manners

Islamic Law (Shari'a) pays a good attention to evaluation both men and women in their relations and connections through the marriage bonds. In this way behaviours of both towards each others are very important to keep a continuous life between them in a suitable way, each one must look after the other one's needs as they share the responsibility in organizing their life.

The holy Prophet has said:

"The best men among you are those who are the best husbands of their wives".

He also said:

The best of your women are those:

a: who are loving and kindly.

b: who are looking after chastity .

c: Who are faithful to their husband in their absence.

Imam Ali has said:

"Be kind to your wife and treat her well. Kindness will change her for the better, will keep preserve her health and beauty".

Sharing the responsibilities between parents and children: In ,The Qur'an, laying stress on the right of the parents as a part of worship, Allah said:

"And your Lord has ordained that you should not worship (any) but Him and show kindness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word".(23: 17)

He also said:

"We have enjoined on man goodness to parents".

In the capacity of being the first guardians of their children the parents should be careful of their own conduct and behaviours so that they may not set a bad example to them. They must be very cautious, for their behaviour of the habits and character of their children.

They should ensure that their children become physically and spiritually strong. The children should be provided a sound atmosphere where they attain healthy physical growth and receive correct moral training.

After all marriage is a kind of contact between two persons to form a basis of life on earth with the considering power, mind, feelings and other matters to keep life continue and to be a part of the Islamic society.

3.3 Religious and Non-religious Language

The close relationship between language and religious beliefs has been clearly recognized throughout the cultural history of mankind. Language is considered a means by which the religious themes are spread and received.

Crystal, (1965: 112) considers religious language as a register and should not be confused with the style:

A style must not be confused with a *register* of language, which is a specialized brand of language existing in a definable social context, but regardless of a particular interpersonal situation, such as the registers of legal, religious or scientific language in English.

Register, as it is defined by Crystal et al. (1997: 327) refers to “a variety of language defined according to its use in social situations, e.g. a register of scientific, religious, FORMAL English.” Trudgill (1974: 104) considers *register* as occupational linguistic varieties used by members of a particular profession or occupation, which is characterized by special vocabulary, for example, language of law, language of medicine, and language of engineering.

3.3.1 A Special Way of Using Religious Language

What is meant by “religious discourse”? Is this a separate type of discourse which then requires “translation” when spoken in public?

(Cochrane, et. al. "Constructing a language" 1998) says that language functions differently in different communities, the important example here being the "language of human rights". The language of 'win or lose', suggests that the moral context of the language is significant.

The keywords of religious language are 'values', 'equity', and 'transformation'. Ethics and values form the context of religion; such as compassion and justice. (ibid.)

How is a religious discourse different from other non-religious speech forms? The answer is in the aspects mentioned hereunder: (The Concept of Religious Language, 2005)

- 1- Religious language does not differ from the non-religious speech forms which human beings commonly speak:

Christian religion speech, and other religious speech forms as well, does not differ from ordinary non-religious discourse as spoken by these same Christians or by the adherents of the other religions...but it does not however dispense us from a further analysis at the level of 'deep grammar', which will reveal genuine differences between *the use* of religious language and non-religious language. (ibid.)

- 2- Religious language does not differ from ordinary language in vocabulary. The words used in a religious context are the same as those used in daily speech.

The specific *technical terms* of the language of faith that are used in Christian discourse are relatively rare and not indispensable, because they are explainable by means of common terms. Examples of such technical terms would be: 'prayer', 'salvation', 'redemption'...etc. (ibid.)

A large number of these terms are used and practiced and have juridical nature for example: 'church', 'parish', 'bishop',...etc.

3- Religious language does not differ from ordinary language in grammar:

It is not true that religious discourse is grammatically 'strange'. An error in English grammar is an error even when found in a book of theology. (ibid.)

4- Religious language does not differ from ordinary language style:

In a religious context,...one can use all or almost all of the style that is used in any other context: poetical or prosaic; elevated or everyday or banal; infantile, adolescent or adult; learned or simple; correct or poor. (ibid.)

5- Religious language does not differ from non-religious language in the way German, French, English and Arabic for example, differ from one another:

A Christian Englishman does not speak two languages: English and Christian. One does not translate from Christian into English, just as one does not translate from scientific language into English. (ibid.)

in other words, there is no translation from religious language into English or into common language.

6- Religious language does not differ from non-religious language in the way that a dialect differs from the official accepted language.

- 7- Religious language does not differ from non-religious language in the way the jargon of a particular group differs from other types of speech.

The way of using language in the context of a particular religion (and also within a particular movement), with words of special significance (*grace, Eucharist, penance*) and with a predilection for certain expressions (*way, path, exodus*) serve also as a means of identifying the group and the individual within the group.(ibid.)

- 8- Religious language does not differ from non-religious language in the same way that a technical/scientific language differs from common language.

Religious language is really a language about how people should behave towards each other. It serves as a “regulative ideal” to grant validity to the ethical imperatives.

- 9- Religious language does not differ from ordinary language as regards the “language games”. These games are:

To command and to act according to a command. To describe an object according to its speech appearance and dimension. To construct an object according to a description (design). To make hypotheses concerning a phenomenon. To elaborate hypotheses and submit it to a test. To make up a story and read it. To recite in the theatre. To sing in nursery rhymes. To solve riddles. To make a joke; to tell it. To resolve a problem of applied arithmetic. To translate from one language to another. To ask, thank, beg, greet, pray.(ibid.)

Crystal (1965: 151), as well defines a liturgical language as “a particular set of forms, either a style or a whole language, used in official public workshop on behalf of a religion.” Religion and language have a solid relationship since language, being the most flexible tool of communication,

is naturally used to communicate a religion to the people and teach them how to communicate with God. (ibid.: 117) Thus, language is considered an integral part of religion and religion is one of the fields which language could well describe.

He (ibid.: 151) divides language into two kind: everyday language and sacred language:

It was normal for a culture to have two languages; one, the language of everyday, the other, the sacred language, reserved for use by a few people on a sacred occasion.

Religious language, necessarily, has a special style to identify its specialization. It is an unfamiliar language which has an unfamiliar style used for special social situation, and which requires language other than everyday language. (ibid.)

Crystal et. al (1969: 147) think that “the kind of language a speech community uses for the expression of its religious beliefs on public occasions is usually one of the most distinctive varieties it possesses.” Contrary to Crystal’s (1969) view, they (ibid.) believe that the older versions of religious language are of “greater linguistic significance within the speech community” and it becomes part of “linguistic consciousness” of Modern English. One pointer to this is: that there are large numbers of “traditional biblical phrases which have now passed into general usage”; another pointer is that the “the linguistic importance of liturgical language is not restricted to religious situations, though of course its primary function is there.” (ibid.: 148)

They (ibid.) conclude that the form and function of religious language are not limited to those who work in religious fields only, but they are of “more general linguistic interest than is often realized.”

They (ibid.:161) notice that religious language is characterized by a certain deviation in the word order within a sentence and clause structure. This deviation is clearly noticed in the Authorized Version. For example, two adverbials are coordinated for a rhetorical purpose; unexpected reversal, for example, the adverb of manner in English follows the adverb of place, and the order of direct-indirect object order is reversed. (ibid.)

But they (ibid.: 165) believe that the vocabulary of religious English is distinctive in the following aspects: First: it has a number of archaisms; they are words whose referents are no longer used in the contemporary language; Second: it contains a number of theological terms,” which provide the verbal basis for the formulation of a person’s beliefs.” (ibid.); Third: it consists of items which are very typical religious utterance which occur very rarely in English as a whole as they are restricted to formal contexts, and to special kinds of collocations. For example, (Body and Blood).

As it is made clear above that Crystal and Davy (1969) agree with the view of (The Concept of Religious Language, 2005) but they disagree with Crystal’s (1965) point of view.

Notwithstanding, there is a fact that there is a special way of using language in a religious context and there is a specific way the religious

language is spoken different from the way of speaking a non-religious context. This difference has been seen in the difficulty in understanding the special usage within the various religions even with those who possess full linguistic competence. Therefore, one has to learn and acquire religious linguistic usage. (ibid.) Nevertheless, religious language and non-religious language have similarity in structures and grammar and social nature. Hence, the religious language can be achieved by using felicity conditions that are not much different from the acts speakers use in a natural conversation. Therefore, the speech act theory is applicable to the religious discourse and is quite feasible.

3.4 The Prophetic Traditions

The Prophet Muhammed's (P.B.U.H.) Hadith Al-Sunnah, his sayings and actions, are after Qur'an, the most important source of the Islamic tradition. (An-Nawawi, 1993: 4)

He (ibid.:5) says that "one may ask in what way can man emulate Him?" The answer lies in the sayings, which he left behind, which are known as Hadith, and his daily life and practice known as Sunnah.

The Hadiths were memorized and transmitted to us by those who followed Him during succeeding generations. They are the guidance of the Prophetic practice, and they are the vital connection between the Qur'an and the practice and sayings of the Prophet Muhammed (P.B.U.H.). (ibid.: 6)

There is a numerous number books of Traditions, but only nine of them are reliable sources, namely: Sahih Al Bukhari, Sahih Muslim, Al-Nisae', Al-Tirmithi, Abu Dawood, Ibn Majah, Malik, and Ahmed Ibn Hanbal.

This study relies on the most famous and authorized one which is considered the main source for all studies in this field; that is Sahih Muslim. Bab Al-Nikah (marriage) is from which the traditions of marriage are selected and on which the analysis is done.

3.5 King James' Bible

A study of the New Testament must have, as one of its chief concerns, an effect to determine what the good news is obtained through an investigation of the content of the New Testament in the light of historical setting as Gospel, the word which is a translation from Greek meaning "good news" (Rhein, 1966: 30)

The New Testament consists of four Gospels, namely: Mark, Matthew, Luke, and John. They are primarily concerned with the message of Jesus Christ (P.B.U.H.). (ibid.) but they include many other things of tremendous interest. They tell stories about the relationship between Jesus Christ and his followers; they tell something of the life and custom of the times; they describe methods of teaching; they include some history; they describe eyewitness of events and attempt to interpret them; they can be read literally and must be read between the lines. (ibid.: 31)

Jesus Christ followers sustained the immediacy and memorization of his deeds and words. But as the time passes, his words and deeds

apparently need to be recorded and the history and the teaching to be evaluated. (ibid.: 33) Then, they felt it is necessary to write down these words and deeds.

The *Authorized King James Version* is an [English](#) translation by the [Church of England](#) of the [Christian Bible](#) which were begun in 1604 and completed in 1611. First printed by the [King's Printer, Robert Barker](#), this was the third such official translation into English; the first having been the [Great Bible](#) commissioned by the Church of England in the reign of King [Henry VIII](#), and the second having been the *Bishop's Bible* of 1568. In January 1604, [King James I of England](#) convened the [Hampton Court Conference](#) where a new English version was conceived in response to the perceived problems of the earlier translations as detected by the [Puritans](#), a faction within the Church of England.

James gave the translators instructions intended to guarantee that the new version would conform to the [ecclesiology](#) and reflect the [Episcopal](#) structure of the Church of England and its beliefs about an ordained clergy. The translation was made by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the [New Testament](#) was translated from [Greek](#), the [Old Testament](#) was translated from [Hebrew](#) text, while the [Apocrypha](#) were translated from the Greek and Latin.

In the [Book of Common Prayer](#) (1662), the text of the *Authorized Version* replaced the text of the *Great Bible* — for Epistle and Gospel

readings—and as such was authorized by Act of Parliament. By the first half of the 18th century, the *Authorized Version* was effectively unchallenged as the English translation used in [Anglican](#) and other [Protestant churches](#). Over the course of the 18th century, the *Authorized Version* supplanted the [Latin Vulgate](#) as the standard version of scripture for English speaking scholars. (Wikipedia on-line)

CHAPTER FOUR

ANALYSIS OF THE ARABIC DATA

4.1 Introduction

This chapter is devoted to the analysis of fifteen Arabic texts selected from Sahih al-Bukhare Prophetic Traditions (Bab- Al-Nikah) (Marriage Section).

Each Tradition contains several sentences that rang from one up to four or five. The analysis will be on the sentence which carries the main point of the topic enlisted under which.

The main topic of these verses is the relation between man and woman in a legal contract called *marriage*. Since Marriage is considered a speech event, the researcher has chosen the following components for the purpose of analysis :

- 1- The participants of marriage.
- 2- The ends of marriage,
- 3- The norms of marriage

These three components (pen) are composing the main three sections of this chapter: each component will have five different verses and all the Traditions are enrolled under these three topics accordingly.

4.2 Scheme of Analysis

The analysed texts are distributed under the main above mentioned three topics of this chapter. The analysis starts semantically covering the two types of meanings: denotation meaning and connotation meaning of the utterances of the verses. Then it proceeds to the pragmatic part.

The speech act of each verse is elicited from each text and expanded into a new sentence containing an explicit speech act, and then the felicity conditions of each speech act are listed with a brief description of the text according to these conditions.

The felicity conditions of these speech acts are taken from (Wierzbicka, 1987) except the felicity conditions of Promising speech act. The felicity conditions of Promising speech act have been taken from (Searle, 1969: 63).

Searle set the felicity conditions of promising as the speaker himself can fulfill his promise which is not applicable to the Traditions and Biblical verses because Prophets speak on behalf of God and they cannot fulfill their promises to people by themselves. Certain modifications have been made to them because Both Messengers of God, Prophet Muhammad and Jesus Christ make their promises in the name of God, and it is God who fulfills the promises that His messengers give. They have special status with God and they can speak on behalf of God. So, a direct promise by God to individuals is not possible. It has to be done through the mediation of His Prophets. The prophets are not capable of fulfilling the promised act themselves which goes against the felicity conditions of (Searle and Wierzbicka). Therefore,

after the modifications are introduced to the conditions of promising, they will be

1- The Propositional Content Rules:

- a. S (speaker) expresses in his utterance the proposition of the promise he makes on behalf of God.
- b. S predicates a future act which God, in whose Name he makes the promise, will do.

2- The Preparatory Rules:

- a. S believes that doing act A is in H's best interest.
- b. H believes that S is in a position to give this promise on behalf of God by virtue of His being sent by God.

3- The Sincerity Rules:

S must intend to tell the truth about the Performance of the action by God. He will be responsible for the promised act A in front of God.

4- The Essential Rule:

The uttering of the words counts as an undertaking by God, expressed on His behalf by His Messenger, of an obligation to perform the action. (Abdul-Majeed, Rufaidah, 2005:60)

Finally, a syntactic realization of each speech act is done for each extended sentence.

4.3 Analysis of the Arabic Data

4.3.1 The Participants of Marriage

4.3.1.1 Text One

جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه وسلم يسألون عن عيادة النبي صلى الله عليه وسلم فلما أخبروا كأنهم تَفَالَوْهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صلى الله عليه وسلم قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي ".

(صحيح البخاري – باب النكاح 5118 0)

A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Prophet came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."

(Volume 7, Book 62, Number 1)

4.3.1.1.1 The Semantic Analysis

4.3.1.1.1.1 The Denotational Meaning

A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and asked, "Where are we from the Prophet as his past and future

sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Prophet came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he, who does not follow my tradition in religion, is not from me (not one of my followers)."

4.3.1.1.1.2 The Connotation Meaning

1. One should follow what the prophet has been doing so that one may do what the prophet has been doing signaled by the lexical items (يسألون عن عبادة النبي صلى الله عليه وسلم)
2. You can get this information from men as well as woman signaled by the item (بيوت ازواج النبي صلى الله عليه وسلم)
3. There is a reply for those who prevent the allowed things such as sleeping ,eating or getting married as in

قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق

4. To know what really God wants is more important than the physical worshipping signaled by

إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَّقَاكُمْ لَهُ

4.3.1.1.2 The Pragmatic Analysis

The prophet's speech has two types of speech act. The first one is stressing and the second one is forbidding. Stress has the following expansion:

I hereby stress that I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women.

The expansion of the second speech act verb is:

I hereby forbid you so he, who does not follow my tradition in religion, is not from me (not one of my followers).

The Felicity Conditions of Stressing

1. S says X

The prophet says the proposition that he fasts and breaks the fast, he sleeps and breaks his sleep, and he marries.

2. S thinks that if he does not say X, H may think something else about it.

The prophet thinks that if he does not tell his followers these facts about him they may think something else.

3. S wants H to think X

The prophet wants his people to think of what he has said.

4. X says this in this way because S wants H to perceive what S is saying

The prophet says his proposition in this way because he wants his followers to perceive what he is saying and apply it in their course of life.

The Syntactic Realization of Stressing

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb: implicit
5. Type of sentence : declarative

The Felicity Conditions of Forbidding

- 1. S assumes that H understands that H can not do things that S does not want H to do**

The prophet assumes that his followers do not dare to do things without his prior consent.

- 2. S assumes that H might want to do X**

The prophet assumes that those men may want to prevent themselves from the goods of life.

- 3. S says : I do not want you to do it**

The prophet tells them not to abandon God's gifts of life like marriage and food.

- 4. S says this because S wants to cause H not to do it**

The prophet says this because he wants them not to prevent themselves from what is permitted by God to them as human beings.

- 5. S assumes that H will not do it because of that.**

The prophet assumes that his speech act will be effective, and therefore he must presume some authority over them and he is quite sure that they will obey him.

6. S assumes that if H wants to do it, H will feel bad thinking of S saying this.

The prophet assumes that he is appealing to the addressee's sense of right and wrong, to his awareness that it would be bad if he did what the prophet wants him not to do.

The Syntactic Realization of Forbidding

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of forbid : implicit
5. Type of sentence : declarative

4.3.1.2 Text Two

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَابًا لَا نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنْ أَغْضُ لِلْبَصَرِ، وَأَحْصَنَ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ ". (صحيح البخاري – باب النكاح-5120)

We were with the Prophet while we were young and had no wealth whatever. So Allah's Prophet said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

(Volume 7, Book 62, Number 4)

3.3.1.2.1 The Semantic Analysis

4.3.1.2.1.1 The Denotational Meaning

We were with the Prophet while we were young and had no wealth whatever. So Allah's Prophet said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

4.3.1.2.1.2 The Connotational Meaning

The speech is directed to the young people rather than the old because they are more active and they need to get married signaled by *O young people*.

1. Marriage is a responsibility and it needs guts. So it is not an easy job that anyone could make it when he wants to.
2. If a person has the ability to get married then he should. It becomes compulsory for him to get married signaled by *should*.
3. Marriage has benefits that is lowering the gaze and guard the modesty. it presupposes that tendency of gaze is part of human being nature that's why he uses the item *lower*.
4. Fasting is a means that diminishes the power of sex.

4.3.1.2.2 The Pragmatic Analysis

The speech act used in the tradition is advising. The expansion of the verb will be:

I hereby *advise* you (young people) that whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual power.

The Felicity Conditions of Advising

1. S says X

The prophet expresses the proposition that marry when you have the ability to do that because you will gain the benefits of lowering the gaze and the guard of modesty but if you do not have the ability then it's better for you to fast because fasting has good benefits to which is the diminish of the sexual power.

2. S says X because S wants to cause H to know it.

The prophet wants those young people to know that marriage has benefits.

3. S assumes that S should cause H to know it

The prophet assumes that in listening to his advice, those young people will gain countless benefits

4. S assumes that H will want to do something because of that

The prophet assumes that those young people who have deep faith in God will listen to this piece of advice and fulfill it in the normal course of time.

The Syntactic Realization of Advising

1. Subject : first person singular
2. Voice : active
3. Tense : future simple
4. Type of verb : implicit
5. Type of sentence : declarative

4.3.1.3 Text Three

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّمَا أَنَا أَخُوكَ، فَقَالَ " أَنْتَ أَخِي فِي دِينِ اللَّهِ وَكِتَابِهِ وَهِيَ لِي حَلَالٌ " .

(صحيح البخاري – باب النكاح – 5137)

The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

(Volume 7, Book 62, Number 18)

4.3.1.3.1 The Semantic Analysis

4.3.1.3.1.1 The Denotational Meaning

The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

4.3.1.3.1.2 The Connotational Meaning

1. It connotes that all Muslims are brothers to each other.
2. Muslims can marry from one another.
3. The bride is not asked for her hand directly, but by the one who is responsible for her.
4. Marriage relations could be lawful or unlawful.

4.3.1.3.2 The Pragmatic Analysis

The performative verb used in this speech is confirming. The expansion of this verb will be:

I hereby *confirm* you are my brother in Allah's religion and His Book, and she (Aisha) is lawful for me to marry.

The Felicity Conditions of Confirming

1. S knows that H says X

The Prophet knows that Abu Baker has said the statement: But you are my brother in front of him.

2. S assumes that H think that X may be true

The Prophet assumes that Abu baker likes to be the prophet's brother and he wants it to be true.

3. S assumes that H understand that S can know if X is true

The Prophet assumes that Abu Baker knows that the prophet knows if Abu Baker can be his brother or not.

4. S says that X is true

The Prophet says that Abu baker is his brother.

5. S says this because S wants to say what he knows is true

The Prophet says you are my brother because he wants to say what he knows is true.

6. S wants H to be able to be sure that X is true.

The Prophet wants Abu baker to be sure that he is his brother.

The Syntactic Realization of Confirming:

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb : implicit
5. Type of sentence: declarative.

4.3.1.4 Text Four

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيُّمَا رَجُلٍ كَانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، وَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ، وَأَيُّمَا رَجُلٍ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَأَيُّمَا مَمْلُوكٍ أَدَّى حَقَّ مَوْلَاهُ وَحَقَّ رَبِّهِ فَلَهُ أَجْرَانِ ". قَالَ الشَّعْبِيُّ خُذْهَا بِغَيْرِ شَيْءٍ قَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَهُ إِلَى الْمَدِينَةِ. وَقَالَ أَبُو بَكْرٍ عَنْ أَبِي حَصِينٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَعْتَقَهَا ثُمَّ أَصْدَقَهَا " .

(البخاري- كتاب النكاح-5139)

Allah's Prophet said, any man who has a slave girl whom he educates properly, teaches her good manners, manumits and marries her, will get a double reward And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

(Volume 7, Book 62, Number 20)

4.3.1.4.1 The Semantic Analysis

4.3.1.4.1.1 The Denotational Meaning

Prophet Muhammad said, any man who has a slave girl and he educates her properly, teaches her good manners, manumits and marries her, God will give him a double reward And if any man whether Christian or Jewish who is called (of the Scriptures) believes in his own prophet and then believes in me too, he will also get a double reward And any slave who fulfills his duty to his master and to his God, will also get a double reward.

4.3.1.4.1.2 The Connotational Meaning

The aim of this Tradition is to equalize between all the society members even between the master and the slave. Since master and slave both in Islam came from the same essence, they are equal in their humanity. This equalization removes the social discrimination and social ranking. By eliminating the social differences, the social classes will be removed and then the social hatred will inevitably be eradicated. In order to make sure that this will be done, the Prophet promised those who have the courage of implementing this action with double rewards from God.

4.3.1.4.2 The Pragmatic Analysis

The speech act of this tradition is a promising. The expansion of this tradition will be:

I hereby promise (on behalf of God) any man who has a slave girl whom he educates properly, teaches her good manners, manumits and marries her, will get a double reward....

Being a prophet sent by God, He has the authority to make promises in the name of God and by virtue of the Prophet direct connection with God, and the authority vested in Him as a messenger of God. The prophet is not capable of fulfilling the promised acts

The Felicity Conditions of Promising

1- The Propositional Content Conditions:

- a. The Prophet expresses in his utterance the proposition of the promise he makes on behalf of God.
- b. The Prophet predicts a future act which God, in whose Name he makes the promise, will do. So, by treating slaves properly and virtuously God will double reward the hearer.

2- The Preparatory Conditions:

- a. The Prophet believes that Muslims who treat his slave girl properly and teaches her good manners, manumits and marries her, God will give him a double reward and this will be in H's best interest.

b. Muslims believe that the Prophet is in a position to give this promise on behalf of God by virtue of His being sent by God.

3- The Sincerity Conditions:

The Prophet must intend to tell the truth about the Performance of the action by God. He will be responsible for the promised act A in front of God.

4- The Essential Conditions:

The uttering of the words counts as an undertaking by God, expressed on His behalf by His Messenger, of an obligation to perform the action. The Prophet promises the Muslims that he who treats his slave girl properly and teaches her good manners, manumits and marries her, God will give him a double reward and He is sure that Muslims believe in Him.

The Syntactic Realization of Promising

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb : implicit
5. Type of sentence: declarative.

4.3.1.5 Text Five

حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ " تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ " . (صحيح البخاري – باب النكاح – 5205)

The Prophet said to a man, "Marry, even with (a Mahr equal to) an iron ring."

(Volume 7, Book 62, Number 80)

4.3.1.5.1 The Semantic Analysis

4.3.1.5.1.1 The Denotational Meaning

The Prophet said to a man who does not have anything to be presented to his pride: Go and marry your woman even if you have an iron ring.

4.3.1.5.1.2 The Connotational Meaning

The Tradition guides Muslims to be simple and accept even the simple presents in wedding in order to encourage youth to get married and not to be hindered by poverty. He encouraged women not to ask the bridegroom expensive gifts which exceed his financial ability.

4.3.1.5.2 The Pragmatic Analysis

The speech act of this Tradition is ordering. The expansion of this tradition will be:

I hereby order you to marry even with an iron ring.

The Felicity Conditions of Ordering

- 1. I assume you understand that you have to do what I say I want you to do**

The Prophet assumes that His followers understand that they have to do what He says and He can make His followers obey Him and do what He wants them to do.

- 2. I say: I want you to cause X to happen**

He orders Muslims to marry even if they do not have anything valuable to be presented for the bride.

- 3. I say this because I want to cause you to do it**

He believes that Muslims will adhere to His orders because they believe in Him as a messenger of God and His orders are obligations to them

- 4. I assume that you will do it because of that**

He makes this order and He is quite sure that Muslims will follow His orders blindly.

The Syntactic Realization of Ordering

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.2 The Ends of Marriage

4.3.2.1 Text Six

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ نِسَاءٍ رَكَبْنَ الْإِبِلَ صَالِحُو نِسَاءِ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ " .

The Prophet said, "The best women who rode the camels are the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

(Volume 7, Book 62, Number 19)

4.3.2.1.1 The Semantic Analysis

4.3.2.1.1.1 The Denotational Meaning

The Prophet asks his Muslim followers if they want to marry a woman, choose the best women who can ride the camels and they are the righteous among the women of Quraish. They are kind to their children and care for their husbands.

4.3.2.1.1.2 The Connotational Meaning

In this Tradition, the prophet recommends the women who ride camels and raise children and care for husbands. These three features, if they are available in a woman, mean that the society will develop properly without social illnesses. The righteous woman brings up healthy children and establishes healthy family then this family will be the core of the society.

4.3.2.1.2 The Pragmatic Analysis

The speech act of this tradition is recommending. The expansion is:

I hereby recommend the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands

The Felicity Conditions of Recommending

- 1. I assume that you would want to know what would be a good thing for you to do**

The prophet assumes that the Muslim believers would want to know what would be a good thing recommended by their Prophet for their entire benefit

- 2. I assume that you would want to know what I think would be good for you because I know much about these things**

The Prophet assumes that Muslims would want to know what He thinks would be good for them because they are quite sure that his decision will be in their advantages.

- 3. I say: I think it would be good for you if you did X**

He says He thinks it would be good for you, my followers, if you marry a rider woman and a righteous woman who is faithful to her husband and devoted to her children.

4. I assume you will understand that I have good reasons to say this

As a prophet, he knows that the Muslims will listen carefully to His recommendations because they definitely know that He has good reasons to say this.

5. I say this because I want to cause you to know what I think would be a good thing for you to do

He says this because He wants His Muslim followers to know that what He is saying would be completely for their benefit and interest.

6. I do not know if you will do it

He says this and He does not want to make a compulsory action on them. He offers his point of view and shows to them what may be made for their interest.

The Syntactic Realization of Recommending

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: declarative

4.3.2.2 Text Seven

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَفَلْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزْوَةٍ فَتَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ، فَلَحَقَنِي رَاكِبٌ مِنْ خَلْفِي، فَخَسَّ بَعِيرِي بَعِزَّةً كَانَتْ مَعَهُ، فَانْطَلَقَ بَعِيرِي كَأَجُودٍ مَا أَنْتَ رَأَيْتَ مِنَ الْإِبِلِ، فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَا يُعْجِلُكَ ". قُلْتُ كُنْتُ حَدِيثَ عَهْدٍ بِعُرْسٍ. قَالَ " بَكَرًا أَمْ تَيِّبًا ". قُلْتُ تَيِّبٌ. قَالَ " فَهَلَا جَارِيَةٌ تَلَاعِبُهَا وَتَلَاعِبُكَ ". قَالَ فَلَمَّا دَهَبْنَا لِنَدْخُلَ قَالَ " أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا - أَيْ عِشَاءً - لِكَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغْيِيَّةَ ". (صحيح البخاري – باب النكاح – 5135)

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, 'What makes you in such a hurry?' I replied, 'I am newly married.' He said, 'Did you marry a virgin or a matron?' I replied, 'A matron.' He said, 'Why didn't you marry a young girl so that you may play with her and she with you?' When we were about to enter (Medina), the Prophet said, 'Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.'

(Volume 7, Book 62, Number 16)

4.3.2.2.1 The Semantic Analysis

4.3.2.2.1.1 The Denotational Meaning

The prophet saw Jaber bin Abdulallah started driving his camel fast and then the camel started running as fast as the best camel after being pricked with a spear by The Prophet. Then He asked me what makes you in such a hurry? I replied I am newly married. He said, "Did you marry a virgin or a matron? I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?"

4.3.2.2.1.2 The Connotational Meaning

The prophet in this Tradition recommends virgin young girls for marriage instead of divorced or widow women. The purpose behind this advice is that virgin young girl has not yet been with other man before which means that starting new marriage life with first husband makes life coloured with love and joy free from previous experience with all its ups and downs.

4.3.2.2.2 The Pragmatic Analysis

The speech act of this tradition is recommending. The expansion of the Tradition is:

I hereby *recommend* marrying a young girl so that you may play with her and she with you...

The Felicity Conditions of Recommending

- 1. I assume that you would want to know what would be a good thing for you to do**

The prophet, in this Tradition, addresses Muslims in general not only Jabir Ibn Abdullah that He wants them to know what would be a good thing for them.

- 2. I assume that you would want to know what I think would be good for you because I know much about these things**

The Prophet assumes that Muslims would want to know what He recommends to them would be good for them and for their advantages because, as a prophet he mediates with God and knows what would the human nature prefers.

- 3. I say: I think it would be good for you if you did X**

He says He thinks it would be in your interest if you marry a young girl who would give you her entire life and love as you will be her first love.

4. I assume you will understand that I have good reasons to say this

As a prophet, he knows that Muslims will listen carefully to His recommendations because they definitely know that He has good reasons to say this.

5. I say this because I want to cause you to know what I think would be a good thing for you to do

He says this because He wants Muslims to know that what He is saying would be completely for their benefit and interest.

6. I do not know if you will do it

He says this in a way that does not have a sense of ordering or commanding, but in a way of preferring something good for the hearers. He does not know whether the hearers would adhere to or not.

The Syntactic Realization of Recommending

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.2.3 Text Eight

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمرَ - رَضِيَ اللَّهُ عَنْهُمَا -
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ
رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ
(صحيح البخاري - باب النكاح - 5255) "

The Prophet said, "Every one of you is a guardian and every one of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)."

(Volume 7, Book 62, Number 116)

4.3.2.3.1 The Semantic Analysis

4.3.2.3.1.1 The Denotational Meaning

The Prophet states that every one is a guardian and responsible at the same time. Then He specifies certain jobs, for example, a ruler is a guardian and responsible, a man is a guardian of his family and responsible for them, a wife is a guardian for her husband's house and she is responsible for it, a slave is a guardian of his master's property and is responsible for it. All of you are so.

4.3.2.3.1.2 The Connotational Meaning

The connotation meaning of this Tradition represents the utmost up-to-date strategy of administrating the modern societies. When every one knows his scope of responsibility and care for it in a proper and effective way, the results, hopefully, will be a welfare society where every one knows his/her duty and rights. The special

attention is given here to the wife. When she knows how to conduct life in her house with children and husband and how she manages it, she will get a healthy family and then a healthy society.

4.3.2.3.2 The Pragmatic Analysis

The speech act in this Tradition is asserting. The expansion of the sentence will be:

I hereby assert that a wife is a guardian of her husband's house and she is responsible (for it)...

The Felicity Conditions of Asserting

1. I say: X

The Prophet says certain facts and specifies duties and responsibilities of samples of society and family members.

2. I imagine some people would say that this is not true

As a prophet, who mediated with God can imagine that some people would say that this is not true.

3. I can say that this is true

He says and asserts that all these facts are true because He speaks on behalf of God.

4. I assume that people will have to think that it is true

He assumes that Muslims will believe in these statements because they are totally confident in Him and are sure that these are true.

5. I say this because I want to say what I know is true

He, as a prophet, says these true statements because He wants to say that He is quite sure that what He is by God and these are revealed to him by God, so they are true.

The Syntactic Realization of Asserting

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: declarative

4.3.2.4 Text Nine

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، قَالَ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَبْدَ اللَّهِ أَلَمْ أَخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ ". قُلْتُ بَلَى يَا رَسُولَ اللَّهِ. قَالَ " فَلَا تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرَوْحِكَ عَلَيْكَ حَقًّا ". (صحيح البخاري – باب النكاح- 5254)

Allah's Prophet said, "O 'Abdullah! Have I not been informed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Prophet!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

(Volume 7, Book 62, Number 127)

4.3.2.4.1 The Semantic Analysis

4.3.2.4.1.1 The Denotational Meaning

The prophet orders his follower not to spend his life praying and fasting. He tells him I know that you fast all the day and stand in pray all night. He says do not do that, observe the fast sometimes and also leave it at other times, stand up for the prayer at night also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you.

4.3.2.4 1.2 The Connotational Meaning

The aim behind this Tradition is to let people live their lives normally. The Prophet, talking on behalf of God, does not want people to devote themselves and their whole lives worshiping God and keep their works and families aside. Exaggeration and excessiveness in worshiping God (fasting every day and standing all night praying) is not necessary. They are not imposed by God and His prophet. What religion wants is to make a balance between daily-life works and dooms-day works, to fast sometimes and leave it at other times, the same thing is with prayer. Take care of wife, job and all other things without going too far.

4.3.2.4.2 The Pragmatic Analysis

The speech act of this Tradition is ordering. The expansion will make the sentence as follows:

I hereby order you not to do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at

night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

The Felicity Conditions Ordering

1. I assume you understand that you have to do what I say I want you to do

The Prophet assumes the Muslims understand that they have to do what He says He wants them to do

2. I say: I want you to cause X to happen

The prophet says to Muslims to live their lives simply without going too far in their worshiping God and mind their normal lives.

3. I say this because I want to cause you to do it

He says to Muslims in general do not exaggerate in worshiping God and put their duties in every day life aside.

4. I assume that you will do it because of that

He assumes that Muslims will abide by His orders and stop excessive worshiping God and mind their duties especially towards wives and children.

The Syntactic Realization of Ordering

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.2.5 Text Ten

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ ". فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ امْرَأَتِي خَرَجَتْ حَاجَةً وَانْتَبَيْتُ فِي غَزْوَةٍ كَذَا وَكَذَا. قَالَ " ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ ". (صحيح البخاري – باب النكاح – 5288)

The Prophet said, "No man should stay with a lady in seclusion except in the presence of a Dhu-Muhram." A man stood up and said, "O Allah's Prophet! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such-and-such campaign." The Prophet said, "Return and perform the Hajj with your wife."

(Volume 7, Book 62, Number 160)

4.3.2.5.1 The Semantic Analysis

4.3.2.5.1.1 The Denotational Meaning

The prophet advises His followers by saying no man should stay with a lady alone except in the presence of a Muhram. One of the audiences told Him that his wife has gone to Hajj alone because he has to go with the army in a campaign and by this she will be alone. The prophet told him to go and join your wife in Hajj and leave the army in order for the wife not to be alone in travelling to Mecca.

4.3.2.5. 1.2 The Connotational Meaning

The Tradition refers to one of the most important ethics in Islam, that is the husband's responsibility towards his wife: not to leave her alone, helpless, and in seclusion with other men except with the presence of Muhram (one of her family members). This attitude keeps Satan seduction and temptation away and maintains

the virtue and purity of women and men. By this behaviour, the society remains pure and clean from adultery.

4.3.2.5.2 The Pragmatic Analysis

The speech act of this Tradition is ordering. The expansion of the sentence will be as follows:

I hereby order you return and perform the Hajj with your wife.

The Felicity Conditions of Ordering

1. I assume you understand that you have to do what I say I want you to do

The Prophet assumes the Muslims understand that they have to do what He says He wants them to do

2. I say: I want you to cause X to happen

The prophet says to Muslims not to leave your women alone without Mahrum and do not let them go alone outside their houses even if they go to Hajj.

3. I say this because I want to cause you to do it

He says to Muslims stay with your wives and leave whatever else even the Jihad for God's sake and the army going to fight the unbelievers.

4. I assume that you will do it because of that

He assumes that Muslims will adhere to His orders and fulfill whatever He says.

The Syntactic Realization of Ordering

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.3 The Norms of Marriage

4.3.3.1 Text Eleven

قَالَ قَدِيمَ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فَأَخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ وَعِنْدَ الْأَنْصَارِيِّ امْرَأَتَانِ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلُهُ وَمَالُهُ فَقَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ذُلُونِي عَلَى السُّوقِ، فَأَتَى السُّوقَ فَرِيحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ فَقَالَ " مَهْيِمٌ يَا عَبْدَ الرَّحْمَنِ ". فَقَالَ تَزَوَّجْتُ أَنْصَارِيَّةً. قَالَ " فَمَا سَفَتَ ". قَالَ وَزَنَ نَوَاقِ مِنْ ذَهَبٍ. قَالَ " أَوْلِمَ وَلَوْ بِشَاةٍ

'Abdul-Rahman bin 'Auf came (from Mecca to Medina) and the Prophet made a bond of brotherhood between him and Sad bin Ar-Rabi' Al-Ansari. Al-Ansari had two wives, so he suggested that 'Abdul-Rahman take half, his wives and property. 'Abdur-Rahman replied, "May Allah bless you with your wives and property. Kindly show me the market." So 'Abdul-Rahman went to the market and gained (in bargains) some dried yoghurt and some butter. After a few days the Prophet saw Abdul-Rahman with some yellow stains on his clothes and asked him, "What is that, O 'Abdul-Rahman?" He replied, "I had married an Ansari woman." The Prophet asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet said, "Offer a banquet, even with one sheep."

(Volume 7, Book 62, Number 10)

4.3.3.1.1 The Semantic Analysis

4.3.3.1.1.1 The Denotational Meaning

'Abdul-Rahman came from Mecca to Medina and went to the market and gained in bargains some dried yoghurt and some butter. After a few days the Prophet saw Abdul-Rahman with some yellow stains on his clothes and asked him, "What is that, O 'Abdul-Rahman?" He replied, "I had married an Ansari woman." The Prophet asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet said, "Offer a banquet, even with one sheep."

4.3.3.1.1.2 The Connotational Meaning

Banquet is a symbol of declaring the marriage. Declaration of marriage is one of the legal marriage conditions in Islam. Another symbol for the banquet is the gathering of people in one place. This also symbolizes the strength of brotherhood and friendship. Having friends and family members together on a happy occasion, inevitably strengthens the family and social ties and gives an opportunity for them to share his brothers' happiness.

4.3.3.1.2 The Pragmatic Analysis

The speech act of this tradition is "ordering". The expansion of the sentence is:

I hereby *order* to offer a banquet, even with one sheep.

The Felicity Conditions Ordering

1. I assume you understand that you have to do what I say I want you to do

The Prophet assumes that Abdul-Rahman understands that he has to do what The Prophet says He wants him to do.

2. I say: I want you to cause X to happen

The prophet says to Abdul-Rahman to offer a banquet for celebrating his newly marriage.

3. I say this because I want to cause you to do it

The Prophet says to Abdul-Rahman to offer a banquet to gather his Muslim brothers and to declare his marriage.

4. I assume that you will do it because of that

He assumes that Abdul-Rahman will abide by His orders and will offer a banquet because what the prophet says is an order to all Muslims who believe in God and who follow His Sunna.

The Syntactic Realization of Ordering

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.3.2 Text Twelve

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ النَّبِيَّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذَنَ ". قَالُوا يَا رَسُولَ اللَّهِ
 وَكَيْفَ إِذْنُهَا قَالَ " أَنْ تَسْكُتَ ". (صحيح البخاري – باب النكاح – 5191)

The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Prophet! How can we know her permission?" He said, "Her silence (indicates her permission)."

(Volume 7, Book 62, Number 67)

4.3.3.2.1 The Semantic Analysis

4.3.3.2.1.1 The Denotational Meaning

The Prophet said it is not permitted to marry a matron except after consulting her; and a virgin should not be given in marriage except after her permission. The people asked the Prophet how we can know her permission. He said, her silence indicates her permission.

4.3.3.2.1.2 The Connotational Meaning

This Tradition refers to the most important women's right in Islamic society. Her rights have not been deprived by Islam. Islam honours woman, protects her rights in marriage and heritage, and gives her the choice of selecting the man she feels he is equal to her socially, financially and in education.

4.3.3.2.2 The Pragmatic Analysis

The speech act of this Tradition is forbidding. The expansion of the sentence will be as follows:

I hereby *forbid* a matron given in marriage except after consulting her; and a virgin given in marriage except after her permission.

The Felicity Conditions of Forbidding

- 1. I assume you understand that you can not do things that I say I do not want you to do**

The Prophet assumes that His followers understand that they can not do things He forbids them from doing them.

- 2. I assume that you might want to do X**

He assumes that they might want to marry a matron without her prior permission or a virgin without her father's permission.

- 3. I say: I do not want you to do it**

He says I prevent you from doing so

- 4. I say this because I want to cause you not to do it**

He says this because He wants you not to marry a matron and a virgin in the same way. Each has her rule of marriage.

- 5. I assume that you will not do it because of that**

He assumes that Muslims will abide by His prevention and comply completely with these instructions.

- 6. I assume that if you want to do it you will feel something bad thinking of me saying this**

He assumes that if they want to break these rules and violate His instruction they will feel bad about it and feel sorry for themselves.

The Syntactic Realization of Forbidding

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.3.3 Text Thirteen

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ ". (البخاري – باب النكاح- 5146)

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser.

(Volume 7, Book 62, Number 27)

4.3.3.3.1 The Semantic Analysis

4.3.3.3.1.1 The Denotational Meaning

The woman is married for four things, her wealth, her family status, her beauty and her religion. For these purposes the woman is asked for marriage. But Muslim man should search for religious woman to marry her. This woman is a great gift from God and he who does not marry such woman will be a loser.

4.3.3.3.1.2 The Connotational Meaning

This Tradition refers Muslim men to a very important point which is neglected by almost all of men who want to propose to women. The perfect woman selected for marriage is the religious

woman who knows her duties as a house wife in Islam. Since she knows the Islamic rules (Share'a), she knows how to treat her husband and how to raise her children. Although other women are asked for marriage for their beauty, wealth, and family status, still the religious woman is the best among them.

4.3.3.3.2 The Pragmatic Analysis

The speech act of this Tradition is recommending. The expansion of this sentence will be as follows:

A woman is married for four things, her wealth, her family status, her beauty and her religion. I hereby *recommend* the religious woman (otherwise) you will be a loser

The Felicity Conditions of Recommending

- 1. I assume that you would want to know what would be a good thing for you to do**

The prophet assumes that Muslims would want to know what would be a good woman for marriage for them.

- 2. I assume that you would want to know what I think would be good for you because I know much about these things.**

The Prophet assumes that Muslims would want to know what type of woman He recommends to them who would be good for them and for their families because, as a prophet he mediates with God and knows what would a man prefers to choose as an excellent wife in every thing.

3. I say: I think it would be good for you if you did X

He says He thinks it would be in your interest if you marry a religious woman who would give you her entire life and love as you will be her beloved husband and who would raise her children according to Islamic laws (Share'a).

4. I assume you will understand that I have good reasons to say this

As a prophet, He knows that Muslims will listen carefully to His recommendations because they definitely know that He has good reasons to say this.

5. I say this because I want to cause you to know what I think would be a good thing for you to do

He says this because He wants Muslim to know that what He is saying would be completely in their benefit and interest.

6. I do not know if you will do it

He says this in a way that does not have a sense of ordering or commanding, but in a way of preferring something good for the hearers. He does not know whether the hearers would adhere to or not.

The Syntactic Realization of Recommending

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

4.3.3.4 Text Fourteen

5198- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ قَالَ أَبُو هُرَيْرَةَ يَأْتِرُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا، وَلَا تَحَسَّسُوا، وَلَا تَبَاغَضُوا، وَكُونُوا إِخْوَانًا " .

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ سَمِعْتُ نَافِعًا، يُحَدِّثُ أَنَّ ابْنَ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - كَانَ يَقُولُ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبَ الرَّجُلُ عَلَى خُطْبَةِ أَخِيهِ، حَتَّى يَتْرُكَ الْخَاطِبُ قَبْلَهُ، أَوْ يَأْذَنَ لَهُ الْخَاطِبُ.

(صحيح البخاري – باب النكاح – 5197)

The Prophet said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

(Volume 7, Book 62, Number 74)

4.3.3.4.1 The Semantic Analysis

4.3.3.4.1.1 The Denotational Meaning

The Prophet is advising Muslims to beware of suspicion about others, as suspicion is the false talk and do not spy one each other, and do not listen to the evil talk of the people about other Muslims' affairs, and do not hate each other. He asked Muslims to be brothers each one loves his brother and keeps him and his belongings. The most important point in this Tradition is its referring to one of the marriage norms that none should ask for the hand of a girl who is already engaged to his Muslim brother. One should wait till the first suitor marries her or leaves her.

4.3.3.4.1.2 The Connotational Meaning

The Tradition's connotation meaning is that in order for Muslims to stay brothers, each one loves the other, none should propose for a woman who is already engaged to other Muslim brother. This is because such attitude raises enmity between brothers. And since the Prophet wants Muslims to be loving brothers, He prevents them from doing such a thing in addition to several behaviours such as suspicion about others, spying upon each other, listening to the evil talk of the people about other Muslims' affairs and do not have enmity with one another which might cause feuds and separation between brothers.

4.3.3.4.2 The Pragmatic Analysis

The speech act of this Tradition will be advising.

The expansion will be as follows:

I hereby *advise* you that none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her

The Felicity Conditions of Advising:

1. S says X

The prophet expresses the proposition that marry you when you have the ability to do that because you will gain the benefits of lowering the gaze and the guard of modesty but if you do not have the ability then it's better for you to fast because fasting has good benefits the diminishing of the sexual power.

2. S says X because S wants to cause H to know it.

The prophet wants those young people to know that marriage has benefits.

3. S assumes that S should cause H to know it

The prophet assumes that in listening to his advice, those young people will gain countless benefits

4. S assumes that H will want to do something because of that

The prophet assumes that those young people who have deep faith in God will listen to this piece of advice and fulfill it in the normal course of time.

The Syntactic Realization of Advising

1. Subject : first person singular
2. Voice : active
3. Tense : future simple
4. Type of advice : implicit
5. Type of sentence : declarative

4.3.3.5 Text Fifteen

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا " .
(صحيح البخاري- باب النكاح- 5165)

Allah's Prophet said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

(Volume 7, Book 62, Number 45)

4.3.3.5.1 The Semantic Analysis

4.3.3.5.1.1 The Denotational Meaning

The Prophet prevents Muslim man from marrying a woman and her paternal or maternal aunt at the same time.

4.3.3.5.1.2 The Connotational Meaning

The aim behind this Tradition lies in that the family relations should be maintained in all and every aspects. The emotionally stable families bring up mentally stable children. The prophet assumes that women are women in their jealousy, and since the relation between wives of one man is almost always not in a good term, therefore, he prevents a man from bringing those relatives in such critical relation in order not to offend each other. The consequences of such relation will appear negatively on the intimacy which should exist between members of one family, and then these bad feelings may expand to prevail in the society.

4.3.3.5.2 The Pragmatic Analysis

The speech act of this tradition is forbidding. The expansion of this tradition is as follows:

I hereby *forbid* a woman and her paternal or maternal aunt to be married to the same man.

The Felicity Conditions of Forbidding

- 1. I assume you understand that you can not do things that I say I do not want you to do**

The Prophet assumes that His followers understand that they can not do things He forbids them from doing them.

2. I assume that you might want to do X

He assumes that they might want to marry a woman with her paternal or maternal aunt.

3. I say: I do not want you to do it

He says I forbid such a marriage.

4. I say this because I want to cause you not to do it

He says this because He wants you not to marry a woman with her maternal and paternal aunt at the same time.

5. I assume that you will not do it because of that

He assumes that Muslim will abide by His forbidding and comply completely with these instructions.

6. I assume that if you want to do it you will feel something bad thinking of me saying this

He assumes that if they want to break these rules and violate His instruction they will feel bad about it and feel sorry for themselves.

The Syntactic Realization of Forbidding

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of the verb : implicit
5. Type of sentence: imperative

CHAPTER FIVE

ANALYSIS OF THE ENGLISH DATA

5.1 Introduction

This chapter is devoted to the analysis of fifteen English texts selected from the New Testament in St. James Bible, the Authorized Version, selected from different Gospels: St. Matthew Gospel, 1Corinthians 6, Corinthians7, 1 Corinthians 7, 1 Timothy2, 1 Timothy3, 1 Timothy5, Hebrews13, 1 peter 3, and Titus 2.

Each text may range from one verse up to five depending on the completion of the theme of the verses. It happens that one verse has a complete theme and another theme may be presented in consequential four or five verses.

As with the Arabic data, the three components of speech event, namely, *Participants*, *Ends*, and *Norms* compose the main three sections of this chapter and all the verses are enrolled under these three topics accordingly.

5.2 Scheme of Analysis

The analysed texts are distributed under the main abovementioned three topics of this chapter. The analysis starts semantically covering the two

types of meanings: denotation meaning and connotation meaning of the theme of the verses. Then it proceeds to the pragmatic part. The speech act of each verse is elicited from each text and extended into a new sentence containing an explicit speech act, and then the felicity conditions of each speech act are listed with a brief description of the text according to these conditions.

Finally, a syntactic realization of each speech act is done for each extended sentence.

5.3 Analysis of the English Data

5.3.1 The Participants of Marriage

5.3.1.1 Text one

3Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6But I speak this by permission, and not of commandment.

(Corinthians 7: 1&2&3)

5.3.1.1.1 The Semantic Analysis

5.3.1.1.1.1 The Denotational Meaning

Now, concerning the things that you wrote about: It's good for men not to touch a woman who is not his wife, to live with her as a husband and

wife without legal marriage in order to avoid sexual sins, each man should have his own wife, and each woman should have her own husband.

5.3.1.1.2 The Connotational Meaning

The deep meaning can be detected from its historical context which says: There were those in Corinth that were teaching that a believer ought not to marry. These ascetics taught that celibacy was a higher spiritual state than marriage.. The Corinthian believers had many questions on marriage, so they wrote to Paul to get some answers. Paul gave them the basic general principle in relation to marriage. "The phrase "not to touch a woman" does not refer to holding hands or putting arms around a woman. Touch is the Greek word "haptomai" which means to attach oneself to, to apply oneself to. It directly relates to the sexual relationship. This is a euphemism for a sexual relationship.

Paul referred to marriage using metonymy which is the use of the name of one thing for that of another associated with it. For example, we use the White House to refer to the President. Biblically, the blood of Christ is a metonymy for His sacrificial death. So "to touch a woman" is euphuism for a sexual relationship which is a metonymy for marriage. Paul's purpose was to stress the reality of the sexual temptations of singleness and to acknowledge that they have a legitimate outlet in marriage. Although celibacy is good, it is not superior to marriage, and it has its dangers and temptations that marriage does not have. And because of sexual immorality, let each man have his own wife, and let each woman have her own husband. We may conclude that the participants are humans a husband and wife.

5.3.1.1.2 The Pragmatic Analysis

The speech act of this verse is advising. The extension of these verses is:

I hereby *advise* you not to touch a woman in order to avoid fornication. let every man have his own wife and every woman have her own husband.

The Felicity Conditions Of Advising

1- I assume you would want to know what I think you should do.

As a prophet, I am sure you want to know what is my idea about the subject you are asking about and to know what I would do if I were you.

2- I think you should do X.

My answer to your questions is that you should not live with a woman who is not your wife even not to touch her.

3- I assume you understand that I have good reasons to say it.

I, as a prophet, assume that you understand my advice. I have good reasons to advise you because temptation is impurity and to avoid immorality, let each have his own wife and each have her own husband.

4- I think if I were you I would do that.

I advise you not to commit sins. If you follow me as your spiritual guide, you will see that if I were you I would not do it in order not to be punished by God.

5- I say this because I want to cause you to know what you should do.

You know I wish you do profitable deeds; therefore, I want you to know that I am advising you not to commit sins and not to violate God's laws.

6- I imagine that by saying this I can cause you to do it.

I imagine that you will follow my advice and because it is not from me, it is our God's words and advice.

7- I think it will be a good thing if you do it.

I think it will be your advantages if you abide by this advice and comply wholeheartedly with the orders of God.

The Syntactic Realization Of Advising

6. subject : implicit first person singular
7. Voice : active
8. Tense : present simple
9. Type of verb: implicit
10. Type of sentence : imperative

5.3.1.2 Text Two

3The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

(Matthew:19 :3-6)

5.3.1.2.1 The Semantic Analysis

5.3.1.2.1.1 The Denotational Meaning

Some Pharisees came to test the prophet. They asked Jesus whether a man can divorce his wife for any reason Jesus answer was impact in a question to remind them of what had been said in the Old Testament. He asked them whether they had read that the Creator made male and female in the beginning and that's why a “man will leave his father and mother and will remain united with his wife”, and the two will be one. So they are no longer two but one. They can not be separated because God had joined them together.

5.3.1.2.1.2 The Connotational Meaning

Christ's answer to this question; though it was proposed to tempt him, he gave a full answer to it, not a direct one, but an effectual one.

In fact the statement that God created them as male and female is the first reference to human sexuality. *God* created the sexes; it was not an evolutionary accident but there is a purpose behind it which is the reproduction of the human species. Christ hints briefly at this, but, in appealing to what they had read, he refers them to the original record, where it is observable, that, though the rest of the living creatures were made male and female, it is not said so concerning any of them, but only concerning mankind; because between man and woman the conjunction is rational, and intended for nobler purposes than merely the pleasing of sense as shown in

"Then God blessed them, and God said to them, '*Be fruitful and multiply*'; fill the earth and subdue it ..." (verse 28).

The statement that men and women are to *reproduce* is part of the blessing that God pronounces in this verse. God gave a blessing to the creation of children through a loving sexual relationship. God sanctified sexual relations between married men and women, in that the first command He gave Adam and Eve was to begin an intimate sexual relationship and reproduce.

God essentially repeats His command in, adding another crucial thought. Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh." In speaking these words, God formally created the institutions of *marriage* and *family*. Since God created and commanded these relationships, marriage and the family are *holy* institutions, and one of its purposes is procreation.

5.3.1.2.2 The Pragmatic Analysis

The speech act of this verse is a reminding speech act. The clause starts with "Have you never read that" which means that Jesus Christ is reminding the audience with facts that may be not present in their minds at the time of asking. Therefore, the expansion of this verb is as follows:

I hereby *remind* you that God from the beginning made male and female and for this reason a man shall leave his father and mother and shall unite firmly with his wife and the two shall become one flesh.

The Felicity Conditions of Reminding

1. I say: you should think of Y.

Jesus Christ reminded the Pharisees who came to him to put him to the test by asking him whether it is lawful for a man to divorce his wife for any and every reason. He answered them by reminding them of facts that they should think about before asking such questions.

2. I assume you have thought of it before now.

Jesus Christ assumed that they thought of these facts before now but they pretended not knowing them as they wanted to put Him to the test, that's why he said to them: have you never read or heard that God made them male and female from the beginning.

3. I think you are not thinking of it now.

He thinks that they are not thinking of these facts now. He stated the obvious by saying that God created male and female from the beginning and a man shall leave his father and mother and shall unite with his wife firmly.

4. I say this because I want to cause you to think of it now and after now.

Prophet Jesus Christ said these facts because He wanted to make the Pharisees think of them now and then after though they are totally familiar with these facts.

The Syntactic Realization of Reminding

1. Subject : third person singular
2. Voice : active

3. Tense : present simple
4. Type of reminding: implicit
5. Type of sentence : declarative

5.3.1.3 Text Three

¹⁰And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

¹¹But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife.

(Corinthians 7: 10-11)

5.3.1.3.1 The Semantic Analysis

5.3.1.3.1.1 The Denotational Meaning

Jesus Christ speaks on behalf of God and gives commands to the married people especially for the married woman not to be separated from her husband because what God has joined would not be separated by humans. But if she does separate and be divorced from her husband she should remain single or reconciled to her husband. He also asked the man not to divorce his wife.

5.3.1.3.1.2 The Connotational Meaning

These verses concentrate on an important family and social ethics, that is the family integrity. All heavenly religions emphasize the family union since it is the core of the society. It raises the bad and the good. So remaining an integral part means producing healthy individuals. Therefore, Jesus Christ gives command on behalf of God for the married not to be separated. If a woman leaves her husband for certain reasons let her reconcile with her husband or not be married again. Banning remarriage is a kind of punishment to think twice when a woman intends to leave her

husband. All these are done for the sake of one piece family, not scattered and then united members and a healthy small seed for the biggest society.

5.3.1.3.2 The Pragmatic Analysis

The speech act of these verses is commanding. The expansion of these verses is:

I hereby command you, on behalf of God, let not the wife depart from her husband, and if she does, she should remain single or reconcile with her husband...

The Felicity Conditions of Commanding

1. S assumes that S can cause Y to do X

Being the prophet, he assumes that he can cause the wife to live with her husband all along her life and she should not divorce him.

2. S says : S wants Y to do X

The prophet wants the wife not to abandon her husband nor does the husband do so.

3. S says this, in this way because S wants to cause Y to do it.

The prophet has the authority to give commands to people on behalf of God. He says this and in a type of command to cause the wife to be bound to her husband and in case she separates from him and divorce him she should remain single or reconcile with him and the same is with the husband.

The Syntactic Realization Of Commanding

1. Subject : first person singular
2. Voice : active

3. Tense : present simple
4. Type of verb: explicit
5. Type of sentence : declarative

5.3.1.4 Text Four

⁵For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

⁶Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

⁷Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

⁸Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

(1 peter 3:5-7)

5.3.1.4.1 The Semantic Analysis

5.3.1.4.1.1 The Denotational Meaning

The pious women in the old time who hoped to gain God's blessing were accustomed to beautify themselves and were submissive to their husbands. They adapted themselves to their husbands as secondary and dependent upon them. It was thus that Sarah obeyed and followed Abraham as her guide. She acknowledged his headship over her by calling him Lord or Master or her leader who has authority upon her. All women now are her true daughters if they do right things and let nothing terrify them. In the same way, you married men should live with your wives with an intelligent recognition of the marriage relation, honoring the women as physically the weaker, but realizing that you are joint heirs of the grace of life, in order that your prayers may not be hindered and cut off, otherwise you cannot pray effectively.

Finally, all of you should be of one and the same mind united in spirit, sympathizing with one another, loving each other as brothers living in one house, compassionate and courteous and humble.

5.3.1.4.1.2 The Connotational Meaning

The duties of Christian wives being in their nature difficult, the Prophet enforces them by the example, of the holy women of old, who trusted in God. They lived in old time, and had less knowledge to inform them and fewer examples to encourage them; yet in all ages they practised this duty; they were holy women, and therefore their example is obligatory; they trusted in God, and yet did not neglect their duty to man: the duties imposed upon you, of a quiet spirit and of subjection to your own husbands, are not new, but what have ever been practised by the greatest and best women in the world. Of Sara, who obeyed her husband, not knowing where he went, and called him lord, thereby showing him reverence and acknowledging his superiority over her; and all this though she was declared a princess by God from heaven, by the change of her name, whose daughters you are if you imitate her in faith and good works, and do not, through fear of your husbands, either quit the truth you profess or neglect your duty to them, but readily perform it, without either fear or force, out of conscience towards God and sense of duty to them. From these verses the following things have been learnt: Learn, [1.] God takes exact notice, and keeps an exact record, of the actions of all men and women in the world. [2.] The subjection of wives to their husbands is a duty which has been practised universally by holy women in all ages. [3.] The greatest honour of any man or woman lies in a humble and faithful deportment of themselves in the relation or condition in which Providence has placed them. [4.] God takes

notice of the good that is in his servants, to their honour and benefit, but covers a multitude of failings; [5.] Christians ought to do their duty to one another, not out of fear, nor from force, but from a willing mind, and in obedience to the command of God. Wives should be in subjection to their churlish husbands, not from dread and amazement, but from a desire to do well and to please God. The husband's duty to the wife comes next to be considered.

5.3.1.4.2 The Pragmatic Analysis

The speech act of these verses is urging. The extension of the verses is as follows:

I hereby urge women to be like women in the old time who hoped in God and to be like Sarah who obeyed Abraham. The same is with the married men I hereby urge them to treat their wives as a physically the weaker in order that the prayers of all would not be hindered...

The Felicity Conditions of Urging

1. I say: you should do x.

Urging is an attempt to get the addressee to do something, by this sense Jesus Christ urged women of his time to be like the pious women in the old time who believed in God and were submissive to their husbands. And at the same time, he urged men to behave with their women so tenderly as they are like weaker vessels.

2. I assume that you may not want to do it.

He, as a prophet, assumed that the addressee may not want to abide by his words. That's why he promised them all that if they adhere to his sayings their prayers will not be hindered.

3. I do not want to stop saying this because I want to cause you to feel that you have to do it.

By urging people to do something is a way of imposing the speaker's will on the hearer. So He kept on saying this because he wanted the hearer to feel that they have to listen to His advice and promises.

4. I say this, in this way, because I want to cause you to do it.

He said this, in this way, by mentioning Sarah, Abraham's wife, as a good example for women who acknowledged the leadership of her husband with humble in order to present a good example for women to follow.

5. I do not want you to think about it for a long time.

Jesus Christ, as a prophet, wanted his followers to abide by his speech without rethinking. It does not need the addressee to think twice of the benefit that he may get through getting long with Christ's promises.

The Syntactic Realization Of Urging

1. subject : implicit first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : imperative

5.3.1.5 Text Five

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.

(1 Peter 3:1)

5.3.1.5.1 The Semantic Analysis

5.3.1.5.1.1 The Denotational Meaning

In similar manner, you married women, be submissive to your own husbands. Behave with them as a secondary and dependent on them and show them that you are obeying them in everythings. So that even if any of you do not obey the Word of God, they may be won over not by discussion but by the godly lives of their wives.

5.3.1.5.1.2 The Connotational Meaning

Jesus Christ orders men and women to Cohabitation which forbids unnecessary separation, and implies a mutual communication of goods one to another, with delight and concord. Dwelling with the wife should be according to knowledge; not according to lust, as brutes; nor according to passion, as devils; but according to knowledge, as wise and sober men, who know the word of God and their own duty. The husband duty should be

giving honour to the wife-giving due respect to her, and maintaining her authority, protecting her person, supporting her credit, delighting in her conversation, affording her a handsome maintenance, and placing a due trust and confidence in her.

The reasons are, Because she is the weaker vessel by nature and constitution, and so ought to be defended: but then the wife is, in other and higher respects, equal to her husband; they are heirs together of the grace of life, of all the blessings of this life and another, and therefore should live peaceably and quietly one with another. What points are learnt from these verses: Learn, (1.) The weakness of the female sex is no just reason either for separation or contempt, but on the contrary it is a reason for honour and respect: Giving honour to the wife as unto the weaker vessel. (2.) There is an honour due to all who are heirs of the grace of life. (3.) All married people should take care to behave themselves so lovingly and peaceably.

5.3.1.5.2 The Pragmatic Analysis

This verb is ordering speech act. The expansion of this verse is as follows:

I hereby order you wives, be in subjection to your own husbands ...

The Felicity Conditions of Ordering

- 1. I assume you understand that you have to do what I say I want you to do.**

Jesus Christ, a person who orders someone to do something, wanted the addressee to do it and expects to cause him to do it via the speech act. He

assumed that the addressee has to do whatever the speaker says he wants him to do.

2. I say: I want you to cause X to happen.

As a prophet, he ordered wives to abide by his speech and comply with it in order to cause them to listen and obey.

3. I say this because I want to cause you to do it.

He said to the wives that you should be submissive to your husbands and show them how they are number one in your lives and he is your master.

4. I assume that you will do it because of that.

Wives will obey the Christ because this order is produced by the prophet who is the messenger of God and all his sayings should be fulfilled.

The Syntactic Realization of Ordering

1. Subject: implicit first person singular
2. Voice: active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : imperative

5.3.2 The Ends of Marriage

5.3.2.1 Text Six

³The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

⁴That they may teach the young women to be sober, to love their husbands, to love their children,

⁵To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

(Titus 2:3-5)

5.3.2.1.1 The Semantic Analysis

5.3.2.1.1.1 The Denotational Meaning

Tell older women to live their lives in a way that shows they are dedicated to God. Tell them not to be gossips or addicted to alcohol, but to be examples of virtue. In this way they will teach young women to show

love to their husbands and children, to use good judgment, and to be morally pure. Also, tell them to teach young women to be homemakers, to be kind, and to place themselves under their husbands' authority. Then no one can speak evil of God's word.

5.3.2.1.1.2 The Connotational Meaning

To the aged women, these also must be instructed and warned. Some by these aged women understand the deaconesses, who were mostly employed in looking after the poor and attending the sick; but it is rather to be taken (as we render it) of all aged women professing religion. They must be in behaviour as becometh holiness: both men and women must accommodate their behaviour to their profession. Those virtues before mentioned (sobriety, gravity, temperance, soundness in the faith, charity, and patience), recommended to aged men, are not proper to them only, but applicable to both sexes, and to be looked to by aged women as well as men. Women are to hear and learn their duty from the word, as well as the men: there is not one way of salvation for one sex or sort, and another for another; but both must learn and practise the same things, both as aged and as Christians; the virtues and duties are common.

There are lessons for young women also, whom the aged women must teach, instructing and advising them in the duties of religion according to their years. For teaching such things aged women have often better access

than the men, even than ministers have, which therefore they must improve in instructing the young women, especially the young wives; for he speaks of their duty to their husbands and children. These young women the more aged must teach, (1.) To bear a good personal character: To be sober and discreet, contrary to the vanity and rashness which younger years are subject to: discreet in their judgments and sober in their affections and behaviour. Discreet and chaste stand well together; many expose themselves to fatal temptations by that which at first might be but indiscretion.

5.3.2.1.2 The Pragmatic Analysis

The speech act of these verses is urging. The extension will be as follows:

I hereby *Urge* aged women to be in behaviour as becometh holiness....

The Felicity Conditions of Urging

1. I say: you should do x.

Urging is an attempt to get the addressee to do something, by this sense Jesus Christ urged old women to be like old men in behaviour as holiness and engaged in sacred services, love their husbands and their children, to be self-controlled, and good-natured.

2. I assume that you may not want to do it.

He, as a prophet, assumed that the addressee may not want to abide by his words. It is so difficult for the human being to master all these ethics mentioned in these verses. By doing so, means old women become like reverend.

3. I do not want to stop saying this because I want to cause you to feel that you have to do it.

By urging aged women to abide by all these ethics is a way of imposing God's will on them. So He kept on saying this because he wanted them to feel that they have to listen and be like what He wants them to be.

4. I say this, in this way, because I want to cause you to do it.

God said this, in this way, He made women think very highly of themselves because the verse started with the word (likewise) which means that aged women are similar to aged men in ethics, strength and holiness. So these ultimate appreciations made women voluntary do what are required from them in this verse.

5. I do not want you to think about it for a long time.

Jesus Christ, as a prophet, wanted his followers to abide by his speech without rethinking. It does not need the aged women to think twice of the benefit that they may get through getting long with Christ's invitation for them to be holiness to get divine gifts.

The Syntactic Realization Of Urging

1. Subject: implicit first person singular
2. Voice: active
3. Tense: present simple
4. Type of verb: implicit
5. Type of sentence: imperative

5.3.2.2 Text Seven

39The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

(Corinthian 7:39)

5.3.2.2.1 The Semantic Analysis

5.3.2.2.1.1 The Denotational Meaning

A married woman must remain with her husband as long as he lives. If her husband dies, she is free to marry anyone she wishes, but only if the man is a Christian.

5.3.2.2.1.2 The Connotational Meaning

The wife is bound by the law as long as her husband liveth, That is, she is bound to her husband, by the law of marriage, during his life; nor can the bond of marriage between them be dissolved but by the death of one of them, except in the cases of adultery, and willful desertion. *But if her husband be dead;* or "asleep", for so the word may be rendered; though it designs death: death is often expressed by sleeping in Scripture; for the dead will not always remain in such a state, but be raised from thence at the last day, just as persons are awaked out of sleep. *She is at liberty to marry whom she will:* so that second marriages are lawful, though condemned by many of the ancients: the liberty of a widow is greater than that of a virgin, because a virgin is under the power, and at the dispose of her parents; but a widow is at her own dispose; and death having dissolved her former obligation, she is at entire liberty to marry, or not marry, and to marry whom she pleases, that is

not forbidden by the laws of God: *only in the Lord*; it is absolutely necessary that her husband should be in the Lord, a converted person, a believer in Christ; though such a one should be most desirable and eligible: but either that she should continue in the possession of her faith in Christ, and not relinquish it for the sake of a husband; or that she enter into this state in the fear of the Lord, calling upon him, and consulting him in such an important affair; and take care that whom she marries is not within the line prohibited by the Lord.

5.3.2.2.2 The Pragmatic Analysis

Two types of speech acts are used in this verse. In the first one the prophet commands the wife to be bound to her husband as long as he lives. As seen in the following expansion:

I hereby order you (the wife) to be bound by the law as long as the husband lives.

Whereas, the second one gives her the permission to get married when he dies.

I hereby allow you (the wife) to be married to whom you will;
Only in the lord.

The Felicity Conditions of Ordering

- 1. I assume you understand that you have to do what I say I want you to do.**

Jesus Christ, a person who orders someone to do something, wanted the addressee to do it and expects to cause him to do it via the speech act. He

assumed that the addressee has to do whatever the speaker says he wants him to do.

2. I say: I want you to cause X to happen.

As a prophet, he ordered wives to be bound by the law as long as the husband lives.

3. I say this because I want to cause you to do it.

He said to the wives that you should be submissive to your husbands and to live with them as long as they live.

4. I assume that you will do it because of that.

Wives will obey the Christ because this order is produced by the prophet who is the messenger of God and all his sayings should be fulfilled.

The Syntactic Realization of Ordering

1. subject : implicit first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : imperative

The Felicity Conditions of Allowing

1. S assumes that Y wants to do X

The prophet assumes that the widow wants to get married.

2. S assumes that you can not do it if S says that S does not want you to do it

The prophet assumes that the widow can not get married if the prophet says that he does not want her to do it.

3. S says; S does not want to say that S does not want y to do it.

The prophet does not want to say that he does not want the widow to do it.

4. S says this because S does not want to cause Y not to be able to do it.

The prophet says that he does not want to cause the widow not to be able to get married

5. S assumes that Y will be able to do it because of that.

The prophet assumes that the widow will be able to get married because the prophet has said so.

The Syntactic Realization Of Allowing:

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.2.3 Text Eight

³⁶*But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.*

(Corinthians.7:36)

5.3.2.3.1 The Semantic Analysis

5.3.2.3.1.1 The Denotational Meaning

Any father thinks that he is not acting properly toward his daughter by preparing disgrace for her or incurring reproach, and in case she spent the flower of her age, and he would not want to do the wrong thing when his virgin daughter wants to get married. If she wants to get married, he is not sinning by letting her get married.

5.3.2.3.1.2 The Connotational Meaning

In this passage the Prophet is commonly supposed to give advice about the disposal of children in marriage, upon the principle of his former determination. In this view the general meaning is plain. It was in that age, and those parts of the world, and especially among the Jews, reckoned a disgrace for a woman to remain unmarried past a certain number of years: it gave a suspicion of somewhat that was not for her reputation. "Now," says the Prophet, "if any man thinks he behaves unhandsomely towards his daughter, and that it is not for her credit to remain unmarried, when she is of full age, and that upon this principle it is needful to dispose of her in marriage, he may use his pleasure. It is no sin in him to dispose of her to a suitable mate. But if a man has determined in himself to keep her a virgin, and stands to this determination, and is under no necessity to dispose of her in marriage, but is at liberty, with her consent, to pursue his purpose, he does well in keeping her a virgin. In short, he that gives her in marriage does well; but he that keeps her single, if she can be easy and innocent in such a state, does what is better; that is, more convenient for her in the present state of things, if not at all times and seasons." Note,¹. Children should be at the

disposal of their parents, and not dispose of themselves in marriage. Yet, 2. Parents should consult their children's inclinations, both to marriage in general and to the person in particular, and not reckon they have uncontrollable power to do with them, and dictate to them, as they please. 3. It is our duty not only to consider what is lawful, but in many cases, at least, what is fit to be done, before we do it.

5.3.2.3.2 The Pragmatic Analysis

The speech act of this verse is allowing. The extension of this verse will be as follows:

I hereby allow any man who thinks that he behaveth himself uncommonly toward his virgin..... let him do what he will, he sinneth not: let them marry

The Felicity Conditions of Allowing

1. S assumes that Y wants to do X

The prophet assumes that virgin daughter wants to get married and the father also would like to have her daughter married and has a family.

2. S assumes that you can not do it if S says that S does not want you to do it

The prophet assumes that the father would not dare to get her daughter married unless he gets God's consent and blessing.

3. S says; S does not want to say that S does not want y to do it.

The prophet does not want to prevent the father from having his daughter married. In this case it will be a heavenly prohibition.

4. S says this because S does not want to cause Y not to be able to do it.

The prophet says that he does not want to cause the virgin daughter not to be able to get married

5. S assumes that Y will be able to do it because of that.

The prophet assumes that the virgin daughter will be able to get married because the prophet has said so.

The Syntactic Realization Of Allowing

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.2.4 Text Nine

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

(1Timothy 5:14)

5.3.2.4.1 The Semantic Analysis

5.3.2.4.1.1 The Denotational Meaning

So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.

5.3.2.4 1.2 The Connotational Meaning

This passage addresses a very specific situation which is the woman's situation after the loss of her husband. The word "women" is not expressed

or necessarily implied in the original and it is evident that the Prophet here had particular reference to "widows," and that the injunction should be understood as relating to them. We are not to suppose that he gives this as an absolute and universal command, for it might not always be at the option of the widow to marry again, and it cannot be doubted that there may be cases where it would be unadvisable. But he speaks of this as a general rule. It is better for such persons to have domestic concerns that require their attention, than it is to be exposed to the evils of an idle life. We may learn from this:

(1) That second marriages are not improper or unlawful, but that in some circumstances they may be preferable to widowhood;

(2) That marriage itself is in a high degree honorable. The three phrases *to marry, to have children, to manage their homes* describe the responsible and socially normative role of the homemaker. These words signify, says Bloomfield, to "exercise and occupy themselves in the duties of a wife." It is better to be employed in the duties growing out of the cares of a family, than to lead a life of celibacy.

(3) The unmarried woman gives occasion to the adversary to speak reproachfully. In the performance of domestic duties, when fully employed, they would avoid the evils. Everyone who professes religion should so live as to give no occasion to a man of the world to speak reproachfully of the cause of the Redeemer.

5.3.2.4.2 The Pragmatic Analysis

The speech act used in this verse is *counsel*. And since it is implicit, it has the following expansion:

I hereby counsel you (the widow) to marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

The Felicity Conditions of Counseling

1. I assume that you are thinking about X

Prophet Jesus Christ assumes that widows would want to resume their lives after their husbands' death.

2. I assume that you do not know what you should do that would be good for you

He assumes that widows do not know what they should do that would be good for them. Widows in general, are seeking professional opinion, they are appealing to a professional expertise, not to a personal ideas to resume their natural lives as women.

3. I assume that you want to know what I think you should do because I know much about such things

They want to know what Jesus Christ thinks they should do because He knows much about things which are better for them and their children after the husband death.

4. I say: I think that you should do Y

He thinks that widows should remarry and have children and guide the household and pursue their normal lives.

5. I assume that you understand that I have good reasons to say this

He, as a prophet knows that this permission would remedy their agony after the husband's death. This would be a good reason to say this.

6. I say this because I want to cause you to know what you should do

This counseling would cause you to know that Prophet Jesus Christ knows what widows should do to resume their lives.

7. I assume that you will want to do what I say I think you should do

He assumes that widows want wholeheartedly to live their lives and have children as other women do and have a second chance to remarry. This permission would not permit the opponents of faith an occasion for slander or reproach.

The Syntactic Realization Of Counselling

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.2.5 Text Ten

11. Let the woman learn in silence with all subjection.

¹²But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

¹³For Adam was first formed, then Eve.

¹⁴And Adam was not deceived, but the woman being deceived was in the transgression.

¹⁵Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety

(I Timothy 2:11-15)

5.3.2.5.1 The Semantic Analysis

5.3.2.5.1.1 The Denotational Meaning

A woman must learn in silence, in keeping with her position I do not allow a woman to teach or to have authority over a man. Instead, she should be quiet. After all, Adam was formed first, then Eve. Besides that, Adam was not deceived. It was the woman who was deceived and sinned. However, she and all women will be saved through the birth of the child, if they lead respectable lives in faith, love, and holiness.

5.3.2.5. 1.2 The Connotational Meaning

Here observe, 1. The extensiveness of the rules of Christianity; they reach not only to men, but to women, not only to their persons, but also to their dress, which must be modest, like their sex; and to their outward deportment and behaviour, it must be in silence, with all subjection. 2. Women are to profess godliness as well as men; for they are baptized, and thereby stand engaged to exercise themselves to godliness; and, to their honour be it spoken, many of them were eminent professors of Christianity in the days of the Prophets, as the book of Acts will inform us. 3. Women being more in danger of exceeding in their apparel, it was more necessary to caution them in this respect. 4. The best ornaments for professors of godliness are good works. 5. According to Paul, women must be learners, and are not allowed to be public teachers in the church; for teaching is an office of authority, and the woman must not usurp authority over the man, but is to be in silence. But, notwithstanding this prohibition, good women may and ought to teach their children at home the principles of religion. Timothy from a child had known the Holy Scriptures; and who should teach him but his mother and grandmother? 2 Tim. 3:15. Aquila and his wife Priscilla expounded unto Apollos the way of God more perfectly; but then they did it privately, for they took him unto them, Acts 18:26. 6. Here are

two very good reasons given for the man's authority over the woman, and her subjection to the man, v. 13, 14. Adam was first formed, then Eve; she was created for the man, and not the man for the woman (1 Co. 11:9); then she was deceived, and brought the man into the transgression. 7. Though the difficulties and dangers of childbearing are many and great, as they are part of the punishment inflicted on the sex for Eve's transgression, yet here is much for her support and encouragement: Notwithstanding she shall be saved, etc. Though in sorrow, yet she shall bring forth, and be a living mother of living children; with this proviso, that they continue in faith, and charity, and holiness, with sobriety: and women, under the circumstance of child-bearing should by faith lay hold of this promise for their support in the needful time

5.3.2.5.2 The Pragmatic Analysis

The speech act of these verses is allowing in the first verse and not allowing in the second part of the verse. This means that the extension for the verb allowing will be in positive and negative forms. The researcher will mention the felicity conditions of the positive verb without mentioning the negative since they will be the same but in negative sense. The extension will be as follows:

I hereby allow women to learn in silence with all subjection but I do not allow a woman to teach or to have authority over the man, but to be in silence...

The Felicity Conditions Of Allowing

1. S assumes that Y wants to do X

The prophet assumes that woman wants to learn.

2. S assumes that you can not do it if S says that S does not want you to do it

The prophet assumes that women can not learn without the permission of their spiritual guide, Jesus Christ allows them to do so.

3. S says; S does not want to say that S does not want y to do it .

The prophet does not want to say that he does not want to prevent woman from learning on condition she should learn in quietness, and in entire submissiveness.

4. S says this because S does not want to cause Y not to be able to do it.

The prophet says that he does not want to deprive women from learning and let them live in the darkness of religious illiteracy.

5. S assumes that Y will be able to do it because of that.

The prophet assumes that women are able to learn and teach at the same time but she should comply with the instructions set by the Prophet.

The Syntactic Realization Of Allowing:

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.3 The Norms of Marriage

5.3.3.1 Text Eleven

Marriage is honorable in all, and the bed is undefiled: but whoremongers and adulterers God will judge.

(Hebrews13:4)

5.3.3.1.1 The Semantic Analysis

5.3.3.1.1.1 The Denotational Meaning

Marriage should be honored in all things by all, and the marriage bed kept pure and dishonored, for God will judge and punish the adulterers and all the sexually immoral.

5.3.3.1.1.2 The Connotational Meaning

Living with the wife should be according to heavenly laws and wisdom and should be with sober men, who know the word of God and their own duty. Giving honour to the wife is due to respect her and thus, the marriage will be kept un dishonoured and disgraced. All married people should take care to behave themselves so lovingly and peaceably one to another as God will punish those who commit adultery and sexual immorality. The purpose behind that is to keep the family and the marriage clean and un disgraced to maintain the family consolidation and healthiness.

5.3.3.1.2 The Pragmatic Analysis

The speech act of this verse is warning. The extension of the verse is:
Marriage is honourable in all, and the bed should be undefined
I hereby warn all adulterers that God will judge them and punish them.

The Felicity Conditions Of Warning

1. I think you might do something that would cause something bad to happen to you

Jesus Christ thinks that committing adultery would cause harm to the society and therefore, He warns the married people to keep marriage in honour in all things.

2. I say.....

He says that let marriage be held in honour in all things and let the marriage bed kept undishonoured and warn the adulterous to be judged by God.

3. I say this because I want to cause you to be able to cause that bad thing not to happen to you

He says this because He wants people to know that committing adultery and dishonouring the marriage bed will cause something bad to the married people as God will punish them for this immoral deed.

The Syntactic Realization Of Warning

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : imperative

5.3.3.2 Text Twelve

⁸I say therefore to the unmarried and widows, it is good for them if they abide even as I.

⁹But if they cannot contain, let them marry: for it is better to marry than to burn.

(1 Corinthians 7: 8-9)

5.3.3.2.1 The Semantic Analysis

5.3.3.2.1.1 The Denotational Meaning

For the unmarried people and widows, I declare that it is well for them to remain single as I do. But if they are unable and do not have self-control they should marry. For it is better to marry than to burn with passion and tortured continually with ungratified desire.

5.3.3.2.1.2 The Connotational Meaning

The meaning lies behind these verses is that marriage is necessary for those who cannot suppress and restrain their desire and lust. As marriage is a legal way to inhibit individuals from immoral sexuality, it is better to marry than to be tortured with holding back the passion and ungratified desire. So, for the individuals, it is either to remain unmarried if they are capable of repressing their sexual desires or to marry if they are incapable to control their emotions. This is considered a medical recipe for human beings which in turn, it will cure the society from immoral illnesses and maintain the chasteness and purity of the society members.

5.3.3.2.2 The Pragmatic Analysis

The speech act in these verses is declaring. The extension of the verses is:

I hereby *declare* that it is good for unmarried people and widows to remain unmarried, but if they cannot contain, let them marry...

The Felicity Conditions Of Declaring

1. I say: I want people to know that they should think X

The prophet declares that marriage is allowed to those people and to the widows who do not have self-control. Though it is good for them to remain as the speaker is, but if they are unable, let them marry instead of being burnt by passion and tortured by desire.

2. I say this because I want to cause people to know what they should think (about Y)

Jesus Christ says this because He wants to let people know that they are allowed to marry in case they cannot restrain their emotions and passions

3. I assume that I am someone who can cause people to think X by saying this in this way

Being prophet, He has the authority to cause people obey Him and think that what He says is compelling them to abide by.

4. I assume that nothing anyone could say could change this

Nobody else has the authority to declare things in this way and could entail changes by his act. Nobody can change this declaration.

5. I assume it is important that I have said this

It is so important for the prophet to give his believers a space of freedom to practice their natural desires and understand that there is no compulsory actions in calling for piety.

6. I assume that after I have said this, in this way, people have to do some things because of that

After saying this declaration, people will have to do some things because they feel free and get permission from the highest summit of legislation.

The Syntactic Realization Of Declaring

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.3.3 Text Thirteen

¹²But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

¹³And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

¹⁴For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

¹⁵But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

¹⁶For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

(1Corinthians 6:12-16)

5.3.3.3.1 The Semantic Analysis

5.3.3.3.1.1 The Denotational Meaning

If one of you has a wife who does not believe in Christ and she consents to live with him, he should not leave or divorce her. And if any woman has unbelieving husband and he consents to live with her, she should not leave or divorce him because the unbelieving husband and unbelieving woman should be reunited with Christian families and separated from heathen contamination and affiliated with Christian people otherwise the children would be unclean and unblessed. But if the unbeliever departs the Christian families, let him do so, in such cases we would not put blames on their shoulders and they are not morally bound.

5.3.3.3.1.2 The Connotational Meaning

Always there is a way to call those people who do not believe in God for coming back for righteous deeds. One of these ways is to keep them in touch with believers. In this way, they might listen and apprehend what is said in a mild language. And they might mediate what has been heard from their spouses and reason it which in turn may convert them from unbelievers to dedicated and devoted believers. The connection with Christian families offers a chance to review their beliefs by which they may reach to a new assessment to their viewpoint. The other way of attracting the unbelievers to come back to Christianity is a kind of threat used in these verses that if they do not abide by Christianity and depart Christian families, their children would be unclean and unblessed.

5.3.3.3.2 The Pragmatic Analysis

The speech act of these verses is declaring. The extension is: I hereby *declare* that if any brother hath a wife that believeth not, and she be pleased to dwell with him.....

The Felicity Conditions of Declaring

1. I say: I want people to know that they should think X

The prophet declares that if any of you has a wife who does not believe in Christ and she wants to stay with her husband, let her stay, and if any woman has an unbelieving husband and he wants to live with her let him stay with her and she should not leave him or divorce him.

2. I say this because I want to cause people to know what they should think (about Y)

Jesus Christ says this because He wants to let people know that they are allowed to live with unbelieving people in order to withdraw them to be affiliated to Christian families and let their children become pure and clean.

3. I assume that I am someone who can cause people to think X by saying this in this way

Being a prophet, He has the authority to cause people obey Him and think that what He says is compelling them to abide by.

4. I assume that nothing anyone could say could change this

Nobody else has the authority to declare things in this way and could entail changes by his act. Nobody can change this declaration.

5. I assume it is important that I have said this

It is so important for the prophet to say this in order to refrain unbelievers from abandoning Christianity and let them feel that they are not deserted by their friends.

6. I assume that after I have said this, in this way, people have to do some things because of that

After saying this declaration, in this way, unbelieving people feel that they are most welcomed to rejoin their families and affiliated to Christianity and have pure and clean children

The Syntactic Realization Of Declaring

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.3.4 Text fourteen

1This is a true saying, if a man desire the office of a bishop, he desireth a good work.

²A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

³Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

⁴One that ruleth well his own house, having his children in subjection with all gravity;

⁵(For if a man know not how to rule his own house, how shall he take care of the church of God?)

(I Timothy 3:1-5)

5.3.3.4.1 The Semantic Analysis

5.3.3.4.1.1 The Denotational Meaning

This is a statement that can be trusted: If anyone sets his heart on being a bishop, he desires something excellent. A bishop must have a good reputation. He must have only one wife, be sober, use good judgment, be respectable, be hospitable, and be able to teach. He must not drink excessively or be a violent person, but he must be gentle. He must not be

quarrelsome or love money. He must manage his own family well. His children should respectfully obey him if a man does not know how to manage his own family, how can he take care of God's church?

5.3.3.4.1.2 The Connotational Meaning

In order to be in charge of this office, the doing of this work, the workman must be qualified. 1. A minister must be blameless, he must not lie under any scandal; he must give as little occasion for blame as can be, because this would be a prejudice to his ministry and would reflect reproach upon his office. He must be one who keeps his family in good order: That rules well his own house, that he may set a good example to other masters of families to do so too, and that he may thereby give a proof of his ability to take care of the church of God: For, if a man knows not how to rule his own house, how shall he take care of the church of God. Observe, the families of ministers ought to be examples of good to all other families. Ministers must have their children in subjection; then it is the duty of ministers' children to submit to the instructions that are given to them. With all gravity. The best way to keep inferiors in subjection is to be grave with them. Not having his children in subjection with all austerity, but with all gravity.

5.3.3.4.2 The Pragmatic Analysis

The speech act of these verses is asserting. The expansion of these verses is:

I hereby assert that this saying is a true saying, if a man desires the office of a bishop, he desirith a good work....

The Felicity Conditions of Asserting

1. I say: X

Prophet Jesus Christ says that these sayings are true and irrefutable.

2. I imagine some people would say that this is not true

Jesus Christ imagines some people would say that this is not true. But the sayings stated by Him are true and irrefutable.

3. I can say that this is true

He, as a prophet can say that these facts stated by Him in these verses are entirely true.

4. I assume that people will have to think that it is true

He assumes that people will have to think that all facts stated in these verses are true. They are derived from the real life and personal experiences.

5. I say this because I want to say what I know is true

He says this because He wants to say these facts which He knows are absolutely true.

The Syntactic Realization Of Stating

1. Subject : first person singular
2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : declarative

5.3.3.5 Text Fifteen

²⁵*Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.*

²⁶*I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.*

²⁷*Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.*

²⁸*But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.*

(1 Corinthians 7:25-28)

5.3.3.5.1 The Semantic Analysis

5.3.3.5.1.1 The Denotational Meaning

I give my opinion and advice as one who by the Lord's mercy is rendered trustworthy and faithful. I think then it is because of the impending distress, it is good for a person to remain as he or she is. But in case he or she found themselves bound to a wife or a husband, they should not think of getting rid of them and be free. If you marry, you do not sin in doing so, and if a virgin marries, she does not sin in doing so. Yet those who marry they will find themselves have a punch of physical and earthly troubles. As I love you I would like to let you be free from these troubles.

5.3.3.5.1.2 The Connotational Meaning

The aim of these verses is to encourage people who cannot live without wife and husband. To get married they should respond to their desires and have a wife and a husband. To marry is not a sin, but it is a sin if someone reverts to adultery and immorality. The lesson behind these verses is the immunity of the individual against corruption and impurity. Marriage will help building clean families and then pure and religious societies. The other side is that marriage may cause troubles of life but these are quite normal with breeding babies and so on.

5.3.3.5.2 The Pragmatic Analysis

The extension of these verses will be as the following:

I hereby *advise* you that it is good for a man to be so. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned.....

The Felicity Conditions Of Advising

1- I assume you would want to know what I think you should do.

As a prophet, I am sure you want to know what is my idea about the subject you are asking about and to know what I would do if I were you.

2- I think you should do X.

I have no command on you, but I think you should marry if you want a wife and cannot live as I am.

3- I assume you understand that I have good reasons to say it.

I, as a prophet, assume that you understand my advice. I have good reasons to advise you because if you are bound to a wife do not live in freedom and if you are free from a wife do not look for a woman.

4- I think if I were you I would do that.

I advise you not to commit sins. If you follow me as your spiritual guide, you will see that if I were you I would follow this advice.

5- I say this because I want to cause you to know what you should do.

You know I wish you do profitable deeds; therefore, I want you to know that I am advising you not to commit sins and look for a woman other than your wife and the same is with the woman.

6- I imagine that by saying this I can cause you to do it.

I imagine that you will follow my advice and because it is not from me, it is our God's words and advice.

7- I think it will be a good thing if you do it.

I think it will be your advantages if you abide by this advice and comply wholeheartedly with the orders of God.

The Syntactic Realization Of Advising

1. Subject : explicit first person singular

2. Voice : active
3. Tense : present simple
4. Type of verb: implicit
5. Type of sentence : imperative

5.4 Results and Discussion

The types of speech act which are used in these fifteen Biblical verses are listed in the following table:

Table (3): A Breakdown of the English Biblical Speech Acts

Text no.	Type of SA	Type of sentence	Type of subject	Voice	Tense	Type of Verb
1	Advising	Imperative	First Person Singular	Active	Present simple	Implicit
2	Reminding	Declarative	Third Person Singular	Active	Present simple	Implicit
3	Commanding	Declarative	First Person Singular	Active	Present simple	Explicit
4	Urging	Imperative	First Person Singular	Active	Present simple	Implicit
5	Ordering	Imperative	First Person Singular	Active	Present simple	Implicit
6	Urging	Imperative	First Person Singular	Active	Present simple	Implicit
7	Ordering - allowing	Imperative-Declarative	First Person Singular	Active	Present simple	Implicit
8	Allowing	Declarative	First Person Singular	Active	Present simple	Implicit
9	Counseling	Declarative	First Person Singular	Active	Present simple	Implicit
10	Allowing	Declarative	First Person Singular	Active	Present simple	Implicit
11	Warning	Imperative	First Person Singular	Active	Present simple	Implicit
12	Declaring	Declarative	First Person Singular	Active	Present simple	Implicit
13	Declaring	Declarative	First Person	Active	Present simple	Implicit

			Singular			
14	Asserting	Declarative	First Person Singular	Active	Present simple	Implicit
15	Advising	Imperative	First Person Singular	Active	Present simple	Implicit

The type of the speech act scored higher frequency will be sequentially:

- 1- The speech act of allowing: 3
- 2- The speech act of ordering: 2
- 3- The speech act of advice: 2
- 4- The speech act of urging: 2
- 5- The speech act of declaring: 2
- 6- The speech act of reminding: 1
- 7- The speech act of commanding: 1
- 8- The speech act of asserting: 1
- 9- The speech act of counseling: 1
- 10- The speech act of warning: 1

In analyzing the results, the researcher finds out that the speech act of allowing is scoring higher frequency, then ordering, advising, urging and declaring and so on. Therefore, almost all the Biblical verses analysed contain a meaning of allowing, ordering, commanding, urging and advising people to deal with this part of their lives in a great watchfulness. Marriage is something crucial in one's life as it has consequences whether bad or good, on the society.

Furthermore, imperative sentences prevail as the syntactic realization of the speech acts. They score seven out of fifteen which is considered a higher frequency. This fact supports the hypothesis that orders by imperative sentences are used to fulfill these orders in this piece of life.

CHAPTER SIX

CONCLUSIONS , SUGGESTIONS AND RECOMMENDATIONS

6.1 Conclusions:

This study was undertaken to provide evidence on the applicability of SAT to religious language and to prove that there is a correspondence between the two languages, English and Arabic, regarding the use of the types of speech acts in religious discourse.

The goal stated above was formalized in Chapter One in five hypotheses, which formed the foundation of this piece of research. As a result of the investigation of the subject along those lines, the study has come out with the following conclusions, all of which support the hypotheses referred to above:

1. The Speech Act Theory is applicable to religious marriage texts, which can be analysed in terms of the felicity conditions. This supports hypothesis no. 1, which says, "*Speech act theory can be applied to religious marriage texts such as those found in the traditions of Prophet Muhammad (P.B.U.H.) in Arabic and the Authorized Version of the New Testament in English, where various speech acts are used.*"

2. The application of the Speech Act Theory to the religious texts in both Arabic and English shows six types of speech acts with varying degrees of explicitness, viz. ordering, recommending, forbidding, advising in Arabic text score higher frequency while the speech act of allowing, ordering, advising, urging and declaring scorn higher frequency in English text. This supports hypothesis no. 2, which says, *"marriage texts require the use of different types of speech acts with various degrees of explicitness of force, because the ultimate objective of religion in general is to secure a favourable response from the addressees, thus requires the use of speech acts. The Traditions of Prophet Muhammad (P.B.U.H.) and the New Testament must have shown such uses, and this requires the use of speech acts characterized by ordering and commanding plus forbidding and allowing"* since marriage is mostly not a private decision taken by the individual personally. It is an action upon which the healthiness of the society is widely dependant.
3. There is correspondence between English and Arabic texts with respect to the use of speech acts in a religious discourse. This finding validates hypothesis no. 3, which predicts such correspondence.
4. The social context is of a primary importance in a linguistic research for it is this factor which gives language significance, meaning, and relevance. Furthermore, Hymes' approach to interpret specific events allows for a better and deeper understanding of similarities and differences across interpretation settings.

5. Marriage is a speech event in its own context of situation and the analysis of its language should be done through the analysis of its components, namely, Participants, Ends and Norms.

In addition to the above findings which have been foreseen in the hypotheses, the research has revealed a most significant fact, which is that the speech acts used in religious discourses in English and Arabic share the property of ordering, commanding, and forbidding. This, in fact, is the common approach of religion in general, whether Christianity or Islam in this part of individual lives. He/she is not left alone in making their choices in getting married. There should have been serious rules that should be followed in order to get a healthy society.

6.2 Suggestions for Further Studies

1. The texts related to worship (e.g. prayer, fasting) in the Arabic texts of the traditions of Prophet Muhammad (P.B.U.H.) and the English text of the Gospel deserve investigation to see what aspects of similarity and difference can be found between the two types of text in the presentation of the teachings of these religions, particularly from the point of view of speech acts theory.
2. The same texts can be examined from the point of view of the use of figures of speech, to find out what measure of directness or indirectness is adopted in the presentation of religious teachings in the two types of texts.

3. An expansion of the scope of the present thesis can be made by investigating other topics of moral teachings, such as tolerance (التسامح) and forgiveness (العفو) and the subject of social relations and social work and co-operation, such as care for the elderly, the sick, and the orphans and the widows, etc.

6.3 Recommendations

1. The study is of benefit to students of literature, Stylisticians, linguists and translators, especially those who are interested in describing and interpreting the style of religious texts.
2. Religious verses texts should be taken into consideration by teachers in their teaching strategies of English as a foreign language since they consist in forms that are often made learnable, memorizable, and by which various instructional messages and didactic lessons are conveyed . They are not mere sayings, but utterances that have many useful functions in society.
3. Religious verses should be respected by linguists , philosophers ,sociolinguists since they emphasis the fact that different social classes differ in their choice of the religious verses they like to learn about due to the different religious origin. Furthermore, they are often employed to posit various speech acts , such as advice , prohibition , warning , exhorting , urging ,etc

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يمتلك كل مجتمع انساني معروف شكلاً من أشكال الزواج وفي كل مجتمع يحكمه القانون، يكون الزواج فيه فعلاً قانونياً وليس اعلاناً مجرداً لافعال رومانسية. يعرف قاموس التراث الأميركي طبعة (2000) الزواج على انه "تعهد رسمي أو جاد أو وعد ملزم للشخص مما يجعله يؤدي عملاً معيناً أو يتصرف بطريقة معينة". وبما ان الزواج هو مناسبة اجتماعية، فان له مكوناته الاجتماعية الخاصة مثل: المشاركين، والأهداف، السلوكيات التي تتحكم دينياً بالمجتمع وتتحقق لغوياً في النصوص.

تنتمي اللغة العربية واللغة الانكليزية إلى ثقافتين مختلفتين وان لكل ثقافة مكونات تختلف عن الاخرى مثلاً: المكونات الدينية، وقواعد التنشئة الاجتماعية، والتقاليد الاجتماعية، وهذه المكونات تلعب دوراً كبيراً في تحقيق الزواج.

تتناول هذه الأطروحة دراسة مقارنة لتحليل نصوص الزواج الواردة باللغة الانكليزية في الانجيل على لسان السيد المسيح (عليه السلام) وباللغة العربية في الاحاديث النبوية الشريفة تحليلاً لغوياً تداولياً (Pragmalinguistic). تهدف هذه الدراسة الى التحقق في تطبيق نظرية التداول على النصوص الدينية وتحليلها بطريقة مشابهة للطريقة المستعملة في لغة التخاطب والتحاور الشفهية.

اقتصرت هذه الدراسة على مواضيع الزواج الواردة في احاديث النبي محمد (صلى الله عليه وآله وسلم) باللغة العربية والواردة في نسخة العهد الجديد من الانجيل باللغة الانكليزية. وقد قصد من اختيار هذه الموضوعات ان تكون اقرب ما يمكن تقابلاً بين نصوصها العربية والانكليزية.

لقد عولج موضوع هذه الدراسة على أساس خمس فرضيات: (1) يمكن تطبيق نظرية الأفعال الكلامية على نصوص الزواج في النصوص الدينية، (2) ان نصوص الزواج اكثر تأثيراً باستعمال مختلف انواع الافعال الكلامية، (3) الأحاديث النبوية الشريفة والعهد الجديد من النصوص الدينية التي لا بد أن تظهر مثل هذا الاستعمال، (4) تُظهر الأفعال الكلامية المستعملة في كلا النصين تقابلاً في أنواعها، (5) آيات الزواج الواردة في النصين لها معاني حرفية وضمنية، فالزواج هو حدث كلامي ويجب أن يتم تحليل لغته من خلال تحليل مكوناته، وهي المشاركين، والأهداف، والسلوكيات.

أما المنهج التحليلي الذي اعتمدته هذه الدراسة فهو منهج انتقائي يتألف من ثلاثة نماذج:

- 1- بما ان الزواج هو مناسبة اجتماعية، فقد اختيرت نظرية ديل هايمز (Dell Hymes, 1974) كنموذج لتحليل هذا الحدث الاجتماعي.
 - 2- ولغرض تحليل الافعال الكلامية، طبقت هذه الدراسة القواعد التي وضعتها وريزبكا (Weirzbecka, 1984) لانواع معينة من قواعد الافعال الكلامية (Illocutionary acts) و الشروط (Felicity Conditions) التي تم استخلاصها من هذه القواعد.
 - 3- لغرض اجراء تحليل للمعنى الحرفي وكذلك الضمني، فقد تم تطبيق نموذج بارثي (Barthe, 1977) للمعنى الحرفي والضمني.
- ولغرض التحقق من صحة هذه الفرضيات، فقد تم تحليل خمسة عشر نصاً باللغة العربية من الأحاديث النبوية الشريفة مقابل خمسة عشر نصاً من العهد الجديد. ويؤيد تحليل النصوص تحليلاً إحصائياً اجري لمعرفة أنواع الأفعال الكلامية وعدد

مرات تكرارها. وقد أثبت هذا التحليل الاحصائي وجود ترابط بين انواع الافعال الكلامية وتردداتها. هذه النتائج ساعدت الباحث في اتخاذ قرار تحديد عدد الأحاديث النبوية الشريفة ونصوص العهد الجديد التي تضمنتها هذه الدراسة.

وقد أثبتت نتائج هذه الدراسة صحة كل فرضيات البحث. فقد أظهرت امكانية تطبيق نظرية الأفعال الكلامية على نصوص الزواج الدينية. وأثبتت وجود توافق في الأفعال الكلامية المستعملة في النصين، وكذلك توصلت الى وجود انواع مختلفة من الأفعال الكلامية، وأظهرت الأحاديث النبوية الشريفة ونصوص العهد الجديد استعمالاً لهذه الافعال.