

## The Speech Act of Threatening in English and Arabic with Reference to the Glorious Qur'an

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الفعل الكلامي للتهديد في اللغتين الانكليزية والعربية مع الاشارة الى القران الكريم

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### ملخص البحث

تحاول هذه الدراسة (الفعل الكلامي للتهديد في اللغتين الانكليزية والعربية مع الاشارة الى القران الكريم) الاجابة على الاسئلة الاتية: ما هي انواع الافعال الكلامية للتهديد في اللغة الانكليزية؟ وما هي شروط الصحة لهذا الفعل الكلامي؟ وكيف يتعامل علماء اللغة والبلاغيون العرب مع هذا الفعل؟ وكيف يمكن تحليل التهديد في القران الكريم على وفق نظرية الفعل الكلامي في اللغة الانكليزية؟

ولقد تم تبني الفرضيات الاتية:

1. ان الفعل الكلامي للتهديد في اللغة الانكليزية غالبا ما يتم استعماله بشكل ضمني اكثر منه بشكل علني.
2. ان من الممكن اعتبار كل من التهويل والتخويف صيغا ضمنية للتهديد في اللغة العربية.
3. ان اغلب الايات القرآنية المحتوية على التهديد تستعمل الصيغ الضمنية من هذا الفعل.
4. ان الفعل الكلامي للتهديد في القران الكريم غالبا ما يتم التعبير عنه باستخدام الزمن الماضي.

ولقد تم اتباع الاجراءات الاتية:

1. تقديم عرض مقتضب عن الفعل الكلامي للتهديد في اللغتين الانكليزية والعربية.
2. تحليل بعض الايات القرآنية النموذجية المتضمنة على اسلوب التهديد.

هذا وقد توصلت الدراسة الى بعض النتائج النظرية والعملية التي تثبت فرضياتها. وختاما فانه من المؤمل ان تكون هذه الدراسة ذات مغزى لحقول متعددة من علم اللغة ومن اهمها علم اللغة التطبيقي وعلم التداولية والدراسات المقارنة والترجمة وتحليل النصوص.

### Abstract:

**This study** (The Speech Act of Threatening in English and Arabic with Reference to the Glorious Qur'an) **tries to answer the following questions: What are the kinds of the speech act of threatening in English?, What are the felicity conditions of this act?, How do Arab linguists and rhetoricians deal with such act?, and in which way threat in the Glorious Qur'an is characterized in terms of the Speech Act Theory?**

The following hypotheses have been adopted:

1. The speech act of threatening in English is often expressed implicitly rather than explicitly.
2. Frightening and scaring can be considered as implicit forms of threat in Arabic.
3. Most of the Qur'anic texts of threatening are expressed implicitly.
4. The speech act of threatening in the Glories Quran is often expressed in the Perfect tense.

The procedure to be followed is:

1. Presenting a theoretical account about the speech act of threatening in English and Arabic.
2. Analyzing some representative Quranic texts that include threatening.

The study has reached to some theoretical and practical findings that verify its hypotheses. Finally, it is hoped that the present study will be significant to different fields

of linguistics such as applied linguistics, pragmatics, contrastive analysis, translation, and discourse analysis.

### 1. Introduction

The study tries to answer the following questions: What are the kinds of the speech act of threatening in English?, What are the felicity conditions of this act?, How do Arab linguists and rhetoricians deal with such act?, and in which way threat in the Glorious Qur'an is characterized in terms of the Speech Act Theory?

The study aims at:

1. Investigating the speech act of threatening in English.
2. Characterizing the speech act of threatening in Arabic in terms of Speech Act Theory.
3. Analyzing some representative texts from the Glorious Qur'an that include speech acts of threatening.

The study sets the following hypotheses:

5. The speech act of threatening in English is often expressed implicitly rather than explicitly.
6. Frightening and scaring can be considered as implicit forms of threat in Arabic.
7. Most of the Qur'anic texts of threatening are expressed implicitly.
8. The speech act of threatening in the Glories Quran is often expressed in the Perfect tense.

The procedure to be followed is:

1. Presenting a theoretical account about the speech act of threatening in English and Arabic.
2. Analyzing some representative Quranic texts that include threatening.

The study is limited to the Quranic texts in which the speaker (S) is the Almighty Allah.

It is hoped that the present study will be significant to different fields of linguistics such as pragmatics, contrastive analysis, translation, and discourse analysis.

### 2. The Speech Act of Threatening in English

This section deals with the speech act of threatening in English which can be considered one of the types of commissives. It clarifies the direct and indirect threatening. Furthermore, it defines the concept of performatives. It shows how the explicit performatives differ from implicit ones with some examples.

Moreover, more than one set of felicity conditions are presented by different linguistic figures. These are the main points which will be tackled through this chapter.

#### 2.1 Direct Speech Act of Threatening

According to Yule (1996:133), Direct speech act corresponds to three special syntactic types that seem to occur in the language: Question in interrogative form, command in an imperative form, and statement in a declarative form, e.g.

1. I threaten you with punishment.
2. I threaten to shoot your son.

In both sentences, the form is declarative while the function is statement. Other speech act do not have a syntactic construction that is specific to them (Ibid), e.g.,

3. If you cross that line, I'll shoot you.

Most English speakers would have no trouble identifying such an utterance as the threat. However, English has no special sentence form for threats.

Davies (1986:116) states that threatening can be achieved by using the imperative form, such as:

"Talk and I'll shoot Max."

Accordingly, direct speech act is that in which the expected correlation is preserved; the form of the sentence corresponds with the purpose or the intended force of the utterance (Kroeger, 2005:196)

### 2.1.1 Performatives Acts of Threat

Vanderveken & Kubo (2001:86) say that Austin is the first one who introduces the notion of performatives to contrast them with constatives. This means that performatives are actions, such as making a threat or giving an order. On the other hand, constatives are saying, such as making a statement or giving a description. performatives could not be true or false.

Austin (1971:13-22) clarifies that speakers do not utter true or false statements but they may engage in the very acts designated by their words. A speaker who states "I threaten you with dismissal." is making a commitment to a future course of action; it is like the state of a minister who says "I now pronounce you husband and wife" during a wedding. Therefore, performative utterances are actions denoted by the verbs.

Austin (1962:53-66) notes some grammatical features of preformatives. The subject should be in the first person "I" or "we". The utterance is directed to an expressed or an implied second person "you". Moreover, the verb must be in the simple present tense.

Furthermore, there are two types of performatives; explicit and implicit.

#### 2.1.1.1 Explicit Performatives of Threat

Lyons (1981:175) makes it clear that explicit performatives are these utterances which indicate obviously what kind of act is being performed. Vanderveken and Kubo (2001:87) put it in the following way "the only performatives are what Austin called 'explicit performatives'. As a result, they (Ibid) do not believe in the existence of implicit performatives.

Thomas (1995:47) thinks that the explicit performatives are utterances with performative verbs. Such verbs allow the speaker to get rid of any possibility of misunderstanding the force behind an utterance. Examples of such utterances that include threat are:

4. I threaten you with an attack.
5. I threaten you with punishment if you do not succeed.

The meaning which the speaker wants to convey is clear in both sentences through using such kind of verbs.

It is mentioned that you can accomplish illocutionary acts by using explicit performatives, as in threatening, yet it remains problematic. Sadock says "Nearly every authority who has touched on the subject of threats departs from the Austinian identification of illocutionary acts but we cannot threaten you by saying, e.g., "I threaten you with a failing grade" (<http://www.arts.monash.edu>)

Sadock (ibid) adds that explicit performatives have a first person singular as a subject, a verb in the simple present tense, and they may have the self-referential adverb "hereby", e.g.,

6. I hereby threaten to kill her if you do not tell me where the money is.

Tsohatzidis (1994:195) elucidates that the utterance of explicit performatives are true and the truth of what one utters usually demands more than the fact of uttering it. He says "When people use explicit performatives, they do so, presumably, because their illocutionary attempts might not succeed without the help of a device for making them evident".

According to Pearsall (1998:1930), the act of threatening can be achieved by the word "threat". Other linguists proclaim that the verb "threaten" is seldom used performatively. On the other hand, Austin (1962:131) claims that the verb "threaten" can be used performatively and explicitly in some contexts to frighten the addressee. That is why it is a problematic issue.

#### 2.1.1.2 Implicit Performatives of Threat

Identifying implicit performatives according to Parker and Riley (2005:18) is done according to the following criterion: Any utterance not containing a performative verb used in its performative sense is "non-explicit" or implicit, e.g.

7. I'll be hard-hearted if you continue doing the same thing.

According to Cruse (2000:333) what is not so specific is implicit performative. In other words, a hidden explicit performative verb is what an implicit performative has. The implicit performative has a deep structure, something like that: I (hereby) Vp you (that) S.

Lyons (1981:176) argues that, within the utterance – inscription itself, there is no an expression which indicates that this is a threat explicitly, e.g.

8. I'll make your life impossible.

Implicitly, the speech act of threatening can be performed by using many forms and structures. Hamblin (1987:34) declares that conditional forms can perform the act of threatening, e.g.

9. If you continue to park across my driveway, I'll pour glue in your carburetor.

Usually, threatening is expressed explicitly by using the two modal verbs "shall" and "will" for having the sense of futurity. "Shall" is used with the first person singular and plural, but "will" is used with the second person and the third person. Moreover, both can be used in a conditional threat (Hornby, 1968: 207), e.g.

10. I will kill you if you confess.

11. You shall be punished if you fail.

12. He shall be punished if he comes late.

Mey (1993:136) thinks that threatening can be done implicitly through denying the act of threatening, e.g.

13. I'm not threatening you, but if I ever see your face again around these parts...

Wunderlich (1979:279) believes that other speech acts can perform the act of threatening, such as directives and requestives, e.g.

14. I advise you to shut your mouth. (Threatening by advice)

15. If you don't cut the grass, you won't get your money. (By request)

In the previous sentences, threatening can be interpreted according to the specific situation (ibid).

Leech (1983:104-10) argues that the act of threatening, in some cases, does not allow the addressee to have an option, since the speaker cannot do the act of threatening while he is giving a choice to the addressee. Accordingly, the following sentence will be unacceptable pragmatically.

16. He shall be penalized if he does not mind.\*

Threatening can be expressed by using the word "promise", e.g.

17. I promise I'll call the police if you do not go.

The word "promise" is used ironically to refer to unpleasant events (Allan, 1986:195).

Hurferd et al. (2007:290) illustrate that there is an ambiguity in some sentences concerning the act of threatening, e.g.,

18. I'll come back and see this machine tomorrow.

This sentence can be both a threat and a promise.

The adverb "hereby" is not used with implicit performatives, but other adverbs can be used (Cruse, 2000:341), e.g.

19. Frankly, I'll kill you.

20. I hereby will kill you.\*

Lastly, the difference between explicit and implicit performatives is that the explicit performative has much more serious effect than implicit one (Yule, 1998:52). This is equally true for all performatives, among them threat.

## 2.2 Indirect Speech Act of Threatening

Generally speaking, Yule (1996:133) declares that " whenever one of the forms (interrogative, imperative, or declarative) is used to perform a function other than (question, command, or statement), the result is an indirect speech act."

As for threat, Tsohatzidis (1994:17) says that indirect speech act depends on the addressee's interpretation concerning what the speaker implies to say by his utterance, e.g.

21. Don't you know I have a pistol?

Such sentence can be interpreted as threatening. It is not asking the addressee whether he knows that I have a pistol or not. Therefore, the speech act of threatening can be considered as

an indirect speech act if the form of an utterance does not match the function (Parker & Riley, 2005:19)

Since in indirection we can use an utterance which is the performance of one illocutionary act to perform another one, we can make threatening through a statement (Horn and Ward, 2006:468"), e.g.

22. Now, you are dead.

As a result, an indirect speech act of threatening has intended meaning which is different from its literal meaning. The interpretation of such speech act is based on the context (<http://www.odur.let.rug.nl.spenader1>).

It is similar to the mother who addresses her son by saying:

23. Your father is coming.

Example (23) can be considered as a threat if the son makes something wrong. It can be considered as an order if the mother is asking her son to be ready to go out with his father.

Horn and Ward (2006:468) point out that there is what is called "non-literality". It means that we utter an utterance to mean another thing, e.g.

24. I receive my foe warmly.

It is uttered to threaten someone ironically. That is to say if he "my foe" comes, I kill him.

However, 'humour' is also expected as Yule (1996: 133) suggests, i.e., it is possible to have 'humorous effect' if a listener fails to recognize a speaker's indirect speech act, e.g.,

25. A. Don't you realize I could have killed you ten times by now?

26. B. No, I don't know. (And walks away)

Here, B instead of recognizing that A is threatening him, he replies to the question literally.<sup>1</sup> Nevertheless, in order to be a speech act of threat, an act should submit to some felicity conditions.

### 2.3 The Felicity Conditions of Threatening

Aronoff and Rees-Miller (2003:433) clarify that "Utterances cannot be assessed in relation to truth and falsity; instead, they only be assessed in relation to the necessary and sufficient conditions known as 'felicity conditions'."

Austin (1962:14-15) already puts some felicity conditions of promise which are capable to be generalized to other speech acts with some adjustment:

A. There must exist an accepted conventional procedure having a certain conventional effect, that procedure to include the uttering of certain words by certain persons in certain circumstances.

B. The particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure invoked.

C. The procedure must be executed by all participants both correctly and completely.

D. Where, as often, the procedure is designed for use by persons having certain thoughts or feelings, or the inauguration of certain consequential conduct on the part of any participant, then a person participating in and so invoking the procedure must intend so to conduct themselves, and further must actually so conduct themselves subsequently.

Horn and Ward (2006:57) demonstrate that Austin distinguished three broad categories of infelicities:

A. Misinvocations, which disallow a particular act. For example, a random individual saying the words of the marriage ceremony is disallowed from

<sup>1</sup> The difference in use between direct and indirect speech acts is that indirect speech act is considered more gentle or more polite comparing with direct speech act (Yule, 1996:133).

performing it. Similarly, no purported speech act of banishment can succeed in our society because such an act is not allowed within it.

B. Misexecutions, in which the act is vitiated by errors or omissions, including examples in which appropriate authority pronounces a couple man and wife, but uses the wrong names or fails to complete the ceremony by signing the legal documents, Here as in the case of misinvocations, the purported act does not take place.

C. Abuses, where the act succeeds, but participant do not have the ordinary and expected thoughts and feelings associated with the happy performance of such an act. Insincere promises, mendacious findings of fact, unfelt congratulations, apologies, etc.

Searle (1972:147-154) mentions some conditions for the speech act of promising. Such conditions can be applied to other speech acts with some adaptations:

1. Normal input and output conditions: the addresser and the addressee have to have the ability to comprehend and use the utterance.
2. Propositional content condition: the proposition of threat should base on the future act, and be uttered in a certain situation.
3. Preparatory conditions: the addresser has to know that the act is not preferable by the addressee.
4. Sincerity condition: the speaker's intention to carry out the act of threatening is serious.
5. Essential conditions: the addresser insists on making the addressee to do the act in virtue of his authority over the addressee.
6. The wrap-up conditions: the act of threatening will be real if the structure of the utterance syntactically and semantically agrees with the above condition.

It is mentioned in Hurley's lecture 'pragmatics and speech acts' that there is a set of felicity conditions which is associated with each speech act (<mailto:phurley@hawaii.edu>).

27. If you don't eat all your spinach, you cannot watch any TV.

The felicity conditions which exist in this sentence to be considered as a threat are:

- A. The speaker has the ability to carry out the act of threatening.
- B. The hearer believes that the act of threatening will be carried out by the speaker.
- C. The hearer does not want the act of threatening to be performed.

That depends on the relationship between the speaker and the hearer. In (27), it is real threat since the speaker is the mother and the hearer is her child. If the hearer is a friend or roommate, the felicity conditions will no longer exist.

### 1. The Speech Act of Threatening in Arabic

Some Arab linguists and rhetoricians such as ابن فارس (1964) and السكاكي (1980) have distinguished between الخبر constative and الانشاء performative (الاوسي, 1982:33).

According to مطلوب و البصير (1999:103), constatives is an utterance meaning in which the speaker want to tell the hearer something. such utterance can be false or true. A performative is an utterance by which the speaker wants his hearer to do something. It is not likely to be false or true. It is possible for both (constatives and performatives) to express the speech act of threatening. The following Qur'anic verse includes a threat,

"إن جهنم كانت مرصادا (21) للطاغين مآبا (22)" (النبا، 21-22) . 1

"Surely hell lies in ambush .A home for rebellious." (Ali, 2004:715)

This chapter is an attempt to gather those opinions about threat which scatter in Arabic Rhetoric, Arabic Jurisprudence, and interpretations of the Glorious Qur'an.

### 3.1 Direct and Indirect Speech Act of Threatening

العسقلاني (2000:642) suggests that when there is an agreement between the forms of the three common speech act (imperative, interrogative , and declaratives) and their functions (command, question , and statement ), it will be what is called "direct speech act". Opposite of what has been stated; there will be what is called "indirect speech act". For instance, we can use an imperative sentence to perform "threat".

It seems that the Arab prefer the indirect speech act of threatening rather than the direct one. As a result, this section will focus on the indirect and implicit threat rather than the direct or explicit ones

It is said that we can use imperative sentences to express the act of threatening [ibid], e.g.

2. أفعل ما بدا لك , i.e. 'Do whatever you like'.

3. دم على عصيانك فالعصى امامك

-Stay stubborn (anyway) the stick (as a sign of punishment) is in front of you.

The act of threatening can also be achieved by interrogative sentences (عرفه, 1984:122, e.g.

4. "ألم نهلك الأولين" (المرسلات.16)

"Did we not destroy earlier people?" (Ali, 2004:712)

The act of threatening can also be achieved by interrogative sentences (عرفه, 1984:122, e.g. 'The first meaning' and 'The second meaning' respectively, e.g.,

5. أفعلوا ما شئتم

Do whatever you like.

Here the first meaning is that the speaker asks the hearers to do the things they want. The second meaning is threat, i.e., the speaker threatens the hearer.

### 3.2 Performative in Arabic

Performative is an utterance that cannot be true or false in itself (<http://www.dhifaaf.com/vb/showthread.php?>) Arabic performatives, including threat, are characterized by the following markers as cited in Salih's Article (2010:10):

1. The subject is in the first person singular. It has the marker /أ/.

2. The verb is in the simple present indicative active.

3. The verb has an indirect object /ك/.

4. It is possible sometimes to insert the word /بهذا/ which can be considered as equivalence to the English word 'hereby'.

6. أتوعدك بالطلاق ان لم تخضع لأمرى

I threaten you by divorcing you if you don't submit to my orders.

7. أتوعدك (بهذا) على انك ستطرد

I (hereby) threaten you that you will be fired.

As عرفه (1984:71-112) argues that performatives can be divided into two types, directive and non\_directive utterances. In directive utterances, the act of threatening can be expressed through command, question and prohibition (some of them are previously mentioned), as when you threaten a child saying:

8. لا تمتثل لأمرى

Don't follow my command.

In non-directive utterances, the act of threatening can be expressed through oath (ibid), e.g.

9. "والله لأكيدن أصنامكم بعد أن تولوا مدبرين" (الأنبياء:57)

"And by Allah, I will certainly plan against your idols after you have gone away and turned your backs." (Ali, 2004:371)

Moreover, threatening can be accomplished through other particles of vow, such as بالله (by Lord), e.g.,

10. والله ستهلك

By Lord, you will be destroyed.

Also, threatening can be achieved by using the expressions 'أقسم' (I swear) and 'لعمري' (by my life) (ibid), e.g.,

11. أقسم انك ستقتل

I swear that you will be killed.

12. لعمري انك ستندم

By my life (swearing) you will regret.

### 3.2.1 Explicit Threat

Generally speaking, الرازي (1981:728) clarifies that the speech act of threatening can be performed explicitly through the verb هدد (threaten) and its derivations. Also, it can be expressed by the verb توعد (threaten). The explicit form of threaten has to be followed by the preposition (ب), e.g.

13. اتوعدك بالعقاب اذا لم تنجح

I threaten you with punishment if you don't succeed.

14. اهددك بالقتل

I threaten you with homicide.

Furthermore, threatening can be accomplished by using the verbal noun مصدر (وعيد) (ibid), e.g.

15. "ذلك لمن خاف مقامي وخاف وعيدي" (إبراهيم:14).

"This for him who fears to stand before My Tribunal and fears My warning." (Ali, 2004:285)

Anyhow, explicit threat is performed by declarative sentence.

### 3.2.2 Implicit Threat

According to السامرائي (1990:432), the act of threatening can be accomplished through conditional clauses. The conditional clauses have two parts: the subordinate clause and the main clause. The particles that can be used with the subordinate clause are 'ان', 'اذا', 'اما', and 'من' (who). They have the sense of future, e.g.

16. "فان لم يستجيبوا فاعلم إنما يتبعون أهوائهم" (القصص: 50)

"But if they answer thee not, then know that they only follow their own evil inclinations." (Ali, 2004:454).

This is often used in Arabic, e.g.

17. إذا لم تنجح ستعاقب

If you did not succeed, you will be punished.

Sometimes the particles of the conditional clauses can be omitted without effecting the meaning (الرفاعي, 1983:363), e.g.,

18. "الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة" (النور: 2).

"The adulteress and the adulterer flog each one of them with a hundred stripes." (Ali, 2004:401).

Here, the deep structure of the conditional threat is "اذا ثبت زناهما فاجلدوا" (they will be flogged if their adultery is proved) (ibid).

The act of threatening can be achieved by using the particles of future, such as سوف and سوف (shall or will) (<http://articales.islamweb.net>), e.g.,

19. سأريك غدا الام يصير اليه حال من خالف امري

I will show you tomorrow the destiny of that who disobey my order.

Moreover, the act of threatening can be performed by using the term فراغ. It is used widely with threat to indicate that the speaker has nothing to do just to punish the addressee (ibid), e.g.

20. "سنفرغ لكم أيها الثقلان" (الرحمن: 31)

"Soon shall We attend to you, O ye two big groups!" (Ali, 2004:638)

There are some negative particles, such as لم, لا, لن, and اذا (then), which are used to fulfill the act of threatening. Usually, they come with the particles of future (الجرجاني, 1944:631), e.g.,

21. "Don't be hasty! You will get what you deserve".

Furthermore, الهاشمي (2005:325) declares that the act of threatening can be achieved by using the word يصلى (burn) and ويل (woe), e.g.

22. "فويل للذين يكتبون الكتب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كسبت ايديهم وويل لهم مما يكسبون" (البقرة: 79)

"Woe, therefore, to those who write the Book with they own hands, and they say: this is from Allah, that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn." (Ali, 2004:12)

23. "حسبهم جهنم يصلونها فيئس المصير" (المجادلة: 8).

"Sufficient for them is Hell, where in they will burn, and a most evil destination it is!" (Ali, 2004:654).

Forstner and Lee\_Johnke (2008:241) indicate that الأطناب (itnab) in Arabic could be used for warning and threatening, e.g.

24. "كلا سوف تعلمون ثم كلا سوف تعلمون. كلا لو تعلمون علم اليقين" (التكاثر: 3-5).

"Nay! You will soon come to know. Nay again! You will soon come to know. Nay! If only know with certain knowledge." (Ali, 2004:745).

The first phrase كلا سوف تعلمون indicates warning and threatening for those who divert from the worship of Allah. To emphasize the sense of threat, the first phrase has been repeated (ibid).

Additionally, the act of threatening can be fulfilled by some expressions such as العلم , الرؤية , and الكتابة , الإحاطة , القدرة , they can be interpreted according to the context (<http://akhawat.islamway.net>), e.g.,

25. لو ترى حال من خالف امري

If you could see the status of the one who disobey me!

26. "والله يكتب ما يبيتون" (النساء: 81)

"Allah records whatever they scheme by night" (Ali, 2004:96)

According to نور الدين (1984:52) the use of perfect verbs can fulfill the sense of threat. Its purpose is to increase the intimidation, e.g.

27. اتى ابوك ليجازيك على ما فعلت

Your father has come to recompense you for what you have done.

In addition to what has been mentioned, the speech act of threatening can be expressed through using the expression of التخيير (choosing) (<http://akhawat.islamway.net>), e.g.,

28. "فمن شاء فليؤمن ومن شاء فليكفر" (الكهف: 29)

"Wherever let him who will believe, and let him who will disbelieve." (Ali, 2004:334).

Ironically, there are some pleasant expressions which are used to refer to the act of threatening. They are وعد / تمتعوا / بشر (الهاشمي, 2005:325), e.g.

29. بشر المهمل بالفشل

Delight the careless one with failing.

However threatening in Arabic may confuse with other acts.<sup>2</sup>

### 3.4 Threatening Vs. Scaring

It is said that there is confusion between scaring التهويل and threatening التهديد. To make it clear, this section will shade a light on some prominent features of both acts, scaring and threatening.<sup>2</sup>

#### 3.4.1 Scaring التهويل

Scaring is the hardest intimidation with glorifying the authority of the speaker. It is often used in the Glorious Qur'an to give frightening images concerning Doomsday (<http://www.dhifaaf.com>), e.g.,

"هل أتاك حديث الغاشية وجوه يومئذ خاشعة" (الغاشية: 1-2)

"Has there come to thee the news of the overwhelming calamity? Some faces on that day will be downcast," (Ali, 2004:732).

It can be accomplished through interrogative sentences. The use of the particle ما (what) is considered one of the uses to fulfill the purpose of scaring since it has great effect on the hearer (ibid), e.g.

"وما أدراك ما القارعة" (القارعة: 3)

"And what should make thee know what the great calamity is? (Ali, 2004:745).

It can be achieved through repetition to emphasize the sense of threatening through scaring (الشيرازي, 2009:120), e.g.

<sup>2</sup> The degree of strength of threat is changeable according to certain feature. They are degree of certainty of the addresser, the addresser's authority, formality of utterances, sex, age social status of the speaker, and time and place of the utterance (Al-Khafaji, 2009:58).

كلا إذا دكت الأرض دكا دكا (الفجر: 21)

"Nay, when the earth is completely broken into pieces and mode level ;"( Ali, 2004:734)

It is not only dependent on interrogative sentences yet it has something to do with context (<http://www.dhifaaf.com>).

As a result, it seems that scaring التهويل is an implicit technique to achieve the sense of threatening .The impact of scaring التهويل is as similar as threatening.

### 3.4.2 Threatening (التهديد)

Threatening, according to Arab rhetoricians, has something bad upon the hearer [h] .In other words, there is an undesirable act that will be carried to intimidate the hearer (h) (الرازي,1981:463).

According to الصدر (1970:91), you have to threaten some people to prevent them from doing errors. According to what has been stated, it can be considered that threatening is a means of reformation to those who are guilty.

Threatening can be performed by different expressions and forms which are previously mentioned .These are some examples concerning threat,

"قال لئن اتخذت إلها غيري لأجعلنك من المسجونين"(الشعراء:29)

"Pharaoh said, 'If thou takest a God other than me, I will certainly put thee into prison' "(Ali, 2004: 423)

" جهنم يصلونها وبئس القرار " (إبراهيم:29)

"Which is hell? They shall burn therein; and an evil place of rest is that". (Ali: 2004:287).

As a conclusion , it seems that one of the differences between scaring (التهويل) and threatening (التهديد) is that scaring needs not to specify a certain hearer (h) , it is in general. Threaten is in need to specify the listener or the hearer from a certain group .It is more specific than scaring.

### 3.5 The Felicity Conditions of Threatening in Arabic

The study has reached to the following felicity conditions in Arabic.

1- Comprehensive Conditions (CCs).

A- There must be an addresser and an addressee[s].

B- The utterance of threatening should be understood and comprehensive by both the addresser and the addressee(s).

2- Propositional Content Conditions (PCCs).

A-The proposition of threat should be fulfilled in the future.

B-The proposition of threat is something bad for the addressee(s).

C-The proposition of threat should denote threatening syntactically and semantically.

3- Preparatory Conditions (PCs).

A- The addresser should know that the act of threatening is something bad to the addressee(s).

B-The addresser has the authority over the addressee(s).

4- Sincerity Conditions (SC)

The addresser wants to frighten or intimidate the addressee(s).

5- Essential Conditions (ECs)

A-The addresser has the ability to perform his threat if the addressee[s] displays an undesired behaviour.

B- The addresser has the ability to repeal the act of threatening if the addressee(s) takes off what he is doing.

6- The Final Condition (FC)

If the previous conditions are achieved, the act of threatening will be correct.

## 2. Data Analysis

This chapter is devoted to analyze some representative Qur'anic Texts.

### Text (1):

"فذكر بالقران من يخاف وعيد" (ق:45)

"So admonish, by the means of Quran, him who fear My warning."(Ali, 2004: 52)

Here, the Almighty Allah (جل جلاله) explicitly threatens the unbelievers by addressing the noble Mohammed (PBUH) to remind them with what has been mentioned in the Glorious Quran concerning Hell. The act of threatening is expressed by the verbal noun وعيد (threat). The FCs of this ayah are:

1. CCs:

- a. The addresser is the Almighty Allah (جل جلاله). He addresses the Noble Muhammad (PBUH) to threaten his people.
- b. Both the addresser and the addressee have the ability to comprehend and use the utterance of threat.

2. PCCs:

- a. The P "وعيد" indicates a future act which will be in Doomsday.
- b. The p of threat "وعيد" is bad for those who break Allah's instructions.
- c. The p of threat is expressed by the verbal noun "وعيد" (threat).

3. PCs:

- a. Almighty Allah knows that unbelievers do not prefer the act that He promises them.
- b. Almighty Allah (جل جلاله) has the authority over the unbelievers so He has the right to do the act of threatening.

4. SC:

Almighty Allah (جل جلاله) wants to frighten the unbelievers for being blasphemies.

5. ECs:

- a. Almighty Allah (جل جلاله) has the authority and the ability to perform His threat if the unbelievers continue showing undesired behaviour.
- b. Almighty Allah (جل جلاله) has the ability to repeal the act of threatening if they take off what they are doing.

6. Fc:

It is a threat since all the conditions are fulfilled.

**Text (2):**

"ذوقوا عذاب الخلد هل تجزون إلا بما كنتم تكفون" (يونس:52)

"Taste ye the abiding punishment. You are not requited save for that which you used to earn." (Ali, 2004:234).

The ayah clarifies how the unbelievers' end will be. It is clear that Hell is their eternal home. This is rewarding for what they did in their lives. The threat is expressed implicitly by imperative verb.

The FCs of this ayah are:

1. CCs:

- a. The addresser is Almighty Allah (جل جلاله) and the addressees are the unbelievers.
- b. Both have the ability to comprehend and use the utterance of threat.

2. PCCs:

- a. The p "عذاب الخلد" will be fulfilled in the future "Doomsday".
- b. The p of threat "عذاب الخلد" is something not preferable by the unbelievers since it will be their punishment.
- c. The p of threat is expressed by the imperative verb "ذوقوا" (taste)

3. PCs:

- a. Almighty Allah (جل جلاله) knows that the unbelievers do not prefer the act of threatening to be done.
- b. Almighty Allah (جل جلاله) has the authority over the unbelievers.

4. Sc:

Almighty Allah (جل جلاله) wants to intimidate the unbelievers for doing such things, e.g., (follow paganism).

5. ECs:

- a. If the unbelievers continue following paganism, Almighty Allah (جل جلاله) will do what He commits Himself to do.

b. If they change their minds and follow what Almighty Allah (جل جلاله) asks them, Almighty Allah (جل جلاله) will repeal their punishment.

FCs:

It is a threat since all the conditions are obtained.

**Text (3):**

"ليكفروا بما اتيناهم فتمتعوا فسوف تعلمون" (النحل:55)

"So that they deny that which We have bestowed upon them. Well enjoy yourself a little; but soon will you know." (Ali, 2004:405).

Almighty Allah (جل جلاله) orders the unbelievers to continue in their blasphemy. It is not a real command yet it can be considered as a means of threat. As if to say continue in doing such things and get delight of life but the end will be unpleasant. The threat is expressed by using the imperative verb "ليكفروا" and the particle of the future (سوف).

The FCs of this ayah are:

1. CCs:

- The addresser is Almighty Allah (جل جلاله). The addressees are the unbelievers.
- Both S. and H. have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The p "سوف تعلمون" indicated a future act 'Hereafter'.
- The p of threat is Bad and harmful for the unbelievers.
- The p of threat is expressed by both, the imperative verb "ليكفروا" and the particle of the future "سوف" (shall).

3. PCs:

- Almighty Allah (جل جلاله) knows that the unbelievers do not prefer the punishment.
- Almighty Allah (جل جلاله) has the authority over the unbelievers since He is the creator and in a high level than them.

4. SC:

Almighty Allah (جل جلاله) wants to intimidate the unbelievers to take off what they are doing.

5. ECs:

- Almighty Allah (جل جلاله) has the authority to perform the act of threatening if they continue showing their bad deeds.
- Almighty Allah (جل جلاله) will not punish them if they repent.

6. FC:

- It is correct since all the conditions are fulfilled.

**Text (4):**

"هل أتاك حديث الجنود فرعون وثمود" (البروج:17-18)

"Has not the story of the hosts come to thee? Of pharaoh and Thamud?" (Ali, 204:729).

The Almighty Allah (جل جلاله) addresses the Nobel Muhammad (PBUH) asking him whether he knows the story of these soldiers who are against the previous prophets (PBUT). Almighty Allah (جل جلاله) specifies two groups who are Pharaoh and Thamud . Pharaoh is the king of West and East with a great authority on his people. Almighty Allah (جل جلاله) destroys him with his soldiers. The second is Thamud. Almighty Allah (جل جلاله) sends storms to destroy them. He wants to remind the unbelievers of Maca with the end of the two groups (الشيرازي, 2009:61)

The FCs of this ayah are:

1. CCs:

- Almighty Allah (جل جلاله) is the addresser and Nobel Muhammad (PBUH) is the addressee.
- Both Almighty Allah (جل جلاله) and Nobel Muhammad have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The p "اتاك حديث الجنود" indicated a future act threatening.
- The p of threat is not preferable by the unbelievers of Maca since there will be an implicit punishment for them.

c. The p of threat is expressed by the interrogative sentence and the perfect verb "اتى" (come).

3. PCs:

- Almighty Allah (جل جلاله) knows that the unbelievers do not prefer the act of threatening.
- Almighty Allah (جل جلاله) has the authority and the sense of power over the unbelievers of Maca.

4. SC:

Almighty Allah (جل جلاله) wants to intimidate the unbelievers of Maca to turn back from what they are doing.

5. ECs:

- Almighty Allah (جل جلاله) has the authority to perform what He commits Himself to do if the unbelievers continue doing the same thing.
- Almighty Allah (جل جلاله) will not punish them if they turn back to get the right way.

6. FC:

- The threat is correct since all the conditions are fulfilled.

**Text (5):**

"الم تر كيف فعل ربك بأصحاب الفيل , الم يجعل كيدهم في تضليل" (الفيل: 1-2)

"Hast thou not seen how thy Lord dealt with the people of the Elephant? Did not cause their plan to miscarry?" (Ali, 2004:747).

Almighty Allah (جل جلاله) addresses Prophet Muhammad (PBUH) reminding him with the story of the people of Elephant. They come with a huge army providing with weapons to destroy Al-Ka'aba. Almighty Allah (جل جلاله) destroys them by sending small birds carrying stones to throw them<sup>3</sup> (الشيرازي, 2009:280) implicitly, it carries the meaning of threat to all tyrants of the world (ibid: 283).

The FCs of this ayah are:

1. CCs:

- Almighty Allah (جل جلاله) is the speaker . Noble Muhammad (PBUH) is the hearer (H).
- Both (S) and (H) have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The P "يجعل كيدهم في تضليل" indicates a future act of threatening.
- The p of threat is bad to the tyrants since their ends will be unknown.
- The p of threat is expressed by an interrogative sentence.

3. PCs:

- Almighty Allah knows that the tyrants dislike the act of threat.
- Almighty Allah (جل جلاله) has the authority over the tyrants.

4. SC:

Almighty Allah (جل جلاله) wants to intimidate the tyrants to take off what they are doing.

5. ECs:

- Almighty Allah (جل جلاله) has the authority to perform the act of threatening if the tyrants continue in their bad deeds.
- Almighty Allah (جل جلاله) tends not to carry out His act of threatening if they leave what they are doing.

6. FC:

- The threat is correct since all the previous conditions are achieved.

**Text (6):**

"لأملأن جهنم منكم أجمعين (الأعراف: 18)

"I will surly fill Hell with you all." (Ali, 2004:165).

Almighty Allah (جل جلاله) addresses the devil. Creating Adam (PBUH), Almighty Allah (جل جلاله) asks all the angels and the devil to prostrate to Adam (PBUH). The angels agree to prostrate to him (Adam), while the devil refuses thinking that he is better than Adam (PBUH). As a result, the Almighty Allah (جل جلاله) orders him to get out Heaven promising him and the people who follow him with Hell (شير, 2001:152).

The FCs of this ayah are:

1. CCs:

- Almighty Allah (جل جلاله) is the speaker(S) . The devil is the hearer (H).
- Both (S) and (H) have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The P "لأملان جهنم" indicates a future act of threatening.
- The p of threat "جهنم" is not preferable neither by devil nor by the people who follow him since it will be their punishment.
- The p of threat is expressed by the particle of oath (لام القسم).

3. PCs:

- Almighty Allah (جل جلاله) knows that neither the devil nor his followers prefer the act of threatening.
- Almighty Allah (جل جلاله) has the authority over the devil and his followers.

4. SC:

Almighty Allah (جل جلاله) aims to intimidate the devil and his followers to take off what they are doing.

5. ECs:

- Almighty Allah (جل جلاله) has the authority to perform the act of threatening if the devil and his followers keep doing the same thing.
- Almighty Allah (جل جلاله) will not punish them if they repent.

6. FC:

- The threat is correct since all the conditions are accomplished.

**Text (7):**

"لترون الجحيم" (التكاثر:6)

"You will surly see Hell in this very life"(Ali, 2004:746).

Almighty Allah (جل جلاله) addresses the proud people who are proud of their money, sons, and other things (شبر, 2001:600). Allah (جل جلاله) says that, in Doomsday, they will be asked about these things and how they spend them in life. This Qur'anic verse has two interpretations: the first is that all people, whether the unbelievers or not, will see Hell. The second is that those proud people will be punished in their lives, as if to make their lives just like Hell. The first interpretation is more reasonable than the second (الشيرازي, 2009:254-7).

The FCs of this ayah are:

1. CCs:

- The speaker (S) is Almighty Allah (جل جلاله). The hearers (H) are the proud peopl.
- Both (S) and (H) have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The P "لترون الجحيم" indicates a future act of threatening.
- The p of threat "جهنم" is not preferable by the proud people because such punishment will hurt them.
- The p of threat is expressed by the particle of oath (لام القسم).

3. PCs:

- Almighty Allah (جل جلاله) knows that the proud people do not prefer the act of threatening to be done.
- Almighty Allah (جل جلاله) has the authority over the people.

4. SC:

Almighty Allah (جل جلاله) aims to intimidate the proud people to take off what they are doing.

5. ECs:

- Almighty Allah (جل جلاله) has the authority to perform the act of threatening if they keep on their deeds.
- Almighty Allah (جل جلاله) will not carry out the act of threatening if they repent.

6. FC:

- The threat is correct since all the conditions are fulfilled.

**Text (8):**

"إن الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا واطمأنوا بها والذين هم عن آياتنا غافلون، أولئك مأواهم النار بما كانوا يكسبون" (يونس:7-8)

"Those who look not for the meeting with Us and are content with the life of this world and feel at rest there with, and those who are heedless of our Signs- It is these whose abode in Fire, because of what they earned." (Ali, 2004:227).

Almighty Allah (جل جلاله) addresses the unbelievers. He says that the people who do not believe in Hereafter ignoring the Qur'anic verse and those who forget the Quranic verses will face their fate that is Hell (الشيرازي, 2009:189).

The FCs of this ayah are:

1. CCs:

- Almighty Allah (جل جلاله) is the speaker (S). The devil is the hearer (H).
- Both (S) and (H) have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The P "مأواهم النار" indicates a future act of threatening.
- The p of threat is not preferable by the unbelievers since it represents their punishment.
- The p of threat is expressed by the conditional sentence.

3. PCs:

- Almighty Allah (جل جلاله) knows that the unbelievers do not prefer the act of threatening.
- Almighty Allah (جل جلاله) has the authority over the unbelievers.

4. SC:

Almighty Allah (جل جلاله) aims to intimidate the unbelievers to take off what they are doing.

5. ECs:

- Almighty Allah (جل جلاله) has the authority to perform the act of threatening if they continue in their blasphemy.
- Almighty Allah (جل جلاله) tends not to punish them if they repent.

6. FC:

- The threat is correct since all the previous conditions are accomplished.

**Text (9):**

"وعد الله المنافقين والمنافقات والكفار نار جهنم خالدين فيها هي حسبهم لعنهم الله ولهم عذاب مقيم" (التوبة:68)

"Allah promises the hypocrites, men and women, and the disbelievers the fire of Hell, where in they shall abide. It will suffice them and Allah has cursed them. And they shall have a lasting punishment." (Ali, 2004:214-15).

The hypocrites and the unbelievers are promised with a severe punishment in the Doomsday. The soul of Hypocrisy is different from one to other, especially among men and women, yet they have shared some features. That is why the Almighty Allah (جل جلاله) says " "المنافقون والمنافقات بعضهم من بعض" (التوبة: 67). Their punishment will be Hell where they will live forever since it has all kinds of torment (الشيرازي, 2009:73-5).

The FCs of this ayah are:

1. CCs:

- The addresser is Almighty Allah (جل جلاله). The addressees are the hypocrites and the unbelievers.
- Both have the ability to comprehend and use the utterance of threat.

2. PCCs:

- The p "نار جهنم خالدين فيها" indicates a future act in Doomsday.
- The p of threat is bad and not preferable by the addressees since it will be their punishment.
- The p of threat is expressed by the perfect verb "وعد" (promise)

3. PCs:

- Almighty Allah (جل جلاله) knows that the hypocrites and the unbelievers do not prefer the act of threatening.
- Almighty Allah (جل جلاله) has the authority over the hypocrites and the unbelievers since He is in a high level than them.

## 4. SC:

Almighty Allah (جل جلاله) wants to intimidate the hypocrites and the unbelievers by punishing them if they do not repent.

## 5. ECs:

a. Almighty Allah (جل جلاله) has the authority to perform what He admits Himself to do if they continue doing the same thing.

b. Almighty Allah (جل جلاله) will not punish them if they take off their bad deeds.

## 6. FC:

- The threat is correct since all the previous conditions are fulfilled.

**Text (10):**

"ان تتوبا الى الله فقد صغت قلوبكما وان تظاهرا عليه فان الله هو مولاه وجبريل وصالح المؤمنين بعد ذلك يظهر عسى ربه ان يبده ازواجا خير منكن مسلمات مؤمنات قانتات تائبات عابدات سائحات ثيبات وإبكارا" (التحریم:4-5)

"Now if you two turn unto Allah repentant, it will be better for you, and your hearts are already so inclined. But if you back up each other against him, surely Allah is his Helper and Gabriel and the righteous among the believers and furthermore, all other angels too are his helpers. It may be that, if he divorce you, his Lord will give him instead wives better than you- resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins" (Ali,2004:676).

Almighty Allah (جل جلاله) addresses A'aisha and Hafsah (Allah would give them what might really deserve) who are the wives of Noble Muhammad (PBUH). He orders them to stop their false claims against the Noble Muhammad (PBUH). They claim that the Noble Muhammad (PBUH) has a hateful smell. Almighty Allah (جل جلاله) threatens them with divorcing. The utterance of threat is expressed through the conditional sentence (<http://www.aqaed.com>)

The FCs of this ayah are:

## 1. CCs:

a. The addresser is Almighty Allah (جل جلاله) and the addressees are the Noble Muhammad (PBUH) wives.

b. Both have the ability to comprehend and use the utterance of threat.

## 2. PCCs:

a. The p "إن طلفكن ان يبده ازواجا" indicates a future act.

b. The p of threat is not preferable by the wives (Allah would give them what might really deserve).

c. The p of threat is expressed by the conditional sentence.

## 3. PCs:

a. Almighty Allah (جل جلاله) knows that the wives do not prefer the act of threatening.

b. Almighty Allah (جل جلاله) has the authority over the wives.

## 4. SC:

Almighty Allah (جل جلاله) intends to intimidates A'aisha and Hafsah (Allah would give them what might really deserve).

## 5. ECs:

a. Almighty Allah (جل جلاله) has the authority to perform His act of threatening if they continue doing the same thing.

b. Almighty Allah (جل جلاله) will not punish them if they repent and stop hurting the Noble Muhammad (PBUH).

## 6. FC:

- The threat is correct since all the previous conditions are fulfilled.

**5. Conclusions, Recommendations, and Suggestions****5.1 Conclusions**

The study has reached to some theoretical and practical conclusions.

### 5.1.1 Theoretical Conclusions

- 1) It is proved that the speech act of threatening is expressed implicitly rather directly or explicitly in English. This means that the first hypothesis has been verified.
- 2) In both languages the speech act of threatening is often expressed implicitly rather than explicitly.
- 3) Declarative forms are not the only forms that can express the act of threatening in both languages yet it can be expressed by other structures, such as imperative, interrogative and prohibitive.

### 5.1.2 Practical Conclusions

- 1) It is found that frightening and scaring are implied techniques to express the speech act of threatening in the Glorious Qur'an.
- 2) It has been proved that most of Qur'anic texts of threatening are expressed implicitly.
- 3) Explicitly, the Quranic texts of threatening are expressed by using the verbal noun وعيد "threat".
- 4) The study finds that Arabic tends to use the present or the past tenses to express the act of threatening as shown in the Glorious Quran.

### 5.2 Recommendations

- 1) It is recommended that the speech act theory is taught in the fourth stage of the Department of English.
- 2) It is also recommended that some lessons are given to students of English about the translations of the Glorious Qur'an into English.

### 5.3 Suggestions

The study can be developed to be a contrastive study between the religious texts of both languages.

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