Felicity Conditions
In Arabic spoken discourse

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Speach act Theory was first postulated by the philosopher J.L. Austin in his book How to do things with Words in (1962) in which he stressed the significant role that the utterances play in establishing interpersonal communication between language users. For Austin, the utterance serves a communicative function, therefore, it is referred to as « a locutionary act ». This act is viewed as a medium via which the speaker expresses his intentions while speaking establishing the illocutionary force of the speech act. The effect the utterance has on the listener is called « the perlocutionary effect » (Austin 1962).

According to the speech act theory, illocutionary acts have been classified as follows:

1 - **Representatives:** acts that represent a state of affairs e.g' stating, claiming, describing, telling.

2 - **Expressives:** express speakers psychological attitude toward some state of affairs: congratulating, thanking, welcoming, greeting.

3 - **Verdictives:** assessing, ranking, estimating.

4 - **Directives;** requesting, commanding, inviting.

5 - **Commissives:** promising, threatening.

6 - **Declaratives:** acts that bring about a new situation. For example, blessing, firing, passing sentence, arresting, marrying. (Levinson: 1983).

Austin suggested a taxonomy of conditions that must be fulfilled in the situation in which a speech act is carried out properly.

He called these conditions felicity conditions and stated them as follows:

A -(i) There must be a conventional procedure having a conventional effect.
(ii) The circumstances and persons must be appropriate as specified in the procedure.

B - The procedure must be executed correctly and completely.

C - Often, the person must have the requisite thoughts, feelings and intentions as specified in the procedure, and if consequent conduct is. specified, then the relevant parties must do so. (Austin, 1962:11/6)

Another classification of felicity conditions was provided by Searle (1969:607). He viewed these conditions as a combination of what makes the speach act communicative and what gives the act its illocutionary force. His typology of felicity conditions included:

1.**Preparatory conditions:** conditions that are related to the authority of the person who performs the speech act.

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2. **Sincerity conditions:** the speech act is performad sincerely, (the speaker is not lying).

3. **Essential conditions:** conditions that are related to the speaker's commitment regarding the performed speech act such as accepting some thing one has just asked for. Bolinger and Sears (1981) referred to these conditions on which the accomplishment of an illocutionary act depends as approriateness conditions.

These conditions should be fulfilled in any speech act to make it appropriate and violation of these conditions will lead to the emergence of inapproriate speech acts.

Appropriateness conditions of locutionary acts are associated with the form of the speech act, the circumstances in which it is uttered, the participants of the speech act and their beliefs and attitudes.

Felicity conditions or appropriatenes conditions can also be discussed with reference to Grice's proposed model of maxims of conversation since both models aim at establishing a coherent and communicative discourse. Maxims of conversation underlie the efficient use of language and identify a general co-operative principle.

These principles are:

1 - **The co-operative principle:** make your contribution such as required at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

1 - **The Maxim of Quality**
    try to make your contribution true, specifically,
    (i) do not say what you believe to be false
    (ii) do not say that for which you lack adequate evidence.

2 - **The Maxim of Quantity**
    (I) make your contribution as informative as required for the current purposes of the exchange.
    (II) do not make your contribution more informative than is required.

3 - **The Maxim of Relevance:** make your contribution relevant.

4 - **The Maxim of Manner:** be perspicuous, and specifically
    (I) avoid obscurity.
    (II) avoid ambiguity.
    (III) be brief.
    (IV) be orderly.

The present study investigates felicity conditions and maxims of speech in the spoken discourse of Prophet Mohammed - may peace be upon him-.

1. Felicity conditions:

a. preparatory conditions:

" جاء رجل يطلب نبي الله صلى الله عليـــه وســـلم بدين فتكلم بعض الكلام فهم صحابة رسول الله بــه فقال رسول الله صلى الله عليه وســـــلم: دعـــوه إن لصاحب الحق مقالا".

(Aman came to the prophet and demanded his debts and used harsh words, the companions of the prophet wanted to harm him, but the prophet said: leave him as the creditor has the right to speak)

" يؤم القوم أقرؤهم لكتاب الله، فإن كانت قرآهـــم سواء، فليؤمهم أكبرهم سنا"

(The person who knows the Qur'an more than others should lead the prayer if their knowledge was the same, the eldest should lead the prayer)

"إن الله لا يقبض العلم ينتزعه انتزاعا مـــن العبـــاد، ولكن يقبض العلم بقبض العلماء حتى اذا لم يبق عالما اتخذ الناس رؤساء جهالا فسئلوا فافتوا بغـــير علـــم فضلوا وأضلوا"

(ALLAH doesn't take away the knowledge by taking it away from the hearts of people, but takes it away by the death of the religious learned men till when none of the religious learned men remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray)

2 - sincerity condition:

" عليكم بالصدق، فإن الصدق يهدي إلى الـبر، وإن البر يهدي إلى الجنة، وما يـــزال الرجـــل يصـــدف ويتحرى الصدق حتى يكتب عند الله صديقا وإيـاكم والكذب فإن الكذب يهدي إلى الفجور،وان الفجور يهدي إلى النار".

(You must tell the truth. Truthfulness leads to right action. Right action leads to the Garden. Beware of lying. Lying leads to corruption, and corruption leads to the Fire).

"لا يزال الرجل يكذب ويتحرى الكذب فينكت في قلبه نكتة سوداء حتى يسود قلبه فيكتب عند الله مـــن الكاذبين".

(The man continues to lie and a black spot grows in his heart untill all his heart becomes black, then he is written in Allah sight, among the liars).

"قيل لرسول الله صلى الله عليه وسلم " أيكون المؤمن جبانا؟ فقال نعم وقيل له أيكون المؤمن بخيلا؟ فقـــال

نعم، فقيل له أيكون المؤمن كذابا؟ فقال لا".

(The messenger of ALLAH, may ALLAH bless him and grant him peace, was asked « can the believer be a coward? He said, « Yes ». He was asked: « can the believer be a miser? He said « yes ». He was asked: « Can the believer be aliar? » He said « No ».

2. - Relevance:

" إذا عطس أحدكم فليقل الحمد الله على كل حال وليقل الذي يرد عليه يرحمك الله وليقل هو يـهديكم الله ويصلح بالكم".

(If one of you sneezes, he should say: (alhamd lillah) and the one who answers should say: « may ALLAH bestow his mercy on you ». When the latter says يهديكم (يرحمك الله) the former should say (الله ويصلـــح بـــالكم) (may Allah give you guidance and improve your condition).

" في معركة أحد قال أبو سفيان: أعل هبل، فقـــال الرسول صلى الله عليه وسلم للصحابة: أجيبوه. قالوا ما نقول؟ قال: قولوا الله أعلى وأجل. قل أبو سفيان: لنا العزى ولا عزى لكم. فقال الرسول صلــــى الله عليه وسلم: أجيبوه قالوا وما نقول؟ قال: قولـــوا الله مولانا ولا مولى لكم".

(In Ahud: Abu Sufyan said « superior may be hubal (one of the idols) on that the prophet said (to his companions « reply to him » They asked. « what may we say? He said, say « ALLAH is more Elevated and mor Majestic ». Abu Sufyan said: « We have the « idol » aL - uzza whereas you have no uzzu! The prophet said to his companions: « reply to him ». They said « What may we say? « The prophet said, say: « ALLAH is our Helper and you have

no Helper!

3 - Essential conditions

" قال رسول الله صلى الله عليه وسلم:المستشــار مؤتمن"

The prophet said: « The Consultant is entrusted ».

Maxims of speech:

1. Quality:

a - Do not say what you believe to be false.

" كبرت خيانة ان تحدث أخاك حديثا هو لك بــــه مصدق وأنت به كاذب".

(The greatest treason is to tell your brother a lie while he believes you)

b - Do not say that for which you lack adequate evidence

« كفى بالمرء كذبا أن يحدث بكل ما يسمع ».

(It is enough to lie when telling all that one hears.)

2 - Quantity

" لقد رأيت أو أمرت أن أتجوز في القول فإن الجــواز هو خير".

(I was ordered to be brief because brevity is good).

"ان الهدي الصالح والسمت الصالح والاقتصاد جــزء من خمس وعشرين جزءا من النبوة".

(The best talk, the righteous way and brevity is apart of 25 parts of prophecy).

"من تعلم صرف الكلام ليستبي به قلوب الرجــال لم يقبل منه صرفا ولا عدلا".

(Nothing will be accepted from anyone who learns unnecessary, words to capture men's hearts).

4 - Manner

" لا تسموا العنب الكــرم، فـــإن الكــرم الرجـــل المسلم».

(Don't call the grapes al-Karm, Al-Karm however is the heart of a believer).

"إن الله حرم عليكم عقوق الأمهات، ووأد البنـــات وكره لكم قيل وقال وكثرة السؤال وإضاعة المال".

(The prophet said « ALLAH has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand what you don't deserve and to bury your daughters alive).

"عن عائشة رضي الله عنها قـــالت: كـــان كـــلام الرسول صلى الله عليه وسلم كلاما فصلا يفهمه كل من يسمعه".

(The prophet's speech was clear so that it was understood by everyone who heared it).

"ان من أحبكم إلي وأقربكم مني مجلسا يوم القيامـــة أحسنكم أخلاقا وإن أبغضكم إلي وأبعدكـــم مـــني مجلسا يوم القيامة الثرثارون، المتشدقون المتفيقهون".

" عندما بعث الرسول معاذ بن جبل إلى اليمن قـــال له: يسروا ولا تعسروا، وبشروا ولاتنفروا".

(Facilitate things to people and do not make it hard for them and give them good tidings and do not make them run away) .

Felicity conditions in some chosen illocutionary acts:

1 - greeting:

" يسلم الراكب على الماشي، والماشي على القـــاعد، والقليل على الكثير".

(The riding one should greet the walking one, the walking one should greet the sitting one, and the small number of persons should greet the larger).

" جاء رجل إلى الرسول صلى الله عليه وسلم فقـــال:

إن أبي يقرئك السلام قال عليــــك وعلــى أبيــك السلام».

A man told the Prophet: My father sends salam (greetings) to you. The prophet said: « peace be on you and your father ».

" جاء رجل فقال: عليك السلام فقال له صلــى الله عليه وسلم: لاتقل عليك السلام فان عليك الســلام هي تحية الموتى".

2 - Promising:

a - The speaker must intend to carry out the things promised.

" إذا وعد الرجل أخاه وفي نيته أن يفي فلم يـف ولم يجئ للميعاد فلا إثم عليه".

(If the man promised his brother and intended to keep his promise but couldn't he is not guilty).

"آية المنافق ثلاث: إذا حدث كذب وإذا وعد أخلف وإذا اؤتمن خان».

3 - Naming

1 - The speaker must be recognised by his community as having authority to name.

"قال علي رضي الله عنه: يا رسول الله إن ولــد لي بعدك ولد أسميه محمدا وأكنيه بكنيتك قــال نعــم: فكانت رخصة لي".

(If I have a son after you, may I call him Mohemmed and give him your « kunya » The Prophet said: « Yes »).

"ولد لرجل غلام فأسماه القاسم فقالوا له " لاتكـــن بأبي القاسم فأتى النبي صلى الله عليه وسلم فذكـــر ذلك فقال له: أسم إبنك عبد الرحمن".

(A man begot a baby whom he named AL Qasim, The Prophet said to him: « Name your son Abdeul Rahman »).

4 - Thanking

" من لم يشكر الناس لم يشكر الله».

(He who doesn't thank people doesn't thank God).

" من صنع اليه معروف فقال لفاعله جزاك الله خــيرا فقد أبلغ في الثناء".

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