



التوجيه التداولي في خطاب الترغيب والترهيب القرآني  
Pragmatic Directiveness in the Qur'anic Discourse of  
Encouragement and Intimidation

Assistant professor: Rasha Hussein Alwan  
Ministry of Education, The General Directorate of Education in Salahaddin,  
Iraq.

Abstract

This study aims to examine pragmatic directiveness in the Qur'anic discourse of encouragement (*targhīb*) and intimidation (*tarhīb*) by analyzing the strategies of influence and persuasion employed in the Qur'anic text. It seeks to pinpoint the speech acts and pragmatic techniques used. In order to investigate how intimidation and encouragement function as complementary pragmatic strategies in the Qur'anic discourse, the study uses a qualitative pragmatic approach based on Speech Act Theory and contextual analysis.

The analysis shows that the Qur'an effectively realizes pragmatic directiveness by influencing the addressee through speech acts such as commands, promises, invitations, warnings, threats, and prohibitions. While intimidation operates through threats, warnings, and descriptions of punishment that evoke fear and accountability, encouragement functions through promises of reward, mercy, forgiveness, and divine favor. These speech acts perform persuasive functions that extend beyond their literal meanings and contribute to achieving specific communicative purposes.

This study adopts a qualitative descriptive-analytical methodology. The corpus consists of selected Qur'anic verses containing explicit examples of encouragement (*targhīb*) and intimidation (*tarhīb*). The verses were purposively selected because they represent the principal pragmatic strategies through which Qur'anic discourse directs human directiveness. The analysis integrates Speech Act Theory with contextual analysis and proceeds through the identification of the relevant speech acts, the examination of their contextual features, and the interpretation of their pragmatic functions within the Qur'anic discourse.

The results show that the Qur'anic message is reinforced by two interrelated pragmatic strategies: intimidation and encouragement. Their incorporation strengthens the Qur'anic discourse's capacity to affect behavior and thought while reflecting its psychological and educational aspects. The study comes to the conclusion that in order to accomplish guidance, persuasion, and moral reform, the pragmatic structure of the Qur'anic discourse depends on the deliberate use of speech acts and contextual elements.

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## المخلص

تهدف هذه الدراسة إلى بحث التوجيه التدوولي في الخطاب القرآني القائم على الترغيب والترهيب من خلال تحليل استراتيجيات التأثير والإقناع الموضفة في النص القرآني. كما تسعى إلى تحديد الأفعال الكلامية والتقنيات التدوولية المستخدمة فيه. ولتحقيق ذلك، تعتمد الدراسة منهجاً تدوولياً نوعياً يستند إلى نظرية الأفعال الكلامية والتحليل السياقي، وذلك لاستقصاء الكيفية التي يعمل بها الترغيب والترهيب بوصفهما استراتيجيتين تدووليتين متكاملتين في الخطاب القرآني..

وفقاً للتحليل القرآني، يوظف القرآن الكريم الأفعال الكلامية التوجيهية بفاعلية، مثل الوعد والبتشارة والدعوة والتحذير والتهديد والنهي، بهدف التأثير في المتلقي وتوجيه السلوك الإنساني. ويتجلى الترغيب من خلال الأفعال الكلامية التي تبعث الأمل في الثواب والرحمة والمغفرة الإلهية، في حين يتحقق الترغيب عبر التحذير والوعيد وتصوير العقاب بما يثير الخوف من المساءلة والعقوبة. وتؤدي هذه الأفعال الكلامية وظائف إقناعية تتجاوز المعنى الحرفي للنص وتسهم في تحقيق مقاصد تواصلية محددة. كما بينت النتائج أن الترغيب والترهيب يمثلان استراتيجيتين تدووليتين مترابطتين تسهمان في تعزيز الرسالة القرآنية وتأكيد أهدافها التوجيهية والتربوية. ويعكس تكاملهما الأبعاد النفسية والتربوية للخطاب القرآني ويعزز قدرته على التأثير في الفكر والسلوك. وتخلص الدراسة إلى أن البنية التدوولية للخطاب القرآني تعتمد على التوظيف المقصود للأفعال الكلامية والعناصر السياقية لتحقيق الهداية والإقناع والإصلاح الأخلاقي والسلوكي.

### 1. Introduction

Apart from being the divine book of guidance, the Holy Qur'an is a very persuasive communication discourse. It uses rhetorical and pragmatic devices to shape, persuade and direct people's actions. It is one of its most effective methods that are encouragement (targhīb) and intimidation (tarhīb), which are complementary communicative devices that appeal to hope and fear, the promise of a reward from God and the threat of punishment.

In a pragmatic approach, one can look at the encouragement and intimidation in the Qur'ān in the light of Speech Act Theory, according to which such speech acts as command, promise, invitation, warning, threat, and prohibition have an effect on the addressee's beliefs and actions. These speech acts are not just for the purpose of conveying information, but they are to achieve communicative action that will have persuasive and behavioural effects. Pragmatic directiveness, in this sense, is the deliberate use of language to promote guidance via context or communication.

The importance of this study is that it combines modern pragmatics with the study of the Qur'an, and shows how the Qur'an manifests pragmatics in the two complementary strategies of encouragement and intimidation. The study is a blend of Classical Qur'anic exegesis with the modern theory of pragmatics, and it shows how the Qur'anic discourse can be interpreted using a pragmatic approach to direct the behavior of its listeners.

#### 1.1 Problem of the Study

The study aims to fill the gap in pragmatic explanation of the Qur'anic uses of encouragement (targhīb) and intimidation (tarhīb), which are used to achieve the Qur'an's impact on the audience. It also examines the role of speech acts, communicative intention, and contextual interpretation in the realization of pragmatic directiveness in the message of the Qur'an.

#### 1.2 Aims of the Study

The study aims to explore pragmatic directiveness in the Qur'anic speech of encouragement and intimidation, focusing on speech act through which the encouraging and intimidating speech strategies are implemented. It also aims to elucidate their persuasive aspects and to connect the Classical Qur'anic rhetoric and the modern pragmatics.

#### 1.3 Hypothesis of the Study

Based on the study, it is proposed that Qur'anic discourse is a pragmatic directness accomplished by complementary strategies of encouragement and intimidation. It also assumes that the combination of speech acts, communicative attitudes and contexts allows such strategies to be used for persuasion, guidance and moral reform.

#### 1.4 Methodology of the Study

The study is a descriptive-analytical qualitative approach, which aims to examine the pragmatic directiveness in the Qur'anic discourse of encouragement (targhīb) and intimidation (tarhīb). This research is based on 18 Qur'anic verses that have been categorized according to these two pragmatic strategies as the corpus. The analysis utilizes Speech Act Theory and contextual analysis through the identification of the relevant speech act and examination of its contextual features where the pragmatic function of encouragement and intimidation is explained as the realization of pragmatic directiveness in the discourse of the Qur'ān.

### 2. Theoretical Framework

This chapter will lay the foundation of the study theoretically by giving a review on the fundamental concepts involving pragmatic directiveness in the discourse of the Qur'ān. It touches upon the concepts of pragmatics, Speech Act Theory, discourse, encouragement (targhīb) and intimidation (tarhīb), all of which serve as the basis for the present study.

#### 2.1 Pragmatics

Pragmatics is one of the main fields of contemporary linguistics which is oriented towards the study of language in relation to its context. It focuses on the communicative use of the language by the speaker to achieve the communicative goals and to manipulate the addressees in the communicative context.

Pragmatics is often related to the work of Austin (How to Do Things with Words, 1962) and the development of Speech Act Theory which proved that utterances not only signify but also act. This view was expanded by Searle (1969:16) who insisted that the role of language is communicative rather than in terms of meanings.

A further significant contribution was that of Grice (1975:41) who developed the Cooperative Principle and the concept of conversational implicature as a means to account for the implicit meanings speakers and hearers derive from utterances. As such, pragmatics has become a full-fledged method in discourse analysis, especially in the analysis of religious, political and literary discourse.

Pragmatics is not only concerned with the syntactic and semantic aspects of the sentence but also with the speech act, contextual factors, communicative intentions and rhetorical purposes. Levinson (1983:5) defines pragmatics as "the study of language use, and the relation between language and context that is basic to an account of language understanding." Thus, meaning is not only a function of the form of the language, but also of the interaction between the speakers, the addressee(s) and context.

Pragmatics is a contemporary linguistic discipline, yet many of the key concepts go back to Classical Arabic rhetoric, where the importance of context, intention and effective communication were highlighted. Al-Sakkākī (1987:112) maintains that good oratory requires the adaptation of oratory to the psychological and social conditions of the listener, and Atiq (1985:10) states that the word *balāghah* is etymologically related to the word *balagha* which means to reach, to bring close or to convey.

In the same way, Fakhoury (1991:30) looks at the speech situation, such as the speaker, the addressee, the context, the communicative purpose and the illocutionary act, as the bases of pragmatic interpretation. It is similarly believed by Al-Jurjānī (1992:54) that the sense is not obtained from the individual word but from the relationship between the word and its contexts.

On the other hand, Fadl (1992:53-55) views pragmatics as the applied aspect of the study of rhetoric since it is a study of language in use. Similarly, Mustafa (2004:120) states that pragmatic interpretation is the interpretation that incorporates the contextual elements, the social relationship, shared knowledge, speaker's intention and linguistic expressions to explain meaning in communication.

According to Classical Arabic rhetoric, Abbās (2004: 151) distinguishes between directive (al-inshā' al-ṭalabī) and non-directive (al-inshā' ghayr al-ṭalabī) performative utterances, which is an early recognition of the pragmatics of language use similar to the present day Speech Act Theory.

On the other hand, Sahraoui (2005:5–85) views pragmatics as a study of language in relation to its users and communicative contexts with emphasis on the context and communicative purposes which determine the pragmatic meaning. Similarly, Nahleh (2006:9–12) defines pragmatics as a study of how the listener can infer the meaning of what the speaker means by using the context; As-Subayhi (2008:48) defines pragmatics as the study of the relation between linguistic signs, their users and the conditions of their use.

The combination of these points illustrates that many of the notions, which are fundamental to modern pragmatics such as those of context, presupposition, conversational implicature, and speech acts, have equivalents in Classical Arabic rhetoric. Abdul Wahid (2017:21-23) points out that long before these ideas were developed in modern pragmatic theory, they were treated by the Arab rhetoricians as a part of the interpretation of performative utterances (al-inshā'), which rely on the communicative context for their understanding.

## 2.2 Speech Act Theory

Speech Act Theory is one of the key pillars of pragmatics as it considers language as social action, and not simply a tool for the transfer of information. According to Zaidan (1975:670), the pragmatic functions are manifested in speech acts, namely illocutionary acts, affecting the addressee with commands, prohibitions, promises, threats, encouragement, intimidation and other communicative functions.

Likewise, Sahraoui (2005:41) claims that language is not just used for information, but also for doing socially significant actions in the context of communication. In line with this, Speech Act Theory is about utterances doing communicative acts as opposed to sending messages.

In this regard, Speech Act Theory is to account for how utterances do communicative acts and not simply mean.

Similarly, Sahraoui (2005:199) states that all speech acts have performative and persuasive effect. Some things can only be done with words; words are action. Therefore, the meaning of any speech act cannot be divorced from the situational context in which it is produced (Habasha, 2008:50).

The most influential of all the classifications of speech acts is Austin's (1962). He sees three interrelated aspects:

### A. The Locutionary Act

The "locutionary act" is the making of a grammatically correct statement that has literal or propositional meaning (Austin, 1962; Nahleh, 2006:44).

### B. The Illocutionary Act

The illocutionary act is the communicative force that is performed through an utterance that is different from its literal meaning, such as requesting, promising, warning, threatening, praising or mocking (Austin, 1962; Nahleh, 2006:44).

### C. The Perlocutionary Act

The perlocutionary act is the effect brought about on the addressee by the illocutionary act, such as an emotional, cognitive or behavioural effect. These three are interrelated and can only be interpreted in their communicative context (Austin, 1962; Nahleh, 2006:44).

To make this distinction clear, let us take another sentence to illustrate: It is going to rain. Its locutionary meaning is a mere prediction of rain; its illocutionary force can be a warning or advice, depending on the context of communication. The outcome or effect is perlocutionary, which is based on the response of the addressee (Abdul-Baqi, 2021:140).

### 2.3 Discourse

Discourse is one of the key concepts in pragmatics as it focuses on language in its use in real communication situations and not simply on language structures themselves. It is an event in which speakers use language to serve certain purposes and to effect certain changes on their audience.

The notion of discourse has been developed from the connection between language and speech by De Beaugrande (1998:73). There is a distinction between language and speech; language is a system of symbols by which an individual can communicate their intentions, while speech is the individual's performance in language.

From a pragmatic point of view, Sahraoui (2005:67) states that discourse is a communicative act that takes place in a certain context and involves a speaker, an addressee, and a message that the speaker wants to convey to an addressee to have an influence on him/her. Similarly, Yaqtin (2005:15) believes that the most complete form of language is 'discourse', which includes several types of language such as speaking and writing in one and the same communicative context.

In the science of the Qur'ān, Sahraoui (2005:97) claims that the speech of encouragement (targhīb) and intimidation (tarhīb) is essentially pragmatic in nature as it goes beyond the mere transmission of information to the contextual and psychological dimensions to aim for the persuasion of the audience.

Likewise, Abdul-Baqi (2021:133) categorized discourse as a linguistic unit that is more than one sentence in order to convey complete ideas, and Al-Mutawakkil (2001:21) stated that every discourse has a speaker and addressee with the speaker intending to influence the addressee through the use of discourse.

In sum, these views show that discourse is a communicative activity in which meaning is negotiated as a function of the interaction between language, the speaker's intended message, the listener and the communicative context. This knowledge serves as the basis for the pragmatic analysis of the discourse of the Qur'ān in this study.

### 2.4 Encouragement (Targhīb) and Intimidation (Tarhīb)

#### A. Encouragement (Targhīb)

One of the main persuasive methods used in the Qur'an is encouragement (targhīb), which encourages people to take up good action through the promise of God's reward and mercy. Pragmatically, it affects behaviour through the appeal of hope, not coercion.

Al-Alloush (1987:257) says that encouragement is a pledge with the expectation of a delayed but guaranteed reward given in exchange for good actions that are done to please Allah. Likewise, Zaidan (2001:437) describes encouragement in such a way that it is anything that makes people accept the truth and persist in following it.

Similarly, according to Nahlawi (2005:230), encouragement is a pledge to reward with goodness, pleasure, or eternal reward, in exchange for the good actions, or abstaining from the bad ones. He also states that encouragement is a manifestation of Allah's mercy towards His servants. In another study, Nahlawi (2006:256) says that encouragement is a motivator of good actions because it highlights the likes of good actions and the rewards mentioned in the Qur'an and the Prophetic sayings.

It can therefore be inferred that the Qur'an always encourages Muslims to perform worship, obedience, repentance, piety and patience, and other good actions so that they will be successful in this world and in the Afterlife (Hamdani, 2015:98). Furthermore, Al-Nu'aimī (2020:365) notes that encouragement is often preceded by a threat to stop a person from straying from the right actions, and therefore, there is a close relationship between encouragement and intimidation.

### **B. Intimidation (Tarhīb)**

Intimidation (tarhīb) is the complementary approach to encouragement. It aims to warn people of the consequences of disbelief, disobedience, and sinful behavior, to prevent them from engaging in such actions.

Intimidation entails any warning issued against those who do not accept the truth and those who do not stay faithful to it, according to Zaidan (2001:437). Similarly, the meaning of intimidation is often linked to warning, threatening and punishment for transgression against Allah or failure to perform religious duties, as described by Nahlawi (2005:231). It is to bring awareness of divine accountability and justice and thereby motivate people to avoid sin and to persist in right living.

Combined, encouragement and intimidation are two complementary communication methods that enable the Qur'anic discourse to achieve a balance of hope and fear in guiding human action. This complementary relationship serves as the conceptual basis for the present study that investigates pragmatic directiveness.

### **2.5 Pragmatic Directiveness**

Based on the previous discussions on pragmatics, discourse and the concepts of encouragement (targhīb) and intimidation (tarhīb), the main concepts of the present study are operationally defined as follows (Levinson, 1983:5; Sahraoui, 2005:5-85; Nahleh, 2006:9-12).

Pragmatic directiveness is operationally defined as the intentional use of pragmatic strategies and speech acts through which Qur'anic discourse guides and influences human behaviour by employing encouragement (*targhīb*) and intimidation (*tarhīb*) within specific communicative contexts (Searle, 1969:16; Sahraoui, 2005:41; Mustafa, 2004:120).

Encouragement (targhīb) is operationally defined as Qur'anic discourse that motivates the audience toward righteous behaviour through promises of reward, mercy, forgiveness, and other positive outcomes (Al-Alloush, 1987:257; Zaidan, 2001:437; Nahlawi, 2005:230; Nahlawi, 2006:256).

Intimidation (tarhīb) is operationally defined as Qur'anic discourse that discourages undesirable behaviour through warnings, threats, punishment, and accountability in order to achieve guidance and moral reform (Zaidan, 2001:437; Nahlawi, 2005:231).

For analytical purposes, pragmatic directiveness is operationalized through four interrelated dimensions:

1. Speech act type.
2. Speaker's communicative intention.
3. Contextual features.
4. Persuasive effect on the addressee.

These operational definitions provide the analytical basis for examining the selected Qur'anic texts in the following chapter.

### **2.6 Analytical Framework**

For analytical purposes, each selected Qur'anic text is analyzed according to four interrelated dimensions derived from Speech Act Theory and pragmatic discourse analysis (Austin, 1962; Searle, 1969:16; Levinson, 1983:5; Sahraoui, 2005:41).

**Analytical Dimension****Analytical Focus**

|                         |                                                                                                   |
|-------------------------|---------------------------------------------------------------------------------------------------|
| Speech Act              | Identify the speech act performed in the Qur'anic text.                                           |
| Communicative Intention | Determine the intended pragmatic purpose.                                                         |
| Contextual Features     | Interpret the utterance within its linguistic and situational context.                            |
| Persuasive Effect       | Explain how pragmatic directiveness guides the audience toward the intended behavioural response. |

This framework is systematically applied to the fourteen selected Qur'anic texts in the following chapter.

**3. Data Analysis and Discussion**

This chapter focuses on the application of the analytical framework that has been constructed in the previous chapter using selected texts from the Qur'an which show examples of encouragement (targhīb) and intimidation (tarhīb). Each text is analysed based on Speech Act Theory and contextual pragmatic analysis which shows what speech act dominates the text, what communicative intention the speaker has in the text, contextual features, and what the persuasive effect of the text is on the addressee (Austin, 1962; Searle, 1969:16; Levinson, 1983:5; Sahraoui, 2005:41).

For analysis, the selected texts are categorized based on the predominant speech acts in the text; however, speech act type and pragmatic function are differentiated as different speech acts may have different persuasive functions depending on the communicative context. Therefore, the analysis is divided into two complementary pragmatic approaches, namely encouragement (targhīb) and intimidation (tarhīb).

**3.1 Encouragement as a Strategy of Pragmatic Directiveness**

As for encouragement (targhīb), it is actually a pragmatic reality of speech acts that motivate the addressee to do righteous deeds by promising reward and glad tidings, giving orders, and instilling hope in Allah's mercy. These speech acts are aimed at persuasive acts that seek to reinforce faith, in order to motivate the listener to follow willingly, without resorting to constraint or force (Searle, 1969: 16; Sahraoui, 2005: 41; Nahlawi, 2005: 230).

**3.1.1 Act of Command****Example (1)**

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ)

**(Al-Baqarah, 110)**

"And perform As-Salat (Iqamat-as-Salat), and give Zakat, and whatever of good (deeds that Allah loves) you send forth for yourselves, you shall find it with Allah. Certainly, Allah is All-Seer of what you do." (Al-Hilali & Khan, 1996:21).

**Classical Interpretation**

Ibn 'Āshūr (1984:672) explains that the verse commands believers to establish prayer and give zakat while assuring them that every righteous deed will be rewarded by Allah.

**Pragmatic Analysis**

The speech act is a directive act of command, realized through the imperative verbs "perform" and "give." It is reinforced by an implicit commissive act of promise ("you shall find it with Allah"), strengthening its persuasive force through the promise of divine reward (Searle, 1969:16; Levinson, 1983:5).

**Pragmatic Function**

The verse functions pragmatically as encouragement by motivating believers to perform acts of worship through the promise of divine reward.

**Example (2)**

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

**(Fuṣṣilat:34)**

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better; then verily, he between whom and you there was enmity will become as though he were a close friend." (Al-Hilali & Khan, 1996:647).

**Classical Interpretation**

Ibn Kathīr (1999:185) explains that Allah commands believers to respond to evil with kindness and patience, thereby transforming hostility into friendship.

**Pragmatic Analysis**

The speech act is a directive act of command, realized through the imperative verb "Repel." It is reinforced by the beneficial consequence of transforming hostility into friendship, which strengthens its persuasive force (Searle, 1969:16; Levinson, 1983:5).

**Pragmatic Function**

The verse functions pragmatically as encouragement by motivating believers to overcome hostility through kindness and patience.

**3.1.2 Act of Promise****Example (1)**

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾

**(Al-Baqarah, 144)**

"Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you." (Al-Hilali & Khan, 1996:29).

**Classical Interpretation**

Al-Zamakhsharī (1987:202) explains that the verse contains Allah's promise to His Prophet Muhammad (peace be upon him) to change the direction of prayer to the Qiblah that would please him.

**Pragmatic Analysis**

The speech act is a commissive act of promise, realized through Allah's commitment to change the Qiblah. This promise reassures the Prophet and strengthens confidence in divine guidance (Searle, 1969:16; Levinson, 1983:5).

**Pragmatic Function**

The verse functions pragmatically as encouragement by reassuring the Prophet through Allah's promise to grant the desired Qiblah.

**Example (2)**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَاسِعٌ فَكَافٍ ۖ فَؤْرًا عَظِيمًا﴾

**(Al-Aḥzāb, 70–71)**

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whoever obeys Allah and His Messenger has indeed achieved a great success." (Al-Hilali & Khan, 1996:572).

**Classical Interpretation**

Ibn 'Āshūr (1984: 154-156) explains that Allah commands believers to fear Him and speak truthfully while promising them righteous deeds, forgiveness, and ultimate success through obedience.

**Pragmatic Analysis**

The speech act combines directive acts of command with commissive acts of promise. The commands are reinforced by promises of forgiveness, righteous guidance, and success,

thereby strengthening the persuasive force of the discourse (Searle, 1969:16; Levinson, 1983:5).

### Pragmatic Function

The verse functions pragmatically as encouragement by motivating believers to obey Allah through promises of forgiveness, righteous guidance, and ultimate success.

### Example (3)

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ﴾

### (Luqmān, 8)

"Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise)." (Al-Hilali & Khan, 1996:550).

### Classical Interpretation

Al-Ṭabarī (N.D.:132) explains that Allah promises the believers who combine faith with righteous deeds the everlasting reward of Paradise.

### Pragmatic Analysis

The speech act is a commissive act of promise, assuring believers of the future reward of Paradise. This promise strengthens the persuasive force of the discourse by encouraging perseverance in faith and righteous deeds (Searle, 1969:16; Levinson, 1983:5).

### Pragmatic Function

Pragmatically, the verse serves as an encouragement: it encourages believers to keep living righteously because they will be rewarded eternally.

### 3.1.3 Act of Good News

### Example (1)

﴿وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

### (Al-Baqarah, 25)

"And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)." (Al-Hilali & Khan, 1996:6).

### Classical Interpretation

Al-Ṭabarī (N.D.:383) explains that Allah commands His Prophet Muhammad (peace be upon him) to convey the glad tidings of Paradise to the believers who combine faith with righteous deeds.

### Pragmatic Analysis

The speech act is a directive act, which is accomplished through the imperative verb 'give glad tidings'. It is a persuasive device because it reiterates the message of Divine reward (Paradise) and instills hope in the promise of Allah (Searle, 1969:16; Levinson, 1983:5).

### Pragmatic Function

The verse is used pragmatically to encourage the faithful to persist in their faith and good actions with the news of Paradise.

### 3.1.4 Act of Invitation

### Example (1)

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

### (Al-Naḥl, 125)

"Invite (mankind, O Muhammad ﷺ) to the Way of your Lord with wisdom and fair preaching." (Al-Hilali & Khan, 1996:367).

### Classical Interpretation

Ibn Kathīr (1999:600) explains that Allah instructs His Messenger (peace be upon him) to call people to Islam, "by wisdom and gentle exhortation, according to the circumstances of the audience.

### Pragmatic Analysis

The speech act is an act of invitation, and the speech act is realized by using the imperative verb "Invite". This is supported by the phrases 'with wisdom' and 'fair preaching', the latter indicating that persuasion is to be achieved through appropriate communication (Searle, 1969:16; Levinson, 1983:5).

### **Pragmatic Function**

The verse is used pragmatically, as encouragement, to invite people to follow the right way, with wisdom and persuasive speaking.

### **3.2 Intimidation as a Strategy of Pragmatic Directiveness**

Pragmatically, intimidation (tarhīb) is done by means of speech acts which warn, threaten and caution the addressee against disbelief and sinful acts. This persuasive force is produced through the communicative intention, contextual interpretation and expected effects of the violation of the order, which lead the audience to moral responsibility and obedience (Austin, 1962; Searle, 1969: 16; Zaidan, 2001: 437; Nahlawi, 2005: 231).

#### **3.2.1 Act of Threatening**

The next verses use the same imperative verb, "taste," but the illocutionary force of the verb is not commanding but threatening. In both types of imperative, the imperative is purely pragmatic and is used to frighten or intimidate the addressee, for he is assured of punishment in both cases (Searle, 1969:16; Levinson, 1983:5).

#### **Example (1)**

##### **Classical Interpretation**

Ibn Kathīr (1999:168) explains that the verse addresses the disbelievers on the Day of Judgment, declaring their everlasting punishment for denying the Hereafter.

##### **Pragmatic Analysis**

The speech act is a directive act of threatening. Its illocutionary force announces the certainty of inevitable punishment, deriving its meaning from the eschatological context (Searle, 1969:16; Levinson, 1983:5).

##### **Pragmatic Function**

The verse functions pragmatically as intimidation by warning the audience of the inevitable consequences of disbelief.

#### **Example (2)**

##### **Classical Interpretation**

Al-Ṭabarī (N.D.:588) explains that the inhabitants of Hell are repeatedly returned to punishment whenever they attempt to escape.

##### **Pragmatic Analysis**

The speech act is a directive act of threatening. Its persuasive force is reinforced by the repeated certainty and continuity of divine punishment (Searle, 1969:16; Levinson, 1983:5).

##### **Pragmatic Function**

The verse functions pragmatically as intimidation by emphasizing the inevitability of Hell's punishment.

#### **Example (3)**

##### **Classical Interpretation**

Ibn Kathīr (1999:474) explains that the verse depicts the humiliation of the disbelievers as they are dragged into Hell to face its punishment.

##### **Pragmatic Analysis**

The speech act is a directive act of threatening. The contextual imagery of humiliation intensifies its illocutionary force and reinforces its deterrent effect (Searle, 1969:16; Levinson, 1983:5).

##### **Pragmatic Function**

The verse functions pragmatically as intimidation by warning the audience of the consequences of disbelief.

#### Example (4)

##### Classical Interpretation

Ibn Kathīr (1999:496) explains that the punishment of the people of Hell will continue to increase because of their disbelief and evil deeds.

##### Pragmatic Analysis

The speech act is a directive act of threatening. The declaration of increasing punishment reinforces the certainty and permanence of divine retribution (Searle, 1969:16; Levinson, 1983:5).

##### Pragmatic Function

The verse functions pragmatically as intimidation by emphasizing the permanence and escalation of divine punishment.

#### 3.2.2 Act of Warning

The following verses employ directive forms of warning to alert the audience to the consequences of disobedience and sinful conduct. Their illocutionary force extends beyond prohibition or instruction to achieve pragmatic intimidation by directing the audience toward obedience and moral responsibility (Searle, 1969:16; Levinson, 1983:5).

#### Example (1)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

(Al-Ḥajj, 1)

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing." (Al-Hilali & Khan, 1996:442).

##### Classical Interpretation

Al-Ṭabarī (N.D.:557) explains that the verse warns all people of the horrors of the Day of Judgment, urging them to fear Allah before the inevitable arrival of the Hour.

##### Pragmatic Analysis

The speech act is a directive act of warning. Its persuasive force is reinforced by the description of the Day of Judgment as a terrifying event, emphasizing the consequences of neglecting Allah's commands (Searle, 1969:16; Levinson, 1983:5).

##### Pragmatic Function

The verse performs the pragmatic function of intimidation by warning people of the consequences of the Day of Judgment and encouraging them to fear Allah.

#### Example (2)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

(Al-Taḥrīm, 6)

"O you who believe! Ward off yourselves and your families against a Fire whose fuel is men and stones." (Al-Hilali & Khan, 1996:769).

##### Classical Interpretation

Ibn Kathīr (1999:391) explains that believers are commanded to protect themselves and their families through faith, obedience, and righteous conduct in order to avoid the punishment of Hell.

##### Pragmatic Analysis

The speech act is a directive act of warning. The vivid description of Hell reinforces its persuasive force by emphasizing the consequences of disobedience (Searle, 1969:16; Levinson, 1983:5).

##### Pragmatic Function

The verse performs the pragmatic function of intimidation by warning believers against the consequences of neglecting their religious responsibilities.

**Example (3)**

﴿وَلَا تَقْرَبُوا الزَّيْنَىَٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

(Al-Isrā', 32)

"And come not near unlawful sexual intercourse. Verily, it is a shameful sin and an evil way." (Al-Hilali & Khan, 1996:372).

**Classical Interpretation**

Ibn Kathīr (1999:78) says: "Allah forbids every means that can lead to adultery, as well as adultery itself, due to its serious moral and social effects.

**Pragmatic Analysis**

The speech act is one of giving instruction based on warning. The prohibition is supported by calling adultery a shameful sin and an evil path, adding moral force to the prohibition (Searle, 1969:16; Levinson, 1983:5).

**Pragmatic Function**

The verse has the pragmatic function of intimidation to dissuade the audience from immoral behavior and its negative effects.

**3.3 Discussion of Findings**

The analysis of the selected Qur'anic texts shows that pragmatic directiveness can be realised by the interplay of the speech acts, communicative intent and contextual interpretation. The language used in the Qur'anic discourse is not merely used for **transmitting information** but as a persuasive means to guide the behaviour of human beings (Austin, 1962; Searle, 1969:16).

The results show that encouragement (targhīb) and intimidation (tarhīb) are two complementary pragmatic strategies. Encouragement involves giving commands, promises, good news and invitations, while intimidation includes giving warnings, threats, prohibitions, and descriptions of punishment. These strategies, working together, create a well-rounded conversation that plays on hope and fear.

The results of the analysis also reveal that directive and commissive speech acts are the main speech act devices in the persuasive process of Qur'anic discourse and its role in guiding. Their effectiveness is dependent on the interplay of form, communicative intention and contextual interpretation (Levinson, 1983:5; Sahraoui, 2005:41).

**Conclusion**

The present study aimed to explore the pragmatics in the form of directness in the selected Qur'anic texts based on Speech Act Theory and contextual pragmatic analysis. The results show that the discourse of the Qur'ān uses speech acts to guide, persuade and influence human actions; both encouragement (targhīb) and intimidation (tarhīb) are complementary strategies.

It is verified that the analysis results show that speech act of directive and commissive interpreted in communicative context is the main pragmatic function of Qur'anic directiveness. Encouragement is expressed through commands, promises, glad tidings and invitations to good deeds; intimidation is expressed through warnings, threats, prohibitions and descriptions of punishment for disbelief and sinful deeds.

Lastly, it is concluded that pragmatic directiveness is a key component of Qur'anic discourse to guide, persuade and reform the human soul, using speech acts, communicative intention and contextual interpretation.

**Qur'anic Translations**

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