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A Pragma-Semantic Analysis of Submission and Obedience in the Glorious Qur'an

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Wasit University
College of Education for Human Sciences
Department of English



A Pragma-Semantic Analysis of Submission and Obedience in the Glorious Qur'an

A Thesis
Submitted to the Council of the College of Education
for Human Sciences, Wasit University, in Partial
Fulfilment of the Requirements for the Degree of
Master of Education in English Language and
Linguistics

By:

Samia Ahmed Mohammed

Supervised by:

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September 2026 A.D.

Rabi' al-Awwal 1448 A.H

{فَإِنِّقُوا اللّٰهَ وَأَطِيعُونِ} (الشعراء: 108)

“ So fear God, and obey me.” (Sūra 26: Shu’arāa, or The Poets)

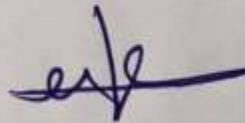
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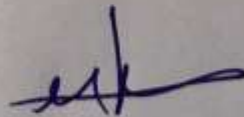


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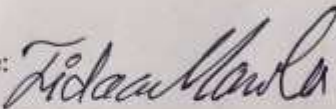
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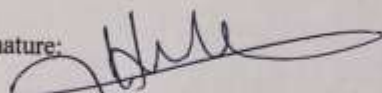
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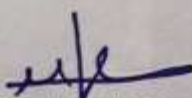
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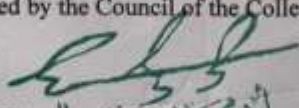
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Dedication

To

My Father

My Mother

My Dear Husband

My Beloved Son

My Beloved Brothers

And My Sweet Sisters

With Love and Gratitude

Acknowledgements

First and foremost, all praise, gratitude, and thanks belong to Almighty Allah for what I have achieved and for everything I already have.

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Abstract

This study investigates the pragma-semantic representation of the concepts of submission and obedience in the Glorious Qur'an by examining the linguistic and contextual strategies through which these concepts are communicated in Qur'anic discourse. Although Qur'anic discourse has been extensively studied, limited attention has been given to an integrated pragma-semantic analysis of these two concepts. Therefore, this study aims to explore how submission and obedience are pragmatically realised and semantically constructed in selected Qur'anic verses. Hence, the current study aims at: identifying the contextual meanings of submission and obedience, analysing the speech acts through which these concepts are expressed, examining the conventional and conversational implicatures generated by their linguistic expressions, and investigating the semantic relations that contribute to their conceptual representation. A qualitative descriptive-analytical approach is adopted. The analytical framework integrates Hymes' (1974) SPEAKING Model, Kissine's (2013) Speech Act Theory, Grice's (1975) Implicature Theory, and Palmer's classification of lexical relations (1981). The data consist of 16 Qur'anic verses selected from different Surahs, including eight verses on obedience and eight on submission. The findings indicate that submission and obedience are primarily realised through directive and declarative commanding speech acts, highlighting the inseparable relationship between faith and compliance with the commandments of Almighty Allah. The analysis further reveals that both conventional and conversational implicatures enrich the intended meanings of the selected Qur'anic verses. Semantically, lexical relations and binary oppositions, particularly obedience/disobedience and belief/disbelief, reinforce the theological and moral dimensions of these concepts. Overall, the study demonstrates that an integrated pragma-semantic approach provides a deeper understanding of how submission and obedience are linguistically and rhetorically constructed in the Glorious Qur'an.

***Key words:* pragmatics, semantics, submission, obedience, religious language, context**

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Arabic Transliteration System

No.	Arabic Alphababets	Transliteration	No.	Arabic Alphababets	Transliteration
1	أ	ā	26	هـ	h
2	ب	b	27	و	w
3	ت	t	28	ي	ī
4	ث	th	29	ع	?
5	ج	j			
6	ح	ḥ			
7	خ	kh			
8	د	d			
9	ذ	dh			
10	ر	r			
11	ز	z			
12	س	s			
13	ش	sh			
14	ص	Ṣ			
15	ض	ḍ			
16	ط	ṭ			
17	ظ	Ẓ			
18	ع	‘			
19	غ	gh			
20	ف	f			
21	ق	q			
22	ك	k			
23	ل	l			
24	م	m			
25	ن	n			

Note. Adopted from *Ethnosemantic, pragmatic, and textual analysis of kinship terms in Arabic and English discourse* (p. XIV), by Nakhilawi, (2016).

CHAPTER ONE

INTRODUCTION

1.0 Background

Language is not only an instrument of communication but a system which constructs meaning, beliefs and ideologies and which transmits them (Fairclough, 1992). Language becomes more significant in the religious discourse, as it carries religious guidance, ethics and social values (Mey, 2001). The language of the Glorious Qur'an is one of its most rich and deep areas for linguistic study because of its rhetorical depth, its semantic diversity and its pragmatic complexity (Abdul-Raof, 2006). The Glorious Qur'anic discourse employs a number of linguistic techniques to shape human action and to impart moral and theological values (Izutsu, 2002). Hence, the study of the Glorious Qur'anic language from pragmatic and semantic points of view has gained much attention from many linguistic and Islamic scholars (Shinnieb & Alnaas, 2025).

Al-Isfahani (2009) stated that the two concepts of submission and obedience hold a pivotal place in the Glorious Qur'an due to their relationship with humans and Almighty Allah. The term obedience is often used in connection with following the orders of Almighty Allah and the Sunnah of the Prophet Muhammed (peace be upon him), while the term submission is used in reference to the complete surrender to the will of Almighty Allah. They are presented using a variety of linguistic forms with theological, moral and communicative implications.

Though several rhetorical or stylistic studies have been conducted on the discourse of the Glorious Qur'an, there are very few studies dedicated to the pragma-semantic analysis of submission and obedience, as two interrelated concepts. Context has been emphasised by many scholars in the context of understanding the meaning of the Glorious Qur'an. In the Glorious Qur'an, obedience is not only a legal obligation but also a sign of faith and devotion, as Al-Tabatabai (1997) explained. Likewise, Ibn Kathir (2000) paid attention to the fact that

obedience to Almighty Allah and His Messenger is one of the main teachings of Islam. Speech act theorists view the function of directives, warnings and declarations as not only to convey information but also to affect behaviour and to create social obligations (Searle, 1969).

1.1 Problem Statement

Many words in the Glorious Qur'an speak of submission and obedience, which have enormous theological and communicative value (Izutsu, 2002). These have been extensively explored in religious and exegetical research (e.g., Al-Tabatabai, 1972; Al-Tabarsi, 1995; Ibn Kathir, 1999; Al-Suyuti, 2008), but are still underutilised from a pragma-semantic integrated approach. Previous studies have tended to study either semantic interpretation or rhetorical analysis without considering the interplay of context, communicative intent and lexical meaning (Abdul-Raof, 2006).

Pragmatic analysis is necessary since much of the Glorious Qur'anic discourse is implicit, instructive, cautionary, promising, and declaratory in nature, which cannot be understood by literal interpretation alone (Levinson, 1983). Similarly, to discover the meanings of words and phrases within the text of the Glorious Qur'an and how they relate to each other lexically, appositively, and conceptually, semantic analysis is needed (Lyons, 1977). The lack of integrated pragma-semantic research of submission and obedience leaves a gap in language and communication with regard to how submission and obedience work.

Moreover, several expressions in the Glorious Qur'an with which the concept of submission and obedience are connected are context-specific and therefore have to be understood in light of historical, theological and situational factors. Hymes (1974) pointed out those communicative events cannot be separated from their social and contextual aspects. The problem of the present study is thus to make a comprehensive pragma-semantic analysis to

know how the concept of submission and obedience are linguistically and contextually constructed in the Glorious Qur'an.

This study is an attempt to fill this gap between the two approaches, semantic and pragmatic, with the reference of selected verses from the Glorious Qur'an that discuss submission and obedience. It explores the interaction between context, speech acts, implicatures and semantic relations, in terms of intended meanings in the Qur'anic discourse. The present study is designed to show that submission and obedience are not separate linguistic terms, but systems of concepts, which are a part of a larger theological and communicative framework.

1.2 Objectives

This study attempts to achieve the following aims:

1. Identifying and analysing the contextual meanings of submission and obedience in selected Qur'anic verses.
2. Examining the types of speech acts through which these two concepts are realised in selected Qur'anic verses.
3. Investigating the types of implicatures generated by the linguistic expressions of these two concepts in selected Qur'anic verses.
4. Exploring the semantic relations that contribute to the construction and reinforcement of these two concepts in selected Qur'anic verses.

1.3 Research Questions

Based on the above aims, the study attempts to answer the following questions:

1. What are the contextual meanings of submission and obedience in selected Qur'anic verses?
2. What are the types of speech acts through which these two concepts are realised in selected Qur'anic verses?
3. What are the types of implicatures that are used in the expressions of these two concepts in selected Qur'anic verses?
4. What are the semantic relations that contribute to the construction and reinforcement of these two concepts in selected Qur'anic verses?

1.4 Procedures

The study is qualitative descriptive analytical with regard to the analysis of the selected Glorious Qur'anic verses. The procedures of the study include the following steps:

1. Reviewing literature on the linguistic and religious meaning of submission and obedience and their relationship with pragmatics and semantics and presenting some previous studies that are related to the current study.
2. Discussing the pragmatic and semantic theories that are related to the concepts of submission and obedience.
3. Adopting a linguistic model to analyse 16 representative verses from various Surahs in the Glorious Qur'an that contain the concepts of submission and obedience.
4. Analysing the selected data by adopting an integrated model which is based on Hymes' (1974) SPEAKING Model, Kossine's Speech Act Theory (2013), Grice's Implicature Theory (1975) and Palmer's classification of lexical relations (1981).
5. Discussing the results to obtain the findings from the analysed data.

6. Summing up conclusions, setting up recommendations and suggestions for further studies.

1.5 Limits

The scope of the present study is restricted to the pragma-semantic analysis of selected Qur'anic verses pertaining to the concepts of submission and obedience. The data consist of sixteen verses from the Glorious Qur'an, with eight verses selected to represent the concept of obedience and eight to represent the concept of submission. The analysis is confined primarily to the pragmatic and semantic dimensions of these concepts, while other linguistic levels are excluded unless they contribute directly to the interpretation of the selected verses. To ensure a comprehensive interpretation of the data, the study makes use of selected authoritative Qur'anic exegetical sources in conjunction with relevant linguistic theories and analytical frameworks in pragmatics and semantics. The selection and interpretation of the verses are guided by their explicit or contextually significant representation of the concepts under investigation.

1.6 Layout of the Study

This study is composed of five chapters. Chapter One introduces the background of the study: its problem, objectives, questions, limitations, significance, and organisation. Chapter Two presents a literature review of the study by identifying the pragmatic and semantic meaning of the two concepts of submission and obedience. Chapter Three is concerned with research methodology, which deals with the nature of the study, data selection, and the theoretical framework of the study. Chapter Four is devoted to the analysis of the data under study. Chapter five presents the findings of the study and the conclusion. It also contains some recommendations and suggestions for further studies.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the theoretical and empirical literature on submission and obedience. It examines the semantic dimensions of these concepts in the Glorious Qur'an, focusing on lexical meanings and semantic relations. It then explores the pragmatic aspects of Qur'anic discourse, particularly the application of Speech Act Theory and implicature to the analysis of directives and implied meanings. The chapter also discusses the pragma-semantic interface and religious discourse as a communicative framework. Finally, it reviews previous studies relevant to the present study and identifies their contribution to the current research.

2.1 Submission and Obedience in Islamic Thought

The concepts of submission and obedience are fundamental aspects of Islamic thought that define the compass and identity of the believer in the history of Islam (Rahman, 1982). Pourghasemian (2023) explained that obedience is seen as the manifestation of submission in the affairs of daily life and submission is seen as the complete surrender of man's will to Almighty Allah. The two concepts are the basic dynamics of relationship between human and divine in Islam (Izutsu, 2002).

The exegetical Islamic tradition offers a very systematic interpretation of submission and obedience in the light of divine authority and legitimate leadership. The submission in the context of *Al-Mizan fi Tafsir al-Qur'an* has an existential dimension, that is, it involves the will or desire to align oneself with Almighty Allah's wisdom, which is a precondition for giving oneself up, meaning that one must be knowledgeable of and recognise Almighty Allah's sovereignty (Al-Tabatabai, 1972). In this reading, the focus is on the fact that submission is not a matter of mere conformist expression, but of an act of apprehension of reality. Likewise, Al-

Tabarsi (1995) in his book *“Majma‘ al-bayān fī Tafsīr al-Qur’ān”* points out that submission is an integration of the inner and outer dimensions: submission is a conjunction of faith and action, and if it is separated from action, then it is not submission.

The practical aspect of submission in Islamic theology is obedience, which never fails to differentiate itself (Pourghasemian, 2023). The legal literature has dealt with this aspect of obedience and its connection with divine legislation and theological literature has discussed it in the context of covenantal theology, which views the human being as obligated to the Almighty Allah. The Glorious Qur’anic discourse frequently presents Almighty Allah’s commands and the command to obey together, thus suggesting a correlation between command and obedience (Al Shujairi, 2023). This combination is used as a communicative structure, which establishes the hierarchy of authority, having taken both the pragma-semantical aspects of the classical types of speech and provided for voluntary participation.

2.2 The Concept of Submission

Submission is the center and the basis of the Islamic theology of the Glorious Qur’an, the Islamic anthropology, and the Islamic theory of ethics. The meaning of Islam to Muhammad was not just a marker on a religious scale or an intellectual concept, but it constituted an all-encompassing master narrative governing human-divine relation. The notion of submission, however, is a multi-layered one that can be best understood in terms of its linguistic form and theological disposition, in terms of moral transformation, and in terms of its communicative function, and by close reading of classical Arabic lexicography, the use of the Glorious Qur’an and Islamic exegetical interpretation. In the pragmatic and semantic perspective, submission is a relational category that meaningfully emerges through contextualisation, speech acts and relational authority in the Qur’anic discourse. Recent tendencies in the study of Glorious Qur’an showed that the theological terms in the Glorious

Qur'an are not threshold terms, but rather interrelated semantic systems (Izutsu, 2002; Rahman 1982).

Theologically speaking, Al-Tabatabai (1972) states that submission is the conscious surrender of a human will to divine governance. It is an acknowledgment of Almighty Allah as the source of authority and legislation. In Islamic exegetical thought, submission is inexorably intertwined with cognisance of divine unity and the acknowledgement of divinely guided leadership. According to Al-Tabatabai (1972), submission is characterised as a conscious line-up of a human intention with divine wisdom; this requires an intellectual conviction along with the will to discipline. Furthermore, submission means a proper comprehension of the external factors; it cannot be an objective act only.

Similarly, Al-Tabarsi, (1995) contextualises submission within the covenantal relationship between humankind and Almighty Allah describing how this understanding is a common thread across prophetic traditions. For the modern scholarship on this covenant paradigm, however, the Glorious Qur'an itself has developed this concept of submission: those human beings are dependent beings, who freely acknowledge this and their moral responsibility to respond to a divine address. In this way, it comes as a recognition of Almighty Allah's sovereignty and as the moral duty to live in accordance with the guidance provided in Scripture (Esack, 1997).

2.2.1 The Conceptual Meaning of Submission

The giving up of independence in the awareness of higher power is submission. Islamic theologians state that submission is both an intellectual and a moral act, and is a result of recognition of the unity and justice of Almighty Allah. It is to synchronise one's will, decision and action with the will of Almighty Allah. To be sure, Shi'i theological interpretation recognises the nature of submission to legitimate divine authority and guidance as

presupposition. This suggests that submission is not blind surrender, but an informed alignment with the truth (Al-Tabatabai, 1972).

However, submission is a principle of transformation. It reorders the believer's moral architecture, placing personal desire and social compulsion behind divine will. Al-Tabarsi (1995) affirms that submission manifests as fulfillment of the primordial covenant (al-Ahd al-Mithaq) between humanity and Almighty Allah, thus establishing continuity among prophetic missions and a universal mandate to surrender. This covenantal interpretation places submission in the context of sacred history, where things become sacred, and maintains its timelessness (Al-Tabarsi, 1995).

From a pragma-semantic point of view, the act of submission is also a performative category. Qur'anic talk is not simply explanatory of submission, but prescriptive of it, laudatory of it and oppositional to rebellion. In several communicative contexts, narrative, exhortation and legal instruction activate the concept through the Glorious Qur'an. Discursive function thus established, the concept of submission emerges from its dialectical relation to theological doctrine, an influence that is both prescriptive and reflective of a dominant structure (Al-Tabarsi, 1995).

2.2.2 The Linguistic Meaning of Submission

The word submission in English comes from the Latin *submissiō*, which means “a lowering” or “a yielding,” and is formed from the verb *submittere* (sub- “under” + *mittere* “to send”), literally meaning “to send under” or “to place beneath.” A century and a half later, it had evolved to mean submission to authority or the giving up of one's will. Modern English use of submission suggests submitting yourself to some authority or power. Describing the Qur'anic concept of submission, Abdel Haleem (2004) stated that the meaning behind its words Islam is to devote yourself entirely to Almighty Allah and attain peace by means of it. He

observes that the root S-L-M implies peace and wholeness, while Islam implies submission and obedience to Almighty Allah's will. Hence, in Islamic theological terms submission is not just to surrender passively but to actively adhere through the acceptance of divine authority.

The closest Arabic term to the general concept of submission is استسلام (istislām), which has a similar meaning and root, س-ل-م (S-L-M), with إسلام (Islam). The root that appears has the meaning of submission and peace (Abdel Haleem, 2004), indicating that being a true submissive to Almighty Allah would lead to both inner and social peace. The core structure of the word Islam indicates a conscious act by which one yields to Almighty Allah. The name of the religion itself is about submission, submission to the one Almighty Allah, and a Muslim is "one who submits." This is the form of submission that defines the believer's identity and relationship with divine authority. So linguistically and conceptually, the Arabic religious term for submission indicates conscious, willing surrender to Almighty Allah's command (Cook, 2000).

From its trilateral Arabic root, meaning peace, safety, reconciliation and surrender, linguistic study of submission begins. Many classical lexicographers like , Ibn Manzur (1994) elucidated that the root conveys submitting willingly and entering a condition free of resistance. The morphological pattern in this derived verb both suggests an intentionality of acting upon oneself and, consequently, that a state of surrender is something the subject enters into (Al-Tabarsi, 1995).

The second semantic field that al-Isfahani (2009) explored involves connecting the idea of submission to the idea of wholeness or harmony, and thereby shifting the focus from an inward to a more outward dimension of the idea of submission, to the idea of spiritual integrity or moral soundness. The Glorious Qur'an takes over and purifies this semantic field, which is

now focused in the domain of monotheistic theology. Submission, then, is the core of inward peace, and of outward peace, with fidelity to covenant, linguistically (Al-Tabarsi, 1995).

These lexical items are the basis of the verbal patterns and people notice an interesting semantic nuance as a variety of verbal patterns. All of these pattern forms can have meanings of active surrender, consonant reconciliation, or total subjugation, creating different nuances of logics in the speech of the Glorious Qur'an. The morphological richness facilitates a pragma-semantic interpretation that favors a particular layer of meaning in the context. Therefore, the linguistic bases show that the Arabic morphological basis makes this word 'submission' a multi-faceted word with many meanings (Khorasani et al., 2019).

2.2.3 The Religious Meaning of Submission

Islam is a Religion of Submission, which requires its followers to embrace the teachings of Almighty Allah in their beliefs, worship and ethics wholeheartedly. It contains the affirmation of divinity, the commitment to revelation and the rejection of opposition to the guidance of Almighty Allah. Varieties of submission are important, e.g. submission in Shi'i exegesis is closely linked with the recognition of divinely appointed leadership where submission to Almighty Allah is necessarily linked with the recognition of Almighty Allah's guidance through agents on earth (Al-Tabatabai, 1972).

Al-Tabarsi (1995) in his book "*Majma' al-bayān fī Tafsīr al-Qur'ān*" declares that submission is given a meaning of following Almighty Allah's covenant and His prophetic guidance (Al-Tabarsi, 1995), thus both individual piety and collective responsibility are given. This reading is a corporate one, not only an inward-personal religious attitude, but a socio-institutional responsibility as well.

Qur'anic commands of submission are practically expressed as orders that can reform human disposition. They want behavior change, moral change and spiritual renewal.

Submission is also dynamic and ongoing, requiring to be renewed by obedience and moral discipline. It is said to have a religious meaning, which is more than just verbal agreement, but also bodily action (Al-Tabarsi, 1995).

2.3 The Concept of Obedience

Obedience presents a central position in Qur'anic theology and moral philosophy, as it is the actual formation of faith in action, and the working aspect of submission. Within the Qur'anic perspective, obedience is not an incidental ethical suggestion but rather a defining aspect of the believer's relationship with divine authority. It links belief and action, knowledge and application, intent and behavior. Because of this, a full understanding of obedience must encompass its conceptual architecture, language, theology and discourse in the Glorious Qur'an (Rahman, 1982).

Regarding semantics, the obedience in the Glorious Qur'an occurs according to a relational frame dictated by an authority and a response. It assumes a legitimate commander, ultimately Almighty Allah, and morally responsible agent able to act in response. The Glorious Qur'anic discourse repeatedly frames obedience as the proper and anticipated response to divine revelation. As the modern semantic analysis has demonstrated, Qur'anic ethical terms gain their meaning from their placement in a web of interconnected concepts (Izutsu, 2002). In other words, people understand what it means to be obedient only by knowing, what it is to rebel, to act proud and arrogant, hypocritical (I did not even know I had such a human side!), disobedient etc. They are oppositional relationships; they are a polarity of values because they are those that express in obedience a feeling of humility, fidelity and moral conformity with Almighty Allah's plans (Rahman, 1982).

Rahman (1982) considered obedience to Glorious Qur'an to be not so much a subservient response to authority as a morally responsible act based on belief, if this

interpretation is followed, then there is an implication that obedience is to be voluntary; it cannot be a response to impulse, but a response to the will of Almighty Allah, in which Almighty Allah is always present. This is the opinion of exegetical commentaries like *Al-Mizan fi Tafsir al-Qur'an*, which state that intellectual benefits of praising the divine lordship is obedience. If Almighty Allah is the ultimate and rational authority then one must be subservient to Almighty Allah's power (Al-Tabarsi, 1995).

The “core” of *ṭā‘a* (طاعة), spoken by Al-Isfahani (2009) in *Mufradat Alfaz Al-Qur'an* is not a passive one, it is an active one as well. He was reminded of something in the Glorious Qur'anic scripture that is well known, that is, knowledge should be translated into action. Obedience is a link between thinking and doing, between the mind and the body of the human being. The morphology of the term reflects ideas around agency and intentionality: obedience is not just submission; it is a praxis that is intentional (Rahman, 1982).

Islamic teachings promote subservient submission to hierarchies. It is directed mostly towards the Most High Allah, the source of every command and legislation. Therefore, surrender to the Prophet is the same as surrendering to Allah, because Allah has given him this authority. Islamic eschatology not only calls for absolute obedience, but also obedience to divinely appointed leaders (Al-Tabatabai, 1972) as a crucial component of a coherent system of divine guidance. Obedience is a type of loyalty to the heavenly pact, and fidelity to the exhortation of the prophet in “*Majma‘ al-bayān fī Tafsīr al-Qur‘ān*” (Al-Tabarsi, 1995). This infuses Almighty Allah's sovereignty and succession of leadership within the community from one generation to the next (Rahman, 1982).

2.3.1 The Conceptual Meaning of Obedience

In its purest form, obedience as a concept describes a deliberate and willing submission by an individual to the order of someone in authority. The concept of 'obedience' in the Glorious

Qur'an is more than a mechanical or automatic following of authority; it is a thinking, value-laden response to legitimate authority. It presupposes recognition of authority, acceptance of authority, readiness to act in accord with authority (Izutus, 2002; Rahman, 1982). Obedience in Islam is, therefore, always relational in a hierarchical relationship between the one commanded and the one commanding divine authority on human agency (Al-Tabatabai, 1972, Ibn Kathir, 1999).

The current moralists interpret the Qur'anic idea of obedience as a part of a greater moral framework, and indeed the concept of obedience is found in the Glorious Qur'an as an ethical category. In the context of their interconnections, Qur'anic ethical terms take on meaning as Izutsu (2002) showed, for instance, the meaning of obedience contrasts with rebellion, of pride with arrogance and disobedience. In this semantic system obedience is "responsive", a state of humility, receptivity and fidelity to divine command. Similarly, Rahman (1982) emphasised that the obedience to the Glorious Qur'an is not blind copying, but intelligent and responsible action, which is linked with fidelity and responsibility.

In Islamic hermeneutics, this conceptual vision is developed. The principle of obedience is that it comes after the recognition of divine authority: and after the recognition of Almighty Allah's authority, performing worship is logically and ethically obligatory (Al-Tabatabai, 1972). It is thus intertwined with knowledge and belief. In the concept, obedience is related to thinking and doing. It brings about the state of life where one believes and lives their life in accordance with that belief (Al-Tabarsi, 1995).

In the pragma-semantic viewpoint, the pragma-semantic aspect of obedience is a response type that is triggered by directive speech acts in the Glorious Qur'an. They create a system of divine orders, bans and admonitions, which set a sense of expectation. The concept

is thus moral, communicative, and based on the dialogical approach of the discourse of the Glorious Qur'an itself (Al-Tabarsi, 1995).

2.3.2 The Linguistic Meaning of Obedience

The English word “*obedience*” is derived from the Latin word *oboedientia* ("to listen to" or "to heed") from *oboedire* ("to hear" or “to listen towards”). The first definition emphasises listening that is attentive to come to compliance. The third dimension of theological discussion has to do with obedience to commands issued by a legitimate authority; i.e., the Third Commandment. Abdel Haleem (2004), in his translation and commentary on the Glorious Qur'an, when referring to obeying Almighty Allah and His Messenger, translates the Arabic term طاعة (ṭā‘ah) as obedience. He illustrated how the Qur'anic concept of obedience and faith, and moral responsibility is related. It demonstrates that obedience is not servility, it is being obediently visionary.

In Arabic, طاعة ṭā‘a is to obey in obedience, the root; ط-و-ع Ṭ-W-‘ refers to complying and willingness. One of the major principles was obedience to Him, the Almighty, and His messenger, and religious authority became political authority. Islamic thought, being as it is both a civilizational and religious phenomenon was seen not only as ritual but also as law, and as a social conformity or as a law (Cook, 2000). In the same way, Abdel Haleem (2004) showed how the command to obey is always accompanied by the command to believe, and thus, it has an elective and ethical aspect. Obedience, then, is listening to the command, but submission is giving myself over to the divine command and is a much wider and longer process. Their combination makes the complementary units of religious vocabulary and religion in Islam (Cook, 2000).

As far as morphology is concerned, the noun (the state of being obedient) corresponds to a verbal form, which has a propensity towards volition. This sense of submission and

obedience is suggested by the word itself, as obedience can mean drawing attention to one, or carrying out what has been commanded. Because it is a union of perception with execution, it is important linguistically. Here the word 'obedience' does not imply internalisation, but it does imply externalisation (al-Isfahani, 2009).

Another semantic field that is related to obedience is flexibility and readiness. In the classical usage, it came to mean metaphoric "easy to cultivate" (referring to soil), and "bend without breaking" (referring to bend) (Ibn Manzur, 1994). This is a metaphorical take on the meaning of obedience as openness and responsiveness. The Glorious Qur'an here takes this semantic potential, regarding the term as a basic theological term, defined by the divine command (Cook, 2000).

In fact, most of the contemporary studies in the field of Arabic language support this position, which assumes that the semantic signals in the Arabic word formation are mostly tacit and that they are linked to agency and voluntariness (Abdel Haleem, 2004). The language of faith, therefore, shows once more the formal obligation of obedient, and as such theological, for it must be as absolute, as intelligent and even as voluntary an act as possible (Cook, 2000).

2.3.3 The Religious Meaning of Obedience

From the religious perspective, obedience is faithfulness to the divine command, received through revelation (Al Shujairi, 2023). Abdullah (2002) added that obedience is the fruitful aspect of faith and is mentioned in the Glorious Qur'an many times in connection with success, guidance and salvation. Obedience is pronounced primarily towards Allah but in the context of the Glorious Qur'an, it also extends to the Prophet and to legitimate authority established by Almighty Allah's command (Pourghasemian, 2023).

The Islamic exegetical tradition stresses obedience as a system of hierarchy based on the divinely given sovereignty. Nevertheless, all obedience to Almighty Allah is to be

accompanied by obedience to His prophet (S), and obedience to divinely appointed leadership (Al-Tabatabai, 1972). In this reading, the unity of the structure of authority in Islamic belief is emphasised. There is no division of obedience, but it is all brought together under the idea of divine legitimacy. Likewise, Al-Tabarsi (1995) in his book *“Majma‘ al-bayān fī Tafsīr al-Qur’ān”* explains that the word obedience signifies loyalty to the covenant of Almighty Allah and following His guidance through His prophets (Al-Tabarsi, 1995).

Religious obedience in Islam is unconditional, importantly in the case of a moral vacuum. Obedience is always considered legitimate when it is done in the name of Almighty Allah's justice and good will, whether in the past or today. The Qur'anic command to obey implies that one must be morally capable of discernment and it does not excuse injustice or wrongdoing. This moral restriction means that obedience still comes from Divine Law and not from man's will or authority (Rahman, 1982).

Obedience can be manifested pragmatically-semantically in imperative sentences as directives. The orders are normative expectations and form the role of the believers in the communicative structure of the revelation. Obedience always brings reward and divine pleasure, and disobedience always brings deviation and punishment as is found in the Glorious Qur'an. The associations are of evaluative nature, and add to the semantic field of obedience, in addition to increasing the theological need for it (Izutsu, 2002).

2.4 Semantic Studies of the Glorious Qur'an

The study of the meaning of words in the Glorious Qur'an is one of the basic and fundamental areas of study, which is related to linguistic, theological, ethical and philosophical study. The Glorious Qur'an has not only one level of meaning; it moves through them all at once like no other text. While words have denotative meanings, these denotative meanings should be revealed in relation to morphology, context, syntactic structures, thematic functions

and rhetorical functions. In the Glorious Qur'an, words are used in a formative manner and layers of meaning are added, which create a connection between ethical and spiritual messages and doctrine. Classical Arabic scholars were the first to undertake such work. For example, in the *Lisan al-Arab* by Ibn Manzur, he has explained the roots, the derivations and the morphological structures, which enables an extremely precise understanding of the vocabulary of the Glorious Qur'an (Ibn Manzur, 1994).

Similarly, the *Mufradat Alfaz al-Qur'an* by al-Isfahani (2009) systematically deals with semantic fields and conceptual relations and demonstrates the theological and ethical significance of the choice of individual lexical items. Works of exegesis by Shi'i scholars, such as works by Al-Tabatabai's *Al-Mizan fi Tafsir al-Qur'an* (1972) and Al-Tabarsi (1995) in his book "*Majma' al-bayān fī Tafsīr al-Qur'ān*" (1995), extend these lexical arguments into the realm of divine guidance, to the point that meaning in the Glorious Qur'an can no longer be separated from moral and theological context. The contemporary semantic and pragmatic approaches preserve classical insights and systematic models of semantic relations, paradigmatic and syntagmatic structure and contextual interpretation. Combined, semantic research enables scholars to understand how the Glorious Qur'an conveys divine law, moral directives, and spiritual information (Izutsu, 2002; Cruse, 2000; Abdel Haleem, 2004).

The vocabulary of the Glorious Qur'an works not only as a bag of words but also like interdependent relations of ideas, a semantic study reveals. Terms gain meaning through other terms and they form meaningful semantic fields. There are some terms that work together, e.g., submission, obedience, faith and piety, to form an organic body of truth & practice. Words are also frequently polysemous, that is, literal, metaphorical and theological simultaneously. Thus, semantic analysis sheds light on the linguistic richness of the Glorious Qur'an, showing how

the lexical and syntactic aspects of its text encode its moral, theological and spiritual messages (Izutsu, 2002).

2.4.1 Lexical Relations

The most basic element of semantic analysis is lexical meaning. Definitional meaning sounds like the most definite meaning, a word's intrinsic or conventional meaning based on its root, morphology, and historical context (Khorasani et al., 2019). Classical Arabic is a language that is mostly based on trilateral roots from which words are formed, which convey related meanings. The root *ṭ-ʿ-y*, for example, gives rise to the words *ṭāʿah* (obedience), *mutāʿah* (compliance), and other verbal forms which provide nuances of meaning in relation to responsiveness, willingness and ethical alignment. Here are the forms that highlight the entangled lexicon and morality in the language of the Glorious Qur'an: obedience is a linguistic, ethical, and spiritual concept (Ibn Manzur, 1994).

The Glorious Qur'an is both literally and figuratively/symbolically used in the sense of lexical meaning. The meanings of such words as "*huda*" (guidance) vary in the context of the text and may refer to literal guidance, moral instruction, or spiritual illumination. In the process of interpretation, the purest classical school relies heavily on the polyvalent nature of meaning; that is, even a single word can involve cognition, ethics and spirit (al-Isfahani, 2009; Tabatabai, 1972).

Contemporary work in semantic theory expands on this by highlighting relational and contextual interpretation. Izutsu (2002) said that Qur'anic words work in the web of ethical and theological oppositions (obedience vs. disobedience, guidance vs. misguidance, and belief vs. disbelief). Words do not have fixed meaning but only come into fuller measure within the context of these relations in Qur'anic discourse. Lexical meaning thus is the beginning of the

understanding of what it is that Glorious Qur'an seeks to convey with its ethical, theological and communicative intentions (Izutsu, 2002).

2.4.2 The Notion of Lexical (Sense) Relations

Lexical or sense relations: systematic relationships between words that have meaning in a language. Lexical relations are crucial for semantics, pragmatics, and discourse analysis in linguistic theory. As Ferdinand de Saussure had taught us in 1916, meaning is relational: a word (signifier) gets its meaning by being different from other words in a system of differences. In particular, this is illustrated in the Glorious Qur'an: no word exists in isolation and the relevant semasiology of each concept, submission (Islam) or obedience (ṭā'ah), arises from a web of semantic relatives (and opposites), hierarchies, topical collocations and other contextual features (Palmer, 1981; Lyons, 1977).

This relational understanding is built on the foundational layer provided by classical Arabic lexicography. Systematic documentation of roots, derivations, and semantic fields (Ibn Manzur 1994; al-Isfahani, 2009) showed that words are interconnected in morphological and conceptual relations. For example, from the root ṭ-ʿ-y one derives ṭā'ah (obedience), muṭī' (obedient person), and taṭī' (act of obeying), covering a coherent semantic field. Moreover, the fact that the word s-l-m becomes Islam (submission), Muslim (one who submits) and taslīm (act of submission) emphasises the interrelatedness that exists in Qur'anic lexical usage. The lexical relations in Islamic exegetical works like Al-Tabatabai's (1972) *Al-Mizan* and Al-Tabarsi (1995) in his book "*Majma' al-bayān fī Tafsīr al-Qur'ān*" are not linguistic phenomena, but moral, ethical and theological hierarchies.

The contributions of modern linguistic theory provide formalisation of lexical relations that enrich classical and exegetical perspectives. Lyons (1977), Cruse (2000) recognised different sense relations: synonymy, antonymy, hyponymy, hypernymy, meronymy and

collocation are the systematic explanations from which meaningfulness arises as a relation between lexical units. Like Levin (1993), people consider verb classes and argument structure, where the semantic role of action verbs such as *ṭā‘ah* also relies on the relational and syntactic context. Lexical relations can be classified into the following types:

1. Synonymy: Synonymy refers to the words that have similar or overlapping meaning. For the Glorious Qur'an, synonymy typically emphasises ethical, theological and moral concepts, which resulted in rhetorical emphases. From a linguistic perspective, synonymy exemplifies paradigmatic substitution (Palmer, 1981; Cruse, 2000), where interchangeable lexical items can fill the same slot within a semantic frame.

2. Antonymy: Antonymy stands for the words with contrasting meaning; also used in the Glorious Qur'an to delineate moral, ethical, and spiritual limits (Palmer, 1981). Antonymy in the Glorious Qur'an serves, therefore, both the semantic and pragmatic functions, elucidating limits to ethical and spiritual conduct while inspiring obedience.

3. Hyponymy: Refers to a particular case of a general category. Linguistically, hyponymy reflects a taxonomic semantic relationship (Palmer, 1981; Lyons, 1977), which organises the components of a semantic field in hierarchical dependency.

4. Hypernymy: Hypernymy is the other way around from hyponymy; a more general category includes examples that are more specific (Palmer, 1981). Hypernymy, thus, enables Qur'anic lexicon to indicate general principles manifesting in multiple ethical acts.

5. Collocation: Collocation refers to the terms conveying submission and obedience as verbs and nouns frequently co-occur with acts of ethical or ritual character. Semantic fields are consolidated through collocation, which directs interpretation and guarantees lexical cohesiveness (Palmer, 1981; Levin, 1993).

2.4.3 Contextual Semantics in Qur'anic Discourse

Contextual semantics studies meaning as it influences text and context (situational and pragmatic). In the Glorious Qur'an, terms seldom hold fixed meanings independent of context; their interpretation will depend on surrounding verses, syntactic structure, narrational setting and rhetorical intention. The word *tā'ah* (obedience), for instance, can refer to legal obedience or ethical conduct or spiritual surrender depending on the verse etc., (Al-Tabatabai, 1972). The necessity of context in appreciating the hierarchical submission and divine dominion and covenantal responsibility in these demands has been highlighted in Islamic exegesis (Al-Tabarsi, 1995).

This view is supported by modern scholarship. According to Izutsu (2002) and Abdel Haleem (2004), context interacts between lexical meaning, syntagmatic patterns and the intention of the utterer, shedding light on how the Glorious Qur'an communicates multi-layered ethical, spiritual as well as theological guidance. Contextual semantics also gives a dynamic dimension to the understanding of the Glorious Qur'anic discourse, as lexical selections, the networks of relationships and the narrative sequence are coordinated to inform, instruct and morally engage the audience (Al-Tabarsi, 1995).

2.5 Semantic Fields of Submission and Obedience in the Glorious Qur'an

One of the most basic semantic fields in Islamic ethics, spirit and theology is that of terms of submission and obedience, as found in the Glorious Qur'an. This plurality is not merely a lexical one, but also a conceptual, relational and pragmatic one, uncovering the Glorious Qur'an as a sophisticated system of life that supports a complex set of instructions for human conduct and morality. There are two concepts that dominate thoroughly the thought of the Glorious Qur'an: submission (Islam in its near-ultimate sense) and obedience (*tā'ah*), both of which carry with them personal and metaphysical implications, and both of which have to

do with one's relation to the Almighty Allah, the Prophet, and divinely instituted authority. These semantic fields would need to be analysed in a correlative study of the classical Arabic lexicographical tools, usages and meanings of the Glorious Qur'an, Islamic exegetical data, and even theoretical backgrounds from modern semantics and pragmatics (Pourghasemian, 2023; Izutsu, 2002).

The study of these words and their context is available in classical Arabic literature. *Lisan al-Arab*, the root of submission (s-l-m) is for surrendering, peace and security, and if inner submission is to surrender oneself, it is to the divine will, not just to obey. Similarly the word 'obedience' which comes from the root ṭ-ʿ-y, is defined as pliability, response and willingness to follow instructions. These etymological backgrounds show that in the worldview of the Glorious Qur'an, submissions and obedience are intimately related: submission creates the state of acceptance and alignment with Divine Will, while obedience is its reflection in words, behaviour and intention (al-Isfahani, 2009).

These fields are further clarified by modern semantic analysis with the help of paradigmatic and syntagmatic relations. Lexical clusters that contain words related to the concepts of submission and obedience are frequently found: *istislām* (act of submission), *tā'ah* (obedience), *tā'i'* (obedient), and *muslim* (one who submits) are examples of words that belong to the same semantic field and can be arranged within different, consistent and meaningful formative sets. Structurally, these words are included in sequences and often occur in conjunction with imperatives, conditional statements or narratives, with clear ethical and theological guidance in these structures (Al-Tabarsi, 1995). The Glorious Qur'an mentions, in Surah Al-Ma'idah, it says:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا } (النساء: 59)

((59) O ye who believe. Obey Allah. and obey the Messenger, And those charged With authority among you. If ye differ in anything Among yourselves, refer it To Allah and His Messenger, If ye do believe in Allah And the Last Day: That is best and most suitable For final determination) (Ali, Trans., 2004, p. 203).

The concept of submission and obedience in the Glorious Qur'an is not simple and does not exist in isolation. To call into question the linguistic foundation, classical Arabic texts and dictionaries give it a thorough examination, and to cast doubt upon the theological and hierarchical dimensions, Islamic exegesis is employed. Moreover, in order to investigate the relational and pragmatic dimensions, modern semantic analysis is applied. The Glorious Qur'anic discourse often brings together several meanings and associations that allude to submission as an attitude of the heart and to submission as an action of the feet, and that link lexical meaning, moral responsibility, spiritual perception, and social themes. A cluster of lexical fields like these, imperatives, and relationships like these appear together in Glorious Qur'an instructions so much that learners become aware of the semantic fields at the very core of what the Glorious Qur'an does the ethical, spiritual, and moral choices that it brings together and the consequences that follow (Al-Tabarsi, 1995).

2.6 Pragmatic Aspects of Submission and Obedience

Pragmatics is the analysis of how language is used in context, and what meaning is extracted from utterances, from beyond the literal sense of their words. It aids in understanding the communicative purpose of language and social dynamics in communication (Leech, 2014). The theory of speech acts has far-reaching consequences in the philosophy of action, meaning and language. It questions the traditional concept of language as descriptive and emphasises the performative nature of language, in that language is not only descriptive but also has a performative function, which manifests by acting upon the reality (Leech, 1983). In the field

of communication studies, Searle's classification of speech acts offers insights into how communication functions in various social contexts and how speakers use language strategically to achieve their goals. It helps understand the role of speech acts in maintaining social order, negotiating meaning, and establishing rapport between interlocutors (Leech, 2014).

Yule (1996) stated that pragmatics is a study of how the meaning of an utterance will depend on the circumstances in which it is uttered or, in other words, how people use linguistic actions. For example, "I met John and his wife in the train station while coming out of the washroom." One cannot think that there is only a single washroom for both males and females in the station. So, this means that when someone was coming out of the washroom, he met John and his wife." The most important thing in pragmatics is the context of an utterance or the interlocutor's background knowledge or experience and information conveyed in other parts of the utterance or the written text. The intended meaning of the speaker is mostly connected with the context of the time in which the speaker utters the utterance. This situation means the hearers may have a different interpretation of what is said. Therefore, it is important to study language use. "Pragmatics then is concerned with what people mean by the language which they use or how they realise its potential meaning as a communicative tool" (Widdowson, 1996, p. 61).

With a focus on Qur'anic studies, pragmatics considers the working of divine discourse within specific historical and social settings, most notably seventh-century Arabia during the lifetime of Muhammad (Rahman, 1982). The Glorious Qur'an speaks to various audiences, believers, disbelievers, hypocrites and the People of the Book; different rhetorical strategies are necessary for each (Esack, 1997). Pragmatic analysis examines how the change in pronouns, tone and address provides a richness of meaning and lead audience interpretation

(Abdul-Raof, 2001). For example, the movement between first-person divine speech (“We” or “I”), third-person implicational reference (“He”) and direct address to humanity performs distinct communicative work: construction of authority, intimacy or threat according to context (Mir, 1986).

Furthermore, speech act theory finds its relevance in the Qur’anic discourse analysis, since many verses perform acts such as commanding, warning and narrating (Austin, 1962; Searle, 1969). Therefore, commands about prayer, charity and fasting are commands while promises of reward and punishment they act as Commissives based on divine authority (Abdul-Raof, 2006). Narrative passages of earlier prophets are presented as assertives, yet they also serve, like warning shots, to contemporary listeners (Rahman, 1982). What makes these verses carry this illocutionary force is not just the grammatical set up used but also who is the ultimate Speaker: Almighty Allah who in fact contributes to their pragmatic force (Mey, 2001).

The Glorious Qur’anic discourse relies heavily on implicature, and meaning is often not limited to the explicit so that people are required to produce shared theological and cultural knowledge pools (Grice, 1975; Levinson, 1983). For instance, examples of past nations that suffered destruction indirectly serve as warnings to contemporary audiences without explicitly stated prophecies (Mir, 1986). Resolving such implicatures often depends on knowledge of *asbāb al-nuzūl* (occasions of revelation), which specify the situational context in which particular verses were revealed (Al-Suyuti, 2008). In this way, pragmatic analysis shows co-construction of meaning in the interpretation proffered through inference and knowledge of the context (Yule, 1996).

Presupposition and rhetorical questioning (Yule, 1996), further exemplify pragmatic richness in the Glorious Qur’an. When the text reads, “Is there any creator other than Almighty Allah? It assumes a negative response and leads the audience towards affirming monotheism

(Abdul-Raof, 2006). Such rhetorical strategies work persuasively rather than simply informatively, structuring belief through suggested presuppositions (Esack, 1997). It often assumes prior knowledge of previous revelations and prophetic traditions, rooting continuity within the broader context of Abrahamic theology (Rahman, 1982).

Every utterance an individual speaks contains not only the literal meaning of a word but also an implicitly intended meaning. The context in which a speaker speaks extensively influences the intended meaning of what they say. In this case, each speaker or listener may apply a unique interpretation. Thus, it is essential for language usage. The field of pragmatics investigates how individuals utilise language to convey their intentions or employ its potential for meaning as a means of communication (Widdowson, 1996). Pragmatics examines the expression in a real-life conversation within a particular setting to convey the intended message in a communication, given that individuals may be unaware of its meaning. Consequently, to communicate effectively and correctly with other language users, it is necessary to acquire knowledge of the pragmatic aspects of an utterance, such as speech acts, implicature, and presupposition (Alhousseini et al., 2015).

In this regard, Submission and Obedience in the Glorious Qur'an have a close relationship with many pragmatic aspects such as context, Speech Act Theory, implicature, and politeness etc. In this study, the focus is on the relationship between submission and obedience and the pragmatic aspects of Context, Speech Act Theory, and Implicature. To do so, the researcher follows the Hymes's (1974) SPEAKING Model to study the context, Kissine's (2013) Speech Act Theory, and Grice's (1975) Implicature Theory. The following sections give some more details about them.

2.6.1 Hymes's (1974) SPEAKING Model

Hymes's (1974) SPEAKING model provides an ethnographically grounded framework for analysing communicative events by relating linguistic choices to their social and cultural contexts. Developed within the ethnography of communication, the model challenges approaches that treat language as an autonomous formal system and instead emphasizes the relationship between language use, social norms, participants, purposes, and situations. The acronym SPEAKING represents eight interrelated components of a communicative event: Setting and Scene (S), Participants (P), Ends (E), Act Sequence (A), Key (K), Instrumentalities (I), Norms of Interaction and Interpretation (N), and Genre (G). Setting refers to the physical circumstances, including the time and place in which communication occurs, whereas scene concerns the psychological or social definition of the situation, such as its degree of formality or seriousness. Participants include not only the speaker and addressee but also other individuals who may participate directly or indirectly in the event. Ends refer to the intended goals, outcomes, or purposes of the interaction. Act sequence concerns the actual content and organization of the communicative event, including how utterances are structured and sequenced. Key indicates the tone, manner, or emotional and attitudinal orientation of an interaction, for example, whether an utterance is serious, ironic, humorous, formal, or aggressive. Instrumentalities concern the channels and linguistic varieties employed, such as spoken or written language, dialect, register, code, or medium. Norms of interaction and interpretation refer to the socially recognized rules governing participation and the ways in which utterances are expected to be interpreted. Finally, genre identifies the conventional type of communicative event, such as a conversation, lecture, sermon, interview, prayer, political speech, or other culturally recognizable discourse type (Hymes, 1974).

The analytical value of the SPEAKING model lies in its ability to examine meaning as a product of language use within a particular sociocultural context rather than as a property of

linguistic forms alone. Hymes (1972, 1974) argues that communicative competence involves knowledge of not only what can be said grammatically but also what is appropriate, when it is appropriate, to whom, in what circumstances, and with what communicative consequences. Accordingly, the model can be applied to investigate how contextual variables shape the interpretation and pragmatic force of particular utterances. For example, when analysing religious discourse, the Setting and Scene may establish a sacred or instructional context; the Participants may involve a divine speaker, a prophet, or a believing audience; the Ends may include instruction, warning, persuasion, guidance, or behavioural regulation; and the Act Sequence may reveal how commands, explanations, promises, and warnings are organized. Similarly, Key can help distinguish between authoritative, compassionate, admonitory, or reassuring discourse, while Instrumentalities can account for the linguistic medium and stylistic choices through which the message is conveyed. The Norms component is particularly important because interpretations of religious discourse are influenced by culturally and communally shared conventions, whereas Genre situates individual utterances within broader forms such as narratives, supplications, commandments, warnings, or moral instruction. Thus, the SPEAKING framework can function as a contextual analytical tool that complements pragmatic approaches such as speech act theory and implicature by systematically identifying the contextual factors that contribute to the interpretation of communicative meaning (Hymes, 1972, 1974; Saville-Troike, 2003;

2.6.2 Kissine's Speech Act Theory (2013)

Kissine's *From Utterances to Speech Acts* (2013) is a substantial contribution both to speech act theory and to contemporary pragmatics. In the tradition of J. L. Austin (1962) and John Searle (1969), Kissine considers the relationship between linguistic meaning, speaker intention, and contextual inference. After classical speech act theory, focused on communicative intentions as the key element determining the illocutionary force, Kissine

advocates for a more structured and cognitively adequate account of this difference between semantics and pragmatics, whereby sentence meaning is independent from the mechanisms by which hearers are able to identify speech acts. A related goal of his approach is to elucidate age-old controversies regarding whether speech acts belong on the intention-based or convention-based end of a spectrum (Searle, 1969).

One of the cornerstone elements of Kissine's theory is his rejection of wholly intention-based accounts of speech acts. In the standard view of speech acts, especially those views which take heavily from Gricean pragmatics and Searle's version of intentionalism, the hearer recognises that a speech act has been made by identifying the speaker's communicative intention. Kissine (2013) claimed that this view over-intellectualises communication and overlooks the myriad of run-of-the-mill, conventionalised illocutionary acts in the daily lives where recognising the speaker's intentions should not call for complex inferential reasoning. Rather, he suggests that the performative frameworks of speech acts are situated in socially established systems of normativity. That is, utterances derive their illocutionary force from the fact that they are parts of conventions, which attribute to them certain communicative functions. This view is only partially compatible with Austin's observation that some utterances perform actions in virtue of institutional conventions; it is to Kissine's credit that he proposes a sharper distinction between semantic encoding and pragmatic activation (Kissine, 2013). Classification of speech acts although there are many types of speech acts, the following types were listed (Kissine, 2013):

1. Assertives: These speech acts express a proposition to be true. The role is to describe, state, claim, report or say in some way, make an assertion about the world. In Kissine's account, assertives are identified not only through inferred intention but also through conventional

markers of declarative structure and contextual norms that signal commitment to truth (Kissine, 2013).

2. Directives: Directives are speech acts meant to have the hearer do something. These can take the form of commands, requests, instructions, advice, warnings and invitations. Kissine also points out that many directives are identified by using standard linguistic forms such as imperative mood or socially agreed request conventions, not complex intention reading (Kissine, 2013).

3. Commissives: Commissives bind the speaker to some future action. The illocutionary force rests in taking on an obligation. Commissives are effective in Kissine's norm-based model because social conventions endow utterances like promises and vows with binding force (Kissine, 2013).

4. Expressives: Expressives describe the speaker's psychological state or emotional reaction to a situation. They can have no aim to describe or to change the world, but rather an objective of expressing feelings through recognised social formats. Their force derives from shared norms regulating expressions of thanks, sorry, congratulations, etc. (Kissine, 2013).

5. Declarations: Declarations are speech acts that create institutional or social reality simply by being uttered (assuming the speaker has the proper authority and is in an appropriate context). Kissine emphasised that these acts have not much to do with inferential intention and everything to do with institutional conventions (Kissine, 2013).

6. Interrogatives: Historically these have been linked to directives, but in an intuitive way, Kissine classifies interrogatives together with the other illocutionary acts, because they request information, usually not mental states as they are implied in the text but rather marked syntactically or prosodically (Kissine, 2013).

7. Indirect Speech Acts: Kissine focused on the indirect speech acts that are illocutionary acts that are linguistically (but not necessarily) expressed in a different form from the illocutionary act. An interrogative sentence such as "Can you pass the salt?" used as a directive for example. In his approach, these cases are described in terms of the conventionalised forms of normativity (temporal and situated pragmatics) and not only desired higher-order attribution (Kissine, 2013).

2.6.3 Implicature in the Glorious Qur'an

There is an important concept in pragmatics that can explain why the knowledge of the meaning of the Glorious Qur'an is not limited to the verbalisation, namely Implicature. In communication, H. P. Grice (1975) created a theory of implicature, which accounts for the acquisition of additional meaning from assumptions and the Cooperative Principle. Both of these applicative mechanisms in the context of the Glorious Qur'an indicate how the voice of Almighty Allah functions indirectly, how it is insinuated and extracted from the text and what it implies with regard to the context in which it is placed, in contrast to the literal interpretation of the text alone (Abdul-Raof, 2001).

Grice (1975) stated that the speaker fails or plays with one of the four maxims: "quantity," "quality," "relation," or "manner" and the hearer infers meaning beyond what the speaker says. Implicature is a tool for powerful rhetorical purposes in the Glorious Qur'anic discourse, particularly when speaking of narration, admonition and parable (Mir, 1986). The implicature is a warning to contemporaries while the explicature tells of historical events, such as when the Glorious Qur'an refers to the destruction of former nations for disbelieving. Instead, in each instance it is suggested, not repeated, (Rahman, 1982).

In fact, implicature in the Glorious Qur'an may be part of a class of conventional implicature (that is, attributing stereotypy meanings to certain particles/expression without any

context-determination) as Grice (1975) explained. Two particles of emphasis or restriction can indicate contrast, exclusivity or certainty in Arabic discourse. They influence the meaning of the interpretation rather than its literal meaning. Long before contemporary pragmatic terminology, grammatical scholars of *balāghah* (Arabic rhetoric) understood these various meanings, but modern theory provides systematic analysis that allows us to describe them (Abdul-Raof, 2001).

1. Conversational implicature: There are several linguists that define conversational implicature, which is one of the most significant subjects in pragmatics. Like its equivalent implication, the term "implicature" is derived from the verb "to imply." "To imply" is etymologically defined as "to fold something into something else." Mey (2001, p. 45) stated that what is meant is "folded in" and must be "unfolded" in order to be comprehended. Mey went on to define conversational implicature as anything that is left unspoken in real language usage but is inferred in conversation. According to Levinson (1983, p. 97), "the concept of conversational implicature provides some explicit account of how it is possible to mean, more than what is actually said by the conventional sense of the linguistic expressions uttered."

Grice (1975) classified conversational implicature into two types, namely generalised and particularized conversational implicature.

a. Generalized implicature: It occurs when the hearer does not require specific expertise to recognise the additional meaning that is transmitted, according to Yule (1996). To put it another way, it occurs without any specific context that would allow for the essential deductions. One day, I was sitting in a yard and using broad conversational implicature. Since the speaker would say, "I was sitting in my garden," if the garden were his, it is not his in this instance.

b. Particularized conversational implicature: The majority of talks occur in highly particular circumstances where deductions are required. To identify the meanings being transmitted, such

assumptions are necessary. This particularised conversational implicature occurs while the speaker is speaking and the hearer is subtly responding (Yule, 1996).

2. Conventional Implicature: According to Yule (1996), conventional implicature happens when a speaker presents a fact in an untruthful manner. It is associated with particular phrases that, when spoken, may convey extra meaning. "Conventional implicatures are linked to particular words and, when used, produce additional meanings that are conveyed" (p. 45). Furthermore, Mey (2001) noted that bringing up a different context would not alter such implicatures. They are referred to be conventional because they are standardised by convention. Conversely, Levinson (1983) claimed, "conventional implicatures are non-truth-conditional inferences that are simply attached by conversation to particular lexical items rather than being derived from superordinate pragmatic principles like the maxims" (p.127). As a result, the literal meaning of the words can automatically understand the traditional implicature of a speech.

2.7 Pragma-Semantic Interface

The pragma-semantic interface (Levinson, 1983; Yule, 1996) involves semantics (the study of encoded, literal meaning) and pragmatics (the study of context-dependent meaning). Semantics deals with meaning based on truth conditions: what sentences mean in isolation; where pragmatics focuses on the way speakers use specific language at particular times to convey intended meanings that go beyond literal formulation (Mey, 2001). This interface exists between these two worlds, and between the question of relationship of the encoded meaning and the contextual inference, the full communicative meaning can be understood. This is one of the most discussed problems today concerning language and a topic that is much debated by Grice (1975) who attempted to define what is said (semantics) versus what is implicated

(pragmatics) and by John Searle who focused on illocutionary force canonical meaning in raced utterance.

The meaning of the sentence and speaker meaning (Grice, 1975) is a one of the central issues in the pragma-semantic interface. Speaker meaning is the speaker's intention, and speaker's implications in a specific situation; sentence meaning is the meaning of a sentence as determined by its conventional, grammatical and lexically determined meaning (Levinson 1983). For example, a declarative sentence can have a semantic meaning, but have a different pragmatic meaning in different contexts (as a command or warning, Searle, 1969). This difference suggests that semantics is a structural basis of meaning while pragmatics is based on semantics and may, in communication, modify the meaning (Mey, 2001).

The other key paper is by Dan Sperber and Deirdre Wilson (1986/1995) respectively, on explicature and implicature, in the framework of relevance theory. The meanings that are added after a contextually motivated enrichment: explicature, the meanings that are added by reasoning based on the relevance of the utterances: implicatures. It assumes that meaning is often underdetermined and pragmatic processes are required for it to reach interpretation (Sperber & Wilson, 1995). Therefore, the interface is not hierarchical; rather it is dynamic and it renders semantics and the pragmatics to interact and produce the full propositional meaning (Carston, 2002).

The presupposition is also well represented at the pragma-semantic interface. Furthermore, some researchers believe that there is a semantic definition for presuppositions, and some others believe that they are pragmatically inferred (Levinson, 1983). Some verbs, for example 'know' semantically presuppose their complement (it is presupposed but the interpretation of the factive expression is context dependent, as in Yule 1996). The debate shows that there are many phenomena in the language that cannot be classified as semantic or

pragmatic, but rather refer to the interrelated characteristics of both semantic and pragmatic fields (Mey, 2001).

The pragma-semantic interface explains how discursive level coherence and thematisation can be materialised. Lexical relations are discussed in the context of semantics (e.g., synonymy, antonymy and hyponymy) while the ways in which speakers manage to be relevant, change the topic and say what they mean but don't actually say are explained in terms of pragmatics (Mey, 2001). The latter, that is the process of amalgamation/reduction, is relevant particularly in the context of complex texts or sacred texts that could have many layers of meaning, where literal meaning may play out in relation to the rhetorical strategy and contextual inference (Abdul-Raof, 2006).

2.8 Religious Discourse

Language of religious discourse is the language used when expressing, communicating and negotiating religion and religious experiences and practices. It includes a sacred text, oral tradition, sermons, prayers, theological discussions, devotional writings, and more (Searle, 1979). According to the pragmatics model, religious discourse is not only information but also performative, persuasive, evaluative and can have an impact on the beliefs of the hearer and on their ethical behavior and reinforce the community cohesion (Abdul-Raof, 2001). When applied to discourse on religion, it is seen on the intersection of linguistics, sociology, anthropology and theology (Van Dijk, 2008) in terms of the transmission of authority, the invocation of sacredness, and the creation of meaning through language.

Trust in the authority and in the holy is the foundation of religious talk. The Glorious Qur'an has implications that are found in the Bible or Torah which also have a communicative impact, not just on the interpretation of language, but also on how language can be interpreted (Fairclough, 1992; Rahman, 1982). In religious contexts, speech often has illocutionary

meaning that goes beyond that of everyday speech. The words "commands, prohibitions, blessings, promises and threats" are understood best as expressions of Almighty Allah's will. This performative is of significance to John Searle (1969), because it is not just that it has moral or ritual significance in the speech act, it is the act itself, which has moral or ritual significance. Hence, the pragmatic dimension has its significance in comprehending the use of scriptural text and its use by the believer.

One of the significant positive features of religious language is its strong dependence on images and figurative forms of expression like metaphor, allegory, parable and narrative example, which are also rhetorical (Abdul-Rauf, 2001; Mir, 1986). Such machines can be used to convey abstract theological ideas in easy to remember, convincing, ways. For instance, in the Glorious Qur'an, the stories of the past are not just a record of history, but meant to pass on moral lessons and to convey moral imperatives in these stories. These strategies of narration have been found to be implicature, presupposition and knowledge of the addressee to make their meaning go beyond the literal meaning (Grice, 1975; Levinson, 1983).

Presupposition and deixis are often used in the language of religion to reiterate the values of community. Presuppositions are tacit and presupposed fundamental theological tenets such as the existence of Almighty Allah, the afterlife and the concept of divine justice (Abdul-Rauf, 2006; Rahman, 1982). Moral or communal alignment is created by deictic expressions like "we," "you" and "they" which separate the faithful from disbelievers and the morally accountable (Levinson, 1983). All of these linguistic devices serve as a fence between the inside and outside of the group and as a setting on the discourse of the doctrinal presumptions, which makes the discourse an invitation to interpretation and social regulation (Van Dijk, 2008).

2.9 Previous Studies

This section includes the discussion of some previous studies that are related to the current study. Each one is presented in one comprehensive detail, including title, year, authors, aims, research questions, results, and conclusions.

The first study was conducted by Abdullah (2021) which is entitled “*Quranic Verses on Obedience to Whims, its Manifestations, Effects and Consequences*”. The research was directed at how to be more subservient to desires and whims. Reading suitable verses from the Quran. To this purpose the descriptive. The inductive method was used. It was divided into four parts and an introduction. Regarding the Quranic context, the book deals with the concept of submission to whims, as well as its meaning and explanation. Significant verses against it and examples of it from the lives of as well as to emphasise its impact on the individual and their interactions, and in the hereafter, they and their families were to be punished. The research has resulted in a number of findings: even He, Almighty Allah has condemned obeying in His Holy book. It is against His law, and He told His servants about it because of His whims. The research also found out that obedience of whims is mostly committed among People of the Book and then, to varying extents, by Muslim believers.

The second study was tackled by Pourghasemian (2023) and it is entitled "*Obedience and consciousness of creatures in the Qur'an: A cognitive approach.*" The aim of this research is to explore the pragmatic dimension of divine commands and human reactions in the Glorious Qur'an. This study aims at revealing the linguistic features and contextual approaches used in the expression of the relationship between Allah's orders and the obedience of believers in the Glorious Qur'anic discourse. The study uses a descriptive analytical approach with a qualitative method. The model used is Leech's Politeness Principle (1983) and Mey's (2001) Pragmatic Act Theory. The data are 14 verses from different Surahs in which the believers are commanded

to obey Allah and His Messenger. The results indicate that the verses selected use various pragmatic devices in order to assure allegiance and voluntary submission not compulsion. The analysis also illustrates the role that the tact, approbation and agreement maxims play in enhancing the persuasive force of the divine message, and the pragmatic acts in clarifying the communicative intentions of the selected verses.

The third study was conducted by Al Shujairi (2023) and was entitled "Verses of obedience in the Holy Qur'an: Objective study". Obedience is a fundamental principle in Islamic teachings and represents an essential obligation upon believers. This study examines the verses of obedience in the Holy Qur'an through an objective analysis of their meanings and contexts. It highlights the importance of obedience to Allah and demonstrates its close relationship with obedience to Prophet Muhammad (peace be upon him). The study also addresses obedience to those in authority, parents, and the husband, emphasizing the religious and moral significance of such obedience. It explains that obedience to Allah and His Messenger is associated with achieving divine satisfaction, receiving great rewards, and attaining Paradise. Furthermore, the study discusses the different dimensions of obedience as presented in Qur'anic verses, including submission, compliance with divine commands, and adherence to religious teachings. The study concludes that the Qur'an encourages obedience as a means of achieving spiritual fulfillment, divine mercy, and success in this world and the Hereafter.

The fourth study was conducted by Mohseni (2024) which is entitled "*Mechanisms of Obedience in the Holy Quran: A Study Based on Cultural and Ethnic Semantics and Albert Bandura's Social Cognitive Theory*". The structure of the Glorious Quran is in accordance with the basic structure of the high-frequency words. The meaning of physical obedience and subservience, thus becoming a person who is accustomed to, and ready to, endure hardship. A

person who is used to, and prepared for, suffering. In the obedience mechanism, both the obedient & the obeyed, along with the context of obedience are active elements, while the others are passive. The others are passive, but alongside the context of obedience are active elements. Human destiny continues to be passive. The context of obeying covers all aspects of religious ideas. The most important keyword here is obedience, it is the word that guides humanity towards the way of learning and education. By employing the mechanism of obedience based on observation, the Almighty Allah conveys His message on His creatures, humanity and the jinn.

The current study is dedicated to the pragma-semantic analysis of submission and obedience in the Glorious Qur'an in an integrated context, pragmatics and semantics. The study aims at identifying the pragmatic functions and semantic relations in the given expressions of Glorious Qur'an and the role of context in shaping the intended meanings of these expressions. The study uses qualitative descriptive analytical approach. The data are sixteen verses from the Glorious Qur'an, extracted from various Surahs, eight verses are related to obedience, and eight verses are related to submission. The results suggest that in the Qur'anic discussion obedience, submission is portrayed in directive, declarative speech acts, and warning speech acts that create close link between faith and compliance with Almighty Allah's commandments. Apart from the lexical relations reinforcing theological and moral meanings, binary oppositions like obedience/disobedience and belief/disbelief are also found in the semantic organisation of the selected verses.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter is devoted to presenting the theoretical framework and methods that are followed in the analysis of the data under study. The researcher, in this chapter, discusses certain aspects such as; the nature of the study, data collection methods, data selection, and the model that is adopted in the analysis of the selected data.

3.1 Nature of Study

To understand a particular linguistic or social concept, it has to be investigated according to the context in which it appears and all the other aspects to which this linguistic concept might be related (Nakhilawi, 2016). Submission and obedience, for instance, cannot be studied in isolation from the social context since they represent important type of concepts that are widely employed in the Glorious Qur'anic discourse.

The present study is qualitative where the researcher intends to investigate the Glorious Qur'anic verses that are rich with expressions of submission and obedience. It describes the pragmatic and semantic strategies of submission and obedience in selected Glorious Qur'anic verses. There are many reasons for conducting qualitative research, as stated by Merriam and Grenier (2019). First, qualitative research is a powerful tool for describing the social context in which humans live. Second, the main idea behind qualitative research is that meaning is socially constructed. Finally, it is employed to uncover experiences from the participant's point of view (Merriam & Grenier, 2019).

Schreier (2012) asserted that qualitative research employs symbolic materials, including artefacts, verbal data, and visual data which provides considerable latitude for interpretation. Qualitative research, according to Hennink, Hutter and Bailey (2020, p.10), is

“a broad umbrella term that encompasses a variety of methodologies and philosophies”. Hennink et al. (2020, p. 10) opined that qualitative research permits a comprehensive examination of people's experiences through a unique set of research methods, including in-depth interviews, focus group discussions, observation, content analysis, visual methods, life histories, or biographies. According to McEnery and Wilson (1996), qualitative analysis methods provide a comprehensive and intricate understanding of the data.

The researcher employs a qualitative approach to gain a more comprehensive understanding of the subject under investigation rather than merely connections between variables (Moleong, 2009). Therefore, the current study aims to combine the pragmatic analysis based on Kissine's (2013) Speech Act Theory and Grice's (1975) of Implicature Theory with the semantic analysis according to Palmer's (1981) Lexical Relations Theory.

3.2 Data Collection and Description

Creswell (2006) stated that data collection is the process by which the researcher extracts valid information from extensive data. Researchers employ specific methodologies to collect and analyse data. The researcher must use analytical reasoning, inquire about relevant aspects of the data to gain comprehension, and finally conduct comparisons among the data items to identify those related to the study. Lincoln and Denzin (2000) assure that qualitative research enables investigators to examine phenomena in their authentic environments while attempting to comprehend or analyse them from the perspective of the meanings that individuals associated with them. In qualitative research, the researcher is the main instrument in collecting and specifying the data, analysing inductively, and observing the utterances delivered by the speakers or writers.

Qualitative data collection methods are important because they provide information that can be used to evaluate shifts in people's perceptions of their well-being and to understand

the processes that lead to observed results. In addition, the application of qualitative methods in survey-based quantitative evaluations can enhance their quality by generating evaluation hypotheses, encouraging survey questionnaire design, and elaborating or clarifying quantitative evaluation findings (Silverman, 2000). To Creswell (1998), the researcher assumes the principal role in gathering and identifying the data by compiling and defining words, conducting inductive analysis, and observing the utterances produced by the speakers or writers. The steps involved in data collection are as follows; research planning, data selection, data categorisation, data analysis, interpreting the results, and summarising the conclusions all steps in collecting data.

This study employs qualitative content analysis as its methodology. As defined by Silverman (2000) as a research method for reaching accurate and replicable conclusions regarding the meanings and contexts of particular words or other significant material. The aim is to conduct a comprehensive analysis of verses that contain expressions of submission and obedience in the Glorious Qur'an.

3.3 Criteria for Data Selection

In qualitative research, the researcher plays a crucial role in data collection and specification (Creswell, 1998) through the collection of words, inductive analysis, and observation of the utterances produced by speakers or writers. As mentioned above, the current study is a qualitative investigation of submission and obedience in the Glorious Qur'an, focusing on the pragmatic and semantic aspects. To ensure accurate interpretation, the researcher depends on the expertise of Al-Tabatabai (1996) and Ibn Kathir (1999) to interpret the verses derived from the Glorious Qur'an. The verses are chosen based on their availability. Particularly relevant criteria, primarily in that they are varied and encompass distinct chapters and (Surahs) from the Glorious Qur'an. The verses are chosen from distinct periods of

revelation) and chapters (Surahs) to provide a varied and representative sample. A reference to a well-established Glorious Qur'anic text and reputable scholastic sources would ensure clarity and consistency throughout the selection procedure. The selected verses are analysed according to pragmatic and semantic devices to derive conclusions and gain insights regarding the submission and obedience found in the Glorious Qur'an. The selected data are presented on Table 3.1 below:

Table 3.1

The Selected Samples of the Study

No.	Name of Surah	Number of Verses
1	Al-Imran	32
2	Al-Nisa'	13, 65, 80, 59, 64, 81, 125
3	Al-Anfal	20
4	Al-Tawba	71
5	Luqman	22
6	Al-Baqara	156
7	Al-Ana'am	79, 162
8	Al-Raad	22
9	Al-Ahzab	22

The researcher selected the samples for the present study after considering the significance of the submission and obedience and the simple nature of analysing the selected data. In qualitative research, sampling can occur multiple times, encompassing collecting data, interpretation, and reporting (Hancock et al., 2009).

Based on what has been said regarding the sample size and reliability, a sample of Glorious Qur'anic texts that adequately illustrate the criteria employed in analysing submission and obedience of spoken texts has been selected. The researcher believes that selecting additional sample texts beyond the ones included in this representative sample would lead to some redundancy and would not provide further information. The sample size of the chosen verses is determined based on the criteria of saturation and sufficiency (Nakhilawi, 2016; Seidman, 2006). When selecting the Glorious Qur'anic verses that combat submission and

obedience, the researcher relies on a set of principles that guide the selection process. Ary (2010) argued that, when selecting samples, researchers need to take into consideration the principle of the trustworthiness, which can be achieved by the following certain:

1. **Credibility:** In qualitative research, credibility refers to the truthfulness of the results of the study. The extent to which the researcher establishes confidence in the findings by considering the research design, participants, and context constitutes credibility or truth-value. The researcher conducts this study by examining the verses of the Glorious Qur'an with a specific emphasis on the verses that contain various expressions of submission and obedience. The researcher employs a process of verse selection from different Surahs, followed by multiple readings, to obtain representative samples encompassing the whole Glorious Qur'anic discourse.
2. **Transferability:** This criterion refers to how the findings gathered through a qualitative investigation can be adopted or generalised to different contexts, groups, or individuals. In the current study, the researcher carefully observes the Glorious Qur'anic verses and then selects the samples that include various types of submission and obedience.
3. **Dependability:** This entails the researcher's comprehension of the meaning of the text. For an accurate interpretation, the researcher must regularly and carefully read and observe the data. The researcher engages in this activity while reading the Glorious Qur'anic verses.
4. **Conformability:** It is a method for evaluating the objectivity of the analysis through consideration and debate with other researchers, advisors, specialists, and experts regarding the validity of the data. The researcher employs an eclectic model in this study to facilitate data analysis and address the research questions.

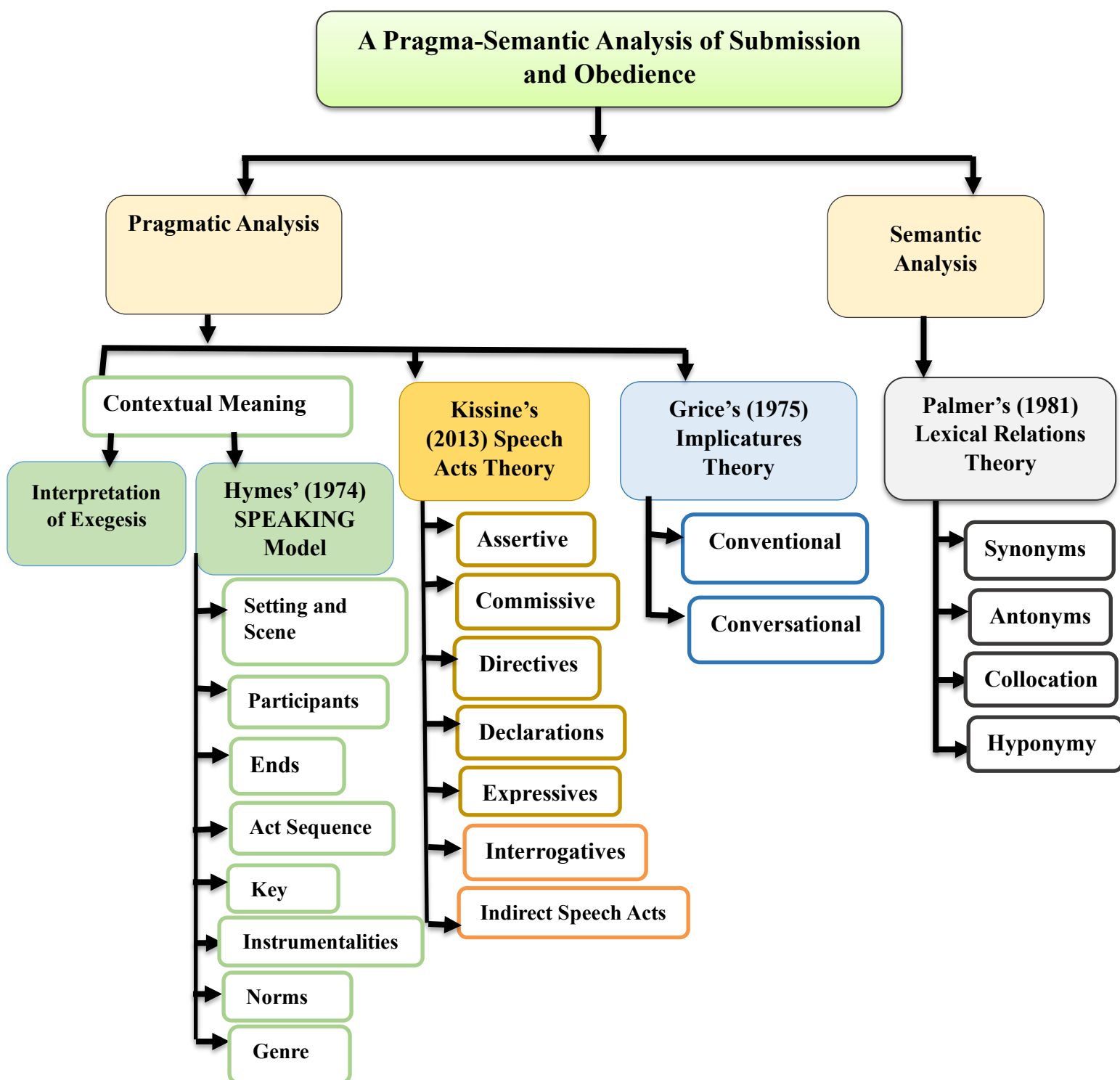
3.4 Theoretical Framework

The current study depends on two levels of analysis. The first level is the pragmatic analysis in which the researcher follows three models: Hymes' (1974) SPEAKING Model, Kissine's (2013) Speech Act Theory (see Section 2.6.3), and Grice's (1975) Implicature Theory (see Section 2.6.3.1). The contextual analysis is based on the exegeses of the selected Qur'anic verses that express submission and obedience by following Hymes' SPEAKING Model. It is concerned with accomplishing the first aim of the study (Identifying and analysing the contextual meanings of submission and obedience in selected Qur'anic verses) and answering the first research question (What are the contextual meanings of submission and obedience in selected Qur'anic verses?). Analysis of speech acts focuses on achieving the second aim of the study (Examining the speech acts through which these two concepts are realised in selected Qur'anic verses) and addressing the second research question (What are the types of speech acts through which these two concepts are realised in selected Qur'anic verses?). Analysis of implicatures is concerned with the third aim of the study (Investigating the implicatures generated by the linguistic expressions of these two concepts in selected Qur'anic verses) and addressing the third research question (What are the types of implicatures that are used in the expressions of these two concepts in selected Qur'anic verses?).

The second level is the semantic analysis in which Palmer's (1981) Lexical Relations Theory (see Section 2.4.2) is taken into consideration. This level of analysis is used to accomplish the fourth aim of the study (Exploring the semantic relations that contribute to the construction and reinforcement of these two concepts in selected Qur'anic verses) and to answer the fourth research question (What are the semantic relations that contribute to the construction and reinforcement of these two concepts in selected Qur'anic verses?). The levels of analysis that are adopted for the selected data of the study are illustrated in Figure 3.1.

Figure 3.1

The Eclectic Model of the Study, Adopted from Hymes (1974), Kissines (2013), and Grice (1975), and Palmer (1981).



CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter is devoted to the data analysis and discussion of submission and obedience in the Glorious Qur'an from a pragmatic and semantic approach. The analysis is based on (16) Glorious Qur'anic verses, (eight) verses are about submission and (eight) verses are about obedience. The chapter considers the verses at two interrelated levels. The first level focuses on the pragmatic analysis, which examines contextual meaning, the types of speech acts, and implicatures that are found in the expressions of submission and obedience the selected Glorious Qur'anic verses. The second level deals with the semantic analysis, which tackles the types of lexical relations of these two concepts, to illustrate the systematic organisation of meaning in the text of the Glorious Qur'an. The chapter is then followed by a discussion of the main findings of the analysis.

4.1 Analysis of Submission in the Glorious Qur'an

4.1.1 Analysis of Text (1)

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} (النساء :

(65)

((65) But no. by the Lord, They can have No (real) Faith, Until they make thee judge In all disputes between them, And find in their souls No resistance against Thy decisions, but accept Them with the fullest conviction) (Ali, Trans., 2004, p. 204-205).

4.1.1.1 Pragmatic Analysis

A. Contextual Analysis

This verse is one of the clearest statements of the oneness of faith, action, and total surrender to Allah's command through the Prophet in the Glorious Qur'an. It was revealed in the context of differences of opinion among some of the people who outwardly profess to believe, but reject the decisions made by the Prophet on the inside. Al-Tabatabai (1972) said that the verse is to convey the general rule to allow for the correctness of both verbal and internal belief and the acceptance of prophetic authority on the outside. When it is used, the word “فَلَا” emphasises the importance of the matter and it denies the sincerity of belief to anyone who does not succumb to the judgment of the Prophet completely. The word “حَتَّى” means that one has to take the Prophet as their superior juris and moral guide on all issues, and “ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا” means that there has to be an inner acceptance or satisfaction without emotional resistance. Al-Tabatabai also explained “وَيُسَلِّمُوا تَسْلِيمًا” as the most perfect level of submission, which means that they submit to divine judgement without complaint, without resentment, and without any doubts. Therefore, the verse describes submission as a full-fledged spiritual condition: the obedience of the law, the acceptance of the emotions and the surrender of the existence.

Ibn Kathir (1999) interpreted the verse similarly “But no. by the Lord, They can have No (real) Faith, Until they make thee judge In all disputes between them.” In the same manner, he believed that the verse was an absolute statement. According to him, this phrase “فِيمَا شَجَرَ” refers to any discussion or dispute, religious, social or personal. The verse rejects “حَرَجًا” of the heart, as it is not enough to be outwardly obedient if one does not have it inwardly. The final word “وَيُسَلِّمُوا تَسْلِيمًا” he explained, refers to the total surrender and to give in without hesitation. Both these exegetes affirm the submission to be the final sign of true faith, and both

agree that submission is a state in which one must be subject to Almighty Allah's judgment and yet at the same time be at peace.

Lexically, the term (ح-ك-م) when applied to the word means to designate a person as a judge and authority, adding the suggestions of government, arbitration and judgment. The meaning of “فِيمَا شَجَرَ بَيْنَهُمْ” comes from the root (ش-ج-ر) which originally means ‘to intertwine the branches’, then metaphorically ‘to get involved in disputes and conflicts.’ The meaning of the word “حَرَجًا” is discomfort, constriction, unease or mental opposition. Semantically, it means "disagreement, discontent" with a ruling. The verb (يُسَلِّمُوا) from the word (س-ل-م) means to surrender, to comply, to be at peace with, the verbal noun (تَسْلِيمًا) adds emphatic synonymy which is equivalent to surrender completely and in total.

In terms of the contextual components of Hymes, this is a theological and legal discussion in Sūrat Al-Nisā' regarding differences between Muslims and explaining the need for a pure-faith. The two parties are Allah, the prophet and the one who is taught; a believer or a disputer. The ends are to assert prophetic authority as binding, and a full submission as an integral part of true faith. The sequence of these is: First the lack of faith, “فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ”; then the condition of bringing the cases to the Prophet, “ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا”; then the inner state of surrender, “وَيُسَلِّمُوا تَسْلِيمًا”. Strong, commanding, firm and corrective, it makes the seriousness of opposition to Almighty Allah's judgment apparent. The language of the Glorious Qur'an is the instrumentals for legal and theological education, the norms are acceptance inwardly, trust in prophetic authority, and obedience. The genre is legal-theological discourse, that is, a text that clarifies doctrine and conveys moral teaching. Here, submission is the full yielding to Almighty Allah's authority, both externally and internally.

B. Analysis of Speech Acts

In terms of speech acts, in this verse is a very emphatic form, in which assertive, directive, and declarative speech acts are all woven together to characterise submission as the evidence for true faith. The first sentence is a strong assertive speech act, enhanced by divine oath-taking, that is, "فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ" "But no. by the Lord, They can have No (real) Faith ". In a practical sense, the oath is supposed to remove any possible ambiguity about the connections between faith and action and is emphatically against any kind of real faith, which does not entail full submission to the prophetic authority. The force of negation creates a corrective and confrontative pragmatic tone, which aims to uncover a belief, if there is one, that is superficial or incomplete.

Moreover, the phrase "حَتَّىٰ يُحْكُمُونَكَ فِيمَا شَجَرَ بَيْنَهُمْ" "Until they make thee judge" is a type of assertive and indirect directive speech act. It is a condition of faith but also it requires those who are faithful to ask for judgement from the Prophet. From the practical point of view, the verse establishes prophetic office in the form of mandatory arbitration, rather than as consultation. The next phrase, "ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا" "And find in their souls No resistance" further strengthens the pragmatic form by moving from an external act to an internal emotional reaction. It is an expressive criterion since it relates to introspection of satisfaction and acceptance, not outward behaviors.

The most practical part of the verse is وَيُسَلِّمُوا at its end followed by the word تَسْلِيمًا. The same root (س-ل-م) is used with both verbs and verbal nouns to enhance the speech act, creating emphatic yielding and full compliance. There is a sense of giving up in the building itself, but not passive surrender, it is a peaceful surrender, even a happy surrender. This is a contrast, an implicit comparison, of a real believer and one who professes to love the Lord, but who does not.

C. Analysis of Implicatures

In the light of implicature, the verse suggests a strong generalized implicature that just saying the word for faith is nothing if it is not backed by practical and emotional commitment to Almighty Allah's judgment. This implication can be discerned from the maxim of relation, since the conditions mentioned are directly related to the definition of a real belief. It is also reinforced by the principle of quantity, as the verse emphasises judgment, emotional acceptance and submission, and points to a larger range of obedience and loyalty.

In addition, in the phrase “لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا” "And find in their souls No resistance" includes a generalized conversational implicatures in that it implies that inner struggles or uncertainties about Almighty Allah's judgments also play a role in limiting the fullness of faith even in outwardly conforming behavior. The emphasis of the word 'تَسْلِيمًا' also indicates that the act of submission is to give up one's preference and self before Almighty Allah. The argument is that there is no separation between submitting and submitting, legal submission, internal submission, and spiritual submission, but all three are one.

4.1.1.2 Semantic Analysis

The verse is a syntactically rich unity, semantically unifying all the elements of the lexical field, and having a formula for the idea of total surrender and submission to Almighty Allah's rule. In the middle, there is the semantic relationship between the words in the verse; that is, the words “يُؤْمِنُونَ” and “يُسَلِّمُوا تَسْلِيمًا”. All the lexical items used in this text are semantically related to the meaning of faith and submission, and belief is semantically related with surrender and compliance. The verse also sets out the nature of the relationship between the two expressions as one of hyponymy; when it is said that one must truly believe one must simultaneously submit and be ready to accept Almighty Allah's judgment.

Additionally, “يُحْكَمُوكَ” is in conjunction with “قَضَيْتَ”, another lexical relation. They both belong to the semantic field of judgment, authority and legal decision making. The meaning of “يُحْكَمُوكَ” is that the Prophet should be appointed as a judge in cases of dispute; and the meaning of “قَضَيْتَ” is the final judgment or decision that the Prophet makes. These two expressions have a collocation association relationship and a semantic association relationship, because these two expressions are very common in the context of governance, arbitration and authority. They comprise a coherent semantic system on the theme prophetic judgment.

There is also a very relevant oppositional connection between the words “حَرَجًا” and “تَسْلِيمًا” in the verse. “حَرَجًا” means trouble, resistance and psychological discomfort and “تَسْلِيمًا” means peaceful surrender, surrender and full acceptance. The meaning of these two expressions are opposite, meaning that inward resistance definitely goes against the willingness to submit. In this antonymic comparison, the verse emphasises that, literally, it is impossible to be "right" and yet feel "wrong" about Almighty Allah's decisions.

Furthermore, the words in the verse are lexically coherent as their meaning related to authority and submission continues to be repeated and developed. The words of the grammar chain in the quote “يُحْكَمُوكَ”, “قَضَيْتَ”, “يُسَلِّمُوا” form a grammatically linked chain with each word referring back to the previous one: authority is recognised, judgment is accepted, and in the end, it is submitted. With this lexical development, there is a sense of continuity between the verses and a repetition of the central theme of obedience.

The use of the emphatic construction “يُسَلِّمُوا تَسْلِيمًا” is also an example of relation of synonymy and intensification, since it has the verbal noun “تَسْلِيمًا” which repeats and enhances the meaning already expressed in the verb “يُسَلِّمُوا”. This repetition adds to the meaning of the expression and the sense of total and uncontingent surrender.

4.1.2 Analysis of Text (2)

(وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى) (لقمان:22)

((22) Whoever submits His whole self to Allah, And is a doer of good, Has grasped indeed The most trustworthy handhold;) (Ali, Trans., 2004, p. 1039).

4.1.2.1 Pragmatic Analysis

A. Contextual Analysis

The Qur'anic verse from an exegetical point of view is the expression of one of the fundamental principles that are interconnected with the submission and existential stability. In Shi'i exegesis, Al-Tabatabai (1972) explained the phrase “يُسَلِّمُ وَجْهَهُ إِلَى اللَّهِ” to refer to “Whoever submits His whole self to Allah,” meaning that the “face” (الوجه) represents the essence, intention, and direction of the self. This submission is not simply a paper submission, but the giving over of the entire will and action, the giving over of the entire heart, mind and body. He also explains that the meaning of the words “وَهُوَ مُحْسِنٌ” is that submission must be fulfilled with good conduct, and that is consciousness of moral goodness and knowledge of Almighty Allah. In the case of “الْعُرْوَةُ الْوُثْقَى,” Al-Tabatabai stated that it is a metaphor for a bond that cannot be broken, to believe in divine instructions and guidance, a belief, which is often associated with loyalty to the system of loyalty and the continuation of divinely guided authority in Shi'ite thinking. Ibn Kathir (1999), however, mentioned that “يُسَلِّمُ وَجْهَهُ” implies that one is sincere and humble before Almighty Allah and “الْعُرْوَةُ الْوُثْقَى” means to be firm in faith and the religion of Islam, and “without deviation.” It is important to follow it in order to be saved and be protected from misguidance, he says. Although each exegete gives the theological expression in a slightly different form, both come to the same conclusion that, the act of submission is a complete act that gives firmness and certainty.

The root (س-ل-م) always represents surrender, yield and peace through submission to a greater power and will always be a left-handed root. The root (س-ل-م) is always left-handed and means surrender, yield and to enter a state of peace by submitting to a higher power. “أَسْلَمَ” is considered as an idiomatic phrase, while “الوجه” refers to the whole person, both their meaning and direction in their existence. In addition, the word “الْعُرْوَةُ الْوُثْقَى” is understood as a metaphor, “العروة” (handle or grip) denotes a firm and solid grip and “الوثقى” means the strongest and most solid of them all. The exegetical understanding will be enriched with the ability to see this lexical analysis, which will offer the idea that submission brings about a sense of security and stability, the secure reliance on Almighty Allah's direction will bring that.

In terms of Hymes' contextual elements, it was a didactic and wisdom-oriented discourse in Sūrat Luqmān that contains simple acts of faith and a way of living. The speakers are Almighty Allah and the general audience consists of believers and those in search of guidance. The ends are to show that true submission brings certainty, stability and ultimate success. The chain of acts is preceded by a conditional clause, “وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ”, a qualifying clause, “وَهُوَ مُحْسِنٌ”, and a result clause, “فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى”, forming a causal progression. Instructive and reassuring, the key is both a part of instruction and affirmation. The instruments are Arabic as the medium of teaching from Almighty Allah and the norms are sincerity, awareness and steadfast adherence. The writing is a wisdom discourse that has theological implications. There are many layers of this contextualisation and submission is offered as a language and a lived reality that make Divine truth unbreakable.

B. Analysis of Speech Acts

The verse is utilised in an essentially conditional assertive speech action in a functional way. The meaning of “وَمَنْ يُسَلِّمْ ... فَقَدْ اسْتَمْسَكَ” is a universal statement that says that once someone submits, and delivers إحسان, then they have achieved firm adherence. This assertive has its own ‘force’ as the viewers are encouraged to emulate the actions described in the

assertive in order to obtain the desired effect. As the word "اسْتَمْسَكَ" is a perfect verb used in the result clause, it gives rise to a sense of certainty and completion, thus emphasising the reliability of the result.

C. Analysis of Implicatures

In terms of implicatures, the verse includes a generalized form of implicature in that if someone does not submit like this, then he/she will not be stable and secure. This implicature is derived from the conditional structure, which implies there is a contrast between those that do and those that do not, and the maxim of quantity, that the speaker has provided enough information to draw an even broader implication. Furthermore, the expression "الْعُرْوَةُ الْوُثْقَى" is a metaphoric expression, whose meaning is not easily understood, in order to stimulate the cognition of the addressee. Therefore, submission is pragmatically structured to cause certainty and security, and the conditionals highlight the causal relationship between obedience and security of spiritual stability.

4.1.2.2 Semantic Analysis

The semantic meaning of the verse brings into focus the idea of submission as a safe and transgressive action. The expression "وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ" is a synonymy and antonymy with the preceding surah, which means the same. "الْعُرْوَةُ الْوُثْقَى" is a form of metaphor which combines the words "العروة" (the handhold) with "الوثقى" (the firmest), evoking the idea of an unbreakable tie and stability. This metaphor may be extended semantically, i.e. physical ideas may be used to represent abstract spiritual ideas.

The expression "الْعُرْوَةُ الْوُثْقَى" could mean hyponymy because if a person is submitted, he is committed. In addition, the combination of "الإسلام" and "الإحسان" again suggests a hierarchical semantic relationship, whereby kindness completes and perfects Islam. The lexical items in the verse belong to a semantic field of stability, guidance and connection, all of which help to form the completely conceptual framework. A very dense semantic texture is created

by metaphor, by hyponymy and by synonymy, and submission is not only a demonstration of obedience, but also an opportunity to enter into an indissoluble relationship with the Word of Almighty Allah. Thus speaking of surrender grows to being given up and even feeling spiritual assurance.

4.1.3 Analysis of Text (3)

{الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ} (البقرة: 156)

((156) Who say. when afflicted With calamity: "To Allah We belong, and to Him is our return") (Ali, Trans., 2004, p. 63).

4.1.3.1 Pragmatic Analysis

A. Contextual Analysis

This verse is one of the strongest expressions of submission and spiritual surrender in times of trouble and disaster in the context of the Glorious Qur'an. Al-Tabatabai (1972) explained that the quote "إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ" shows a theological understanding of reliance on Almighty Allah and the necessity of return to Almighty Allah. It is not just a formula that is recited during times of distress; it is a statement of an existential submission that the believer makes, that he is under the ownership of the Creator, and that Almighty Allah owns his life, his belongings, and the destiny of his affairs, Al-Tabatabai said. He makes it clear that the disaster "مُصِيبَةٌ" is a test of faith, revealing the extent of the believer's faith, and what extent he is willing to go in surrendering to Almighty Allah's will both emotionally and spiritually, if one compares the word therefore with rebellion and despair, one will realise that it is the greatest expression of satisfaction and submission in the face of tribulation and the greatest evidence of one's affiliation with Almighty Allah. Similarly, in his commentary on the same verse, Ibn Kathir (1999) referred to it as a commendation of the Almighty Allah-fearing believers who suffer some hardship but then return to Almighty Allah with their prayer for help. To the people of faith this formula is a comforting one, for it tells them that the world will never be the same

and that all things will be determined at the end. Ibn Kathir also pointed out that this is an expression of patience, humility and trust in Almighty Allah when faced with difficulties. Both exegetes share the interpretation that this verse is a paradigm of spiritual submission, calamity a moment of reaffirmation of dependency on Almighty Allah and acceptance of his will.

Lexically, “أَصَابَتْهُمْ” (from the root (ص-و-ب)) means something which has reached or struck on target, often used to refer to afflictions or events which are bound to happen, fall upon or strike a person. The noun “مُصِيبَةٌ” denotes calamity, affliction, and hardship and suggests that this is a test, which cannot be avoided, this is a challenge, which must be met. The phrase “إِنَّا لِلَّهِ” is a possessive relationship with the preposition “لِ-”, that is, dependence, belonging and ownership to Almighty Allah. The word “إِلَيْهِ رُجْعُونَ” comes from the root word (ر-ج-ع) which means to go back to, to return, and to restore. This expression not only refers to the physical return of the dead, but it also expresses and teaches that one's life is a gift and Almighty Allah's will, and that man will return to Almighty Allah. They make a semantic matrix comprising of "giving up", "dependency", "temporality" and "finality".

In terms of the contextual components of Hymes, its context is a discourse of spiritual and existential with believers who are suffering in various forms in Sūrat al-Baqarah. Almighty Allah speaks of the believers; believers are quoted speakers with the word “قَالُوا.” The ends are to explain the correct response of the true believer when a disaster happens and to reinforce the idea of submission by acknowledging the Lordship of Almighty Allah and submission to Him. When affliction befalls them (إِذَا أَصَابَتْهُمْ مُصِيبَةٌ), they say (قَالُوا), and they submit, bowing to Almighty Allah. It is a very serious, spiritual and comforting piece of music, focusing on humility and acceptance, not despair. The instrumentalities are the Arabic language of the Glorious Qur'an, which is used as a means to guide the soul and control the emotions in times of difficulty; and the norms are the attributes of patience, trust, and acceptance of Almighty Allah's will in times of distress. It is a devotional-admonitory discourse included theological

teaching and spiritual consolation. When used in this way, submission is understood in terms of surrendering to the consciousness of divine ownership and divine return.

B. Analysis of Speech Acts

The verse is found to include a declaration, a consolation and a reaffirmation of belief in the midst of the sufferings of believers. The introductory relative clause “الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ” is an assertive speech act, which identifies and describes a group of believers based on their reaction to the misfortune. Nevertheless, the meaning of the middle of the verse is when the verse quotes the words “إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ,” which is a short, but multi-layered, expressive speech act. The statement is not only a statement of information but also a declaration of surrender. By uttering the words "Allah," the speakers are affirming their loyalty to Almighty Allah and His supremacy in their lives and property; by saying, "to Him is our return," they acknowledge suffering as being part of a larger theological quest.

The speech act also is implicitly of directive force. The verse does not state it outright but there is no question that it is the model to follow when a crisis comes. By presenting the point in the discourse with the language of the righteous, the point is being made indirectly, with the invitation to listen to make the same attitude of patience and submission, which is being made to the listener by the speech of the righteous. Furthermore, it is an invitation to acceptance; in fact, the speakers are suggesting that they will undergo whatever is good in Almighty Allah's plan, that they will not reject it or try to resist it emotionally or spiritually.

C. Analysis of Implicatures

The verse could be seen to include a generalized form of implicature that worldly ownership and control is not eternal: it is always inferior and under Almighty Allah's control. This implicature comes from the rule of relation, in that a response to calamity focuses one's attention away from the immediate pain towards the greater theological fact that one belongs to Almighty Allah. It is also strengthened by the maxim of quantity, the brevity of the speech

implies but suggests the points of mortality, patience, responsibility and fragility of the state of the world.

Moreover, returning to Almighty Allah's judgment is the end of everything and suffering is without any goal and purpose. Therefore, the word of the verse alters the meaning of the event of tragedy from a bad thing to a good and spiritual one, and it asks of the person who submits, and shows him, that he is sincere in his submission. Therefore, submission is not mere giving up; it is the conscious awareness, the sense of the spirit of Almighty Allah, that He is the Lord and we are finite.

4.1.3.2 Semantic Analysis

The verse itself creates a meaningful lexical relation semantically, looking at afflictions, possessions, synonymy and submission of life. The noun “مُصِيبَةٌ” forms the semantic field of hardship and afflictions; events which beat on the human beings and are inevitable. This lexical item introduces the conditions of the realisation of the meaning of submission. The verb “أَصَابَتْهُمْ” which means to befall or reach them in an exact manner further emphasises this semantic field as something must inevitably befall or reach a person in an accurate manner, meaning the testing is inevitable and very much accurate.

The main axis of the verse is the semantic axis, which is the phrase: “إِنَّا لِلَّهِ”. Preposition ‘لِ’ is used in the construction of the possessive and relational form, indicating belonging, dependence and possession. Semantically, it makes the human self-autonomous, but at the same time essentially owned by and bound to Almighty Allah. This vocabulary allows for the definition of loss and suffering within the context of Almighty Allah's possession. In the following phrase, “وَإِنَّا إِلَيْهِ رَاجِعُونَ” it makes this idea even more comprehensive in the semantic field of return and destiny. “رَاجِعُونَ” means to go back to the origin or source, which is the root of the word (ر-ج-ع), is what makes human life cyclical and Almighty Allah-oriented.

Moreover, the verse has good semantic cohesion as the belonging predicate “لِلَّهِ” is related with the return predicate “إِلَيْهِ رُجْعُونَ”. They create a semantic continuum between origin and destination, under the rule of Almighty Allah. In addition, the verse exhibits the hyponymy relations that "To Allah We belong, and to Him is our return". Furthermore, a connotation of the independent ownership in humans and confirmation of the divine ownership in the Qur’anic text can also be noticed.

The lexical integration is also maintained by using the sequence of affliction (مُصِيبَةً), acknowledgment (قَالُوا), existential truth (إِنَّا لِلَّهِ). This movement is a semantic chain of relationship between feeling and believing. Overall, the semantic structure of the verse creates the concept of submission as an existential and ontological condition, which is a condition of Almighty Allah's ownership, condition of human fragility, and condition of the ultimate return. Obedience and surrender go beyond outward actions, and are thus internalised as a worldview that leads believers to grasp suffering, life and even destiny itself.

4.1.4 Analysis of Text (4)

{وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا} (النساء: 125)

((125) Who can be better In religion than one Who submits his whole self To Allah, does good, And follows the way Of Abraham the true In faith? For Allah did take Abraham for a friend) (Ali, Trans., 2004, p. 225).

4.1.4.1 Pragmatic Analysis

A. Contextual Analysis

This verse is one of the most complete descriptions of the perfect condition of surrender, which is filled, with the three conditions of surrender to Almighty Allah, good deeds and following the monotheistic tradition of the prophet Ibrahim in the exegetical commentary of the Glorious Qur'an. According to the Shiite tradition of exegesis, Al-Tabatabai (1972) explained that the words “أَسْلَمَ وَجْهَهُ لِلَّهِ” refers to total surrender to Almighty Allah, and that “وجهه”

(face) means the being, intention, and direction. Al-Tabatabai explained that submission does not just refer to the body; rather it is submission of the inward nature towards Almighty Allah's Lordship. He also states “وَهُوَ مُحْسِنٌ” means that righteous action and excellence always goes with true submission, otherwise there is no true submission. Then this way of submission is repeated to “مِلَّةً حَنِيفًا” and Ibrahim is brought back as the leader and mentor of monotheistic faith, free from deviation and free from idolatry. Al-Tabatabai interpreted the last sentence “وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا”, as the most emphatic affirmation of Ibrahim's sincerity and total submission to Almighty Allah, since 'friendship with Allah' (الخلا) is the highest form of spiritual intimacy with Allah.

Likewise, likewise, Ibn Kathir (1999) explained "Who can be better In religion than one Who submits his whole self To Allah". He says that “أَسْلَمَ وَجْهَهُ لِلَّهِ” is to surrender oneself (face) completely to Almighty Allah with sincerity and humility and “وَهُوَ مُحْسِنٌ” is to perform righteous deeds upon Almighty Allah's guidance. Ibn Kathir also pointed out that the way of Ibrahim is the way of true monotheism, and that all types of disbelieve are to be avoided. He knows the word “خَلِيلًا” and in his opinion, it is a testament to the high order of spiritual status of Ibrahim because he was complete and subservient to Almighty Allah. Both exegetes therefore, come to the same understanding of submission as a multidimensional reality, which contains sincerity, righteous action and pure monotheism, and Ibrahim is shown as a paradigm of all of this.

Lexically, the word (أَسْلَمَ) with the combination of letters (س-ل-م) means surrender, submission, and surrender peacefully to his authority. The expression literally means “his face” but also is a reference to oneself, one's identity, one's intention and one's existential orientation. Thus, the meaning of “أَسْلَمَ وَجْهَهُ لِلَّهِ” is absolute surrender and turning towards Almighty Allah. The noun (ح-س-ن) comes from the adjective “مُحْسِنٌ” which means goodness, excellence and perfected action, thereby adding a new semantic sphere of moral and spiritual development.

The meaning of “مِلَّةَ إِبْرَاهِيمَ” is a religion or tradition, and the meaning of “حَنِيفًا” is upright monotheism, or adherence to the truth and rejection of falsity. Lastly, the word “خَلِيلًا” is for a close friend who has some special kind of love, a love more profound than any other does the love between Ibrahim and Almighty Allah. These lexical expressions create a semantic meaning of surrender, sincerity, righteousness and intimate proximity to divine authority.

Regarding the contextual components of Hymes, it is a theological and moral discourse of Sūrat al-Nisā', a discourse on the nature of true religion and authentic submission. Almighty Allah speaks and humankind is His addressee; Ibrahim is the model of submission. The ends are to suggest the highest conception of religion, and to outline the character of the best possible surrender of religion; of the best possible righteousness; of the best possible religion of monotheism. The whole action sequence starts with the rhetorical question “وَمَنْ أَحْسَنُ دِينًا” which is followed by the description of the ideal believer (“أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ”), then by Ibrahim's path as the model to follow, and finally by the divine validation of Ibrahim by the title “خَلِيلًا”. The correct response is positive, reflective and spiritually uplifting and one in which the virtue of humble submission is emphasised. The language of the Glorious Qur'an (as a language of teaching) and the norms are sincerity, righteousness and monotheistic fidelity (as a characteristic of true religion). It is a kind of theological-evaluative discourse that provides a criterion of “best” faith. In the context of this, the term 'submission' means to be completely devoted to Almighty Allah and to have the best of morals and complete monotheism.

B. Analysis of Speech Acts

The verse in practice is much nuanced, creating assertive, evaluative, and indirect directive speech acts, all of which help to constitute the final speech act submission, the expression of religious identity. The first rhetorical question “وَمَنْ أَحْسَنُ دِينًا” is a declarative assertive speech act. It has a grammatically question but it is pragmatically used to make a statement which is that there is no religion and no lifestyle better than the one that has

subservient to Almighty Allah. The rhetorical approach accentuates the extraordinary worth of this model of faith by engaging reader/listener in the recognition of that. Therefore, the verse set up submissiveness, not just one of the possible roads, but the best road, when it comes to religion.

The expression “مَمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ” is both an assertive and expressive speech act. It is the narration of a person who has surrendered his will to Almighty Allah, while at the same time showing his approval and admiration of this. In a practical sense, the phrase also has an indirect imperative meaning as the listener is asked to assume the same attitude of absolute submission. This is further affirmed by the practical use of the term, “وَهُوَ مُحْسِنٌ” which is associated with righteous actions, so that the gift of submission is a gaze at righteous actions.

Then a second indirect directive speech act is added: “وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا” in which Ibrahim's way of life is presented as the normative model for followers of the faith. The call of Ibrahim was to make the act of submission accepted from history and the Spirit, Ibrahim is a symbol for absolute monotheism and submission. The last sentence “وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا” is a speech act of affirmation, assertive and honorific. It is as if there is a psychological reinforcement of submission, meaning that a person's total submission would bring him near to Almighty Allah and acceptance of Almighty Allah.

C. Analysis of Implicatures

The verse implies a generalized form of implicature in that any religion that lacks true submission, the rightness, and the integrity of monotheism is lacking, compared to the one described. Such an implicature comes from the maxim of relation, in that all the qualities listed are related to the main evaluative statement, of ‘best religion’. It is also strengthened by the maxim of quantity, as the verse brings out particular qualities but also suggests other spiritual excellence. Moreover, the word “أَسْلَمَ” of the submitter indicates that it is not enough for him to

turn his face towards Almighty Allah but it requires that he make every part of his heart turn to Almighty Allah.

Ibrahim also talks about continuity between the Islamic submission and the primitive monotheistic tradition. As it is not explained what the cause and effect of this is, the word “خَلِيلًا” implies that a green obedience and undivided faithfulness will bring a green closeness to the favor of Almighty Allah. However, on the practical level, the verse makes submission an ethical and spiritual condition, characterised by sincerity, righteousness and monotheistic loyalty, and leading to closeness with Almighty Allah.

4.1.4.2 Semantic Analysis

On the semantic level, the verse creates a holistic lexical relation of the concept of submission, righteousness, monotheism and intimacy with Almighty Allah. The first phrase “أَحْسَنُ دِينًا” creates a semantic field of judgment and excellence, which sets the scene of the discourse in relation to the best and most complete religion. This evaluative construction is a preparation for the lexical axis of the central semantic construction of the verse, “أَسْلَمَ وَجْهَهُ لِلَّهِ.” The semantic domain of surrender and peaceful submission is introduced by the verb ‘أَسْلَمَ’ and the meaning of the literal face is expanded to the whole self, its intention, identity and orientation, through the use of the phrase ‘وَجْهَهُ’. These all put together gives the meaning of surrender, which is an unconditional surrender to the existence of Almighty Allah.

Finally, the word “خَلِيلًا” is inserted which gives “intimacy” and “close” meanings. It is friendship like none other; it is “الخلة” which is a bond, intimacy and nearness of the soul; not all kinds of friendship have this; it brings Ibrahim nearer to the status of a servant of Almighty Allah. This Semantic climax is coupled with submission action and intimacy with Almighty Allah, and making obedience an avenue to intimacy with Almighty Allah.

The verse shows the following coherent semantic structures from the point of view of lexical relations. The relationship of hyponymy is strong between (أَسْلَمَ) and (مُحْسِنٌ) since

'submission' entails 'righteousness'. The verse also introduces a hyponymic link, that Ibrahim's journey is a particular case of a general concept of submission. Further, the meaning closeness of the lexical fields of "surrender" (أَسْلَمَ), "righteousness" (مُحْسِنٌ), "monotheism" (حَنِيفًا), and "divine proximity" "خَلِيلًا".

4.1.5 Analysis of Text (5)

{إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ} (الأنعام:79)

((79) "For me, I have set My face, firmly and truly, Towards Him Who created The heavens and the earth, And never shall I give Partner! (to Allah) (Ali, Trans., 2004, p. 315).

4.1.5.1 Pragmatic Analysis

A. Contextual Analysis

Contextually, this verse from the Glorious Qur'an is the record of what Prophet Ibrahim said in public, to reject the false gods and to turn his heart, soul and spirit towards Almighty Allah. The Shi'i exegesis states that Al-Tabatabai (1972) said that the word "وَجْهٌ" means the "consciousness" and "orientation" of one's entire existence, intention and mind towards Almighty Allah, which is to say that the whole existence must be directed towards Almighty Allah alone. The "face" (وجه) is the essence of the self and the focus of spiritual attention, and so Ibrahim's statement is complete submission and freedom from anything but the pure object of devotion; anything else, said Al-Tabatabai (1972), is a false object of devotion. He also explains that this phrase "فَطَرَ السَّمَوَاتِ وَالْأَرْضَ" highlights that Almighty Allah is the creator of everything, and created existence and things out of nothing, so that there is a rational basis for worship and submission to him alone. The word "حَنِيفًا" is understood as an attitude of being sincere in rejecting falsehood and committing to pure monotheism, and the final "وَمَا أَنَا مِنَ الْمُشْرِكِينَ" is interpreted as a complete denial of associating partners with Almighty Allah. Al-Tabatabai consequently interpreted the verse as an expression of absolute monotheistic

submission, as it were, of the mind's reason and will, as well as the entire person's attitude and disposition.

Similarly, the verse is understood in the context of Ibrahim's reliance on Almighty Allah, his rejection of the objects of the heavens and the objects of handiwork, and his oath of worship and exclusive devotion to Almighty Allah. According to him, *وَجَّهْتُ وَجْهِيَ* means, worship, intention and obedience is directed towards Almighty Allah. Ibn Kathir (1999) also stressed on the meaning of *“حَنِيفًا”* which is expunging all forms of deviation, and the denial *“وَمَا أَنَا مِنَ الْمُشْرِكِينَ”* stresses the complete rejection of deviation itself. According to Ibn Kathir, the verse is a description of the nature of the true religion, the only religion with no shirk (polytheism) in it. Both exegesis experts agree that the verse is a declaration of absolute surrender, monotheism and spiritual orientation towards Almighty Allah alone.

Lexically, the verb derived from the root (و-ج-ه) has the meaning of directing or orienting something towards something intentionally. The noun *“وَجْهِيَ”* is literally “my face” but in reality, it refers to the self, intention, consciousness and existential orientation. Hence, the words *“وَجَّهْتُ وَجْهِيَ”* means wholehearted devotion, inward and outward. The word *“فَطَرَ”* (from the root (ف-ط-ر)) implies created out of nothing, created, and made with a focus on the creative sovereignty of Almighty Allah. The meaning of the word *“حَنِيفًا”* is to become righteous in religion, to avoid deviation, and to turn towards the truth. The word *الْمُشْرِكِينَ* is derived from the word root (ش-ر-ك) whose meaning is those who take associates with Almighty Allah. All these lexical elements compound a semantic matrix of orientation, creation, purity of faith and rejection of polytheism.

As for Hymes' elements of the context, it is a theological and argumentative discourse of Sūrat al-An‘ām in the context of the confrontation between the monotheistic religion of Islam and the polytheistic religions. The actors are the audience, Ibrahim, and Almighty Allah as the final referential power. The two ends are to make it the practice of exclusive devotion to

Almighty Allah and rejection of shirk (polytheism) and the turning of the soul towards the right direction, which is the submission to Almighty Allah devoid of polytheism. The act sequence starts with the affirmation of intent of orienting oneself towards the right direction of action (إِنِّي وَجَّهْتُ وَجْهِيَ), then the affirmation of the true object of devotion (لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ), then the affirmation of monotheistic purity (حَنِيفًا), and finally the explicit rejection of polytheism (وَمَا أَنَا مِنَ الْمُشْرِكِينَ). The most important word is declarative, resolute and spiritually assertive, to indicate the certainty, and firmness of commitment. The instrumentals are the use of the language of Qur'anic Arabic as a medium of proclamation of the message of Almighty Allah and clarification of the message of Almighty Allah and the norms are the emphasis on sincerity, exclusive devotion and rejection of false worship. It is theological-declarative discourse, stating a public declaration of beliefs and subservient in nature. In this system, submission is equated with total orientation of one's entire life towards Almighty Allah with the rejection of all other sources of authority and worship.

B. Analysis of Speech Acts

The verse is used in a pragmatic way: it is a very emphatic, assertive, expressive and declarative structure that creates the concept of submission as a willfully performed, exclusive action of spiritual orientation. The first sentence “إِنِّي وَجَّهْتُ وَجْهِيَ” is an assertive and an expressive speech act. It expresses Ibrahim's deliberate devotion to Almighty Allah and it provides an expression of conviction, sincerity and steadfastness. The use of the emphatic particle “إِنِّي” increases the force of certainty and personal commitment, in other words, the speaker's identity and belief is wholeheartedly committed to the declaration. In addition, the term “وَجَّهْتُ وَجْهًا” is reflexive in its meaning, placing emphasis on the act of submission by illustrating it as an act of self-direction, rather than passive conformity.

The word “لِلَّذِي فَطَرَ” is a pragmatic speech act, and functions as a justification for the earth and the heavens. Ibrahim does not just say that he is a believer in Almighty Allah, but he

also gives one the reason to believe by stating that Almighty Allah created the heavens and the earth. This leads to the argumentative pragmatic organisation, namely, the necessity of exclusive worship and submission logically follows from divine creativity. “حَنِيفًا” is an expressive speech act, Ibrahim's point of view towards Almighty Allah is pure and correct.

The last sentence “وَمَا أَنَا مِنَ الْمُشْرِكِينَ” expresses a declarative dissociation speech act. In practice, it illustrates what it means to be Ibrahim, different from the identity as a polytheist, and establishes a clear contrast between the submission of the monotheist and shirk. This is not only against the false worship but it reconstructs Ibrahim's social and spiritual identity against the dominant religious practice of Ibrahim's community.

C. Analysis of Implicatures

As an implicature, the verse generates a generalized implicature that "I have set My face, firmly and truly" “إِنِّي وَجَّهْتُ وَجْهِيَ”. This implicature is generated by the principle of relation: each of the elements of the sentence is oriented towards the central theme of the monotheistic orientation. In addition, it is supported by the principle of quantity; the short proclamation makes broader theological statements about worship, authority, and purpose of human life, but does not explain them.

In addition, the word “فَطَرَ السَّمُوتِ وَالْأَرْضَ” suggests that Almighty Allah alone has an authority of creation, thus debunking devotion to created beings. The phrase “وَمَا أَنَا مِنَ الْمُشْرِكِينَ” also implies that polytheism is not only a doctrinal error, but also a way of being misoriented. Pragmatically, then, submission is designed as a conscious spiritual orientation that entails giving preference to Almighty Allah's identity, worship, and loyalty and denies all competing claims.

4.1.5.2 Semantic Analysis

Semantically it creates a tight cluster of lexical relations to the concepts of orientation, creation, monotheism and separation from polytheism. The verb “وَجَّهَ” forms a semantic sphere

of direction and intentional orientation, and the noun “وَجْهِي” extends the semantic field of direction from the physical one to the existential one and consciousness. The meaning of the verse is the semantic core of the two words “وَجْهَتْ وَجْهِي” that is, the orientation towards Almighty Allah completely.

The expression “لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ” opens up a semantic context of divine creation and cosmic sovereignty. In Arabic, the verb “فَطَرَ” refers to nothingness, origination, and creation and has no other meaning. The only word in Arabic that means "to originate" or "to create out of nothing" is the word "فَطَرَ" which makes the basis for the exclusive right of Almighty Allah to worship and to submit to Him. This helps to create a strong hyponymy relation between divine creation and divine authority and divine deservingness to be worshiped.

The adjective “حَنِيفًا” brings a meaning field of uprightness, purity and deviation from falsehoods to truth. Metaphorically, it is the purity of Ibrahim's submission from the pollution of corruption and doctrinal errors. The noun “الْمُشْرِكِينَ” on the other hand, forms the semantic field of associations and divided loyalty. This results in a definite antonymic opposition between “حَنِيفًا” and “الْمُشْرِكِينَ,” pure monotheism and polytheistic deviation respectively.

Semantically, there is high degree of cohesion between the fields; each field has many words that correspond to each other; lexically there is much correspondence. Furthermore, there is another relationship, that the action of the Ibrahim is a particular manifestation of the general concept of the Ibrahim, namely hyponymy. Additionally, lexical cohesion is realised through the process of the ontological shift, from inward to outward, from spiritual realisation to public commitment, a semantic sequence.

4.1.6 Analysis of Text (6)

{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ} (الأنعام:162)

((162) Say: "Truly, my prayer And my service of sacrifice: My life and my death, Are (all) for Allah, The Cherisher of the Worlds,) (Ali, Trans., 2004, p. 342).

4.1.6.1 Pragmatic Analysis

A. Contextual Analysis

The verse is one of the most complete explanations of total surrender to the will of Almighty Allah; all aspects of a human's life are committed to the will of Almighty Allah. Based on this understanding, Al-Tabatabai (1972) said that the verse is the highest form of *tawḥīd* because it goes beyond ritual worship and all aspects of life. Nevertheless, this “إِنَّ” is not for worship and sacrifice, he says, it is for everything that is done as worship and sacrifice and only for Almighty Allah. He also explains, that this “وَمَحْيَايَ وَمَمَاتِي” is the universal submission, because it incorporates of both life and death, both of which belong to Almighty Allah, and both of which have been His intention. So, it is clear from this verse that what awaits the believer, his actions and plans and his destiny are to be completely dedicated exclusively to Almighty Allah and should not be shared with anything else. Moreover, the word “لِلَّهِ رَبِّ الْعَالَمِينَ” also highlights the surrender to the universal lordship of Almighty Allah over all creation, and exclusive devotion is spiritually required and rationally justified.

Similarly, Ibn Kathir (1999) gave the Prophet's command to remind people of the obligation to be totally sincere and exclusive in worship with the verse itself. He explains that “صَلَاتِي” is the prayer according to the rules and “نُسُكِي” is sacrifice and anything done for the sake of Almighty Allah. Ibn Kathir also pointed out that “مَحْيَايَ وَمَمَاتِي” implies that all aspects of life and death are in the Hand of Almighty Allah, and should be done according to His commands. According to Ibn Kathir, the verse is an announcement of complete rejection of shirk, both in terms of ritual and of existential, as all ritual and being are made available to

Almighty Allah alone! Both exegetes see the verse in the same way, as a statement of total submission of worship, life, and death to Almighty Allah.

From the root (و-ل-و) the term صَلَّاتِي (و-ل-و) literally means "prayer" and "ritual devotion" and carries the connotations of "worship", "connection" and "orientation towards the soul of Almighty Allah. The noun "نُسُكِي" (which comes from the noun "نُسُك") means sacrifice, ritual worship, devotional practice carried out with sincerity and consecration. The two terms "مَحْيَايَ" and "مَمَاتِي" form a semantic couple, which covers the spectrum of life and lived experience, but also acknowledges the dead and the end stage of the human experience. All these dimensions are the only property, which is in the prepositional phrase "لِلَّهِ." The term "رَبِّ الْعَالَمِينَ" is typical of the concept of lordship, caring and universal sovereignty. These lexical items have created a semantic net, which demonstrates the concept of total involvement, self-giving and Almighty Allah's ownership.

In terms of the contextual components of Hymes, Almighty Allah is the speaker who sent the command; Prophet is the immediate speaker of the command; and all believers and disbelievers are the recipients of the command. The ends are to proclaim absolute sincerity in worship, and to give up one's life entirely for Almighty Allah. The string of the act starts with a command to recite aloud: "قُلْ", followed by the recitation of the act of devotion: "صَلَّاتِي وَنُسُكِي", followed by submission to all else: "وَمَحْيَايَ وَمَمَاتِي", and then the establishment of this devotion based on the universal lordship of Almighty Allah: "لِلَّهِ رَبِّ الْعَالَمِينَ". It is solemn, declarative and emphatically monotheistic, it has sincerity and exclusivity. The instruments are the Arabic language of the Glorious Qur'an in which the theological message is conveyed and spiritual guidance is given; and the norms are the principles of exclusive devotion, sincerity and integration of all aspects of life under Almighty Allah's rule. The genre is devotional-theological discourse and is a public statement of total surrender. In this context submission is surrender of all existence to Almighty Allah including worship, life and death.

B. Analysis of Speech Acts

This extract is believed to include declarative, assertive and expressive nature of the verse that merge to make an existential act very powerful in its entirety. The first command “قُلْ” is a speech act, which is an order or command to the Prophet to announce in public the principles of absolute devotion to Almighty Allah. The following statement is then instantly made a declaration of faith and submission. The meaning of the phrase *إِنَّ صَلَاتِي وَنُسُكِي* it is an assertive, expressive, speech act by the speaker, that is, he desires to establish his affiliation with ritual worship and sacrifice to Almighty Allah. The use of the emphatic particle “إِنَّ” adds to the statement its certainty and sincerity and the use of the words “*صَلَاتِي*” and “*نُسُكِي*” makes the act of devotion personal and existential, so that submission becomes a personal and existential commitment.

The action of the declaration is more practical than the act of the ritual and extends it to the 'whole life of man' because of the word “*وَمَحْيَايَ وَمَمَاتِي*”. This is because it is a full statement of speech acts where the speaker is placing everything in his life at stake before Almighty Allah and death. Instead, in practice the two experiences of living and dying occur in the same setting and submission extends beyond what one does or desires to do, it extends to all of life. The last part “*لِلَّهِ رَبِّ الْعَالَمِينَ*” serves as a justificatory assertive speech act and it gives a foundation to this total devotion to Almighty Allah as the Lord of everything and the authority over everything.

C. Analysis of Implicatures

The verse evokes a generalized implicature from a ritualistic point of view, one that suggests that true submission is full and unrestricted. The implication from this is that by the maxim of quantity, the verse is talking about prayer, sacrifice, life and death and suggests that this is all they have to be ready to do in order to be fully committed to Almighty Allah. In

addition, there is a principle of relation, which is that all of the elements discussed are related to the central theme, which is that they are exclusive to Almighty Allah.

Moreover, the verse calls into question all acts of shirk and divided allegiance, as all aspects of life are declared Almighty Allah's. The word “رَبِّ الْعَالَمِينَ” also indicates that there is exclusive worship and obedience to Almighty Allah as the universal ruler logically implies exclusive worship and obedience. If the maxim of manner is used, however, the shortness and fullness of the formation of the sentence also has a role in the implicature, but it is less conspicuous and more prominent in the theological force of the declaration. In practice, then, submission is the process of orientation, which is total, and where the ritual worship, the personal life and the final destiny are linked together by the action of Almighty Allah.

4.1.6.2 Semantic Analysis

The semantic relations of the verse is a very coherent lexical relation of the themes worship, devotion, life and Almighty Allah's supremacy. The noun “صَلَاتِي” calls to mind the semantic field of ritual prayer and spiritual orientation towards Almighty Allah, and the noun “نُسُكِي” broadens the semantic field of ritual prayer to the domain of sacrificial prayers and devotional consecration. The meaning of these lexical items is part of a cluster: Formal acts of worship and religious devotion.

Both the phrases “مَحْيَايَ” and “مَمَاتِي” encapsulate humankind's entire life. The word “مَحْيَايَ” refers to the life, physical, emotional, moral and spiritual, and “مَمَاتِي” is death, passing on and beyond the material realm. However, when these two shapes are combined, together they create this semantic fullness, in which all the situations of time are submitted. The prepositional phrase “لِلَّهِ” is a semantic link of “possession”, “dedication” and “exclusive belonging”, which is an exclusive relation of the former lexical items to divine authority.

The first word of the field “رَبِّ الْعَالَمِينَ” introduces the concept of the Lord, Lordship, governance, nurture and universal sovereignty. This is a semantic reason for the uniqueness of

submission - it is not that anywhere else, there is someone greater than he is and he is under their command, but that the One, who sustains and rules all worlds, has ultimate power over life, worship and death.

The verse is coherent in terms of the semantic aspect, because the lexical elements (parts) prayer, sacrifice, life and death, are related to each other and reveal the interconnectedness of these aspects as important components of the concept of submission. There is an explicitly implied hyponymy relation, such that to call Almighty Allah by the name of “رَبِّ الْعَالَمِينَ” is to worship and live for Him alone. Secondly, the opposition of exclusive devotion to Almighty Allah and divided loyalty, which is semantically related to shirk, although shirk is not mentioned, but is indicated.

The repetition of possessive constructions (صَلَاتِي, نُسُكِي, مَحَبَّاتِي, مَمَاتِي) creates a melodic semantic pattern, and emphasises full commitment, thereby contributing to lexical cohesion. From the above two it is clear that the semantic organisation of the verse is the coherent existential system of submission, that many actions and activities are related to this system of submission, and that everything beyond the reach of the individual person is associated with it, and that the mechanism by which this unity is achieved is exclusive devotion to Almighty Allah. Obedience and surrender are thus exalted from particular religious obligations to the guiding principle of the believer's whole life.

4.1.7 Analysis of Text (7)

{وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ
عُقُوبَى الدَّارِ} (الرعد:22)

((22) Those who patiently persevere, Seeking the countenance of their Lord: Establish regular prayers: spend, Out of (the gifts) We have bestowed For their sustenance, secretly And openly: and turn off Evil With good: for such there is The final attainment Of the (Eternal) Home) (Ali, Trans., 2004, p. 594).

4.1.7.1 Pragmatic Analysis

A. Contextual Analysis

From the exegetical perspective, the above verse fully describes the moral and spiritual attributes of those who are carrying out the actions in obedience to Almighty Allah. According to Al-Tabatabai (1972), the inner and outer aspects of true faith are revealed through a series of interrelated ethical and devotional activities that are designated in the verse al-Mīzān. He stated that the main spiritual inspiration for all of the believers' acts as “ابْتِغَاءَ وَجْهِ رَبِّهِمْ”. Al-Tabatabai said that “وجه الرب” translates to mean “pleasure of the face” or “Seeking the countenance of their Lord” and “ابتغاء” translates to mean “pursuit on purpose” or “sincere desire”. Hence, the believers' endurance, prayer, generosity and good actions are not done for the sake of people or for the benefit of the world but merely for the pleasure of Almighty Allah. The verse connects inward sincerity to outward obedience, and its intent is to make it clear that the degree of sincerity is seen in the way of perseverance, worship, generosity and moral discipline that the believers demonstrate against harm and evil, for which the solution is goodness, that is moral discipline based on divine guidance. The last word “أُولَٰئِكَ لَهُمْ عُقُوبَى الدَّارِ” is interpreted to mean that these “good people of good heart devotions” will be rewarded in the afterlife.

Likewise, Ibn Kathir (1999) wrote a commentary that detailed the description of those who are rewarded eternally, as they are righteous and obey Almighty Allah. According to him, “صَبَرُوا” is a word that has to do with being patient in obeying Almighty Allah, rejecting sin and enduring difficulties. Ibn Kathir said that the meaning of “أَبْتَغَاءَ وَجْهَ رَبِّهِمْ” is sincerity in all actions of worship and action, meaning that the believers only do their actions to please Almighty Allah. He also believed that one could read the verse and see that it is a reference to faith and obedience, with the prayer, the charity and the repelling of evil. Ibn Kathir emphasised the balance and equilibrium between Muslims worship of Almighty Allah and humanity towards people, which is a complete Islamic submission. Both exegetes agree in interpreting the verse as an integrated description of submission, the sincerity in the inner life leading to a righteousness and moral excellence in the outer.

The lexical meaning of the word (صَبَرُوا) and its root (ص-ب-ر) is endurance, steadfastness, perseverance in difficulty, or at times, spiritual discipline and self-restraint. The noun “أَبْتَغَاءَ” which comes from the root (ب-غ-ي) means seeking, pursuing, and making a conscious effort to achieve a target. The verb (أَنْفَقُوا) literally means, “spend, Out of (the gifts),” and in its semantic usage it meant "public and private charity. The verb (يَنْزِعُونَ) means “and turn off” or “pushing away” literally, and in its semantic sense it means, "to repel or push away evil," which is juxtaposed with the word “الْحَسَنَةِ.” The verb (أَقَامُوا) from the root (ق-و-م) means to set up and draw in continually, implying that the Muslims were disciplined in the manner in which they prayed, and there is a moral semantic opposition between “الْحَسَنَةِ” and “السَّيِّئَةِ.” Lastly, “عُقُوبَى الدَّارِ” means the ultimate destiny or final abode, which can be the Hereafter, the place of final destiny, which is eternal reward. These words, when combined, form a semantic web of perseverance, sincerity, devotion, ethical action and ultimate reward.

In terms of the contextual components of Hymes, which will be discussed next, is a moral and theological text that contains attributes of believers and what they are to do. Its

speakers are Almighty Allah, and its topic and audience are the believers. To instruct believers in the moral and spiritual attributes of true submission; and to inspire them to seek to acquire such attributes by relying on Almighty Allah's promises of reward. The sequence of actions is started with inward devotion (صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ) that is followed by ritual devotion (وَأَقَامُوا الصَّلَاةَ), charitable conduct (وَأَنفَقُوا), ethical interaction (وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ), and finally the divine reward (أُولَئِكَ لَهُمْ عِزٌّ عِندَ اللَّهِ). The main theme is a positive one and spiritually inspiring, values of honest faith are extolled. The instrumentalities are the language of the Glorious Qur'an, which was the Arabic language, as a means by which to teach ethics and to grow in the spirit; the norms are sincerity, perseverance, worship, generosity, and moral goodness, which are all essential requirements for submission. This type of discourse is descriptive-admonitory, a description of an idealised model of righteous believers. In the framework of this, submission is interpreted as an all-encompassing moral and spiritual attitude, which is guided by sincerity towards Almighty Allah.

B. Analysis of the Speech Acts

The verse is believed to contain assertive, expressive and indirect directive speech acts play with each other and produce submission as an ethical reality, rather than as a doctrinal concept. Its primary mode is mostly assertative speech and it is a description of actions of a righteous believer. These descriptions, however, also have a great indirect directive quality as the audience is indirectly urged to adopt the described behaviours and attitudes. The first part of the sentence “وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ” is an assertive and an expressive speech act. It reveals the believers' heartfelt and spiritual motivation and the patient acceptance. The phrase ‘ابْتِغَاءَ وَجْهِ رَبِّهِمْ’ is central and it introduces to the concept of patience, which is not just enduring but also a choice, and desire of being accepted by Almighty Allah.

These are the actions that follow “وَأَقَامُوا الصَّلَاةَ” and “وَأَنفَقُوا”, which continue with the assertive structure, with ritual worship and charity as natural consequences of sincere

submission. The procedures of these actions are presented in a practical order that provides a means of thinking of the process as a hierarchy: inward sincerity leads to outward obedience, which leads to ethical action. The term “سِرًّا وَعَلَانِيَةً” brings a pragmatic emphasis to it in that it suggests consistency and sincerity in both outwards and inwards expression.

In fact, the phrase “وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ” is very strong in its indirect directive force, making moral restraint and forgiveness more excellent manner without commanding anything. The application of the verse is to respond to hostility of Almighty Allah, not hostile. The last one “أُولَئِكَ لَهُمْ عِزٌّ بِالْعَبَادَةِ” adds a commissive element since it gives Almighty Allah's blessing to those who possess these attributes. This guarantee strengthens the persuasive force of the whole speech by bringing together submission and righteously doing to success in eternity.

C. Analysis of Implicatures

From an implicature point of view, the verse includes a generalized form of implicature one who is true to one's faith must be ethical and devotional. This implicature occurs due to the maxim of relation, since all of the actions listed add to the overall picture of believable believers. The verse also references quantity; some of the words regarding the patience, prayer, charity and moral restraint that are included indicate a bigger picture of righteous living. In addition, the order of actions implies there was a commitment of the heart towards Almighty Allah, “ابْتِغَاءَ وَجْهِ رَبِّهِمْ”, and an external expression through action.

The difference between “السَّيِّئَةَ” and “الْحَسَنَةَ” is an indication that the believers are required to overcome their innate tendency to retaliate and follow a higher moral compass. Therefore, submission is built up as an integrated ethical identity where sincerity towards Almighty Allah dictates worship, the way one relates to others, emotional control, and so forth.

4.1.7.2 Semantic Analysis

The semantic construction of the verse gives this verse a strong lexical cohesion around the themes of patience, sincerity, worship, charity, moral excellence and reward. The verb

“صَبَرُوا” sets the semantic stage for endurance, perseverance and self-restraint and leads into the inner spiritual quality that all subsequent actions are grounded in. This field is directly connected with the semantically central field of “أَتَّبِعَاءَ وَجْهِ رَبِّهِمْ.” The word “أَتَّبِعَاءَ” indicates a conscious effort and search, and the word “وَجْهِ رَبِّهِمْ” literally means "the face of their Lord" but it actually means, "What is pleasing to their Lord" and "Accepted by their Lord."

The semantic field of the expression “أَقَامُوا الصَّلَاةَ” is ritual devotion, disciplined worship. The verb (أَقَامُوا) indicates that they had established prayers and made it a regular and continuous practice, not irregular, so it is strong that prayer would have become a habit for them. Semantic field of the word “وَأَنفَقُوا” is enriched by the meanings of generosity and social responsibility, and the lexical duality of words “سِرًّا” and “عَلَانِيَةً” brings in the private and public dimensions of charity.

The strong antonymic structure is added between the good and bad in the phrase يَذَرُّونَ بِالْحَسَنَةِ السَّيِّئَةَ. The moral element of submission is reinforced semantically by opposition, which renders the rightness a moving force, capable of overcoming or overcoming the wrongness. The noun “عُقُوبَى” introduces the sense of consequence and end result and the noun “الدَّارَ” relates to the abode of the Hereafter, which is the ultimate reward, and so, worldly obedience is connected with the ultimate reward.

Semantic cohesion of the verse on the basis of a relations of related concepts: patience, sincerity, worship, generosity and ethical behavior. There is a clear hyponymic relation between prayer, charity, and moral restraint all of which are specific forms of the general act of submission to Almighty Allah.

The use of these coordinated action words like “صَبَرُوا” and “أَقَامُوا” and “أَنفَقُوا” and “يَذَرُّونَ” help bring about lexical cohesion and help form the behavioral profile of a sincere believer. To put it all together, this verse creates a moral and spiritual training that leads to

sincere interiority, disciplined worship and ethical interaction, and social responsibility all aimed at achieving Almighty Allah's delight and everlasting reward.

4.1.8 Analysis of Text (8)

{وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا} (الأحزاب: 22)

((22) When the Believers saw the Confederate forces They said: "This is What Allah and His Messenger Had promised us, and Allah and His Messenger told us What was true." And it Only added to their faith and their real in obedience) (Ali, Trans., 2004, p. 1062).

4.1.8.1 Pragmatic Analysis

A. Contextual Analysis

The exegetic interpretation of this verse relates to the time when the army of the sincere believers fought in the Battle of al-Aḥzāb in which the army of the hostile confederates surrounded Madinah. The believers viewed the crisis as a confirmation of Almighty Allah's promise; a proof of the soundness and correctness of divine revelation, while the hypocrites viewed it as a fearful scene and a doubt upon the truthfulness of the divine revelation. Al-Tabatabai (1972) explained that the phrase “"This is What Allah and His Messenger Had promised us” وَرَسُولُهُ هَذَا مَا " وَعَدَنَا اللَّهُ وَرَسُولُهُ means that the believers have a firm belief that suffering and hardship is an integral component of Almighty Allah's plan for belief. Al-Tabatabai explained that the believers' response reflected a high degree of spiritual submission as it did not detract from their faith in Almighty Allah and His Messenger, but it rather deepened their faith. He says that “وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا” means that when the person believes, he automatically believes what is due to him, and when he submits to Almighty Allah, he submits to what has been decreed for him, and that the only thing that can add to this is faith and submission. Al-Tabatabai also provided an explanation of the meaning of “تَسْلِيمًا” here, explaining that it means

“the surrender of judgment and feeling to Almighty Allah's wisdom, especially when it comes to fear and uncertainty.”

Likewise, Ibn Kathir (1999) gave this interpretation: Seeing the confederate armies made the believers' faith grow and they remembered Almighty Allah's promise that believers will be tested before they are victorious. Instead of being discouraged, the believers realised that the situation was a fulfillment of the revelation and so they affirmed: “وَصَدَقَ اللَّهُ وَرَسُولُهُ.” Ibn Kathir said that “تَسْلِيمًا” means obedience, acceptance of Almighty Allah's Will, patiently and without doubt. He said the verse is an example of the steadfastness of those who have a strong faith as opposed to the anxiety and hypocrisy of those who had a weak faith. In both places both exegetes say that submission is to be unconditional in believing the truth of Almighty Allah in the middle of tribulation and that it is an acceptance that takes place inside and steadfastness outside.

Lexically, “الْأَحْزَابُ” is used to refer to groups of confederates and allied groups that held animosity and threat to the believers. The verb (وَعَدْنَا) (from the root (و-ع-د)) signifies promises, and assurances of things to come. The meaning of the word “وَصَدَقَ” is from the root (ص-د-ق), its definition is the truthfulness, reliability, correspondence between what is said, and what is there. The word “إِيمَانًا” is from the root (ع-م-ن) and means faith, certainty, and inner conviction; and “تَسْلِيمًا” is from the root (س-ل-م) and means submission, surrender, compliance, and peaceful acceptance. Semantically the word “تَسْلِيمًا” makes the word “إِيمَانًا” stronger and means the kind of faith that is not only inner but also a giving up to Almighty Allah's will and decree. As a whole, they create a "semantic vehicle" for the notions of faith, truthfulness, testing and total submission to hardship.

In terms the contextual elements of Hymes, the ones who make statements and give answers to the crisis are the believers and the ones who make promises are Almighty Allah and His Messenger. The aim of the start and finish is to communicate the ideal believer's response

to adversity and the truth that "true faith is a source of greater submission, not fear or doubt. The first is when they feel danger, the second is to allow it to be interpreted as a promise, " هَذَا " "This is What Allah and His Messenger Had promised us", then they confirm the truth, " وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا " (Allah and His Messenger told us What was true), and then they become believers and submit to the Lord, " وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا " "And it Only added to their faith and their real in obedience". It is all about being bold, determined and strong in Almighty Allah against a worldly enemy. The instrumentalities are Qur'anic Arabic, a medium of interpretation and encouragement and of norms, are patience, trust and acceptance of divine decree in the times of adversity. The style is a historical-theological discourse, which is a kind of narration that is descriptive and contains moral teachings. However, in this framework submission is a resolute response to divine truth in times of fear and uncertainty.

B. Analysis of Speech Acts

From a pragmatic standpoint, the verse is assertive, expressive, and commissive, all of which aid in the description of submission as a psychologically changing reaction to a suffering. The first clause (وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ) sets the 'trigger' for the fear and crisis; it is the assertive speech act that brings the external threat to the attention of believers. Nevertheless, the pragmatic component is clear in the Glorious Qur'an, in the believers' saying, " هَذَا مَا وَعَدَنَا " "This is what Allah and His Messenger had promised us." This is an assertive/expressive speech act as it asserts the truth of Almighty Allah's promise and at the same time gives believers confidence and certainty in His guidance.

The last sentence " وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا " is quite expressive. It shows the crisis as a spiritual experience within, an internal battle, thus affecting the believers and hardship as a way to strengthen their faith and submission. The use of "إِلَّا" in the sentence above is very clear in that for sincere believers there was no worry, and certainly no rebellion, but an increase in strength and confidence. This building is a metaphor, in practice, for the audience to take on the same mindset of trust and surrender when facing difficult challenges.

C. Analysis of Implicatures

The verse, in terms of implicatures, is seen to contain a generalized form of implicature in that what one does when faced with trials will be the standard for the measure of one's faith. This implicature is introduced by the maxim of relation, in the sense that the answer of the believers is just the opposite of what one might expect people to say when one is in a state of fear and anxiety. Moreover, the use of the combination of the words “إِيمَانًا” and “تَسْلِيمًا” suggests that true faith involves submitting to the Word of Almighty Allah. Faith is not only a form of believing without evidence but it is also an acceptance of the will of Almighty Allah and obedience to His wisdom. The verse also suggests that trials serve as a test to see if one's faith is true. So, submission becomes, not just an emotional and intellectual, but also a spiritual, alignment with Almighty Allah's truth in the midst of challenges and uncertainty.

4.1.8.2 Semantic Analysis

From the semantic point of view, the verse builds a unified lexical field of the concepts of testing, divine promise, truthfulness, faith, and submission. The noun “الْأَحْزَابُ” sets the context of ‘collective opposition’ and ‘external threat’ that brings a sense of crisis into which the believers' response is given meaning. This field of hostility is closely related to the semantic field of promise, assurance and foreknowledge created with the verb “وَعَدَ” in the sentence “مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ.” A semantic attachment occurs between difficulty and divine truth when the believers recognise the crisis as the fulfilment of the divine promise.

The verb “وَصَدَقَ” is also an element reinforcing the semantic field of “true, reliable, correspond to the reality”. Semantically, it turns what is happening to the believers, fear, into affirmation of prophetic reality. The two nouns, “إِيمَانًا” and “تَسْلِيمًا” achieve the meaning of this verse. The inner conviction or certainty is “إِيمَانًا” and surrender and compliance and pacifying acceptance of Almighty Allah's will is “تَسْلِيمًا”. These two words together constitute a

progression: from the word "belief" to the word "surrender," which means that true faith always involves surrender to Almighty Allah.

The verse has a high hyponymy relation between “إِيمَانًا” and “تَسْلِيمًا” lexically, as the more a person believes, the more he submits. In addition, there is a difference of meaning between “الْأَحْزَابَ” and “إِيمَانًا وَتَسْلِيمًا”. It reminds me of a lesson that Almighty Allah has given in the Glorious Qur'an, which states that the problems that happen outside make the true believers stronger.

Lexical cohesion is developed by the repetition of reference to Almighty Allah and His Messenger (”اللَّهُ وَرَسُولُهُ”) which leads to semantic continuity between the divine promise, the prophetic truthfulness, and the response of believers. Additionally, three different sets of semantic fields are developed, promise (وَعْدَ), truthfulness (صَدَقَ), and submission (تَسْلِيمًا), each of which creates a full theology which encompasses revelation, faith, and submission.

4.2 Analysis of Obedience in the Glorious Qur'an

4.2.1 Analysis of Text (1)

(قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ) (آل عمران: 32).

((32) Say: "Obey Allah And His Messenger"; But if they turn back, Allah loveth not those Who reject Faith). (Ali, Trans., 2004, p. 135).

4.2.1.1 Pragmatic Analysis

A. Contextual Analysis

The exegetic method of reading Qur'anic texts can actually make the verse a direct and unconditional connection between obedience and faith and the yardstick of faith is submission. Al-Tabatabai (1972) knew the imperative “أَطِيعُوا اللَّهَ وَالرَّسُولَ” to mean, “Be obedient to Almighty Allah and the Messenger, whatever he says.” Absolute and unconditional obedience to Divine command through the Messenger. The obedience to the Prophet should be based on a command from Almighty Allah, "obedience" is not an independent doctrine, but the obedience to the laws

of Almighty Allah, he emphasises. Regarding the word “فَإِنْ تَوَلَّوْا”, Al-Tabatabai explained that the word “التولي” does not refer to that they forgot about Him, but rather that they deliberately turned away from Him, that they ignored His guidance and did not follow it. Thus, the last statement “فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ” is understood to mean that disobedience is an integral part of disbelief, making obedience a part of belief itself. Ibn Kathir (1999) even interpreted this verse as an order to obey Almighty Allah, by following His book and obeying the Messenger, and that is by following his Sunnah. Because it is, a refusal to do what Almighty Allah has commanded he says not to obey is an act of unbelief. As Ibn Kathir pointed out, Almighty Allah's rejection of love is a warning of condemnation and distance, a reminder of disobedience. These exegetes, then, are concurred in affirming that obedience is an essential aspect of belief, but Shi'ism brings a bigger dimension of divine authority to this.

On the lexical level, the term combines the meanings of being compliant, willing, and responsive to the authority and willingly obeying (voluntary obedience). This is reinforced with urgency and obligation by the imperative form ‘أَطِيعُوا’. The root (و-ل-ي) in the word “تَوَلَّوْا”, however, means turn away, withdraw allegiance or change the allegiance, which is an intentional withdrawal from the authority commanded. The origin of the word “الْكَافِرِينَ” is “ك-” meaning to cover up or to conceal the truth; used to describe those who reject or deny the guidance of Almighty Allah. Obedience and turning away help to create a binary opposing semantic relationship between obedience and the agreement with the truth, disobedience and denial and concealment.

Regarding the contextual components of Hymes, the speaker is Almighty Allah, the mediator is Prophet and the audience is the recipients of the command as shown by ‘Qul’. The ends are to call into obedience and to discourage disobedience by threatening with the consequences. The act sequence is begun with an imperative (“أَطِيعُوا”), a conditional (“فَإِنْ تَوَلَّوْا”)

and an evaluative judgment ("فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ"): It is an organised sequence from command to consequence. The key is authoritative and admonitory, that is, a directive force along with warning. The instrumentalities are signs of Almighty Allah's speech, Qur'anic Arabic, and the norms are based on the premise that obedience is obligatory and refusal has moral and theological implications. It is a call to action / warning discourse for the purpose of discovering the boundaries of faith and dis-belief. This contextualisation is multi-layered: obedience is made to be a central communicative and theological act and is to be a condition for one's standing in a system of faith.

B. Analysis of Speech Acts

On a pragmatic level, this verse has an elaborate structure of speech acts. The speech act instigated by the saying "قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ" is a typical command speech act, where the speaker uses the imperative form of the verb to express the illocutionary force of obligation. This command is absolute and unconditional and there is no interpretative ambiguity in terms of the need to obey. Nevertheless, on the plane of the command, it does not stop but extends to the plane of a second speech act of caution, the conditional construction, فَإِنْ تَوَلَّوْا, and the evaluative statement, فَإِنَّ. The tone in this change is commissive: implying that the consequences of not obeying the order are great, and thus the tone increases the power of the command, by adding a threat of divine punishment. Therefore, the force of the verse is in its two-fold character: in commanding and in reprimanding disobedience.

C. Analysis of Implicatures

When considering implicature, the verse is a high-particularized implicature, that is, the very turning away (تَوَلَّوْا) itself is not directly related to disbelief, but is considered as a pragmatic perception of disbelief in the situation. This implicature arises from the maxim of relation, which the conditional clause directly serves, and with the maxim of quantity, which the text serves to state a more general truth in theology, with the least possible linguistic effort.

The implication is that in the sense of the word obedience is not just a thing that is recommended, but it is actually a quality of faith, and it is even akin to kufr not to do so. In addition, the verse indirectly contravenes the maxim of manner by putting intricate theological relationships into a succinct framework, thus, beckoning to the more inference processing. Thereby submission is organised in a practical manner, as a whole, with both a belief, behaviour and allegiance, and an interruption of the relationship between man and divine authority as disobedience.

4.2.1.2 Semantic Analysis

Conceptually, a complex set of lexical relations in the verse enhance the meaning of the central idea of submission and obedience. One obvious antonymy is the verb أَطِيعُوا (obey) and the verb تَوَلَّوْا (turn away) that can be seen as two extremes of human response to Almighty Allah's command. Hence, this dichotomy is accentuated by the presence of this negative opposition in the category of rejection: the last one being the الْكَافِرِينَ. In other words, obedience is a part of the faith, and it may be said to be a hyponym of the concept of faith. However, the same term تَوَلَّوْا can be used interchangeably as a synonym for disbelief, but is not synonymous in the lexicon, thus a contextual synonymy.

Moreover, this verse is part of a semantic relation that is related to authority, submission and accountability, and all the lexical items participate in the creation and development of a well related conceptual system. The several morphological patterns of occurrence of the root (ط-و-ع) in the Quranic discourse also create a specific semantic unification of the various occurrences of obedience, that is, a conceptual linkage of different forms of obedience. In this verse, antonymy, synonymy and hyponymy are in concert to create a highly organised semantic system, such that one meaning of submit is not merely one of several choices, but that this meaning is the pivot on which the meaning pivots. So, the conceptual divide which lies behind

the linguistic encoding of obedience in the verse is rather deep and there is virtually no middle ground, the man is either in the domain of submission, or in the domain of rejection.

4.2.2 Analysis of Text (2)

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا) [النساء: 80].

((80) He who obeys The Messenger. obeys Allah; But if any turn away, we have not sent thee To watch over Their (evil deeds). (Ali, Trans., 2004, p. 210).

4.2.2.1 Pragmatic Analysis

A. Contextual Analysis

This verse in the Glorious Qur'an is exegetically the basis for a very basic theological principle about the unity of divine and prophetic authority. Al-Tabatabai (1972) interpreted this to mean that “مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ” means “He who obeys The Messenger. obeys Allah.” He stressed that the Prophet does not act on his own but rather he represents the will of Almighty Allah, and one's submission to the Prophet is a submission to Almighty Allah. The notion of submission is presented in one framework of authority, which is sometimes taken as continuity of divine direction through the leaders. As for “وَمَنْ تَوَلَّىٰ” Al-Tabatabai gave the explanation as follows: “To turn away means to be conscious of what is actually meant by turning away; and “فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا” means that one's task is not to make people follow it. Similarly, when reading this verse in this context, Ibn Kathir (1999) realised that to submit to the Prophet means to submit to Almighty Allah because the Prophet is a messenger of Almighty Allah. He also clarifies that the one who rejects will have to bear his own responsibility here and the responsibility of the Prophet will not be on him. Thus, both exegetic traditions converge in highlighting obedience as a whole that aims at divine authority but also in outlining the boundaries of prophetic duty.

From a lexical point of view, the root (ط-و-ع) has the basic meaning of compliance, responding and willing to accept authority as is in the meaning of the verbs “يُطِيعُ” and “أَطَاعَ”.

This root is used twice in each of the clauses, creating semantic cohesion and stressing the similarities of both acts of obedience. The root (و-ل-ي), however, of “تَوَلَّى” means to turn away, or to withdraw one's allegiance or to change the allegiance, and is thus deliberate, and the person is completely turning away from the called upon power. The word “حَفِظًا” comes from the root (ح-ف-ظ) meaning guard, preserve and in this context; it means someone who is a protector or overseer who is entrusted with enforcing behavioural aspects. This lexical analysis will help to emphasise the difference between the voluntary obedience and conscious rejection, as well as the limits of the role of the messenger (as) and the role of the Prophet as an enforcer.

Concerning the contextual components of Hymes, the nature of the discourse in the Sūrat al-Nisā' is legislative and theological with reference to authority, obedience and accountability in the nascent Muslim community. The speaker is Almighty Allah, the mediator is the messenger of Almighty Allah and the listener is the listeners who are given guidance. The ends are for the purpose of making obedience to the Messenger of Almighty Allah equal to obedience to Almighty Allah and giving explanations of the meaning of disobedience. The order to take action is given in a conditional statement: obey the Messenger and obey Almighty Allah, and if you disobey the Messenger, then All Almighty Allah ah will explain the role of the Prophet. The emphasis is on the key, authoritative, declaratory, with a sense of assurance, and precision. The instrumentalities are Qur'anic Arabic, which is the language of Almighty Allah's speech, and the norms are based on the premise of a duty to obey and there being consequences for those who are obeying. It is an official document genre that is doctrinal and legislative, that is, it specifies the nature of authority and accountability. This contextualisation is multi-levelled, leading to a reading of submission that appears to be one and compulsory reaction to divine and prophetic authority.

B. Analysis of Speech Acts

This verse is an example of an indirect speech act, in practice. In the surface structure, it's assertive, giving a statement of fact, which is "فَقَدْ أَطَاعَ اللَّهُ", but the illocutionary force, which is implicit is directive in that it suggests that the listener should obey the Prophet. This is an indirectness, it enhances the convincing effect of what is conveyed, since it does not make obedience an order, but a logical deduction from believing in Almighty Allah. The speech act therefore works on two levels; in a more explicit sense as an assertion and in the implicit sense as a directive thus bringing out a more refined communicative effect.

C. Analysis of Implicatures

The above verse is seen to comprise a generalized implicature; meaning that when a person disobeys the Prophet, he disobeys Almighty Allah. It is evident in the statement of "مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ". This implicature is found in the maxim of relation since the equivalence that is introduced in the verse is logically extended to the inverse of the sentence and the maxim of quality because the sentence is expressed with the attribute of being true beyond reasonable doubt. Lack of direct elaboration invites audience to make inferences about the entire meaning of the equivalence, thus involving them in the interpretive process. Moreover, the compact structure of the verse is an expression of the rule of quantity, which is also rich in theological content and expressed in the least possible language.

4.2.2.2 Semantic Analysis

When the verse is considered from a semantic point of view, the verse has a high level in the lexical relations in terms of synonymy and hyponymy. The usage of morphological repetition in verbs "يُطِيعُ" and "أَطَاعَ" (both have the same root (ط-و-ع)) is used to illustrate the concept of obedience, the main theme of the text. This also contributes to the links of semantic cohesion, wherein the obedience to the Prophet is related to the obedience to Almighty Allah.

The two clauses are said to be entailed to each other, and thus obedience is semantically dependent on the Prophet, and not the other way round.

Moreover, the verse exhibits some sort of functional synonymy, between the two constructions "مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ" which are constructed as synonymous as the verse goes. The parallelism puts the Divine power on the same plane as prophetic power, and makes it part of the same semantic world. The lexical content of this verse focuses on the ideas of authority, legitimacy and submission and all lexical objects contribute to the development of one conceptual model. The synonymy and hyponymy of this verse is meant to remove the ambiguity and inevitability of submitting as a linguistic and conceptual imperative. Because of this, obedience does not look like an independent or like an exchanging behaviour, but as an entire behaviour in response to a single source of power, a single behaviour.

4.2.3 Analysis of Text (3)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾ [الأنفال: 20].

((20) O ye who believe! Obey Allah and His Messenger, And turn not away from him When ye hear (him speak) (Ali, Trans., 2004, p. 419).

4.2.3.1 Pragmatic Analysis

A. Contextual Analysis

The exegetical meaning of this verse makes it clear that it is a direct order of the Commanders of the Faithful, the one that must be obeyed, one that must be acted upon – a Command in a communal and situational context. Al-Tabatabai (1972) explained that the vocative “يَا أَيُّهَا الَّذِينَ آمَنُوا” is to remind the believers of their identity and make the command to obey Almighty Allah and His Messenger “أَطِيعُوا اللَّهَ وَرَسُولَهُ” a logical conclusion of the believing identity. He interpreted obedience as not formal, but as a continual considered following of Almighty Allah's direction. The meaning of the prohibition “وَلَا تَوَلَّوْا عَنْهُ” is that they must turn away intentionally and deliberately, that is, by withdrawing from the commitment, and by

physically turning their backs. The phrase “وَأَنْتُمْ تَسْمَعُونَ” in the analysis is very important because it emphasises that it is a duty upon them, a duty which falls upon their shoulders, a duty upon which they have knowledge and awareness yet they refuse to act upon it, therefore it makes disobedience even more significant and more serious. At the same time, Ibn Kathir (1999) defined this verse to be an order to obey Almighty Allah, meaning that one should follow His commands and obey the Messenger, meaning that one should follow his teachings and Sunnah. He stressed that to turn away when hearing the message amounts to a state of hypocrisy, which means that they are intentionally choosing not to do what they know to be right. By this way, obedience is emphasised to be immediate and responsive, particularly in the case of clear message. Both the exegetes agree that obedience is a conscious, active and continuous act of response to the divine communication.

Lexically, the root (ط-و-ع) in ‘أَطِيعُوا’ is used in all of its forms and meanings, and means ‘listen’, ‘obey’, ‘submit’ and ‘obey’ in the sense of ‘submit to authority’, but not ‘follow’ or ‘comply’. The root (و-ل-ي) in “تَوَلَّوْا” means to turn away, to withdraw allegiance or to change direction, and is an intentional, conscious effort to turn away. The verb “تَسْمَعُونَ” means more than just hearing; it indicates a state of listening with comprehension and, possibly, some kind of reaction. In the Qur'anic context, the word “السمع” almost always carries the meaning of obey, and the word being combined with “النفاق”, meaning “to refuse to listen” is important. This lexical analysis highlights the contrast between the two answers to the Lord: a responsive answer of obedience and a conscious answer of rejection; and it suggests that this answer of submission must be immediate and informed.

Regarding the contextual elements Hymes, both of which can be found in Sūrat al-Anfāl, a discourse that is found in situations requiring discipline, unity and responsiveness among believers. The speaker is Almighty Allah and the addressee is the believers; and the vocative is clearly called out. These ends are to inspire obedience and to make sure that they

do not become disengaged, particularly when Almighty Allah speaks directly to them. The sequence of acts starts with a vocative phrase (“يَا أَيُّهَا الَّذِينَ آمَنُوا”), then an imperative phrase (“أَطِيعُوا اللَّهَ وَرَسُولَهُ”), then a prohibitive phrase (“وَلَا تَوَلَّوْا عَنْهُ”), and a circumstantial qualifier (“وَأَنْتُمْ تَسْمَعُونَ”). Authoritative and admonitory with a degree of urgency. The instrumentalities are that Qur'anic Arabic is the language of divine speech; the norms assume that listening is an obligation, which entails responsibility, and obedience is an obligation in the here and now. The style is directive and admonitory discourse aimed at enhancing the discipline of a community and personal responsibility. This contextualisation is multi-layered and submission is seen as a conscious and responsive act in which awareness and understanding are prerequisites.

B. Analysis of Speech Acts

The verse at the pragmatic level has a stratified structure of speech act. The main speech act is a directive, which is clearly performed in the speech act by the imperative: “أَطِيعُوا” and is strongly illocutionary, containing obligation towards the believers. This instruction is further supported by a secondary prohibitive speech act “وَلَا تَوَلَّوْا”, which is a negative instruction, limiting the possible alternative behavioral reactions and, therefore, the range of the interpretative space of the addressee. The circumstantial clause of the word you hear “وَأَنْتُمْ تَسْمَعُونَ” is another pragmatic level, it is somewhat like a reproach or a rebuke for making the command more emphatic, the more urgent and clear the message that is being communicated.

C. Analysis of Implicatures

The verse also elicits a distinct strong particularized implicature: one who misses the message is being more dogmatic about being disobedient, as if they were being disrespectful, or deliberately ignoring the message; as if they were being disrespectful in some way. This implicature is created by the prohibition being directly related by the clause وَأَنْتُمْ تَسْمَعُونَ and by the maxim of quantity, since the verse is a particularly complex moral judgment with very little

linguistic elaboration. Another maxim applied in the verse subtly is the maxim of manner, as juxtaposition of hearing and turning away provides a rhetorical tension, which invites more in-depth processing. Submission is made as a moral act to listen on his or her turn, which is made as a moral act to listen on her or his turn, pragmatically constructed not only as a submission but also as a practice of listening as such. Not being able to do what one hears, is then connoted to be a higher level of disobedience, which transcends the inseparability of cognition, perception and action in the sense of obedience.

4.2.3.2 Semantic Analysis

From the semantic perspective, the verse is believed to encompass some form of lexical relations represented in the expressions of obedience. The antonymous of the verbs “أَطِيعُوا” (obey) and “تَوَلَّوْا” (turn away) are two different answers to the Most Powerful Almighty Allah. Such a binary opposition is also enhanced by the presence of the participial clause, such as, وَأَنْتُمْ تَسْمَعُونَ that adds a semantic layer of awareness and perception. السماع (hearing) is a link of entail to the obedience (الطاعة) and the pure hearing is a willingness to do the obedience, so that the perception of the mind is linked to action.

In addition, the verse is also in a semantic field of authority, communication and accountability where all the lexical elements are involved in the process of building a coherent conceptual framework. The root (ط-و-ع) strength in the context of the Quranic discourse also bears out the centrality of the theme of obedience, and the word “تَوَلَّوْا” is used as a synonym to rejection or to disengagement. The antonymy, hyponymy and cohesion of the semantic field within the verse form a tightly bound together system, in which the rational result of the true perception is submission. Therefore, the definition of “obedience” in language is not restricted to performing a physical action, but also a cognitive and perceptual one, and hearing, perception and action are intertwined.

4.2.4 Analysis of Text (4)

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾. [التوبة: 71]

((71) The Believers, men And women, are protectors, One of another: they enjoin What is Just, and forbid What is evil: they observe Regular prayers, practice Regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah Is Exalted in power, Wise.) (Ali, Trans., 2004, p. 459).

4.2.4.1 Pragmatic Analysis

A. Contextual Analysis

The exegetical analysis of this verse in the Glorious Qur'an gives a complete picture of the community of the believers, where obedience is enshrined in a larger framework of ethics and social norms. Al-Tabatabai (1972) clarified that the first sentence, “بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ”, establishes the principle of mutual authority between believers, with each being responsible for the other, supporting each other, and following divine guidance. He read “الولاية” as meaning more than just friendship; it is a form of relationship, which involves authority, responsibility, and cooperation in establishing divine order. From this point of view, the call to be good and to avoid being bad is interpreted as the action of this authority. Hence, the word “يُطِيعُونَ اللَّهَ” “وَرَسُولَهُ” is the center around which other actions are organised according to this, the ethics of society and responsibilities of the community are founded on the basis of obedience to Almighty Allah and His Messenger. However, Ibn Kathir (1999) took the verse to refer to the characteristics of the true believers, and he states that men and women are equally responsible to uphold the moral order. He said that “أَوْلِيَاءُ بَعْضٍ” means mutual support and cooperation in righteousness, and that the obedience to Almighty Allah and His Messenger is the foundation of every other obedience, which is prayer, charity and other things. The connection between obedience and mercy goes on, for example, the promise of “سَيَرْحَمُهُمُ اللَّهُ” relies on these qualities,

according to Ibn Kathir. In both cases, obedience is shown to be an essential part of a larger system of ethics and community, but Shi'i exegesis stresses the structural aspect of authority.

Lexically, the root (و-ل-ي) of the word (أُولِيَاءُ) conveys the meanings of closeness, authority, support and alliance: this indicates an emotional, social and functional relationship. The root of the word “يَأْمُرُونَ” is obtained from the verb (أَمَرَ) which means "to command" or "to enjoin" (and with authority) or (normally). The root (ن-ه-ي) of the word “يَنْهَوْنَ” is to forbid or to prevent. From a moral and religious point of view, “الْمُنْكَرُ” is that which is disapproved of or condemned, and “الْمَعْرُوفُ” is that which is accepted or approved. The root of this verb “يُطِيعُونَ” (ط-و-ع) means “according to” and “aligning with” and “voluntary compliance,” which further emphasises obedience. Finally, the word “رَحْمَةً” (mercy) refers to the grace of Almighty Allah and his mercy, and sometimes he is connected with the expectation of a good reward for good deeds. In these lexical relations, the connection between authority, moral action and obedience is highlighted, for it shows that obedience does not occur in a vacuum of meaning, outside of the communal morality and the prospect of Almighty Allah's reward.

Regarding the contextual components of Hymes, which compares the features and duties of the community of believers with other communities. Almighty Allah is the one speaking, the main addresses are the Faithful and the Faithful Women addressed as a group. The ends are to separate the true believers from their opponents, and to remind them of the need to obey in a system of communal accountability and moral engagement. The sequence of the act starts with a descriptive sentence in which say “بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ”, then a series of coordinated acts, such as the command to do good and the command to forbid evil, the establishment of prayer, the giving of zakat and the obedience of Almighty Allah and His Messenger, and finally a promise of divine mercy “سَيَرْحَمُهُمُ اللَّهُ”. The key point here is to be descriptive, evaluative, affirming and subtly encouraging. The instrumentalities are the Arabic of Glorious Qur'an and the norms are the concept that the believers are responsible one to

another for maintaining moral order and obeying the commands of Almighty Allah. This is descriptive-normative discourse, which describes the characteristics of the community of the believer, the community of the believer. The double contextualisation is the description of submission as a personal and social act, embedded in a system of social and moral relationships.

B. Analysis of Speech Acts

The verse is used assertively in its usage, because the attributes that it refers to are being used in an assertive manner with regard to believers. Nonetheless, these assertives have an implied directive power, since they serve to direct the audience to embrace the mentioned behaviors. The saying “وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ” can therefore mean more than just a description – it can mean an instruction; indeed, the obedience is instructed to be performed as though it were an intrinsic nature of a true believer. It is supported by the element of a commissive, and the command is supported with expectation of a reward.

C. Analysis of Implicatures

In this verse, there is a generalized implicature as in the expression “وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ” and “أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ”. This implicature is derived from the maxim of quantity as the verse offers a selective description, and therefore a more general evaluative scheme, and from the maxim of relation, that the attributes listed are all part of the overall description. The fact that obedience is a part of a chain of moral and ritual acts indicates that it is not something that is added to faith but is its part. Therefore, submission is practically constructed as a complete system of ethical and social procedures, where the accountability of obedience to divine authority is immeasurable than of collective responsibility and ethical behaviors.

4.2.4.2 Semantic Analysis

Semantically speaking, the verse is a productive interaction of lexical relation, which helps to create a single semantic space in which the emphasis is on community, authority and obedience. The use of the term “وَأُولِيَاءَ” creates a system of relational meaning, which includes

the ideas of guardianship, support, and authority, whereas the verb is used to strengthen the idea of obedience among others in the central position in the network. The correlation between the lexical units can be justified due to the semantic relation as in the case of sovereignty and obedience are reinforcing concepts in the context of longer phenomenon Islamic discourse.

In addition, there is some lexical cohesion in the verse as the action verbs used in the combination “يُطِيعُونَ” and “يَأْمُرُونَ” “يَنْهَوْنَ” “يُؤْتُونَ” together provide a behavioral profile of the believers. This pattern forms a field of semantics of righteous action; obedience takes a central place in it. Obedience can be considered as a hyponymous relation with the other actions: obedience is a general term, including and authorising the other ones. This verse has a fully semantic system of association, hyponymy, lexical cohesion, the submission is part of a bigger system of moral/ethical and social relations. Therefore, the semantic field of obedience is extended like this in order to take into account the group and interpersonal space, thus increasing its role as a stone of the identity of the believer.

4.2.5 Analysis of Text (5)

{وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۚ وَاللَّهُ يَخْتُبُ مَا يُبَيِّتُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا} (النساء: ٨١)

((81) They have "Obedience" On their lips; but When they leave thee, A section of them Meditate all night On things very different From what thou tellest them. But Allah records Thier nightly (plots): So keep clear of them, And put thy trust in Allah, And enough is Allah As a disposer of affairs.) (Ali, Trans., 2004, p. 210).

4.2.5.1 Pragmatic Analysis

A. Contextual Analysis

This verse from the Glorious Qur'an reveals a very important difference from verbal obedience to true submission, at least as it applies to the attitude of the hypocrites. Shi'i exegesis, in the work of Al-Tabatabai (1972) put forth the idea that the phrase “وَيَقُولُونَ طَاعَةٌ”

represents a perfunctory and action-oriented declaration of obedience, not a sincere and heartfelt one. He draws attention to the difference of "public affirmation" and "private intention" in the next clause "فَإِذَا بَرَأُوا مِنْ عِنْدِكَ" and that "بَيَّتَ طَائِفَةٌ مِنْهُمْ" indicates "deliberate planning and scheming against the guidance of the Prophet peace be upon him". This action is a manifestation of hidden rejection, which is a rejection of the claim of submission, Al-Tabatabai said. The words "وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ" "But Allah records Thier nightly (plots)" serve as assurance that Almighty Allah is aware of what they are writing; "فَأَعْرِضْ عَنْهُمْ" (So keep clear of them) is a reminder for the Prophet to avoid confrontation; "وَتَوَكَّلْ عَلَى اللَّهِ" (And put thy trust in Allah) reminds him to rely on Almighty Allah's authority. Similarly, this verse is an allusion to the hypocrites who say "Yes" when the Prophet is present and say "No" when he is absent (Ibn Kathir, 1999). They plotted at night, and their actions were deliberate and hidden, he says "بَيَّتَ". Ibn Kathir emphasised that Almighty Allah is recording their deeds and the Prophet is told not to deal with their deceit and instead be dedicated to Almighty Allah. Both exegetes highlight the paradox in outward submission and inward resistance, and the need for submission to be a state of sincerity, not just words.

The lexically meaning of the word طَاعَةٌ (root: ط-و-ع) is obedience/following the commands of others, compliance and submission willingly. Nevertheless, here, it does not appear to be a statement of intent, but a statement of the done. The word "بَيَّيْتَهُ" has a root "ب-ي-ت" and the meanings of the word are premeditated and hidden, and in particular planning or plotting secretly, especially at night. The root "ك-ت-ب" occurs in the verb "يَكْتُبُ" (to record or document), as in the context of divine accountability, as it is used in Qur'anic contexts. The meaning of the word "تَوَكَّلْ" is reliance, trust and entrusting affairs to a higher power; and the meaning of "وَكِيلًا" is a disposer or guardian who manages affairs well. This lexical relation highlights the separation of "obedience at the surface" and "disobedience on the inside", but also that of "man's deception" and "Almighty Allah's watchfulness" and dependence.

In terms of the contextual elements of Hymes, the contradiction that exists within the Muslims, called *مخالفة*. The speaker is Almighty Allah, the addressee is the Prophet and the description is of the Hypocrites. The reason of their ends is to expose their hypocrisy in their obedience and to reveal that Almighty Allah knows what they do behind the back of His servants, and to assist the Prophet with his reply. The sequence is that it starts by stating something descriptively (*“وَيَقُولُونَ طَاعَةً”*) then introducing a contrasting clause that exposes some action but is not explicitly listed, moves to an assertion of divine knowledge (*“وَاللَّهُ يَكْتُبُ”*), and then a series of instructions (*“فَأَعْرِضْ... وَتَوَكَّلْ”*), going from exposure to guidance. Key is critical and admonitory, emphasising deception and at the same time reassuring. Instruments are the use of Arabic language of the Glorious Qur'an for divine discourse; norms are that of sincerity as a precondition for true obedience and there are penalties for secret forms of disobedience. An expository-admonitory discourse is the genre, in which there is a description of situation and a statement of directions. This multi-layered contextualisation can enable an individual to submit in a way that seems to be sincere, not pretentious, and truly congruent with both the speech and action.

B. Analysis of Speech Acts

In terms of speech acts, the words *“وَيَقُولُونَ طَاعَةً”* are used in a declarative way, but subtly reveal the insincerity of the assertions, and thus have an declarative dimension. It is used primarily assertively, as part of the actions of a particular group, which claim to follow the lines of something, but which in fact, contain resistance. The two assertive constructions are backed by other descriptive words *“بَيَّتَ طَائِفَةً مِنْهُمْ”*, *“وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ”*, which further highlight the difference between what is said openly, and what is meant secretly. They are descriptive at the same time they have an indirect directive function, which means that they urge the audience not to do the same actions.

Besides, there are clear commandments from Allah for the Prophet in this verse, such as “فَأَعْرِضْ عَنْهُمْ” (turn away from them), meaning that the Prophet must turn away from the hypocrites, and “وَتَوَكَّلْ عَلَى اللَّهِ” (trust in Allah), meaning that the Prophet must rely upon Allah. The commissive element is emphasised with the verse “وَكَفَى بِاللَّهِ وَكِيلًا” which means “and Almighty Allah is enough for us as a protector and sufficer”. Hence, this specific verse has several assertive, directive, and commissive forces, which provide a rich pragmatic contour to the verse, questioning false obedience and bolstering true reliance on Almighty Allah.

C. Analysis of Implicatures

There is a particularized implicature in the expression “وَيَقُولُونَ طَاعَةٌ... وَاللَّهُ يَكْتُِبُ مَا يُبَيِّنُونَ” suggests that verbal commands of obedience are not sufficient and can be misleading if they are not accompanied by actual obedience. This implicature comes from the maxim of relation, with the contrast between speaking and conspiring serving to highlight the inconsistencies, and from the maxim of manner, with the juxtaposition establishing a rhetorical tension, which encourages further interpretation.

In addition, there is a hint that what is required of obedience must be both outward conformity and inward will; otherwise, it is hypocrisy. The word “فَأَعْرِضْ عَنْهُمْ” implies that there is no point in dealing with such people; and “وَتَوَكَّلْ عَلَى اللَّهِ” implies that reliance on divine authority is greater than reliance on human compliance. Pragmatically, submission is therefore seen as an honest and honest act and false obedience as an evil and disruptive action.

4.2.5.2 Semantic Analysis

From the semantic point of view, the verse shows an intricate form of lexical relations, which form a unified semantic field focused on sincerity, authority and accountability. The noun “طَاعَةٌ” sets the topic of obedience, but when used in this context, it is an antonymous to the verb “يُبَيِّنُونَ” meaning covert plotting and opposition. This opposition makes it look as if there is an antonymy between obedience and disobedience. The verb “يَكْتُِبُ” gives the power to

the concept of accountability; the responsibility of man toward Almighty Allah, of man toward what he does, of Almighty Allah to what man does.

Besides, the sequence of verbs 'يَقُولُونَ', 'بَيِّنُهُ', 'يُبَيِّنُونَ', 'يَكْتُبُ' forms the lexical cohesion of the text and conveys and unfolds the ideas of speech, intention, action, and consequence. The words "فَأَعْرَضْ" and "تَوَكَّلْ" indicate a transition in meaning towards response and resolution, and a connection between human action and divine dependence. These vocabulary items could be considered as associative because all of them are related to the meaning of sincerity vs hypocrisy.

Lexically, the implication that the subject is obedient (compliant) to the command which is normally associated with this word is semantically negated by the following actions, as it is opposed by the implicit opposition. This is what it means to make a semantic field around the verse, to define it, to make the word "obedience" congruent with "congruence" and the word "hypocrisy" with "incongruence. The term 'submission' therefore takes on a new meaning that not only has an external dimension of giving in to authority but also an internal dimension of being sincere, which further strengthens it as a basic component of the believer's identity.

4.2.6 Analysis of Text (6)

{ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ } (النساء: 13)

((12) Those are the limits Set by Allah: those who Obey Allah and his Messenger Will be admitted to Gardens With rivers flowing beneath, To abide": therein (forever) And that will be The supreme achievement.) (Ali, Trans., 2004, p. 188).

4.2.6.1 Pragmatic Analysis

A. Contextual Analysis

An exegetical analysis of this verse in the Glorious Qur'an establishes a connection between obedience and other aspects of Islamisation and divine law, and between eschatological reward and other aspects of Islamisation. Al-Tabatabai (1972) clarified that "تِلْكَ حُدُودُ اللَّهِ" are the "boundaries" of Almighty Allah, in the sense that they are divinely set laws and morals, which guide human conduct and that obedience to Almighty Allah and His Messenger is "observance of the boundaries" in both thought and action. He stressed that the meaning of "يُطِيعِ اللَّهَ وَرَسُولَهُ" is complete submission to Almighty Allah, through His revelations and prophetic guidance, and that the rewards promised in the hereafter is the natural consequence of being in line with Almighty Allah's will. Ibn Kathir (1999) showed that "حدود الله" as the boundaries and rulings of Almighty Allah, and that breaking the boundaries would lead to punishment while obeying them would lead to eternal reward. "يُدْخِلْهُ جَنَّاتٍ". This is a reference to Almighty Allah's mercy and promise of paradise for those who follow His command: "Al-Hukum, man yata'atau" (Obey the command), which means, "The commander, obey him." The prophet is the messenger of Almighty Allah and obeying Almighty Allah means obeying the prophet. Both the two exegetes confirm the fact that obedience is the final condition necessary for salvation, and at times, it is said that the Shia approach is more to do with the continuous authority that is felt in Almighty Allah's guidance.

From the linguistic point of view, “حُدُود” (from the root ح-د-د) is “limits”, “boundaries”, “restrictions” which are boundaries of moral and legal principles that define what is permitted and what is prohibited. The word “يُطِيع” (from the root ط-و-ع) which has the meaning of obeying and submitting to authority, reinforces the idea of voluntary submission. The verb ‘يُدْخِلُهُ’ is from the Qur'anic verb د-خ-ل , and refers to what is placed into or admitted within, which includes ‘entry’ or ‘admission’, and more frequently, ‘entering into paradise’ for an act of virtue. The word “جَنَّات” (gardens) is used to refer to reward that will not ever end and “خَالِدِينَ” (permanence, eternal duration) refers to it never coming to an end. The word “الْفَوْزُ الْعَظِيمُ” is used to indicate great success; it is the peak of excellence in Qur'anic moral judgment. This lexical composition accentuates a well-defined connection between the obedience and the divine constraints and the eternal rewards.

As for the contextual elements of Hymes, it is a discourse of the legislature-eschatological type in Sūrat al-Nisā', which deals with the limits of law and the consequences of breaking them in the afterlife. Almighty Allah is the speaker and humanity is the listeners. The ends are to set boundaries for Almighty Allah, and to establish the obedience as the rule of salvation. It consists of a declaration of what Almighty Allah has ordered an outline of the conditions for a reward, and a description of reward and ultimate triumph. The emphasis is in authoritative and eschatological, with warning and encouragement. The instrumentalities are Qur'anic Arabic as divine legislation and the norm presupposes obedience is the criterion to cross the divine limits safely. It is a legal-eschatological genre, in which there is a correlation between law and consequence. The submission is presented under this rubric as a result of divine limits, which guarantees eternal rewards.

B. Analysis of Speech Acts

The pragmatic interpretation of this verse is the interplay of assertive, directive and commissive forms of speech acts to produce the total discourse of divine authority, obedience

and reward. The first part of the sentence: “تِلْكَ حُدُودُ اللَّهِ” is not descriptive of the limits of Almighty Allah but an assertive speech act: He declares this as His limits, that is, as limits that are binding, that are absolute, that are moral-legal. The establishment, through this assertive power, of divine jurisdiction is a context that all later definitions of obedience are juxtapicated to. It is structurally declarative, but has an implicit directive force in it as it includes the command to acknowledge and adhere to the limits of Almighty Allah. This pragmatic attitude is further underlined in the next sentence introducing a conditional clause: “وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ” (Those who Obey Allah and his Messenger) which indicates that obedience must be performed as an action of the human being in relation to these divinely set boundaries.

The words “يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ” bring in a strong commissive element, which assigns to Almighty Allah a promised action, which is linked to compliance. This divine promise is not only predictive, but also pragmatic, because of its motivating effect - it provides a certainty of reward, so that the accompanying directive implication becomes more motivating. The conditional reward provides a practical economy, as there is no certainty about the need to be obedient, but it is guaranteed an eschatological reward. The final evaluative statement at the end of the sequence وَذَلِكَ الْفَوْزُ الْعَظِيمُ is linked to the pragmatic chain with an assertive speech act, the result of which is equated with the greatest and ultimate success.

C. Analysis of Implicatures

In this verse, there is a conventional form of implicature, which appears in the expression of the verse, which is summarised, as "Those who Obey Allah and his Messenger Will be admitted to Gardens With rivers flowing beneath". This implicature is mainly because of the maxim of relation, because obedience has to lead to entering Paradise, so there are no other ways to bring about the same result in the discourse of the verse. It is also enhanced by the principle of quantity: the criterion of obedience, as the only one, is put forward without

complement, making the reader think that the criterion of obedience is exclusive and complete. Furthermore, the word “تِلْكَ حُدُودُ اللَّهِ” means moral finality and absolute sovereignty: the limits set by Almighty Allah and forever fixed and undeniable. The word punishment is not used, but the manner of the conditional reward suggests its opposite, the breaking of these restrictions results in the absence of the divine reward. The phrase “يُدْخِلُهُ جَنَّاتٍ” further reinforces implicature and certainty of Divine action, therefore, reward is not a matter of possibility but a matter of certainty, if obeyed.

4.2.6.2 Semantic Analysis

Semantically, the verse offers a very intricate structure of interdependent lexical relations that together create a coherent conceptual system that centers on concepts of limitation, obedience and Almighty Allah's reward. The boundaries, restrictions and regulatory limits that restrict human behavior are presented as one of the important lexical elements of “حدود”, the boundaries of Almighty Allah, in the phrase: “تِلْكَ حُدُودُ اللَّهِ”. This term is a semantic anchor; it structures the other elements of the verse in a field of meaning related to the field of law and morality. In this field, the verb phrase “يُطِيعُ اللَّهَ وَرَسُولَهُ” enters into the semantic domain of the root (ط-و-ع) with a complementary semantic domain related to the voluntary compliance, responsiveness, and alignment to the authority. This brings the conditionality of "law and behaviour" and a semantic entanglement between obedience and correct behaviour in relation to the limits of Almighty Allah.

The phrase “يُدْخِلُهُ جَنَّاتٍ” refers to the introduction of a third semantic field that has to do with reward and eschatological fulfillment. The relation is semantically linked with obedience, which is a strong causal- hyponymy relation, obedience being the cause for the entrance of Almighty Allah into paradise. The word “جَنَّاتٍ” denotes the great abundance of pleasure and good will of Almighty Allah, and “خَالِدِينَ فِيهَا” brings it to the greater level of the concept of

“always” being alive, of an everlasting life. All of these elements create a semantic continuum in which an individual's obedience is not only rewarded, but also perpetuated.

4.2.7 Analysis of Text (7)

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا } (النساء: 59).

((59) O ye who believe . Obey Allah. and obey the Messenger, And those charged With authority among you. It If ye differ in anything Among yourselves, refer it To Allah and His Messenger, If ye do believe in Allah And the Last Day: That is best. And most suitable For final determination.) (Ali, Trans., 2004, p. 203).

4.2.7.1 Pragmatic Analysis

A. Contextual Analysis

The Glorious Qur'an reading of this verse from the exegetical perspective is one of the fundamental texts in the Islamic political and legal theories, which set up a clear structure of authority and a way to solve a dispute by referring to Almighty Allah. Al-Tabatabai (1972) understood “أُولِي الْأَمْرِ مِنْكُمْ” to mean divinely guided leaders with religious and social authority whose obedience is structurally linked to obedience to Almighty Allah and the Messenger. He stresses that the verb “أَطِيعُوا” twice in conjunction with Almighty Allah and the Messenger and then again without it with “أُولِي الْأَمْرِ” is a reminder that their obedience must be based on acceptance of the guidance of Almighty Allah and the Messenger rather than their own authority. The verse has a clause of “فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ” "It If ye differ in anything Among yourselves" and a command of “فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ” "refer it To Allah and His Messenger". It is because the structure of human authority is always subject to Divine legislation and it helps to maintain doctrinal coherence and preventing splitting of the guidance, Al-Tabatabai said. Similarly, Ibn Kathir (1999) explained the verse to be a command to obey Almighty Allah by the Glorious Qur'an, the Messenger by his Sunnah, and the rulers as long as they do not

contradict Almighty Allah law. In case of disagreement, it must be taken back to the Glorious Qur'an and the Sunnah, the last two of which are sources by which one is judged. This is again based on the assumption of Almighty Allah and the Last Day, and Ibn Kathir went on to say that, 'Obedience to Almighty Allah is linked to eschatological responsibility'. The exegetes are in accord on the fact that the verse contains a complete expression of authority, obedience and conflict resolution from the point of view of the revealed will of Almighty Allah.

The root (ط-و-ع) of the word “أَطِيعُوا” is with the meaning of the voluntary compliance and responsiveness to the authority; the two were called simultaneously, the first is Almighty Allah and the second is the Messenger. Its word root (أ-م-ر) means command, governance and regulation while (أ-و-ل-ي الأَمْرِ) means one who has authority or responsibility. From the verb (تَنَازَعْتُمْ) and its roots (ن-ز-ع) which refers to pull apart, disagreement, conflict, metaphorically refers to social or intellectual disagreement. The verb ‘فَرُدُّوْهُ’ (from the roots ر-د-د) is used for ‘return’ or ‘refer back’ and thus to return things back to the authoritative source from which they came. “Obedience” is followed by “faith” in eschatological accountability, creating a semantic connection between them by using two terms: “تُؤْمِنُونَ” and “الْيَوْمَ الْآخِرَ”. From a linguistic point of view, this lexical system indicates the linguistic interconnection of the concept of authority, obedience and dispute resolution.

In the context of Hymes, the environment is a legislative and socio-political discourse in Sūrat al-Nisā', about governance, authority and communal cohesion, in the early Muslim community. The participants are Almighty Allah as the converser and the believers as the addressed ones and the Prophet and authorities are cited as the ones mentioned in the talk. There the ends will be to create a hierarchical model of the obedience and to propose a solution for the problems: to bring the problems to Almighty Allah. The act sequence starts with the vocative address (O ye who believe) followed by the imperative (refer it To Allah and His Messenger), then the conditional conflict clause (It If ye differ in anything Among yourselves)

the direction of the resolution and the evaluative justification clause (That is best). Authoritative, regulatory and deliberative is the key. Qur'anic Arabic is the instrumentality for the divine governance, the norm is the conditions of obedience and the basis of dispute resolution is Qur'anic Arabic. Genre, legislative politically discourse which is to establish authority structure and epistemic hierarchy.

B. Analysis of Speech Acts

Concerning speech acts, the verse is realised to include some form of assertive, direct speech acts and epistemological authority that are combined to create a complex network of commands and epistemological authority. The imperative phrase "refer it To Allah and His Messenger" "فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ" is a primary imperative directive speech act, which is a clear command of obedience to Almighty Allah and the Messenger, and entails the command to obey "those charged With authority among you". Under the directive structure, they do not repeat the form of "أَطِيعُوا" which demonstrates a pragmatic limitation, that is, they were not obeyed but were obeyed by others. This leads to a dual leadership, a duality of divinely and prophetically leadership with the primary one being divinely prophetic and the second being human.

There is possibility of conflict amongst the community in the imperative conditional sentence "فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ". The next commandment "فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ" is a strong directive speech act, wherein it is commanded to the Muslims to settle their disputes according to the revelation. It is emphasised with the conditional reinforcement phrase "إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ" "الْآخِرِ", which adds a commissive and motivational aspect, that of being under obligation to Almighty Allah and that of being concerned with the Day of Resurrection. The last sentence (ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) is an assertive speech act that validates the superiority of this obedience system and conflict resolution system.

C. Analysis of Implicatures

In this verse, there is a generalized form of implicature about the nature of obedience in Islam than that it has a hierarchy and structure and that not everyone in authority is the same. Both of these are manifested in the differentiation of the repetition of “أَطِيعُوا”, “listen and obey”, meaning that there are various levels of authority, and in the maxim of quantity, which is seen in the different emphasis placed on divine obedience and prophetic obedience versus human obedience in the verse. The command to return to Almighty Allah and the Messenger implies that the human reason or decision is not enough to resolve the situation, so it was claimed that revelation is superior.

Moreover, the conditionality of what is added to the concept of faith and the Last Day includes a hint of an obedience that is not merely social duty, but a sign of faith. The conclusive statement “ذَلِكَ خَيْرٌ” suggests that there are other ways of settling the difference that will not be as successful. Now practically, written submission is norms that is purposefully written, and when you submit to the norms of Almighty Allah coherence is submission, and deviation from the norm of Almighty Allah is disorder or misguidance.

4.2.7.2 Semantic Analysis

The lexicon with respect to authority, obey, conflict and resolution is very structured as a result of the meaning of the verse. The root (ط-و-ع) means to obey, accept and submit. It is a semantic nucleus of the repeated verb (أَطِيعُوا). If repeated with Almighty Allah and the Messenger then there is a hierarchy of meaning, meaning that Almighty Allah and the Messenger have more authority than man. However, the term “أُولِي الْأَمْرِ” brings a different dimension to the theme of governance and leadership, one that is dependent, in a way, on Almighty Allah’s leadership.

The word “تَنَازَعْتُمْ” carries with it a semantic domain of conflict and divergence suggesting that there was an epistemic or social conflict. This is in a sense a seemingly antithetical relationship to the idea of 'unified obedience' that is the "opposite" of 'disagreement'. The verb “فَرُدُّوهُ” brings in a mechanism of return and restoration, which connects with the divine reference in the context of conflict resolutions. It is a firm and obligatory relationship, if there is disagreement, it is referred to Almighty Allah's solution.

There is a homonymic relationship between obedience and belief, as the clause introduces a meaning relationship between obedience and belief "If ye do believe in Allah And the Last Day ". The evaluative statement “ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا” is a superordinate semantic judgement, which unites the whole structure into the value judgement.

The sematic analysis of the verse shows that there are several lexical relations, such as synonymy (أَطِيعُوا), hyponymy (obedience/ resolution/ goodness), hyponymy (obedience is a part of faith), and antonymy (obedience/ dispute) as it were. They are an integrated package of meaning in which giving up the self is not only a doing but also a learning, and a structuring, and in which authority, knowledge and harmony of society are all meaningful parts of a whole that is divine.

4.2.8 Analysis of Text (8)

{ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا } [النساء: 64].

((64) We sent not a Messenger, But to be obeyed. in accordance With the Will of Allah. If they had only, When they were unjust To themselves, Come unto thee And asked Allah's forgiveness. And the Messenger had asked Forgiveness for them, They would have found Allah indeed Of-Returning. Most Merciful.) (Ali, Trans., 2004, p. 204).

4.2.8.1 Pragmatic Analysis

A. Contextual Analysis

The exegetical aspect of this verse in the Glorious Qur'an presents the basis of obedience to Almighty Allah's command as the main reason for sending of messengers and the intimate relationship between repentance and prophetic mediation. Al-Tabatabai's (1972) commentary on this clause explains the essential role of all the prophets, not only to convey messages but also to set up a system of obedience with permission. He states that obedience to the Messenger is a part of the obedience to Almighty Allah, and that the Messenger does not act on his own, rather he acts based on Almighty Allah's wishes. The latter half of the verse is pointing to the door of repentance and Almighty Allah's mercy, so that even the wrongdoers can be forgiven if they repent by turning to the Prophet, asking for his intercession, as this is the path by which repentance is linked to prophetic intercession as a means to Almighty Allah's acceptance. Ibn Kathir (1999) interpreted the verse as a clarification about the prophetic mission, namely that all messengers are sent to be obeyed according to Almighty Allah's command; and that turning to Allah's Messenger upon his error is an opportunity to gain Almighty Allah's mercy. He says that the phrase “لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا” actually stresses the amount of forgiveness of Almighty Allah for the one who calls upon him with repentance and seeks his intercession. Both exegetes reach the same conclusion: both obedience and

repentance are important modes of Almighty Allah's mercy, and the Shi'i reading focuses more on the mediation of obedience as it is mediated via the prophetic office.

The lexical meaning of the word “أَرْسَلْنَا” is ‘to send with a task’ and is used with the implication of sentencing on behalf of another person; a person who uses the word means: ‘we sent one with a task’. The root (ط-و-ع) of the word “لِيُطَاعَ” describes obedience as the desired result of prophetic mission, and as a voluntary act. Here, the phrase “بِإِذْنِ اللَّهِ” reiterates the notion of Divine permission. The verbs “ظَلَمُوا” and “فَاسْتَعْفَرُوا” (from ظ-ل-م and غ-ف-ر) are in a semantic field of moral transgression and forgiveness in which injustice towards oneself is understood as spiritual or moral injustice. “جَاءُوكَ”, when someone comes to the Prophet, physically and symbolically, “اسْتَغْفَرَ”, when someone seeks forgiveness. The meaning of “تَوَابًا” is Divine attributes of constant forgiving and mercy. This lexicon provides a semantic field of authority, obedience, sin, repentance and mercy.

In terms of the contextual elements of Hymes, Almighty Allah is the speaker; the Prophets are the intermediators and humans the mass. The ends are to declare what prophecy is, submission to Almighty Allah and to make repentance for sin through prophetic mediation a channel of divine mercy. The sequence of the act, which is meant to be taken literally, starts with a statement of prophetic function (“وَمَا أَرْسَلْنَا مِنْ رَسُولٍ”), followed by a purpose clause (“إِلَّا لِيُطَاعَ”), then a conditional scenario of wrongdoing and repentance, and concludes with a divine promise of forgiveness (“لَوْجَدُوا اللَّهَ تَوَابًا رَحِيمًا”). The key is instructive and redemptive and has authority and compassion. The instrumentalities are the Arabic language of the Glorious Qur'an as a divine revelation, and the norms are the law of obedience to the prophetic authority and the hope of redemption by repentance. It is a doctrinal-redemptive discourse that has a unified theological focus: law, obedience, mercy. By this means submission is made an act of obedience to Almighty Allah's authority and means of forgiveness.

B. Analysis of Speech Acts

From a pragmatic point of view, the verse contains some forms of assertive, directive, and commissive speech acts, all of which are used together to produce the theological model in which "Obedience" becomes the goal of Prophethood and the key to Divine Mercy in its agreement mode. The opening phrase: "وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ" is a strong assertive speech act, statement of a universal proposition about the nature of divine sending. It is not only a description, but also a truth-condition: all future references to prophetic function will be explained by it. The next part of this assertive foundation is the purpose statement "إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ", which is grammatically 'purpose' but pragmatically 'direction', as obedience is the normative outcome of prophethood. The addition of the phrase "بِإِذْنِ اللَّهِ" lend greater weight to the practical side, because that is a command from Almighty Allah, and there is no consideration of the authority of the Prophet as independent or negotiable.

The counterfactual construction "وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ" is emphasised in the second major pragmatic level. This is an assertive speech act, which is conditional: content comes across as possibly occurring but not occurring, and implicitly evaluates human behavior. It has a corrective pragmatic power as it points out what should have happened when one has gone astray in moral conduct. The expression "فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ" is a double-layered pragmatic structure, both as directive (human) speech act and as a commissive speech act, mediated through divine forgiveness via the Prophet's intercession. The sequence of moves and the sequence of repentance and intercession of prophetic action all add up to a practical sequence of moves that results in divine mercy.

C. Analysis of Implicatures

Regarding implicatures, there is a generalized form of implicature where the verse leaves no doubt that obedience to the Prophet itself is a part of the prophetic system and therefore cannot be left out. That is because of the maxim of relation, to which all scriptures

refer in some way in some manner to the obedience of Israel, and the maxim of quantity, to which obedience is the only explicit purpose of prophetic sending. This does not explicitly state that if they do not approach the Prophet in sin, they will not get forgiveness, but it does imply. Furthermore, the verse implies that divine mercy is not just granted unexpectedly, but is supplied via a relationship, a network of repentance and prophetic intercession. In a sense, then, submission is a moral and epistemic act on the part of humans that is intended to shift from error to forgiveness under Almighty Allah's guidance.

4.2.8.2 Semantic Analysis

Semantically, the verse builds an integrated meaning system in which authority and obedience, sin and repentance, intercession and divine mercy are a constant, interwoven web of meaning. The verb “أَرْسَلْنَا” sets up the semantic field of delegated authority, divine commissioning, with a purpose and legislative communication. This domain is directly associated with (ط-و-ع) as its semantic root, obedience, and it is a semantic node that is attached to the root node of (لِيطَاع). This is not an obedience as a discrete act, but is instead structurally included in the action of being sent, so that obedience is the purpose for which I am sent, and thus there is a strong hyponymy relation between the two such that obedience is the purpose of sending.

The expression “جَاءُوكَ” (Come unto thee) represents a spatial and relational semantic transformation, which indicates return, approach and realignment with prophetic authority. It is a "semantic bridge" between the wrong and forgiveness and the restoration. The superordinate lexical unit that links together the attributes of Almighty Allah related to forgiveness and mercy, namely “تَوَّابًا رَحِيمًا”, is a lexical unit that, at the evaluative level, brings together the attributes of Almighty Allah in continuous forgiveness and mercy, thus closing the semantic system.

The verse exemplifies a number of well-structured lexical relations. The prophetic mission involves obedience, setting, obedience and forgiveness. There is also a strong level of hyponymic relation, as obedience is a subset of submission to the Divine authority in general. Moreover, there is an implicit against opposition between injustice and seeking forgiveness, and between leaving the guidance of the prophet and returning to it. They use the word Almighty Allah or "we sent" and "he is sent" (جَاءُوكَ) and "he is obeyed" (يُطَاع) to establish a "chain of action" that is semantically continuous.

4.3 Discussion of the Results

The selected Qur'anic verses have been analysed in order to see how the concepts of submission and obedience are used in the worldview of the Glorious Qur'an and how it is used in a complex linguistic, theological, pragmatic and semantic context. From the findings of the research, it can be concluded that submission and obedience are not something that is only relevant for religion, it is a way of life that affects the relationship of the human and Almighty Allah. The study then goes on to show that the Qur'anic discourse has a systematic approach in establishing the foundations of submission and obedience as the pillars of faith, morality, social order and spiritual salvation. The main pragmatic and semantic components that have been found in the selected Qur'anic verses are presented on the following tables:

Table 4.1

Summary of Speech Acts

No.	Speech Act Type	Frequency	Percentage
1	Assertives	32	40%
2	Directives	24	30%
3	Commissives	14	17.5%
4	Expressives	6	7.5%
5	Declaratives	4	5%
Total		80	100%

As can be seen in the table, the highest frequency is assertive speech acts in the analysed verses. This is an expression of the Glorious Qur'an's style of making theological claims, divinely inspired or authoritative statements, and existential assertions in declarative speech. Directive speech acts are in second place due to the number of commands concerning obedience, submission, repentance and morals included in many verses. There are only a few instances of Commissive acts, those most frequently occurring in verses promising Paradise, mercy, forgiveness and spiritual reward. Expressive acts are not as common and they are linked to emotional and spiritual reactions (e.g., patience, repentance, surrender) in times of difficulty. Declarative speech acts are to highlight the superiority of true faith, submission and obedience.

Table 4.2*Summary of Implicatures*

No.	Implicature Category	Subtype	Frequency	Percentage
1	Generalized Conversational Implicature		36	60%
4	Particularized Conversational Implicature		16	26.7%
6	Conventional Implicature		8	13.3%
Total			60	100%

The analysis reveals that most of the implicatures of the selected Qur'anic verses are conversational type of implicatures and more specifically generalized conversational implicatures. The implicatures are apparent in the semantic and pragmatic framework of the verses, and to a lesser degree, the context, and need not much background on the reader's part. Then there is the time when Paradise is linked to Obedience repeatedly, and it is clear that Obedience is the way to salvation: it can be inferred from the discourse.

Particularized conversational implicatures are ones, which rely on particular situational or theological conditions to be understood. For example, the hint at the consequences of

disobedience or the necessity of prophetic mediation to obtain repentance does not just appear in the lexicon, but from the whole frame of reference of divine law, eschatology and prophetic authority. These implicatures call for a more sophisticated reading of context to get at the meaning intended.

The conventional implicatures are less common and are the implicatures that go along with words, which have multiple meanings that are not inferred from the context. These are the boundaries of Allah and those are limits that are obligatory and sacred, that is the conventional interpretation, and this is what is taken from the meaning of the word as well as its grammatical structure.

Much of this discussion is generalized, indicating that much of the Qur'anic discourse is indirect in its theology and morals, and allows the listeners to make them up for themselves naturally and consistently. The implicatures, in turn, give clues to the extent of contextual interpretation needed to grasp the meaning of Qur'anic discourse particularly within contexts that contain directives to obey, to repent, and to seek Almighty Allah's guidance.

Table 4.3

Summary of Sematic Relations

No.	Semantic Relation	Frequency	Percentage
1	Hyponymy	38	47.5%
2	Synonymy	22	27.5%
3	Antonymy	20	25%
Total		80	100%

The semantic analysis shows that the hyponymy is the most prevalent semantic relation over the verses analysed. When the words related to submission and obedience, faith, and divinity are repeated, they help to make the discourse thematically cohesive and to reinforce the principal messages. Obedience/reward and disobedience/punishment are also common

hyponymy relations, as many verses contain causal relationships between these. Some metaphorical expressions like “أَسْلَمَ وَجْهَهُ” or “الْعُرْوَةُ الْوُثْقَى” add meaning to the verses, which goes beyond literal meaning and brings them to a higher spiritual level. The concept of obedience, guidance, mercy, and salvation belong together in a semantic field, by virtue of the relational aspects of the lexical items. The organisation of meaning is further reinforced with the presence of hyponymy and antonymy in the Qur'anic discourse, which provide hierarchical and contrastive links between the meanings. The organisation of meaning is further strengthened by the presence of the concept of hyponymy and antonymy in the discourse of the Qur'anic text, which present a hierarchical and contrastive relationship between the meanings.

The most significant finding in the analysis is that the meaning of obedience in the Glorious Qur'an is always divine obedience and divine guidance. Contextual analysis of verses shows that obedience to Almighty Allah is complete obedience to the Messenger. Al-Tabatabai (1972) and Ibn Kathir (1999) explained that obeying the Prophet is not an act without Almighty Allah, but rather an extension and an application of Almighty Allah's command. It is in accord with the principle of the Glorious Qur'an, which is the principle of guidance by revelation and prophetic authority. In some respects, the two exegetical traditions are not always the same, especially when it comes to the continuity of divinely guided authority in Shi'i interpretation; but in other ways, they do agree that obedience is a condition to the attainment of true belief and ultimate salvation.

The results also show that the relationship between the obedience and the faith in the Qur'anic discourse is close. Obedience is also a way of showing piety, as is apparent from their meanings: “قُلْ أَطِيعُوا اللَّهَ وَرَسُولَهُ” and “وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ”. Obedience, by contrast, is always associated with unfaithfulness, rebellion, struggle and spiritual destruction. This binary

opposition provides a coherent moral and theological structure in which to think about obeying and rejecting, as being in line with divine truth and in hiding and disaffinity with divine guidance.

Another significant aspect to note is that of the pragmatic strength of the Qur'anic discourse. The analysis revealed that the speech acts found in the verses are different, including assertive, directive, commissive and expressive speech acts for emphasis of the concept of submission and obedience. Imperatives such as "أَطِيعُوا" make direct commands in the service of Almighty Allah's authority and are given to be obeyed. In fact, in the divine promises of forgiveness, mercy, Paradise and everlasting success, the following speech acts are also included, which are called commissive. All the promises increase the efficacy of the words spoken, and make it easier for the listener to take them on the word of the speaker; they make it easier to believe in what he is saying, to believe in getting the favour of Almighty Allah through obedience; they make obedience look like the way to earn the favour of Almighty Allah.

The pragmatic analyses also suggest that the Qur'anic discourse is very much dependent on indirect meaning and implicatures. The verses suggest that the attitudes of submission and obedience are not optional but essential pre-requisites for salvation and guidance, through Gricean maxims, particularly the maxims of relation, quantity and quality. Many verses contain conditional sentences, which suggest a contrast either between obedience and disobedience, or between guidance and misguidance, or between stability and instability. This is the way the Glorious Qur'an conveys the information of theology and morals, which is not contained within the verse itself.

It is determined that the lexical structure of the verses is important when creating the conceptual structure of submission and obedience. The conceptual structure of submission and

obedience is found to be built up by lexical organisation of the verses. There are lexical roots that appear more than once including (ط-و-ع) for obedience, surrender, return, repentance, forgiveness and peace; (س-ل-م) for obedience, surrender, return, repentance, forgiveness and peace; (ر-ج-ع) for obedience, surrender, return, repentance, forgiveness and peace; (غ-ف-ر) for forgiveness, return, surrender, obedience and peace. The coherence of the discourse of the Qur'anic text and how words relate to larger concepts can be seen in these semantic relations.

However, the study also brings to light that not only is the submission in Glorious Qur'an the outward aspect, but the inward aspect as well, the spiritual, moral, and existential dimension, namely the orientation towards Almighty Allah. Such phrases as “أَسْلَمَ وَجْهَهُ لِلَّهِ” carry a lot of meaning and are metaphors. ‘الوجه’ is not limited to the face, but rather the entirety of the person, intention, consciousness and identity. Therefore, submission is an actual action of the heart where the believer makes all other actions regarding his life face towards Almighty Allah.

An important lesson to be drawn in connection with this is the close affinity between submission and the word moral excellence. There are several verses in which the word submission is mentioned, but also the word righteous action is included in the verse, for example: “وَهُوَ مُحْسِنٌ”. This is an example of the fact that there is no submission without moral behavior and honesty. This is why the Glorious Qur'an teaches us that submission and obedience is a two-dimensional quality: it is a quality of faith, of morality, of sincerity and of righteous action. The connection between Islam and moral excellence also is semantic and, in this regard, it has a hierarchy; the best state of Islam is the state of moral excellence.

Another important finding is that the word submission is linked to the guarantee of the heart, stability and security of the soul, numerous times in the Glorious Qur'an. The word "firm handhold" in the verse “فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى” is a metaphor for the inextricable spiritual

guidance and existential stability. This metaphor teaches that the believer receives strength from submitting to the Divine, and protection from false guidance and confidence in Divine truth. So, submission obedience and are offered as ways to find peace and assurance in one's soul.

Another theme that comes across in the analyses is that of prophetic mediation in the concept of obeying and repenting Almighty Allah in the Glorious Qur'an. The commandment of the prophetic mission is obedience as mentioned in the verse: “وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ.” Furthermore, the reference to repentance and the asking for forgiveness via the Prophet shows the linkage between Prophethood and the mercy of Almighty Allah and spiritual restoration. The obedience mentioned in the Glorious Qur'an is not legalistic obedience; rather it is obedience of relationship and redemption.

The study also reveals that the Glorious Qur'an is the role model for the submission of Prophet Ibrahim. Ibrahim is called “حَنِيفٌ” and “خَلِيلٌ”, both of which are descriptive summary statements of his sincerity, monotheism and full devotion to Almighty Allah. The constant reference to ‘way of Ibrahim’ establishes the continuity between Islam and the primitive monotheistic religion. This discovery is an affirmation of the historic and spiritual roots of pure monotheism.

For the linguists the analyses show the amazing unity of the discourse of the Glorious Qur'an. Lexical relations such as synonymy, hyponymy, antonymy, metaphor, and hyponymy contribute to the sense of unity of meaning of a verse across the verses. Lexical elements related to the theme of submission and obedience are repeated, enhancing the thematic coherence, while antonymic relations between submission and obedience and rebellion, are also used to highlight the moral contrast. Some phrases such as “الْعُرْوَةُ الْوُثْقَى” and “أَسْلَمَ وَجْهَهُ” enhance the meaning of the words in the discourse and add to its spiritual meaning.

In addition, the contextual analysis of the Glorious Qur'an in the light of Hymes' model helps to substantiate the communicative context of the Qur'anic discourse, which is very carefully structured. Throughout the analyses, the participants, ends, act sequences, keys, norms, and genres always underline the central theme of submission and obedience.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS

5.0 Introduction

The findings of this study, which resulted from the analysis of pragma-semantic of submission and obedience in Glorious Qur'an, are presented in this chapter. This chapter gives concluding remarks by answering the previous research questions given in Chapter One. It also provides some recommendations for the researchers and students in the field of pragmatics, semantics, discourse analysis and Qur'anic research. Finally, it gives some suggestions for further studies that can broaden the scope of the study in religious discourse analysis at pragma-semantic level.

5.1 Conclusions

The study ends with a number of important conclusions, which could be drawn from the analysis of Qur'anic verses selected with the pragma-semantic analysis in relation to the representation of submission and obedience in the Glorious Qur'an. The conclusions are directly linked to the findings obtained from the analysed data to achieve the aims of the study, answer the research questions, and reflecting the relationship between the contextual meaning, communicative intent, and semantic organisation of the discourse in the Glorious Qur'an.

5.1.1 Concluding Remarks of Research Question (1)

With reference to Research Question (1) which asks, “What are the contextual meanings of submission and obedience in selected Qur’anic verses?”, the analysis confirms that the meanings of submission and obedience in the Glorious Qur'an are highly dependent upon the communicative context in which they occur. The examination of the selected verses reveals that these concepts are not confined to their literal lexical meanings; rather, they acquire broader theological, moral, and spiritual meanings through their contextual use. The analysis

demonstrates that the intended meanings are determined by the relationship between the speaker and the hearer, the purpose of the discourse, and the circumstances surrounding the Qur'anic message. Therefore, contextual analysis is essential for understanding how the Glorious Qur'an presents submission and obedience as comprehensive principles that regulate the relationship between Almighty Allah and human beings.

The study also reveals that submission in the Glorious Qur'an represents complete surrender to Almighty Allah in belief, intention, and action. The contextual analysis of the selected verses shows that submission is not limited to outward compliance with divine commands but reflects sincere devotion and wholehearted acceptance of Almighty Allah's will. This is clearly illustrated in the verse "أَسْلَمَ وَجْهَهُ لِلَّهِ", where submission is presented as total dedication of one's entire being to Almighty Allah. The contextual meaning of this expression extends beyond its literal interpretation, indicating that true submission involves faith, sincerity, righteousness, and complete trust in divine guidance. Consequently, submission is portrayed as a comprehensive spiritual state that governs every aspect of the believer's life.

The analysis further reveals that obedience in the selected Qur'anic verses is consistently associated with obedience to Almighty Allah and His Messenger. The contextual meanings demonstrate that obedience to the Messenger is not separated from obedience to Almighty Allah; rather, it represents the practical implementation of divine commands. This relationship is clearly reflected in verses such as "قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ" and "وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ", where obedience is presented as the foundation of faith, guidance, and salvation. The contextual analysis also indicates that obedience is repeatedly linked with divine mercy, forgiveness, and everlasting reward, whereas disobedience is associated with misguidance, punishment, and spiritual loss. These contextual associations establish a coherent theological framework through which the Glorious Qur'an guides believers towards righteous conduct.

Another important finding is that the contextual meanings of submission and obedience vary according to the communicative purpose of each verse. Some verses employ commands to emphasise the obligation of obedience, whereas others encourage believers by promising mercy and forgiveness or warn them against the consequences of disobedience. Likewise, the narratives concerning Prophet Ibrahim (peace be upon him) present submission as the highest example of sincere faith and complete trust in Almighty Allah. His immediate response to the divine command, "أَسْلَمَ", illustrates the practical application of absolute submission and serves as an enduring model for all believers. These contextual variations enrich the meanings of submission and obedience and demonstrate that they function according to the objectives of the Qur'anic discourse.

Finally, the study concludes that the contextual meanings of submission and obedience cannot be fully understood without considering the communicative context of the selected verses. The application of Hymes' contextual model demonstrates that the participants, setting, purposes, sequence of events, and other contextual components play a significant role in determining the intended meanings of Qur'anic expressions. Accordingly, submission and obedience in the Glorious Qur'an should not be understood merely as religious obligations but as comprehensive principles that shape the believer's faith, moral behaviour, and relationship with Almighty Allah. These contextual meanings ultimately contribute to presenting submission and obedience as essential foundations of the Islamic way of life.

5.1.2 Concluding Remarks of Research Question (2)

As for Research Question (2) which states “ What are the types of speech acts through which these two concepts are realised in the selected Qur’anic verses?”, the researcher has found that the discourse of submission and obedience in the Glorious Qur'an is realised through a variety of speech acts that perform different communicative functions according to the purpose and context of each verse. The analysis of the selected verses reveals that the Glorious

Qur'an employs assertive, directive, commissive, expressive, and declarative speech acts in order to communicate divine guidance and to influence the beliefs and behaviour of believers. These speech acts work together to present submission and obedience as fundamental principles of faith and as practical requirements for attaining Almighty Allah's pleasure.

The study reveals that assertive speech acts are employed to establish theological truths and to affirm the certainty of divine guidance. Through these speech acts, the Glorious Qur'an confirms the relationship between submission, obedience, faith, mercy, and salvation, presenting these concepts as unquestionable realities revealed by Almighty Allah. Many of the selected verses provide clear statements concerning the consequences of obedience and disobedience, thereby strengthening the believers' certainty in the divine message and reinforcing the authority of Almighty Allah. These assertive expressions serve not only to convey information but also to establish firm beliefs regarding the importance of submission and obedience in the life of every believer.

The analysis further demonstrates that directive speech acts constitute one of the principal communicative strategies used in the selected verses. Numerous Qur'anic expressions contain commands that instruct believers to obey Almighty Allah, follow His Messenger, maintain righteousness, and avoid acts of disbelief and disobedience. Imperative expressions such as "أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ" illustrate how the Qur'anic discourse employs direct commands to guide human behaviour and establish obedience as a religious obligation. These directives are not limited to commanding particular actions; they also function as guidance, advice, instruction, and moral direction, encouraging believers to follow the path that leads to divine mercy and ultimate salvation.

Another important finding is that the selected verses also employ commissive speech acts through the divine promises of forgiveness, mercy, Paradise, and everlasting reward for

those who sincerely submit themselves to Almighty Allah and obey His commands. These promises strengthen the believers' confidence in Almighty Allah's justice and compassion and encourage them to remain steadfast in their faith despite worldly difficulties. The analysis also reveals that expressive speech acts appear in verses that reflect repentance, gratitude, patience, sincerity, and complete reliance upon Almighty Allah. Such expressions illustrate the emotional and spiritual dimensions of submission and obedience and demonstrate that true faith is accompanied by inner sincerity as well as outward obedience.

The study further reveals that declarative speech acts contribute to establishing the authority of the Qur'anic discourse by affirming divine judgements and distinguishing between truth and falsehood, belief and disbelief, and guidance and misguidance. These speech acts reinforce the religious principles upon which the Qur'anic message is founded and confirm the permanent validity of divine guidance. Furthermore, the analysis demonstrates that many speech acts perform more than one communicative function simultaneously. A directive may also function as advice, encouragement, warning, or reassurance, while an assertive may strengthen the persuasive force of a command by explaining its theological basis. This multifunctional nature reflects the richness of the Qur'anic discourse and its ability to communicate several meanings within a single expression.

5.1.3 Concluding Remarks of Research Question (3)

The findings of the current study provide a clear answer to Research Question (3), “What are the types of implicatures that are used in the expressions of these two concepts in selected Qur’anic verses?”. The analysis demonstrates that the discourse of submission and obedience in the Glorious Qur'an conveys many intended meanings through implicatures that enrich the interpretation of the selected verses and strengthen their communicative effectiveness. The analysis reveals that the Qur'anic discourse frequently communicates meanings that extend beyond the literal interpretation of the linguistic expressions, requiring

the reader to consider the context in order to understand the intended theological, moral, and spiritual messages. The selected verses demonstrate that the Glorious Qur'an employs generalized conversational implicatures, particularized conversational implicatures, and conventional implicatures to communicate meanings that cannot always be understood from the lexical meanings alone.

The study reveals that generalized conversational implicatures are widely employed in the selected verses to communicate meanings that can naturally be inferred from the discourse without requiring extensive contextual information. Many Qur'anic expressions establish a direct relationship between submission, obedience, divine mercy, forgiveness, and salvation without explicitly stating every consequence. Through these implicatures, the reader understands that obedience to Almighty Allah and His Messenger leads to divine guidance and eternal success, while disobedience results in loss and punishment. Such meanings are understood naturally from the communicative context of the verses and reflect the ability of the Qur'anic discourse to convey profound theological concepts through indirect communication.

The analysis further demonstrates that particularized conversational implicatures play an important role in interpreting verses whose intended meanings depend upon their specific historical, theological, or situational contexts. The study shows that certain expressions concerning obedience, repentance, and prophetic authority cannot be fully understood without considering the circumstances in which they were revealed and the relationship between the speaker and the audience. For example, the commands concerning obedience to the Messenger imply the preservation of religious unity, social stability, and complete adherence to divine legislation, although these meanings are not always stated directly. Likewise, verses dealing with repentance and seeking forgiveness imply the mercy of Almighty Allah and the

importance of returning sincerely to Him, meanings that become clear only through contextual interpretation.

Another important finding is that conventional implicatures also contribute to the communicative force of the selected verses. Certain lexical expressions carry additional meanings that are conventionally associated with the words themselves and remain constant regardless of the surrounding context. Expressions referring to the limits established by Almighty Allah, divine authority, and sacred obligations communicate theological meanings that accompany the lexical items naturally. These conventional meanings reinforce the permanence of divine legislation and emphasise the authority of the Qur'anic discourse in guiding believers towards the correct path.

The study also reveals that the use of implicatures enhances the persuasive nature of the Qur'anic discourse by encouraging readers to reflect upon the intended meanings rather than relying solely on the explicit wording of the verses. The selected verses frequently invite believers to infer the relationship between faith and obedience, obedience and reward, and disobedience and punishment through indirect communication. This indirect method strengthens the moral and spiritual impact of the discourse and allows the Qur'anic message to address different situations while maintaining its universal guidance. The analysis therefore demonstrates that implicatures contribute significantly to the depth and richness of the Qur'anic expressions concerning submission and obedience.

5.1.4 Concluding Remarks of Research Question (4)

The analysis undertaken in this study sufficiently answers Research Question (4) which asks “What are the semantic relations that contribute to the construction and reinforcement of these two concepts in selected Qur’anic verses? The evidence indicates that the meanings of submission and obedience in the Glorious Qur'an are systematically

constructed through semantic relations that contribute to the coherence and unity of the Qur'anic discourse. The analysis of the selected verses reveals that the lexical items related to submission and obedience are not used in isolation; rather, they are connected through different semantic relations that reinforce the theological and moral messages of the Glorious Qur'an. These semantic relations strengthen the conceptual organisation of the discourse and demonstrate that the meanings of submission and obedience are developed through the relationship between lexical items rather than through individual words alone.

The study reveals that the selected Qur'anic verses employ semantic relations such as hyponymy, synonymy, and antonymy to establish the conceptual framework of submission and obedience. These lexical relations contribute to the thematic cohesion of the discourse by linking concepts such as faith, guidance, righteousness, repentance, mercy, forgiveness, and salvation with the concepts of submission and obedience. The repeated occurrence of these related concepts throughout the selected verses creates a coherent semantic network that emphasises the central position of submission and obedience within the Qur'anic message. As a result, the selected verses present these concepts as interconnected elements that collectively guide believers towards the path of faith and righteousness.

The analysis further demonstrates that the relationship between obedience and its positive consequences is consistently reinforced through semantic organisation. The selected verses repeatedly associate obedience with guidance, mercy, forgiveness, success, and Paradise, while disobedience is associated with misguidance, punishment, loss, and spiritual destruction. These semantic relationships establish a clear moral contrast between the two paths and enable the reader to recognise the consequences of accepting or rejecting divine guidance. Such conceptual oppositions strengthen the persuasive force of the Qur'anic discourse and emphasise that submission and obedience are essential conditions for attaining Almighty Allah's pleasure and ultimate salvation.

Another important finding is that the selected verses contain several metaphorical expressions that enrich the semantic representation of submission and obedience. Expressions such as "أَسْلَمَ وَجْهَهُ لِلَّهِ" and "الْعُرْوَةُ الْوُثْقَى" extend beyond their literal meanings to communicate profound spiritual concepts. The first expression represents complete devotion and total surrender to Almighty Allah rather than merely physical submission, whereas the second symbolises certainty, spiritual stability, and firm adherence to divine guidance. These metaphorical expressions contribute to the depth of the Qur'anic discourse by enabling abstract theological concepts to be understood through meaningful semantic representations that enrich the reader's understanding of the intended message.

The study also reveals that the semantic organisation of the selected verses is strengthened through the recurrence of lexical roots that are closely associated with submission and obedience. Lexical roots related to obedience, submission, repentance, and forgiveness repeatedly occur throughout the selected verses and establish strong conceptual links between different aspects of the Qur'anic message. This lexical organisation contributes to the cohesion of the discourse and demonstrates that the concepts of submission and obedience are closely connected with other fundamental Islamic values. The repetition of these lexical roots further reinforces the continuity of the Qur'anic message and highlights the central role of submission and obedience in the believer's relationship with Almighty Allah.

5.2 Recommendations

Based on the results of the study, the following recommendations are made:

1. Researchers are invited to focus on an integrated pragma-semantic approaches when dealing with Qur'anic studies to gain better understanding of the contextual and communicative meanings as the case of religious discourse.

2. Interdisciplinary research with pragmatics and semantics and Islamic studies should be encouraged in the universities and research institutions to enhance the analysis of the language of the Glorious Qur'an.
3. Students and scholars should be more mindful of contextual interpretation in the analysis of the Glorious Qur'an, as there are many expressions in the Glorious Qur'an that can only be comprehended with a contextual understanding.
4. Academic studies of the pragmatic role of speech acts in the Glorious Qur'an is needed and required, especially in the areas of moral guidance, persuading and social interaction.

5.3 Suggestions for Further Studies

The following suggestions were raised in the present study that future studies could benefit from:

1. A Linguistic Study of Ambiguity in the English Translation of the Concepts of Submission and Obedience in the Glorious Qur'an
2. A Discourse-Pragmatic Study on the Supplication in Selected Qur'anic Texts.
3. Comparative Pragma-Semantic Analysis of the Discourse of Glorious Qur'an and Prophetic Hadith.
4. A Cognitive Study of Conceptual Metaphor in Selected Qur'anic Verses.

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المستخلص

تتناول هذه الدراسة التمثيل التداولي الدلالي لمفهومي التسليم والطاعة في القرآن الكريم، من خلال تحليل الوسائل اللغوية والسياقية التي تُبلّغ بها هذه المفاهيم في الخطاب القرآني. وعلى الرغم من كثرة ما حظي به الخطاب القرآني من دراسات، فإنّ التحليل التداولي الدلالي المتكامل لهذين المفهومين الإسلاميين الجوهريين لم يَنَلْ إلاّ قدراً محدوداً من العناية. ومن ثمّ تسعى هذه الدراسة إلى الكشف عن كيفية تحقّق التسليم والطاعة تداولياً وبنائهما دلاليّاً في آيات قرآنية منتقاة. وتنهض الدراسة على أربعة أهداف، هي: تحديد المعاني السياقية للتسليم والطاعة؛ وتحليل الأفعال الكلامية التي يُعبّر بها عن هذين المفهومين؛ ودراسة الاستلزامات العُرفية والحوارية المتولّدة عن تعبيراتهما اللغوية؛ واستقصاء العلاقات الدلالية التي تُسهم في تمثيلهما المفهومي. وقد اعتمدت الدراسة منهجاً وصفيّاً تحليليّاً كيفيّاً، وتكامل إطارها التحليلي من نموذج هايمز (1974) في العناصر التواصلية (SPEAKING)، ونظرية كيسين (2013) في الأفعال الكلامية، ونظرية غرايس (1975) في الاستلزام، ونظرية بالمر (1981) في العلاقات المعجمية. وتألّفت مادّة الدراسة من ست عشرة آية قرآنية منتقاة من سورٍ مختلفة، بواقع ثماني آيات في الطاعة وثمان آيات في التسليم. وقد أظهرت النتائج أنّ التسليم والطاعة يتحقّقان في المقام الأول عبر أفعال كلامية توجيهية وتصريحية أمر، بما يبرز العلاقة الوثيقة بين الإيمان والامتثال لأوامر الله عزّ وجلّ. كما كشف التحليل أنّ الاستلزامات العُرفية والحوارية كليهما تُثري المعاني المقصودة في الآيات المنتقاة. وعلى المستوى الدلالي، تُعزّز العلاقات المعجمية والثنائيات الضدية — ولا سيّما ثنائيتا الطاعة/العصيان والإيمان/الكفر — الأبعاد العقديّة والأخلاقيّة لهذين المفهومين. وإجمالاً، تُثبت الدراسة أنّ المقاربة التداوليّة الدلالية المتكاملة تتيح فهماً أعمق لكيفية بناء مفهومي التسليم والطاعة لغويّاً وبلاغيّاً في القرآن الكريم.

الكلمات المفتاحية: التداولية، علم الدلالة، التسليم، الطاعة، اللغة الدينية، السياق.



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الى مجلس كلية التربية للعلوم الإنسانية/ جامعة واسط
جزء من متطلبات نيل درجة الماجستير في التربية
في اللغة الإنكليزية وعلم اللغة

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