

PRAGMATIC STUDY OF ASSERTIVE AND USAGE DECLARATIVE IN SOME SELECTED SPEECHES FROM (AL-SAHIFA AL-SAJJADIYYA): IN TERMS OF EMEREN ET AL, (2014)

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ABSTRACT	KEYWORDS
<p>Claims, assurance, supposition, explication, and specification seem to be an essential part of human nature. As a result, it can be seen in every speech situation.</p> <p>The current study aims to analyze the applicability of Eemeren et al. (2014) 'distribution of speech acts' in some selected rights of Imam Ali bin Al-Hussain (PBUT). Eemeren et al. (2014) 'distribution of speech acts', as they propose, are classified into four types (i.e. assertives, directives, commissives, and usage declaratives), hence the selected texts will be analyzed in terms of assertive and usage declarative. These two types are selected specifically as their pragmatic consideration is closely related with the religious speech. Mixed methods are followed in this study. The qualitative method is used to analyze, interpret, and discuss the data; the quantitative method on the other hand, is used to show the extent to which the categories of speech acts are used.</p> <p>The current study comprises three sections; section one is concerned with introducing the preliminaries of the study that include an introduction, the problem, the hypotheses, the objectives, the procedures, the limits, and the significance of the study. Section two includes some sections about the theoretical background of the study. These sections are; the concept of pragmatics, an overview of speech acts theory, and a short biography about Imam Ali bin Al Hussain (PBUT) aspects of speech respectively. Methodological consideration is established within the third section which is ends with the conclusions.</p>	<p>Al-Sahifa al-Sajjadiyya: The Treatise on Right, Assertive, usage declaratives</p>

Introduction

Language can be understood as a human system of conventionalized symbols that have understood meanings (Ng and Deng, 2017: 1). It is viewed as a complex instrument through which various functions can be achieved (Yaqoob, 2014: 1). Such functions as expressing and communicating ideas, thoughts, feeling, and giving orders (Maeedi and Jasim, 2021: 37). It is also used to enact several social functions which involve performing and coordinating social behaviors among individuals, performing

and co-constructing social actions such as talking, arguing, deceiving, as well as telling people what they should or should not do.

2.Problem of the Study

Claims, elaboration, command, and other functions behind speech acts seem to be part of human nature. As a result of this nature, these functions appear to have a strong relationship with so many aspects of everyday life. Therefore, the analysis of assertive and usage declarative in religious texts is highly difficult since it is hard to infer their interpretations. Furthermore, studying speech acts in general and assertive and usage declarative in particular in religious texts is sometimes ambiguous, that is why many studies avoid taking religion as a subject of analysis. Consequently, this study attempts to fill the gaps of the previous studies.

3.Aims of the Study

The study aims to achieve the following:

identifying the speech acts in the texts under analysis.

investigating the applicability of assertive and usage declarative in identifying some selected speeches of Imam Ali bin Al-Hussain (PBUT).

investigating the successfulness of applying the speech acts theory as a means of attracting the attention of people especially Muslims to what they should do and what not.

determining which one of the selected speech acts has most frequently been used and what is the aim behind such use.

4.Hypotheses of the Study

This study is constructed on these hypotheses:

Eemeren et al. (2014) distribution of speech acts has great explanatory power to the extent that it can function properly across languages.

Assertive and usage declarative as distributed by Eemeren et al.(2014) are an appropriate and useful tools for the analysis of the religious texts under investigation.

The moral lessons, especially, in speeches dealing with religious matters can be approached pragmatically through assertives and usage declarative.

5.Procedures of the Study

For the purpose of accomplishing the aims of this study and testing the validity of the hypotheses, an analysis of some religious speeches of Imam Ali bin Al

-Hussain(PBUT) has been conducted by applying two categories of speech acts (as distributed by Eemeren et al.(2014)).The analysis of each selected speech is presented by showing the number and percentage of each speech acts type in the Imam's(PBUH) utterances.

6.Limits of the Study

This study is limited to analyzing assertive and usage declarative in three moral speeches of Imam Ali bin Al Hussain(PBUT).. The source of these speeches is taken from AL-SAHIFAT AL-SAJJADIYYA. The analysis is conducted by using Eemeren et al. (2014) 'distribution of speech acts'.This distribution includes assertives, directives, commissives, and usage declaratives.

8.Significance of the Study

The significance of this study is derived from being a contribution to the field of pragmatics by applying a pragmatic analysis of some speeches of Imam Ali bin Al Hussain (PBUT) through which further studies might later be conducted. Additionally, the analysis of some Arabic religious issues in Iraqi universities in general and specifically in the University of Basrah seems to be very rare. Therefore, a need arises for conducting such a study so as it might be a starting point for the university of Basra researchers to follow.

This study also sheds light on the effectiveness of using Eemeren et al.(2014) 'distribution of speech acts' in the analysis of Imam Ali bin Hussain (PBUT)moral speeches as a means of teaching people the right way of treating others in Islam and change their deeds accordingly.

Literature Review

Ghailan (2019) conducts a pragmatic study titled "Argumentative Indicators in Some of Chomsky's Political Discourse," focusing on Chomsky's argumentation regarding the American invasion of Iraq. The study examines how argumentative indicators are used in Chomsky's discourse to track stages of argumentation. It hypothesizes that these indicators are a prominent feature of his political articles and that the pragma-dialectical approach is a practical tool for analyzing his argumentation.

The study analyzes seven of Chomsky's articles using the pragma-dialectical approach proposed by Eemeren et al. (2007). The findings conclude that Chomsky uses argumentative signs to resolve disputes of opinion, demonstrating his understanding of the Iraqi situation and the effects of the American invasion on Iraq and the Middle East. His discourse highlights his roles as a political analyst and article writer. Furthermore, the study emphasizes that effective argumentation requires not only linguistic skills but also comprehensive knowledge of political events and a clear standpoint to achieve persuasive argumentation.

Voloshchuk and Usik (2019) conducted a study titled "Argumentation in Political Discourse: Semantic, Composition, and Stylistic Register," which investigates the power of persuasion in argumentative speech. Persuasion is analyzed as an interactive system of pragmatic reasoning that appears in political discourse. The study focuses on the psycholinguistic elements of persuasive language, analyzing semantic structures, composition techniques, and stylistic registers.

The study aims to uncover the lingo-pragmatic features of persuasive strategies in political speeches, exploring methods and tactics used to inform, persuade, and emotionally influence audiences. To achieve this goal, the researchers complete several tasks:

Defining the concept of persuasiveness.

Identifying the pragmatic impacts of persuasive strategies and tactics on the audience.

Analyzing and systematizing linguistic tools for realizing persuasion in political speeches.

Examining the communicative portrait of speakers.

The study concludes that persuasive strategies—such as argumentative, emotive, and evaluative techniques—serve as manipulative tools for influencing ideas and behaviors. These strategies are fundamental to the semantic organization, composition, and stylistic register of political speeches, forming a core element of argumentative discourse.

Yahaya and Ali (2022) present a study titled "A Pragma-Rhetorical Study of Argument in Islamic-Christian Debates," which pragmatically analyzes and evaluates arguments in religious debates, focusing on the Deedat-Swaggart debate. The study highlights the limited attention given to Islamic-Christian debates in language studies and aims to understand the pragma-rhetorical techniques employed in these debates.

The researchers hypothesize that arguers use specific rhetorical pragmatic strategies, including:

Figures of speech (metaphor, allusion, irony, rhetorical question, and hyperbole).

Argumentation appeals (logos, pathos, ethos).

Politeness strategies.

They also aim to identify the principles necessary for a successful speech act of persuasion. Using both qualitative and quantitative methods, the study tests whether these hypotheses are valid. The results of the study reveal the following:

The most frequent strategies used by arguers are rhetorical questions, logos, and off-record politeness strategies.

Swaggart predominantly uses metaphor, ethos, and off-record politeness strategies.

Deedat's arguments are more effective and persuasive, as they better satisfy the rules of successful persuasive speech acts.

This study provides insights into the pragma-rhetorical strategies in religious debates, emphasizing their role in achieving persuasive argumentation.

In 2023 a study is conducted by Heyam M. Hussain & Zaidoon A.A., entitled "Investigating Resolving the Difference of Opinions and the Power of Argumentation in Some Debates of Imam Ali Bin Musa Ar-Ridha (Peace Be Upon Them): A Pragmatic Study" focuses on analyzing the power of argumentation in debates involving Imam Ali bin Musa Ar-Ridha. It aims to evaluate the Imam's rhetorical and argumentative strategies using a mixed-methods approach that combines qualitative and quantitative analyses.

The study applies two main frameworks: Eemeren et al.'s speech act theory (assertives, directives, commissives, and declaratives) and a newly developed pragma-eclectic model. This model examines debates in three stages: confrontation, argumentation, and conclusion, emphasizing the "mind-turning process" to assess the effectiveness of persuasion.

The researches analyze three debates:

With the Catholicus (a Christian scholar),

With Umran al-Sabi'i (a philosopher),

With Ali bin al-Jahm (an intellectual).

Key findings include the Imam's strategic use of argumentation to resolve disagreements and persuade opponents to accept new perspectives, demonstrating the power of religious and philosophical discourse. The study is significant for advancing the understanding of persuasive discourse in religious texts and demonstrates the applicability of pragmatic models to analyze argumentation.

Theoretical Background

1.Introduction

This section covers some important information about the concept of pragmatics with brief clarification about its development to enable the readers to grasp the aim of the study. It first presents an over view about speech acts as it represents the first step on which this study is built. It also lists the types of speech acts in general . Next, it sheds light on assertive and usage declarative speech acts. And finally, it set a brief biography of Imam Ali bin Al Hussain(PBUT).

2.The Concept of Pragmatics

When someone speaks or writes something, the meaning conveyed by what is spoken or written is not always limited to the literal meaning (Tahir, 2020: 1). Besides being of tremendous interest in philosophy and linguistics, pragmatics is developed to hold the intentions of anthropologists, artificial intelligence workers, cognitive scientists, psychologists, and semioticians (Huang, 2007: 1). Pragmatics is perceived as a relatively new sub-field of linguistics, and this is underscored as the Journal of Pragmatics and Pragmatics were performed in 1977 and 1991, respectively, and the International Pragmatics Association (IPrA), which appeared in 1985. Regardless, the decency of pragmatics in both linguistics and philosophy is much older (O'Keeffe et al., 2020: 1). The beginnings of pragmatics in philosophy can be dated back to some philosophical works by Charles Morris, Rudolf Carnap, and Charles Peirce in the 1930s (Huang, 2007: 2).

It is best to unravel the threads of pragmatics emergence to establish the scope of what pragmatics has become. Philosophers of language (e.g., Morris, Austin, Grice, and Searle) do the early foundational work that represents the core of pragmatics. Importantly, pragmatics arises from a desire to better understand how meaning is made when using language. Even though early work is purely introspective rather than empirical: it is concerned with the conditions of usage and performance (O'Keeffe et al., 2020: 1). According to Bar-Hillel, pragmatics is concerned with what C. S. Peirce called indexical expressions which are words and sentences whose reference cannot be determined without the knowledge of the context of use (Montague,1974:.95). Pragmatics has become one of the most significant disciplines of linguistics since its inception. Many scholars claim that the nature of language cannot be grasped unless we understand pragmatics as "how language is used in communication " as Leech defines it (Leech, 1983: 1). In his book "Language and Linguistics", Lyons (1981: 171) defines pragmatics as “ the study of actual utterances; the study of use rather than meaning; the study of that part of meaning which is not purely truth- conditional ”. Thomas (1995: 22) defines pragmatics as “meaning in interaction ”

In short, not every practitioner of pragmatics will experience it the same way. According to some thinkers, pragmatics is seen as the general study of language use. In contrast, others regard it as the study of communication, and yet others regard it as a method of studying language through its communicative function. Nevertheless, Allott (2010: 1,2) states that despite disagreements over the scope, goals, and methods of pragmatics, there is a broad agreement on four particular points, especially among those theorists who study communicative language use. All the following four points are derived from Grice's work:

Communication entails a complex aim realized when the addressee recognizes it.

From the utterance, the addressee has to infer this aim to get the best explanation.

Communication follows a set of rules or maxims. These maxims are frequently considered to originate from broader concepts of rationality or cognition.

There is a difference between what a speaker says explicitly and what he/she might imply; both are components of the speaker's meaning or what is communicated.

3.Speech Acts: An Overview

Birner (2021: 55) states that “ To speak is to act ”. To some extent, it is true that whenever someone speaks, he/she performs acts. Most of the time, people speak to perform an action, and the daily use of language is quite evident of this idea. Searle (1976:1-23) wrote a paper to develop a logical classification of essential categories under illocutionary acts. Searle developed his teacher's ideas (Austin) of speech acts and presented them in a more systematic and formalized way. Searle states that illocutionary acts in the form of a complete sentence are produced under specific circumstances and represent the basic unit of human communication. These acts affect the listener who should understand the speaker's utterance. Speaking, according to Searle, is the act of doing illocutionary acts in a rule-governed manner. These rules are either regulative and can be expressed as imperatives or constitutive, producing and identifying new behaviors (Senft, 2014: 19).

Searle's speech acts, as stated by Abood (1999: iv) are considered to be the worldwide accepted pragmatic theory. However, Eemeren and Grootendorst (2004) regard making several amendments to Searle's speech acts are necessary when applying this theory to argumentative discourse. They (2004: 62) state that speech acts theory is ideally suited to supply the theoretical tools that deal with verbal communications to resolve a difference of opinion. Therefore, analyzing argumentation as a speech act becomes possible by Eemeren and Grootendorst in which they make a connection between the illocutionary act of complex argumentation with the perlocutionary act of persuading. Then, Eemeren et al. (2014: 532) state that though their distribution of speech acts has five types, only four have a role in argumentation. This distribution includes the following speech acts:

A. Assertives

The first type of speech acts is called ‘Assertives’. Eemeren et al. (2014: 531) state that within this type, the truth of a proposition (i.e.claim) has to be set by the speaker or writer; for example, "I assert that Chamberlain and Roosevelt never met". Other assertives are, for example, “claiming”, “assuring”, “supposing”, “opining”, “denying”, and “conceding”. So, this type shows what the speaker believes to be the case or not.

The engagement to a proposition forwarded in an assertive may differ from “very strong, as is the case in an assertion or statement, to fairly weak, as in the case of a supposition ”. However, not always necessary for assertives to include a truth or claim but might also refer " to the acceptability of propositions in a more general sense, as when the correctness or justness of an evaluative opinion concerning a certain state of affairs or event is at issue ("Baudelaire is the best French poet"). Using this type of speech act, one can show standpoints, make a satisfactory argument advocating a claim, and confirm a conclusion (Eemeren et al., 2014: 531). Eemeren et al. (2007: 12) mention that in such type of speech acts, the speaker and the writer perform their views on the standpoint or the state of affairs expressed in a proposition.

B. Directives

The second type of speech acts is 'Directives'. It can be defined as the speech act that the speaker might use to get the addressee to do something. Orders, requests, and commands are examples of such type. The "Ordering" act represents the archetype of directives in which the speaker or writer should have a special position toward the listener or reader (Levinson, 1983: 240). For example, uttering a sentence like "Come to my room", means an order only in case the speaker has an authority position with regard to the listener; otherwise, it might be a request or an invitation. A question might be considered as a special design of request since it requires a verbal act (i.e. an answer). Other examples of directives "challenging", "recommending", "begging", and "forbidding" (Emeren et al., 2014: 531).

C. Commissives

The third category of speech acts is 'Commissives' in which speakers or writers conduct a commitment towards their listeners or readers to take an action or to prevent from taking an action (Eemeren, 2018: 40). These include "acts in which the words commit the speaker to future action, such as "promising", "offering", "threatening", "refusing", "vowing" and "volunteering" (Cutting, 2002: 17).

In addition to these acts, silence can be considered a commissive speech act

D. Expressives

Huang (2007: 17) states that "Expressives are those kinds of speech acts that express a psychological attitude or state in the speaker, such as joy, sorrow, and likes/dislikes. Paradigmatic cases include apologizing, blaming, congratulating, praising, and thanking ". Eemeren et al.(2014: 532) state that via this speech act, a speaker or writer expresses how s/he feels towards something, such as congratulation, thanks, and regret. This type does not have a single prototype. "congratulating", "thanking", "commiserating", "regretting," "condoling", and "greeting" are examples of expressive.

E. Usage Declaratives

Declaratives include speech acts that enable the speaker or writer to perform a state of affairs into being. The state of being declarative is typically associated with a specific institutionalized framework in which specified people are competent to declare something. For example, if someone utters "I open the meeting", his utterance makes sense only if " I " refers to the chairman of the meeting (Eemeren et al.,2014: 532-533). What is called "Usage Declaratives" represents a particular subdivision of declarative speech act that control linguistic usage. Their major function is to make other speech acts easier to be understood by the listeners or the readers; "definitions," "specifications", "precizations," "explications," and "amplifications" are examples of usage declaratives (Eemeren et al., 2014: 532,533).

This type of speech acts might help in unmasking a spurious dispute, removing uncertainty regarding the discussion rules, preventing premature acceptance or non-acceptance, and so on. "With the exception of the usage declaratives, declaratives do not play a role in the resolution of a difference of opinion on the merits " (Eemeren et al., 2014: 532,533).

Short highlights of Imam Ali Al Sajad (PBUH)

The fourth Imam after Imam Hussain was his son Imam Ali Zain-al- Abideen. He was born around 658 CE. He survived the Battle of Karbal in 680, His mother was Bibi Shahar Bano. His title Zain-al- Abideen was granted to him by the Holy Prophet himself who mentioned that on the Day of Judgment a call for Zain- al-Abideen will be made and my son Ali bin al-Hussain will respond to the call saying Labbaik. he devoted his life to worship and learning. He was also known for his piety and virtuous character. After the martyrdom of Imam Hussain, the survival of Islam depended on Imam Zainul Abideen, and that also at a tender age of 22. He had a very hard job of letting the world know the mission of Imam Hussain and exposing the evil intentions of Yazid and the Bani Umayyah. In Madina at age 57, on 25th of Moharram 95 AH (713 AD), he (PBUH) martyred by means of poison <https://im.imamhussain.org/english/personalities/5553>.

Data Analysis: A Pragmatic Analysis of the selected Rights**1.A Summary of Al-Sahifa al-Sajjadiyya :The Treatise on Rights**

Al-Sahifa al-Sajjadiyya (lit. 'the scripture of al-Sajjad') is a collection of supplications. Regarded as a seminal work in Islamic spirituality, al-Sahifa has been praised as the epitome of Islamic spirituality and the answer to many of today's spiritual questions. The book is attributed to Ali al-Sajjad, the great-grandson of the Islamic prophet Muhammad (Peace be upon him and his house hold. Although this book is in the form of supplications, it also contains many Islamic teachings mentioned alongside the supplications. In this book, topics surrounding different issues are explained in the form of supplications such as theology, ideology, anthropology. Beside these topics, the treatise on rights' (from which the data is selected) is presented within this book. The

Treatise on Rights (الحقوق رسالة) is a significant Islamic text that outlines the rights of individuals in various relationships, including those of family, society, and the divine. This work emphasizes moral and ethical responsibilities, encouraging a just and compassionate society.

2.A Pragmatic Analysis of Speech Acts in the selected data

Based on the analysis of the selected data which is taken from "The Treatise on Rights" (الحقوق رسالة), there are 35 utterances performed by Imam Zain al- Abidin (PBUH). 35(72.91) utterances are assertive whereas only 13(27.09) are usage declaratives which gives a hint that his speech (PBUH) is delivered to give claims and assurance more than giving definition or explication. It seems that the rights are mainly performed to direct people toward their duties as well as attract their attention to what they should do and what should not. The utterances in the selected data include all the two selected types of Eemeren et al.(2014) 'distribution of speech acts', hence, assertive speech acts occur more frequently than usage declarative as shown in the table below:

Table (1): Types of Speech Acts (Assertive and Usage declarative) ; Number and Percentage:

Type	Number	Percentage
Assertives	35	72.91
Usage Declaratives	13	27.09
All	48	100

However, the use of these speech differ from one right to another as shown in the table below:

Table (2): Types of Speech Acts (Assertive and Usage declarative) in each of the Selected Rights ;
Number and Percentage:

Speech Acts	The Selected Rights											
	حق الله		حق الصلاة		حق الصوم		حق الصدقة		حق الرعية		حق امام	
Types	NO	%	NO	%	NO	%	NO	%	NO	%	NO	%
Assertives	3	100	11	91.66	5	71.42	6	66.66	7	87.5	6	66.66
Usage Declarative	0	0	1	8.34	2	28.58	3	33.34	1	12.5	3	33.34

3.The Greatest Right Of God: حق الله الأكبر

The most frequent type of speech act in this right is the assertive speech act. It appears in 3 utterances (100%) whereas none belongs to the usage type. As previously mentioned , within this type of speech acts, the truth of a proposition (i.e.claim) has to be set by the speaker or writer. In other words, assertive speech acts can be defined as statements that might be treated as either true or false the Imam (PBUH) uses this type of speech acts for two purposes ; the first one is to give claim by saying that :

"فَأَمَّا حَقُّ اللَّهِ الْأَكْبَرُ فَأَبْتَكَ تَعْبُدُهُ لَا تُشْرِكُ بِهِ شَيْئاً"

(Then the greatest right of God incumbent upon you is that you worship Him without associating anything with Him).

This assertion shed light on the fundamental principle of Tawheed in Islam, which means there is no God but Almighty Allah. It asserts that the greatest right a believer has toward Almighty Allah is to worship Him exclusively, without associating any partners, intermediaries, or equals with Him. The second purpose is to attract the attention towards the benefits of dowing that by giving an assurance, asserting that :

"فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيكَ أَمْرَ الدُّنْيَا وَالْآخِرَةِ وَيَحْفَظَ لَكَ مَا تُحِبُّ مِنْهُمَا"

(When you do that with sincerity, He has made it binding upon Himself to give you sufficiency in the affairs of this world and the next and to keep for you whatever of them that you like).

4.The Right Of Your Prayer حق الصلاة

The two selected speech acts are utilized in this right 11 (91.66%) are assertive utterances while usage declarative appears in 1 utterances (8.34%) . This right opens with the use of usage declarative. This type assists in understanding other speech acts. Hence, the function of usage declaratives includes, for example, to define, specify, explain, and to increase or facilitate the listener's or reader's understanding of other speech acts. The Imam (PBUH) begins this right by performing a usage declarative utterance to define the right of praying, saying that:

"فَأَمَّا حَقُّ الصَّلَاةِ فَأَنْ تَعْلَمَ أَنَّهَا وَقَادَةٌ إِلَى اللَّهِ"

(Then the right of your ritual prayer is that you should know that it is an arrival at the threshold of God) This definition is followed by a series of assertive utterances for different aims. First, he (PBUH) highlights the act of standing in prayer as a way to show commitment as well as establishing a direct connection to Allah. It reflects the sense of humility and awe a person feels when in worship, saying that :

"وَأَنَّكَ قَائِمٌ بِهَا بَيْنَ يَدَيِ اللَّهِ"

(And indeed, you are standing with it (or by it) before Allah (in His presence)

Second, a series of assertive utterances are performed respectively to emphasize the compatible attitude when standing in prayer. It adopt a state of deep humility, awe, and reverence, reflecting complete reliance as well as highlighting the significance of praying to Allah for mercy and forgiveness. It encourages honesty and a sense of responsibility while presenting prayer as a way to salvation. These assertive utterances are :

"فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ خَلِيقًا أَنْ تَقُومَ فِيهَا مَقَامَ الذَّلِيلِ الرَّاغِبِ الرَّاهِبِ الْخَائِفِ الرَّاجِي الْمُسْكِنِ الْمُتَضَرِّعِ الْمُعْظِمِ مَنْ قَامَ بَيْنَ يَدَيْهِ" بالسُّكُونِ وَالْإِطْرَاقِ وَخُشُوعِ الْأَطْرَافِ وَلِينِ الْجَنَاحِ وَحُسْنِ الْمُنَاجَاةِ لَهُ فِي نَفْسِهِ وَالطَّلَبِ إِلَيْهِ فِي فَكَاكِ رَقَبَتِكَ الَّتِي أَخَاطَتْ بِهِ "خَطِيئَتُكَ وَاسْتَهْلَكْتُهَا ذُنُوبُكَ. وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

(And when you realize that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness, and bowing of the head , and humbleness of the limbs, and yielding of the wing , and by saying the best supplications to him by yourself and beseeching Him to save you from the responsibilities which rest on your shoulders-surrounded by your faults and exhausted by your sins. And there is no power but in God)

5.The Right of Fasting حق الصوم

The analysis of this right shows that all the selected types of speech acts occur .However, assertives are appeared more frequently than usage declarative. It appeared in 5 utterances (71.42%) while the second type appeared in 2 utterances (28.58%).This right is just like the previous one begins with giving a difinition about the fasting via performing a usage declarative utterance. This definition is :

"وَأَمَّا حَقُّ الصَّوْمِ فَأَنْ تَعْلَمَ أَنَّهَ حِجَابٌ ضَرَبَهُ اللهُ عَلَى لِسَانِكَ وَسَمْعِكَ وَبَصَرِكَ وَفَرْجِكَ"

(And the right of fasting is that You should know it is a veil, which God has set up over your tongue, your hearing and your sight, your private parts and your stomach)

This definition is immediately followed by giving an assertion through which the Imam (PBUH) states the aim behind such deed (I.e. fasting), asserting that:

"لِيَسْتَرْكَ بِهِ مِنَ النَّارِ"

(to protect you from the Fire).

Then ,the Imam (PBUH)give an evidence that supports his assertion by using a usage declarative utterance, saying that:

"وَهَكَذَا جَاءَ فِي الْحَدِيثِ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ"

(This meaning is asserted in the tradition: "Fasting is an armor against the Fire")

6.The Right Of Charity حق الصدقة

9 utterances are performed throughout this right, hence, 6(66.66%) of these utterances are assertive and 3(33.34%) utterances are usage declarative. Within this right, the Imam (PBUH) performs three usage declarative utterances throughout this right. The first two utterances are performed to discuss what it is meant by the word 'charity' (صدقة), highlighting its intimate and sacred nature, saying that :

"وَأَمَّا حَقُّ الصَّدَقَةِ فَأَنْ تَعْلَمَ أَنَّهَا دُخْرُكَ عِنْدَ رَبِّكَ وَوَدِيعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْإِشْهَادِ"

(As for the right of charity is that you should know that it is a storing away with your Lord and a deposit for which you will have no need for witnesses).

This definition emphasizes that charity is a deeply personal act of devotion and sincerity. It is not meant for public display or recognition but is an intimate connection with God.

Then the Imam (PBUH) performs an assertion to emphasize that charity is a profoundly spiritual act not just a material one. The way someone give can be considered as a reflection of his /her faith, sincerity, and reliance on God. Accordingly, charity must be private, free of pride, and seeking only God's approval, saying that :

"فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ بِمَا اسْتَوْدَعْتَهُ سِرًّا أَوْ تُقِي بِمَا اسْتَوْدَعْتَهُ عَلَانِيَةً، وَكُنْتَ جَدِيرًا أَنْ تَكُونَ أَسْرَرْتَ إِلَيْهِ أَمْرًا أَعْلَنْتَهُ، وَكَانَ الْأَمْرُ بَيْنَكَ وَبَيْنَهُ فِيهَا سِرًّا عَلَى كُلِّ حَالٍ وَلَمْ تَسْتَظْهِرْ عَلَيْهِ فِيمَا اسْتَوْدَعْتَهُ مِنْهَا بِإِشْهَادِ الْأَسْمَاعِ وَالْأَبْصَارِ عَلَيْهِ بِهَا كَأَنَّهَا أَوْتُقِي فِي نَفْسِكَ لَا كَأَنَّكَ لَا تَتَّقِي بِهِ فِي تَأْدِيَةِ وَدِيعَتِكَ إِلَيْكَ، ثُمَّ لَمْ تَمْنَنْ بِهَا عَلَى أَحَدٍ لِأَنَّهَا لَكَ فَإِذَا امْتَنَنْتَ بِهَا لَمْ تَأْمَنْ أَنْ تَكُونَ بِهَا مِثْلَ تَهْجِينِ خَالِكَ مِنْهَا إِلَى مَنْ مَنَنْتَ بِهَا عَلَيْهِ "

(Then once you know this you will be more confident of it if you donate it in secret than if you donate it in public. It is more appropriate for you to do privately what you now do in public and keep the affairs between you and Him secret under all circumstances. And you should also not take your hearing and sight as witnesses for the donations that you make in charity as if you have the most trust yourself. It should not be as if you are not sure that your donations will be returned to you. Finally you should not remind others of your favors since you have done so for yourself. If you remind them of your favors, you will not be immune from being similarly reminded of others' favors to you).

The third usage utterance ;

"لَأَنَّ فِي ذَلِكَ دَلِيلًا عَلَى أَنَّكَ لَمْ تُرِدْ نَفْسَكَ بِهَا"

(Moreover this will prove that your intentions were not pure).

This utterance is performed as an evidence for the previous assertion, maintaining that the charity should be done in the way Allah, the Exalted, wants in order to get the benefits behind such charity, otherwise it will be useless.

7.The Right of Subjects through Authority حق بالسلطان الرعية

This right includes 8 utterances, however, all of these utterances are assertive (87.5%) utterances except one (12.5) is usage declarative. What is important to mention is that, each one of the assertive utterances is utilized for different functions.

The first two utterances are performed as an assertion through which the Imam (PBUH) claims that authority or leadership is a trust bestowed by one's position or power rather than a privilege for personal benefit, recognizing that their authority (i.e. the ruler) obligates them to supply protection for those under their care, asserting that:

"فَأَمَّا حُقُوقُ رَعِيَّتِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ أَنَّكَ إِنَّمَا اسْتَرْعَيْتَهُمْ بِفَضْلِ قُوَّتِكَ عَلَيْهِمْ"

(Then the right of your subjects through authority is that you should know that you have authority over them due to your power over them)

As it is previously mentioned, usage declarative is also used to facilitate the listener or reader understanding of other speech acts. According, the Imam PBUH used a usage declarative utterance as an explication for the previous assertion, saying that:

"فَإِنَّهُ إِنَّمَا أَحَلَّهُمْ مَحَلَّ الرِّعَايَةِ لَكَ ضَعْفُهُمْ وَذُلُّهُمْ"

(and that they have been made your subjects through their weakness and humility).

In this utterance, it is emphasized that people are under the ruler's authority because of their weaknesses and need for guidance not because the ruler is superior. They are in this position because of their need for protection or direction. Then, the Imam performs six assertive utterances, highlighting the matter of authority upon people. These utterances are respectively as follows;

"فَمَا أَوْلَى مَنْ كَفَاكَ ضَعْفُهُ وَذُلُّهُ حَتَّى صَيَّرَهُ لَكَ رَعِيَّةً"

(What do they deserve whose weakness and humility made them your subjects)

"وَصَيَّرَ حُكْمَكَ عَلَيْهِ نَافِذًا لَا يَمْتَنِعُ مِنْكَ بِعِزَّةٍ وَلَا قُوَّةٍ"

(and made your authority over them effective so they do not disobey you by their own might and power).

"وَلَا يَسْتَنْصِرُ فِيمَا تَعَاظَمَ مِنْكَ إِلَّا بِالرَّحْمَةِ وَالْحَيَاةِ وَالْأُنَاةِ"

(They cannot find a supporter against your power except [by God], by His Mercy and Protection, and patience)

"وَمَا أَوْلَاكَ إِذَا عَرَفْتَ مَا أَعْطَاكَ اللَّهُ مِنْ فَضْلِ هَذِهِ الْعِزَّةِ وَالْقُوَّةِ الَّتِي قَهَرْتَ بِهَا أَنْ تَكُونَ شَاكِرًا"

(How proper it is for you to recognize that God has granted you this increased might and power with which you have subdued others. You should be thankful to God)

"وَمَنْ شَكَرَ اللَّهُ أَغْطَاهُ فِيمَا أُنْعَمَ عَلَيْهِ"

(And God will increase His Graces to those who thank Him).

"وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

(And there is no power but in God).

These utterances clarify a deep reflection on the relationship between authority, gratitude, and responsibility. It begins by addressing those who have been placed in a position of authority over others. It emphasizes the sensitivity of those under that authority, highlighting that their weakness and humility have made them dependent to the ruler's authority.

Then, the Imam (PBUH) shifts the matter onto the ruler or person in authority, advising them to recognize the immense favor granted by God in supplying them with the strength and power to have authority upon others. This knowledge (recognition) must lead them to gratitude toward God, since gratitudinal is a form of acknowledgment of the divine source of blessings. It also highlights that those grateful people to Almighty God are rewarded with continued blessings and favor. Finally, the Imam (PBUH) ends these utterances by

"ولا قوة إلا بالله"

(And there is no power but in God).

8. The Right Of The Ritual Prayer Leader حق الإمام في الصلاة

Both assertive and usage declarative are utilized in this right, hence, 6(66.66%) are assertive utterances while only 3 utterances (33.34%) are of the usage type. This right starts with a sequence of assertive utterances through which the Imam (PBUH) shed light on the spiritual role of ritual prayer, saying that:

وَأَمَّا حَقُّ إِمَامِكَ فِي صَلَاتِكَ فَ— أَنْ تَعْلَمَ أَنَّهُ قَدْ تَقَلَّدَ السِّقَارَةَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ وَالْوَفَادَةَ إِلَى رَبِّكَ، وَتَكَلَّمَ عَنْكَ وَلَمْ يَتَكَلَّمْ عَنْهُ، وَدَعَا لَكَ وَلَمْ يَدْعُ لَكَ، وَطَلَّبَ فِيكَ وَلَمْ يَطْلُبْ فِيهِ، وَكَفَّكَ هُمُ الْمَقَامِ بَيْنَ يَدَيِ اللَّهِ وَالْمُسَاءَلَةَ لَهُ فِيكَ وَلَمْ تَكْفِهِ ذَلِكَ

(And the right of your leader in your ritual prayer is that you should know that he has taken on the role of a mediator between you and God and appeared in the presence of your Lord on your behalf. And he speaks for you, but you do not speak for him; and he supplicates for you, but you do not supplicate for him; and he has beseeched for you and you do not beseech for him. And he has spared you the anxiety of standing before God and the question of interrogation for your prayer, but you do not spare him that).

In these utterances, the Imam (PBUH) emphasizes two essential things; first, he (PBUH) asserts how the Imam (the one who is leading a prayer) acts as a representative of the community before Almighty Allah. In other words, he acts as a mediation between the worshippers and Allah during congregational prayer. However, this does not imply that he intercedes in a divine sense, but rather he leads the prayer, performing the congregation in a collective scene. Second, the Imam PBUH attracts the attention of prayers to the fact that the imam takes the responsibility of speaking and praying properly, hence, the worshiper does not reciprocate this effort for the imam.

Then, the Imam PBUH performs two usage declarative utterances so as to facilitate the listeners understanding of his previous assertion, saying that:

فَ— إِنْ كَانَ فِي شَيْءٍ مِنْ ذَلِكَ تَقْصِيرٌ كَانَ بِهِ دُونَكَ، وَإِنْ كَانَ آثِمًا لَمْ تَكُنْ شَرِيكًا فِيهِ وَلَمْ يَكُنْ لَهُ عَلَيْكَ فَضْلٌ

(If there is any shortcoming in any of that, it will be on him and not on you. And if he is sinful, you will not share in his sin, nor will he have any merit over you).

These usage utterances are used for explication purposes. The Imam (PBUH) performs these utterances to explain the benefits of praying beyond the

Imam, clarifying that the consequences of any shortcomings on the Imam's paryer do not affect the worshiper, thereby offering reassurance and guidance.

For conveying information about the Imam's function, two assertive utterances are performed, these utterances are:

"فَوَقَى نَفْسَكَ بِنَفْسِهِ، وَوَقَى صَلَاتَكَ بِصَلَاتِهِ"

(So he shields you with himself, and protects your prayer with his prayer)

The analyzed utterances in these previously listed sections (i.e. Asertives and Usage Declaratives)in addition to the utterances which are not analyzed due to time limits are listed in the table below:

Table (2): The utterances According to their Type of Speech Acts (Assertives and Usage Declaratives)

Utterances		Assertives	Usage Declaratives
1	حق الله		
•	فأما حق الله الأكبر عليك فإن تعبدته لا تشرك به شيء	✓	
•	فإذا فعلت ذلك بإخلاص جعل الله لك على نفسه أن يكفيك أمر الدنيا والآخرة	✓	
•	ويحفظ لك ما تحب منهما	✓	
2	حق الصلاة		
♦	"فأما حق الصلاة فأنت تعلم أنها وفادة إلى الله		✓
•	وأنك قائم بها بين يدي الله	✓	
•	فإذا علمت ذلك كنت خليفاً أن تقوم فيها مقام الذليل ، الراغب ،الراهب ،الخائف الراجي ،المسكين، المتضرع ، المعظم من قام بين يديه بالسكون والإطراق وخشوع الأطراف ولين الجناح ، و حسن المناجاة له في نفسه والطلب إليه في فكاك رقيبك التي أحاطت بها خطيئتك واستهلكتها ذنوبك	✓	
•	ولا قوة إلا بالله	✓	
3	الصوم حق		
♦	وأما حق الصوم فإن تعلم أنه حجاب ضربه الله على لسانك وسمعك وبصرك وفرجك وبطنك		✓
•	ليسترك به من النار	✓	
•	فإن تركت الصوم خرقت ستر الله عليك	✓	
♦	وهكذا جاء في الحديث: الصوم جنة من النار		✓
•	فإن سكنت أطرافك في حجبها رجوت أن تكون محجوباً	✓	

•	وإن أنت تركتها تضطرب في حجابها وترفع جنابات الحجاب فتطلع إلى ما ليس لها بالنظر الداعية للشهوه والقوة الخارجة عن حد التقية ♦ لم تأمن أن تخرق الحجاب وتخرج منه	✓	
•	ولا قوة إلا بالله	✓	
4	حق الصدقة		
♦	وأما حق الصدقة فأن تعلم أنها ذخرك عند ربك عز وجل		✓
♦	ووديعتك التي لا تحتاج إلى الإشهاد عليها		✓
•	فإذا علمت ذلك كنت بما استودعته سرا أوثق بما استودعته علانية	✓	
♦	وكنيت جديرا أن تكون أسررت إليه امرا اعلنته وكان الامر بينك وبينه فيها سرا على كل حال	✓	
•	ثم لم تمنن بها على أحد لأنها لك	✓	
•	فإذا امتننت بها لم تأمن أن تكون بها مثل تهجين حالك منها إلى ما مننت بها عليه	✓	
♦	لأن في ذلك دليلا على أنك لم ترد نفسك بها		✓
•	ولو أردت نفسك بها لم تمنن بها على أحد	✓	
•	ولا قوة إلا بالله	✓	
5	حقوق الرعية		
•	أما حقوق رعيك بالسلطان فأن تعلم أنك إنما استرعتهم بفضل قوتك عليهم	✓	
♦	فإنه إنما أحلهم محل الرعية لك صنعهم ولئهم		✓
•	فما أولى من كفاكه صنعهم وذله حتى صيرة لك رعية	✓	
•	وصير حكمك عليه نافذا، لا يمتنع منك بعزة ولا قوة	✓	
•	ولا يستنصر فيما تعاطم منك إلا بالرحمة والحيطة والأناة	✓	
•	وما أولاك إذا عرفت ما أعطاك الله من فضل هذه العزة والقوة التي قهرت بها أن تكون شاكرا	✓	
•	ومن شكر الله أعطاه فيما أنعم عليه	✓	
•	ولا قوة إلا بالله	✓	
6	حق إمام الجماعة		
•	وأما حق إمامك في صلاتك فأن تعلم أنه قد تقلد السفارة في ما بينك وبين الله والوفادة إلى ربك	✓	
•	وتكلم عنك ولم تتكلم عنه	✓	
•	ودعا لك ولم تدع له وطلب فيك ولم تطلب فيه	✓	
•	وكفاك هم المقام بين يدي الله والمسألة له فيك	✓	
♦	فإن كان في ذلك شيء من التقصير كان بدونك		✓
♦	وإن كان أثما لم تكن شريكه فيه		✓
♦	ولم يكن لك عليه فضل		✓
•	"فوقى نفسك بنفسه ووقى صلاتك بصلاته	✓	
•	ولا حول ولا قوة إلا بالله	✓	

Discussion of Results

In the light of the previous analysis according to Eemeren et al.(2014) distribution of speech acts, there appears that all the two selected categories of speech acts are utilized . These speech acts which account for 48 utterances are analysed in terms of two categories ; assertives and usage declaratives. Table (1) shows that the dominant category is the " Assertive " with around 35 utterances (72.91%) out of 48. Next to this category is the "Usage declarative" which include 13 (27.09%) utterances.

The Imam (PBUH) attempt to reflect some facts and standpoints (or how people should acts towards their duties), so it is expected that the majority of the utterances in the selected rights are assertives. Despite the most prominent cause for the use of "Assertives" in a religious speeches is to perform a claim and standpoint, in various scenes within these rights, this act has some other different functions such as supposing assuring .

Usage declaratives", on the other hand, is utilized by the Imam (PBUH) to explain, explicate, define, specify and clarify some previous assertive speech acts. As previously shown "Assertives " is used in all rights. However, it differs from one right to another and at the same time, the functions of this type of speech acts is also differs . For instance, when he (PBUH) talks about the right of Almighty Allah, he uses only assertive speech acts because the matter here is concerned with suitable fact that impossible to be changed. whereas as in the other rights, all the two selected speech acts are utilized. Another important point to be discussed is that the Imam (PBUH) performs most usage declarative speech acts, however, to effectively persuade the people about the rights by explicating them. As a result, most of these usage declarative utterances are utilized to give definitions of the rights.

Conclusions

According to the pragmatic analysis of the argumentation in this argumentative debate of Imam al-Ridha (PBUH), the following conclusions are revealed:

The results show that Eemeren et al. (2014) distribution of speech acts has an explanatory power to the extent that can function properly across languages. This power comes as a result of finding the selected types of this distribution (i.e. assertives and usage declaratives) in the Arabic analyzed text.

It reveals that the selected speech acts as are an appropriate and useful tool for analyzing religious texts accordingly, shows how they are effective in attracting the attentions to the right way. It also shows that all the selected types of Eemeren et al.(2014) distribution of speech acts (i.e. assertives and usage declaratives) occur, in different proportions, in the analyzed texts. The utterances of the Imam (PBUH) vary in the acts they provide. The analysis also reveals that these speech acts are found to have different impacts. They are used in different speeches to deliver some standpoints as well as explicating them.

The two selected categories of speech acts also reflects how deeply devoted the Imam (PBUH) was to the way of the holy Qur'an through which the attention of people are attracted towards their duties.

4-The moral lessons in the selected texts can be approached pragmatically through assertives and usage declarative since it deals with religious matters.

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