PERSUASIVE STRATEGIES IN THE ENGLISH TRANSLATIONS OF THE *AL-BAQARAH* QURANIC VERSES

DALAL A. S. ALDAHSHAN

FACULTY OF LANGUAGES AND LINGUISTICS
UNIVERSITY OF MALAYA
KUALA LUMPUR

2020

University of Malaya

PERSUASIVE STRATEGIES IN THE ENGLISH TRANSLATIONS OF THE *AL-BAQARAH* QURANIC VERSES

DALAL A. S. ALDAHSHAN

DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF LINGUISTICS

FACULTY OF LANGUAGES AND LINGUISTICS
UNIVERSITY OF MALAYA
KUALA LUMPUR

2020

University of Malaya

UNIVERSITY MALAYA

ORIGINAL LITERARY WORK DECLARATION

Name of Candidate: **Dalal A. S. Aldahshan**

Registration / Matric No: **TOA170024**

Name of Degree: **Master of Arts (Linguistics)**

Title of Project paper/Research Report/Dissertation/Thesis ('this work'):

PERSUASIVE STRATEGIES IN THE ENGLISH TRANSLATIONS OF THE AL-BAQARAH QURANIC VERSES

Field of Study: Pragmatic

I do solemnly and sincerely declare that:

(1) I am the sole the author /writer of this Work;

(2) This Work is original;

(3) Any use of any work in which copyright exists was done by way of fair dealing and for permitted purposes and any excerpt or extract from, or reference to or reproduction of any copyright work has been disclosed expressly and sufficiently and the title of the Work and its authorship have been acknowledged in this Work;

(4) I do not have any actual knowledge nor do I ought reasonably to know that the making of this work constitutes an infringement of any copyright work;

(5) I hereby assign all and every rights in the copyright to this Work to the University of Malaya ("UM"), who henceforth shall be owner of the copyright of this Work and that any reproduction or use in any form or by any means whatsoever is prohibited without the written consent of UM having been first had and obtained;

(6) I am fully aware that if in the course of making this Work, I have infringed any copyright whether intentionally or otherwise, I may be subject to legal action or any other action as may be determined by UM.

Candidate's Signature Date:

Subscribed and solemnly declared before,

Witness's Signature Date:

Name: Dr. Siti Nurbaya Binti Mohd Nor

Designation

Name: Dr. Ahmad Arifin Bin Sapar

Designation

University of Malaya

PERSUASIVE STRATEGIES IN THE ENGLISH TRANSLATIONS OF THE AL-BAQARAH QURANIC VERSES

ABSTRACT

The persuasive act refers to the performance of an act with the use of a specific form of communication through language, one of the most essential factors used in influencing people's thoughts and attitudes, setting decisions and controlling values. The persuasive act can be used in many ways by influencing the thoughts and behavior of people or in advertisement which sell products or services by way of convincing people to buy certain products or services. In politics, it is also used to convince people to change their political beliefs or ideologies. On the religious side, the persuasive act is considered as one of the most effective methods used to convince the reader to adopt and observe certain religious beliefs and practices. This research aims to explore the various persuasive speech acts used in the longest chapter of the Holy Qur'an, that is, Surah (Chapter) Al-Baqarah. This study also attempts to describe and identify the rhetorical devices used in the acts of persuasion found in the chapter. By carrying out a pragmatic analysis based on Searle's classifications of speech acts (1979) and Johnstone's techniques of persuasion (2008), the data is analyzed linguistically by identifying the types of persuasive acts and the rhetorical devices used as strategies and techniques of persuasion. The results reveal that the speech act classes of assertives, directives and commissives are used in the Al-Baqarah chapter as persuasive strategies. Assertives are used to assert beliefs or to confirm and emphasize facts whereas directives are used to command, suggest, recommend or to encourage the reader as means to influence their attitudes or to perform actions of the persuasive discourse. The commissive type is also used as a means of persuasion through giving promises and encouraging the readers to perform certain actions. It is also found that there are combinations of two persuasive acts in one verse such as the assertive and directive types, the assertive and commissive types and the directive and commissive types. The

University of Malaya

findings also demonstrate the use of three persuasive techniques; quasilogical, presentational and analogical. Quasilogical argumentation, which is based on rationality, is utilized via conditional clauses, logical connectives and rhetorical question. To create involvement, the presentational persuasion is manipulated via repetition, rhetorical deixis and similes. The analogical technique of persuasion is also employed in the Holy Qur'an that is exemplified by the use of stories of the prophets.

Key Words: Persuasive Strategies, Qura'nic verses, Rhetoric devices, Speech act theory.

University of Malaya

STRATEGI PERSUASIF DI DALAM TERJEMAHAN BAHASA INGGERIS SURAH Al-BAQARAH DI DALAM AL QUR'AN

ABSTRAK

Lakuan persuasif merujuk kepada bagaimana sesuatu lakuan dijalankan dengan menggunakan sesuatu bentuk komunikasi tertentu melalui bahasa, salah satu faktor yang paling penting yang digunakan untuk mempengaruhi pemikiran dan sikap manusia, menetapkan keputusan dan mengawal nilai-nilai. Lakuan persuasif boleh digunakan dalam banyak cara dengan mempengaruhi pemikiran dan tingkah laku seorang atau dalam iklan yang menjual produk atau perkhidmatan dengan cara meyakinkan orang ramai untuk membeli produk atau perkhidmatan tertentu. Dalam politik, ia digunakan untuk menyakinkan orang lain untuk mengubah kefahaman politik atau ideologi. Dalam aspek keagamaan, strategi persuasif dianggap sebagai salah satu kaedah yang paling berkesan kepada pembaca untuk mengamalkan kepercayaan dan amalan tertentu. Penyelidikan ini bertujuan untuk meneroka pelbagai lakuan tuturan persuasif yang digunakan dalam bab terpanjang (Surah Al-Baqarah) dari Al-Qur'an. Kajian ini juga bertujuan untuk menggambarkan dan mengenal pasti alat-alat retorika dalam lakuan persuasif yang digunakan dalam surah tersebut. Dengan menjalankan kajian dalam bidang pragmati berdasarkan klasifikasi lakuan tuturan Searle (1979) dan teknik persuasif Johnstone (2008), data akan dianalisis secara linguistik dengan mengenalpasti jenis lakuan persuasif dan alat retorik yang digunakan sebagai strategi dan teknik persuasif. Hasil dapatan menunjukkan bahawa lakuan asertif, direktif dan komisif digunakan dalam surah Al Baqarah sebagai alat persuasif. Lakuan assertif digunakan untuk menyatakan kepercayaan atau untuk mengesahkan dan menekankan fakta-fakta, manakala lakuan direktif digunakan untuk memberi perintah, mencadangkan, mengesyorkan atau untuk menggalakkan pembaca dengan mempengaruhi sikap atau untuk melakukan tindakan dalam perbincangan persuasif. Jenis lakuan komisif juga digunakan sebagai tujuan persuasif dengan memberikan janji-janji dan menggalakkan pembaca untuk

University of Malaya

mengamalkan sesuatu tindakan. Terdapat juga beberapa ayat yang menggabungkan dua lakuan persuasif seperti asertif dan direktif, asertif dan komisif, dan komisif dan direktif. Penemuan kajian juga menunjukkan penggunaan tiga teknik persuasif, iaitu quasilogical, presentational and analogical. Argumentasi quasilogical adalah berdasarkan pada sesuatu yang rasional, digunakan melalui klausa bersyarat, penyambungan logik dan persoalan retoris. Untuk mewujudkan penglibatan, strategi presentational dimanipulasi melalui pengulangan, deixis retorik dan simili. Strategi analogi juga digunakan dalam surah Al-Baqarah melalui kisah-kisah rasul di dalam Al-Qur'an.

Kata kunci: Strategi persuasif, ayat-ayat Al-Qur'an, Alat retorik, Teori Lakuan Tuturan.

University of Malaya

ACKNOWLEDGEMENTS

Alhamdulillah thanks to Allah SWT the Almighty for the blessing and aspirations on the successful completion of this research. The writer also wishes to express her deepest gratitude to those who are directly or indirectly involved in completing this research, they are:

1. Dr. Siti Nurbaya Binti Mohd Nor and Dr. Ahmad Arifin Bin Sapar, the researcher's supervisors for their guidance and support during the writing-up of the research.
2. The lecturers of the Faculty of Language and Linguistics of University of Malaya.
3. Her beloved husband (Shaban R. S. Aldhshan), her beloved parents (Mr. Ahmad Saeed Al-Hiqi and Mrs. Ghazalah Al-Hiqi), her beloved sons and daughter (Riyad, Malik, Yousef and Jouri) thanks a lot for their support, prayer. And all her family who cannot be mentioned one by one, thanks a lot for giving prayer and spirit to her in finishing this research.

In addition, the writer would like to express her sincerest gratitude to the readers for some critics and suggestions. Hopefully, this research will be useful for everyone.

University of Malaya

TABLE OF CONTENTS

Abstract iv

Abstrak v

Acknowledgements vii

Table of Contents viii

List of Figures xi

Listes of Tables xii

List of Transliteration Symbols xiii

List of Transletrated Arabic Resources Used in the Research xiv

List of Appendix xv

CHAPTER 1: INTRODUCTION 1

1.1 Background of the Study 1

1.2 Statement of the Problem 4

1.3 Research Objectives 5

1.4 Research Questions 6

1.5 Significance of the Study 6

1.6 Limitation of the Study 6

CHAPTER 2: LITERATURE REVIEW 8

2.1 Introduction 8

2.2 The Speech Act Theory 9

2.2.1 The Classification of Speech Acts 11

2.3 The Definition of the Persuasive Act 12

2.4 Strategies of Persuasion 13

2.4.1 Johnstone's Linguistic Persuasive Strategies (2008) 14

University of Malaya

2.4.1.1 The Quasilogical Strategy 14
2.4.1.2 The Presentational Strategy 14
2.4.1.3 The Analogical Strategy 15
2.5 Previous Studies on Persuasive Acts 15
2.6 Previous Pragmatics Studies on the Holy Qur'an 17
CHAPTER 3: METHODOLOGY 21
3.1 Introduction 21
3.2 Research Design 21
3.3 Theoretical Framework 22
3.3.1 Searle's Classification of Speech Acts (1979) 22
3.3.1.1 Speech Acts with Persuasive Functions 23
3.3.2 Johnstone's Persuasive Strategies and Techniques (2008) 24
3.4 The Source of Data 25
3.4.1 The Al-Baqarah Chapter 27
3.5 Methods and Procedures for Data Analysis 29
3.5.1 Coding Practices 30
3.5.2 Validity and Reliability 30
CHAPTER 4 :DATA ANALYSIS AND RESULTS 31
4.1 Introduction 31
4.2 The Types of Persuasive Speech Acts in Al-Baqarah Chapter 31
4.2.1 The Assertive Speech Act 34
4.2.1.1 The Act of Informing 34
4.2.1.2 The Act of Asserting 38
4.2.2 The Directive Speech Act 47
4.2.2.1 The Speech Act of Command 47
4.2.2.2 The Speech Act of Challenge 51

University of Malaya

4.2.2.3 The speech act of Advice 52
4.2.3 The Commissive Speech Act 54
4.2.3.1 The Speech Act of promise 54
4.2.3.2 The Speech Act of Threatening 56
4.3 The Combination of Types of Persuasive Speech Acts 58
4.3.1 Assertive and Directive Acts 58
4.3.2 Directive and Commissive Acts 59
4.3.3 Assertive and Commissive Acts 60
4.4 The Persuasive Strategies and Techniques in Al-Baqarah Chapter 62
4.4.1 The Quasilogical Strategy 64
4.4.1.1The Use of Conditional Clauses 65
4.4.1.2 The Use of Rhetorical Questions 66
4.4.1.3 The Use of Logical Connectives 69
4.4.2 The Presentational Strategy 71
4.4.2.1 The Use of Repetition 72
4.4.2.2 The Use of Rhetorical Deixis 74
4.4.2.3 The Use of Similes 76
4.4.3 The Analogical Strategy 78
CHAPTER 5: CONCLUSION AND RECOMMENDATIONS 82
5.1 Introduction 82
5.2 The types of Persuasive Acts in the Al-Baqarah Chapter 83
5.3 The Types of Persuasive Techniques Used in the Al-Baqarah Chapter 84
5.4 Recommendation for Further Studies 87
5.5 Summary 87
REFERENCES 88
APPENDIX A..... 98

University of Malaya

LIST OF FIGURES

Figure 3.1: Procedures for Data Analysis 29

University of Malaya

LISTES OF TABLES

Table 3.1: Classification of Speech Acts (Searle, 1979).....23

Table 3.2: The Types of Persuasive Speech Acts.....23

Table 3.3: Persuasive Strategies and Techniques (Johnstone, 2008) 25

Table 3.4: The Names of the Chapters of the Holy Qur'an.....26

Table 3.5: Codes Used for the Categorization and Analysis of Data.....30

Table 4.1: The Frequency of Occurrences and Percentages of Persuasive Acts in Al-Baqarah Chapter.....32

Table 4.2: The Frequency of Occurrences of Persuasive Strategies in Al-Baqarah Chapter.....63

Table 4.3: The Use of Conditional Clauses in Al-Baqarah Chapter.....65

Table 4.4: The Use of Rhetorical Questions in Al-Baqarah Chapter.....67

Table 4.5: The Use of Logical Connectives in Al-Baqarah Chapter.....69

Table 4.6: The Use of Repetition in Al-Baqarah Chapter.....72

Table 4.7: The Use of Rhetorical Deixis in Al-Baqarah Chapter.....74

Table 4.8: The Use of Similes in Al-Baqarah Chapter.....76

University of Malaya

LIST OF TRANSLITERATION SYMBOLS

Number	Arabic Letter	Symbols Arabic Transliteration
1.	ء	`Alef'
2.	ا	A, a
3.	إ	I
4.	ب	B, b
5.	ت	T, t
6.	ث	th
7.	ج	j
8.	ح	h
9.	خ	kh
10.	د	D,d
11.	ذ	dh
12.	ر	R,r
13.	ز	Z,z
14.	س	S,s
15.	ش	Sh
16.	ص	Ṡ, ṡ
17.	ض	Ḍ, ḍ
18.	ط	T.t
19.	ظ	Ż, ż
20.	ع	'
21.	غ	gh
22.	ف	F.f
23.	ق	Q,q
24.	ك	K,k
25.	ل	L,l
26.	م	M,m
27.	ن	N,n
28.	ه	H,H
29.	و	W,w
30.	و	ou
31.	ي	Y,y
32.	ي	IE , ie

University of Malaya

LIST OF TRANSLETRATED ARABIC RESOURCES USED IN THR RESEARCH

Number	Name in Arabic	English Transliteration
1.	البقرة	Al-Baqarah
2.	الله	Allah
3.	محمد	Mohammad
4.	إبراهيم	Ibrahim
5.	نمرود	Nimroud
6.	ادم	Adam
7.	إسرائيل	Israel
8.	القرآن	Al Qur'an
9.	ابن عباس	Ibn Abbas
10.	القرآنية	Qur'anic
11.	جبريل	Gabriel

University of Malaya

LIST OF APPENDICES

Appendix A: DR. THABET AHMAD ABDALLAH ABU-ALHAJ (CV)……98

University of Malaya

CHAPTER 1: INTRODUCTION

1.1 Background of the Study

Persuasion, an ancient Greek term, is a process that enables a person to reinforce or change other's attitudes, opinions or behaviors. The persuasive act is considered as one of the types of speech acts in communication. Persuasion is a word that has been defined in various ways. Fotheringham (1966) focuses on receivers rather than producers. He defined the persuasive act as the process of effects in listeners or readers, related to the intended objectives of the source, resulting from a process in which messages are key determinants of those effects. Gardner (2006) states that persuasion blends art and science. It is an art in that it requires the ability to establish trust. It is a science in that it is based on the disciplined collection and analysis of information, a solid understanding of human behavior, and well-developed communication skills. In contrast, persuasion is defined in which the speaker consciously tries to influence the behavior of the listener by visible symbolic and transmitting audible (Scheidel,1967). In this respect, the persuasion process depends on two aspects namely, the intention to persuade and convince the listener and communication.

O'Donnell and Kable (1982) mention that persuasion is an interactive process between the persuadee and the persuader. They define persuasion as a continuing, complex and interactive process in which the speaker and the listener are linked through verbal, nonverbal and symbols. The persuader tries to influence the persuadee by changing his/her attitude or behavior.

The Holy Qur'an is the words of Allah sent to the Prophet Mohammad, peace and prayer be upon him, through the angel Gabriel. It is clearly noted that the Holy Qur'an has a great influence on the readers and makes a new attitude in their soul. The main reason behind the great influence of the Qur'an is its ability to persuade the readers with

University of Malaya

reference to the words and the meanings of Qur'anic verses that have their own characteristics. The use of powerful words and phrases in an understood and universal language and the various linguistic patterns and rhetorical styles found serve as strategies to convince the audience/readers to adopt and observe certain acts.

It is essential to take in our consideration that any persuasive act has three main elements: messenger, audience and message that should be understandable for the reader (Fathollahi & Kamely, 2012). In the Holy Qur'an, each word and verse satisfy the best criteria that have been developed, as well as their theme. To emphasize a certain idea, for example, it repeats the same theme several times, yet this description comes up again each time. From the first sentence to the end, the words coherently and beautifully knit together. It is known among the Muslims that the language of the Qur'an is a linguistic miracle and each word in this holy book and each Qur'anic verse has a persuasive message and multiple interpretations. Fathollahi and Kamely (2012) indicate that Goethe, the German poet, said that the Qur'an is a work that charms the reader by its attraction and numerous beauties. Pickthall (2010: p.2), an English Muslim translator of the Qur'an, described the coherence between words as follow:

"... the Glorious Qur'an, that inimitable symphony, the very sounds of which move men to tears and ecstasy." (Pickthall, 1930; Kidwai, 2017)

Fathollahi and Kamely (2012) indicate that the Qur'an frequently reminds the reader in the belief of only one God, full compliance with his commands, surrendering to his will, philanthropy, peace and benevolence. Allah challenges all humans in all times and everywhere to create a similar surah (Qur'an Chapter) to the noble Qur'an:

قال الله تعالى:)وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ((البقرة 23(

Allah says in his holy book: "And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true."(Al-Baaqrah, 23)

University of Malaya

It is observed clearly that the main objective of the Holy Qur'an is to persuade the readers. For several years, researchers and scholars had conducted many studies in different domains to understand the meaning and the interpretation of the Qur'an. But there are some issues that are still unclear in the Qur'an due to its language in addition to the metaphysical and scientific challenges. One of these issues is related to the interpretation of the meaning of the Qur'anic verses which imply deep meaning which cannot be analyzed easily without reference to the interpretation of the verses and the reasons for their descent (Ali, 2020). However, several factors that are related to linguistic fields such as pragmatics, syntax, morphology and semantics have effectively influenced the meaning of the Qur'anic verses. Thus, the miraculous linguistic structures are a major reason that drives researchers and linguists to carry out research on the Qur'anic methods of persuasion.

Translating the Holy Qur'an from its original language, Arabic, into other languages is accompanied by several linguistic problems, due to the fact that there are no two identical languages, either in the meaning or in how such symbols are arranged in sentences (Mukhlas, 2019). The Holy Qur'an employs several linguistic, stylistic and rhetorical features that result in an effective style. In general, to obtain the appropriate interpretation of the Qur'anic verses, the translator should consult the different commentaries of the Qur'an. Translation of the Holy Qur'an should be conducted by a committee that includes experts in the language, history, culture and science of the Qur'an (Ali et al., 2012).

In the translated work of the Holy Qur'an into English by Saheeh International Qur'an; Al-Muntada Al-Islam trust (2016), each verse is reviewed in Arabic with reference to several works of Tafseer "interpretation" and grammar. The English word order is chosen to confirm more closely with that of the Arabic text. Saheeh International Qur'an has received recommendations by numerous well-known scholars, including Dr. Zakir Naik, Sheikh Yusuf Estes, Shaykh Muhammad bin Saleh al-Munajjid, Dr. Jamal Badaw and

University of Malaya

Dr. Bilal Philips (Saheeh International). The successful translation of the holy Quran from Arabic to English has a wide appeal and benefit millions in the English-speaking world (Dr. Zakir Naik, the President of Islamic Research Foundation in 2015).

Nassimi (2008) states that Dr. Jamal Badawi, who has written and published several books and articles on Islam, said that the English meaning of the Holy Qur'an of Saheeh International is one of the most correct translated versions. Its English translation is simple but accurate and modern.

1.2 Statement of the Problem

Hofmann (2007) indicates that the Holy Qur'an is regarded as the richest miraculous source in Arabic literature as well as its religious significance for all Muslims in the world. The Qur'an is the only book that has and still has an unparalleled impact on human beliefs, thoughts, morality, civilization, and lifestyle. There is no other book that has produced a similar revolution which indicates that the Qur'an has not only provided a unique theory, but every word in this holy book has been put into action by changing the way people think.

Arabic is the original language of the Holy Qur'an which has been translated into many major Asian, European and African languages. The translation of the Holy Qur'an into modern languages is a difficult and complex issue in Islam, thus the Qur'anic text should not be isolated from its true form. The translation of the Holy Qur'an is not simple. Sometimes native Arabic speakers confirm that some Qur'anic verses are difficult to be understood especially when the verses have more than one meaning and sometimes the meaning of verses does not represent the original one (Abdelaal and Md Rashid, 2015).

The interpretation and analysis of Qur'anic verses have been adopted by several Arab and non-Arab translators, interpreters, scholars and linguists who are interested in interpreting scientific facts and those who are aware of the linguistic ambiguity in divine

University of Malaya

books. For example, several linguists are interested to study the different linguistic aspects in Qur'an such as semantic, syntactic structure, translation, pragmatic meaning, phonological and morphological aspects (Al-Khatib,2012; Khalif ,2013).

In short, it is noted that many kinds of researches on speech acts were interested to study types of speech acts such as complaint, order, greeting, compliment and request, but very little attention has been paid to persuasion as a speech act. Moreover, most studies conducted on persuasive acts are related to political speeches and advertisements and few have explored the persuasive acts in religious texts. Persuasion is a term that has been defined by linguists in different ways. It is the process that aims to change values, behaviors and attitudes and to influence all aspects of our life. In the Holy Qur'an, persuasive strategies are used to convince the readers/the hearers to believe in specific facts and to encourage them to perform specific actions.

Therefore, the present study aims to conduct a pragmatic analysis on one of the chapters in the Qur'an, the Al-Baqarah, in order to identify the persuasive strategies and the techniques of persuasion used to encourage or convince the readers to perform and observe certain behaviors and actions. The analytical frameworks of Searle's classification of speech acts (1979) and Johnstone's (2008) persuasive techniques will form the basis of analysis. It is hoped that the study will be able to identify the common types of speech acts which carry the pragmatic functions of persuasion and the rhetorical devices used as techniques of persuasion in the Al-Baqarah chapter.

1.3 Research Objectives

The current research hopes to achieve the following objectives:

i. To identify the types of speech acts in the Al-Baqarah chapter that perform the persuasive acts based on Searle's classification of speech acts.

University of Malaya

ii. To determine the main techniques used in acts of persuasion in the Al-Baqarah chapter based on Johnstone's techniques of persuasion approach (2008).

1.4 Research Questions

Based on the above objectives, the following research questions are formulated:

RQ1: What are the types of persuasive speech acts found in the Al-Baqarah Qur'anic verses?

RQ2: What are the persuasive techniques used in the acts of persuasion in the Al-Baqarah Qur'anic verses?

1.5 Significance of the Study

This research contributes a deeper and better understanding of persuasive strategies in Qur'anic verses. This study will also illustrate how persuasive strategies in the selected data reveal some of the hidden meanings of the words. The focus of attention given to analyzing the Qur'anic verses, with its divine messages used to influence the hearer or reader, its rhetorical devices and its methods for persuasion is not easy for any researcher, especially when the language of the Qur'an contains many rhetorical devices in addition to the ambiguity in the meaning of some verses.

The importance of this study stems from the source of data (Al-Baqarah chapter from the Holy Qur'an), the approaches used to analyze the data pragmatically, the speech act theory and its role in understanding the true meaning of the Qur'anic messages and how they are used in the persuasion process. So, this study will be very important not only for Arabic native speakers but also for Muslims who speak languages other than Arabic.

1.6 Limitation of the Study

This study has some limitations related to the source of the data in that only one chapter (Al-Baqarah) has been selected for analysis from the Qur'an and the study only focusses on the persuasive acts. Furthermore, the translated work of the Qur'an into English is only

University of Malaya

taken from one source, that is, Saheeh International Qur'an by Al-Muntada Al-Islam (2016). Therefore, the analysis conducted does not represent all translated works of the Qur'an into English. The Holy Qur'an consists of 114 chapters of different lengths. Each of these chapters is known as a Surah which contains several verses (ayah). So, future studies may focus on the analysis of different chapters from the Holy Qur'an and explore them from other pragmatic perspectives.

University of Malaya

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter indicates the main definitions and some previous studies related to this research. It also deals with the basic theories and analytical frameworks that the researcher has referred to in analyzing the data. A deeper representation and understanding of the persuasive acts, the main rhetorical devices used in persuasion and the persuasive language in Qur'anic verses, cited by various sources are also mentioned. A description of the classification of speech acts (Searle, 1979) and the persuasive strategies and techniques (Johnstone, 2008) are discussed. In addition, several previous studies on persuasive acts and strategies in the Holy Qur'an are reviewed in the last sections.

People talk in order to communicate and good communication happens when speakers understand each other correctly, specifically when the hearer understands what the speaker means. Understanding the intended meaning of the speech needs more than decoding combinatorial structure and more than the use of fixed conventions. Researchers and linguists can make sensitive inferences about the intended meaning according to their knowledge of the language, the speaker and the context. Pragmatics is considered as a subfield of semiotics and linguistics which concerns how to determine the context that contributes to the understanding of meaning (Capone and Mey, 2016). Pragmatics and discourse analysis have a significant role in understanding the meaning of the context (Pratiwi,2018; Azzahra,2019). Unlike semantics, which involves the study of conventional meaning in a given language, pragmatics is the study of the transmission of meaning not only on linguistic and structural knowledge of the speaker and listener but also depends on the context of the utterance. The ability to understand the hidden and intended meaning of the speaker is referred to as the concept of pragmatic competence (Kim and Hall, 2002). Pragmatic interests include the study of the speaker's intended

University of Malaya

meaning and understanding the meaning of the context, the study of implicatures in the meaning and the study of unintended, unsaid and unintentional meaning. Pragmatics is the relation of signs to the users of the language who interpret the signs (Morris, 1938).

Many factors contribute to the understanding of the meaning more deeply such as the context, the situation and the speaker. The meaning of the words has been classified into several types. According to Morris (1938), there are three types of meaning: the first one is referential that refers to the relationship between signs and entities., the second type is the pragmatic meaning that refers to the relationship between signs and their users and the last type is the intralingual meaning that refers to the relationship between various signs. On the other hand, Leech (1983) suggests several classifications of the meaning as social meaning, affective meaning, connotative meaning, reflective meaning, thematic meaning and conceptual meaning.

The definition of pragmatics has been proposed by several linguists. Levinson (1983) states that pragmatics is the study of principles that will account for why a specific group of sentences are anomalous, or not possible utterances. Leech (1983) defines pragmatics as the study of how utterances have several meanings that depend on the situations. Mey et al. (2006) show that pragmatics studies the use of language in human communication. Kecskes (2014) defines pragmatic as a branch of linguistics that focuses on the use of language in several social contexts and how people produce and comprehend meanings through language. According to Yule (2006), pragmatics is defined as the study of the relationship between linguistic form and its uses. Pragmatics also covers several forms: entailment, implicature and presupposition.

2.2 The Speech Act Theory

Pragmatics, a systematic field to explain a language use according to the context, has been categorized by several theories such as the Speech Act Theory, Conversational implicatures, Cooperative principles, Relevance and Politeness. Since one of the main

University of Malaya

goals of communication is to be understood, another important goal is how to affect the reader's beliefs, desires, and actions. Hence, it is the core of what pragmatic theorists are interested in; whereas analyzing how attitudes change is made would be the focus of social psychologists. Several types of speech acts have been investigated such as congratulations, persuasion, apologies, refusals and so on. Austin (1962) was the first who introduced the meaning of Speech Acts by exploring how the language is regarded as the form of action. The Speech Act theory is defined as a theory for analyzing the role of utterances in relation to the behavior between the speaker and hearer in interpersonal communication (Austin, 1962). For Austin and several of his followers, a speech act is mainly expressed by a speech act verb, a verb which is responsible to signal and execute the appropriate act. For instance, when I say, "I promise", the verb to promise is the appropriate (sometimes called canonical) expression for this particular act (Speech Acts and Grammar). Lyons (1977) indicates that a speech act refers to an act which is performed in saying something. Briefly, the Speech Act Theory is considered as a tool for utterance analysis that creates a connection between the language functions and the grammatical forms (Fillmore, 1981). Speech act theories are about how the speaker uses language and how the hearer understands the meaning of what the speaker said.

Yule (1996, p.133) defines speech acts as the action performed by a speaker with an utterance. Yule suggests that we could understand the kind of actions the speaker expected us to perform as making a request, making a welcome, making a promise, or so on from the different utterances made by a speaker.

Austin (1975) indicates that several utterances create a new psychological and social reality, so he divided these utterances into three aspects:

1. Locutionary Act: the speaker performs the utterance which has a specific meaning (utterance act, propositional act). For example: "go away", "I have just made

University of Malaya

some cake" and "who are you". The speech act only expresses language without understanding the intention of meaning.

2. Illocutionary Acts: The performance of the acts of saying something with a particular intention. For example, offer, request, suggestion and order. The Illocutionary Act helps people to do something and not only saying it.
3. Perlocutionary Act: it is about how the utterance of the speaker affects the hearer. In other words, seeking to change the mind.

2.2.1 The Classification of Speech Acts

The Speech Act Theory was developed by Searle in 1969. Searle (1979) identifies that the speech act is considered as the basic unit of linguistic communication. He emphasized a psychological interpretation that refers to beliefs, intentions and values. According to Searle, there are five types of speech acts: Assertives, Commissives, Expressives, Directives and Declaratives.

1. Assertive Speech Act

In the assertive speech acts, representative acts (Searle, 1976), the speaker explains the situation by asserting the truth by using such verbs as belief, affirm, report, deny and conclude (Searle and Vanderveken, 1985).

2. Directive Speech Act

Huntley (1984) illustrates that directive act can be used to issue demands, orders, commands, requests, permissions, exhortations, advice, threats and warnings. According to Vanderveken (2009), the directive illocutionary act contains: forbidding, asking, commanding (Kasher,1998), advising (Levinson,1987), requesting and adjuring. Searle (1979) states that directives acts are intended to produce some effect through action by the hearer. For example: "I'm hungry, Give me a piece of cake, please!" The sentence

University of Malaya

means that the addresser wants the addressee to do something for him, that is getting a piece of cake for the addresser.

3. Commissive Speech Act

Yule (1996) states that commissive speech act is the kind of speech act that speakers utilize to commit themselves to do some actions in the future. In short, they express what the speaker intends to do such as threats, refusal, promises and threats, for example, "I will be there.". Jucker and Taavitsainen (2008:27) associate directive acts with commissive acts because in both acts the speaker needs something to be done. The main difference is that directive obliges the hearer to do something. In contrast, in commissive act, the speaker obliges himself or herself to do something.

4. Declarative Speech Act

It is the type of speech act that aims to alter the world through words and utterances. For example, "Now I pronounce you the president of this country", uttered by the King. The declarative speech act is performed by someone who holds an institutional position, such as a king, a priest or a judge.

5. Expressive Speech Act

It is defined as the acts that state what the speakers feel. The psychological expressions can be used as like, dislike, sorrow or joy. For example, "Congratulations!".

2.3 The Definition of the Persuasive Act

Persuasion, is a Greek term that aims mainly to achieve power. The meaning of 'persuasion' has been identified in several ways as convincing, influencing or manipulating. The persuasion process is regarded as a process which aims basically to change an individual's or groups' believes, behaviors or attitudes towards specific ideologies, issues or objects through spoken or written discourse (Reardon, 1981). Several

University of Malaya

definitions on persuasion are indicated as a social event or act that promotes change and intends basically to reconstruct reality, to establish ideology and to modify values, attitudes and behaviors (Cegalal, 1987; Johnstone, 1994; Perloff, 2003; Woodward and Denton,1992). Aristotle, who was the first to show the connection between communication process and persuasion, introduces three basic ways of persuasion; ethos, pathos and logos. Fotheringham (1966) defines persuasion as an effective method which has an effect on the receivers, so that the focus is on the effectiveness on the receivers more than how producers persuade. On the other hand, Scheidel (1967) mentions that the persuasive act is considered as the activity in which the speaker tries to influence the listener.

Diamond and Cobb (1999) view that during persuasion, the addressers could shift and change the attitudes and beliefs of their addressees. Simons et al. (2017) explain that the persuasive act is a communication tool designed to influence the actions and judgments of others.

2.4 Strategies of Persuasion

There are several ways and strategies used to persuade and influence others. The strategy which is appropriate for a particular position may be inappropriate for another. Aristotle indicates that speakers use three persuasion rhetorical in their oral speeches. The first type is ethos which is based on the personal character of the speaker. The second is pathos which aims to persuade others through the arousal of emotion. The third is logos which states the proof, and which aims to persuade through reasoning (Kennedy, 2007).

Altikriti (2016) mentions that there are three strategies of rhetorical persuasions (Aristotle's rhetoric force: Ethos, Pathos and Logos). According to these three styles, several strategies can be applied to influence others. In terms of the role of persuasion on

University of Malaya

the political side, Mutz et al. (1996) view that persuasion is considered as the key target of the political process; it appears in every political interaction.

2.4.1 Johnstone's Linguistic Persuasive Strategies (2008)

Johnstone (2008) expresses that the persuasive strategy which proves to be effective in a certain context may not be so in another. She introduces three main strategies used to persuade others: quasilogical, presentational and analogical.

2.4.1.1 The Quasilogical Strategy

In the quasilogical strategy, persuaders who are affected by the vocabulary of logic, attempt to create the impression that their arguments are rationally incontrovertible. The power of rationality is used to achieve the most important goal of this strategy which is how to encourage listeners to approve the claims of the arguer.

Johnstone (2008) identifies that syllogistic reasoning is considered as one technique of quasilogical argumentation. Syllogistic reasoning involves relationships. Quasilogical arguer tries to use the wording and structures of formal logic and mathematics. Another type of logical argumentation is based on enthymeme. It is based on probable premises rather than on true ones. Conditional clauses relating premises to conclusions (Kuzio, 2014), rhetorical questions and logical connectives such as "like", "thus", "accordingly", "hence" and "therefore" (Crawford, 2012) are used as quasilogical persuasive strategies.

2.4.1.2 The Presentational Strategy

By this strategy, the persuader tries to create involvement by using various techniques such as rhetorical deixis, alliteration, metaphor and repetition. The main goal of presentational persuasion is to make one's claim maximally present in the audience's consciousness, by paraphrasing it, repeating it and calling it (Johnstone ,2008). Rhetorical deixis such as "now", "here" and "this", are considered as persuasive techniques. Fromkin and Rodman (1983) define rhetorical deixis as expressions or words which cannot be

University of Malaya

explained without referring to the circumstances of their pronunciation. Deixis involve pronouns such as "her" , "his", "your", "their"; expressions and proper names such as "that student", "this boy" , "those girls"; expressions of place such as "there" ,"here" ,"this"; expressions of time such as "last" , "now" , "then" and expressions of direction such as "after", "before", "next to". About the repetition of words and phrases, Johnstone (2008) demonstrates that these techniques play an essential role in the process of persuasion because it leads the audience to feel strong affections and emotions.

2.4.1.3 The Analogical Strategy

Johnstone (2008) demonstrates that the third strategy used for persuasion is analogical strategy which aims to provide an idea (a conclusion) or supply an analogy or a story to persuade others. It may also be used to make references to religious faith or beliefs as persuasive techniques. In analogical argumentation, traditional wisdom is produced in the form of a story.

2.5 Previous Studies on Persuasive Acts

Persuasive strategies used in political matters, religious issues, advertising areas, business issues and interpersonal relationships are based on several theories, especially of human psychology. Several researches and linguists defined the persuasion act as a powerful tool used to effect on all aspects of human life.

Altikriti (2016) explores the role of persuasive speech act in political speeches. The study analyzed three selected political speeches of President Obama based on Bach and Harnish Taxonomy model (1979). The data analysis indicates that the sentences used by President Obama in his speeches performed constative speech acts more than other speech acts and the assertive illocutionary acts were utilized as persuasive acts. The results indicate the importance of utilizing persuasive acts in political speeches and the impact on the audience.

University of Malaya

Faris et al. (2016) investigate the persuasive strategies used by the African leader, Nelson Mandela, in his presidential address, "No Easy Walk to Freedom". To analyze the data, Johnstone's (2008) persuasive strategies; quasilogical, presentational and analogical strategies are used as the main framework. Quasilogical argumentation is used through causation, syllogism and enthymeme. On the other hand, Mandela in his speech manipulates presentational persuasion by metaphors, rhetorical deixis, alliteration and repetition to create involvement. By referring to the Bible, Mandela employs analogical persuasion. The researchers indicate the practicable and universal significance in using the three persuasive strategies to effectively influence the attitudes, values and beliefs.

Touria (2016) demonstrates that Arabs tend to utilize the presentational style in persuasion. In contrast, the quasilogical style is used more in English. The researcher raises learners' awareness of their cultural preferences and suggested some practical techniques of teaching them the persuasion style utilized in English to enable them to achieve the efficiency of intercultural interaction when addressing the English-speaking reader.

Another study conducted by Taillard (2005) clarifies the relation and the interaction of both social psychology and pragmatics in persuasion. The study indicates that when a speaker intended to persuade a listener, the listener had two choices toward the speaker's opinion or suggestion; agreement or rejection.

Dastpak and Taghinezhad (2015) examine the persuasive strategies of President Obama's public speech which comprised 2403 words, and the ideological segment. Fairclough's Framework (1995) is adopted to analyze the data. The speech is divided into several sections. Each section is analyzed several times through ideological analysis, analysis of words or connotations that are used frequently and analysis of Biblical references in the speech.

University of Malaya

Many studies show that the assertive, directives and commissive acts have persuasive functions. Alkhirbash (2010) indicates that assertives and directives are utilized by Dr. Mahathir as persuasive acts. The assertives are used to confirm and emphasize facts or to assert beliefs, in contrast, directives are used to recommend, suggest or command to influence the listener's attitudes and to encourage them to perform actions.

Hardin (2010) examines the types of persuasive speech acts produced by Spanish learners. Hardin indicates that the learners used the directive act as a persuasive device by commanding, asking (for), suggesting and advising. Van Canegem-Ardijns and Van Belle (2008) show that the commissive acts and the form of conditionals clauses are regarded as powerful persuasive acts. Through the reward (in promises), the speaker persuades the hearer to fulfill the significant condition, while in warnings and threats, the speaker also encourages the hearer to abide doing something.

Sameer (2017) analyses the inaugural speeches of the Egyptian presidents, El-Sadat and El-Sisi, in two different periods. By utilizing the speech acts theory, the study focuses on how each of these two presidents conveyed their messages to the people. The results show that the use of the commissive type in El-Sadat speech possessed the first rank of speech act types, while the assertive type is the dominant type on El-Sisi inaugural speech.

2.6 Previous Pragmatics Studies on the Holy Qur'an

The Holy Qur'an is considered as the source of inspiration which is full of persuasive techniques. Khalif (2013) analyses pragmatic and semantics specific religious verses of the Qur'an. The researcher concentrates on the perlocutionary force and its effect on conveying the intended meaning and confirmed that synecdoche includes several logical relations to achieve specific external as metaphorical transfer and linguistic transfer and internal purposes as semantic restriction and semantic extension.

University of Malaya

Fathollahi and Kamely (2012) emphasize that the main objective of the Holy Qur'an is to persuade the listener and the reader. The use of powerful words and phrases, rhetorical devices and universal language are the main reasons behind Qur'an's influential messages. They conclude that the existence of the three elements of the persuasive process; messenger, message and audience in the Holy Qur'an and the existence of persuasive words as propaganda, gospel, warning and invitation are all evidences which indicate that the Qur'an seeks the persuasion of the reader and audience everywhere and at all times.

Al-Hasan and Al-Abd-Al-Haq (2012) analyze the speech act of threatening in the Qur'an. The threatening verses are analyzed and categorized. The study came up with the main functions of threats according to the situation and the addressee.

Kadhim and Abbas (2015) investigate the speech act of threatening in English and Arabic. The researchers analyze a set of representative texts from the Holy Qur'an which contained the speech act of threatening. In analyzing the data, the researchers use the speech act of threatening as one of the types of commissives. The explicit and implicit performatives of threat are used as the main theoretical framework. The results indicate that scaring and frightening are considered as implied techniques to express the speech act of threatening in the Holy Qur'an. The result also shows that the most selected verses of threatening were implicitly stated. The study indicates that Arabic language prefers to utilize the past or the present tenses to show the act of threatening.

Another study was conducted by Al-Khatib (2012) about the linguistic theories of politeness in the Holy Qur'an. Many chapters and verses from the Holy Qur'an were analyzed based upon Leech's maxims of politeness (1983) and Brown and Levinson's theory of politeness (1987) as the main theoretical frameworks. The selected verses and chapters were analyzed in two main sections. The first one was about the verses which concerned the relationship between Allah and man; and the second part included the

University of Malaya

interpersonal relationship between man and man-relation. The results presented the significance of politeness as a Socio-Pragmatic phenomenon concerning the relation between religion and morals.

Amin and Safa (2016) describe the imperative speech act in the Holy Qur'an and explained the relationship between the context within the meaning of the command and the linguistic structure. The results indicate that there are two types of imperative forms that were found in the Holy Qur'an; the command form and the declarative form.

Al-Saaidi et al. (2013) investigate the speech act of prohibition in the Holy Qur'an. The results show that the prohibition in English translation was realized through syntactic devices as declarative sentences. In contrast, the prohibition in Arabic language can be expressed through the negative imperative form as "Do not".

Issa (2015) presents a descriptive and comparative study of the requesting speech act in the translation of the Holy Qur'an. In the research, several types and pragmatic functions of requests with many examples are examined in both languages; Arabic and English. The findings show that the translators strive to keep the same form, style and the intended pragmatic functions.

Cahyaningsih (2014) identifies the meaning and the types of figurative language in Al-Baqarah Chapter. The researcher analyzes the data based on Perrine's theory of figurative language. The results show that the dominant types of figurative language are similes (43,33%), followed by the use of symbols (33,33%) and the least is metaphors (10%). Based on Searle's theory of implicature there are two types of implicatures; conventional implicature and conversational implicature. In Al-Baqarah, conventional implicature is higher than conversational implicature.

Permana and Citraresmana (2017) investigate the types of directive acts found in the translation of the Holy Qur'an. As the basis of analysis, the theory from Leech (1993) is applied. The researchers observe the frequent verb of directive illocutionary acts utilized

University of Malaya

in the holy Qur'an to analyze the kinds of directive acts. According to the results, there are two types of directive illocutionary acts; requesting and commanding. It is noticeable that the most directive message used in the Holy Qur'an was commanding with 575 words used.

University of Malaya

CHAPTER 3: METHODOLOGY

3.1 Introduction

This chapter introduces the methodology of the study; the research design, the theoretical framework, data collection, the procedures and data analysis. The methods and the steps of analyzing the collected data are demonstrated in the following sub-sections.

3.2 Research Design

In this research, the approach employed is a qualitative design based on the observation method. A qualitative design is a multi-method approach that involves observation and interviews (Suter,2012). Researchers who adopt the qualitative method tend to study things in a more naturalistic way by trying to understand the phenomena in terms of the meanings people bring to them (Denzin and Lincoln, 1994). Creswell (2001) indicates that the qualitative method is descriptive due to the researcher's concern with meaning, process, interpreting and understanding through illustrations or words. Accordingly, Taylor and Reneer (2003) confirm that recognizing and understanding the data is the first step of a good analysis, so rereading texts more than one time is a crucial factor of the qualitative analysis.

In this study, the data are taken from the translation of the Holy Qur'an by Al-Muntada Al-Islam; Saheeh International (2016) since its simple language and attention to detail have made this a superior English translation work. This translation of the Qur'an has received outstanding reviews for its accuracy, style and simplified English. Saheeh International is an English Language translation of the Quran. Published by the Publishing House (dar), dar Abul Qasim, Saudi Arabia, it is one of the World's most popular Qur'an translations. Translated by three American women, Emily Assami, Mary Kennedy, and Amatullah Bantley it uses accessible and un-archaic language.

University of Malaya

The Holy Qur'an contains 30 juzu' (semester); each semester contains 114 surah (chapters) which are different in their size; each surah (chapter) contains some ayat (verses) and the total number of Qur'anic verses is 6236 verses. Chapters are revealed to the Prophet Mohammad by the angel Gabriel in Makkah and Madina. This study involves an analysis of persuasive strategies and techniques used in one chapter from the Qur'an namely, Al-Baqarah (The Cow). The English translated meanings of each verse in the chapter by Al-Muntada Al-Islam; Saheeh International (2016) will be taken for analysis.

3.3 Theoretical Framework

There are several ways and strategies that are found to persuade and influence others. In other words, a persuasive strategy which is effective in one utterance may fail in another. The theoretical framework for this study is based on Searle's Classification of Speech Acts (1979) and Johnstone's approach on persuasive techniques and strategies (2008).

3.3.1 Searle's Classification of Speech Acts (1979)

Searle (1979) considers the speech act theory as the main unit of linguistic communication that can appear in several forms, as a sound, a word, a phrase or a sentence. Searle (1979) claims that the Speech Act Theory concerns how to use language to perform different meaningful acts such as *order, command, promise, request, assertion*, *expressions of happiness* and *sadness or statements of facts.* Thus, Searle (1979) determines five categories for the illocutionary force which is known as Searle's typology of speech acts: assertive, directive, commissive, expressive and declaration.

University of Malaya

Table 3.1 shows-Searle's classification of speech acts and their descriptions.

Table 3.1: Classification of Speech Acts (Searle, 1979)

Classification of Speech Acts	Definition
Assertive	Represents the speaker's assertion of the truth of what is said, as a suggestion, telling, in giving conclusions, complaining, boasting or describing.
Directive	Attempts to get the hearer to do something, and are typified by challenging, ordering, inviting or requesting.
Commissive	Expresses the speaker's intention to take certain actions such as promising, threatening or encouraging.
Expressive	Expresses the psychological state by the producer of the utterance, such as apologizing and thanking.
Declaration	That a new state of affairs has come into existence, such as declaring or nominating

3.3.1.1 Speech Acts with Persuasive Functions

The persuasive speech act can be classified under the assertive, directive and commissive acts. These types of speech acts have a significant role in the process of persuasion, they can be used as vital devices to influence behaviors and the attitudes of receivers and to convince the receivers (Alkhirbash, 2010). Table 3.2 shows the classes of speech acts which have the persuasive functions.

Table 3.2: The Types of Persuasive Speech Acts (Searle, 1979)

Persuasive Speech Acts	Persuasive Functions
Assertives	• Assertives are used to assert beliefs and emphasize and confirm facts about something that is true. This confirmation of the truth justifies the reason why certain ways need to be adopted and observed by the hearer. • The speaker's assertion of the truth is based on facts that are known.
Directives	• Directives are used to suggest, recommend or command the hearer to carry out certain acts that may benefit the hearer. • They can be in the form an advice or an order to get the hearer to change their beliefs on certain issues.

University of Malaya

'Table 3.2, continued'

Persuasive Speech Acts	Persuasive Functions
Commissive	• Commissive speech acts are regarded as persuasive resources. • By showing the reward in promises or by warnings and threats by the speaker, the hearer may be rewarded in the future or may be protected from circumstances that may befall them in the future.

In this regard, "assertive act" is considered as a persuasive act since it aims to help the reader to infer why the speaker has referred to the knowledge of the topic. According to Babatunde and Odepitan (2009: 301)**:** "assertives are essential for the realization of a rhetorical end, which is PERSUATION". According to Hashim & Safwat (2015), the use of assertive verbs has a real value to provide any justification about facts to convince and persuade the hearer/reader to change their beliefs about something.

According to Searle (1979), 'to persuade' is a directive speech act in which the speaker's intention is to make the hearers/the readers perform some actions as an attempt to match the world with the speaker's words. A directive act carries the function of making a request or an order for the hearer to carry out the acts wanted by the speaker. This means that the speaker performs the act of persuasion by demanding or requesting in the forms of imperative or declarative utterances (Taufik et al.,2014).

Commissive speech acts, especially those which use the conditional forms, are regarded as powerful persuasive resources shown by giving rewards in promises or by talking about the negative consequences in warnings and threats (Wielgosz, 2015).

3.3.2 Johnstone's Persuasive Strategies and Techniques (2008)

Johnstone's framework (2008) on persuasive strategies will be adopted to analyze the data that are taken from the chapter of Al-Baqarah from the Holy Qur'an. Johnstone (2008) determines three main strategies for the persuasion process: quasilogical,

University of Malaya

presentational and analogical. These persuasive strategies and techniques by Johnstone (2008) are illustrated in the table below (3.3). The rhetorical devices of persuasion are also described.

Table 3.3: Persuasive Strategies and Techniques (Johnstone, 2008)

Persuasive Strategy	Description	Techniques
Quasilogical Strategy	• The strategy from formal logical convincing. • Arguments based on rationality	• conditional/cause clauses relating premises to conclusions • logical connectives, e.g. "thus", "hence", "therefore", "accordingly", "consequently • rhetorical questions, arriving at a valid logical conclusion
Presentational Strategy	• Involvement is created by the speakers. • Arguments based on involvement	• vocabulary, e.g. imagery, words • repetition visual metaphors e.g “look”, “see”, “behold” • deixis (the use of pronouns), such as "here", "now", "this" • simile • metaphor
Analogical Strategy	• An analogical arguer constructs his argument • Arguments based on teaching using narrative	• mentioning traditional wisdom through storytelling-expressions, • prompting the time-tested values, • using conventional language such as you know that what they say",

3.4 The Source of Data

To achieve the main objectives in this study, Al-Baqarah chapter is analyzed qualitatively. Table 3.4 shows that the Holy Qur'an is organized in 114 chapters and Al-Baqarah chapter is the longest one which contains 286 verses.

University of Malaya

Table 3.4 : The Names of the Chapters of the Holy Qur'an from Al-Faqih (2017)

No. of Chapters	Name of chapters (surah)	No. of Verses	No. of Chapters	Name of chapters (surah)	No. of Verses
1	Al-Fatiha	7	58	Al-Mujadila	22
2	Al-Baqarah	286	59	Al-Hashr	24
3	Al Imran	200	60	Al-Mumtahanah	13
4	An-Nisa	176	61	As-Saff	14
5	Al-Ma'idah	120	62	Al-Jumu'ah	11
6	Al-An'am	165	63	Al-Munafiqoon	11
7	Al-A'raf	206	64	At-Taghabun	18
8	Al-Anfal	75	65	At-Talaq	12
9	At-Tawbah	129	66	At-Tahreem	12
10	Yunus	109	67	Al-Mulk	30
11	Hud	123	68	Al-Qalam	52
12	Yusuf	111	69	Al-Haaqqa	52
13	Ar-Ra'd	43	70	Al-Ma'aarij	44
14	Ibrahim	52	71	Nooh	28
15	Al-Hijr	99	72	Al-Jinn	28
16	An-Nahl	128	73	Al-Muzzammil	20
17	Al-Isra	111	74	Al-Muddaththir	56
18	Al-Kahf	110	75	Al-Qiyamah	40
19	Maryam	98	76	Al-Insaan	31
20	Ta-Ha	135	77	Al-Mursalaat	50
21	Al-Anbiya	112	78	An-Naba'	40
22	Al-Hajj	78	79	An-Naazi'aat	46
23	Al-Mu'minun	118	80	Abasa	42
24	An-Nur	64	81	At-Takweer	29
25	Al-Furqan	77	82	Al-Infitar	19
26	Ash-Shu'ara	227	83	Al-Mutaffifeen	36
27	An-Naml	93	84	Al-Inshiqaaq	25
28	Al-Qasas	88	85	Al-Burooj	22
29	Al-Ankabut	69	86	At-Taariq	17
30	Ar-Rum	60	87	Al-A'laa	19
31	Luqmaan	34	88	Al-Ghaashiyah	26
32	As-Sajda	30	89	Al-Fajr	30
33	Al-Ahzaab	73	90	Al-Balad	20
34	Saba	54	91	Ash-Shams	15
35	Faatir	45	92	Al-Layl	21

University of Malaya

'Table 3.4, continued'

No. of Chapters	Name of chapters (surah)	No. of Verses	No. of Chapters	Name of chapters (surah)	No. of Verses
36	Yaseen	83	93	Ad-Dhuha	11
37	As-Saaffaat	182	94	Ash-Sharh	8
38	Saad	88	95	At-Teen	8
39	Az-Zumar	75	96	Al-'Alaq	19
40	Ghafir	85	97	Al-Qadr	5
41	Fussilat	54	98	Al-Bayyinahh	8
42	Ash_Shooraa	53	99	Az-Zalzalah	8
43	Az-Zukhruf	89	100	Al-'Aadiyaat	11
44	Ad-Dukhaan	59	101	Al-Qaari'ah	11
45	Al-Jaathiyah	37	102	At-Takaathur	8
46	Al-Ahqaaf	35	103	Al-'Asr	3
47	Muhammad	38	104	Al-Humazah	9
48	Al-Fath	29	105	Al-Feel	5
49	Al-Hujuraat	18	106	Quraysh	4
50	Qaaf	45	107	Al-Maa'oon	7
51	Adh-Dhaariyaat	60	108	Al-Kawthar	3
52	At-Toor	49	109	Al-Kaafiroon	6
53	An-Najm	62	110	An-Nasr	3
54	Al-Qamar	55	111	Al-Masad	5
55	Ar-Rahman	78	112	Al-Ikhlaas	4
56	Al-Waqi'a	96	113	Al-Falaq	5
57	Al-Hadeed	29	114	Al-Naas	6

3.4.1The Al-Baqarah Chapter

The Al-Baqarah chapter is the second chapter (Surah) of the Holy Qur'an. The truth is that the comprehensiveness of this chapter from the point of view of the Islamic and many practical issues (social, economic, political and religious) cannot be denied. This chapter consist of 286 verses and is the longest chapter in the Qur'an.

The Chapter contains several subjects including the discussions about monotheism and the acquisition of knowledge of God, especially through studying the secrets of creation, the facts about the inimitability of the Qur'an and the significance of it, the explanations

University of Malaya

concerning the Jews and hypocrites and their peculiar positions against Islam and the Qur'an, evidenced by their various mischievous hindrances against them and some narrations about the history of the Great Prophets such as the story of creation of Musa, Ibrahim, Israel, Saul and Goliath. There are also several topics related to law, fasting, debt, marriage and Islamic rules.

The Throne Verse (آيَةُ الْكُرْسِيِّ Ayat-ul-Kursi) in this chapter (verse 255), is the most popular verse of the Noble Qur'an because of the strong description of God's authority in Islam. The verse shows that there is no comparison between God and anyone else. The late Tabarsi has cited in Majma'-ul-Bayan that the Prophet, Mohammad, was asked: "Which Surah of the Qur'an is the best?" He answered: "Al-Baqarah". They asked: "Which verse of the Surah (is the best)?" He replied: "Ayat-ul-Kursi, the Verse of the Throne', (verse 255)" (Sad, 2014).

The translation of Saheeh International is adopted in this study. It is regarded as one of the best translations we have encountered, and it is especially useful in the word order used that reflects the Arabic word order, as feasibly as possible (Al-Muntada Al-Islam; Saheeh International Qur'an, 2016). Saheeh International checked several translations verse by verse against accepted Arabic tafseer and revised the wording accordingly in clear, contemporary English. Three main objectives served as guidelines for the work:

1. To present correct meanings.
2. To simplify and clarify the language for the benefit of all readers.
3. To let the Qur'an speak for itself, adding footnotes only where deemed necessary for explanation of points not readily understood or when more than one meaning is acceptable.

University of Malaya

3.5 Methods and Procedures for Data Analysis

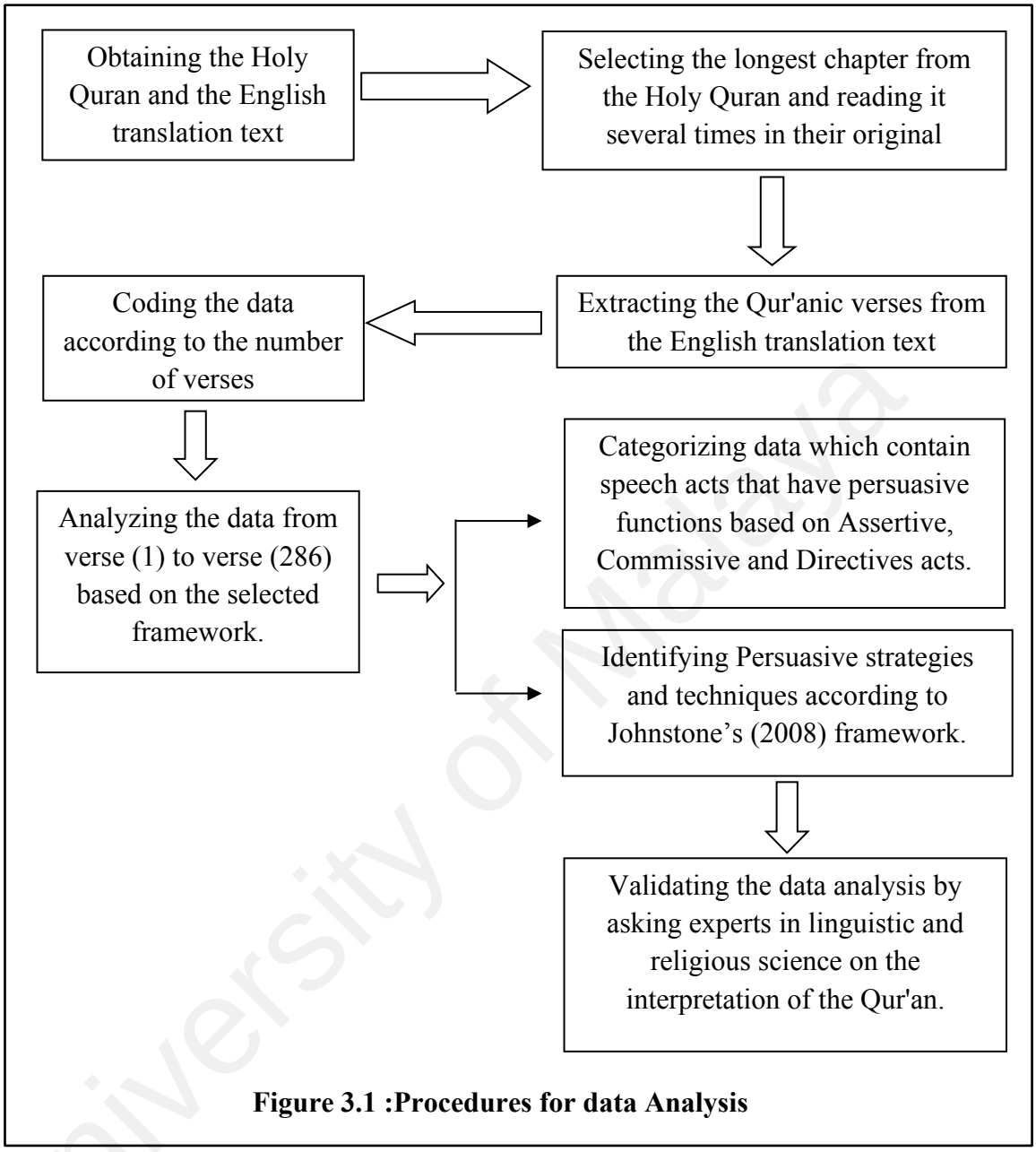

Figure 3.1 :Procedures for data Analysis

The data analysis involved identifying the English translation of Qur'anic verses from Al-Baqarah, which contain verses 1 to 286. Content analysis was then carried out to analyze the coded data. Based on the coded data, the total number of types of persuasive acts based on Searle's Classification of Speech Acts (1979) were manually counted which is 66 verses. The next stage of analysis involved identifying the different persuasive strategies and techniques used in Al-Baqarah chapter based on Johnstone's approach (2008). The final stage of analysis involved tabulating the data in terms of the frequency

University of Malaya

of occurrences of types of persuasive acts and strategies of persuasion found in the chapter. The interpretation of types of persuasive acts and strategies found in the data were then discussed to provide the overall findings of the study.

3.5.1 Coding Practices

The data is coded based on the types of speech acts and persuasive strategies according to the analytical frameworks adopted for the study (Searle, 1979; Johnstone, 2008) as shown in the table below:

Table 3.5: Codes Used for the Categorization and Analysis of Data

The Holy Quran	Searle's Speech Act Types with Persuasive functions	Johnstone's Persuasive strategies
J: *Juzu*' (semester)	**Ass:** Assertive	**Qua:** Quasilogical Strategy
S: Surah (chapter)	**Dir:** Directives.	**Pre:** Presentational Strategy
A: Ayah (verse)	**Com**: Commisive	**Analo:** Analogical Strategy

3.5.2 Validity and Reliability

Neuman (2014) mentions that the less mistakes made, the more reliable will be the results. To achieve validity of the interpretation of data, the researcher has asked for help from Dr.Thabet Abu alhaj, a lecturer from the Academy of Islamic Studies, University of Malaya, to check on the coding procedures. Refer to Appendix 1 at the end of the study to view his CV.

In this chapter, the description of the research design and the main theoretical frameworks are presented. The persuasive acts based on Searle's classification of speech acts and the persuasive strategies and techniques based on Johnstone's approach are used for the purpose of analysing the data. This chapter also includes a description of the data, the procedures of data collection and stages of data analysis.

University of Malaya

CHAPTER 4: DATA ANALYSIS AND RESULTS

4.1 Introduction

In this chapter, two sections are presented: data analysis and results. The data are taken from the English translation of Al-Baqarah Chapter (Surah) from the Holy Qur'an. The main persuasive types of speech acts are identified and categorized under the assertive, directive and commissive types in order to answer the first research question. In order to answer the second research question, the main persuasive techniques used in the selected chapter are also identified and categorized based on Johnstone's framework. The findings for each research question will then be discussed in the relevant sections.

4.2 The Types of Persuasive Speech Acts in Al-Baqarah Chapter

Searle (1979) refines and expands Austin's theory of speech acts. He proposes that all acts fall into five main forms of illocutionary acts: the assertive, directive, commissive, expressive and declarative types. In the analysis at data, it was found that the three persuasive acts only fall under the three classes namely; the assertive, directive and commissive types. These classes of speech acts have persuasive functions since they aim basically to influence and convince the reader (Faris et al.,2016). The assertive act is realized by asserting beliefs and confirming facts that has persuasive functions. The directive is also utilized as a persuasive act by offering advice, giving orders and suggestions or through encouraging the readers. As for the commissive type of speech acts, the persuasive function is demonstrated by the acts of promising and threatening. The expressive and declarative acts are excluded since they do not have persuasive functions. Expressive acts refer to the verbs that aim to evaluate psychological states or situations like expressing condolences, thanking, apologizing and so on, while declarative acts refer to the verbs that aim to state something like pronouncing, calling, naming and so on. Therefore, these classes of speech acts are found to have no perlocutionary effect on the reader/hearer to change their behavior or beliefs about something.

University of Malaya

Table 4.1 :**The Frequency of Occurrences and Percentages of Persuasive Acts in Al-Baqarah Chapter**

Classification of SA	**Occurrence of Persuasive Acts**		**Percentage**
Assertive	Assert: 26	36	54.54%
	Inform :10		
Directive	Command: 9	15	22.7 %
	Challenge :3		
	Advice:3		
Commissive	Promise:4	9	13.6 %
	Threat:5		
Assertive and Directive	1		1.5 %
Assertive and Commissive	4		6%
Directive and Commissive	1		1.5 %
Total	66		100%

The findings of the study show that 66 types of speech acts are found to have persuasive functions. Based on the table above, this accounts for 23% of the total number of verses in the Al-Baqarah chapter. The assertive acts show the highest frequency of occurrences (54.54%) of the class of speech acts with persuasive functions in Al-Baqarah Chapter of the Holy Qur'an. The assertive types of speech acts that are used more frequently as persuasive acts to report on facts related to Allah are "*assert*" and "*inform*". For example, in verse 2 Allah asserts the fact that the Holy Qur'an is undoubtedly from him. The Qur'an is based wholly on truth so there is no room for doubt about its facts and its contents. By utilizing words such as; "guidance", "sure" and "without doubt" in the beginning of the chapter, Allah persuades the people that every word in the Holy Qur'an is true. By using the past forms "revived" and "Then We revived you after your death that perhaps you would be grateful" in verse 56, Allah asserts the fact that he has the ability to raise human after death.

University of Malaya

The directive class of speech act accounts for the second highest types of speech acts that is utilized as a persuasive act, with 22.7% of occurrences in the Al-Baqarah chapter. The main types of speech acts under the class of directive acts are *command, challenge* and *advice*. The language of the Holy Qur'an is both rhetorical and eloquent (Alhaj et al., 2019). For example, in verse 41, Allah commands the children of Israel by using the imperative form "believe in what I reveal " to get them to believe in the Holy Qur'an.

The commissive class of speech acts accounts for the lowest types of occurrences of speech act types with persuasive functions, with only 13.6%. This class of speech acts is used as a means of persuasion in the acts of *promise, encouragement* and *threat* by the speaker to-the hearer/the reader. The findings show that the commissive act is used as a persuasive device that is utilized to change beliefs and behaviors by making a promise, thus, encouraging people to do something. Findings also show that there are combinations of two classes of speech acts that appear in certain verses. For example, verse 22 shows a combination of the assertive and directive acts, while verses 24, 62, 81 and 112 show evidence of the combination of the assertive and commissive acts. In addition, verse 110 combines both the directive and commissive acts.

The findings support previous study conducted by Altikriti (2016) which clarifies that the speech acts of assertives and directives have persuasive functions. In the study, Alkhirbash (2010) indicates that the assertives and directives are used by Dr. Mahathir in his speeches as persuasive acts to state a fact and to get the hearer to carry out a certain action, as in recommending, suggesting or giving a command as a way to influence or change the listener's attitudes. The study conducted by Hardin (2010) also shows the same results, in which it was found that learners used the directive act as a persuasive device by asking, suggesting and advising. In addition, Sameer (2017) demonstrates that the commissive and the assertive types are used as persuasive acts in his study. The

University of Malaya

following sections will discuss in greater detail the types of speech acts which carry the persuasive functions.

4.2.1 The Assertive Speech Act

The assertive speech acts are known as representative acts because they reflect the speaker's beliefs, commit the speaker to the truth of something as claiming, informing and reporting (Searle,1976). According to Searle, the main purpose of the assertive class is to commit and to persuade the reader to believe in the truth. The assertive speech acts are statements of fact that represent a state of affairs and convey information about states from the speaker to the hearer. The English verbs that function as explicit assertives include *inform, accuse, report, predict, confess, state, swear, criticize* and *complain* (Searle and Vanderveken, 1985). The verbs differ from one another by the strength or force of the assertion. Assertive Acts are defined as the acts which are assessed along the dimension of truth, such as *concluding and deducing*. The assertive act intends to convey something about the truth of a proposition or statement disclosed and to confirm the information. Persuasion is defined as an effort to make people around you believe in what you say or to influence their beliefs and behaviors. The assertive act has a significant role in persuading people since the speaker asserts a proposition to be true and describes a state of events or affairs and demonstrate the speaker's beliefs. The following sections will discuss each type of speech act that are categorized under the assertive type which has the persuasive function.

4.2.1.1 The Act of Informing

Informing is a speech act that conveys and provides useful information to persuade the reader. This type of speech act includes other acts of revealing, testifying, telling and disclosing. The informative speech act aims to introduce a specific idea, to explain facts

University of Malaya

and to help people to believe in them. The following examples demonstrate the act of informing with their persuasive functions.

(1) A 29 Ass: " It is He who created** for you all of that which is on the earth. Then **He directed Himself t**o the heaven, [His being above all creation], and **made them seven heavens**, and **He is Knowing of all things."

The persuasive act in the above example is used to inform the truth about Allah that he is the source of all knowledge and he is the knower of everything. The pronoun **"He"** refers to Allah, the speaker. Allah persuades the people to worship him by telling them facts related to his power that he has made seven heavens and he alone knows all things related to them.

***(2) A 33 Ass:** "He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And **I know what you reveal and what you have concealed**."*

In example 2, Allah asks Adam to tell the angels their names and this order indicates the nobility of Adam over the angels. In this verse, Allah tells the angels that he knows everything, and he knows the unseen aspects of the earth and heaven. Allah confirms that he knows what they (angels) do not know. The persuasive function in this verse is to inform the reader into believing that Allah is the knower of everything.

***(3) A 56 Ass:** "Then **We revived you after your death** that perhaps you would be grateful.*

In example 3, Allah reminds the children of Israel about another bounty which Allah has bestowed upon them. Allah informs the fact that he has the ability to do anything as

University of Malaya

reviving the dead and he is merciful in giving his servants (the children of Israel) another chance to thank him.

(4) A 106 Ass: *"Do you not know* ***that Allah is over all things competent****?"*

In example 4, Allah, who is the speaker, is addressing the human being. The interrogative form ***"Do you not know"*** aims to persuade the hearer not to ask him. Allah informs the fact that he has power over all things in the world.

(5) A 107 Ass: *"Do you not know that* ***to Allah belongs the dominion of the heavens and the earth*** *and [that] you have not besides Allah any protector or any helper?"*

Example 5 is a rhetorical question which carries the persuasive function in the act of informing the fact that Allah knows everything, controls and directs all matters, and that he is the helper and protector for all the people. It is noted that Allah is indirectly persuading the hearer by asking a question that aims to affirm the fact related to the power of Allah.

(6) A 142 Ass: *" To* ***Allah belongs the east and the west.*** *He guides whom He wills to a straight path."*

In example 6, the phrases **"To Allah belongs"** and **"He guides",** inform facts related to Allah. The act of informing has a persuasive function because the speaker aims to inform the hearer of the facts related to Allah's ability to believe in him.

(7) A 164 Ass: *" **Indeed,** in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what **Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein***

University of Malaya

every [kind of] moving creature, and [His] directing of the winds and the clouds *controlled between the heaven and earth are signs for a people who use reason."*

Example 7 shows an indirect invitation to think about this universe by providing several signs such as the creation of the earth and the heavens, changing the night and the day, the rain and giving life. Allah informs that there is only one creator of this universe and he alone has all the power and the authority to do this. The bold lines in the above example inform the facts about Allah's ability.

(8) A 213 Ass: "Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. *And none differed over it [i.e., the Scripture] except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And* ***Allah guided*** *those who believed to the truth concerning that over which they had differed, by His permission. And* ***Allah guides*** *whom He wills to a straight path"*

Example 8 informs that Allah has sent his prophets to the people as bringers and warners and he sent with them miracles and the books with truth. By using the words **"sent"** and **"guides"**, Allah, the speaker, confirms that he is alone who has the authority to guide whom he pleases to the straight path. In short, informing and asserting facts are regarded as persuasive acts.

(9) A 255 Ass: "Allah – there is no deity except Him, the Ever-Living*, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,86 and they encompass not a thing of His knowledge except*

University of Malaya

for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

The above verse of Al-Baqarah Chapter is called the Throne Verse or *Ayat Al- Kursi.* This verse is considered as the greatest verse in the Holy Qur'an. The verse indicates that there is nobody and there is nothing that can be compared to Allah and his authority. The phrase **"no deity except Him"** is a clear confirmation of Allah's greatness so that only Allah has the right to be worshipped. This verse also informs all the attributes of glory, beauty and divine perfection. By informing facts of Allah's existence; his attributes and divinity, Allah is persuading the hearer/reader to believe in him.

(10) A 284 Ass: "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it."

In example 10, Allah, the lord of the world, is the speaker and his servants are the hearer. The verse above informs that everything in heaven and on earth belongs to Allah who has the authority to control everything with his justice and his wisdom. In short, what is noted in the phrase **"To Allah belongs"** demonstrates the persuasive function that is utilized to inform that everything belongs to Allah alone.

4.2.1.2 The Act of Asserting

Asserting is regarded as a type of assertive speech act that establishes the truth of something and proves that the opinion or belief is true. The following examples from Al-Baqarah Chapter show that confirming and asserting facts can be regarded as acts that have a persuasive function.

University of Malaya

***(11) A 2 Ass: "This is the Book** about which there **is no doubt, a guidance** for those conscious of Allah".*

In example 11, Allah asserts and confirms the fact that this book, the Holy Qur'an, is undoubtedly from him. This Book is based wholly on truth so there is no room for doubt about its facts and its contents. By utilizing an act of confirming**" there is no doubt, a guidance"** in the beginning of this chapter, Allah, the speaker, persuades the people, the hearer, that every word in the Holy Qur'an is true.

***(12) A 5 Ass: "Those are upon [right] guidance from their Lord**, and it is **those who are the successful"**.*

In example 12, Allah, the speaker, asserts and confirms that success and guidance are awarded to those people who believe and worship him. With the use of the speech acts, Allah is persuading the people to worship him and to follow the right path.

***(13) A 13 Ass: "Nay, of a surety they are the fools, but they do not know** ".*

In example 13, Allah addresses the people who claim that they believe in him but in fact they do not. The word **"surety"** demonstrates that Allah is confirming the fact that the people are regarded as fools, in which they are not aware of.

***(14) A 20 Ass: " Indeed, Allah is** over all things competent.".*

Example 14 shows a clear confirmation about Allah's ability and his power. By using the word **"indeed"** and verb to be **"is"**, the speaker, Allah, is persuading the hearers, the disbelievers and the hypocrites, that he is capable of everything. Allah is able to punish his servants as he wills. In fact, Allah only describes himself with the ability to do everything as a warning to the hypocrites of his control over everything. The word **"Indeed"** has a persuasive function since it is used to agree and to emphasize that something is true.

University of Malaya

(15) A 30 Ass: *"And [mention, O Mohmmad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while* ***we declare Your praise and sanctify You?" He [Allah] said, "Indeed, I know that which you do not know."***

Example 15 represents a conversation between Allah and the angels about the creation of human as a successor on the earth. By utilizing the word **"indeed"**, meaning 'in truth', Allah reveals to the angels the truth that he is the source of all knowledge and he is the knower of everything.

(16) A 32 Ass: *"They said, "Exalted are You;* ***we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise****."*

In example 16, the pronoun **"we"** refers to the angels who admit that each one of them has knowledge in their own area of competence. Here the angels are affirming that no one could know any part of Allah's knowledge without his permission and thus praises Allah's perfection and holiness. By using the word **"indeed"**, there is a clear confirmation that Allah knows everything in this universe and his justice and wisdom in all things is perfect.

(17) A 64 Ass: *"But you turned back thereafter: Had it not been for* ***the Grace and Mercy of Allah to you, you had surely been among the lost****."*

In example 17, Allah is addressing the Children of Israel, who are known for breaking the covenants many times. The phrase **"surely"**, indicates the confirmation that without

University of Malaya

Allah's mercy, they would have been among the losers. The persuasive act in this verse is evident in the reference to the mercy and grace of Allah.

(18) A 77 Ass: *"But* ***do they not know that Allah knows what they conceal and what they declare****? "*

The main purpose in example 18 which contains a rhetorical question "**do they not know**" is to confirm that Allah knows what the people conceal and what they reveal. By using this type of question to inform facts related to Allah's knowledge, Allah, the speaker, persuades all the people to follow him for his ability to know everything.

(19) A 82 Ass: *"But they who believe and do righteous deeds* ***-those are the companions of Paradise; they will abide there in eternally."***

Verse 82 and verse 81 are linked to each other. In the verse above, Allah talks about the fate of believers in "paradise". By using the phrase **"they will abide"**, Allah indicates that those who believe in him and do good deeds are the people of the garden and they will abide there forever. The comparison made between two contradictory groups which are the "believers and disbelievers" is regarded as a powerful device in the act of persuasion.

(20) A 99 Ass: *"And We* ***have certainly revealed*** *to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient."*

By using the perfect tense verb **"have certainly revealed"** and the phrase "**no one would deny them"**, Allah confirms the fact that he has sent miracles and proofs to people to worship him and no one can reject them except those who are perverse.

(21) A 115 Ass: " And to Allah belongs the East and the West*. So wherever you [might] turn, there is the Face of Allah.* ***Indeed, Allah is all-Encompassing and Knowing."***

University of Malaya

Ibn Abbas says that this verse concerns the change in the direction of the Qiblah. When Allah orders the Prophet Mohammad, peace be upon him, to change the Muslims' Qiblah from Jerusalem to the Ka'bah, the Jews tried to reject it by objecting and demanding Muslims to interpret how the Qiblah could be changed. So, by this verse, Allah emphasized to the Jews that not only the East and the West of the world belong to him but all places and directions belong to him. Hence, if any place or direction is fixed for worship this does not mean that God dwells there. By using the word **"indeed",** Allah persuades the Jews in particular and all the people in general that he is the all-Encompassing and all-Knowing.

(22) A 116 Ass: *"They say, "Allah has taken a son." Exalted is* ***He Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him"***

In example 22, the pronoun **"they"** refers to the Jews and Christians who claim that Allah has a son. Allah disclaims this by providing two proofs. The first proof is that all things in heaven or earth belongs to him. Everything is managed by him so how can Allah beget someone. Verse "117" shows the second proof that Allah is the creator of everything, and he only says **"be"** to decide on any affairs.

(23) A 117 Ass: "Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and "it is."

Example 23 is related to example 22 when the Jews and the Christian claimed that Allah has a son. Allah disclaims this as evident in verses "116" and "117". Verse "117" informs the fact that Allah is the originator of the heavens and the earth and he can do anything he wants only by saying **"Be," and "it is**".

(24) A 118 Ass: " Indeed, we have shown clearly the signs to a people who are certain [in faith]."

University of Malaya

In example 24, the pronoun "we" refers to Allah, the speaker, who addresses the people who are disbelievers. The phrase **"indeed"** and the use of the present perfect **"have shown clearly"** shows that Allah has confirmed that all signs that indicate his greatness and oneness have already been revealed to them.

(25) A 119 Ass: " Indeed, we have sent you, [O Mohmmad], with the truth as a bringer of good tidings and a warner*, and you will not be asked about the companions of Hellfire."*

In example 25, the plural pronoun 'we' refers to Allah. Allah addresses Prophet Mohammad (peace be upon him) to bring comfort to his heart that he has sent to all people as a bearer of good things and as a warner. The persuasive act in this verse is evident in the use of the word **"indeed"** and the reference to Allah, by the use of the deictic referent **"we".**

(26) A 120 Ass: "Indeed, *say that* ***the guidance of Allah is the [only] guidance*** *"*

In example 26, Allah addresses Prophet Mohammad with the use of the affirming device **"indeed"** and the verb to be**" is"** as persuasive acts to confirm the facts related to Allah.

(27) A 139 Ass: *"Say, [O Mohammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And* ***we are sincere*** *[indeed and intention] to Him."*

In example 27, Allah orders Prophet Mohammad to ask the Jews and Christians. By using a rhetorical question, it shows the speaker's emphasis upon Allah as the lord for all people. The phrase **"we are sincere"** is also used to confirm that **"**we**"** (Muslims) are loyal only to Allah, and should worship him alone and obey his orders.

University of Malaya

(28) A 157 Ass: *" Those are the ones upon whom are blessings from their Lord and mercy.* ***And it is those who are the [rightly] guided."***

The verse above is related to verse 155: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient"; and verse 156: "Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." In the verse above, Allah addresses the believers who has fought for Islam and confirms that they are blessed and will be forgiven by Allah. The persuasive function in this verse serves as an encouragement for the believers to pray and worship Allah and to ask for Allah's mercy.

(29) A 163 Ass: *" And* ***your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful****."*

Example 29 focuses on the context about the belief of monotheism. The verse confirms that Allah is the only God due to his power, divinity, knowledge and attributes which cannot be separated from each other. The phrase **"And your god is one God"** confirms that divinity is reserved only for Allah. The negative particle **"no"** indicates that there is no God except "Allah". In short, this verse confirms the oneness of Allah.

(30) A 176 Ass: *" That is [deserved by them] because* ***Allah has sent down the Book in truth****. And indeed, those who differ over the Book are in extreme dissension."*

Example 30 states that “the Book” which refers to the previous verses in the Holy Qur'an are based on truth: **"Allah has sent down the Book in truth"**. Allah, the speaker, states that the disbelievers deserve his punishment due to their rejection and stubbornness.

(31) A 186 Ass: *"And when My servants ask you, [O Muhammad], concerning Me –* ***indeed I am near. I respond to the invocation of the supplicant when he calls upon***

University of Malaya

***Me**. So, let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."*

In example 31, by using the phrase **"indeed I am near"**, Allah confirms that he is always available to listen to his servants and he is responsive to their invocations. The persuasive function is evident in the phrase **"respond to Me and believe in Me"** in that Allah commands his servants to worship him, obey him and believe in him so that they could be rightly guided.

***(32) A 212 Ass": "Beautified** for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account"*

By using the word **"beautified"**, Allah metaphorically reminds us that this life and its beauty is a deception. In the verse above, Allah confirms that he gives sustenance without limit or account to whom he wills. It is noticeable here that Allah is indirectly persuading the people to worship him and to follow the right way.

(33) A 219 Ass:** "They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." **Thus Allah makes clear to you the verses [of revelation] that you might give thought."

Example 33 is the first injunction about gambling and alcoholic drinks. The word **"sin"** is a clear affirmation on why Allah forbids these acts. The main persuasive technique in this verse is seen in the clarification that the sins of drinking alcohol and gambling are greater than their benefits. At the end of this verse by using a logical connective **"thus",** Allah confirms that there are several verses and proofs that he has sent to convince them.

University of Malaya

(34) A 247 Ass: *"He said,* ***"Indeed****, and Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."*

Example 34 clarifies the main reason that Allah appoints Talut as the king over the Israelites. The word **"indeed"** indicates that Allah has the authority and the power to bestow and give dominion upon whomever he wills, and no one can ask him about his actions. This shows that Allah has perfect wisdom, kindness and knowledge about his creation. In short, the phrase **"Allah is all-Encompassing [in favor] and Knowing"** confirms that Allah, the lord of the world, knows who deserves to be king.

(35) A 257 Ass: *"Allah is the ally of those who believe.* ***He brings them out from darkness into the light."***

The word **"darkness"** in the example above means the darkness of ignorance which leads one to take the wrong direction. In contrast, the word **"light"** here means the truth which leads one to the right way. In example 35, Allah confirms that he will guide whoever follows him to the right path, that is "paradise". By this way, Allah is encouraging and persuading the disbelievers to worship him and to follow his path, that is, the path of Islam.

(36) A 260 Ass: *" [Allah] said,* ***"Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."***

When the Prophet Ibrahim asked about resurrection, Allah demonstrates and confirms that he has the ability to revive the dead as stated in the example shown above. The phrase **"And know that Allah is Exalted in Might and Wise"** confirms that whatever Allah wills, will occur without any hindrance, since he is the All-Mighty, who is supreme above all things, and wise in his statements, actions and decrees. The example shows clear

University of Malaya

evidence about how Allah guides his servants to the truth and persuades them to believe in him.

4.2.2 The Directive Speech Act

The directive illocutionary act, previously called exercitives (Austin, 1975) is defined as a type of speech act that the speaker intends to ask or order the hearer to do something, such as requesting, suggesting, commanding, forbidding, inviting, and so on (Searle, 1979).

There are several directives forms which depend on the mental and social aspects of context. Therefore, directives can be realized through several sentence types, namely interrogatives, imperatives, or statements. Imperatives are considered as the most powerful and direct way of issuing directives. On the other hand, questions are regarded as the weakest strategy to make a request or command since they are utilized in an indirect way.

The Holy Qur'an shows the words of God in the forms of ordering, commanding, prohibiting, and challenging, to persuade people to worship him and to follow the right way. The forms utilized in the holy Qur'an are regarded as speech acts used by Allah to convey his messages. This section discusses the types of speech acts that have been classified and analyzed according to the class of directive illocutionary acts which have the persuasive functions.

4.2.2.1 The Speech Act of Command

Commands, also called orders, are directive speech acts by which the speaker gets the hearer to act in a specific way. In carrying out the speech act of command, the speaker must have more power than the listener. The social distance between the listener and the speaker plays an important role in specifying the act of the command. There are several

University of Malaya

forms of commands in English. They may take the imperative forms such as "Don't go out!", "Leave the room" or with the use of performative verbs such as "I order you to stand up", "I command you to shoot the enemy". They may have different structural forms such as declaratives, imperatives or negation. To sum up, the speaker can persuade the hearer to do something or to change his beliefs about something by using the speech act of command.

(37) A 21 Dir: " O mankind, worship your Lord, *who created you and those before you, that* ***you may become righteous****."*

The imperative structure **"worship your Lord"** shows Allah commanding the people to worship him as the only creator. This is clearly utilized as a command since Allah will reward the people who worship him and punish those who do not. Moreover, the social distance between the speaker (Allah) and the hearer (people) for the act to work is also evident since Allah has greater power over mankind. The structure of language is rhetorical and eloquent in that the phrase **"O mankind!"** serves the functions of persuading and directing the hearer/people to worship him.

(38) A 40 Dir: *" O Children of Israel,* ***remember My favor which I have bestowed upon you*** *and* ***fulfill My covenant [upon you) that I will fulfill your covenant [from Me],*** *and* ***be afraid of[only]Me****,"*

It is noted that the imperative form **"be afraid of only Me"** shows an act of command for the "Children of Israel". In this verse, Allah commands the Jews to stop worshipping the calf, betraying Prophet Muhammad (PBUH) and killing their Prophets. The power of the command in this verse is great due to the authority of Allah that is infinite. The social distance between the speaker and the hearer is higher due to the greater power of Allah over the Jews.

University of Malaya

(39) A 41 Dir: *"And* ***believe in what I have sent down*** *confirming that which is [already] with you and* ***be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only) Me."***

In this context, the above verse indicates the command from Allah to humans to believe and worship him. Allah commands the Jews that the belief in the Holy Qur'an is the belief in the content of their book "Al Turah". The verse conveys the directive illocutionary commanding act by utilizing explicit imperative forms as in **"believe in what I have sent down", "fear only me"** and the negative imperative form **"do not exchange my signs for a small price"**. The acts of command here demonstrate the persuasive functions of getting the hearer to believe in Allah.

(40) A 122 Dir: *"O Children of Israel,* ***remember*** *My favor which* ***I have bestowed upon you*** *and that* ***I preferred you*** *over the worlds."*

In this context, the participants are Allah, the powerful participant, and the children of Israel, the powerless participants. Here, Allah addresses and commands the children of Israel to show gratitude to him for his bounties and favours that have been bestowed upon them. In other words, Allah persuades the addressee by the act of a command to remind what has been granted for them. The act of commanding is regarded as one of several kinds of directive illocutionary acts that has a persuasive function.

(41) A 152 Dir: *" So* ***remember Me****; I will remember you. And* ***be grateful*** *to Me and* ***do not deny*** *Me."*

By using the imperative forms such as **"remember me, be grateful"** and the negation form as **"do not deny"**, Allah reminds the Muslims to remember him and command them to be thankful to him, so that he will remember them and increase their grace and bounty. In short, the verse above illustrates the persuasive functions of the speech acts through the use of the imperative and negation forms.

University of Malaya

(42) A 154 Dir: *" And **do not say** about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not."* \

In example 42, the negative imperative form **"do not say"** aims to command the people not to say to those who have laid down their life for Allah that they are dead. The word **"rather"** confirms that those people are alive. The negative imperative form shown in this verse **"do not say"** acts as a command to the hearer to accept the fact that those who have been killed in the way of Allah are alive and this should be accepted by everyone.

***(43) A 186 Dir: "So let them respond** to Me [by obedience] and **believe in** Me that they may be [rightly] guided."*

Example 43 is related to the previous verse (verse 185), when Allah confirms that he is so close to his servants and he hears and responds to their needs. In verse 186, Allah commands them to believe in him and to obey him so that they will be rightly guided. The imperative form of the verse indicates an act of command by Allah to persuade the hearer to believe in him.

(44) A 208 Dir: *" O you who have believed, **enter into Islam** completely [and perfectly] and **do not follow the** footsteps of Satan. Indeed, he is to you a clear enemy."*

In example 44, Allah commands the believers to enter into Islam completely and perfectly which means that Muslims must practice everything that Islam offers and follow all the commandments of Islam. The use of the imperative form **"enter into Islam"** which is followed by the negative imperative form **"do not follow"** shows the act of command by Allah to prohibit the hearer from following the ways of Satan, with the strong emphasis shown by Allah that Satan is the real enemy for them. The persuasive function in this verse is shown in the act of command by Allah to get the hearer to follow the right ways of "Islam" and to prohibit them from following the ways of **"**Satan**"**.

University of Malaya

(45) A 278 Dir: *" O you who have believed,* ***fear*** *Allah and* ***give up*** *what remains [due to you] of interest, if you should be believers."*

Verse "278" is related to verse "279". In example 45, Allah, the speaker, commands his servants who believe in him to fear him and abandon the Riba, which means usury or unjust. This verse pragmatically means that Muslims should fear Allah because in the next verse (verse 279), Allah threatens the people who deal with Riba that they will be informed of a war from Allah. These verses show that the acts of command serve the persuasive function of getting the hearer to be fearful of Allah and not to deal with acts that are prohibited by him.

4.2.2.2 The Speech Act of Challenge

A challenge is defined as an act that needs a great effort to change or do something. The Holy Qur'an is ~~a~~ unique text in the way in which it performs and presents the subjects with the use of powerful language and devices. There are several verses in the Al-Baqarah chapter that show the speech act of challenge under the directive class that is categorized under the persuasive act. The Qur'an challenges non-Muslims by requesting them to produce either one chapter or many chapters like those within it.

(46) A 23 Dir: *" And* ***if you are in doubt*** *about what We have sent down [i.e., the Qur'an] upon Our Servant [i.e., Prophet Mohammad],* ***then produce*** *a surah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful. "*

In example 46, Allah is addressing the unbelievers "the hearer". Allah orders and challenges them to produce a single Surah (verse) like the Holy Qur'an. The illocutionary force beyond the command in the verse is to challenge them and to show their incapacity. The conditional clause **"if you are in doubt, then produce**" is used as a challenge for

University of Malaya

the disbelievers to prove whether they could produce a verse (surah) like the Qur'an which is the words of Allah.

(47) A 111 Dir: *"And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely) their wishful thinking. Say, "**Produce your proof, if you should be truthful**."*

In example 47, Allah challenges the Jews and the Christians to bring the evidence or proof to support their claim that only they will enter paradise. The use of the conditional clause "**Produce your proof, if you should be truthful"** as a method of challenging the hearer is regarded as a very useful act of persuasion.

(48) A 258 Dir: *" Ibraham said, "Indeed, Allah brings up the sun from the east, so **bring it up from the west**." So, the disbeliever **was overwhelmed** [by astonishment], and Allah does not guide the wrongdoing people."*

Example 48 shows a debate between Prophet Ibrahim and Nimrod, the king of Bablyon, about Allah and his ability. Ibrahim, the speaker, confirms that Allah brings the sun from the east and challenges Nimrod to bring the sun from the west. This verse illustrates that the use of reasoning in statements is a successful way in the act of persuading the reader to carry out a certain action.

4.2.2.3 The speech act of Advice

The speech act of advice is regarded as one of the directive illocutionary acts that has a persuasive function. Searle (1979) defines advice as an act that aims to tell the hearer to carry out the best action for him/her. He states that in the speech act of advice, the advisor presupposes that he has knowledge that the advisee does not have. Brown and Levinson (1987) state that the speech act of advice puts the hearer in a limited position that he/she is asked to do something. In contrast, the speaker, who knows what is best for

University of Malaya

the hearer, is put into a position of power and authority. Thomson and Martinet (2001) clarifies that the speech act of advice can be presented by several forms as imperatives, negative imperatives, interrogatives, conditional clauses, suggestions and performatives. In the Holy Qur'an, the speech act of advice is used to direct the hearer to do good deeds and to avoid doing bad actions. The following examples from the Al-Baqarah chapter illustrate the speech act of advice with their persuasive functions.

(49) A 45 Dir: *"O you who have believed,* ***seek help*** *through patience and prayer. Indeed****, Allah is with the patient****."*

In the above example, the act of advice that has a persuasive function is presented through the use of the imperative form **"seek help through patience and prayer".** Allah, the creator for everything, advises his servants to pray and to be patient since Allah will help them and will be with them.

(50) A 48 Dir: *"And* ***fear*** *a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it. nor will compensation be taken from it, nor will they be aided."*

In example 50, Allah is addressing the Children of Israel. The speech act of advice is performed as a warning "Do not take that road where there are a lot of risks". The verb **"fear"** is used to warn the addressee directly that no one can help him/her and this is used pragmatically to issue an advice.

(51) A 132 Dir: *"And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "****O my sons, indeed Allah has chosen for you this religion****, so do not die except while you are Muslims."*

The above example illustrates the conversation between Prophet Ibrahim and his son. The Prophet asks his son to accept Islam and worship Allah alone by advising him. The

University of Malaya

vocative form " **O my sons"** which is followed by the word **"indeed"** and negative imperative form **"do not die except while you are Muslims",** shows the acts of persuading in the form of an advice by Prophet Ibrahim to his son. The use of several persuasive techniques shows the pragmatic functions of advising.

4.2.3 The Commissive Speech Act

The commissive type of speech act commits the speaker to specific course of action in the future. This may take the form of a threat, promise, encouragement or warning. Promises, warnings and threats are acts that share the same features (Searle, 1979; Sami, 2015). The commissive speech act acts as a persuasive device that is used to change the hearer's beliefs and behaviors by giving promises and encouraging them to do something. In commissive types of speech acts, speakers usually commit themselves to take a particular action in the future. For example, a threat implies some harm on the hearer, whereas a promise is made for the benefit of the hearer.

The speaker tries to influence the behaviors and attitudes of the hearer through several linguistic devices, one of which are commissive speech acts. The most common way of expressing commissive speech acts is by the use of conditionals clauses as powerful persuasive techniques. By talking about the negative effects (in threats and warnings), commissive acts encourage the hearer to abide by the stated rules. By showing the reward (in promises), they induce the hearer to fulfill the necessary condition.

4.2.3.1 The Speech Act of promise

Promise is considered as an essential act used in individual and social relations (Putri et al.,2018). Promising is a type of commissive speech act in which the speaker promises the hearer for a future action and he is obligated to carry out the action (Searle,1979). The act of a promise takes several structures; a direct promise through the use of the performative verb "I promise that." or as an indirect promise as " I will…. or conditional

University of Malaya

promise". Promising is regarded as one of the commissive acts that is utilized to encourage and persuade the hearer to carry out a certain action. The following examples of verses show the act of promising with their persuasive functions:

(52) A 25 Com: *"And **give good tidings** to those who believe and do righteous deeds that **they will have gardens** [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit there from, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and **they will abide therein eternally**"*

In the above example, the phrase "**give good tidings**" illustrates that Allah is telling Prophet Mohammad to give good-tidings to the people who believe in the Holy Qur'an and to do good deeds so they will be rewarded with "gardens" in Paradise in which rivers flow beneath it. Their fruits will have such resemblance to those of the earth and they will stay in this paradise forever. In this verse, Allah, the lord of the world, persuades people to worship him by promising and encouraging them so that they will be rewarded in heaven. The future verb **"will"** acts as Allah's promise to the believers that they will stay in paradise forever.

(53) A 155 Com: *"And **We will surely** test you with something of fear and hunger and a loss of wealth and lives and fruits but **give good tidings** to the patient."*

In the above example, Allah informs the reader that they will be tested with the affliction of hunger and fear. However, in view of the tests incurred upon them, the promises of good rewards will be afforded to those who are patient.

(54) A 268 Com: *" while **Allah promises you forgiveness** from Him and bounty."*

The above example illustrates Allah's promise of forgiveness to those who worship him. The context is related to the previous verse (269) about Satan who threatens the

University of Malaya

people with poverty. The comparison between the two verses indicates the persuasive function to get the reader to obey God.

(55) A 274 Com: *" Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly –* ***they will have their reward with their Lord****. And* ***no fear will there be concerning them, nor will they grieve."***

In this verse, Allah promises the people who spend their wealth secretly and publicly according to Allah's wishes, will be rewarded and they will face no fear nor sadness. This shows that God is obligated to carry out the promise to those who obey him. The persuasive function is indirectly stated in the verse to get the hearer to realize that they "will have their reward" if they continuously spend their wealth on others who are in need.

4.2.3.2 The Speech Act of Threatening

The speech act of threatening can be performed in several ways either implicitly or explicitly. In the Holy Qur'an, the speech act of threatening is often expressed implicitly more than explicitly and it is performed in the perfect tense (Omar, 2020). The threatening act can be expressed by utilizing several structures and forms. For instance, the act of threatening can be realized by the use of the conditional forms (Hamblin, 1987). The following section presents the Qur'anic verses that illustrate the speech act of threatening under the commissive class of speech acts that have persuasive functions.

(56) A 7 Com: *" Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them* ***is a great punishment."***

The threatening speech act, a type of commissive illocutionary act, is regarded as one of the strategies used in persuasion. In the verse above, the phrase **"a great punishment"** indicates the act of threatening ~~to~~ those who refuse to worship Allah. The speech act of

threatening can be regarded as a persuasive act since it is used to change the hearer's opinions about certain beliefs.

(57) A 10 Com: *" for them is* ***a painful punishment*** *because they [habitually] used to lie."*

In the above example, Allah, the speaker, is addressing the hypocrites and he informs them that he will punish them for their hypocrisy. The threatening speech act which demonstrates the persuasive function is evident in this verse. This is observed in the cause and the result relation connective **"because"** which is used to persuade the hypocrites that Allah will hold them on their behavior.

(58) A 79 Com: *"So* ***woe*** *to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price.* ***Woe*** *to them for what their hands have written and* ***woe*** *to them for what they earn."*

In the above example, the threatening act that has a persuasive function is expressed explicitly by using the verbal noun **"woe"** which is repeated three times. Allah, the addresser who has the authority over the addressees, is addressing the category of people among the Jews who have lied about him and changed the truth. In the same verse Allah also confirms to the liars that the Holy Qur'an is from him. The word **"woe"** carries the meaning of great sorrow and destruction. Thus, the use of **"woe"** in the context above, illustrates the persuasive function to get the hearer to accept Allah in order to avoid great sorrow and destruction to their lives.

(59) A 86 Com: *" Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor* ***will they be aided****."*

University of Malaya

In the above example, Allah is addressing the unbelievers by stating that their misdeeds and sins may lead to hell. The future perfect tense used in the phrases **"the punishment will not be lightened"** and **"will NOT be aided"** indicate implicitly the threatening acts to the addressees in Doomsday. It is clear that the speech act of threatening is used as an attempt to persuade the addressees to change their beliefs and behaviors.

(60) A 98 Com: *"**Whoever** is an enemy to Allah and His angels and His messengers and Gabriel and Michael – **then indeed, Allah is an enemy to the disbelievers**."*

In the above verse, Allah is addressing the unbelievers who have refused to believe in the Qur'an, that is, Allah's messengers and Gabriel, one of the angels of Allah. By stating **"Allah is an enemy to the disbelievers"**, Allah, who has the authority, is implicitly threatening the disbelievers. It is clear that the threatening act which is evident in the conditional clause **"whoever… then"** has the intention to persuade the addressee to change their beliefs so that Allah will not be **"an enemy to the disbelievers"**.

4.3 The Combination of Types of Persuasive Speech Acts

The findings of the study also show combinations of two classes of speech acts in some verses which carry the persuasive functions**.** These combinations of classes of speech acts give more emphasis in the process of persuasion. The combinations of classes of speech acts which carry the persuasive functions are: the assertive and the directive acts, the assertive and the commissive acts; and the directive and the commissive acts. The following section discusses the combinations of classes of speech acts found in the data.

4.3.1 Assertive and Directive Acts

The assertive types of speech acts are used as persuasive strategies since they are utilized to emphasize facts and beliefs by reporting, confirming, concluding and informing. The directive types of speech act are also used as persuasive strategies that

University of Malaya

aim basically to convince the hearer to do something by commanding, challenging and offering advice. The following example shows the persuasive function through the combination of both acts:

(61) A 22 Ass and Dir: "[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. *So* ***do not attribute*** *to Allah equals while you know [that there is nothing similar to Him]."*

The above example shows the use of several persuasive devices which combine two classes of speech acts: the assertive and directive. The addresser informs the hearer several facts about Allah's abilities, greatness and power in making the earth a resting place and the sky a canopy, and has sent down rain and brought fruits as provision to humans. In the next sentence, the act of command is evident in the negative imperative form "**do not attribute**" with the intended message to command the people to worship Allah alone. The logical connectives **"so"** and **"while"** also play a significant role of persuasion since they are used for illustrating, emphasizing, adding, causing and showing similarity.

4.3.2 Directive and Commissive Acts

The language of the Holy Qur'an contains several linguistic and rhetorical devices that has the basic aim to convince the reader. The following verse combines the classes of directive and commissive acts which are used as persuasive strategies.

(62) A 110 Dir and Com: *"And* ***establish prayer*** *and* ***give zakah****, and whatever good you put forward for yourselves- you will* ***find it with Allah.*** *Indeed Allah, of what you do, is Seeing."*

University of Malaya

The above example shows the act of a command given by Allah which has the persuasive function. By using the imperative forms such as **"establish prayer"** and **"give zakah"**, Allah commands the Muslims to pray and to pay Zakah (obligatory charity) because both deeds are the main sources of strength for the human body and spirit. In the same verse, Allah reassures his servants that all good deeds they do will not be lost. In commanding the believers to pray and to pay the "Zakah", Allah also promises them that he will keep all the good deeds that they have done. The combination of two classes of acts in this verse makes the message more forceful in the process of persuasion.

4.3.3 Assertive and Commissive Acts

There are also some examples from the Al-Baqarah Chapter which show combinations of the assertive and commissive acts that carry the persuasion function.

(63) A 24 Ass and Com: *"But if you do not – and of a* ***surety*** *you cannot- – then fear the Fire, whose fuel is men and stones, prepared for the disbelievers."*

By using the word **"surety"**, Allah confirms that no one can produce a single Surah (verse) like the Holy Qur'an. God also threatens people to fear the fire which is prepared for the disbelievers. In this verse, Allah directly addresses the disbelievers and persuades them to worship him by using several persuading techniques, such as challenging and threatening. Hamblin (1987) clarifies that the conditional forms "if…. then" can be expressed in the act of threatening that has a persuasive function. Verse "24" is related to verse "23" since both verses indicate a challenge to the disbelievers to produce a simple verse as in the Holy Qur'an. The phrase **"then fear the Fire"** indicates a threatening act to the unbelievers that "the Fire" which means "Hell" will be the eternal home for them. The persuasive function is evident in the acts of challenging and threatening in order to get the hearer to accept the teachings in the Qur'an.

University of Malaya

(64) A 62 Ass and Com: " Indeed, *those who believed and those who were Jews or Christians or Saheans [before Prophet Mulhammad] - those [among them] who believed in Allah and the Last Day and did righteousness-* ***will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve."***

In the above example, Allah promises those who believe in him and the "Last Day" and have done good deeds, shall be rewarded with no fear nor grief upon them. The phrases **"will have their reward"** and **"no fear will there be"** shows indication that Allah is persuading the people to believe in him till the last day. The use of the affirmative word **"indeed"** shows confirmation that the people who believe in Allah and the Last Day, and behave righteously will be rewarded and will not face any fear nor grieve. This verse also indicates that Allah is calling upon those who were Christians or Jews and all disbelievers to believe and worship him by telling them that the true faith in Islam is much better than the formal affiliation with other specific religious groups.

(65) A 81 Ass and Com: *"Yes, [on the contrary], whoever earns evil and his sin has encompassed him – those* ***are the companions of the Fire****; they will abide therein eternally."*

Verse "81" is related to verse "82". Here Allah compares between the believers and the unbelievers. In the verse above, Allah confirms that whoever does evil deeds will be in hell on the Day of Resurrection. The phrase **"will abide therein eternally"** indicates the act of threatening that has implications on the future of the addressee who commits evil acts and sins. The persuasive function is implicitly evident in that Allah has the authority to persuade the addressees to stop doing the same evil deeds, otherwise punishments will be enforced upon them. In linguistics, the use of the phrase **"on the contrary"** by the speaker, which is utilized in heated debates, usually aims to convince the hearer that the opposite is the case of a certain idea.

University of Malaya

(66) A 112 Ass and Com: " Yes, *[on the contrary], whoever submits his face [i.e., self-] in Islam to Allah while being a doer of good* ***will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve."***

In the above example, Allah confirms that believers who submit themselves to obey Allah and worship him alone, will have their reward and they will not be afraid or sad. The phrase **"*will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve*"** indicates the act of promise with a persuasive function to get the addressee to submit to Islam and Allah and carry out good deeds. The verse above also contains the affirmative adverb **"yes"** to give more emphasis on the content of the verse, that is, to persuade the addressee to do good deeds and that they will be rewarded and will live without fear nor grieve. The persuasive technique used as an assertive act in the phrase **"Yes, (on the contrary)"**, shows an act of encouragement to the addressee to intensify to what is opposite of the action. In other words, the addressee will benefit in the future for whatever good deeds he has done in the past.

4.4 The Persuasive Strategies and Techniques in Al-Baqarah Chapter

Johnstone (2008) states that for persuasion to take effect in specific contexts, displays of rationality and logic are needed. In contrast, emotions are required in others. The persuasive strategy which proves to be effective in one context may not be effective in another. Johnstone identifies three main linguistic persuasive strategies: quasilogical, presentational and analogical. The aim of the analysis in this research is to identify and categorize the persuasive techniques and strategies as demonstrated in Johnstone's (2008) analytical framework. The following sections discuss the types of persuasive strategies and techniques that are found in Al-Baqarah chapter.

The table below shows the frequency of occurrences of the persuasive strategies found in the data.

University of Malaya

Table 4.2: The Frequency of Occurrences of Persuasive Strategies in Al-Baqarah Chapter

Persuasive Strategies and Techniques	Number of verses with the types of Persuasive Strategies and techniques used		Percentage
Quasilogical Strategy	Conditional Clauses: 6	32	23.9%
	Rhetorical Questions: 9		
	Logical Connectives: 17		
Persentational Strategy	Repetition: 6	21	15. 7%
	Rhetorical Deixis: 9		
	Similes: 6		
Analogical Strategy	The story of Adam and his wife: 8	81	60.4%
	The story of the Children of Israel: 63		
	The story of Cow: 6		
	The story of Ibrahim: 3		
	The story of Ibrahim and king Nimroud: 1		
Total	134		100%

The analysis of data done on the Al-Baqarah chapter of the Holy Qur'an shows the deployment of various persuasive strategies and techniques such as the quasilogical, presentational and analogical strategies. The table above shows that the Holy Qur'an utilizes the analogical strategy by using narrative techniques through story-telling to persuade the reader/the hearer. The analogical strategy as a persuasive technique is used more frequently than other types of strategies. According to the results, about 60.4% of the verses are found to have utilized the analogical strategy.

The quasilogical strategy describes arguments which depend on rationality. It is observed that it is utilized as a persuasive strategy through the use of conditional clauses,

University of Malaya

rhetorical questions and logical connectives. Based on the results, the number of verses that employs the quasilogical strategy is 32, which makes up 23.9% of the total number of verses. So, the quasilogical strategy is categorized as the second most frequent type of persuasive strategy found in the Al-Baqarah chapter. The least frequent type of persuasive strategy used is the presentational strategy which is utilized as a means of persuasion that aims to create involvement through the use of repetitions, similes and rhetorical deixes. The results show that the presentational strategy appears in 21 verses that makes up 15.7% out of the total number of 134 verses that have persuasive techniques.

There are several previous studies which have demonstrated the use of the three types of persuasive strategies: the quasilogical, presentational and analogical, in different discourses. Faris et al. (2016) investigate the persuasive strategies used by the African leader, Nelson Mandela. The researcher indicated that the quasilogical argumentation was used through causation, syllogism and enthymeme. On the other hand, Mandela manipulated presentational persuasion by the use of metaphors, rhetorical deixis, alliteration and repetition to create involvement. By referring to the Bible, Mandela also employed the acts of persuasion through the analogical strategy. The researchers indicated the practicable and universal significance in using the three persuasive strategies to effectively influence the attitudes, values and beliefs of the hearer. A study conducted by Touria (2016) demonstrates that Arabs tend to utilize the presentational style in persuasion. Another study conducted by Dastpak & Taghinezhad (2015) produce the same results that the persuasive strategies are used in speech such as Biblical references, repetitions, connotations and telling stories.

4.4.1 The Quasilogical Strategy

In this strategy, the persuaders, who are affected by the vocabulary and the structure of logic, try to create the impression that their arguments are rationally incontrovertible.

University of Malaya

The fundamental aim of this strategy is to motivate receivers to approve the claims of the arguer throughout the power of rationality. The language of quasilogical persuasion is characterized by using logical relations with the use of conditional clauses "If……then….", logical connectives such as "hence", "therefore" and "thus" and rhetorical questions. In the Holy Qur'an, there are several verses that contain the quasilogical persuasive techniques which are discussed in the following sections.

4.4.1.1 The Use of Conditional Clauses

Conditional clauses are defined as statements of "if……. then" that contain two clauses; the condition and the result. Conditional statements aim to persuade and convince the reader/hearer. In the Noble Quran, there are several verses that use the quasilogical style in persuasion, such as subordinate clauses that relate promises to a conclusion. The following examples (Table 4.3) from Al-Baqarah chapter contain the conditional clauses that aim to persuade the reader.

Table 4.3: The Use of Conditional Clauses in Al-Baqarah Chapter

N0.	No. of verse	Description
1	23	"And **if you are in doubt** about what We have sent down [i.e., the Qur'an] upon Our Servant [i.e., Prophet Mohammad], **then produce** a surah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful."
2	24	"But **if you cannot- and of a surety you cannot- then fear** the Fire, whose fuel is men and stones, prepared for the disbelievers."
3	103	" **And if they had believed and feared Allah, then the reward from** Allah would have been [far] better, if they only knew."
4	111	" Say, **produce your proof, if** you should be truthful."
5	137	"So, **if** they believe in the same as you believe in, **then** they have been [rightly] guided; but **if** they turn away, they are only in dissension".
6	279	"And if **you do not, then be** informed of a war [against you) from Allah and His Messenger. But if you repent, you may have your principal- [thus] you do no wrong, nor are you wronged."

University of Malaya

As the above examples illustrate, conditional clauses are used as logical persuasive strategies that create a sense of moderation and reasonableness and aim basically to convince the reader. As such, conditionals have a significant role in logical argumentation in that if "A" is true then "B" is likewise. Conditional clauses are very useful persuasive techniques for establishing semantic links between the premises and the conclusion in an argument (Kuzio, 2014). In example "1", verse "23", God addresses the unbelievers "the hearer" and challenges them to produce a single verse like the Noble Quran if they are in doubt about God's ability. What is meant by this verse is to point out people's weaknesses and incapability. It is also evident that the class of speech act falls under the directive type with the intention of challenging the hearer. Example "2" combines two classes of speech acts; the assertive and commissive. The use of the conditional clause as a quasilogical technique " **if you cannot… then fear**" in verse "24" shows the persuasive function in the form of a threat that punishment awaits the unbelievers (the hearers).

4.4.1.2 The Use of Rhetorical Questions

Rhetorical Questions are questions that do not need to be answered since the answer can be obvious or can be provided by the speaker. They are asked to make a point rather than to elicit an answer. This type of questions aims basically to emphasize specific points, to persuade the reader/hearer or to attract attention. These questions are not only utilized to please or convince the readers, but also for studying the style and effect of the language of a particular text. So rhetorical features are regarded as persuasive tools used by speakers/writers to produce an effect on readers, since they add variety to the speech and make the audience more focused on the topic. Briefly, they are the art of utilizing language in an effective and influential way. Rhetorical questions can be categorized into three main types; negative questions, positive questions and rhetorical wh-Questions. The following verses in table (4.4) from Al-Baqarah chapter contain rhetorical questions with persuasive functions.

University of Malaya

Table 4.4: The Use of Rhetorical Questions in Al-Baqarah Chapter

No.	No. of verse	Description
1	28	**"How can you disbelieve in Allah** when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned."
2	33	**"**Allah said: "**Did I not tell** you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."
3	44	"**Do you** order righteousness of the people and forget yourselves while you recite the Scripture? **Then will** you not reason?"
4	75	" **Do you eovet [the hope, 0 believers],** that they would believe for you while a party of them used to hear the words of Allah and then distort it [i.e., the Torah] after they had understood it while they were knowing? "
5	77	"**But do they not know that Allah knows** what they conceal and what they declare?" (Al-Baqarah, 77)
6	107	"**Do you not know that** to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?"
7	138	"(And say, "Ours is] the religion of Allah. And **who is better than Allah in [ordaining) religion**? And we are worshippers of Him."
8	139	" Say, [O Muhammad), "**Do you argue with us about Allah** while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [indeed and intention] to Him."
9	266	"**Would one of you like to have a garden** of palm trees and grapevines underneath which rivers flow in which he has from every fruit?"

In the above examples, the rhetorical questions are used to have an effect on the reader rather than to get a reply. The rhetorical questions in the Holy Qur'an have very deep meanings than what are shown in the verses. It is known that deep meaning or hidden meaning is very essential to understand the correct and the real meanings of the verses in the Qur'an. The rhetorical questions function as forceful statements to persuade the

University of Malaya

receivers. The rhetorical questions as exemplified above do not aim to interrogate the reader, but the main aim is to assert and report on facts.

The rhetorical wh-questions in examples "1" and "7" do not have to be answered by the hearer. The first example, verse 28, emphasizes the bounty and the grace of Allah. Allah is addressing his servants and asking them how anyone can deny him or worship others than him. In the same example, Allah, the lord of the world, describes the human life journey. Allah gives them life then take them away and finally he gives them life again to punish or reward them according to what they have been doing. The persuasive strategy in the example is utilized as a rhetorical interrogation that aims to rebuke the hearer. The rhetorical question in example "7","**who is better than Allah in [ordaining) religion?** ", does not mean to interrogate, in contrast, it informs a fact that has a persuasive function.

The positive rhetorical questions as in examples "3, 4, 8, 9" are utilized to place emphasis on specific points. The rhetorical question in example "3" **"Do you order righteousness of the people and forget yourselves"** does not need to be answered by the hearer/reader. In this example ~~3~~ (verse 44), Allah is addressing all the people in general and the scholars of Jews in particular who recommend others to do good deeds and to embrace Islam, unfortunately they have neglected themselves. So, the main aim of this rhetorical question is to show surprise and to state a known fact.

The positive rhetorical interrogation in example "4", "**Do you eovet [the hope, O believers]",** is used to express an exclamation and not to ask for information. In example "8" (verse 139) the rhetorical particle **"Do"** is used to show that Allah is the Lord of all of us together and drawing close to him needs actions and not vain hope. In example "9", the persuasive rhetorical interrogation **" Would one of you like to have a garden"** aims to arouse the desires, enthusiasm, yearning and interests of the hearer/reader.

University of Malaya

The negative rhetorical question in example "2" (verse 33) is not used to ask for information but it is used to state the fact that Allah knows everything. And it is clear that the main function in this question is to persuade the hearer/reader to believe in Allah. In examples "5" and "6", the negative rhetorical interrogatives **"do not know"** are utilized as positive questions to state the fact that Allah, the lord of the world, is the knower of everything.

In short, a rhetorical question is regarded as a figure of speech in the form of a question to make a point, rather than to get an answer. So, it is considered as a useful persuasive technique in spoken or written form.

4.4.1.3 The Use of Logical Connectives

Logical connectives are defined as words or symbols that are used to connect between two or more sentences for the purpose of persuading, clarifying and emphasizing. There are several types of logical connectives used as a quasilogical persuasive strategy such as conjunction, conditional, causes and disjunction. Logical connectives are utilized to elaborate an argument to demonstrate the role of persuasion (Crawford, 2012). The following examples from Al-Baqarah Chapter contain several types of logical connectives that are used as persuasive strategies.

Table 4.5: The Use of Logical Connectives in Al-Baqarah Chapter

No.	No. of verse	Description
1	5	"Those are upon [right] guidance from their Lord, **and** it is those who are the successful**"**
2	6	"**Indeed**, those who disbelieve" - it is all the same for them whether you warn them or do not warn them -they will not believe."
3	12	**"Unquestionably**, they who are the corrupters, **but** they perceive (it] not"

University of Malaya

'Table 4.5, continued'

No.	No. of verse	Description
4	22	[He] who made for you the earth a bed [spread out] **and** the sky ceiling and sent down from the sky rain a**nd** brought forth thereby fruits as provision for you. **So** do not attribute to Allah equals **while** you know [that there is nothing similar to Him]."
5	23	" **And if** you are in doubt about what We have sent down [i.e., the Qur'an] upon Our Servant [i.e., Prophet Mohammad], **then produce** a surah the like there of and call upon your witnesses [i.e., supporters] other than Allah, if you should be truthful."
6	24	"**But if** you do not - and you will never be able to **- then** fear the Fire, whose fuel is men and stones, prepared for the disbelievers"
7	28	"How can you disbelieve in Allah **when** you were lifeless and He brought you to life; **then** He will cause you to die, **then** He will bring you [back] to life, **and then** to Him you will be returned."
8	29	"It is He who created for you all of that which is on the earth. **Then** He directed Himself to the heaven, [His being above all creation], **and** made them seven heavens, **and** He is Knowing of all things."
9	52	"**Then** We forgave you after that **so** perhaps you would be grateful."
10	56	"**Then** We raised you up **after** your death: Ye had the chance to be grateful."
11	59	**"But** those who wronged changed [those words] to a statement other than that which had been said to them, **so** We sent down upon those who wronged a punishment [i.e., plague] from the sky **because** they were defiantly disobeying."
12	106	" **None** of Our revelations do We abrogate or cause to be forgotten, **but** We substitute something better **or** similar: Knowest you not that Allah Hath power over all things?**"**
13	115	"And to Allah belongs the east and the West. **So** wherever you [might tum, there is the Face of Allah. **Indeed,** Allah is all-Encompassing and Knowing.]**"**
14	139	"Say, [O Muhammad), "Do you argue with us about Allah **while** He is our Lord and your Lord?"

University of Malaya

'Table 4.5, continued'

No.	No. of verse	Description
15	152	**"So,** remember Me; I will remember you. **And** be grateful to Me **and** do not deny Me."
16	168	"Do not follow the footsteps of Satan, **Indeed**, he is to you a clear enemy."
17	242	**"Thus,** does Allah make clear to you His verses [i.e., laws] that you might use reason."

The above examples show several types of logical connectives utilized as persuasive techniques. In examples"1", "4" and "16", the conjunction **"and"** is used as a logical additive word that aims to persuade the readers through adding several facts and additional information. In examples "2", "13" and "17", the logical word **"Indeed"** aims to emphasize and confirm specific points to persuade the reader /the hearer. In example "10" the words **"Then"** and **"After"** are regarded as sequencing logical connectives that show a time link between events and they are utilized as a persuasive technique. The use of conditional clauses **" if…. then"** in examples "5", "6" and "7" has a persuasive function since it aims basically to challenge the addressee. In example "17" the causal connective word **"thus"** is used as a persuasive technique that indicates the result that Allah makes clear in his verses. The use of contrastive connectives such as **"None"**, **"but"** and **"while"** as in examples "3","11","12" and "15", are considered as logical connectives that carry the persuasive functions.

4.4.2 The Presentational Strategy

The presentational strategy is one of the three linguistic strategies for persuasive discourse that are identified by Johnstone (2008). This persuasive strategy depends on the individual's choice and his tools that involve the reader/the hearer.

University of Malaya

Johnstone (2008:147-148) explains that "presentational persuasion could be said to be based on the assumption that being persuaded is being moved, being swept along by a rhythmic flow of words and sounds, in the way people are swept along by poetry. The goal of presentational persuasion is to make one's claim maximally present in the audience's consciousness, by repeating it, paraphrasing it, and calling aesthetic attention to it". The main presentational persuasion tools are rhetorical deixis, visual metaphors and rhythmic, paratactic repetition. The presentational strategy has several linguistic features as poetic alliteration, having long patterns of syntactic parallelism of clauses, and repeated appeals of' deixis as 'now' and 'here'. The following examples from Al-Baqarah Chapter exploit the presentational persuasive strategy by employing several rhetorical and linguistic devices.

4.4.2.1 The Use of Repetition

Persuasive strategies in spoken and written language have been developed as ways to convince and influence others. Repetition is cited as a technique that is used to increase persuasive abilities in several areas due to repetition by focusing on a specific point and implying its significance. Repetition is defined as a common persuasive method that has several aspects, such as rhyme, alliteration, repeated single words, repeated phrases and repetition of meaning. The following examples from Al-Baqarah chapter in table 4.6 show the use of repetition devices as persuasive techniques**.**

Table 4.6: The Use of Repetition in Al-Baqarah Chapter

No.	No. of verse	Description
1	24	"But if **you cannot-** and of a surety **you cannot**- then fear the Fire, whose fuel is men and stones, prepared for the disbelievers."

University of Malaya

'Table 4.6, continued'

No.	No. of verse	Description
2	28	"How can you disbelieve in Allah when you were lifeless and He brought you to **life**; then He will cause you to die, then He will bring you [back] to **life**, and then to Him you will be returned."
3	33	"He said, "Did I not tell you that **I know** the unseen [aspects] of the heavens and the earth? **And I know** what you reveal and what you have concealed."
4	("40" &"47")	**"O Children of Israel, remember My favor which I have bestowed upon you."**
5	("20","106"&"109")	**"Allah is over all things competent."**
6	("37" & "54")	**"He is the Accepting of repentance, the Merciful."**

It is clear that the repetition utilized in the Holy Qur'an is a type of eloquent language that indicates power and persuasiveness. The repetition technique is regarded as a persuasive device since it is used for exaggeration, emphasis and reinforcement. In the first example "verse 24", the phrase **"you cannot"** is repeated two times in the same verse. This verse is dependent on the previous verse to confirm that no one can produce anything like the Holy Qur'an. By utilizing repetition technique in example 1 (verse 24), Allah persuades the people to be fearful of the fire that has been prepared for the unbelievers.

In the second example (verse 28), the word **"life"** is repeated two times. Also, the meaning of the verse, "**Allah's ability to create the people and sent them again after death"**, is repeated to persuade the people that they should worship and obey Allah alone. It is clear also that the same verse has an assertive act that has a persuasive function because it aims to confirm the fact related to Allah's ability.

University of Malaya

The third example (verse 33) has also a repetition technique with a persuasive function. The phrase **"I know"** is repeated two times in the same verse to indicate that Allah is the knower of everything.

In examples "4","5" and "6", it is clear that the verses themselves are repeated in different parts in the Qur'an for the purpose of persuasion. For example, in example "4", the whole verse **"O Children of Israel, remember My favor which I have bestowed upon you**." is again repeated in verses "40" and "47" to remind the children of Israel of Allah's blessing that he has bestowed upon them.

4.4.2.2 The Use of Rhetorical Deixis

Deixis, a term in linguistics is used as a persuasive technique that is utilized to indicate elements of the situational and/or discourse context including the time, the location of the speech event and the speech participant. Fromkin and Rodman (1983) defines rhetorical deixis as expressions or words which cannot be explained without referring to the circumstances of their pronunciation. There are several works that have been done on deixis to show its contribution in the area of linguistics, pragmatics and discourse analysis to identify its role in understanding the meaning of the context correctly (Pratiwi, 2018; Azzahra,2019). In the Holy Qur'an, various kinds of deixis are utilized as a technique of persuasion. Based on the data, a number of deixis namely, *place deixis*. *person deixis* and *time deixis* are presented below in table 4.7.

Table 4.7: The Use of Rhetorical Deixis in Al-Baqarah Chapter

No.	No. of verse	Description
1	21	"O mankind, worship your Lord, who created **you** and those before **you,** that **you** may become righteous**."**
2	23	" And if **you** are in doubt about what **We** have sent down [i.e., the Qur'an] upon Our Servant [i.e., Prophet Mohammad], then produce a surah the like thereof and call upon your witnesses [i.e., supporters] other than Allah, if **you** should be truthful.**"**

University of Malaya

'Table 4.7, continued'

No.	No. of verse	Description
3	24	"But if **you** do not - and **you** will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers."
4	28	" **He** brought you to life; then **He** will cause **you** to die, then **He** will bring **you** [back] to life, and then to Him you will be returned."
5	30	" Indeed, **I** know that which you **do not** know."
6	56	" Then **We** revived you after your death that perhaps you would be grateful."
7	66	" So **we** made them an example to those who witnessed it."
8	266	"Does one of you like that he should have **a garden** of palms and view with streams flowing beneath it,"
9	284	"Whatever is **in the heaven** and whatever is **in the Earth** is Allah's."

Based on the data above, it is clear that deixis with its several types namely spatial, temporal and person deixis are found in the English translation of the Al-Baqarah chapter. The person deixis which is the use of the first person as "I" or "we", the second person as "you" or the third person deixis as "he" or "she", aims to express the speaker's or the addressees' utterances in the speech event. In the Holy Qur'an, it is known that the first-person plural deixis **"We"** as in examples"2" and "6" refers to Allah to indicate his might and majesty. The second person pronoun **"you"** in the first example refers to the addressee, that is, humans. In example "4", the third person deixis **"He"** refers to Allah to show his ability.

The spatial deixis is used as a persuasive technique to provide more information about locations relevant to the utterances. For example, the spatial deixis used in example 9 (verse 284) **"in the heaven" and "in the Earth**" indicate the relative location of the places that are being referred to in the context of the situation, that is, they belong to Allah.

University of Malaya

Temporal deixis are deictic elements such as "yesterday", "today", "now" or "then" or they can be in the form of verbs; past, present and future. In example "5" the verse "**I** know that which you **do not** know" is considered as a temporal deixies because it expresses the present time of the speaker when the speech is uttered, that is, Allah utters that he is the knower of everything and humans are not. It also indicates the relevance of the utterance at that point in time.

4.4.2.3 The Use of Similes

Figurative language is defined as language that is utilized to describe a person, an object, or a situation by comparing it with something without directly stating it. Figurative language aims to make the language more obvious and more interesting. There are several types of figurative language such as metaphor, pathetic, simile, apostrophe, metonymy and alliteration. Simile is considered as a persuasive rhetorical technique that aims to compare and to express the likeness between different events and objects by using the words "as" or "like". The language of the Holy Qur'an is characterized as a universal language that has various linguistic patterns and rhetorical styles. The following examples in table 4.8 describe how the Qur'an employs similes as a type of persuasive strategy in several positions to confirm a fact or to clarify a specific point of the message.

Table 4.8: The Use of Similes in Al-Baqarah Chapter

No.	Verse	Description
1	17	"Or [it is] **like** a rainstorm from the Sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers."
2	19	"Or [it is] **like** a rainstorm from the Sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing14 of the disbelievers."

University of Malaya

'Table 4.8, continued'

No.	Verse	Description
3	74	" Then your hearts became hardened after that, being like stones or even harder. "
4	261	" **The example** of those who spend their wealth in the way of Allah is **like** a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills."
5	264	"O you who have believed, do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. **His example is like** that of a (large) smooth stone upon which is dust and is hit by a downpour that leaves it bare."
6	265	"And **the example** of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is **like** a garden on high ground which is hit by a downpour - so it yields its fruits in double.

In linguistics, the simile has two components: vehicle and tenor. The tenor refers to the subject (the person, concept, or object meant) and the vehicle is the part of the metaphor that carries the comparison. The terms are replaced by "source" and "target" respectively (Zeng et al., 2020). The Holy Qur'an employs similes in many places to explain truths or to indicate important points of the message by describing it (Hamdan, 2019). Based on the above examples, it is clear that simile is utilized as a persuasive rhetorical device. In the first example (verse 17), the 'fire' has two meanings; darkness and light. Darkness is compared with the devout and light is compared with the hypocrites. In other words, "light" refers to the devout and "darkness" refers to the unbelievers. The simile in the first example is used as a persuasive device that aims to express the description of the life of the disbelievers.

In the second example (verse 19), Allah describes his mighty which is in everything. The phrase **"rainstorm"** refers to Islam which is sent to the world as a blessing. In

University of Malaya

example 3, Allah describes the Children of Israel and their disobedience in observing the Qur'anic verses. Thus, Allah compares their hearts to stones, as shown in "Then your hearts became hardened after that, being **like** stones or even harder" to demonstrate "the Children of Israel's" disobedience that is liken to hearts that have turned into stones. The use of this simile is regarded as a satire with the persuasive function to get the disbelievers to change their beliefs about Islam.

In example "4", Allah associates the believers who have spent their wealth for Islam like a seed that grows seven spikes and in each one there is a hundred grains. The description and comparison made clarify that good deeds will be highly rewarded by Allah. The tenor is **"those who spend their wealth in the way of Allah"**, while the vehicle refers to **"a seed [of grain]"** and the simile marker is in the word " **like"**.

In example "5", Allah commands the believers by using a negative phrase "do not invalidate your charities" that they should not make their charities and their good deeds invalid by reproaching. The simile used in the verse **"like that of a (large) smooth stone upon which is dust and is hit by a downpour that leaves it bare"** is regarded as a persuasive technique to make the idea clearer for the addressee. The tenor is **"spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day"**, while the vehicle refers to **"a (large) smooth stone upon which is dust and is hit by a downpour that leaves it bare"** and the simile marker is the word **"like"**.

In example "6", Allah also uses a simile as a persuasive rhetorical technique to clarify facts. By utilizing the simile marker **"like"**, Allah compares the people who spend their wealth for Islam like a garden on high ground.

4.4.3 The Analogical Strategy

In the Al-Baqarah chapter, there are several stories which emphasize on morals that help the reader to understand the truth of Islam and to persuade them to worship and obey

University of Malaya

Allah alone. The Al-Baqarah chapter retells the stories of the creation of Prophets Adam, Musa and Ibrahim. Because of the difficulty in counting the number of verses of the stories found in the Al-Baqarah chapter, the researcher has only taken into account the number of stories in which the persuasive strategies are found.

The following verses show evidence of persuasive strategies that are used to get the hearer or reader to change their actions, practices and beliefs about Islam:

- Verses (30–38) is the story of Adam and his wife
- Verses (40–103) is about the Children of Israel
- Verses (67–73) is the story of the Cow
- Verses (124-127) is the story of Ibrahim.
- Verse (258) is the story of Ibrahim and King Nimroud.

The narrative style is regarded as one of the techniques of persuasion that is used in the Quran to address humans. It is defined as a device that supports the persuasive intentions through utilizing techniques that help the addressee engage with the speaker via storytelling.

For example, verse "258"***," Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people"*** shows a debate between Prophet Ibrahim and King Nimroud about Allah's existence and his ability. The argumentation starts when King Nimroud asks Ibrahim to provide proofs about Allah. Prophet Ibrahim replies that Allah, the lord of the world, has the ability in giving life and causing death but the proof does not convince Nimroud who replies that **" I give life and cause death".** So, Ibrahim persuades the King of Nimroud by providing him another proof that Allah

University of Malaya

can bring the sun from the east and challenges Nimroud that if he claims that he is God, then he can bring the sun from the west. The King of Nimroud is unable to reply or to react to the challenge. Finally, he accepts his weakness and is convinced that Allah is the all-powerful.

In Adam's story from verse (30) to (38), Allah tells as about the first human being, Adam, the details of the creation of Adam and how God has honoured Adam as the first human, by ordering the Angels to bow down before him as a sign of respect and honour. In verse (30),**"And [mention, O Mohammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."**, Allah clarifies that his wisdom of creating Adam and his descendants is to know God, to worship him and to be the caretakers on Earth.

The analogical strategy used in the Holy Qur'an is utilized as a persuasive strategy to guide people to the truth related to Allah and to Islam through the telling of stories related to the prophets and ordinary people in various places and periods of time. This strategy is regarded as a divine guidance for the people who disbelieve in Allah and refuse to follow the right path. The narrative Qur'anic style is characterized by the use of rhetorical devices such as repetitions and metaphors, and shows how the story starts and ends. It is characterized by having a dramatic dialogue which plays a significant role in the persuasion process.

As mentioned in the opening chapter of this study, the objectives of the study are to identify the persuasive speech acts based on Searle's classification of speech acts that are used in the selected chapter, the Al-Baqarah from the Holy Qur'an, and to determine the main techniques used for persuasion based on Johnstone's Approach (2008). After analyzing the data, the findings have been established to answer both the research questions. The results show that the Qur'an is regarded as a sea of rhetoric that contains

University of Malaya

several figurative devices which aims basically to give an effect on the persuasion process.

University of Malaya

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

Persuasion is an intellectual and formal process that is utilized by someone to influence another. Also, it is an art that has a close connection with human daily life. Persuasion as a speech act is an important art of the communication process to persuade others using stimulation to get a response from the listener. To persuade is to perform an act that affects someone's beliefs or desires using some form of communication via language. One of the areas that applies persuasion is the religious context. It uses persuasive language to persuade and convince the reader about certain actions and beliefs. To achieve persuasion in any discussion, the speakers have to use the persuasive style which include the use of speech acts and the use of many expressions in the fields of semantics, syntax, morphology and phonology and several persuasive techniques as well.

The kind of language is one of the techniques used to fulfil the act of persuasion in argumentation. The language of the Holy Qur'an is very strong that can arouse emotion. The style of the Qur'an has its own features, including voice attractiveness, verbal beauty and cohesion of wordings. This study has examined the utilization of speech acts in the Al-Baqarah chapter as persuasive acts and techniques. The analysis is done by using Searle's classification of the Speech Act Theory (1979) and the persuasive strategies and techniques by Johnstone (2008) as analytical frameworks.

Based on the results of this study, it is clear that the findings show similarities to other previous studies related to the acts of persuasion. This study confirms the link between speech acts and rhetoric since by utilizing both means, there is an intended action that the speaker tries to motivate the listeners to do. Many previous studies assert the importance of understanding the intention of the speaker (Charteris-Black, 2005; Campbell & Huxman, 2009; Alkhirbash, 2016). This chapter highlights the outline of the discussions

University of Malaya

of the results of the study. Finally, the conclusion and the recommendations for future researches in the area of persuasion are also drawn.

5.2 The types of Persuasive Acts in the Al-Baqarah Chapter

Based on the analysis of the data, it is likely that speech can be interpreted within their specific contexts, where multiple devices are employed. The findings of the study reveal that the three types of speech acts, the assertive, directive and commissive illocutionary acts are employed to persuade and encourage the reader/ the audience to do something. It is noticeable that there are several verses which employ these acts as techniques for persuasion purposes. The most recurrent type of speech acts that mostly occur with the strategies of persuasion in Al-Baqarah chapter is the assertive types through informing and confirming facts that indicate the persuasive functions.

The assertive speech act is one type of speech act that is employed in the Al-Baqarah chapter to assure true propositions and to state the facts related to Allah's ability, his power and his knowledge. Moreover, the assertive act is particularly used to confirm facts about-the Holy Qur'an that it is the book that is based wholly on truth such as in verse "2" (example 11). The Assertive speech act is also used to report and inform about some events which had happened in the past as a persuasive technique. In this study, the assertive speech act is used as a persuasive act to assert beliefs, to emphasize facts, to narrate events, to encourage the audience to make decisions and to report on past events. This strategy involves using supporting evidences and facts. According to Said (2016), the assertive acts are essential for the realization of a rhetorical end, which refers to persuasion.

The directive speech act is another type of speech act that is utilized as an effective persuasive act to influence the reader/the audience. In this study, the directive act is ranked second with the use of commands, challenges and advice-giving. It is used to

University of Malaya

instruct and direct the reader to decide about particular issues. Furthermore, it is also employed to convince the audience to fulfill certain actions by suggesting, recommending or commanding the readers to carry out the acts. According to Searle (1979), the act of persuasion is categorized under the directive speech act in which the speaker's intention is to make the hearer commit himself or herself to perform some form of action or in other words, persuasion is the attempt of the speaker to match the world with his / her words. The directive acts appear through the act of commanding, challenging and advising.

A performative has a commissive act when a speaker's utterance commits the speaker to undertake a course of action proposed in the utterances propositional content. In this study, the commissive act appears as a persuasive act through the act of promising and threatening. The types of commissive speech acts, particularly those that use the conditional forms, serve as powerful persuasive resources. The findings show that the commissive speech acts have the lowest frequency of occurrences among all classes of speech acts that are found to carry the persuasive function in the data.

It is also noticeable that the results show a variety of the acts of persuasion. The acts of persuasion either appear as a single speech act type or in combinations with other speech act types. The combination of speech act types found in the data are: the assertive and directive acts, the directive and commissive acts; and the assertive and commissive acts. In fact, the combination of two persuasive speech acts in one verse is regarded as a powerful strategy to give more force and strength to the act of persuasion.

5.3 The Types of Persuasive Techniques Used in the Al-Baqarah Chapter

Johnstone (2008) indicates that for the persuasion process to take effect, the display of logic and rationality are very significant, while emotions are required in others. This means that the persuasive strategy which is effective in one context may not be so in another. The findings of the present research reveal that persuasive strategies and

University of Malaya

techniques are widely used in the Al-Baqarah chapter. The three types of persuasive strategies, the quasilogical, presentational and analogical strategies are used widely in the Al-Baqarah chapter. The quantitative analysis that has been conducted on the data records the highest frequency for the analogical strategy followed by the quasilogical and presentational strategies respectively. The study has also identified several linguistic devices which are used as supportive strategies such as the use of logical connectives, repetitions, rhetorical questions, metaphors, and telling stories. In general, the linguistic devices are used to clarify the speaker's communicative intentions in an attempt to achieve the desired goal of persuasion.

The quasilogical argumentation which is based on rationality is used as a strategy of persuasion using logical tools such as logical connectives, rhetorical questions and conditional clauses. The most frequent type of stylistic devices used with persuasive functions are logical connectives. The analysis focuses on logical connectives which have persuasive functions and which tend to be rhetorical such as the use of contrastives, additives and resultatives. These logical connectives aim to present and support the argument and to present a "realistic" picture (Crawford, 2012). Rhetorical questions are also used as powerful devices to manipulate the audience /the reader to agree with the proposed statements. These questions are merely utilized to give attention to the audience. In persuasion, it is also important to link ideas. In this regard, the conditional clauses are also used as persuasive devices because they mainly point out the relation between one sentence and another with the purpose of changing, forming or modifying opinions of the audience or their values and attitudes.

The presentational strategy that is based on engagement and involvement is also used as a strategy of persuasion by the use of repetitions, rhetorical deixis and similes. The use of repetitions in verses of the Al-Baqarah is very helpful as it lets the addresser’s point of view stay in the addressee’s mind. By repeating words, phrases and sentences, the speaker

University of Malaya

can reinforce an argument. Rhetorical deixis forms an important persuasive device in language in general and religious discourse in particular, since understanding some expressions related to place, time and person in speech are very essential to attract attention, and gain support from the audience. Simile is another presentational strategy that has a persuasive function in which the speaker compares one thing with another to make a specific idea or point of view more comprehensive and this is achieved by using "as …as" or "like" in the Qur'anic verses.

The most recurrent type of the persuasive techniques is the analogical technique which is based on addressing the emotions of the reader and it is used as a means of persuasion through telling stories. The purpose of using this technique in the Qur'an is to persuade humans to understand the divine messages presented in the form of images or stories. The style of storytelling in the Qur'an is intended basically to illustrate the commitment to God's commandments, the acceptance of the unity of God and the performance of deeds favorable to Allah to render victory and glory for humans in the world and the hereafter. Thus, telling a story that conveys a message is regarded as a powerful device that aims basically to lead the audiences/ the readers to believe in a specific concept, to appeal to their emotions, to persuade them, and to guide them to change their point of view.

The findings also show that the two theoretical frameworks adopted for the study that is, Searle's classification of speech acts (1979) and Johnstone approach (2008), can be integrated with each other since there are several verses that combine both frameworks, in terms of the types of speech acts with the types of persuasive techniques used. It is noticeable that a lot of verses which state facts as a type of assertive act have conditional clauses that are categorized under the quasilogical persuasive strategy. In short, the results show that the persuasive speech acts and persuasive techniques used are collaborated with each other. The employment of the three classes of speech acts (the assertives, directives and commissive) in the Holy Qur'an and the various persuasive

University of Malaya

techniques found in the verses, not only provide information to the hearer/reader but also perform particular actions that have the persuasive effect on the readers.

5.4 Recommendation for Further Studies

This study can serve as a reference for future researchers who are interested in investigating the persuasive strategies in the English translations of the Holy Qur'an. It is hoped that future studies on persuasive acts and strategies may look at other English translated works of the Holy Qur'an and consider other theoretical frameworks to analyze the process of persuasion. In addition, researchers may also investigate the content of the persuasive acts and strategies in other chapters from the Holy Qur'an since it consists 114 chapters and comparisons about the acts and strategies found may also be made.

5.5 Summary

In the acts of persuasion, persuaders use several techniques to establish credibility and trust, to grasp the audience's attention and to motivate the act. In conclusion, the language of persuasion in the Holy Qur'an is used to create understanding about Islam and inform the audiences/the readers with a view to educating and initiating change by highlighting issues that affect the society. The findings are also very useful not only for a better understanding of the characteristics of persuasive acts and strategies in the Al-Baqarah chapter of the Holy Qur'an, but they can also be applied towards the development of more topics in the religious field.

University of Malaya

REFERENCES

Abdelaal, N. M., & Md Rashid, S. (2015). Semantic loss in the Holy Qur'an translation with special reference to Surah Al-W a qiAAa (Chapter of The Event Inevitable). *SAGE Open*, 5(4), 2158244015605880.

Abdelaal, N. M., & Md Rashid, S. (2016). Grammar-related semantic losses in the translation of the Holy Quran, with special reference to Surah Al A'araf (The Heights). *SAGE Open*, 6(3), 2158244016661750.

Alhaj, A. A. M., Alwadai, M. A. M., & Abdulkareem, M. B. A. (2019). Constrains of Rendering Some Selected Qur'anic Verses (Āyahs) into English: A Sociorhetorical Interpretation. *International Journal of Linguistics, Literature and Translation,* 2(5), 290360.

Al-Hasan, L., &Al-Abd-Al-Haq, F. (2012). Threats Strategies in the Glorious Quran: A Discoursal Approach. Yarmouk University, Irbid, Jordan.

Ali, E. A. M. (2020). Lexico-Semantic Issues on Translating Homonymy and Polysemy: A Comparative Study based on the Noble Qur'an. Quranica-International Journal of Quranic Research, 12(1), 45-68.

Ali, A., Brakhw, M. A., Nordin, M. Z. F. B., & ShaikIsmail, S. F. (2012). Some linguistic difficulties in translating the Holy Quran from Arabic into English. International Journal of Social Science and Humanity, 2(6), 588.

Al-Faqih, K. M. (2017). A mathematical phenomenon in the Quran of earth-shattering proportions: a Quranic theory based on gematria determining Quran primary statistics (words, verses, chapters) and revealing its fascinating connection with the golden ratio. Journal of Arts and Humanities, 6(6), 52-73.

Al-Khatib, M. A. (2012). Politeness in the Holy Quran: A sociolinguistic and pragmatic perspective. (Intercultural Pragmatics), 9(4): 479–509.

Alkhirbash, A. (2010). Persuasive Language In Selected Speeches Of Tun Dr. Mahathir Mohammad (Doctoral dissertation, Universiti Putra Malaysia).

Alkhirbash, A. (2016). Speech Acts as Persuasive Devices in Selected Speeches of Dr. Mahathir Mohammed. International Journal of English and Education, 5(2), 81-103.

University of Malaya

Al-Muntada Al-Islam (2016). Saheeh International Qur'an Translation. Retrieved from https://archive.org/details/quranbook--pdf--translated-to-english-language-mp3quran.net.

Al-Saaidi, S. K., Al-Shaibani, G. K. S., & Al-Husseini, H. A. M. (2013). Speech Act of Prohibition in English and Arabic: A Contrastive Study on Selected Biblical and Quranic Verses. (Arab World English Journal), 4(4).

Altikriti, S. (2016). Persuasive speech acts in Barack Obama's inaugural speeches (2009, 2013) and the last State of the Union Address (2016). International Journal of Linguistics, 8(2), 47-66.

Amin, N., & Safa, H. N. H. A. (2016). Analysis speech act imperative in Alquran. Advances in Natural and Applied Sciences, 10(17), 1-10.

Austin J.L. (1962). How to do things with words University Press, Oxford.

Austin, J. L. (1975). How to do things with words (Vol. 88). Oxford university press.

Azzahra, I. K. (2019). A Pragmatics Analysis of Deixis in Surah Al Baqarah Translated by Abdullah Yusuf Ali. English Franca: Academic Journal of English Language and Education, 3(02), 197-222.

Bach, K., & Harnish, R. M. (1979). Linguistic Communication and Speech Acts. Cambridge: The MIT Press.

Babatunde, S., & Odepitan, O. (2009). Pragma-rhetorical strategies in selected speeches of Nigerian president Olusegun Obasanjo. Language, Gender and Politics, 297-312.

Brown, P., Levinson, S. C., & Levinson, S. C. (1987). Politeness: Some universals in language usage (Vol. 4). Cambridge university press.

Cahyaningsih, L. I. (2014). A Pragmatics Perspective of Figurative Language Used in Al-Quran (Al-Baqarah) (Doctoral dissertation, Universitas Muhammadiyah Surakarta).

University of Malaya

Campbell and Huxman (2009). The rhetorical act. Thinking, speaking and writing critically (4th Edition). Wadsworth Cengage Learning.

Capone, A., & Mey, J. L. (2016). Introduction: Pragmatics, linguistics, and sociocultural diversity. In Interdisciplinary studies in pragmatics, culture and society (pp. 1-11). Springer, Cham.

Cegalal, D. J. (1987). Persuasive communication: Theory practice. Edina, MN: Burgers International.

Charteris-Black, (2005). Politicians and rhetoric: the persuasive power of Metaphor. Palgrave, Macmillan.

Cialdini, R. B. (2003). The Science of Persuasion. Scientific American Mind, 14, 70-77.

Crawford, B. B. (2012). Variation in persuasive financial discourse: face-to-face vs. teleconference earnings presentations.

Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007). Qualitative research designs: Selection and implementation. The counseling psychologist, 35(2), 236-264

Creswell, J.W. (2001). Research Design: Qualitative & Quantitative Approaches. London: Sage Publication.

Dastpak, M., & Taghinezhad, A. (2015). Persuasive strategies used in Obama's political speech: A CDA approach based on Fairclough's framework. Journal of Applied Linguistics and Language Research, 2(6), 13-27. A Discoursal Approach. Yarmouk University, Irbid, Jordan

Denzin, N. K., & Lincoln, Y. S. (1994). Handbook of qualitative research. Sage publications, inc.

Diamond, G. A., & Cobb, M. D. (1999). The candidate as a catastrophe: Latitude theory and the problems of political persuasion. Political persuasion and attitude change, 225-247.

University of Malaya

Dr Zakir Naik - President, IRF. (2015). Retrieved December 31, 2015, from http://www.islamicbookstore.com/b11431.html.

Fadlun, S. (2016). The analysis of conjunctions as cohesive device in the Quranic translation of Surah Al-Baqarah by Abdullah Yusuf Ali: A corpus based study (Doctoral dissertation, IAIN Syekh Nurjati Cirebon).

Fairclough, N. (1995). Critical Discourse Analysis, London: Longman.

Fathollahi, I., & Kamely, I. (2012). Persuasion process in Quran. International Research Journal of Applied and Basic Sciences, 3, 2567-2666.

Faris, A. A., Paramasivam, S., Hoon, T. B., & Zamri, A. M. (2016). Persuasive strategies in Mandela's No Easy Walk to Freedom. International Journal of Applied linguistics and English Literature, 5(1), 192-208.

Fotheringham, W. C. (1966). Perspectives on persuasion. Allyn and Bacon.

Fillmore, C. (1981). Pragmatics and the description of discourse. Radical pragmatics, 143-166.

Fitzmaurice, S. M. (2002). The familiar letter in early modern English: A pragmatic approach (Vol. 95). John Benjamins Publishing.

Fromkin, V. & Rodman, R. (1983). An Introduction to language. New York: Dryden Press.

Gardner, H. (2006). Changing minds: The art and science of changing our own and other people's minds. Harvard Business Review Press.

Goodman-Delahunty, J., & Howes, L. M. (2016). Social persuasion to develop rapport in high-stakes interviews: Qualitative analyses of Asian-Pacific practices. Policing and society, 26(3), 270-290.

Haleem, M. A. S. (2005). Abdel, The Qur'an: A New Translation.

University of Malaya

Hamblin, C. L. (1987). Imperatives. London: Basil Black-Well Ltd.

Hamdan, A. M. I. (2019). Translating Quranic Metaphor into English. Journal of Language Studies, 2(3), 79-97.

Hardin, K. J. (2010). Trying to persuade speech acts in the persuasive discourse of intermediate Spanish learners. In Kenneth A. McElhanon and A. GerReesink (eds.), Mosaic of languages and cultures.

Hashim, S. S. M., & Safwat, S. (2015). Speech acts in political speeches. Journal of Modern Education Review, 5(7), 699-706.

Hofmann, M. (2007). Islam and Quran: An Introduction. USA: Amana Books.

Huntley, C. (1984). " The Semantics of English Imperatives". Linguistics and Philosophy, 7, pp.103- 133.

Issa, M. M. I. D. (2015). The Translation of Requests in the Holy Quran: A Contrastive Study between Arabic and English (Doctoral dissertation).

Jassem, Z. A., & Jassem, A. J. (2001). Abdullah Yusuf Ali's Translation of the Quran: An Evaluation. Issues in Education, 24, 29

Johnston, D. D. (1994). The art and screen of persuasion. Madison: W1: William C. Brown.

Johnstone, B. (2008). Discourse analysis, 2: nd ed. Oxford: Blackwell.

Jucker, A., & Taavitsainen, I. (2008). Speech acts in the history of English. U.S.A:John Benjamins Publishing.

Kadhim, S. M., & Abbas, I. J. (2015). The Speech Act of Threatening in English and Arabic with Reference to the Glorious Qur'an. Basic Education College Magazine for Educational and Humanities Sciences, (21), 227-244.

University of Malaya

Kecskes, I. (2014). Intercultural pragmatics. Oxford University Press.

Kennedy, G. A. (2007). Aristotle on Rhetoric: A Theory of Civic Discourse: Translated with Introduction, Notes and Appendices. Oxford: Oxford University Press.

Khalif, A. (2013). Semantico-Pragmatic Study of Synecdoche in the Glorious Quran with Reference to its Realizations in English.Jaull 9. 246-263. Iraq: University of Anbar.

Kidwai, A. R. (2017). Muhammad Marmaduke Pickthall's English Translation of the Quran (1930): An Assessment. In Marmaduke Pickthall: Islam and the Modern World (pp. 231-248). Brill.

Kim, D., & Hall, J. K. (2002). The role of an interactive book reading program in the development of second language pragmatic competence. The Modern Language Journal, 86(3), 332-348.

Kuzio, A. (2014). Exploitation of Schemata in Persuasive an Manipulative Discourse English, Polish and Russian. Cambridge Scholars Publishing.

Leech, G. (1983). N., 1983, Principles of Pragmatics, London and New York.

Levinson, S. (1983) Pragmatics. Cambridge, Cambridge University Press.

Lyons, J. (1977). Semantics. Volume I. Cambridge UP, Cambridge.

Mey, J. L., Brown, K., & Mey, J. L. L. (2006). Pragmatics: overview. In: The Encyclopedia of Language and Linguistics. Ed. by RE Asher, 2, 00306-0.

Morris, C. W. (1938). Foundations of the Theory of Signs. In International encyclopedia of unified science (pp. 1-59). Chicago University Press.

Mukhlas, M. (2019). The Dynamic of Semantic Loss in Indonesian's Translation of Al-Qur'an. lisanudhad, 6(2), 171-205.

University of Malaya

Mutz, D. C., Sniderman, P. M., & Brody, R. A. (Eds.). (1996). Political persuasion and attitude change. University of Michigan Press.

Nassimi, D. M. (2008). A thematic comparative review of some English translations of the Qur'an (Doctoral dissertation, University of Birmingham).

Neuman, L. W. (2014). Social Research Methods. Pearson Education Limited.

O'Donnell, V., & Kable, J. (1982). Persuasion: An interactive-dependency approach. Random House.

Omar, N. S. (2020). Translating Prohibition in Arabic Poetic Lines into English. Onomázein: Revista de lingüística, filología y traducción de la Pontificia Universidad Católica de Chile, (47), 97-112.

Perloff, R.M. (1993). The dynamic of persuasion. Hillsdale, NJ: Lawrence |b Erlbaum, p. 15.

Perloff, R. M. (2003). The Dynamics of persuasion: Communication and attitude in the 21st Century. Hillsdale, NJ: Lawrence Ib Erbaum.

Permana, H. S., & Citraresmana, E. (2017). Directive illocutionary acts used in the English translation of the holy quran by Muhammad Asad: A corpus-based study. Proceedings of AICS-Social Sciences, 7, 582-589.

Putri, N. M. S. D., Tantra, D. K., & Piscayanti, K. S. (2018). Promise Acts Expressed By EFL Students At Sekolah Menengah Atas Negeri 1 Mengwi. Jurnal Pendidikan Bahasa Inggris undiksha, 5(2).

Pratiwi, S. (2018). Person deixis in English translation of summarized shahih Al-Bukhari Hadith in the book of As-Salat. Advances in Language and literary Studies, 9(1), 40-43.

Pickthall, M. (1930). Meaning of the glorious Koran.

Pickthall, M. W. (2010). The Qur'an. Mobile Reference. com.

University of Malaya

Reardon, K. K. (1981). Persuasion: Theory and context. London: Sage.

Robert, C. (1984). Influence: The Psychology of Persuasion. William Morrow and Company, Nowy Jork.

Sad, S. (2014). An enlightening commentary into the light of the Holy Qur'an (Vol. 15). Lulu Press, Inc.

Said, N. K. M. (2016). Investigating' Persuasive Strategies' in Business English. Journal of Education College Wasit University, 1(22), 773-790.

Salgueiro, A. B. (2010). Promises, threats, and the foundations of speech act theory. Pragmatics. Quarterly Publication of the International Pragmatics Association (IPrA), 20(2), 213-228.

Sameer, I. H. (2017). The analysis of speech acts patterns in two Egyptian inaugurals speeches. Studies in English Language and Education, 4(2), 134-147.

Sami S., 2015, The Differences between Threat and Promise Acts, "International Research Journal of Humanities & Social Science", 1/3, pp. 46–53.

Scheidel, T. (1967). Persuasive Speaking. Glenview: Scott Foresman.

Searle, J. R. (1976) A taxonomy of illocutionary acts. In K. Gunderson (Ed.), Language mind and knowledge, University of Minnesota Press.

Searle, J. R. (1979). The logical status of fictional discourse. Expression and Meaning, 58-75.

Searle. J.R. & Vanderveken (1985). Foundation of Illocutionary Logic. Cambridge: Cambridge University Press.

Simons, H. W., Jones, J. G., & Simons, H. W. (2017). Persuasion in society. Routledge.: A corpus-based study. Proceedings of AICS-Social Sciences, 7, 582-589.

University of Malaya

Suter, W. N. (2012). Qualitative data, analysis, and design. Introduction to educational research: A critical thinking approach, 2, 342-86.

Taillard, M. O. (2005). The balancing act of persuasion: A relevance-theoretic perspective (Doctoral dissertation, UCL (University College London)).

Taufik, K. S., Tarjana, S., & Nurkamto, J. (2014). The persuasive utterances in a political discourse (the case study of the regent election campaign of Pasuruan, East Java-Indonesia). International Journal of Linguistics, 6(1), 192. Taylor-Powell, E., & Renner, M. (2003). Analyzing qualitative data, Program Development and Evaluation. UW-extension. Cooperative Extension, Madison WI.

Taylor-Powell, E., Renner, M. (2003). Analyzing Qualitative. University of Wisconsin, U.S.: Cooperative Extension Publishing. Retrieved April 28th, 2010, from http://learningstore.uwex.edu/assets/pdfs/G3658-12.pdf.

Thomson, A. J. and Martinet, A. V. (2001). A Practical English Grammar. Oxford: Oxford University Press.

Ting-Toomey & F. Korzenny (Eds.), Language, communication, and culture (pp. 139-157). Newbury Park, CA: Sage.

Touria, D. R. I. D. (2016). Presentational or Quasilogical Persuasion Styles Intercultural Impediments to the Learning of Argumentation by Arab Learners of EFL.

Vanderveken, D. (1990). Meaning and Speech Acts: Volume 1, Principles of Language Use (Vol. 1). Cambridge University Press.

Vanderveken, D. (2009). Meaning and speech acts: Volume 2, formal semantics of success and satisfaction. New York, U.S.A: Cambridge University Press.

Van Canegem-Ardijns, I., & Van Belle, W. (2008). Conditionals and types of conditional perfection. Journal of Pragmatics, 40(2), 349-376.

Wielgosz, M. (2015). The persuasive function of commissive speech acts in Mexican and Portuguese homiletic discourse.

University of Malaya

Woodward,G. C., & Denton, R.E.(1992). Persuasion and influence American life.2nd (ed.) prospect Heights, IL: Waveland, p.21.

Yule, G. (1996). Pragmatics. Oxford: Oxford University Press.

Yule, G. (2006). Pragmatik. Yogyakarta: Pustaka Pelajar.

Zeng, J., Song, L., Su, J., Xie, J., Song, W., & Luo, J. (2020). Neural Simile Recognition with Cyclic Multitask Learning and Local Attention. In AAAI (pp. 9515-9522).

University of Malaya