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SPEECH ACTING IN MORAL TEACHING IN PROPHETIC TRADITIONS AND IN THE ENGLISH VERSION OF THE NEW TESTAMENT: A CONTRASTIVE STUDY

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Abstract:

Moral teaching in religion requires the use of a variety of methods of address to suit audiences of different generations across the ages.

Since human nature is basically the same everywhere and at all times, the means and methods that may be employed in attracting people to morality and ethical behaviour should be similar.

Given that moral instruction is done through the use of speech acts, the researcher has decided to apply the speech act theory to moral religious texts and to analyze them in a way similar to that used in conversational speech acts in the spoken language.

The present study is limited to ten common moral topics from the traditions of Prophet Muhammad (P.B.U.H.) in Arabic and the New Testament in English. This limitation is necessary owing to the large number of moral topics that religions deal with. These topics have been selected with a view to achieving the closest possible correspondence between the texts of the two languages studied.

The treatment of the subject in this study has been conducted on the basis of four hypotheses: (1) Speech act theory can be applied to moral religious texts, (2) Effective moral teaching requires the use of different types of speech acts, (3) Prophet Muhammad's Traditions and the New Testament must have shown such uses, (4) The speech acts utilized in both texts show correspondence in their types.

The model of analysis adopted for this study is the rules set by Searle (1969: 54 ff.) for certain types of illocutionary acts and the felicity conditions from which these rules are extracted.

To investigate the validity of these hypotheses, fifteen Prophetic Traditions in Arabic and fifteen New Testament verses in English have been examined.

The analysis of the texts is supported by a statistical analysis constructed to find out the frequency of each type of speech act in each moral teaching in both texts. The use of "a rank-difference correlation" theory proves that any increase in types and frequencies of speech acts in Arabic texts are accompanied by an increase in types and frequencies of speech acts in English texts. This fact justifies the limited number of traditions and verses examined in this study.

Then, these frequencies have been converted into percentages by which the researcher has made a comparison that contains the type of each speech act and its frequency and the percentage it represents in both texts.

The findings of this study have proved the validity of all hypotheses of the research. They have revealed the applicability of speech act theory to religious language; they have shown the correspondence between the speech act types in both texts; different types of speech acts have been found and; the Prophetic Traditions and the New Testament have shown the uses of these types.

Introduction

Religious and Non-religious Language

The close relationship between language and religious beliefs has been clearly recognized throughout the cultural history of mankind. Language is considered as a means by which the religious themes are spread and received.

Crystal, (1965: 112) considers religious language as a register and should not be confused with the style:

> A style must not be confused with a *register* of language, which is a specialized brand of language existing in a definable social context, but regardless of a particular interpersonal situation, such as the registers of legal, religious or scientific language in English.

Register, as it is defined by Crystal et al. (1997: 327) refer to "a variety of language defined according to its use in social situations, e.g. a register of scientific, religious, FORMAL English." Trudgill (1974: 104) considers *register* as occupational linguistic varieties used by members of a particular profession or occupation, which is characterized by special vocabulary, for example, language of law, language of medicine, and language of engineering.

A Special Way of Using Religious Language

What is meant "religious discourse"? Is this a separate type of discourse which then requires "translation" when spoken in public?

(Cochrane, et. al. "Constructing a language" 1998) says that language functions differently in different communities, the important example here being the "language of human rights". The language of 'win or lose', suggest that the moral context of the language is significant.

The keywords of religious language are 'values', 'equity', and 'transformation'. Ethics and values form the context of religion; such as compassion, justice. (ibid.)

How is religious discourse different from other non-religious speech forms? The answer is in the aspects mentioned hereunder: (The Concept of Religious Language, 2005)

1- Religious language does not differ from the non-religious speech forms which human beings commonly speak.
2- Religious language does not differ from ordinary language in vocabulary. The words used in a religious context are the same as those used in daily speech. A large number of these terms are used and practiced and have juridical nature for example: 'church', 'parish', 'bishop',…etc.
3- Religious language does not differ from ordinary language in grammar.
4- Religious language does not differ from ordinary language style.
5- Religious language does not differ from non-religious language in the way German, French, English and Arabic for example, differ from each other. In other words, there is no translation from religious into English or into common language.
6- Religious language does not differ from non-religious language in the way that a dialect differs from the official accepted language.
7- Religious language does not differ from non-religious language in the way the jargon of a particular group differs from other types of speech.
8- Religious language does not differ from non-religious language in the same way that a technical/scientific language differs from common language. Religious language is really a language about how people should behave towards each other. It serves as a "regulative ideal" to grant validity to the ethical imperatives.
9- Religious language does not differ from ordinary language as regards the "language games". These games are:

To command and to act according to a command. To describe an object according to its speech appearance and dimension. To construct an object according to a description (design). To make hypotheses concerning a phenomenon. To elaborate hypotheses and submit it to a test. To make up a story and read it. To recite in the theatre. To sing in nursery rhymes. To solve riddles. To make a joke; to tell it. To resolve a problem of applied arithmetic. To translate from one language to another. To ask, thank, beg, greet, pray.(ibid.)

Crystal (1965: 151), as well defines a liturgical language as "a particular set of forms, either a style or a whole language, used in official public workshop on behalf of a religion." Religion and language have a solid relationship since language, being the most flexible tool of communication, is naturally used to communicate a religion to the people and teach them how to communicate with God. (ibid.: 117) Thus, language is considered as an integral part of religion and religion is one of the fields which language could well describe.

He (ibid.: 151) divides language into two kind: everyday language and sacred language:

It was normal for a culture to have two languages; one, the language of everyday, the other, the sacred language, reserved for use by a few people on a sacred occasion.

Religious language, necessarily, has a special style to identify its specialization. It is an unfamiliar language has unfamiliar style used for special social situation, which requires language other than everyday language. (ibid.)

Crystal et. al (1969: 147) consider "the kind of language a speech community uses for the expression of its religious beliefs on public occasions is usually one of the most distinctive varieties it possesses." They (ibid.) believe that the older versions of religious language are of "greater linguistic significance within the speech community" and it becomes part of "linguistic consciousness" of Modern English. One pointer to this is: there are large numbers of "traditional biblical phrases which have now passed into general usage"; another pointer is that the "the linguistic importance of liturgical language is not restricted to religious situations, though of course its primary function is there." (ibid.: 148)

They (ibid.) conclude that the form and function of religious language are not limited to those who work in religious fields only, but they are of "more general linguistic interest than is often realized."

They (ibid.:161) notice that religious language is characterized by a certain deviation in the word order within a sentence and clause structure. This deviation is clearly noticed in the Authorized Version. For example, two adverbials are coordinated for rhetorical purpose; unexpected reversal, for example, the adverb of manner in English follow the adverb of place, and the order of direct-indirect object order is reversed. (ibid.)

But they (ibid.: 165) believe that the vocabulary of religious English is distinctive in the following aspects: First: it has a number of archaisms; they are words whose referents are no longer used in the contemporary language; Second: it contains a number of theological terms, "which provide the verbal basis for the formulation of a person's beliefs." (ibid.); Third: it consists of items which are very typical religious utterance and are occurred very rarely in English as a whole as they are restricted to formal contexts, and to special kinds of collocations. For example,(Body and Blood).

As it is clear from the above, that Crystal and Davy (1969) agree with the view of (The Concept of Religious Language, 2005) but they disagree with Crystal's (1965) point of view.

Notwithstanding, there is a fact that there is a special way of using language in a religious context and there is a specific way the religious language is spoken different from the way of speaking a non-religious context. This difference has been seen in the difficulty in understanding

the special usage within the various religions even with those who possess full linguistic competence. Therefore, one has to learn and acquire religious linguistic usage. (ibid.) Nevertheless, religious language and non-religious language have similarity in structures and grammar and social nature. Hence, the religious language can be achieved by using felicity conditions that are not much different from the acts speakers use in a natural conversation. Therefore, the speech act theory is applicable to the religious discourse and is quite feasible.

The Prophetic Traditions

The Prophet Muhammed's (P.B.U.H) Hadith and Sunnah, his sayings and actions, are after Qur'an, the most important source of the Islamic tradition. (An-Nawawi, 1993: 4)

He (ibid.:5) says that "one may ask in what way can man emulate Him?" The answer lies in the sayings, which he left behind, which are known as Hadith, and his daily life and practice known as Sunnah.

The Hadiths were memorized and transmitted to us by those who followed Him during succeeding generations. They are the guidance of the Prophetic practice, and they are the vital connection between the Qur'an and the practice and sayings of the Prophet Muhammed (P.B.U.H). (ibid.: 6)

There are numerous number of Traditions' book, but only nine of them are reliable sources, namely: Sahih Al Bukhari,Sahih Muslim, Al-Nisae', Al-Tirmithi, Abu Dawood, Inb Majah, Malik, and Ahmed Ibn Hanbal.

King James' Bible

A study of the New Testament must have, as one of its chief concerns, an effect to determine what the good news is obtained through an investigation of the content of the New Testament in the light of historical setting as Gospel, the word which is a translation from Greek meaning "good news" (Rhein, 1966: 30)

The New Testament consists of four Gospels, namely: Mark, Matthew, Luke, and John. They are primarily concerned with the message of Jesus Christ (P.B.U.H). (ibid.) but they include many other things of tremendous interest. They tell stories about the relationship between Jesus Christ and his followers; they tell something of the life and custom of the times; they describe methods of teaching; they include some history; they describe eyewitness of events and attempt to interpret them; they can be read literally and must be read between the lines. (ibid.: 31)

Jesus Christ followers sustained the immediacy and memorization of his deeds and words. But as the time passes, his words and deeds apparently need to be recorded and the history and the teaching to be evaluated. (ibid.: 33) Then, they felt it is necessary to write down these words and deeds.

The *Authorized King James Version* is an <u>English</u> translation by the <u>Church of England</u> of the <u>Christian Bible</u> begun in 1604 and completed in 1611. First printed by the <u>King's Printer</u>, <u>Robert Barker</u>, this was the third such official translation into English; the first having been the *<u>Great Bible</u>* commissioned by the Church of England in the reign of King <u>Henry VIII</u>, and the second having been the *Bishop's Bible* of 1568. In January 1604, <u>King James I of England</u> convened the <u>Hampton Court Conference</u> where a new English version was conceived in response to the perceived problems of the earlier translations as detected by the <u>Puritans</u>, a faction within the Church of England. (Wikipedia on-line)

James gave the translators instructions intended to guarantee that the new version would conform to the <u>ecclesiology</u> and reflect the <u>Episcopal</u> structure of the Church of England and its beliefs about an ordained clergy. The translation was by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the <u>New</u>

<u>Testament</u> was translated from <u>Greek</u>, the <u>Old Testament</u> was translated from <u>Hebrew</u> text, while the <u>Apocrypha</u> were translated from the Greek and Latin. (ibid.)

In the <u>Book of Common Prayer</u> (1662), the text of the *Authorized Version* replaced the text of the *Great Bible* — for Epistle and Gospel readings—and as such was authorized by Act of Parliament. By the first half of the 18th century, the *Authorized Version* was effectively unchallenged as the English translation used in <u>Anglican</u> and other <u>Protestant churches</u>. Over the course of the 18th century, the *Authorized Version* supplanted the <u>Latin Vulgate</u> as the standard version of scripture for English speaking scholars. (ibid.)

In this research, the researcher is going to show how Islam and Christianity deal with moral teachings through mild language by applying a linguistic theory called "Speech Act Theory" as a tool to analyse the verbs used in delivering these teachings by selecting (10) topics in moral teachings from the prophetic traditions and the Bible.

Introduction to Speech Act Theory

The philosopher most associated with speech act theory is J.L. Austin, who was the first philosopher who launched speech act theory and aroused wide interest in this theory. In his work *How to Do Things with Words*, first published in 1962, Austin states that the speaker performs an act when making an utterance in a certain context.

Austin (1962:3-6) makes two important observations. The first is that not all sentences are statements and that much of the conversation taking place among people is made up of questions, exclamations, and commands:

Example: (1) Are you serving?
Example: (2) Excuse me!
Example: (3) Give me the dry roasted ones.

Such sentences are not descriptive and cannot be true or false. His second observation is that even in sentences with the grammatical form of declaratives, not all sentences are used to make statements. The following sentences are therefore, different because they are not uttered just to say things, but rather to do things.

Example: (4) I promise to take a taxi home.
Example: (5) I give my word.

Austin (ibid.) claims that these sentences represent in themselves a kind of action. Thus, by uttering (4) and (5) the speaker makes a promise and gives his word respectively; he does not just describe what he wants. Austin calls these sentences **Performatives** (ibid.:6) in contrast to descriptive statements, which he calls **Constatives**.(ibid.:3)

He (1962:3) introduces the two terms: Constatives and Performatives. He introduced Constatives to describe true or false statements and Performatives, whose 'name is derived from 'perform', the usual verb with the noun 'action' for an utterance performing an action. (ibid.: 6). Here are some examples:

I name this ship 'Liberté'.
I apologize
I welcome you
I advise you to do it

What Austin wants to say is that in making the above utterances in the proper conditions, the speaker performs, respectively, an act of naming, an act of apologizing, an act of welcoming, and an act of advising. These performatives are syntactically similar to the statements, but they do not have truth/false value. However, according to Austin, they can go wrong or be **unhappy** or **infelicitous**. He believes that instead of truth values, performatives have **felicity conditions**. If we sin against any of these conditions the performative utterance is then infelicitous. He distinguishes

three main conditions:

(A.1) There must exist an accepted conventional procedure having a certain conventional effect, that procedure to include the uttering of certain words by certain persons in certain circumstances, and further,

    (A.2) the particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure invoked.

(B.1) The procedure must be executed by all participants both correctly and

(B.2) completely.

(Γ.1) Where, as often, the procedure is designed for use by persons having certain thoughts or feelings, or for the inauguration of certain consequential conduct on the part of any participant, then a person participating in and so invoking the procedure must in fact have those thoughts or feelings, and the participants must intend so to conduct themselves and further

(Γ.2) must actually so conduct themselves subsequently.

<div align="right">(Austin 1962: 14-15)</div>

When some of these conditions are not fulfilled the performatives cannot come off. For instance, a Christian man cannot divorce his wife by saying:

Example: (2.6)

      I divorce you.

since there is no such procedure in Christianity (as in point (A.1)) whereby uttering (2.6) the divorce can be fulfilled. But in another community, as in Islam, there is such procedure, viz. by uttering (2.6) three times, the divorce is actually fulfilled. (Levinson 1983: 230)

Austin distinguishes certain problems between performatives and constatives. He was unable to find a convincing grammatical or lexicographical criterion that would cover all performatives and would differentiate them from the constatives. They both have truth and falsity and felicity/infelicity cases. He finds out that there are some constatives that have the same syntactic structure of the performatives and some performatives that do not have the normal grammatical structure of **I+ present declarative active form**.

In the first part of his book, Austin gives examples containing explicit performative verbs in the first person singular indicative active (Austin, 1962: 56), then he shifts to other possible performative forms such as the passive form with the second or third person.

Example: (2.7)

      You are hereby authorized to pay….

Example: (2.8)

      Notice is hereby given that trespassers will be prosecuted. (ibid.: 57)

After finding out that all utterances are performatives, Austin abandons the constative-performative distinction, and tends to establish a distinction between 'explicit' and 'implicit' performatives.(ibid.: 32)

He concludes that in all utterances, whether having a performative verb or not, there is a 'doing' element and a 'saying' element and thus he distinguishes between locutionary act (henceforth LA) and illocutionary act (henceforth IA) and adds to these two categories a category of perlocutionary act (henceforth PA). He assumes that verbs in the English language correspond one-to-one with categories of speech acts. (ibid.: 91)

He (ibid.: 100) emphasizes the role of the situational context in the communicative use of language by introducing the IAs as the basic types of language functions:

    …for some years we have been realizing more and more clearly that the occasion of an utterance matters seriously, and that the words used are to some extent to be 'explained' by the 'context' in which they are designed to be or have actually been

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spoken in a linguistic interchange.

10- Suppression of Anger

But I say unto you, <u>**That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire**</u>. (Chapter 5,Verse 22)

This verse contains a warning speech act, as apparent from the expansion:

I hereby warn that whosoever is angry with his brother without a cause shall be in danger of the judgment.

Searle's (1969:66) rules of a speech act of warning are:

1- The Propositional Content Rule: Future event or state, etc., *E*

2- The Preparatory Rules:

    a. H has reason to believe E will occur and is not in H's interest.

      b. It is not obvious to both S and H that E will occur.

3- The Sincerity Rule: S believes E is not in H's best interest.

4- The Essential Rule: Counts as an undertaking to the effect that E is not in H's best interest.

Establishing the Status of Warning:

1-   The Propositional Content Conditions:

a.   Jesus Christ (P.B.U.H.) expresses the proposition of his warning that who is angry with his brother shall be subject to the judgment.

b.   He predicates a future event that H might face.

2-   The Preparatory Conditions:

a.   S is Jesus Christ (P.B.U.H.).

b.   H is a believer in Jesus Christ (P.B.U.H.) and has reason to believe that E will occur and that it is not in his interest, in case he disobeys P.

c.   S knows H is able to do A.

3-   The Sincerity Conditions:

a.   Jesus Christ (P.B.U.H.) wants H to obey him.

b.   H has interest to perform A.

4-   The Essential Conditions:

a.   A is not in H's best interest.

b.   Jesus Christ (P.B.U.H.) believes that disregarding this warning is going to cause harm to H.

c.   Jesus Christ (P.B.U.H.) intends to make H recognizes that disregarding this warning is going to be harmful to him.

The Realization of Warning:

1-   Subject: implicit first person singular.

2-   Voice: active

3-   Tense: present simple.

4-   Type of warning: implicit.

5-   Type of sentence: declarative

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

    But I say unto you, That ye resist not evil: but <u>**whosoever shall smite thee on thy right**</u>

cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have _thy_ cloke also.

And whosoever shall compel thee to go a mile, go with him twain. (Chapter 5,Verses 38, 39, 40, 41)

The expansion of this verse shows a speech act of advice

I hereby advise you whosoever shall smite you on thy right cheek, turn to him the other also……..

By applying Searle's rules (1969:67) of advising, we will have the following:

1- The Propositional Content Rule: **Future act A of H.**

2- The Preparatory Rules:

a. **S has some reason to believe A will benefit H.**

b. **It is not obvious to both S and H that H will do A in the normal course of events.**

3-The Sincerity Rule: **S believes A will benefit H.**

4-The Essential Rule: **Counts as an undertaking to the effect that A is in H's best interest.**

Establishing the Statue of Advising:

1- The Propositional Content Condition: **Jesus Christ (P.B.U.H.) expresses the proposition of advising his followers to forgive their brothers if they were hurt by them.**

2-The Preparatory Conditions:

a. **Jesus Christ (P.B.U.H.) believes that H will benefit from this advice.**

b. **The disciples of Jesus Christ (P.B.U.H.) who have deep faith in him, will listen to this piece of advice and fulfill it in the normal course of time.**

3- The Sincerity Condition: **Jesus Christ (P.B.U.H.) believes that in listening to his advice, his followers will gain many benefits.**

4- The Essential Condition: **Jesus Christ (P.B.U.H.) believes that this piece of advice will be in the interest of his followers.**

The Realization of Advising:

1- **Subject: implicit first person singular**

2- **Voice: active**

3- **Tense: present simple**

4- **Type of advice: implicit**

5- **Type of sentence: declarative**

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?

Jesus saith unto him, **I say not unto thee, Until seven times; but, Until seventy times seven**. (Chapter 18,Verses 21, 22)

The expansion of this verse shows a speech act of advice

I hereby advise you to forgive your brother until seventy times if he sins against you.

Searle's rules (1969:67) of advising are as the following:

1- The Propositional Content Rule: **Future act A of H.**

2- The Preparatory Rule:

a. **S has some reason to believe A will benefit H.**

b. **It is not obvious to both S and H that H will do A in the normal course of events.**

3-   The Sincerity Rule: **S believes A will benefit H.**
4-The Essential Rule: **Counts as an undertaking to the effect that A is in H's best interest.**

Establishing the Status of Advising:
1-   The Propositional Content Condition: **Jesus Christ (P.B.U.H.) expresses the proposition of advice to his disciples that forgiveness to brothers when they sin against each other extends to seventy times.**
2-   The Preparatory Conditions:
a.   **Jesus Christ (P.B.U.H.) believes that H will take this piece of advice into his consideration.**
b.   **The followers of Jesus Christ (P.B.U.H.) who believe in him will listen to this piece of advice and fulfill it in the normal course of time.**
3-   The Sincerity Condition: **Jesus Christ (P.B.U.H.) believes that by observing this advice, his followers will win the blessing of God.**
4-   The Essential Condition: **Jesus Christ (P.B.U.H.) believes that this piece of advice will be in the interest of his followers.**

The Realization of Advising:
1-   **Subject: implicit first person singular**
2-   **Voice: active**
3-   **Tense: present simple**
4-   **Type of advice: implicit**
5-   **Type of sentence: declarative**

Findings
The analysis already made has revealed a number of things. These are listed hereunder in points:
1- All performatives are implicit = 100%
2- The subject in all verses is implicit first person singular, since the speaker is Jesus Christ (P.B.U.H.) = 100%
        1- The voice is :
a. Active: 15
b. Passive: 1
b. Tenses are:
        a. Present simple: 16
c. Types of sentences are:
        1- Declarative: 13
        2- Imperative: 3
The table below shows the statistical analysis of the types, frequency and the percentage of speech acts in the English corpus

Table (2): Types, Frequency and Percentage of Speech acts in the English Text

No	Topics	Types and Frequency of Speech Acts									
		Warning		Assertion		Ordering		Advising		Promising	
		F	%	F	%	F	%	F	%	F	%
1	**Haughtiness**	1	6.25							1	6.25
2	**Honesty**			2	12.50						

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		F	%	F	%	F	%	F	%	F	%
3	**Humility**									2	12.50
4	**Love in God**			1	6.25						
5	**Mercifulness**									2	12.50
6	**Mutual Kindness**							1	6.25		
7	**Neighbourliness**					1	6.25				
8	**Restraint of Gaze**	1	6.25								
9	**Salutation**					1	6.25				
10	**Suppression of Anger**	1	6.25					2	12.50		
Total[45]		16 = 100%									

* F = frequency
% = Percentage

The findings of this chapter can be summarized as follows:
1- In Haughtiness, there is one warning speech act and one promising speech act.
2- In Honesty, there are two assertion speech acts.
3- In Humility, there are 2 promising speech acts.
4- In Love in God, there is one assertion speech act.
5- In☐ ☐Mercifulness, there are two promising speech acts.
6- In Mutual Kindness, only one tradition contains one advising speech act.
7- The Neighbourliness topic contains 1 ordering speech act.
8- In Restraint of Gaze, there is one warning speech act.
9- Salutation shows an ordering speech act.
10- In Suppression of Anger, out of three traditions, there are 2 advising and 1 warning speech acts.

The Results

The present study has revealed that there is correspondence between English and Arabic with respect to the use of speech acts. Similar speech acts appear to be used in delivering the moral instructions in both languages in religious discourse. They are confined to five types: **promising, advising, ordering, assertion,** and **warning.**

Statistical Findings

By making a simple comparison between the type and frequency of each speech act we shall have the following facts:

Table (3): Comparison between Arabic Texts and English Texts

Types of Speech Act	Arabic Texts		English Texts	
	Frequency	Percentage	Frequency	percentage
Advising	5	31.25	3	18.75
Promising	3	18.75	5	31.25

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[45]- The corpus of this chapter is fifteen traditions, one of them contains two speech acts. Therefore, the total number of the speech acts is sixteen.

Assertion	3	18.75	3	18.75
Warning	3	18.75	3	18.75
Ordering	2	12.50	2	12.50
Total	16	100.0	16	100.0

To sum up the statistical results, the types of speech act put in a sequence according to the scores they record in each text in their frequency and percentage:

First: The speech act of **Advising** in the Arabic text and the speech act of **Promising** in the English text.

Second: The speech act of **Assertion** in the Arabic text, the speech act of **Assertion** in the English text, the speech act of **Warning** in the Arabic text, the speech act of **Warning** in the English text, the speech act of **Promising** in the Arabic text, and the speech act of **Advising** in the English text.

Third: The speech act of **Ordering** in the Arabic text and the speech act of **Ordering** in the English text.

The researcher finds it necessary to benefit from a statistical theory that fits this work. Therefore, specialists in this field have been consulted seeking for a theory that proves the correlation and the correspondence between the types of speech acts in both texts. The decision was made to use "*A Rank Difference Correlation*" theory. This theory states that if the result of the mathematical process of calculating the correlation between ranks is (1), then the result marked "significant". If the result is below 0.50, the result marked insignificant. (Jordan,1953: 514)

By applying a rank-difference correlation theory, a correlation of 0.60 appears between types of speech act in Arabic and in English texts. Therefore, it is "marked Significant" (ibid.). That means that any increase in types and frequencies of speech acts in Arabic texts may be accompanied by an increase in types and frequencies of speech acts in English texts.

This result shows that if this research contains more speeches (i.e. traditions and verses), the findings will be the same. That is why the decision was made to analyse only (15) speeches in both languages.

The results

1. The above statistical results show that the higher scores recorded in the Arabic texts is in the speech act of **advising**, but in the English texts, it is in the speech act of **promising**. Next in the scores recorded in the Arabic texts comes the speech act of **promising**, **assertion** and **warning**, whereas in the English texts, the second level of scores was recorded by the speech act of **advising**, **assertion**, and **warning**. The speech act of **ordering** in both texts records the third level of scores. This indicates that religion (Islam and Christianity) in Arabic and English, addresses the reason of human beings and keeps orders and impositions to the minimum when delivering moral teaching.

2. The speech act verbs are implicit in all the traditions and verses. The percentage of the implicit verbs is 100%.

3. The subject in all traditions and verses is implicit first person singular. The percentage of the implicit subject is 100%.

4. The tense is present in both texts.

5. The voice is active and passive in both texts.

6. The types of the sentences are declaratives, imperatives, declarative negative and imperative

negative in both texts.

CONCLUSIONS

This study was undertaken to provide evidence on the applicability of Speech Act Theory to religious language and to prove that there is correspondence between the two languages, English and Arabic, regarding the use of the types of speech acts in religious discourse.

1. There is correspondence between English and Arabic with respect to the use of speech acts in delivering moral instructions in religious discourse.

2. The research has revealed a most significant fact, which is that the speech acts used in religious discourse in English and Arabic share the property of mildness and kindness of approach and that 'order' is least resorted to in imparting moral teaching. This, in fact, is the common approach of religion in general, whether Christianity or Islam, and this approach is explicitly stated in the Qur'anic aaya:

وادعُ الى سبيل ربكَ بالحكمة والموعظة الحسنة وجادلهم بالتي هي احسن. (النحل: ١٢٥)

*Invite people to the way of your Lord with wisdom and fair preaching, and argue with them in the best manner. (**Qur'an XVI: 125**)*

The most significant conclusion of this study is that we do not find a speech act of threatening. This is an important fact which refutes the allegations which say that Islam is a religion of terrorism and it supports the conception set by Prophet Mohammed (P.B.U.H.) : الدين النصيحة. Since Prophets Muhammad (P.B.U.H.) widespread His message in a mild and soft manner offering promises (الوعد) and avoiding threatening (الوعيد) .

The absence of the speech act of threatening indicates the corresponding absence of threatens, which means that the language of religion, be it Christianity or Islam, is far from what it is traditionally thought of as a language of violence and retaliation. It is, therefore, a language that conveys messages to direct man in the straight path to salvation and warns him against damnation, rather than threatens him about not doing so.

Consequently, it is improper and a misjudgment to accuse religion, especially Islam, of generating or even encouraging violence and terrorism.

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<u>**الملخص بالعربية**</u>

الأفعال الكلامية المستعملة في التهذيب الخلقي في الأحاديث النبوية الشريفة وفي النسخة الإنكليزية من العهد الجديد: دراسة مقارنة

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يقتضي موضوع التهذيب الخلقي في الأديان استعمال أساليب خطابة متنوعة لتلائم مستوى المتلقين على مر الأجيال والعصور. إن تشابه طبيعة النفس البشرية في كل مكان وزمان يُحتم استعمال أساليب وطرائق متشابهة في حث الناس على التمسك بالفضيلة ومكارم الأخلاق.

ولما كان الإرشاد الخلقي يؤدى باستعمال الأفعال الكلامية، فقد ارتأت الباحثة تطبيق نظرية الأفعال الكلامية Speech Act Theory على نصوص التهذيب الخلقي الوارد في النصوص الدينية وتحليل هذه النصوص بطريقة مشابهة للطريقة المستعملة في لغة التخاطب والتحاور الشفهية.

اقتصرت هذه الدراسة على عشرة موضوعات من مواضيع التهذيب الخلقي الشائعة اختيرت من الكتب الجامعة للأحاديث النبوية الشريفة باللغة العربية ومن كتاب العهد الجديد باللغة الإنكليزية. وهذا التحديد ضروري لان عدد موضوعات الإرشاد الخلقي التي تهتم بها الأديان عديدة. وقد قصد من اختيار هذه الموضوعات ان تكون اقرب ما يمكن تقابلاً بين نصوصها العربية ونصوصها الإنكليزية.

لقد عولج موضوع هذه الدراسة على أساس أربع فرضيات هي: (١) يمكن تطبيق نظرية الأفعال الكلامية على نصوص التهذيب الخلقي الوارد في النصوص الدينية (٢) أن التهذيب الخلقي اكثر تأثيراً باستعمال مختلف أنواع الأفعال الكلامية (٣) الأحاديث النبوية الشريفة والعهد الجديد من النصوص الدينية التي لابد ان تُظهِر مثل هذا الاستعمال (٤) تُظهِر الأفعال الكلامية المستعملة في كلا النصين تقابلاً في أنواعها.

أما المنهج التحليلي الذي اعتمدته هذه الدراسة فهو Rules of Illocutionary Acts (قواعد الأفعال الكلامية) التي وضعها John Searle لبعض أنواع الأفعال الكلامية والشروط conditions التي منها استخلصت هذه القواعد.

أظهرت نتائج هذه الدراسة صحة الفرضيات الأربع. فقد أظهرت إمكانية تطبيق نظرية الأفعال الكلامية على النصوص الدينية؛ وأثبتت وجود توافق في الأفعال الكلامية المستخدمة في النصين العربي والإنكليزي؛ وكذلك توصلت الى وجود أنواع مختلفة من الأفعال الكلامية؛ وأظهرت الأحاديث النبوية الشريفة ونصوص العهد الجديد استعمالاً لهذه الأفعال. وتدعيماً لتلك النتائج فقد أُجرِيَ تحليلٌ إحصائيُ مقارن لاستقصاء التواتر والتردد الحاصل في كل نوع من أنواع تلك الأفعال. وقد عمدت الباحثة إلى استعمال نظرية "A rank-difference correlation" وهي نظرية تبين العلاقة الترابطية بين الأنواع والترددات في كلا النصين. لقد أثبتت هذه النظرية وجود ترابط بين أنواع الأفعال الكلامية وترددها إذ أن أية زيادة في أنواع النص العربي وترداته يقابلها زيادة في أنواع النص الإنكليزي وترداته. هذه النتائج ساعدت الباحثة في اتخاذ قرار الحد من عدد الأحاديث النبوية الشريفة ونصوص العهد الجديد التي تضمنتها هذه الدراسة.

وقد حُولِّتْ هذه الترددات فيما بعد إلى نسب مئوية تمكنت الباحثة بواسطتها من إجراء مقارنة بين النصين تتضمن تردد كل نوع من تلك الأنواع والنسب المئوية التي يمثلها.