

**Pragmatic Behaviour of
an Oath in Arabic Religious Texts**
التصرف التداولي للقسم في نصوص دينية عربية

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الملخص

يجوز للمتحدث أن يأخذ ، القسم (اليمين) ، نداء جليلاً إلى الله أو إلى شخص موقر ، أو شيئاً مثاليًا لتأكيد ما هو معترف به. القسم هو تأكيد على حقيقة تأكيد أو إعلان المسؤولية. لقد لوحظ أن القسم يتصرف بطريقة براغماتية بشكل فريد في النصوص الدينية ، يختلف عن أفعال الكلام الأخرى ، التي تتحقق في أشكال نحوية ومعجمية مختلفة. باستخدام نموذج براغماتي انتقائي ، يهدف هذا البحث إلى فحص السلوك البراغماتي والإدراك اللغوي للقسم في عشرين من الأحاديث النبوية العربية المختارة. استنتجت الدراسة أن القسم يمكن تنفيذه مباشرة (من خلال عبارات القسم والله / وأيم والله / والذي نفسي بيده) وضمنياً (من خلال الجزيء (اللام) على سبيل المثال ، لنن / لتسوون). الهدف من هذا التنفيذ هو التأكيد على معنى التمجيد والتأكيد والإقناع وأهمية نطق الرسالة لأن الدعاء مرتبط بالاسم الإلهي (الله).

Abstract

A speaker may take, **القسم** (oath), a solemn plea to Allah or to a revered person, thing or ideal to confirm what is acknowledged. An oath is a confirmation of the actuality of an assertion or declaration of the responsibility. It has been observed that an oath pragmatically behaves uniquely in religious texts, different from other speech acts, realized in various syntactic and lexical forms. Utilizing an eclectic pragmatic model, this paper aims to inspect the pragmatic behaviour and linguistic realization of an oath, in selected twenty Arabic Prophetic Traditions. The paper concludes that an oath can be explicitly (through an oath phrases **والله / وأيم / والذي نفسي بيده/والله / لنن / لتسوون** , e.g. (اللام) particle) and implicitly (through the particle (اللام) executed. The aim behind this execution is to emphasize the sense of glorification, assertion, persuasion, importance of uttering the message as the invocation is connected to the Divine name of Deity (Allah).

Introduction

In daily life, people give their oaths and swear when they intend to demonstrate the trustworthiness of their actions by having recourse to a variety of linguistic formulas of oath. It is a solemn call on the name of God, revered thing, person to confirm something, witness the truth of statement, promise or undertaking or deny something (Salih and Abdul-Fattah, 1998, p. 113). In Arabic, an oath is a commissive speech act that "commits the speaker to a certain course of action" (Searle, 1979, p. 44). In religious texts, an utterance of oath seems to be tacitly coupled with other illocutionary forces; i.e. based on context, oath predicts assertion as well as illocutionary acts such as threatening and warning (Machmud, 2009, p. 5). In the following Prophetic Hadith in which the implied oath utterance is realized by the oath particle (اللام), (لنن: means "والله لنن"). The illocutionary act of oath is explicitly performed in the form of assertion coupled with tone of warning and threatening, i.e. people must not cease neglecting the Jumu'a prayers, otherwise, they will be negligent. Consider this Tradition

"لَيَنْتَهَن أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتَمُنَ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ" (p.384, 2006, مسلم)

"People must cease neglecting Jumu'a, or Allah put a seal over their hearts and they will truly be among the negligent." (Al-Khattab, 2007, Vol. 2, p. 383)

Hence, the topic of oath occupies a high position in linguistic studies as it is widely manipulated in the Glorious Quran, Prophetic Traditions. It enters many various "speech events like buying, selling, inviting, on persuading, defending one's position" (Hussein, 2009, p. 3). Oath is a religious issue in Islam, as it is presented as a promise or a pact with Allah. Thus, this paper is intended to unveil how oath pragmatically behaves in some selected Prophetic Traditions.

Oath: Social Phenomenon

In daily communications and interactions, oath is deeply entrenched in people's life and people have recourse to oath to prove the credibility of their promises, actions and values. Oath is a social phenomenon that has a religious dimension reflecting the influence of religion on the speech behavior of the community. All people, past and present; civilized and barbaric; religious and non-religious manipulate oath (a sincere petition to the Deity or to some revered person, thing or ideal) to confirm the truth of their statements, promises, intentions or undertakings. Thus, the significance of oath formulas are not only derived from the religious background, but also from other social, cultural and political factors. Noticeably, oath plays an important role in every aspect of people's life, it is self-evident and almost related to all languages (Salih and Abdul-Fattah, 1998, pp. 113-114 and Hussein, 2009:, pp. 1, 14, 28).

Linguistically, "القسم" (oath) in Arabic means "يقسم" (distribute, to cut off or decide); oath has various senses such as division, destiny or part. Oath is a swear that is employed to account for the distinction between truth and falsehood i.e. confirmation of truth or lie (الرازي and 1955, p. 3628 ابن منظور), 1981, p.535 Morphologically, Thomson (2002: 2) affirms that the term "قسم" means oath which comes from the root (ق - س - م). This root is the base for three words (*qasam-qism-qasm*) which have the same root yet are not identical in meaning.

Oath Defined

An oath refers to a formal promise to do something or a formal statement which confirms that something is true (OALD, 2010, s.v. *oath*). For

Martens (1991, p. 3), an oath is a “statement of a fact or a promise in which a speaker invokes God to witness his or her sincerity and to punish the speaker if a falsehood was uttered or a promise was left unfulfilled”. In particular, in Arabic language, oath is an act manipulated to approve something to the listener in order to remove any doubt in his mind, i.e. confirming a message through the use of certain words such as **والله، أقسم بالله** etc., words designating an oath.

For Sharp (1979, p. 2), oath is a deferential appeal to God in confirmation of what one says. It is a reverent call to a person in “the name of God to speak the truth or the binding of character of a promise”. In the same vein, Booth (2002, p. 32) describes oath as a sincere plea to “the name of God, who serves as witness that a person is speaking the truth or intends to fulfill the inviolability of a vow”. Mostly, through the manipulation of structural forms, oath is intended to confirm the thing sworn upon on the one hand and the importance of the thing sworn on the other hand.

According to Arab grammarians and rhetoricians, for example, الراوي (1977, p. 30) confirms that oath is (اليمين) *yameen* by which the oath taker swears with the name of Allah to accentuate something being affirmed or denied (that is, oath sentence or phrase confirms the truth or falsity of another sentence). Similarly, ابن القيم (2008, p. 11) remarks that oath (القسم) (اليمين) is used to ratify our speech and confirm its truthfulness. According to Hashimi (2008, p. 23), oath is employed “to reaffirm and solidify a statement” (statements or promises are given emphasis in order to persuade the audience). This idea is also highlighted by السامرائي (1990, Vol.4, p. 536) who maintains that “when we swear, we emphasize and solidify our speech.”

Oath in Islam

Oath has been observed in various religious texts; it is the means via which a person commits himself/herself to the certainty of his declaration and confirmation in his speech. Ancient people (Greeks, Romans, and the Anglo-Saxon tribes) used “oath as a proof for their credibility” (Hughes, 1939, p.8). He adds that the term "oath" for Anglo-Saxon people is directly limited it to "asseveration". They described it as a “serious commitment for the warrior ethic”. For them, it is not only a word, but a sort of faith. The Glorious Quran are rich with various forms of oath, for example, the Prophet Abraham (PBUH) takes an oath and commits himself to terminating the idols that his people worshiped that time other than Almighty Allah (الراوي, 1977, p.15):

"وَتَاللَّهِ لَا أَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ" (الأنبياء: 57)

"And by Allah, I have a plan for your idols-after ye go away and turn your backs"

(Ali, 1985, p. 218)

Similarly, in the Traditions of the Prophet Mohammed (PBUH), Muslims are asked to take oath only mentioning Almighty Allah, and any oath is performed without having the name of Allah is considered invalid and must not be taken seriously (Thomson, 1998, p. 5):

"من كان حالفاً فليحلف بالله أو فليصمت" (البخاري, 2002, p.1527)

"Whenever one has to take an oath, he should swear by Allah or keep quiet" (Khan, 1997, Vol. 8, p. 79).

Arab people, from the early beginning of existence, used an oath when they intended to approve a significant treaty among them. They habitually realized their commitment by taking the right hand (يمين) of the other party. This habit continued regularly among the Arabs to become a sort of a custom. For this reason, the word (يمين: right hand) has become a term referring to oath in Arabic (Hashimi, 2008, p. 23). For Al-Farahidi, a famous Arabic grammarian, Oath is initially manipulated as a social requirement to endorse contracts and covenants. This endorsement takes many formulas, such as, "handshake, dipping hands into a bowl of water, rubbing perfume on the hands or slaughtering an animal and sprinkling its blood on the parties involved in order to symbolize blood relationship or affirm a covenant" (Mir, 1990, p. 8).

Religiously, in accordance with Thomas (1998, p. 4), when one swears, he/she takes "a semi religious oath" (i.e. taking a solemn responsibility) and he/she is placed before God whom "we are going to meet next life". Furthermore, in taking oath, one shows his/ her worship to God (acknowledging His dominance and greatness). He (ibid) adds that "we may stand in a court of law and find a frisson of spiritual excitement rising with us", when steadily uttering "I swear before Almighty God ...". Relationally, Booth (2002, p. 4), clarifies that when oath is used in an utterance, it touches listeners, as it has a stressing power reproduced by the holy words like "Almighty Allah, messengers, heaven ...etc."

Oath: Syntactic Behavior

Syntactically, the occurrence of oath is based on the existence of two sentences. Mostly, the first sentence the oath clause is followed by a sentence highlighting the clause that receives the emphasis of the oath answer (the clause upon which the oath is taken place) (الحارثي, 1991, p. 19), as in:

"وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ" (العصر: 1-2)

"By the (taken of) time (through ages) verily, man is in loss" (Ali, 1985: 462)

Here, the first clause includes the oath clause "والعصر" and the second clause involves "the oath answer (clause upon which the oath is carried out) (الحارثي, 1991, p. 20).

Moreover, oath in Arabic, can syntactically occur in various sentence types: declarative, imperative, interrogative and subjunctive as in the following:

i. Declarative: oath is linguistically recognized by (s----- NP [v (swear)] prep):

"أقسم بالله العظيم..." "I swear by Allah the great...").

ii. Imperative: oath is linguistically recognized by the employment of imperative verb, mostly a verb of saying such as قل (say), having the syntactic formula (verb prep.+ object sworn (Allah) by...): ("قل والله..." "Say by Allah...")

iii. Interrogative: oath is linguistically recognized by the use of interrogative sentence marked by the interrogative particle (إ) coming before the verb of oath (oath) which denotes the interesting of the oath (الأوسي, 1988, p. 360), as in:

"أتقسم بالله...?" "Do you swear by Allah...?"

iv. Subjunctive: Arab grammarians demonstrate that when oath expression comes with conditional sentences (subjunctive forms), it can take the form t (e.g. والله) preceding the conditional sentence (e. g. "... لنن نذير", as in:

"وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا" (فاطر 42)

"They swore their strongest oaths by Allah that if a Warner came to them, they would follow his guidance better than any (other) of peoples: But when a Warner came to them, it has only increased their flight (from righteousness)" (Ali, 1985, p. 303).

Oath : Lexical Behavior

Lexically, in Arabic, there are various particles that can be used to express oath, the two main types of expressing oath are explicit and implicit. Relationally, ابن القيم (2008, p.15) expounds that explicit oath can be realized by a number of jurative devices including:

i. oath particles such as [و -waw; ب -ba; ت -ta] (بنت الشاطيء 1971, p. 226), e.g. :

”قَالُوا يَا إِلَهَ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ“ (يوسف:95)

"They said: By Allah, truly thou art in thine old wandering mind" (Ali, 1985, pp.154).

ii. Verbs of oath , such as, يحلف - يقسم (swear/ take an oath), e.g. :

”وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ“ (الروم:55)

"On the day that the hour (of reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded" (Ali, 1985, pp. 279).

In contrast, implicit oath is not realized by oath devices, but is lexically expressed by the particle (اللام - lam) or by a sort of meaning that signifies oath (الراوي, 1977, pp. 36-39):

i. the particle (اللام) as in:

”وَلَنَبْلُوَنَّكُمْ حَتَّىٰ الْمَجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ“ (محمد:31)

نَعْلَمُ

”By Allah we shall try you“ والله لنبلونكم implies وَلَنَبْلُوَنَّكُمْ

"And we shall try you until we test those among you who strive their utmost and preserve in patience and we shall try your reported (mettle)." (Ali, 1985, p. 361).

ii. Lexical items denoting meaning implying القسم, as in:

”وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ“ (يس:32)

"But each one of them all-will be brought before us (for Judgment)" (Ali, 1985, p. 306).

The expression ”جَمِيعٌ لَدَيْنَا مُحْضَرُونَ“ in this context is taken to mean والله جميع "لَدَيْنَا مُحْضَرُونَ" i.e. "By Allah each one of them"

Furthermore, there are other lexical items that can be employed to express oath, they are phrases (formulaic expressions) which typically enhance sacred portrayal to Almighty Allah. They were widely employed by Muslims during the Islamic period, particularly by the Prophet Mohammed (PBUH) in his Traditions (Hadiths), and by his companions (بدر الدين, 2010: 54-63). Consider these most common formulaic expressions:

"والذي نفسي بيده" (By the One in Whose Hand is my soul)
 "والذي بعثك بالحق" (By Him Who has sent you with truth)
 "والذي لا اله إلا الله" (By Him besides Whom there is no god)

Oath : Semantic Behavior

Semantically, oath in Arabic is recognized by lexical **verbs** "أقسم/أحلف" (swear, take an oath). However, there a lot of verbs that are used synonymously to these two verbs. In terms of particular contexts, the following verbs are used figuratively designate the sense of oath (taking an oath or swearing) (الراوي, 1977, pp. 79-88).

i. يشهد (witness)

"إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ" (المنافقون: 1)

"When the hypocrites come to thee, they say we bear witness that thou art indeed the messenger of Allah. Yea, Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites are indeed liars." (Ali, 1985, p. 403)

ii. يندر (vow)

"فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيًّا" (مريم: 26)

"So eat and drink and cool (thine) eye. And if thou dost see any man, say, I have vowed a fast to Allah most gracious, and this day will I enter into not talk with any human being." (Ali, 1985, p. 201)

iii. يعاهد (make a covenant)

"وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الدِّبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولا" (الأحزاب: 15)

"And yet they had already covenanted with Allah not to turn their backs and covenant with Allah must (surely) be answered for." (Ali, 1985, p. 287)

iv. يكتب (decree)

"كَتَبَ اللَّهُ لَأَعْلَبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ" (المجادلة: 21)

"Allah has decreed "it is I and my messenger who must prevail "for Allah one full of strength, able to enforce His will." (Ali, 1985: 394)

Additionally, there are other lexical items that can be employed metaphorically to denote القسم, for الراوي (1977, pp. 89-93), لعمرك and حقا can be used to enunciate oath, as in:

v. حقا (truly)

"حقا لأتيناك"

"Truly, I will come to you."

vi. لعمرك (By your life)

"لَعَمْرِكَ إِنَّهُمْ فِي سَكْرَتِهِمْ يَعْمَهُونَ" (الحجر: 72)

"Verily by thy life (o prophet), in their wild intoxication, they wonder in distraction, to and fro." (Ali, 1985: 169)

vii. لا جرم (without doubt)

"لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ" (النحل: 109)

"Without doubt, in the Hereafter they will perish" (Ali, 1985: 179)

Oath :Pragmatic Behavior

Viewing as a commissive speech act, oath is an illocutionary act "which commits the speaker to certain course of action. It is an obligation or a strong declaration that obliges the speaker for some commitments" (Salih and Abdul-Fattah, 1998, p. 115). Scholars interested in the study of speech acts (Searle, 1969, 1979, Bach and Harnish, 1979 ; Vanderveken, 1990; Kreidler, 1998; Hasan and Al-Suleiman, 1998) all agree that oath (oath) is a commissive speech act, as it requires a speaker to commit himself/ herself "to a certain future course of action, the speaker tries to change the world to fit his words and he has the intention to do some future action" (Al-Darraj, 2012, p. 2). Thus, oath is "speaker-central/prospective action/verbal and non-verbal".

Emphasizing the idea of the speaker's commitment, Kreidler (1998, pp. 192-193, 299) upholds that "commissive predicates are verbs that express the commitment of the subject (I, we) to the performance or non-performance of an action". Thus, they can be categorized as a reply to a directive (positive response: "agree" or negative response: "refuse"); self-motivated (benefactive: "offer" or malefactive: "threaten") and focus on speech act (swear, pledge, promise). For instance, in the following Quranic verse, the Almighty Allah takes oath to question unbelievers who mock at the holy books about their works. The intended meaning of the oath utterance implies that the Almighty Allah commits himself to question them on the Day of Judgment. Here, it is a commissive speech act oath which comes in the manner of promise (الراوي, 1977, p. 404). That is, Allah takes oath promising the unbeliever that He will question them on the Doomsday.

"فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ -عَمَّا كَانُوا يَعْمَلُونَ" (الحجر: 92-93)

"Therefore, by the Lord, we will, of a surely call them to account, for all their deeds" (Ali, 1985, p. 170).

On the pragmatic plane, oath has a weighty psychological and social influence on human life (Kreidler, 1998, pp. 18-19). To express their confirmation and persuasion strategies, people may essentially preface their utterances with oath to highlight the accounts they have articulated.

Therefore, the primary purpose of oath is to assert or accentuate a statement. In the following Quranic verse, the Almighty Allah uses the sturdiest assertion (oath) to respond to the unbelievers' query and their denial of the Judgment Day and Resurrection (الحارثي, 1991, p. 205), as in:

"وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ" (يونس: 53)
 ("They seek to be informed by thee "is that true" say "Aye by my Lord it is the very truth and ye cannot frustrate it" (Ali, 1985, p. 130).

Scholars (such as, الهتاري, 1999, pp. 91-95; Machmud, 2009, p. 13; بدر الدين, 2010, pp. 72-75) expound that in most religious contexts, oath is not only proposed to underline and ascertain utterances, but it may imply other purposes based on contexts in which it is used. The meanings that oath is coupled with, among which, are the following: الندم (regret), النصح (advice), التهديد (threatening), الوعد (promise), الإنكار (denial), التحذير (warning), الإقناع (persuasion), الترغيب (provocation), الاعتراف (confession), التحدي (challenge), التمجيد (exalting), الهجاء (satire). Two meanings of the above will be exemplified to illustrate that القسم often comes in a religious statement to emphasize other meaning besides confirmation or assertion. In the following Quranic aaya, oath is employed to emphasize the meaning of threatening:

"فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا" (مريم: 68)
 "So, by thy Lord, without doubt, we shall gather them together, and (also) the Evil ones (with them), shall we bring them forth on their knees round about hell" (Ali, 1985, p. 204).

The Almighty Allah affirms (via the use of oath "فوربك") that He will gather the pagans and devils round the Hell. It is obvious here that oath comes to assert the commissive speech act of التهديد (threat) in this context (i.e. the Almighty Allah threatens the unbelievers and the devils) (الهتاري, 1999, p. 93).

Likewise, in the following Quranic aaya, oath is used to emphasize, besides assertion and confirmation, the meaning of الوعد (promise):

"وَلَنُصْنِئَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ" (إبراهيم: 14)
 "And verily, we shall cause you to abide in the land and succeed them. This for such as fear the time when they shall stand before my tribunal, - such as fear the punishment (denounced)" (Ali, 1985, p. 162).

In this context, the Almighty Allah, takes القسم (oath) (والله لنسكننكم) to give an answer to unbelievers informing them that He promises the believers (those who fear Allah and His punishment) to live (abide) in

this land. The purposeful side of القسم is الوعد (a promise or a vow) from Almighty Allah to His believers (الهتاري, 1999, p. 95).

Felicity Conditions of Oath

It is often realized that the felicitous execution of oath is determined by certain conditions which are in part reliance on the intentions of the speaker (Chilton, 2004, p. 31). The speech act of oath is said to be appropriate and performed felicitously, if it realizes the following conditions:

- i. "S predicates about future act X of S" (prospective).
- ii. "S wants H to believe what S says (to satisfy him) and S feels X good and about which S could not want to say any X bad."
- iii. "H wants S to perform X."
- iv. "S's will is prototypically high."
- v. "Prototypically, this act results in a benefit to H."
- vi. "S intends to do X, and if X is not true, S could cause something more than to happen to S."
- vii. "It can be interpreted as committing by S of an obligation to do X, and so H should want S to do X."

(Searle, 1979, p. 44; Bach and Harnish, 1979, p. 50; Searle and Vanderveken, 1985, p. 194).

In this respect, Vanderveken, (1990, p. 172) adds that oath has an assertive connotation in which to take an oath is to attest with a high degree of solemnity to the mode of achievement. Then, oath is resultant from "attest" by the increased solemnity "mode of achievements", perhaps religious or legal (preparatory conditions). He (ibid, p. 185) explains that what is testified must be reasonable and factual; the speaker commits himself to the truth of what is testified and his utterance will depend on important activities, so, the recipient accepts it as true.

Methodology

The paper utilizes a union of qualitative and quantitative research methods. The qualitative method involves the identification, explanation and justification of the use of oath found in the data of the Prophetic Traditions. In other words, it is intended to qualitatively illustrate how oath behaves in religious texts. The quantitative phase is intended to account for the frequency of the elements of oath, supported by percentages and a table summing up the results the paper arrives at.

Twenty Prophetic Traditions implying the use of oath have been selected as the data of the paper to be analyzed in terms of its pragmatic and linguistic behaviors. The analysis involves four levels: pragmatic, syntactic, semantic and lexical. An eclectic model (mainly based on Searle, 1979; Searle and Vanderveken, 1985; Vanderveken, 1990; الهتاري, 1999; الراوي, 1977; الحارثي, 1991; بدر الدين, 2010), is proposed to account for the pragmatic behavior and linguistic realization of oath in the selected

Prophetic Traditions. Prophetic Traditions constitute a collection of the Prophet's sayings, utterances, activities and matters of Allah's messenger, Prophet Mohammed (PBUH). A Prophetic tradition may be "verbal or practical or just". The authenticity of Prophetic Tradition lies in its accuracy and actuality, and its position in jurisprudence is indisputable. It is based on what the Prophet's saying and doing (الصباغ, 1990, pp. 115-116).

Data Analysis

This section is mainly devoted to finding out the functional job and the intended meaning of the illocutionary act of oath utterances (twenty Prophetic Traditions) based on the aforementioned proposed model. This can be done through giving the background of the Prophetic Tradition, the pragmatic behavior through considering the felicity conditions of oath, ending with linguistic realization of oath involving lexical, syntactic and semantic behaviors. As elucidating data analysis, utilizing the qualitative method, three traditions will be chosen as examples to be pragmatically analyzed.

”وأيمن بالله لو أن فاطمة بنت محمد سرقت لقطع محمد يدها“ (البخاري, 1680, p. 2002)

1.

"By Allah, if Fatima, the daughter of Mohammed committed a theft, Mohammed will cut off her hand"

(Khan, 1997, Vol.8, p. 410)

This tradition can be attributed to the story that the people of *Quraysh* were very anxious about a lady of *makhzumiah* who committed a theft. Osama went to the Prophet (PBUH) and spoke to him about this woman, the latter got angry, saying "Do you intercede with me to violate one of the legal punishments of Allah?" Then, he addressed the people of *Quraysh* "O' people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed a theft, they used to inflict the legal punishment on him", then he uttered this tradition (Khan, 1997, Vol.8, p. 410). The Prophet (PBUH) took oath (an oath) to give emphasis to his saying and eliminate any skepticism from the hearers' mind about his willingness and inclination to put on the legal punishment. He added that punishment must be applied to all people equally, and even if his dearest daughter Fatima committed a theft, she would receive a punishment of hand cut. Here, the Prophet (PBUH) wants to give a teaching lesson to all people that the legal punishment should be applied to all people with no discrimination. On the pragmatic plane, the envisioned meaning of the illocutionary act of oath in this tradition is employed to underline the illocutionary act of threat to those who commit thefts (with the aim of putting an end to their wrongdoings). The Prophet (PBUH) put his oath to threaten those who transgress laws of social life. He is legally authorized to do so and surely

Muslims have faith in Allah and in him. On his part, the Prophet (PBUH) wants the Muslims to trust and obey Islamic regulations (considering this threat and avoiding theft) (المنذري, 2003, p. 901).

Structurally, in his determination and intention of wreaking the lawful punishment, the Prophet Mohammed (PBUH) uses the *explicit* idiomatic oath (وَأَيْمُ اللَّهِ) "I swear by Allah". He resorts to oath to remove any doubt from hearers' mind and to convince them of the issue of punishing the thief. the oath formula (وَأَيْمُ اللَّهِ) comes with conditional sentence (conditional particle: لو). oath clause comes before the conditional sentences, so the conditional verb (protasis: جملة الشرط) should be in the past tense (سُرِقَتْ). The sentence (لَقَطَعَ مُحَمَّدٌ يَدَهَا) is considered oath answer. "لَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ ثُمَّ يَغْدُو إِلَى الْجَبَلِ فَيَحْتَطِبُ فَيَبِيعُ فَيَأْكُلُ وَيَتَصَدَّقُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ" 2.

(البخاري, 2002, p.358)

"No doubt, it is better for a person to take a rope and proceed in the morning to the mountain and cut the wood and then sell it, and eat from this income and give alms than to ask others for something"

(Khan, 1997, Vol.2, p. 326)

In this tradition, the Prophet (PBUH) implicitly gives his oath to confirm the virtues of labor, clarifying that one should depend on himself/herself to earn living. He adds that it is better for a person to take a rope in the morning and goes to the mountain cutting woods and sells it than asking people for things. Since a labor preserves one's dignity and makes him/her free and successful in his life, the Prophet (PBUH) urges people to earn their living by their hands and gives charities to poor people. He expounds that the upper hand (the one that gives in Allah's cause) is better than the lower hand (the one that receives charity and begs people for help).

From pragmatic perspective, the speech act of oath is built upon the Prophetic tradition by which the Prophet (PBUH) aims to advise Muslims to abstain from begging people and urge them to earn their livings by their hands and alms from their income. In other words, the Prophet (PBUH) is confident of the truth of the advice. He is sure that Muslims believe and obey his advice since this advice is beneficial to them.

Syntactically, the Prophet (PBUH) employs the *implicit* oath utterance beginning with (لَنْ). The implicit oath is realized by the use the particle (لَمْ) which means (وَاللَّهِ لَنْ). oath comes with conditional sentence and the particle (لَمْ) is associated with (the conditional particle: إِنْ). Since the oath clause precedes the conditional sentence (its protasis: --يَأْخُذُ أَحَدُكُمْ--), the apodosis (جواب الشرط) is omitted and the sentence (خَيْرٌ لَهُ--) considers the oath answer.

"وَاللَّهُ لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ لَضَحَكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا" (البخاري, 1645, p.2002)

3.

"By Allah, if you knew what I know, you would weep much and laugh little" (Khan, 1997, Vol.8, p. 333)

The Prophet Mohammed (PBUH) called people of *Quraysh* for the prayer when the sun eclipsed. After the prayer, he spoke and preached them that they should be aware of Allah's revenge and His austere punishment. Therefore, he asked them to do the righteous deed and avoid committing sins (العيني, 2001, Vol.7, p. 104). He takes oath to emphasize the greatness of the Judgement Day, and if they know, they will laugh little and weep much. In fact, the Prophet (PBUH) refers to the Hereafter (the Hell) and austere punishment that will face the wrongdoers at Doomsday in the life-after.

From pragmatic perspective, the Prophet (PPBUH) resorts to the illocutionary act of oath as he wants to assert the idea that the Muslims should not be deceived by life and its safety and they should not forget the Resurrection and Hereafter. Therefore, this act of oath is employed to confirm an illocutionary act of warning the Muslims of committing bad things and urging them to accomplish their obligations towards Almighty Allah (الجوزي, 1993, Vol.2, p. 314). The Prophet (PBUH) is confident of the truth of his saying and has faith in Allah. He is sure that quitting depravities and sins results in beneficial consequence to them.

Syntactically, the Prophet (P.B.U.H.) employs the explicit oath particle (و) and followed by the name of Almighty Allah (الله) as the sworn by object. The idiomatic expression (والله: By Allah) is oath clause (جملة القسم: the emphasis clause), Here, the oath expression comes with conditional sentence (the conditional particle: لو) and the protasis (جملة فعل الشرط: لو: Since oath precedes the conditional sentence, the protasis verb (رأيتكم) is in the past tense. The apodosis is omitted, and the sentence (لضحكتكم) is considered oath answer and apodosis at the same time. (اللام) is associated with the verbs (الضحكتكم-لبيكيتم) to add more emphasis to the saying.

The same pragmatic analysis is applied to the remaining seventeen Prophetic Traditions, and the following table sums up the types of speech acts coupled with oath and the syntactic and lexical realizations.

Table 1: Pragmatic Acts and Syntactic and Lexical Realization of القسم in the Data

No	Prophetic Traditions	Pragmatic Acts	Syntactic Realization	Lexical Realization	
1	وأيمن والله لو أن فاطمة بنت محمد سرق لقطع محمد يدها	Oath + Threat	Declarative	Explicit	وأيمن والله

2	لئن يأخذ أحدكم حبله ثم يغدو إلى الجبل فيحتطب فبييعها فيأكل ويتصدق خير له من إن يسأل الناس	Oath + Advice	Declarative	Implicit	لئن
3	والذي نفسي بيده لأقضين بينكما بكتاب الله، الوليدة و الغنم رد وعلى ابنك جلد مئة وتغريب عام	Oath + Prohibition	Declarative	Explicit	والذي نفسي بيده
4	ليدخلن الجنة من أمتي سبعون ألفاً أو سبع مئة ألف لا يدري أبو حازم أيهما قال ، متماسكون أخذ بعضهم بعضاً، لا يدخل أولهم حتى يدخل آخرهم، وجوههم على صورة القمر ليلة البدر	Oath + Promise	Declarative	Implicit	ليدخلن
5	والله ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه هذه في اليم فلينظر بما ترجع	Oath +Incitement	Declarative	Explicit	والله

6	والذي نفسي بيده لا يؤمن أحدكم حتى يحب لجاره أو لأخيه ما يحب لنفسه	Oath + Warning	Declarative	Explicit	والذي نفسي بيده
7	لَتَتَّبِعَن سَنَنَ مَنْ كَانَ قَبْلَكُمْ شَبْرًا بِشَبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا جحر ضب لَتَبِعْتُمُوهُمْ، قُلْنَا: يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَىٰ؟ قَالَ: فَمَنْ؟	Oath + Prohibition	Declarative	Implicit	لَتَتَّبِعَن
8	والذي نفسي بيده ليهلن ابن مريم بفج الروحاء حاجاً أو معتمراً أو ليثنيهما	Oath + Acknowledgement	Declarative	Explicit	والذي نفسي بيده
9	لَتُؤَدَّنَ الحقوق إلى أهلها يوم القيامة، حتى يقاد للشاة الجلحاء من الشاة القرناء	Oath + Acknowledgement	Declarative	Implicit	لَتُؤَدَّنَ
10	وَاللّٰهُ لَيُتِمِّنَّ اللّٰهُ هَذَا الْأَمْرَ حَتَّىٰ يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَىٰ حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللّٰهَ وَالذِّنْبَ عَلَىٰ غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ	Oath + Convincing	Declarative	Explicit	والله
11	لَتَسَوْنَ صفوفكم أو ليخالفن الله بين وجوهكم	Oath + Warning	Declarative	Implicit	لَتَسَوْنَ
12	قَوَّ اللّٰهُ إِنِّي، لِأُعْطِيَ الرَّجُلَ،	Oath + Promise	Declarative	Explicit	قَوَّ اللّٰهُ

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	وَأَدْعُ الرَّجُلَ ، وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي				
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13	والذي نفسي بيده ما لقيك الشيطان سالماً فجاً، إلا سلك فجاً غير فجك	Oath + Warning	Declarative	Explicit	والله
14	والذي نفسي بيده لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين	Oath + Praising	Declarative	Explicit	والذي نفسه بيده
15	لا تسبوا أصحابي، فوالذي نفسي بيده لو أن أحدكم أنفق مثل أحد ذهباً ما أدرك مد أحدهم ولا نصيفه	Oath + Prohibition	Declarative	Explicit	، فوالذي نفسه بيده
16	فو الله لأعطين الراية غدا رجلاً يحب الله ورسوله ويحبه الله ورسوله، يفتح الله على يديه	Oath + Acknowledgement	Declarative	Explicit	فو الله
17	والذي نفسي بيده، لتأمرن بالمعروف، ولتنهون عن المُنكر، أو ليؤشكن الله أن يبعث عليكم عقاباً منه، ثم تدعونه فلا يُستجاب لكم	Oath + Warning	Declarative	Explicit	والذي نفسه بيده

18	فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ وَاللَّهُ إِنَّهَا لَدَعَوَتِي لَأُمَّتِي فِي كُلِّ صَلَاةٍ	Oath + Incitement	Declarative	Explicit	فَوَاللَّهِ
19	وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ	Oath + Warning	Declarative	Explicit	وَاللَّهِ
20	وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ لَضَحَكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا.	Oath + Warning	Declarative	Explicit	وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ

Findings

The pragmatic analysis of the selected twenty Prophetic Traditions has revealed that oath is a sincere plea to the Deity to assert a thing being confirmed or denied or to observe a truth of a statement, promise, intention or undertaking. oath can be explicitly and implicitly executed, explicitly through the use of formulaic /idiomatic expressions (oath phrases) such as *والذي نفس محمد بيده* / *والذي نفسي بيده* / *والله* / *والله*. These oath formulas are operated to realize the specific (assertory) functions that are performed in direct ways in Arabic Prophetic Traditions. This direct manner of oath act is fundamentally intended to accentuate the sense of glorification, assertion, persuasion, importance of uttering the message. On the other hand, the implicit enunciation of the act of an oath is made through the employment of the particle (اللام) in for example, *لَتَسُوْنَنَّ* (meaning *والله لَتَسُوْنَنَّ*). oath utterances are employed to assert the glorification of Almighty God, simply because the invocation is connected to the Divine name of Deity (Allah).

Psychologically, oath influences the hearer's sensation and arouse his/her feelings towards faith in Allah and indirectly intends to cleanse hearers' hearts from paganism and pantheism and confirm the authenticity of Allah's monotheism. From another angle, oath formulas help to highlight the Prophet's (PBUH) intention in expressing the entire truth, its seriousness, uprightness and creating self-assurance to certify the confidence of the hearer and gain full credibility in reality. Mainly, oath illocutionary act is manifested in Prophetic Traditions to convince hearers

and eliminate any skepticism in his messages and opinions. Religiously, oath act is enunciated in the Prophetic Traditions to designate the significance of the utterances and messages that follow it; put differently, it helps to demonstrate the authenticity of these utterances and messages, and make them more trustworthy in contexts.

Pragmatically, oath utterances (realized in declarative sentences) not only confirm the truthfulness of utterances but it also indirectly affirms other functions designated by oath. That is oath affirms the truth of the message and confirms the various functions associated with this oath. These functions are promising, threatening, warning, intimidating, praising, acknowledging, prohibiting, advising, inciting. Relationally, the Prophet (PBUH) takes his oath not only to make the Muslims believe him, but also to demonstrate that the matters for which he takes his oath are significant and have great influence on social life; they are important to the way that hearers should take care of them.

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