



The Speech Act of Praise in the Holy Qurʾan

By:

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Abstract

The study of speech acts has received a great deal of attention by linguists, philosophers, and researchers. Among these speech acts is the praise speech act. Praise is, in fact, part of the positive politeness strategies which people always use to give support and confidence to each other. Praise represents a social strategy in that the speaker uses in his/her attempts to create rapport and relationship with the listener. For the sake of presenting and discussing the act of praising whether explicit or implicit, this research is carried out to shed light on the linguistic devices of praise in selected verses of the Holy Quran focusing on three levels of concern: Pragmatics, semantics and syntax. After the analysis, the research finds out that praise is expressed both explicitly and implicitly, in particular by the use of adjectives.



ملخص البحث

تلقي دراسة الأفعال الكلام قدرا كبيرا من الاهتمام من جانب اللغويين والفلاسفة والباحثين. من بين هذه الأفعال الكلام هو فعل الثناء. الثناء هو، في الواقع، جزءا من استراتيجيات إيجابية التي يستخدم فيها الناس دائما لتقديم الدعم والثقة ببعضهم البعض. يمثل الثناء استراتيجية اجتماعية حيث يستخدم المتكلم محاولات لإنشاء علاقة مع المستمع، وهذا البحث يسلط الضوء على الإستراتيجيات اللغوية من الثناء في آيات من القرآن الكريم مع التركيز على ثلاثة مستويات: التداولية ودلالة والنحو وبناء الجملة. و بعد التحليل خلص البحث إلى أن الثناء معبر عنه صراحة وضمنا، لا سيما عن طريق استخدام النعوت

Introduction

Praise is one of the speech acts, so it is important to shed light on the speech act theory and its classifications in brief. Speech Act Theory treats an utterance as an act performed by a speaker in a context with respect to an addressee (Tragott and Pratt, 1980:229). In this sense, "speech act theory describes the power of language: the power to make the world rather than to mirror it" (Taylor; 1987:357).

Generally speaking, two approaches have been given in the classification of speech acts. The first one is presented by Austin who principally follows a lexical classification of illocutionary force of performative verbs (i.e. verbs that denote the kind of speech act). Austin (1962:111-18) gives three basic senses in which to say something is to do something. That is, utterances are said to perform three types of acts: locutionary act, illocutionary act, and perlocutionary act.

1. The locutionary act is the act of saying something in the full normal sense. It is roughly equivalent to meaning in a traditional sense in that it produces an understandable utterance.

2. The illocutionary act is the act which

is performed through the medium of language. Language is used for purposes, such as informing, ordering, warning, undertaking.

3. The perlocutionary act is based on the consequential effects upon the feelings, thoughts, or actions of the audience. Thus, perlocutionary acts are what we bring about or achieve by saying something, such as convincing, persuading, deterring and even, say, surprising or misleading (Finch, 2000:108).

Austin's taxonomy of speech acts is as follows:

1. Verdictives are those acts which are identified by the giving of a verdict, e.g. assess, evaluate, estimate, etc.
2. Exercitives are those acts which represent the exercising of powers, rights or influence, e.g. offer, resign, advise, etc.
3. Commissives are the acts which commit the speaker to some future course of action, e.g. promise, vow, consent, etc.
4. Expositives are those acts which are used in the cases of exposition, e.g. correct, monition, remark, etc.
5. Behabitives are those acts which are related to attitudes and social behaviour, e.g. welcome, praise, congratulate, criticize.

The second classification of speech acts is given by Searle(1975; 344-49) who pointed out four differences between speech acts that can serve as bases for classification to establish five classes of speech acts.

1. Illocutionary point: for instances, a request attempts to get hearer to do something; assertive is a representation of how something is; a promise is the undertaking of obligation that speaker does something.

2. Direction of fit between the words uttered and the world they relate to: e.g., statements have a words-to-world fit because truth value is assigned on the basis of whether or not the words describe things as they are in the world spoken of ; requests have a world-to-words fit because the world must be changed to fulfill speaker's request.

3. The expressed psychological state: the speaker expresses some attitude, state. For example , a man who states, explains, asserts or claims that p expresses the belief that p; a man who promises, vows, threatens or pledges to do a expresses an intention to do a; a man who orders, commands, requests H to do A expresses a desire (want, wish) that H do A; a man who apologizes for doing A expresses regret at having done A; etc.(Searle,1976 in 2013:349)

4. Propositional content: propositions that can be taken as propositional contents of acts with that force in a context of utterance. e.g., hearer to do A (i.e. perform some act) for request; speaker to do A for a promise.

As for the five classes of speech acts, Searle (1975:357-69) distinguishes the following types:

1. Assertives (representatives) have a truth value, show words to world fit, and express Speaker's belief that propositional content of the utterance is true. Examples are: assert, report, suggest, etc.

2. Directives are attempts to get the hearer to do something, therefore they show world to word fit, and express the speaker's wish or desire that the hearer does A. Examples are: command, request, and prohibition.

3. Commissives commit the speaker to some future course of action, so they show world-to words fit, and the speaker expresses the intention that speaker does A. Examples are: promise, swear, threaten, etc.

4. Expressives express the speaker's attitude to a certain state of affairs specified (if at all) in the propositional content (e.g., the bolded portion of apologizing for stepping on your toe). There is no direction of fit; a variety of

different psychological states; and propositional content must be related to the speaker or hearer. Examples are congratulate, thank, apologize...etc.

5. Declarations bring about a correspondence between the propositional content and the world-to-words. Searle note that there is no psychological state for declarations. Examples are: name, declare, marry ,etc.

According to Searle (1976, cited in Schneider,2003:201), the criterion " direction-of-fit" which is used in defining other types of speech acts , such as directives, commissives and assertive is not relevant to expressive speech acts. Praise is used to express the speaker's feelings and attitude. Therefore ,praising someone means expressing his/her approval and commendation and thus polite speech act. By contrast "insult" is considered as a different type of speech act which addresses negative feelings and attitudes and attacks the hearer's positive face. Therefore, insults are not only impolite , but also aggressive and obviously rude.

To investigate the linguistic phenomenon at hand, the researchers will tackle the main points about this speech act such as its definition ,types, structures and functions (its relation to some other speech acts).Moreover ,an applicable study will be held to a number of verses from " the holy Quran". The choice of the verses can be attributed to the devotional feature of Holy Quran, whether its matter be didactic ,historical prophetic or practical.

From what has been stated before, some questions might be asked and lead the investigation towards its objectives.

1.How does the holy Qura'n use 'praise'?

2.What are the types of praise employed in the Holy Qura'n?

3.What are conclusions and recommendations given by the study?

The present research aims at:

1.giving a theoretical background concerning definitions, types, classifications and strategies of praise speech act.

2.Pinpointing the syntactic, semantic and pragmatic structures of praise in the holy Qura'n.

3.Drawing some conclusions at the end of the study.



1.1 Definition of Praise

Oxford dictionaries (2015) the word "praise" was used in Middle English in the sense 'set a price on, attach value to'). It is originated from Old French *preisier* 'to prize, praise', from late Latin *pretiare*, and from Latin *pretium* 'price'. Two senses for praise can be noticed. The first is the expression of approval or admiration for someone or something, for example, "the audience was full of praise for the whole production". The second is the expression of respect and gratitude as an act of worship, for example, "offering words of homage as an act of worship or the act of glorifying God, for example, "give praise to God".

1.2 Praise and Related Terms

Al-Abodi et al. (2007:12) give a good survey on the distinction between the word "praise" and some other related terms. There are some terms in language which may share some of the features. One of these terms is (compliment). Newton and Burgean (1990:509) define compliments as "statements that are intended to make the other feel good about him/herself. As for Kodma (1996:59), compliments are "intricate combination of positive evaluation, displayed good feelings, implicit friendliness, and half admitted desire to please." Although the words (praise) and (compliment) are actually synonyms for expressing approval or admiration, yet there are some slight differences between them. Tannen (1993:37) regards compliment as interpersonal and interactive speech act whereas praise as a statement of absolute value with or without interpersonal and/ or interactive functions. Therefore, all compliments are considered praise, but some instances of praise are not categorized as compliments. Similarly, Lewandowska-Tomaszezyk (1989:73) mentions that complimenting always involves a human addressee" (ibid:74). Praising, on the other hand, may not be necessarily directed to others.

Thus, when one might say, "we have a good teacher", in his/her absence, the speaker is not complimenting the teacher, rather is praising him/her. However, there is another possibility when the praise implies a compliment in "you have a clever boy".

And the speaker is praising the boy, and at the same time complimenting the parents for their contribution or personal involvement in the object complimented (ibid:75).

Another related term to (praise) is "flattery". A praise differs from flattery in that

the former is assumed to be sincere , objective and is given without thought of gain whereas the latter implies as element of deceit or visible exaggeration accompanied by a hidden purpose (Robyn,2002:35).A flattery maybe used as pre-act to prepare the ground for another act, most frequently requests and questions (Rubin et.al ,1994:50).In such a case , the speaker uses them as a path facilitation for the real act: they are produced more often from lower to upper status. The addressee, however, is aware that the flatterer has something to gain by creating a favorable impression (Manes,1983:96). In fact , the difference between praise and flattery lies mostly in sincerity of the speaker which no one can judge accurately and cannot explore his/her intentions.

1.3 Praise in the Holy Quran

The analysis of praise gives the following results as represented in table 1 below.The table shows that the meaning “ praise for compliment” is the most frequent among the others , with a frequency of 17 (24.64% of the total types). The second comes “ praise for being” which accounts for 15 occurrences (21.74%).The least frequency is represented by “praise for cooperation” which has 3 occurrences (4.35%).Below gives these and other meanings in more detail.

Types of Praise	Count	%
Praise for being	15	21.74
Praise for doing	14	20.29
Praise for social compliment	17	24.64
Praise for appreciation	10	14.49
Praise for cooperation	3	4.35
Others	10	14.49
Total	69	100

Table 1 Types of Praise in the Holy Qura'n

1.3.1 Praise for Being

It accounts for 15 occurrences (21.74% of the total types of praise). This type can be used to let the listener know that he/she is worth while and good. This can be exemplified by the following verse from the Holy Quran which is directed to our God because God is worthy of praise.

1-In the name of Allah ,The beneficent , the merciful

(Praise be to God, the cherisher and sustainer, and most gracious.) (Surat Al-Fatiha , Ayat 2)

بسم الله الرحمن الرحيم

(الحمد لله رب العالمين . الرحمن الرحيم)

Altabatbaay in Al Meezan fi Tafseer Al-Qura'n (2002,1-24) and Alshirazy(2007,1-34) mention that this is the first verse in Holy Quran which starts with praising God, which here refers to the self unification , attributes and actions. It is the praise for God because He is the giver of blessings to his creatures. The praise is a beautiful commendable picture and is clear that God is commendable about His beautiful names and actions. The apparent meaning in the context of the verse is given in the slave's words, but God taught his slave how to praise His goodness. In order words , the verse is thankfully disciplining and devotional . The slaves never say that but God says it on their behalf and it teaches them the way how they should commend Him. There are many verses with the same meaning which praise the Almighty God, such as:

1-(Praise be to God the cherisher worlds) (Surat Al-Anaam, Ayat 45)

(الحمد لله رب العالمين)

2-(Praise be to God who created the heavens and the earth created darkness and light) (Surat Al-Anam, Ayat 1)

(الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور)

3- (And the close of their cry will be: Praise be to God the Chrisher and sustainer of the worlds) (Surat Yusuf, Ayat 10)

وأخر دعواهم أن الحمد لله رب العالمين))

4-(Praise be to God who has given me Ismail and Ishaq in my old age , surely my lord is the heard of the prayer.) (Surat Ibrahim, Ayat 39)

(الحمد لله الذي وهب لي على الكبر اسماعيل واسحاق أن ربي لسميع الدعاء .)

5- (Say praise be to Allah who has never begotten A son). (Surat Al- Israa Ayat 111)

(وقل الحمد لله الذي لم يتخذ ولدا)

6-(Praise be to God who has sent the book to his servant and hath allowed there in no crookedness) (Surat al – Kahf, Ayat 1)

(الحمد لله الذي انزل على عبده الكتاب ولم يجعل عوجا)

7-(He is the living one there is no God but he pray to him to Allah lord of the worlds.) (Surat ghafer, Ayat 65)

(هو الحي الذي لا اله الا هو فادعوه مخلصين له الدين والحمد لله رب العالمين)

8-(And praise to God , the lord of the world's) Surat Al Saffat, Ayat 182)

(والحمد لله رب العالمين)

9-(Praise be to God , to whom belongs all that the heaven and the earth contain praise be to him in the hereafter and is full of wisdom ,acquainted with all things) . (Surat Saba Ayat 1)

(. الحمد لله الذي له ما في السموات وما في الارض وله الحمد في الآخرة وهو الحكيم الخبير)

10- (Say praise to Allah who has saved us from people who do wrong) (Surat Al-Muminun, Ayat 28)

(فقل الحمد لله الذي نجنا من القوم الظالمين)

11-(Say praise be to God and peace upon his servant whom he has chosen) (Surat Al-Naml, Ayat 59)

(.وقل الحمد لله وسلام على عباده الذين اصطفى)

12-(Say praise , then be to Allah , but most of them do not understand) (Surat Al- Ankabut, Ayat 63)

(وقل الحمد لله بل أكثرهم لا يعقلون)

13-(He is Allah : there is no God but he be praise at the first and the last .) (Surat Al-Qusas, Ayat 70)

(هو الله لا اله الا هو له الحمد في الاولى والآخرة)

14.(Therefore glorify Allah when you reach eventicle and when you rise in the morning .praise be to him in the heaven and the earth , in the late afternoon and when the day begins to decline) . (Surat Al-Rum Ayat 17-18)

(فسبحان الله حين تمسون وحين تصبحون وله الحمد في السموات والارض وعشيا وحين تظهرون)

1.3.2 Praise for Doing

It has 14 occurrences (20.29%). This type means praising someone for

something he/she does. A good example for this type is the following verse from Surat Al Saffat , Ayat 104,105.

1- (And when they had both submitted their wills to Allah ,and Ibrahim had laid down his son prostrate upon his forehead , we called out of him saying : Ibrahim you have fulfilled your vision. Thus did we reward the righteous , that was indeed a bitter test.)

فلما اسلما وتله للجبين , وناديناه أن ياابراهيم قد صدقت الرؤيا أن كذلك نجزي المحسنين. أن هذا لهو البلاء (المبين).

Altabatbaay (2002:17 & 154) and Alshirazy(2007:11 & 291) mention that this praise is directed to the prophet Abraham when he wanted to sacrifice his son for God. So this praise is aimed at what the prophet Abraham's doing. The meaning of this Ayat is that Abraham and his son ,Ishmael, surrendered to the order of God and they accepted it willingly , so the prophet laid down his son on his forehead. What is meant by the word of (prostrate)is that he put his son on the ground, so that his eyes did not fall on the face of his son , because the parentage's passion could be taken up and might prevent them from implementing the divine order. Abraham ordered his son to lay on his forehead and then passed the knife with swift and powerful motion on his son's neck .The living spirit was in frenzy state. The love of God is prevalent as it was the only thing that led them to do the action with no hesitation. The sharp knife did not leave a slightest trace on Ishmael's neck.So God gave them a great reward on their success in this test.Anyone who surrenders completely to the divine will not be rewarded with less than that.

There are many Ayats which have the meaning of “doing something just for God's sake ”, such as:

2-Then you shall tell of Ismail he: he too was true to what he promised .and he was an apostle and prophet. He enjoyed prayer and almsgiving on his people and his lord was pleased with him (Surat Mariam, Ayat 54,55)

واذكر في الكتاب إسماعيل انه كان صادق الوعد وكان رسولا نبيا وكان يأمر أهله بالصلاة والزكاة وكان عند (ربه مرضيا)

3-And they feed , for the love of God , the indigent , the orphan and the captive .And they feed , for the love of God , the indigent , the orphan and the captive . (Surat Al-Insan Ayat 8)

(.) ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا

4-Muhammad is Allah apostle , those who are with him are hard on the unbelievers grace but merciful to one another . You see them bow and prostrate themselves seeking of Allah and his good pleasure.(Surat Al-fath Ayat, 29)

(محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعا سجدا يبتغون فضلا من الله ورضوانا)

5-You are the best notion that has ever been raised up for mankind .you enjoy justice and for bid evil you believe in Allah . (Surat Al- Imran, Ayat 110)

كنتم خير امة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله واو امن أهل الكتب لكان) خير لهم

6-God's well pleasure with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts therefore he sent down tranquility upon them and rewoded them with a speedy victory and with the many spoils which they have taken mightily is Allah and wise. (Surat Al-fath, Ayat 18-19))

لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحا قريبا) ومغانم كثيرة يأخذونها وكان الله عزيزا حكيما

7-The true believes are those who have faith in Allah and his A pestle and never doubt and who fight for his cause with their wealth and persons , such are the truthful ones. (Surat Al-Hujurat, Ayat 15)

انما المؤمنون الذين امنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم) . الصادقون

8-Successful indeed are the believers , who are humble in their prayers. (Surat Al-Muminun Ayat 1,2)

(قد افلح المؤمنون الذين هم في صلاتهم خاشعون)

9-Those that give alms , be they men and women and those that give a generous loan to Allah , Should be repaid two fold , they shall receive a noble recompense , those who believe in Allah and his pestles are the truthful men who shall testify in their light. (Surat Al-Hadid Ayat 18-19)

أن المصدقين والمصدقات وأقرضوا الله قرضا حسنا يضاعف لهم ولهم اجر كريم والذين امنوا بالله ورسوله أولئك هم الصادقون والشهداء عند ربهم لهم أجرهم ونورهم

10-Allah loves those who fight for his cause in ranks as if they were a solid

cemented edifice. (Surat Al-saff, Ayat 4)

(أن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص)

11- the righteous shall dwell amidst gardens and fountains and shall receive what their Lord will give them. For they were before doers of good , they used to sleep but little in the night –time , praying at dawn for Allah's pardon and in their wealth was a due share to the beggar and to him who is too proud to beg . (Surat Al-Thariyat Ayat 15,16,17,18,19)

أن المتقين في جنات وعيون اخذين ما اتهم ربهم كانوا قبل ذلك محسنين . كانوا قليل ما يهجعون وبالأسحار . يستغفرون وفي أموالهم حق للسائل والمحروم .

12-And not far thence paradise shall be brought close to the righteous , here is all that you were promised. It is for every penitent and faithful man who fears the merciful, though he is unseen and comes before him with a contrite heart. (Surat Qaf, Ayat 31,32,33)

.. وأزلفت الجنة للمتقين غير بعيد هذا ما توعدون لكل أواب حفيظ من خشى الرحمن بالغيب وجاء بقلب

13-Those who recite the book of Allah and attend to their prayers and give alms in private and in public may hope for imperishable gain. (Surat fatir Ayat 29)

أن الذين يتلون كتاب الله وأقاموا الصلاة وأنفقوا مما رزقناهم سرا وعلانية يرجون تجارة لن تبور .

14-Those that repent and those that serve Allah and praise him , those fast and those that kneel and prostrate themselves . those that enjoy in justice , for bid evil and observe the commandments of Allah , shall be richly rewarded , proclaim the good tiding to the faithful. (Surat Al-Tauba Ayat 112)

التائبون والعابدون الحامدون السائحون الراكعون الساجدون الامرون بالمعروف والناهون عن المنكر والحافظون لحدود الله وبشر المؤمنين .

1.3.3 Praise for Social Compliment

It makes up 17 occurrences (24.64%). This is the most frequent type of praise in the study. Such compliments are designed to make someone feel good and to express harmonious relations and friendship , such as this Ayat.

1-And remember when the angels said to Mariam Allah has chosen you. He

has made you pure and exalted you above all woman. (Surat Al-Imran, Ayat 42)

وإذ قالت الملائكة يا مريم أن الله اصطفاك وطهرك واصطفاك على نساء العالمين

Alshirazy (2007:2 & 273) points out that this Ayat talks about Mary(Mariam) in detail . It says that the angles were speaking to Mary. The greatest feeling of pride is felt when someone talks directly with the angles especially if the conversation is glad tiding . Mariam Ibnat Imran tells the angles that God chooses her among other women , purifies her and prefers her because of her piety, faith and worship. God blessed Mary more than any other created person of her time.

The other Ayats which have the same meaning are:

2-Who but a foolish man would for sake the faith of Ibrahim ?we chose him in this world and in the world to come he shall dwell among the righteous. (Surat Al Baqara, Ayat 130)

(ومن يرغب عن ملة إبراهيم إلا من سفه نفسه ولقد اصطفيناه في الدنيا وانه في الآخرة لمن الصالحين)

3-And tell of our servants Ibrahim ,Ishaq and Yaqub : men of might and vision whom we made pure with the pure they ought of the hereafter they shall be with us among the righteous whom we have chosen . (Surat Sad, Ayat 45, 46, 47)

واذكر عبدنا إبراهيم واسحق ويعقوب أولي الأيدي والإبصار إنا أخلصناهم بخالصة ذكرى الدار , وانهم عندنا
(. لمن المصطفين الأخيار)

4-And we have sent you not except as a mercy for all the world's . (Surat Al-Anbiya Ayat 107)

(وما أرسلناك إلا رحمة للعالمين)

5-Surely you have a sublime character.(Surat Al-Qalam, Ayat 4)

(وانك لعلى خلق عظيم)

6- (Peace on Elyaseen , thus we reward the righteous , he was one of our believing servants .) (Surat Al-saffat Ayat 130-131-132)

(. سلام على إل ياسين . إنا كذلك نجزي المحسنين انه من عبادنا المؤمنين)

7-Yaseen I swear by the wise Quran that you are one of those sent upon a straight path . (SuratYaseen, Ayat 1)

(. يس والقران الحكيم انك لمن المرسلين على صراط مستقيم)

8-Allah chose Adam and Nuh ,Ibrahim'sdescendants and the descendants of

Imran above all his creatures. (Surat Al-Imran, Ayat 33)

(إن الله اصطفى ادم ونوحا وال إبراهيم وال عمران على العالمين)

9-Such was Isa the son of Mariam , that is the truth, which they till doubt.

(Surat Mariam, Ayat 34)

(ذلك عيسى ابن مريم قول الحق الذي فيه يمترون)

11-Peace upon Nuh among All men !he was one of our believing servants .

(Surat Al-saffatm, Ayat 79-81)

(.سلام على نوح في العالمين إنا كذلك نجزي المحسنين انه من عبادنا المؤمنين)

11-And of Idris he too was a man of truth and a prophet , whom we honoured and exalted. (Surat Mariam Ayat 56, 57)

(.واذكر في الكتاب إدريس انه كان نبيا ورفعناه مكانا عليا)

12-Bear with what they say , and remember our servant Dawud the mightly he was ever turning in repentance . (Surat Sad, Ayat 17)

(واصبر على ما يقولون واذكر عبدنا داوود ذا الأيد انه أواب)

13-We gave sulayman to Dawud, and he was a good and faithful servant.

(Surat Sad, Ayat 30)

ووهبنا لداود سليمان نعم العبد انه أواب

14-We have exalted some prophets above others to Dowud , we gave the Zabur .

ولقد فضلنا بعض النبيين على بعض واتينا داوود زبوراً

(Surat Al-Israa, Ayat 55)

15-You have a good example in Ibrahim and those who followed him. (Surat Al-Mumtahana, Ayat 4)

. قد كانت لهم أسوة حسنة في إبراهيم والذين معه

16-Prophet , we have sent you forth as a witness a bearer of good news and a warner one who shall call men to Allah by his leave and guide them like shining light.

.(Surat Al- Ahzab Ayat 45,46)

يا أيها النبي إنا أرسلناك شاهد ومبشرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا

17-Allah loves those who fight for his cause in ranks as if they were a solid cemented edifice . (Surat Al- saff, Ayat 4)

. أن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص

1.3.4 Praise for Appreciation

This meaning has 10 occurrences (14.49 %). It is the type used by many teachers with their students , parents with their children and employers with their employees . It is designed to build their self-esteem , to motivate them to build their characters because praise , commendation and appreciation are crucial in the development of self-images. This type can exemplified by the beginning of Surat Al-Muminun, Ayat 1,2 below.

1-Successful indeed are the believers, who are humble in their prayers.

. قد افلح المؤمنون الذين هم في صلاتهم خاشعون

Alshirazy (2007:8 & 464) mentions that what is striking in this Ayat is that it points to the believers' happy future because of their good qualities. It also refers to the longing of Muslims' hearts to get this great pride in acquiring the status of believers. The meaning of the word (succeed) is victory which is achieved when reaching to the intended goal and happiness in general. The worldly success that the man should get is to live freely and the head is held high in whatever situation the believer is practising . This can not be achieved without the perversion of faith and adherence to God and His mercy .Another success is to live in the permanent bless the life of attribution and greatness with pure fellows. The quality of reverence refers to humility and politeness of the believers , that Allah uses to separate them from other people . The moments of prayer is a lesson to the faithful in building and arrange themselves .In addition, it is a good way to purify the soul .

There are many Ayats which fall under this type , such as

2-There has now come to you an apostle of your own one who grieves at your sinfulness and is solicitous over you , one who is compassionate and merciful to true believers. (Surat Al-Tawba, Ayat 128)

لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم

3-Who though they hold it dear , give sustenance to the poor man , the orphan and the captive . (Surat Al-Insan, Ayat 8)

ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا

4-The true believers are those who have faith in Allah and his apostle and

never doubt and who fight for his cause , with their wealth and persons such are the truthful ones. (Surat Al-Hujurat, Ayat 15)

. إنا المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون

5-The day will surely come when you shall see the true believers men and women with their light shining before them and in their right hands rejoice this you , you shall enter gardens watered by running streams in which you shall abide forever that is the supreme triumph . (Surat Al-Hadid, Ayat 12)

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

6-Those that give alms , be they men and women and those that give a generous loan to Allah to Allah , shall be repaid two fold , they shall receive a noble recompense . those who believe in Allah and his apostles are the truthful men who shall testify in their light. (Surat Al-Hadad, Ayat 18-19)

إِنَّ الْمُسَدِّقِينَ وَالْمُسَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ (18) وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

7-And not far thence paradise shall be brought close to the righteous , here is all that you were promised it is for every penitent and faithful man who fears the merciful , though he is unseen and comes before him with a contrite . (Surat Qaf, Ayat 31, 32,33)

. وأزلفت الجنة للمتقين غير بعيد . هذا ما توعدون لكل اواب حفيظ من خشى الرحمن بالغيب وجاء بقلب منيب

8-The righteous shall dwell a midst gardens and fountains and shall receive what their Lord will give them ,for they were before does of good they used to sleep but little in the night – time , praying at down for Allah's pardon and their wealth was a due share to the beggar and to him who is too proud to beg. (Surat Al-Thariat Ayat 15,16,17,18,19)

أن المتقين في جنات وعيون اخذين ماءتاهم ربهم أنهم كانوا قبل ذلك محسنين كانوا قليلا ما يهجعون وبالأسفار يستغفرون وفي أموالهم حق للسائل والمحروم

9-As for the righteous , they shall be in peace to gather gardens and fountains , arranged in rich silks and fine brocade , yes and we shall wed them to fair maidens with large lustrous eyes ,secure , they shall call for every kind of fruit. (Surat Al-Dukhan, Ayat 51,52,53,54,55)

أن المتقين في مقام أمين في جنات وعيون يلبسون من سندس وإستبرق متقابلين كذلك وزوجناهم بحور عين

. يدعون فيها بكل فاكهة امنين

10-Those who recite the book of Allah and attend to their prayers and give alms in private and in public may hope for imperishable gain . (Surat Fatir, Ayat 29)

. وان الذين يتلون كتاب الله واقاموا الصلاة وانفقوا مما رزقناهم سرا وعلانية يرجون تجارة لن تبور

1.3.5 Praise for cooperation

It has 3 occurrences (4.35 %).This types is used to build relationships on courage and cooperation. It is possible to create a set of circumstances to develop the type of appreciation that helps to bring such relationships.The following Ayat identifies this type of meaning.

1-You are the best nation that has ever been raised up for man kind. You enjoin justice and forbid evil .you believe in Allah . (Surat Al-Imran Ayat 110)

. كنتم خير امة اخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله

Altabatbaay(2002:3 & 431) and Alshirazy(2007:2 & 395) explain that this Ayat praises the case of the believers and denounces them as the best nation that have been created to serve the humanitarian community .It shows that they are the best nation who does the task of the promotion of virtue and faith in God, and prevention of vice..The promotion of virtue and the prevention of vice has been linked with faith to signify the importance, seriousness and impact on society. The reform of human society cannot be done without the faith in God and the fight against corruption

There are many Ayats that give the same meaning, such as :

2-Allah was well pleased with the faithful when they swore allegiance to you under the tree, he knows what was in their hearts therefore he sent down tranquility upon them and rewarded them with a speedy (Surat Al fath, Ayat 18,19)

لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحا قريبا .

3-Muhammad is Allah's apostle , those who are with him are hard on the unbelievers but merciful to one another , you see them bow and prostrate themselves seeking the grace of Allah and his good will .(Surat Al fath Ayat 29)

محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم سجدا يبتغون فضلا من الله ورضوانا

سيماهم في وجوههم من اثر السجود ذلك مثلهم في التوراة ومثلهم في الإنجيل كزرع اخرج شطئه فأزره فاستغلظ فاستوي على سوقه.

1.4 The Syntactic Structure of Praise

The researchers have noticed a great deal of a highly restricted set of Adjectives, verbs, nouns and adverbs that express commendation .They are classified into classes.The most frequent one is that of adjectives which has 48 occurrences(69.57 % of the total) while the least is represented by the adverbs which count for 2 occurrences (2.90%), as the following table shows

The Structure of Praise	Count	%
The adjectives	48	69.57
Adj of appearance	10	14.49
Adj of performance	10	14.49
Adj of manner	8	11.59
Adj of food	9	13.04
Adj of general	11	15.94
The verbs	11	15.94
The nouns	8	11.59
The adverbs	2	2.90
Total	69	100

Table 2 The Syntactic Structure of Praise

1.4.1 Adjectives

The table above shows that adjectives account for 48 frequencies (69.57% of the total), which indicates that most types of praise come under this category. They are represented as follows :

1- Adj related to appearance .The most common adjectives are pure , now , sublime . See the example below.

1-Surely you have a sublime character .(Surat Al- Qalam, Ayat 4)

(وانك لعلی خلق عظیم)

Altabatbaay(2002:19 & 385)and Alshirazy (2007:14 & 344)mention that the Ayat praises and venerates the prophet's good character. Additionally, it explains the social morals relating to bravery and patience to people's harm and amnesty , and the capacity of giving, kindness and politeness. So the prophet is a center for love and a source of mercy.

There are many Ayats that refer to the same forms uch as:

2-Verily among his followers was Ibrahim he came to his lord with pure heart.(Surat Al-Saffat, Ayat 83-84)

. وان من شيعته لابراهيم اذا جاء ربه بقلب سليم

3-And tell our servants Ibrahim ,Ishaq and Yagub : men of might and vision whom we made pure with the pure thought of the hereafter they shall be with us among the righteous whom we have chosen.(Surat Sad, Ayat 45-47)

واذكر عبادنا إبراهيم وإسحاق ويعقوب أولي الأيدي والأبصار إنا أخلصناهم بخالصة ذكرى الدار وإنهم عندنا لمن المصطفين الأخيار

4-That this is the utterance of a noble messenger . (Surat Al-Haqqa, Ayat 40)

وانه لقول رسول كريم

5-When the angles said to Mariam Allah has chosen you. He has made you pure and exalted you above all woman. (Surat Al –Imran, Ayat 42)

. واذا قالت الملائكة يا مريم أن الله اصطفاك وطهرك واصطفاك على نساء العالمين

6-Praise then the name of your Lord that this is a glorious Quran in a hidden book which none may touch except the purified a revelation from the lord of all creatures. (Surat Al-Waqiaa, Ayat 74-77-78-79-80)

. فسبح باسم ربك العظيم انه لقران كريم في كتاب مكنون لا يمسه إلا المطهرون تنزيل من رب العالمين

7-This is a mighty book .(Surat Fussilat, Ayat 41)

وانه لكتاب عزيز

8-Say : to the true believers it is a guide and a healing balm . (Surat Fussilat, Ayat 44)

قل هو للذين امنوا هدى وشفاء

9-This book is not to be doubted .it is a guide for the righteous. (Surat Al-Baqara, Ayat 2)

ذلك الكتاب لا ريب فيه هدى للمتقين

10-We recount to you their story in all truth. They were young men who had faith in their lord and we advanced them in guidance. (Surat Al-Kahf, Ayat 13)

. نحن نقص عليك نباهم بالحق انهم فتية امنوا بربهم وزدناهم هدى

2- Adjective related to performance .The most common are : good , great , wonderful, etc, for example:

1-You have a good example in Allah apostle for anyone who looks to Allah and the last day and remembers Allah always . (Surat Al-Ahzab, Ayat 21)

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله كثيرا

Altabatbaay(2002:15 & 295) explains that this Ayat refers the model ,here is the prophet Muhammad (pbuh), to be emulated by people .Faith in him is to follow his speech , his actions. His presence in the battles and his struggle just for God is a real struggle and of great significance . Emulating the prophet is a great quality characterized by the true faith in God .

There are many Ayats of the same meaning,such as:

2-Tell also from book of Musa , he was loyal , an apostle , a prophet and chosen man . (Surat Mariam Ayat 51)

واذكر في الكتاب موسى انه كان مخلصا وكان رسولا نبيا

3-You have a good example in Allah's apostle for anyone who looks to Allah and the last day and remembers Allah always . (Surat Al-Ahzab, Ayat 21)

لقد كان لكم في رسول الله اسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله كثيرا

4-We gave sulayman to Dawud , and he was a good and faithful servant .(Surat Sad, Ayat 30)

. ووهبنا لداود سليمان نعم العبد انه اواب

5-Successful indeed are the believers , who are humble ion their prayers

. قد افلح المؤمنون الذين هم في صلاتهم خاشعون

Surat Al Muminun Ayat 1,2

6-Yoy have a good example in Ibrahim and those who followed him. (Surat Al Mutahana, Ayat 4)

. قد كانت لكم اسوة حسنة في ابراهيم والذين معه

7- Truly in those men there is a good example for you and for him who puts his hopes in Allah an in the last day . (Surat Al- Mumtahana, Ayat 6)

. لقد كان لكم فيهم أسوة حسنة لمن يرجو الله واليوم الآخر

8-The righteous shall dwell amidst garden and fountains and shall receive what their lord will give them for they were before doors of good they used to sleep but little in the night-time , praying at down for Allah's pardon and in their wealth was done share to the beggar and to him who is too proud to beg. (Surat Al-thariat, Ayat 15,16,17,18,19)

أن المتقين في جنات وعيون اخذين ما اتهم ربهم أنهم كانوا قبل ذلك محسنين كانوا قليل من الليل ما يهجعون . وبالأسحار هم يستغفرون وفي أموالهم حق للسائل والمحروم

9-But those that embrace the faith and do good works are the noblest of all creatures. (Surat Al-Bayyina, Ayat 7)

. وان الذين امنوا وعملوا الصالحات أولئك هم خير البرية

10-God will admit those that have faith and do good works to gardens watered by running streams. They shall be decked there in with pearls and bracelets of gold and arrayed in silky garments. (Surat Al –Hajj Ayat 23)

أن الله يدخل الذين امنوا وعملوا الصالحات جنات تجري من تحتها الأنهار يحلون فيها من أساور من ذهب . ولؤلؤ ولباسهم فيها حرير

3.Adjective of manner .The most common polite , kind , wise , truthful , for example:

1-Verily Ibrahim was for bearing tender hearted and devout.(Surat Hud, Ayat 75)

إن إبراهيم لأواه حلیم منیب

Altabatbaay (2002:9 &14) explains that there is a great praise for Abraham who went in argument with his people .He did not hurry to their torment that

tops them because, as he thought , they might repair themselves. He was affected a lot by their mistakes , but he always returned to God to ask Him for their Survival.

2-You shall also recount in the book the story of Ibrahim, he was a truthful man and a prophet . (Surat Mariam, Ayat 41)

واذكر في الكتاب إبراهيم انه كان صديقا نبيا

3-We called out to him saying Ibrahim you have fulfilled your vision , thus did we reward the righteous . (Surat Al-saffat, Ayat 104,105)

ونادينه أن ياإبراهيم قد صدقت الرؤيا انا كذلك نجزي المحسنين

4-And of Idris he too was a man of truth a prophet whom we honoured and exalted. (Surat Mariam, Ayat 56)

. واذكر في الكتاب إدريس انه كان صديقا نبيا ورفعناه مكانا عليا

5-Those who recite the book of Allah and attend to their prayers and give alms in private and in public may hope for imperishable gain) (Surat Fatir, Ayat 29)

أن الذين يتلون كتاب الله واقاموا الصلاة وانفقوا ممات رزقناهم سرا وعلانية يرجون تجارة لن تبور

6-Ibrahim was a model of piety ,an right man obedient to Allah , he was no poly theist , he was grateful for his Favours. (Surat Al-Nahl, Ayat 120)

. وان إبراهيم كان أمه قانتا لله حنيفا ولم يك من المشركين

7-Those that repent and those that serve Allah and praise him , those that fast and those that kneel and prostrate evil and observe the commandments of Allah , shall be richly ,rewarded , pro claim the good tiding to the faithful. (Surat Al Tawba, Ayat 112)

التائبون العابدون الحامدون السائحون الراكعون الساجدون الأمرون بالمعروف الناهون عن المنكر . والحافظون لحدود الله وبشر المؤمنين

8-and not far thence paradise shall be brought close to the righteous , here is all that you ever were promised , it is for every penitent and faithful man who fears the merciful , though he is unseen and comes before him with a contrite heart. (Surat Qaf, Ayat 31,32,33)

وازلفت الجنة للمتقين غير بعيد . هذا ما توعدون لكل اواب حفيظ من خشى الرحمن بالغيب وجاء بقلب منيب

4.Adjective of Food

The most common are (tasty, and excellent), for example:

1-And they shall be given to drink from cups brimful with ginger flavoured water from a found called Salsabil) (Surat Al-Insan, Ayat 17,18)

ويسقون فيها كأسا كان مزاجها زنجبيلا عينا فيها تسمى سلسبيلا

Altabatbaay(2002:19 & 142) mentions that this Ayat refers to a special type of food mixed with ginger and it gives special power with special comfortable drink .It is really very tasty . The other Ayats which contain the praise of food are :

2-With fruit of their own choice and flesh of fowls that they desire . (Surat Al waqiaa, Ayat 20, 21)

. وفاكهة مما يتخيرون ولحم طير مما يشتهون

3-Shake the trunk of this palm tree it will drop fresh ripe dates upon you . (Surat Mariam, Ayat 25)

. وهزي اليك بجزع النخلة تساقط عليك رطبا جنيا

4-It is he who has subjected to you the ocean so that you may eat of its fresh fish(Surat Nahl, Ayat 14)

((وهو الذي سخر البحر لتأكلوا منه لحما طريا

5-But the righteous shall drink of a cup tempered with a camphor . (Surat Al Insan, Ayat 5)

. أن الإبرار يشربون من كأس كان مزاجها كافورا

6-This is a description of the paradise which the righteous have been promised there shall flow in it rivers of unpolluted , water ,and rivers of milk for ever fresh rivers of delectable wine and rivers of clearest honey , they shall have there in of every fruit and receive forgiveness from their lord . (Surat Muhammad, Ayat 15)

مثل الجنة التي وعد المتقون فيها انهار من ماء غير اسن وانهار من لبن لم يتغير طعمه وانهار من خير لذة للشاربين . وانهار من عسل مصفى فيها من كل الثمرات ومغفرة من ربهم

7-And feed on such fruit as they desire.(SuratAl Mursalat, Ayat 42)

وفواكه مما يشتهون

8-They shall be given to drink of a pure wine .(Surat Al-Mutaffifin, Ayat 25)

ويسقون من رحيق مختوم

9-In them are fruits ,palms and pomegranates.(Surat Al-Rahman, Ayat 68)

فيهما فاكهة ونخل ورمان

5. General Adjectives

The most common are : (fine – fantastic , nice),for example:

1-then you shall tell of Ismail : he too was a man of his words an apostle and a prophet.) Surat Mariam, Ayat 54)

(واذكر في الكتاب إسماعيل انه كان صادق الوعد وكان رسولا نبيا)

Altabatbaay(2002,p13,p63) mentions that scholars differ about Ismail.

Some of them believe that he is Ismail Ibn Ibrahim, while the other group believe that he is Ismail Ibn Haskell , who is one of Israel's prophets .

Ismail gave a sincere promise , so God mentions him in a very beautiful character as an honest and satisfactory messenger and prophet.

The Ayats with the same form are :

2-We gave him Ishaq and then yaqub and we made each a righteous man .
(Surat Al;-Anbiya, Ayat 72)

. ووهبنا له إسحاق ويعقوب وكلا جعلنا صالحين

3-Peace on Musa and Harun , thus we reward the righteous , they were two of our believing servant. (Surat Al saffat, Ayat 120-121)

. سلام على موسى وهارون انا كذلك نجزي المحسنين انهما من عبادنا المؤمنين

4-He came down with in two bows length or even closer . (Surat Al-Najm Ayat 8,9)

ثم دنى فتدلى فكان قاب قوسين أو أدنى

5-Peace on Elyaseen , thus we reward the righteous he was one of our believing servants. (Surat Al-Saffat Ayat 130,131,132)

سلام على الياسين ، إنا كذلك نجزي المحسنين انه كان من عبادنا المؤمنين

6-Peace upon Nun among all men , he was one of our believing servants .
(Surat Al-saffat, Ayat 79-81)

. سلام على نوح في العالمين . انا كذلك نجزي المحسنين انه من عبادنا المؤمنين

7-We have exalted some prophets above others to Dawud , we gave the zabur. (SuratAl Israa, Ayat 55)

. ولقد فضلنا بعض النبي على بعض واتينا داوود زبوراً

8-But in fair gardens the righteous shall dwell bliss. (Surat Al-Tur, Ayat 17)

. أن المتقين في جنات النعيم

9-The righteous are in gardens and rivers ,honorably seated in the presence of a might king . (Surat Al-Qamar, Ayat 54.55)

. أن المتقين في جنات ونهر في مقعد صدق عند مليك مقتدر

10-Peace be on the apostle.(Surat Al-saffat, Ayat 181)

وسلام على المرسلين

11-As for the righteous , they shall be in peace together amidst gardens and fountains ,arrayed in rich silks and fine brocade ,yes and we shall wed them to fair maidens with large lustrous eyes secure , they shall call for every kind of fruit. (Surat Al-Dukhan Ayat 51-55)

أن المتقين في مقام أمين في جنات وعيون يلبسون من سندس واستبرق متقابلين كذلك وزوجناهم بحور عين يدعون فيها بكل فاكهة آمنين

B.The Verbs

In addition to adjectives, the researchers have also encountered praise which make use of verbs. This accounts for 11 occurrences (15.94%) Wolfson (1989:50) mentions the most common verbs that contain a semantically positive evaluation : (like , love , choose) , such as :

1-Who spend a like in prosperity and in adversity for these who curb their anger and those who forgive their fellow –men and Allah loves the charitable. (Surat Al-Imran Ayat 134)

(. الذين ينفقون في السراء والضراء والكاظمين الغيظ والعافين عن الناس واله يحب المحسنين)

Altabatbaay(2002:4 & 21) explains that this Ayat God likes the charitable people and praising them about their actions which they do just for God's satisfaction .

While the other Ayats which give the same form are:

2-Allah loves who fight for his cause in ranks as if they were a solid cemented edifice . (Surat Al saff, Ayat 4)

. أن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص

3. Give for the cause of Allah and do not with your own hands cast yourselves.. (Surat Al-baqara, Ayat 195)

. وأنفقوا في سبيل الله ولا تلقوا بأيديكم إلى التهلكة وأحسنوا أن الله يحب المحسنين

4-Say if you love Allah , follow me , Allah will love you and forgive your sins .Allah is forgiving and merciful . (Surat Al-Imran, Ayat 31)

. قل أن كنتم تحبون الله فاتبعوني يحبكم الله ويغفر الله لكم ذنوبكم والله غفور رحيم

5-Indeed , those that keep faith and guard themselves against evil know that Allah loves the righteous . (Surat Al-Imran, Ayat 76)

. بلى من أوفى بعهده وأتقى فإن الله يحب المتقين

6-Allah gave them the reward of this life and the glorious recompense of the life to come Allah loves the charitable . (Surat Al-Imran, Ayat 148)

. فأتاهم الله ثواب الدنيا وحسن ثواب الآخرة والله يحب المحسنين

7-Many a prophet has fought side by side with many learned followers , they never lost heart on account of what befell them in the path of Allah : they neither weakened nor cringed abjectly .Allah loves the steadfast . (Surat Al-Imran, Ayat 14)

. وكابن من نبي قاتل معه ربيون كثيرا فما وهنوا لما أصابهم في سبيل الله وما ضعفوا وما استكانوا والله يحب الصابرين

8-when you are resolved , put your trust in Allah , Allah loves those that trust in him . (Surat Al-Imran, Ayat 159)

. فإذا عزمتم فتوكل على الله أن الله يحب المتوكلين

9-If you act as judge , Judge between them with fairness Allah loves those that deal justly . (Surat Al-Maida, Ayat 42)

. وإن حكمت فاحكم بينهم بالقسط أن الله يحب المقسطين

10-It more fitting that you should pray in a mosque founded on piety from the very first , there you shall find men who would keep pure .Allah loves those that purify.(Surat A – Tawba, Ayat 108)

. لمسجد أسس على التقوى من أول يوم أحق أن تقوم فيه رجال يحبون أن يتطهروا والله يحب المطهرين

11-" who though they hold in dear , give sustenance " to the poor man , the orphan and the captive ,we feed you for Allah's sake only , we seek of you neither recompense nor thanks. (Surat Al-Insan, Ayat 8)

" .ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا ، إنما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا "

C- The Nouns

They make up 8 occurrences (11.59%). Bill Myer (1990 182) indicates that nouns are used in similes. Thus , the use of similes is very common in praise through the use of (like and as) for instance

1-" And we have sent you not except as a mercy for all the worlds ." (Surat Al-Anbia, Ayat 107)

وما أرسلناك إلا رحمة للعالمين

Altabatbaay(2002:13&332)and Alshirazy(2007:8 & 343) mention that prophet Muhammad was sent as a mercy to all human groups by virtue of the message .Some other examples are:

2-Such was Isa the son of Mariam , that is the truth ,which they till doubt. (Surat Mariam, Ayat 34)

ذلك عيسى ابن مريم قول الحق الذي فيه يمترون .

3-These are the Ayats of the quran , the book which indicates (right and wrong) as guidance and joyful news to true believers (Surat Al-Naml, Ayat 2,3)

تلك آيات القرآن وكتاب مبين هدى وبشرى للمؤمنين .

4-It's as a guidance and a blessing to true believers.(Surat Al-Naml, Ayat 76)

انه لهدى ورحمة للمؤمنين

5-Allah loves those who fight for his cause in ranks as if they were a solid cemented edifice . (Surat Al-Saff, Ayat 4)

أن الله يحب الذين يقاتلون في سبيله صفا كأنهم بنيان مرصوص

6-Prophet , we have sent you forth as a witness a bearer of good news and a warner , one who shall call men to Allah by his leave and guide them like shining light. (Surat Al-Ahzab Ayat 45,46)

يا أيها النبي إنا أرسلناك شاهد ومبشرا ونذيرا وداعيا إلى الله بإذنه وسراجا مشيرا .

7-Yet before it there was the book of Musa as a guide and blessing to all men , this

book confirms it . it is revealed in the Arabic tongue to fore warn the wrong doers and to give good news to the righteous . (Surat Al-Ahqaf, Ayat 12)

ومن قبله كتاب موسى إماما ورحمة وهذا كتاب مصدق لسانا عربيا لينذر الذيم ظلموا وبشرى للمحسنين

8-This book is not be doubted , it is a guide for the righteous. (Surat Al-



Baqara, Ayat 2)

. ذلك الكتب لاريب فيه هدى للمتقين

D.The Adverbs

The speaker make use of some adverbs, such as "well" which makes up 2 occurrences (2.90%).The word "well" performs the role of adjective if it combines with the past participle, for instance :

1-Allah was well pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts therefore he sent. Down tranquility upon them and rewarded them with a speedy victory and with the many spoils which they have taken .Mighty is Allah and (Surat Al- fath Ayat 18,19)

لقد رضى الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثبهم فتحا قريبا ومغانم كثيرة يؤخذونها وكان الله عزيزا حكيما

Altabatbaay(2002:17 & 287) points out that in this Ayat God praises the faithful who were with the prophet Muhammad in Al – Hundaybiyah , so He expresses his satisfaction with them when they had given the oath of allegiance to the prophet under the tree. After that He blessed them and rewarded them with victory. Then he tells them that if the idolaters flight them, the idolaters will be defeated . The vision which the prophet saw is true that they will enter to Al Masjid Al Harem safe , without any fear. God Almighty sends his prophet with guidance and the religion of truth in order to raise it over all religions even though the polytheism.

2-On that day radiant faces , of men well – pleased with their labors in a lofty garden. (Surat Al-Ghashiya, Ayat 7,8,9)

وجوه يومئذ ناعمة لسعيها راضية في جنة عالية

1.5 Semantic Structure

The declarative sentences are used to realize the explicit as well as the implicit speech act of praise (Vanderveken ,1995: 15).This can be demonstrated by the following examples

1-Surely you have a sublime character. (Surat Al-Qalam, Ayat 4)

وانك لعلی خلق عظيم

2-And they feed for the love of God .The indigent , the orphan and the captive.(Surat Al- Insan, Ayat 8)

ويطعمون الطعام على حبه مسكينا ويتيما وأسيرا

1.6 Conclusions

The analysis of the Ayats clarifies that :

1.Praise can be applied to Qura'n texts through the analysis of pragmatic, semantic and syntactic aspects .

2.Praise can be expressed in more than one form explicitly and implicitly, in particular by using adjectives.

3.As far as the tense of performative verb is concerned , praise can be expressed by using the present as well as the past tenses .

4.Praise can be determined by the use of declarative sentences

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