

A Pragmatic Study of Speech Act of Advice about Women in some Selected Hadiths

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دراسة تداولية للفعل الكلامي فيما يخص النصح حول النساء في بعض

الأحاديث النبوية المختارة

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Abstract

Women take up a large space in the Prophetic Hadiths. Therefore, this study sheds lights on the speech act of advice that the Prophet (PBUH) gives to his nation specifically concerns women. This study pragmatically analyzes the different strategies of the speech act of advice according to Flor (2003) as a model of classification of advising in some selected Hadiths about women. The strategies used are the direct, indirect conventionalized and indirect non- conventionalized strategy. The data of this study are ten Hadiths reflect the speech act of advice related to women. The final section of this study deals with conclusions and references. Key words: advice, speech acts, direct strategy, indirect conventionalized strategy, indirect non- conventionalized strategy.

الخلاصة

تشغل المرأة حيزاً كبيراً في الأحاديث النبوية. حيث تلقي هذه الدراسة الضوء على الوصايا الكلامية التي وجهها النبي صلى الله عليه وسلم لأُمَّته فيما يتعلق بالنساء بشكل خاص. تحلل هذه الدراسة بشكل عملي الاستراتيجيات المختلفة لفعل الكلام من باب النصيحة لفلور (2003) كنموذج لتصنيف النصيحة في بعض الأحاديث المختارة عن المرأة. الاستراتيجيات المستخدمة هي الاستراتيجية المباشرة وغير المباشرة التقليدية وغير المباشرة غير التقليدية. بيانات هذه الدراسة عبارة عن عشرة أحاديث تعكس فعل الكلام في النصيحة المتعلقة بالمرأة. ويتناول القسم الأخير من هذه الدراسة الاستنتاجات والمراجع. الكلمات المفتاحية: النصيحة، أفعال الكلام، استراتيجية مباشرة، استراتيجية التقليدية غير المباشرة، استراتيجية غير التقليدية غير المباشرة

1.0 Speech Act Theory

The term "speech act" describes how humans utilize language to carry out actions. British philosopher Austin is credited with creating speech act theory and developing it. After that, the American philosopher Searle expanded and changed Austin's idea. Afterwards, a more organized theory of speech act has been developed (Hongping & Zhang, 2019: 75- 76).

1.2 Direct speech act

Based on the three fundamental categories of sentences, there exist three distinct speech acts. Three functions (statement, question, command) and three function forms (declarative, interrogative, and imperative) are related in the following examples:

- you wear a seat belt (declarative)
- Do you wear a seat belt? (interrogative)
- Fasten your seat belt! (imperative)

Then he says that if there is a relationship between the function and the structure, then there is a direct speaking act.

-Be gone from the way! (Abbas& Jameel, 2020: 316-317)

1.3 Searle's Indirect Speech Act

Searle states that, "In indirect speech acts, the speaker communicates with the hearer more than he actually says by relying on their mutually shared background information,..." . According to Searle, indirect speech act includes both linguistic and non-linguistic information, as well as the hearer's general capacity for reason and inference. When someone uses the interrogative "Could you pass me the salt?" for instance, they are making a request rather than a question (Hongping & Zhang, 2019: 75- 76).

According to Austin (1962), there are three types of speech acts: illocutionary, perlocutionary, and locutionary. Conversely, according to Searl (1969), a speaker's words can carry out three distinct functions: propositional, utterance, and illocutionary acts (Raad & Nehal, 2021: 105).

1.4 Searle's classification of illocutionary acts

Five categories of illocutionary acts are recognized by Searle, representatives, directives, commissives, expressives, and declaratives. This study focuses on advising which is a subfield of directives. The speakers, in advice, think that what he says is for the benefit of the listener and tries to persuade the audience to do the right thing and refrain from doing the wrong thing. Commands, orders, requests, warning, advice, suggestions, prohibiting, forbidding, and so forth are examples of directives. Speakers fit the world to their words by using directive speech acts. As an illustration:

- Go to school.
- Do not smoke
- Can you close the door (Harem, 2018: 13).

1.5 Speech act of Advising

The act of giving advice through speech is the utterance with the intention of persuading the listener that he knows what will be good for him. Searle (1969:67) defines advice as "telling you what is best for you".

Speech act of advice implies both the addressee's need for guidance and the speaker's authority and experience because "it leaves the acceptance up to the addressee," advice differs from other speech actions that are directive in this sense (Bouwmeester, 2010).

1.6 The Status of Islamic Woman

First and foremost, the Islamic teachings about women's status ought to be evaluated in accordance with the Quran—which is the word of God—and the Hadith, which is the speech of the Prophet Muhammad (PBUH) . This should be done rather than by looking at the actions of specific Muslims or the practices of any Muslim community.

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Islam acknowledged women's status in a great many respects as the Prophet Muhammad (peace and blessings be upon him) said:

"The most perfect in faith amongst believers is he who is best in manners and kindest to his wife." [Abu Dawud]

On other occasions, the Prophet said:

"The best property a man can have is a remembering tongue (about Allah), a grateful heart and a believing wife who helps him in his faith." And again: "The world, the whole of it, is a commodity and the best of the commodities of the world is a virtuous wife."

In addition, the Prophet (PBUH) preached kindness towards them, and said: "Fear Allah in respect of women."

And: "The best of you are they who behave best to their wives." And: "A Muslim must not hate his wife, and if he be displeased with one bad quality in her, let him be pleased with one that is good." And: "The more civil and kind a Muslim is to his wife, the more perfect in faith he is." www.Islamswomen.Com

1.7 The Proposed Model of Data Analysis

The Model that this study follows is Martinez- Flor (2003: 144) who states that there are three kinds of strategies used to express speech act of advising: direct, conventionally indirect and non- conventionally indirect.

1- The direct strategy is divided into four realizations:

a. Imperative as in :

Put these in the second drawer.

b. Negative imperative as in :

Don't put these in the second drawer.

c. Declarative by using modals such as : should and ought to as in:

You should put these in the second drawer.

d. Declarative with performative verbs as in :

I advice you to put these in the second drawer.

e. Declarative with the noun advice as in:

My advice to you is to put these in the second drawer.

2- The second kind is indirect conventionalized strategy, which includes the following realizations:

a. conditional as in :

If I were you , I would put these in the second drawer.

b. Probability as in:

It might be better for you to put these in the second drawer.

c. Specific formulae in hedged advice as in:

What about putting these in the second drawer?

3- The last kind is indirect non-conventionalized strategy in which advising is directed implicitly by using hints as in: You want to put these in the second drawer, don't you? (Martineze-Flor, 2003:144)

Section Two

Data Analysis

1- الدنيا متاع وخير متاع الدنيا الزوجة الصالحة (مسلم ٤٦٧)

The whole world is a provision, and the best object of benefit of the world is the pious woman.

The general Meaning

A pious wife is the best provision of this world. This Hadith tells us that the whole world is only a provision and the best thing of benefit in this world is a pious woman. Thus, a Muslim is advised to look for a pious woman as long as the whole world is a mere provision (An- Nawawi, : 136-137).

The Pragmatic analysis:

This Hadith expresses an indirect non- conventionalized strategy in which an advising is directed implicitly by using hints.

In this Hadith the Prophet (PBUH) advises Muslims to look for the pious wife who would make her husband happy and share life with him on thick and thin.

٢- جاء رجل الى رسول الله صلى الله عليه وسلم فقال يا رسول الله من احق الناس بحسن صحابتي قال امك قال ثم من قال امك قال ثم من قال امك قال ثم من قال ابوك (البخاري ٥٩٧١)

A man came to the Prophet (PBUH) and said, "O Allah's Apostle! Who is the more entitled to be treated with the best companionship by me?" the Prophet said, "your mother". The man said, "who is next?" The Prophet said, " your mother". The man further said, " Who is next?" The Prophet said, "Your mother". The man asked for the fourth time, "Who is next?" The Prophet said, "Your father".

The General Meaning

As between parents, the mother has more rights than the father. It is made apparent in this Hadith. She suffers from the child's burden during pregnancy, undergoes birth pains in delivering the baby, sacrifices her own comfort to provide comfort to her children, looks after them and feels worried for their well- being. That is why mother deserves the good treatment more than the father. This means that the mother deserves three times more good treatment from her children than the father. (Al- Asqalani, n.d. X: 401- 403).

The Pragmatic Analysis:

This Hadith is divided into two parts, however the second part is dealt with in this study. The second part is a reply to the question expresses direct imperative strategy, in which the addressee is advised that it is mother who deserves the best companionship.

3- تتكح المرأة لاربع لمالها ولحسبها وجمالها ولدينها فاظفر بذات الدين تربت يداك. (البخاري ٢٥٦)

A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!".

The General Meaning:

The Prophet (PBUH) in this Hadith told the companions that a women is chosen for four qualities and the most important quality is religion. In additions he (PBUH) encourages them to choose the righteous woman rather than the wealthy or beautiful one. Consequently, one benefits from women's morals and good ways and is safe from corruption on their part (An-Nawawi: 1466).

The Pragmatic analysis:

The first part in this hadith expresses indirect non-conventionalized speech act of advising concerning the properties of good women to marry whereas the second part expresses a direct speech act by using imperative strategy to express the necessity to select the pious and blessed woman.

- 4- وانك لن تنفق نفقة تبتغي بها وجه الله الا اجرت بها حتى ما تجعل في فم امرأتك. (البخاري ٤٩)

You will be rewarded for whatever spend for Allah's sake even if it were a morsel which you put in your wife's mouth.

The general meaning:

The Prophet(PBUH) made it clear that the reward is not limited for spending money in charity to others. But rather the expenditure that he spends on himself, his family, and others if he intends it for the face of God Almighty such as putting a morsel in the wife's mouth. In the Hadith, there is an indication that a good intention turns a habit into an act of worship (Al- Bukhari, 2003: 56).

The Pragmatic Analysis:

This Hadith expresses a conditional indirect conventionalized strategy because of the use of conditional 'if'. The prophet expresses an advice by using indirect strategy to express the importance of charity in general even if it were to wives.

- 5- "اليتخذ احدكم قلبا شاكرا ولسانا ذاكرا وزوجة مؤمنة تعين احدكم على امر الاخرة. (الترمذي ٣٠٩٤)

let one of you acquire a thankful heart, a tongue that remembers Allah and a believing wife who will help him with regard to the Hereafter.

The General Meaning

A righteous woman is a great favor and the best to be chosen. She assists her husband to adopt the way of righteousness.

The Pragmatic analysis:

This Hadith expresses a direct imperative strategy but it implies an advice to the Companions since the Prophet (PBUH) advises them to acquire a thankful heart, a tongue that remembers Allah and a believing wife who will help him with regard to the Hereafter.

- 6- اكمل المؤمنين ايمانا احسنهم خلقا وخياركم خياركم لنسائهم (الترمذي ٦٢٧)

The most perfect man in his faith among the believers is the one whose behavior is most excellent; and the best of you are those who are the best to their wives.

The General Meaning

In this Hadith mentions good behavior in general. It then specifies dealing with the family and the wife in particular. This is because good manners become clearer with the family members than with others, because there is no need to pretend with them all the time, so morals appear as they really are with prolonged companionship (Ibn Baaz, 1420:196).

The Pragmatic Analysis:

This Hadith expresses indirect non- conventionalized strategy in which the meaning of advice is directed implicitly by using hints, as the Prophet advises them, " The most perfect man in his faith among the believers is the one whose behavior is most excellent." In addition the prophet advices them to treat their wives in a good way as good treatment is one of the characteristics of people of faith, and it is not weakness or lack of manhood for a man to treat his wife kindly.

- 7- اذا انفقت المرأة من طعام بيتها غير مفسدة كان لها اجرها بما انفقت ولزوجها بما كسب وللخازن مثل ذلك لا ينقص بعضهم اجر بعض شيئا. (البخاري ٢٠٦٥)

When a woman gives some of the food stuff (which she has in her house) in charity without being extravagant(without being wasteful), she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the keeper (if any) will be similarly rewarded. The reward of one will not decrease the reward of the others.

The General Meaning

A woman is rewarded if she grants from her husband's house without spoiling it. If a woman gives alms from her husband's house, a reward will be granted for her and for her husband the same. The husband gets what he earned and she gets what she spends without any spoilage (Al- Asqalani, n.d.: 356).

The Pragmatic Analysis:

This Hadith expresses conditional indirect conventionalized strategy in which the Prophet (PBUH) uses a conditional strategy to reflect advice women to give charity from her husband wife without spoilage. The Prophet (PBUH) encourages them to spend, and the result is that the wife, husband and the keeper will be rewarded "without each of them detracting from his owner's reward in the least".

8- لا يفرك مؤمن مؤمنة ان كره منها خلفا رضي منها اخر... (مسلم ١٥٨)

A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another.

The General Meaning

In this Hadith the Prophet (PBUH) expresses prohibition to men who hate their wives in every way and consider her as responsible in her house. Besides, the husband should accept the slips of his wife as well as her good manners. So, the Prophet (PBUH) forbids a Muslim from hating his wife and estranging her (An- Nawawi, 2008: 34).

The Pragmatic Analysis:

This Hadith expresses a direct strategy of advising by negative imperative as the Prophet (PBUH) advises the Believers not to hate their believing wives since the believing women in general follow the Prophet's instructions and consequently they have good manners even if they dislike some.

9- لا يخلون رجل بامرأة الا مع ذي محرم فقام رجل فقال يا رسول الله امرأتي خرجت حاجة واكتتبت في غزوة كذا و كذا. قال ارجع فحج مع امراتك. (البخاري ١٦٦)

No man should stay with a lady in seclusion except in the presence of a Dhu- Muhram. A man stood up and said, O Allah's Apostle! My wife has gone out intending to perform the Hajj and I have been enrolled (in the army) for such and such campaign. The Prophet said, return and perform the Hajj with your wife.

The General Meaning

A man should not sit with a woman unless a mahram is with her because if a mahram is with her, there is no privacy. The mahram is her son, her brother, her mother, etc. so, it is permissible to sit with her in these circumstances. And if her husband is with her, then he is like a mahram (An- Nawawi, 2000:3272).

The Pragmatic Analysis:

This Hadith comprises two parts of advice, the first one expresses negative imperative by using the direct strategy as the Prophet (PBUH) advises the believers not to stay alone with a woman except in the presence of another one.

The second part is a direct imperative due to the use of the expression, "return and perform...", as a direct strategy of advice to the man to go with his wife and perform Hajj with her.

10- الا اخبرك بخير ما يكنز المرء؟ المرأة اذا نظر اليها سرته واذا امرها اطاعته واذا غاب عنها حفظته. (أبو داود ١٠)

Let me inform you about the best a man hoards; it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interest when he is away from her.

The General Meaning

The best thing a man can save is a woman who pleases and makes him happy due to her beauty and her good appearance, as well as a woman who obeys him and if he is absent she respects him. Because the benefit is greater than savings. This Hadith does not mean that there is a haram in collecting money but the more beneficial thing is the wife who has all these features (Abu- AbdilRahman, 1415)

The Pragmatic Analysis:

This Hadith consists of two part, the first one is a specific formula of indirect conventionalized strategy of hedged advice, since the structure is a question and the meaning is advice, " the best of what he acquires and takes for his end (a righteous woman).

The second part is considered as a conditional indirect conventionalized strategy, due to the use of the conditional 'when' and its response.

Conclusions

- 1- Women have a prominent status in Islam as reflected in Quran and Hadiths (that this study deals with).
- 2- Since some Hadiths have two parts, so sometimes more than one strategy are used.

- 3- Different strategies of advice are used to clarify the important role that women occupy in Islam.
- 4- Indirect non- conventionalized strategy has been used in three Hadiths.
- 5- Concerning direct strategy, it is used in five Hadiths.
- 6- Indirect conventionalized strategy is used in four Hadiths.

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