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Research article

A Pragmatic Study of the Obedience Concept in Selected Qur'anic Verses

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ABSTRACT

This article is a pragmatic analysis of obedience in selected Qur'anic verses within an integrated context. The lack of integrated pragmatic research on obedience leaves a gap in language and communication regarding how obedience works. Thus, the study aims at identifying the contextual and pragmatic functions in the given expressions of the Glorious Qur'an and the role of context in shaping the intended meanings of these expressions. The study uses a qualitative descriptive analytical approach by adopting Hymes' SPEAKING Model (1974), Kissene's Speech Act Theory (2013), and Grice's Implicature Theory (1975) to analyse four Qur'anic verses that are related to obedience. By analysing these texts, it is concluded that obedience, in the Glorious Qur'an, is full of different speech acts and implicatures that convey many moral obligations, theological concepts, and social obligations. The results indicate that most Qur'anic expressions have indirect meanings and have contextual assumptions to fulfil communicative intentions.

دراسة تداولية لمفهوم الطاعة في القرآن الكريم

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المُستخلص

تُكرّس هذه المقالة لإجراء تحليل تداولي لمفهوم الطاعة في آيات مختارة من القرآن الكريم ضمن سياق متكامل. ويُخلّف غياب بحث تداولي متكامل حول الطاعة فجوةً في اللغة والتواصل فيما يتعلق بكيفية تطبيقها. لذا، تهدف هذه الدراسة إلى تحديد الوظائف السياقية والتداولية في تعابير القرآن الكريم المذكورة، ودور السياق في تشكيل المعاني المقصودة لهذه التعابير. وتستخدم الدراسة منهجًا تحليليًا وصفيًا نوعيًا، مُعتمدةً على نموذج هايمز (1974) للتحليل السياقي ونظرية أفعال الكلام لكيسين (2013) ونظرية التضمين لغرايس (1975) لتحليل أربع آيات قرآنية تتناول موضوع الطاعة. ومن خلال تحليل هذه النصوص، يُستنتج أن الطاعة في القرآن الكريم زاخرة بأفعال كلامية وتضمينات متنوعة تُعبّر عن العديد من الالتزامات الأخلاقية والمفاهيم اللاهوتية والاجتماعية. وتشير النتائج إلى أن معظم التعابير القرآنية تحمل معاني غير مباشرة، وتعتمد على افتراضات سياقية لتحقيق غرضها التواصلي.

الكلمات المفتاحية: السياق، الطاعة، التداولية، القرآن، اللغة الدينية

1. Introduction

Language is not an instrument of communication but a system which constructs meaning, beliefs and ideologies and that transmits them (Fairclough, 1992). Language becomes more significant in the religious discourse, as it carries religious guidance, ethics and social values (Mey, 2001). According to Abdul-Raof (2006) and Al-Mihana and Alhusseini (2025), the language of the Glorious Qur'an is one of its richest and deepest areas for linguistic study because of its rhetorical depth, its semantic diversity and its pragmatic complexity. Izutsu (2002) added that the Qur'anic discourse employs a number of linguistic techniques to shape human action and to impart moral and theological values.

Pragmatics deals with meaning in context, and with how speakers communicate meaning beyond the literal word meanings (Yule, 1996). It emphasises the meaning of utterances for language users based on their context, communication goals, and background knowledge (Lyons, 1977). Though several studies have been conducted on the discourse of the Glorious Qur'an, there are very few studies dedicated to the pragmatic analysis of obedience. Many scholars emphasise context in understanding the meaning of the Glorious Qur'an. In the Glorious Qur'an, obedience is not only a legal obligation but also a sign of faith and devotion, as Al-Tabatabai (1972) explained. This study is an attempt to fill this gap pragmatically with reference to the selected verses from the Glorious Qur'an that discuss obedience. It explores the interaction between context, speech acts and implicatures in terms of intended meanings in Qur'anic discourse.

There are many words in the Glorious Qur'an that tackled the concept of obedience, which has enormous theological and communicative value. These have been extensively explored in religious and exegetical

research, but they are still underutilised from a pragmatic integrated approach. Pragmatic analysis is necessary since much of the Qur'anic discourse is implicit, instructive, cautionary, promising, and declaratory in nature, which cannot be understood by literal interpretation alone (Levinson, 1983). The lack of integrated pragmatic research on obedience leaves a gap in language and communication with regard to how obedience works. Moreover, several expressions in the Glorious Qur'an with which the concept of obedience are context-specific, and therefore have to be understood in light of historical, theological and situational factors. Hymes (1974) pointed out those communicative events cannot be divorced from their social and contextual aspects. The problem of the present study is thus to make a comprehensive pragmatic analysis to know how the concept of obedience is linguistically and contextually constructed in the Glorious Qur'an.

This study intends to achieve the following aims:

1. Examining the contextual aspects of the expressions of obedience in the selected Qur'anic verses.
2. Identifying the types of speech acts used in expressions of obedience in the selected Qur'anic verses.
3. Analysing the types of implicatures conveyed through the expressions of obedience in the selected Qur'anic verses.

2. Literature Review

2.1 The Concept of Obedience

Obedience presents a central position in Qur'anic theology and moral philosophy, as it is the actual formation of faith in action. Within the Qur'anic perspective, obedience is not an incidental ethical suggestion but rather a defining aspect of the believer's relationship with divine authority. It links belief and action, knowledge and application, intent and behavior. Because of this, a full understanding of obedience must encompass its conceptual architecture, language, theology and discourse in the Glorious Qur'an (Rahman, 1980).

Moreover, obedience in the Glorious Qur'an occurs according to a relational frame dictated by an authority and a response. It assumes a legitimate commander, ultimately Almighty Allah, and morally responsible agent able to act in response. The Qur'anic discourse repeatedly frames obedience as the proper and anticipated response to divine revelation. Qur'anic ethical terms gain their meaning from their placement in a web of interconnected concepts (Izutsu 2002). In other words, people understand what it means to be obedient only by knowing, what it is to rebel, to act proudly and arrogantly, hypocritical and disobedient etc. They are oppositional relationships; they are a polarity of values because they express in obedience a feeling of humility, fidelity and moral conformity with Almighty Allah's plans.

Rahman (1980) considered obedience to the Glorious Qur'an to be not so much a subservient response to authority but as a morally responsible act based on belief. If this interpretation is followed, then there is an implication that obedience is to be voluntary; it cannot be a response to impulse, but a response to the will of Almighty Allah, in which Almighty Allah is always present. This is the opinion of exegetical commentaries like Al-Mizan an exegesis of the Qur'an, which state that the intellectual benefits of praising

the divine lordship are obedience. If Almighty Allah is the ultimate and rational authority then one must be subservient to Almighty Allah's power.

The "core" of ṭāʿa (طاعة), spoken by al-Isfahani (2009) in Mufradat Alfaz al-Qur'an is not a passive one, it is an active one as well. Al-Isfahani also noted that the Qur'anic scripture states that knowledge should be translated into action. Obedience is a link between thinking and doing, between the mind and the body of the human being.

2.1.1 The Linguistic Meaning of Obedience

The English word obedience is derived from the Latin word oboedientia ("to listen to" or "to heed") from oboedire ("to hear" or "to listen towards"). The first definition emphasises listening that is attentive to come to compliance. The third dimension of theological discussion has to do with obedience to commands issued by a legitimate authority; here, the third commandment. Abdel Haleem (2004), in his translation and commentary on the Glorious Qur'an, when referring to obeying Almighty Allah and His Messenger he often translates the Arabic term طاعة (ṭāʿa) as obedience. He illustrateed how the Qur'anic concept of obedience and faith, and moral responsibility is related. It demonstrates that obedience is not servility, it is being obediently visionary.

In Arabic, طاعة ṭāʿa is to obey in obedience, the root; ط-و-ع Ṭ-W-ʿ refers to complying and willing. One of the major principles was obedience to Him, the Almighty, and His messenger, and religious authority became political authority (Cook, 2000). Cook (2000) stated that Islamic thought, being as it is both a civilizational and religious phenomenon was seen not only as ritual but also as law, and as a social conformity or as a law. In the same way, Abdel Haleem (2004) showed how the command to obey is always accompanied by the command to believe, and thus, it has an elective and ethical aspect.

As far as morphology is concerned, the noun (the state of being obedient) corresponds to a verbal form, which has a propensity towards volition. This sense of is suggested by the word itself, as obedience can mean drawing attention to oneself, or carrying out what has been commanded. Because it is a union of perception and execution, it is linguistically important. Here the word 'obedience' does not imply internalisation, but it does imply externalisation (al-Isfahani, 2009). According to Ibn Manzur (1994), in the classical usage, it came to mean metaphorically "easy to cultivate" (referring to soil), and "bend without breaking" (referring to bend). This is a metaphorical take on the meaning of obedience as openness and responsiveness. Glorious Qur'an here takes this semantic potential, regarding the term as a basic theological term, defined by divine command.

In fact, most contemporary studies in the field of Arabic language support this position, which assumes that the semantic signals in Arabic word formation are mostly tacit and linked to agency and voluntariness. The language of faith, therefore, shows once more the formal obligation of obedient, and as such theological, for it must be as absolute, as intelligent and even as voluntary an act as possible (Abdel Haleem, 2004).

2.1.2 The Religious Meaning of Obedience

From the religious perspective, obedience is faithfulness to the divine command, received through revelation. It is the fruitful aspect of faith and is mentioned in the Glorious Qur'an many times in

connection with success, guidance and salvation (Izutus, 2002; Rahman, 1982). Obedience is pronounced primarily towards Almighty Allah, but in the context of the Glorious Qur'an, it also extends to the Prophet and to legitimate authority established by Almighty Allah's command (Al-Tabatabai, 1972; Ibn Kathir, 1999).

The Islamic exegetical tradition stresses obedience as a system of hierarchy based on the divinely given sovereignty. Nevertheless, all obedience to Almighty Allah is to be accompanied by obedience to His Prophet (S), and obedience to divinely appointed leadership (Al-Tabatabai, 1972), as per the book *Al-Mizan an exegesis of the Qur'an*. In this reading, the unity of the structure of authority in Islamic belief is emphasised. There is no division of obedience, but it is all brought together under the idea of divine legitimacy. Likewise, Majam al-Bayan explains that the word obedience signifies loyalty to the covenant of Almighty Allah and following His guidance through His prophets (al-Tabarsi, 1995).

Rahman (1980) showed that religious obedience in Islam is unconditional, importantly in the case of a moral vacuum. Obedience is always considered legitimate when it is done in the name of Almighty Allah's justice and goodwill, whether in the past or today. The Qur'anic command to obey implies that one must be morally capable of discernment and it does not excuse injustice or wrongdoing. This moral restriction is that obedience still comes from Divine Law and not from man's will or authority.

Obedience can be manifested pragmatically in imperative sentences as directives. The orders are normative expectations and form the role of the believers in the communicative structure of the revelation. Obedience always brings reward and divine pleasure, and disobedience always brings deviation and punishment as is found in the Glorious Qur'an. The associations are evaluative in nature, and add to the semantic field of obedience, in addition to increasing the theological need for it (Izutsu, 2002).

2.2 Definition of Pragmatics

Huang (2017) defined pragmatics as "one of the most vibrant and rapidly growing fields in linguistics and the philosophy of language'' (p.1) Mey (2009) in the same vein, pointed out that pragmatics "is concerned with meaning in the context of language use'' (p.744). Yule (1996) stated that pragmatics is the study of contextual meaning as communicated by a speaker and interpreted by a listener.

Pragmatics can be defined as the study of meaning in interaction. As such it takes account of all three elements of a communicative process; the participants (both speakers and hearers), along with the specific context in which the meaning is to be conveyed (Al-Hilu, 2017). Pragmatics has its historical roots in the philosophy of language. In 1938, philosopher Charles Morris proposed a framework for the science of signs known as semiotics, which he classified into three distinct areas of inquiry: syntax, which examined the formal relationships between signs; semantics, which investigated the connections between signs and the objects to which they refer (referred to as "referents"); and pragmatics, which examined the relationship between signs and interpreters (Widdowson, 1996).

Every utterance an individual speaks contains not only the literal meaning of a word but also an implicitly intended meaning. The context in which a speaker speaks extensively influences the intended meaning of what they say. In this case, each speaker or listener may apply a unique interpretation. Thus, it is essential

for language usage. The field of pragmatics investigates how individuals utilise language to convey their intentions or employ its potential for meaning as a means of communication (Widdowson, 1996). Pragmatics examines the expression in a real-life conversation within a particular setting to convey the intended message in a communication, given that individuals may be unaware of its meaning (Alhusseini et al., 2015).

2.2.1 Speech Acts Theory

The act of expressing something verbally or in writing constitutes an action. This is the fundamental principle behind the theory of speech acts. Because it requires an intention from the speaker and an inference from the hearer, the theory of speech acts is pragmatic by nature (Birner, 2013). According to the historical traces of this theory, Wittgenstein, a German philosopher, formulated it first; however, Austin (1962) and Searle (1969) subsequently gave it a linguistic dimension. Austin's (1962) significantly referred work begins with a distinction he makes between constatives, which he names constatives, and performatives, an alternative category of utterance. Since Austin's (1962) classification scheme for speech acts is imperfect, numerous attempts have been made to enhance it. One such endeavor is Searle's (1969) taxonomy, regarded as the dominant research methodology. The basic principle of Austin's Speech Act Theory is that specific words and expressions act only by being spoken. Searle (1969) stated that language functions as an element of a theory of action rather than a mere linguistic expression of facts or demands. Instead, it performs various speech acts, including warning, ordering, swearing, and promising (Alhusseini et al., 2021).

2.2.2 Kissine's Speech Act Theory (2013)

Mikhail Kissine's *From utterances to speech acts* (2013) is a substantial contribution both to speech act theory and to contemporary pragmatics. In the tradition of J. L. Austin (1962) and John Searle (1969), Kissine considered the relationship between linguistic meaning, speaker intention, and contextual inference. After classical speech act theory, focused on communicative intentions as the key element determining the illocutionary force, Kissine advocated for a more structured and cognitively adequate account of this difference between semantics and pragmatics, whereby sentence meaning is independent from the mechanisms by which hearers are able to identify speech acts. A related goal of his approach is to elucidate age-old controversies regarding whether speech acts belong on the intention-based or convention-based end of a spectrum.

One of the cornerstone elements of Kissine's theory is his rejection of wholly intention-based accounts of speech acts. In the standard view of speech acts, especially those views which take heavily from Gricean pragmatics and Searle's version of intentionalism, the hearer recognises that a speech act has been made by identifying the speaker's communicative intention. Kissine (2013) claimed that this view over-intellectualises communication and overlooks the myriad of run-of-the-mill, conventionalised illocutionary acts in the daily lives where recognising the speaker's intentions should not call for complex inferential reasoning. Rather, he suggests that the performative frameworks of speech acts are situated in socially

established systems of normativity. Classification of speech acts although there are many types of speech acts, the following types were listed (Kissine, 2013):

1. Assertives: These speech acts express a proposition to be true. The role is to describe, state, claim, report or say in some way, make an assertion about the world. In Kissine's account, assertives are identified not only through inferred intention but also through conventional markers of declarative structure and contextual norms that signal commitment to truth.

2. Directives: Directives are speech acts meant to have the hearer do something. These can take the form of commands, requests, instructions, advice, warnings and invitations. Kissine also pointed out that many directives are identified by using standard linguistic forms such as imperative mood or socially agreed request conventions, not complex intention reading.

3. Commissives: Commissives bind the speaker to some future action. The illocutionary force rests in taking on an obligation. Commissives are effective in Kissine's norm-based model because social conventions endow utterances like promises and vows with binding force.

4. Expressives: Expressives describe the speaker's psychological state or emotional reaction to a situation. They can have no aim to describe or to change the world, but rather an objective of expressing feelings through recognised social formats. Their force derives from shared norms regulating expressions of thanks, sorry, congratulations, etc.

5. Declarations: Declarations are speech acts that create institutional or social reality simply by being uttered (assuming the speaker has the proper authority and is in an appropriate context).

6. Interrogatives: Historically these have been linked to directives, but in an intuitive way, Kissine classified interrogatives together with the other illocutionary acts, because they request information.

7. Indirect Speech Acts: Kissine focused on the indirect speech acts that are illocutionary acts that are linguistically (but not necessarily) expressed in a different form from the illocutionary act. An interrogative sentence such as "Can you pass the salt?" used as a directive for example.

2.2.3 Implicature in the Glorious Qur'an

Grice (1975) stated that the speaker fails or plays with one of the four maxims: "quantify," "qualify," "relate," or "manner" and the hearer infers meaning beyond what the speaker says. Implicature is a tool for powerful rhetorical purposes in Qur'anic discourse, particularly when speaking of narration, admonition and parable (Mir, 1986). The implicature is a warning to contemporaries while the explicature tells of historical events, such as when the Glorious Qur'an refers to the destruction of former nations for disbelieving. Instead, in each instance it is suggested, not repeated, (Rahman, 1980).

In fact, implicature in the Glorious Qur'an may be part of a class of conventional implicature (that is, attributing stereotypy meanings to certain particles/expression without any context-determination) as Abdul-Kareem (2019) explained. Two particles of emphasis or restriction can indicate contrast, exclusivity or certainty in Arabic discourse. They influence the meaning of the interpretation rather than its literal meaning. Long before contemporary pragmatic terminology, grammatical scholars of balāghah (Arabic

rhetoric) understood these various meanings, but modern theory provides systematic analysis that allows us to describe them (Abdul-Raof, 2001; Abdel-Hussein & Al-Husseini, 2023).

1. Conversational implicature: There are a number of linguists that define conversational implicature, which is one of the most significant subjects in pragmatics. Like its equivalent implication, the term "implicature" is derived from the verb "to imply." "To imply" is etymologically defined as "to fold something into something else." Mey (2001, p. 45) stated that what is meant is "folded in" and must be "unfolded" in order to be comprehended. Mey went on to define conversational implicature as anything that is left unspoken in real language usage but is inferred in conversation. Grice (1975) classified conversational implicature into two types, namely generalised and particularized conversational implicature.

a. Generalized implicature: It occurs when the hearer does not require specific expertise to recognise the additional meaning that is transmitted, according to Yule (1996). To put it another way, it occurs without any specific context that would allow for the essential deductions. One day, I was sitting in a yard and using broad conversational implicature (Grice, 1975).

b. Particularized conversational implicature: The majority of talks occur in highly particular circumstances where deductions are required. To identify the meanings being transmitted, such assumptions are necessary (Yule, 1996).

2. Conventional Implicature: According to Yule (1996), conventional implicature happens when a speaker presents a fact in an untruthful manner. It is associated with particular phrases that, when spoken, may convey extra meaning. "Conventional implicatures are linked to particular words and, when used, produce additional meanings that are conveyed" (p. 45). Furthermore, Mey (2001) noted that bringing up a different context would not alter such implicatures. They are referred to be conventional because they are standardised by convention.

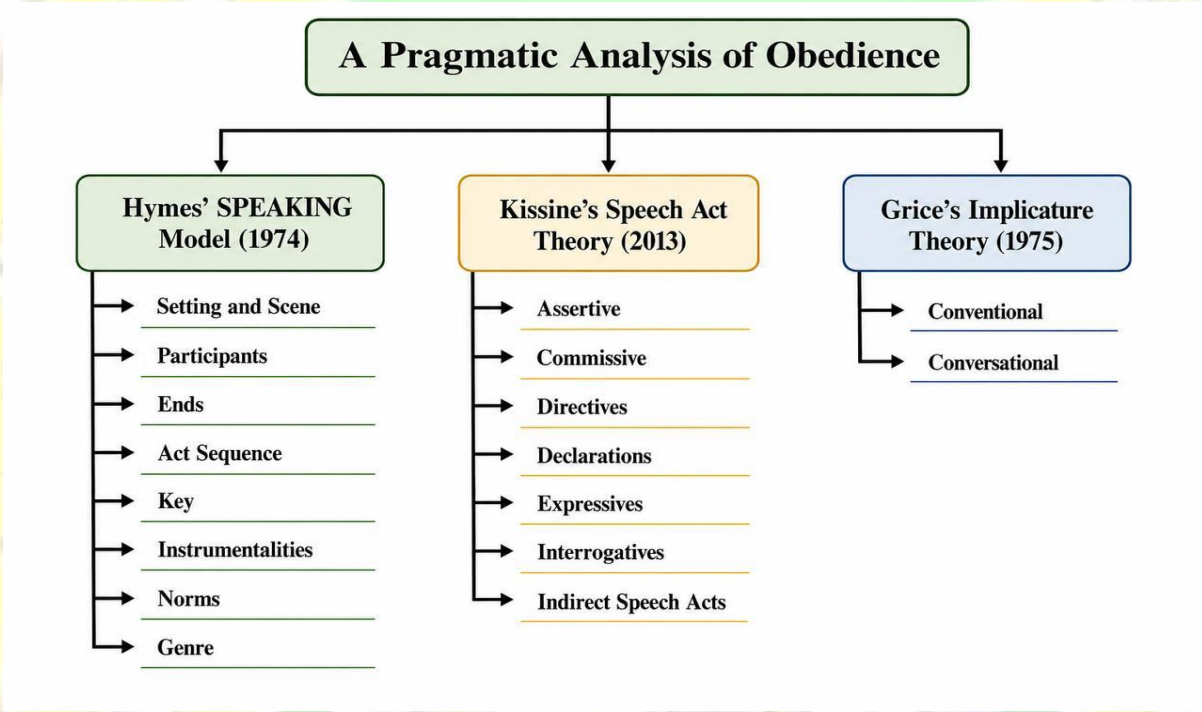
3. Methodology

To understand a particular linguistic or social concept, it has to be investigated according to the context in which it appears and all the other aspects to which this linguistic concept might be related (Nakhilawi, 2016). Obedience, for instance, cannot be studied in isolation from the social context since it represents an important type of concept that is widely employed in the Qur'anic discourse. The present study adopts a qualitative research approach to investigate Qur'anic verses rich in expressions of obedience. The study aims to provide both contextual and pragmatic analyses of the selected Qur'anic verses on obedience. The contextual analysis is conducted through Hymes' SPEAKING Model (1974) and supported by the interpretations of Muslim exegetes. The pragmatic analysis employs Kissine's Speech Act Theory (2013) and Grice's Implicature Theory (1975) to identify the pragmatic strategies of obedience in the selected Qur'anic verses. The rationale for adopting this qualitative approach is supported by Merriam and Grenier (2019). First, qualitative research is a powerful tool for describing the social context in which humans live.

Second, the main idea behind qualitative research is that meaning is socially constructed. Finally, it is employed to uncover experiences from the participant's point of view (Merriam & Grenier, 2019). The researchers employ a qualitative approach to gain a more comprehensive understanding of the subject under investigation rather than merely connections between variables (Moleong, 2009). The analytical framework adopted in this study is illustrated in Figure 1.

Figure 1.

Pragmatic Analysis of Obedience



Note.

Developed by the researchers based on Hymes (1974), Kissine (2013), and Grice (1975).

4. Data Analysis

In this section, four selected Qur'anic verses are analysed using the analytical framework presented above.

4.1 Analysis of Text (1)

"قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ " (آل عمران: 32).

"(32) Say: "Obey Allah And His Messenger"; But if they turn back, Allah loveth not those Who reject Faith" (Ali, Trans., 2004, p. 135).

4.1.1 Contextual Analysis

The exegetic method of reading Qur'anic texts can actually make the verse a direct and unconditional connection between obedience and faith and the yardstick of faith is obedience. Al-Tabatabai (1972) knew the imperative "أَطِيعُوا اللَّهَ وَالرَّسُولَ" to mean, "Be obedient to Almighty Allah and the Messenger, whatever he says." Absolute and unconditional obedience to Divine command through the Messenger. The obedience to the Prophet should be based on a command from Almighty Allah, "obedience" is not an independent doctrine, but the obedience to the laws of Almighty Allah, he emphasises. Regarding the word "فَإِنْ تَوَلَّوْا", Al-Tabatabai explained that the word "التولي" does not refer to that they forgot about Him, but rather that they deliberately turned away from Him, that they ignored His guidance and did not follow it. Thus, the last statement "فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ" is understood to mean that disobedience is an integral part of disbelief, making obedience a part of belief itself

On the lexical level, the term combines the meanings of being compliant, willing, and responsive to the authority and willingly obeying (voluntary obedience). This is reinforced with urgency and obligation by the imperative form 'أَطِيعُوا'. The root (و-ل-ي) in the word "تَوَلَّوْا," however, means turn away, withdraw allegiance or change the allegiance, which is an intentional withdrawal from the authority commanded. The origin of the word "الْكَافِرِينَ" is "ك-ف-ر" meaning to cover up or to conceal the truth; used to describe those who reject or deny the guidance of Almighty Allah.

4.1.2 Pragmatic Analysis

A. Analysis of Speech Acts

On a pragmatic level, this verse has an elaborate structure of speech acts. The speech act instigated by the saying "قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ" is a typical command speech act, where the speaker uses the imperative form of the verb to express the illocutionary force of obligation. This command is absolute and unconditional and there is no interpretative ambiguity in terms of the need to obey. Nevertheless, on the plane of the command, it does not stop but extends to the plane of a second speech act of caution, the conditional construction, فَإِنْ تَوَلَّوْا, and the evaluative statement, فَإِنّ. The tone in this change is commissive: implying that the consequences of not obeying the order are great, and thus the tone increases the power of the command, by adding a threat of divine punishment. Therefore, the force of the verse is in its two-fold character: in commanding and in reprimanding disobedience.

B. Analysis of Implicatures

When considering implicature, the verse is a high-particularized implicature, that is, the very turning away (تَوَلَّوْا) itself is not directly related to disbelief, but is considered as a pragmatic perception of disbelief in the situation. This implicature arises from the maxim of relation, which the conditional clause directly serves, and with the maxim of quantity, which the text serves to state a more general truth in theology, with the least possible linguistic effort. The implication is that in the sense of the word 'obedience' is not just a thing that is recommended, but it is actually a quality of faith, and it is even akin to kufr not to do so. In addition, the verse indirectly contravenes the maxim of manner by putting intricate theological relationships into a succinct framework, thus, beckoning to the more inference processing.

4.2 Analysis of Text (2)

" مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا " [النساء: 80].

"(80) He who obeys The Messenger. obeys Allah; But if any turn away, we have not sent thee To watch over Their (evil deeds)" (Ali, Trans., 2004, p. 210).

4.2.1 Contextual Analysis

This verse in the Glorious Qur'an is exegetically the basis for a very basic theological principle about the unity of divine and prophetic authority. Al-Tabatabai (1972) interpreted this to mean that " مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ" means "He who obeys The Messenger. obeys Allah." He stresses that the Prophet does not act on his own but rather he represents the will of Almighty Allah. As for "وَمَنْ تَوَلَّى" Al-Tabatabai gave the explanation as follows: "To turn away means to be conscious of what is actually meant by turning away; and "فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا" means that one's task is not to make people follow it.

From a lexical point of view, the root (ط-و-ع) has the basic meaning of compliance, responding and being willing to accept authority as is in the meaning of the verbs "يُطِعِ" and "أَطَاعَ". This root is used twice in each of the clauses, creating a cohesion and stressing the similarities of both acts of obedience. The root (و-ل-ي), however, of "تَوَلَّى" means to turn away, or to withdraw one's allegiance or to change the allegiance, and is thus deliberate, and the person is completely turning away from the called-upon power. The word "حَفِيظًا" comes from the root (ح-ف-ظ) meaning guard, preserve and in this context; it means someone who is a protector or overseer who is entrusted with enforcing behavioural aspects. This lexical analysis will help to emphasise the difference between the voluntary obedience and conscious rejection, as well as the limits of the role of the messenger (as) and the role of the Prophet as an enforcer.

4.2.2 Pragmatic Analysis

A. Analysis of Speech Acts

This verse is an example of an indirect speech act, in practice. In the surface structure, it's assertive, giving a statement of fact, which is "فَقَدْ أَطَاعَ اللَّهَ", but the illocutionary force, which is implicit is directive in that it suggests that the listener should obey the Prophet. This is an indirectness, it enhances the convincing effect of what is conveyed, since it does not make obedience an order, but a logical deduction from believing in Almighty Allah. The speech act therefore works on two levels; in a more explicit sense as an assertion and in the implicit sense as a directive thus bringing out a more refined communicative effect.

B. Analysis of Implicatures

The following verses are known as creating a generalized implicature; meaning that when a person disobeys the Prophet, he disobeys Almighty Allah. It is evident in the statement of " مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ". This implicature is found in the maxim of relation since the equivalence that is introduced in the verse is logically extended to the inverse of the sentence and the maxim of quality because the sentence is expressed with the attribute of being true beyond reasonable doubt. Lack of direct elaboration invites audience to make inferences about the entire meaning of the equivalence, thus involving them in the interpretive process. Moreover, the compact structure of the verse is an expression of the rule of quantity, which is also rich in theological content and expressed in the least possible language.

4.3 Analysis of Text (3)

" يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ " [الأنفال: 20].

((20) O ye who believe! Obey Allah and His Messenger, And turn not away from him When ye hear (him speak) (Ali, Trans., 2004, p. 419).

4.3.1 Contextual Analysis

The exegetical meaning of this verse makes it clear that it is a direct order of the Commanders of the Faithful, the one that must be obeyed, one that must be acted upon – a Command in a communal and situational context. Al-Tabatabai (1972) explained that the vocative "يَا أَيُّهَا الَّذِينَ آمَنُوا" is to remind the believers of their identity and make the command to obey Almighty Allah and His Messenger " أَطِيعُوا اللَّهَ وَرَسُولَهُ" a logical conclusion of the believing identity. He interpreted obedience as not formal, but as a continual considered following of Almighty Allah's direction. The meaning of the prohibition "وَلَا تَوَلَّوْا عَنْهُ" is that they must turn away intentionally and deliberately, that is, by withdrawing from the commitment, and by physically turning their backs. The phrase "وَأَنْتُمْ تَسْمَعُونَ" in the analysis is very important because it emphasises that it is a duty upon them, a duty which falls upon their shoulders, a duty upon which they have knowledge and awareness yet they refuse to act upon it, therefore it makes disobedience even more significant and more serious.

Lexically, the root (ط-و-ع) in 'أَطِيعُوا' is used in all of its forms and meanings, and means 'listen', 'obey', 'submit' and 'obey' in the sense of 'submit to authority', but not 'follow' or 'comply'. The root (و-ل-ي) in "تَوَلَّوْا" means to turn away, to withdraw allegiance or to change direction, and is an intentional, conscious effort to turn away. The verb "تَسْمَعُونَ" means more than just hearing; it indicates a state of listening with comprehension and, possibly, some kind of reaction. In the Qur'anic context, the word "السماع" usually carries the meaning of obey, and the word being combined with "النفاق", meaning, "to refuse to listen" is important.

4.3.2 Pragmatic Analysis

A. Analysis of Speech Acts

The verse at the pragmatic level has a stratified structure of speech act. The main speech act is a directive, which is clearly performed in the speech act by the imperative: "أَطِيعُوا" and is strongly illocutionary, containing obligation towards the believers. This instruction is further supported by a secondary prohibitive speech act "وَلَا تَوَلَّوْا", which is a negative instruction, limiting the possible alternative behavioral reactions and, therefore, the range of the interpretative space of the addressee. The circumstantial clause of the word you hear "وَأَنْتُمْ تَسْمَعُونَ" is another pragmatic level, it is somewhat like a reproach or a rebuke for making the command more emphatic, the more urgent and clear the message that is being communicated.

B. Analysis of Implicatures

The verse also elicits a distinct strong particularized implicature: one who misses the message is being more dogmatic about being disobedient, as if they were being disrespectful, or deliberately ignoring the message; as if they were being disrespectful in some way. This implicature is created by the prohibition being directly related by the clause وَأَنْتُمْ تَسْمَعُونَ and by the maxim of quantity, since the verse is a

particularly complex moral judgment with very little linguistic elaboration. Another maxim applied in the verse subtly is the maxim of manner, as juxtaposition of hearing and turning away provides a rhetorical tension, which invites more in-depth processing. Obedience is made as a moral act to listen on his or her turn, which is made as a moral act to listen on her or his turn, pragmatically constructed not only as an obedience but also as a practice of listening as such. Not being able to do what one hears, is then connoted to be a higher level of disobedience, which transcends the inseparability of cognition, perception and action in the sense of obedience.

4.4 Analysis of Text (4)

"وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ" [التوبة: 71]

"(71) The Believers, men And women, are protectors, One of another: they enjoin What is Just, and forbid What is evil: they observe Regular prayers, practice Regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah Is Exalted in power, Wise" (Ali, Trans., 2004, p. 459).

4.4.1 Contextual Analysis

The exegetical analysis of this verse in the Glorious Qur'an gives a complete picture of the community of the believers, where obedience is enshrined in a larger framework of ethics and social norms. Al-Tabatabai (1972) clarified that the first sentence, "بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ", establishes the principle of mutual authority between believers, with each being responsible for the other, supporting each other, and following divine guidance. He reads "الولاية" as meaning more than just friendship; it is a form of relationship, which involves authority, responsibility, and cooperation in establishing divine order. From this point of view, the call to be good and to avoid being bad is interpreted as the action of this authority. Hence, the word "وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ" is the centre around which other actions are organised; according to this, the ethics of society and responsibilities of the community are founded on the basis of obedience to Almighty Allah and His Messenger.

Lexically, the root (و-ل-ي) of the word (أَوْلِيَاءُ) conveys the meanings of closeness, authority, support and alliance: this indicates an emotional, social and functional relationship. The root of the word "يَأْمُرُونَ" is obtained from the verb (أَمْر) which means "to command" or "to enjoin" (and with authority) or (normally). The root (ن-ه-ي) of the word "يَنْهَوْنَ" is to forbid or to prevent. From a moral and religious point of view, "الْمُنْكَر" is that which is disapproved of or condemned, and "الْمَعْرُوف" is that which is accepted or approved. The root of this verb "(ط-و-ع) "يُطِيعُونَ means "according to" and "aligning with" and "voluntary compliance," which further emphasises obedience. Finally, the word "رَحْمَة" (mercy) refers to the grace of Almighty Allah and his mercy, and sometimes he is connected with the expectation of a good reward for good deeds. In these lexical relations, the connection between authority, moral action and obedience is highlighted, for it shows that obedience does not occur in a vacuum of meaning, outside of the communal morality and the prospect of Almighty Allah's reward.

4.4.2 Pragmatic Analysis

A. Analysis of Speech Acts

The verse is used assertively because the attributes it refers to are being used assertively with regard to believers. Nonetheless, these assertives have an implied directive power, since they serve to direct the audience to embrace the mentioned behaviors. The saying "وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ" can therefore mean more than just a description – it can actually mean an instruction; indeed, the obedience is instructed to be performed as though it were an intrinsic nature of a true believer. This is supported by the element of a commissive, and the command is supported by the expectation of a reward.

B. Analysis of Implicatures

In this verse, there is a generalized implicature as in the expression "وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ". This implicature is derived from the maxim of quantity as the verse offers a selective description, and therefore a more general evaluative scheme, and from the maxim of relation, that the attributes listed are all part of the overall description. The fact that obedience is a part of a chain of moral and ritual acts indicates that it is not something added to faith but part of it. Therefore, obedience is practically constructed as a complete system of ethical and social procedures, where the accountability of obedience to divine authority is immeasurable compared to collective responsibility and ethical behaviours.

5. Conclusion

The first point of the study is that the pragmatic achievement of obedience in the Glorious Qur'an through well-structured communicative strategies that build on the context, the relation between the speaker and the hearer, and the divinely authorised position. It is found that obedience is portrayed as a duty directly associated with faith and spiritual growth. For instance, in the verse: "And obey Almighty Allah and the Messenger so that you may receive mercy", the imperative verb, "obey", makes it clear that the speech act is a directive. The verse as part of the text is a command and a persuasive argument for the connection of obedience to Almighty Allah's mercy. The attitude of command and reward has a communicative effect, and makes believers conform to divine authority and strengthen their emotional and spiritual connection with it. The other point is that the Qur'anic discourse of obedience has meanings and functions that are not apparent or explicit. The selected verses are full of speech acts and implicatures that convey many moral obligations, theological concepts, and social obligations. The results indicate that most Qur'anic expressions have some hidden meanings and have contextual assumptions in order to fulfill communicative goals.

Further, the study shows that the speech acts delivered in the Glorious Qur'an, are multifunctional. Numerous commands can be utilised as a guide, a suggestion, a warning or reassurance. Obedience is asserted through the promise of mercy and paradise, strategically used, and rebellion and disbelief are discouraged through the use of descriptions of punishment. The study also finds that contextual interpretation is a necessity since the literal interpretation alone of many expressions in the Glorious Qur'an is not enough to explain the communicative force of the expression. Implicatures and speech acts are subject to interpretation from historical context, speaker authority and audience expectations.

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