LINGUISTIC ANALYSIS OF SURAT AN-ANUR BASED ON SPEECH ACT THEORY

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Abstract: Speech theory is one of the most important linguistic theories. This theory is subdivided into discourse analysis which is one of the approaches proposed in the field of linguistics. This theory in the thirties by Jay. L. Austin was raised. The present study, considering the context and content of the verses, has analyzed Surah Noor from the perspective of spoken action. This study concludes with an analytical-comparative method. The structures used in these verses are: statement, exhortation, commitment, and revelation. The purpose of Sura is to warn in the form of punishment. In This chapter highlights the importance of protecting the privacy and respect of individuals in the community and in the family.

Introduction

Speech theory is one of the most important linguistic theories, which seeks to analyze the text and to examine the unique arrangement of the words in the texts. (Shams al-Din Gursani, 1397:1) Speech analysis is a subset of discourse analysis Discourse analysis is one of the approaches in the field of linguistics And it is a trend of interdisciplinary studies that has taken place since the mid-1980s to the mid-1990s following widespread scientific-epistemic changes in fields such as anthropology, ethnography, micro sociology, perceptual and social psychology. , Semiotics, poetry, linguistics and other disciplines of social

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and humanities interested in systematic studies of the structure and function and process of speech and text production have emerged.(Fairclough, 1387:7) Methodological and analytical discourse analysis has a wide scope The main purpose of discourse analysis is to develop new techniques and methods in the study of texts, media, cultures, sciences, politics, social and so on. It is used in text or speech and is used in various fields such as politics, media, etc. (Kalantari & others, 1388:1) Speech action is a statement that forms all or part of an action. Speech Theory Speech was introduced in the thirties by JL Austin Speech theory is still the most prominent aspect in areas such as pragmatics, intercultural learning, communicative language teaching and some literary theories.(Yazdanjo, 1389:507-508) Surveys carried out in the Sura of Noor based on the theory of speech action revealed that there are many jurisprudential verdicts such as the necessity of hijab, adultery, marriage and so on. This chapter attempts to introduce the Surah, its content and its dignity. Much of Surat al-Noor contains the personal, family, and social ethics that fall within the concept of chastity. If, according to the words of the innocent,

reciting the Surah of Noor and paying attention to its contents protects the human being from the shame of shamelessness and protects women from the perversions of her commandments. (Makarem, 1388: 141) The exemplary commentator also considers this surah to be a chastity and chastity and to fight sexual offenses and believes that some verses of this surah refer to issues of monotheism and origin, resurrection and submission to the Prophet's command, That is why the backing of all practical and ethical programs is matters of faith and faith in God and beliefs are the root of moral plans. (Ibid, 1374: 354-355) In this research, the moral concepts of chastity are extracted from the light of surah in order to answer the question of how this concept can be guided in the form of an ethical system from the perspective of the Holy Quran by examining and classifying it and explaining the chastical moral system from the perspective of the surah. And does human society have to face moral deviation? (Hejazi, 1397: 2)

Speech Action Theory

Rather than addressing the theory of speech action, it is necessary to make a brief reference to the concept of

discourse analysis, since the analysis of speech action is a subset of discourse analysis. Discourse analysis is the analysis of language. According to famous American linguist Zalig Harris, the word has a structure; that is, it has a pattern in which the verbal units are interconnected; in general, he introduces discourse analysis as a method of continuous speech (or writing) analysis. That is, it extends descriptive linguistics beyond the scope of a sentence in a language. (Baghini Pour, 1380: 16) Michel Foucault has a very broad sense of discourse. In the paleontology and genealogy of the social sciences and humanities, he refers to the discourse as "a set of rules, principles, and arrangements that unconsciously surround the social sciences and humanities.(Tajik, 1379: 4) Discourse is a concept used by both theorists, social analysts and linguists, he says, meaning discourse means "using speech or written language as well as other signaling activities such as imagery. It also includes visual (photo, film, etc.) and non-verbal communication (such as gestures) >> that is, in traditional linguistics such as performance, parol or usage The language is rememberedtraditional linguistics such

as performance, parol or usage The language is remembered. (Fairclough, 1387: 6) This theory seeks to provide a comprehensive analysis of language use and communication. Speech action theory is a philosophical theory that falls within the domain of language philosophy and is an important method for examining and understanding the function of language in context. John Long Shan Austin, the principal designer of this theory (1–2), is a professor of ethics at Oxford University. He presented the theory in the 1980s, which he later expanded into a series of lectures at Harvard University in the following year. It was Austin who gave the first systematic description of language use. He proposed the theory of speech action in response to the three principles which, among the positivist logicians, formed the basis of an attitude toward meaning. These three principles are: The main use of language sentences is second, that the main use of language is to inform through sentences, and third, that the truth and falsehood of the meaning of the fragments can be determined. (Safavid, 1383: 173-174) According to the theory of speech action, news sentences are not just main and meaningful language sentences, and secondly, it is not possible

to determine the truth and falsehood of all sentences because the purpose of the speaker is to describe the action sentences as describing the action itself rather than describing a category or situation. Accordingly, the sentences are divided into two actions (executive) and news. (Ishani & others, 1393: 30)

What led Austin to formulate the theory of "spoken action" was his opposition to the sophistication that was raised in the "logical positivism" view of the meaningful problem. According to that sophistry, the only philosophical function of language, making a sentence True or false; the positivists asserted that if a sentence can be judged fundamentally in terms of truth and falsehood, that sentence is meaningless.(Levinson, 1983: 227) Declarative action: A declarative action is a description of an event or incident, and the speaker expresses his or her beliefs about the accuracy of the material. It concludes with a point.(Searle, 1999:13) & (Safavi, 1378: 82) Generally statements, assertions, conclusions, statements, assertions and statements of truth, and the like, in which the narrator portrays the outside world as he or she believes, act.(Yule, 1996: 5)

Grammatical or persuasive action

Such actions are an attempt to encourage or persuade the listener to act or give information that the speaker can find in questions and requests. (searl, 1999: 13-14)

Accredited action

The speaker commits itself to the course of its actions. (Alam, 1382: 206) There are promises, oaths, and contracts, such as the sentences we read: "Read and Accept" or "Record Equals Document"(lbid, 14) The use of this action in speaking of the resurrection is abundantly found at the end of the Qur'an.

Declared action

They include speech acts that, as soon as they are expressed, make real changes in the outside world (libd: 13) Actions that include declarative action include declaring, denouncing, and appointing.(Fazaeli, 1390: 91)

Surah (Noor) analysis based on speech action

First of all, the Qur'an is a divine word and all the words are all human, so we must be careful in using discourse, and in the light of valid

interpretations, do this analysis and make those assumptions, goals, and components. He did not include a discourse that relates solely to the word of man in this study, trying to cover all the stages of discourse related to the verses; thus, by mentioning the verses, all the rules of the new style related to the text and verbal and spiritual arrays Based on the contextual context, they are examined in this analysis and their relationship to the position and status of the verses is revealed. Surat an-Nur expresses many jurisprudential verdicts: the necessity of hijab for women, the exemption of hijab from old and disabled women, the necessity of four witnesses to prove adultery, marriage matters, and the affair affair of other surah material and advice. God forbid believers from talking about something they are not aware of and avoiding slander, vengeance, profane slander, and entry practices that must be allowed when permitting entry into the homes and places of others. Own it.

Verse 1 - [This is] a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.

Verse message:

-Judgment is mandatory by God's commandments. (Faraznaha).

- Quran is the obligatory law of religion. (Faraznaha)

- The verses of the Qur'an are clear and understandable.

-- Man needs advice.

- The doctrines of the Qur'an are rooted in human nature and are removed with a hint of neglect.

Verse 12- Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

Verse15- When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

Verse16- And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?

Verse26- Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women.

Verse30- Say to the believing men that they cast down their looks and guard their private parts; that is purer for

them; surely Allah is Aware of what they do.

Verse 31. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women,or those whom their right hands possess, or the male servants not having need [of women], or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

Verse 32. And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

Verse35- Allah is the light of the heavens and the earth; a likeness of His light isas a niche in which is a lamp, the lamp is in a glass, [and] the glass is as itwere a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not—light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

- In verse twelve, God in this verse rebukes the Muslims for the Prophet's wife and their vulnerability to rumors. And still in verse 15, accepting what is in the languages is condemned without research.

- Speech must be science-based.

- The smallness or magnitude of sin is determined by God.

- Not all calculations are realistic.

- It is obligatory to prevent evil. It is imperative to speak out in defense of Muslim honor.

- Man is responsible for what he hears.

- When dealing with important issues, (Subhanahu wa Ta'ala).

- In the sight of God, the world is small but great to you.

- There are three successive verses of the great word: once (Azabon

Azim) and twice (with two utterances) (Bohtanon Azim) to say that the great sin is the great punishment. Verse 1 - This verse sets out a general principle that should be carefully considered when choosing a spouse and that the principle is based on faith and purity. Not beauty and wealth. So the verse does not mean that if a man or a woman were good, his wife must have been good too and be subject to blessings, for the Qur'an considers the criterion of entering Paradise to be faith and piety, and so even though Prophet Noah and Lot had their wives, They are evils and hell.

- According to the previous verses about the slander of pure women and the story of the sorcerer, and according to the phrase "Mamreon Mamma Yaghulon", the meaning of the verse is that the word evil, such as slander and defamation, deserves evil words and speech. The clean is worthy of the clean people, and the filthy people speak the ugly words, and the clean people speak the pure words.

- The verse may be the expression of a religious injunction prohibiting Pakistani marriage to impostors.

Verse41- Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the [very] birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

Verse 42. And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

Verse 43. Do you not see that Allah drives along the clouds, then gathers themtogether, then piles them up, so that you see the rain coming forth from theirmidst? And He sends down of the clouds that are [like] mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

Verse message:

- All movements in the world of nature are done with divine power and will for a wise purpose.

- Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

The message of the verse:

- Encourage the contemplation of the Qur'anic order of succession.

Verse51- The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear

and we obey; and these it is that are the successful.

- Message of the verse: Achieving salvation is in the shadow of submission to obedience and obedience to God.

Verse60- And [as for] women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

Verse message:

-Aging alone is not enough, but there must also be a reluctance to marry women to be allowed to wear a scarf.

-The message of the verse: The veil is the preserve of chastity.

Verse62- Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them

from Allah; surely Allah is Forgiving, Merciful.

Verse message:

- In social life, there is a need for a leader to follow him.

-Verse Message: Faith must be accompanied by submission and obedience to leadership.

Verse64- Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.

- Verse message: Faith in the knowledge of God is by deterring evil.

Also, in verses 1 and 2, keeping the look and veil of women is a requirement of chastity, which is the pure eye of the chaste introduction. (Graati, 1388:173) Verse 1 of Surat al-Noor refers to the most important principle of the moral statements of the Qur'an, which is the monotheism and faith of the origin of the original being, which plays the most important role in determining the moral requirements of the Qur'an. And it is mentioned in this sura as an important source of attainment of virtue virtue. In this verse God is referred to as light and is depicted as the works and manifestations of light in the hearts of men by the practice of the

rituals expressed in sura. (Gotb, 1412:2485)

Points:

-Adultery rules vary according to people's circumstances, in this verse there is only one way of saying that if a man or woman commits adultery, one hundred lashes will be used, but if one commits adultery with her husband and access to her, she will be subject to adultery and stoning.

- The adulterous man shall not marry the adulteress or the idolater, and the adulteress shall not marry the adulteress or the idolater. And this is forbidden to the believers.

- This verse has the mood of the verse (al-khabithat lel-khalbithat lel-khalbithin) which comes in verse 2 of this sura and states the principle: pigeon to pigeon, open to pigeon.

- In this verse, the adulterer is beside the idolater.

- In addition to corporal and social punishment, there must be other restrictions on adultery.

-In the traditions it is said that this verse is about those who are known for adultery and that if he repents of adultery he can marry his beloved one like others.

-Imam Baqir (AS) said: In this verse God puts the adulterer in front of the believer and shows that the adulterer is not a believer in adultery.(Graati, 1387: 143-145)

Conclusion

- Given that speech action is a means of analyzing and clarifying texts, taking advantage of this theory in the Qur'an is a useful way of analyzing the Qur'anic speech; the purpose of the writer or speaker is to communicate with his or her audience.

- By analyzing the speech action performed on Surah Noor based on Austin's classification of speech acts, it became clear that the purpose of the surah was to invite the family to teach the surah as well as protect their property and sexual instincts and not commit adultery. This sura followed. And it can also be concluded that the Surah of Noor includes the preservation of the honor and respect for the privacy of individuals in the community and the family of true faith and complete obedience to the Apostle of God. It was also found that in addition to the punishment for adultery, there were other penalties such as corporal punishment and other restrictions on adultery. And one of the

most beautiful and mystical verses mentioned in the Qur'an is the surah of light which is mentioned in verse 26 which has depicted God in a beautiful and very interesting example.

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