



Appeal to Promise in Holy Qur'an: A pragmatic Study

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Abstract

The present study is a pragmatic analysis that aims at identifying the intended meaning and providing a better understanding of the language of the Holy Qur'an by examining the applicability of the appeal to promise strategy in Surat Al-Baqarah and its manifestation pragmatically. It is hypothesized that this strategy is used to satisfy the purpose of persuasion in the Holy Qur'an and is realized by using commanding speech acts in presenting the condition part, and promising speech acts in presenting the reward part. The researcher uses a qualitative method and an eclectic model consisting of Searle's (1979) speech act theory and Asfer and Bairmani's (2021) appeal to promise strategy. The researcher discusses the results of the analysis and display them in tables of frequencies and percentages. The study concludes that appeal to promise, as a combination of a condition and a reward, is used in the Holy Qur'an to convey its commandments where God Almighty promises people rewards if they comply with His conditions.

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1. Introduction

Language is used to convince people since words have the power to alter people's attitudes, beliefs, and ways of thinking about a particular idea or even the adoption of a new one. Austin in his theory (1962)^[6], i.e., speech act theory, focuses on the speaker's intention and the effect that words have on the listener to provoke a specification. According to Castelfranchi (1996)^[12], speech acts are manifested within persuasion, since affecting people's beliefs is the only way to make them do something.

Allah, Glory be to Him, the Highest, revealed the Holy Qur'an reinforced with arguments and proofs. The Holy Qur'an is based on argumentation as a style of conveying the teachings of Allah and it came down for several reasons. One of the reasons is to make people acquiesce to His commandments by persuading them to adopt a particular belief and accept the proposed argument. Thus, Qur'an's language utilizes persuasion. Hence, the present study seeks to answer the following questions:

1. Is the appeal to promise strategy used in the Qur'anic verses? and for what purpose?
2. What are the types of speech acts used in representing the persuasive strategy pragmatically?
3. Are the speech acts of commanding and promising used directly or indirectly? And why?
4. What are the linguistic strategies that realize the speech acts of commanding and promising?

2. Literature Review

2.1. Pragmatics

Meaning and interpretation are an important corner in the field of linguistics that contributes to understanding the aim of any piece of language whether spoken or written. Pragmatics is the branch of linguistics that aims at arriving at the real meaning behind the language, i.e., hidden meaning. It depends on the context in deriving the meaning intended by the speaker or writer.

Hence, pragmatics is about meaning specific to a situation in which an utterance could have multiple meanings and the interpretation of any utterance depends on the environment (context) in which it has been uttered (Leech & Short, 1981; Leech, 1983) ^[21, 20]. This study is concerned with one of the most important theories of pragmatics, that is the speech act theory illustrated below.

2.1.1. Speech Acts

A speech act (SA) is a pragmatic theory that attributes the interpretation of speech to the context. It was introduced by Austin (1962) ^[6] and adapted by Searle who states that "speaking a language is performing speech acts" (1969) ^[31]. It is an action performed by means of an utterance (Yule, 1996) ^[37]. Mey (2001) ^[24] calls a SA a pragmatic act and he (ibid) stresses the relation between meaning and context of a situation, not the co-text, without which interpretation fails, stating that SAs are "created by their context, in that the context pre-determines what the speaker is going to say (ibid).

Searle (1979) ^[32] classified SAs from different angles. He classified them according to how meaning is conveyed into direct (DSAs) and indirect (ISAs). DSAs are SAs conveyed directly where there is no implied meaning beyond the utterance. ISAs are SAs that are conveyed indirectly in which the speaker does not state what he intends, instead, he implies it in his utterance. Thus, the intended meaning is not conveyed by the utterance. Instead, it is inferred by interpreting the utterance in relation to the context.

In addition, Searle (1979) ^[32] classified SAs into five categories depending on the type of act they accomplish. These categories are representative, directive, commissive, declarative, and expressive. The present study is concerned with directive and commissive SA, and with commanding and promising SA as a sub-classification specifically.

Commanding SA

The word "command", means to require using authority. It implies a pre-defined hierarchical relationship in a manner that can only be given by a superior speaker to a lower-ranking hearer (Stack Exchange Network, 2019) ^[35]. According to Searle (1969,1976, as cited in Jucker & Taavitsainen, 2008) ^[19], commanding as a sub-category of directives SA is used by speaker to direct hearer "to do (or not to do) certain things". It is an action where there is a hierarchical superiority of the speaker over the addressee and it is only effective if the speaker has the right and a level of control over the addressee's action or if the addressee has the responsibility and obligation to carry out the command (Searle & Vanderveken, 1985) ^[33]. It is usually realized using imperative sentences (Yule 1996) ^[37], where there is "no overt grammatical subject, and whose verb has the base form" (Quirk *et al.*, 1985) ^[29], e.g.:

Give me a digital watch for my birthday. (Quirk *et al.*, 1985) ^[29]

However, the function of commanding SA can be inferred from the context and its implications through other types of sentences where ISA is used. Mey (2011) ^[25] stated that "all speech acts are to a certain extent created by their contexts". It can be embedded in all utterances that represent the meaning of a command and refer to the requirement of an

action, for instance, commanding SA can be conveyed implicitly by making a statement (Nuyts & Van Der Auwera, 2016) ^[26].

Promising SA

The word "promising" means "binding a person to do or not to do something" (Barnhart 1963) ^[9]. According to Searle (1979) ^[32], promising SA, as a sub-category of commissive SA, is the speaker's commitment to a future act in which giving a promise is expressing an act of will or the intention to act. In promising SA, the performance of the act is the responsibility of the speaker for the benefit of the hearer. It is stated that "the speaker or writer explicitly undertakes to do something or to refrain from doing something" (Grootendorst & Van Eemeren, 2004) ^[16]. The Merriam-Webster (n.d.) ^[23] states that promising is "a declaration that something will or will not be done, given, etc., by one", e.g.:

I promise I won't tell my father. (Grootendorst & Van Eemeren, 2004) ^[16]

The promised act is to be performed in the future for which some verbs with future indication are used such as the modal verbs 'will', 'shall' and the present simple tense that carries future indication (Quirk *et al.* 1985) ^[29], e.g.:

He will be here in half an hour. (ibid, p.213)

The plane takes off at 20:30 tonight. (ibid, p.216)

Yule (1996) ^[37] states that a sentence has three structures that represent the purpose of a sentence. these include declarative, interrogative, and imperative. They are used to make statements, provide explanations, give opinions, and state facts. Declarative sentences are the most common type of sentence. Thus, it is examined by analyzing the data in representing commanding and promising SA indirectly.

2.2. Argumentation

Persuasion is the art of influencing the hearer's thinking and ultimately his behaving (Simons 1976) ^[34]. This technique is used in the Holy Qur'an by introducing evidence, reasons, and proofs to support an assertion or claim and to convince the hearer and alter his thinking correspondingly.

The main aim of using persuasion is to influence the audience and to get agreement on the subject matter in which the speaker invites hearer to accept certain ideas as true either by manipulating cognition, emotional excitement (O'Shaughnessy & O'Shaughnessy, 2004) ^[27], or by using all the triggers as in the case of the language of Holy Qur'an.

Holy Qur'an does not compel or force others to believe in the commandments of God, but rather it reinforces its claim with arguments and wins them over by its use of subtle argumentation so that people submit to the truth of its commandments (Ahmad, 2018) ^[2]. According to Romanova and Smirnova (2019) ^[30], persuasion is used "to change attitudes and get responses without openly imposing any ideas on the recipient". Hence, argumentation is used to convince people about particular messages of the Qur'an and to call them to the way of Almighty Allah.

2.2.1. Appeal to Promise

Appeal to promise is a persuasive strategy used for accomplishing an action through presenting a reward. It is

defined in an early work as “a rhetorical strategy where the argument is made to gain the addressee’s compliance by introducing a promise” (Asfer & Bairmani, 2021) ^[1].

Appeal to promise is a combination of a condition and a reward where God Almighty has presented promises, i.e., the rewards, for what He has commanded mankind to do as duties, i.e., the conditions. Promises come to encourage good deeds. It also encourages people to worship their Lord according to the method with which He sent His Messengers. The promise in the Qur’an is either a promise of good in this world or good in the hereafter.

Appeal to promise strategy differs from conditional promise in which though it is based on rewarding the required act still it is not fundamentally realized by using the conditional structure if-clause. The promise is weightier in the appeal to promise strategy. Brumback (2018) ^[11] mentions that the Bible is an “if book”. He provided some instances where the conditional promise is used and represented by using the if-clause. In addition, Pierson (2013) ^[28] in his article “*Conditional Promises in The New Testament*” listed thirty-one examples of using the conditional structure in introducing promises, some of these examples are the following:

If ye shall ask anything in my name, I will do it. (John 14:14) (Brumback, 2018) ^[11]

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:7) (Brumback, 2018) ^[11]

You will inherit the Earth If you are gentle, humble, and/or meek. (Matthew 5:5) (Pierson, 2013) ^[28]

The above verses include conditional promises represented by an if-clause structure. Appeal to promise is used to convince people of the necessity of performing an act to gain their wishes and it is represented by combining a required act from the hearer and a given act by the speaker (Asfer & Bairmani, 2021) ^[1]. It could be realized by using indirectness which carries the meaning of combining the condition with the reward. Thus, appeal to promise is defined, in this study, as a persuasive strategy where the speaker commits himself to a future act by giving a conditional promise that is accomplished only if the listener performs a particular act.

2.2. Previous Studies

The language of the Holy Qur’an has been investigated to prove many hypotheses, such as whether it utilizes arguments and whether the method of argumentation is used to persuade, coerce, or guide people to the proper way of the true religion of Islam. In addition, some studies investigated the employment of pragmatic aspects in the Holy Qur’an. These include the following:

2.3.1. Fathollahi & Kamely (2012) ^[14]

In the study entitled “*Persuasion process in Quran*”, the researchers set their research to find out whether the Qur’an is descended to persuade people. They investigated how the Holy Quran communicates with people and gain their attention to convince them by employing words, phrases, sentences, and sermons with the aid of literary arrays including irony, similes, and metaphors in an effective way.

The study also tested the use of persuasion in the Qur’an through three elements: messenger, audience, and message. It concluded that what scientists use in psychiatry and communication sciences to convey a message and persuade the audience today is applied in its best way in the Holy Qur’an. Thus, the objective of the Qur’an is to persuade readers and listeners of the message of the Qur’an.

2.3.2. Bello (2018)

The researcher in his study “*Argumentation (Jadal): An Inevitable Method of Expression in the Qur’an: Purpose and Aims*” aimed at finding out the purpose and objective of using argumentation in the Holy Qur’an where he concluded that since the argumentative method in Holy Qur’an is not used for persuading, forcing and imposing its teachings on people; rather it aims at guiding them to right and proper way of the religion of Islam.

2.3.3. Badr et al. (2019)

This study entitled “*A Pragmatic Analysis of Speech Acts in Short Surahs of the Holy Quran*” examined SAs in two short surahs of the Holy Qur’an. It aims to investigate the pragmatic functions of the illocutionary SAs and identify the DSAs and ISAs in surah Ad-dhuha and surah As-sharah. Eleven examples have been examined. The main findings of the study are that the two types of illocutionary SAs, i.e., directives and commissives, are utilized with only two pragmatic functions, i.e., ordering and promising. The directives occur as DSAs whereas the commissives occur as ISAs.

The previous studies did not pay attention to investigating pragmatic theories in relation to persuasive strategies through Qur’an verses. The present study tries to prove the hypothesis that the Qur’an’s language is based on argumentation in commanding people to do certain acts by introducing a promise for them in return as an attempt to influence their thinking and behaving and hence persuade them to act accordingly with the required command.

3. Methodology

The study is conducted by selecting verses that contained two parts: the condition and the reward. The researcher used an adopted model for analysis and examined its applicability using a qualitative method to analyze the selected data. He interpreted the results of the analysis and displayed them in tables to show the frequencies and percentages of occurrences. Finally, the researcher drew conclusions from the results.

3.1. Model

The model, illustrated in Figure 1, consists of Searle’s (1979) ^[32] speech act theory and its representation of Asfer and Bairmani’s (2021) ^[1] persuasive strategy, i.e., appeal to promise. The condition and reward were examined through the selected type of speech acts, i.e., commanding and promising speech acts, with their division into direct and indirect speech acts. Finally, the condition and reward were examined structurally to find their linguistic representations. The following figure shows the eclectic model used in this study:

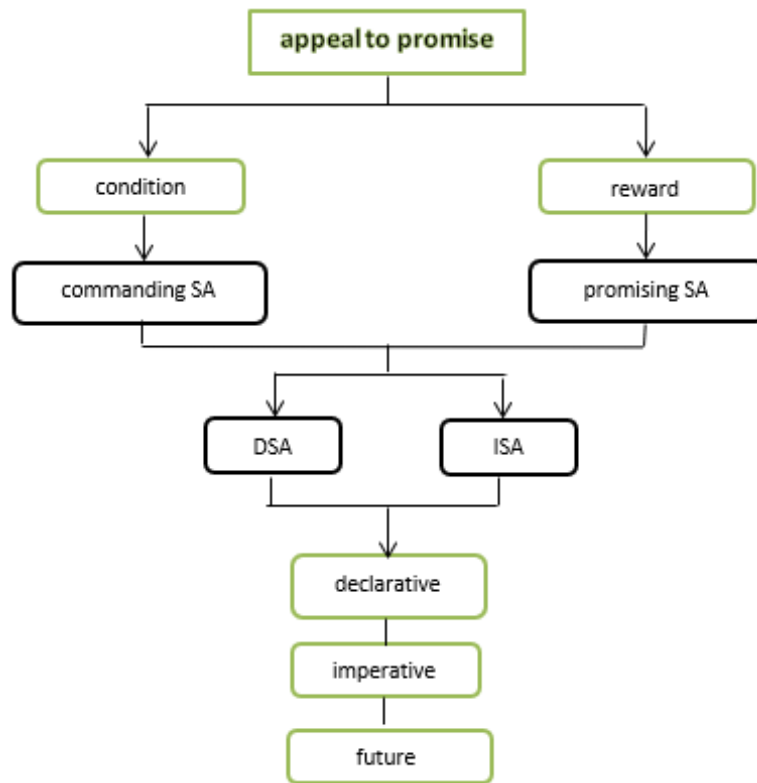


Fig 1: The Pragmatic Model of the Appeal to Promise Strategies in surat Al-Baqarah

3.2. Data Selection and Description

The study is applied to Surat Al-Baqarah, which is the second and longest surah in the Holy Qur'an, comprising 286 verses. The researcher has analysed the entire surah and selected the verses that serve the objective of the study to show and discuss. These selected verses have been displayed in tables to demonstrate the practicality of the model. The translations of the verses were downloaded from Ali (2000) [3], and the researcher relied on Tafsir Al-Tabari (1994, 1954) [5, 4] to derive the meaning behind each verse.

3.3. Data Analysis and Discussion

In this section, the researcher analyses the given data using the model presented in Figure 1. Then, He discusses the results and presents them in tables that show the frequencies and percentages. The researcher starts by analysing five extracts as samples and then display the remaining verses in tables to show the frequency of the overall analysis:

(Extract 1, surat Al-Baqarah, verse 25)

Original Text:

” وَيَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ“

Translation: “But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits

therefrom, they say: Why this is what we were fed with before for they are given things in similitude; and they have therein companioned pure (and holy); and they abide therein (for ever).” (Ali, 2000) [3]

Meaning: In this verse, God Almighty commanded His Prophet, Muhammad (pbuh), to convey his good news to his people who believed in Him and in Muhammad and what he brought from his Lord, and who affirmed their faith in that and showed their faith in their good deeds. He says to His prophet: give good tidings to the one who believed you that you are My messenger and that what you brought of guidance and light is from Me, and verified his belief by performing the righteous deeds that I have made obligatory upon him, and made obligatory in My book on your tongue on him - that he will have gardens under which rivers flow, in particular, without those who lied about you and denied the guidance that you brought to them from Me and stubborn you and without those who showed belief in you but denied it and did not achieve it in action. (Al-tabari, 1994) [5]

This verse aims to persuade people to follow God's commands. According to the verse, obeying God's commands is a prerequisite to enter Paradise, which is the reward promised by Him to His worshippers. The condition is presented by using commanding ISA in the form of a declarative sentence, "those who believe and work righteousness", which implies God's command to believe in Him and perform good deeds. The reward is presented by using promising DSA and represented structurally by the

present tense, "their portion is Gardens", to indicate a future event. The verse intends to persuade people to follow God's commands by highlighting the reward that awaits them.

(Extract 2, surat Al-Baqarah, verse 40)

Original Text:

” يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ ”
”وَأَيُّهَا قَارِهُنَّوْنَ“

Translation: “O children of Israel! Call to mind the (special) favor which I bestowed upon you and fulfil your Covenant with Me as I fulfil My Covenant with you and fear none but Me.” (Ali, 2000, p.7) ^[3]

Meaning: Here, God, may He be glorified, addresses the rabbis of the Jews from the Children of Israel and instructs them to remember the blessings that He bestowed upon the Children of Israel, His choosing from among them the Messengers, His revelation of the Books to them, and His saving them from the affliction and adversity they were in from Pharaoh and his people to empowering them on earth, pouring out springs of water from a stone, and feeding Manna and Salwa. So He commanded their descendants that they should not forget the blessings He had given to their forefathers so that the curses that befall their forefathers would not befall them. Then, He orders them to fulfill the covenant so that He fulfills what He promised (Al-tabari, 1994) ^[5].

This verse carries the meaning that only if the Children of Israel did as God commanded, then, they gain blessings and graces in return. The command is introduced by using commanding (DSA), represented by an imperative, i.e., “Call to mind”, “fulfil your Covenant”, “fear none but Me”. The promise is introduced by using promising (DSA) represented by the present simple to indicate futurity, i.e., “I fulfil My Covenant”.

(Extract 3, surat Al-Baqarah, verse 153)

Original Text:

” يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ”

Translation: “O ye who believe! Seek help with patient Perseverance and Prayer: for Allah is with those who patiently persevere.” (Ali, 2000) ^[3]

Meaning: This verse includes a direct command where God Almighty encourages people to obey His command, i.e., to pray and be patient, as He promises them saying that by patience over adversity, you realize My pleasure, and by praying to Me you obtain your requests from Me, and you realize your needs with Me, for I am with those who are patient in fulfilling my obligations and abandoning my disobedience (Al-tabari, 1994) ^[5].

The command is represented in combination with a promise in which there is a condition to obtain the reward, i.e., the reward will be gained if people submit to God's order. Commanding SA is used as (DSA) and represented by an imperative, i.e., “Seek help”. On the other hand, promising SA is used and represented indirectly by a declarative sentence structure, i.e., “Allah is with those who patiently persevere”.

(Extract 4, surat Al-Baqarah, verse 186)

Original Text:

” وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي ”
”وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ“

Translation: “When my servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call and believe in Me: that they may walk in the right way.” (Ali, 2000) ^[3]

Meaning: In this verse, God guides his prophet Muhammad (pbuh) saying that if my servants ask you about Me: Where am I? tell them that I am close to them, I hear their supplication, and I answer the supplication of any of them if they call upon me. Thus, let them believe in Me and obey Me, so that they gain My reward by that from their actions, and they will be guided.

God has singled out the response to the supplication of those worshipers who do what they are commanded saying I am close to the ones who obeyed Me and did what I commanded them to do. I will answer them with a reward for their obedience to Me if they obey me (Al-Tabari, 1994) ^[5]. Thus, the verse carries an apparent attempt to gain people's obedience to what God has commanded them in which a reward is assigned in return, i.e., responding to their supplication. The verse contains a double use of the appeal use strategy with two conditions and two promises. In the first use, commanding SA is used indirectly by employing a declarative sentence, i.e., “listen”, promising SA is used indirectly by employing a declarative sentence as well, i.e., “calleth”. Commanding DSA is used in presenting the condition for the reward and is represented by imperatives, i.e., “listen”, and “believe”. In contrast, promising ISA is used for presenting the reward and it is realized by using a declarative sentence structure that indicates probability, i.e., “may walk”.

(Extract 5, surat Al-Baqarah, verse 262)

Original Text:

” الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ ”
”أَجْرَهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ“

Translation: “Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their

generosity or with injury - for them their reward is with their Lord: on them shall be no fear nor shall they grieve.” (Ali, 2000) [3]

Meaning: God, Glory be to Him, the Exalted, singled out those who give their money to the mujahideen for the sake of God, as an aid to them in jihad against God’s enemies. As a condition, it is required that they do not follow or remind and harm them with what they have spent on them and not to show them that they have done a favor to them either by tongue or deed, or to harm them through their complaint to them because of what they have given them and strengthened them, that they did not fulfill their duty in jihad.

Instead, to spend for the sake of God and ask nothing in return from people so as to gain the reward from God for the expenses that they have spent. The reward is for the one who is neither selfless nor harmless that is no fear for them when they part from this world, nor in the horrors of the Resurrection, and they will not be affected by its affliction, nor will God's punishment befall them in it, nor will they grieve for what they left behind in the world (Al-Tabari, 1954) [4].

In this verse, the condition lies in spending money without following it up or putting harm on it and the reward lies in deliverance from grief and fear. The condition is stated as an attempt to command people by encouraging them to do what is required, i.e., to spend for the sake of God without harming others. The command is stated indirectly by using declarative sentence structure, i.e. “Those who spend”, “follow not up” The reward is introduced as a promise for those who obey God’s order and it is represented by using promising DSA by employing the future simple structure, i.e., “shall be no fear”, “nor shall they grieve”.

4. Results Discussion

Surat Al-Baqarah, the longest surah in Holy Qur’an, contains

many instances of using the persuasive strategy, appeal to promise. This strategy consists of two parts, i.e., the condition and the reward. The condition part is represented by using the commanding SA, whereas the reward is represented by using commissive SA, promising SA in particular. The section below discusses the result of appeal to promise and its realization in details.

4.1. Appeal to Promise Results

The use of appeal to promise strategy is based on combining two parts in which the existence of one part is a condition for the existence of the other, and the absence of one results in the vanishing of the other. These two parts are presented as the condition and the reward. The analysis of the present data showed 37 examples of using appeal to promise as a persuasive strategy. The result shows that the first part of this strategy, i.e., the condition, is represented by using commanding SA, whereas the reward part is represented by using promising SA.

The strategy occurred through verses of Surat Al-Baqarah with the frequency and percentage of (17), (45.95%) respectively by using commanding (ISA) and promising (DSA). It also occurred with the frequency and percentage of (12), and (32.43%) respectively by using commanding (ISA) and promising (ISA). This illustrates that in most cases, as shown in Table 1, the commanding occurs as ISA whereas the promising SA is equal in its occurrences as DSA and ISA. The reason behind this lies in the fact that directive SA is, as stated by Leech (2016) [22] and Gil (2012) [15], a type of face-threatening act on the hearer if it is used directly and since the Holy Qur'an is revealed to guide people to the right path and argue them with proofs and evidence, therefore, what is required from people is conveyed indirectly in order to give them the freedom to choose after thinking about what is right and what is wrong. Table 1 illustrates each representation with its frequencies and percentages:

Table 1: Appeal to Promise Occurrence and its Pragmatic Representation

No.	Condition		Reward		Frequency	Percentage
	DSA	ISA	DSA	ISA		
1	Commanding		Promising		4	10.81%
2	Commanding			Promising	4	10.81%
3		Commanding	Promising		17	45.95%
4		Commanding		Promising	12	32.43%
Total					37	100%

The study shows that commanding SA is often represented indirectly as ISA while promising SA is commonly represented as DSA. Specifically, commanding SA appears with a frequency of 8 (10.81%), while it is indirectly

represented with a frequency of 29 (39.19%). On the other hand, promising SA is represented as DSA with a frequency of 21 (28.38%), and as ISA with a frequency of 16 (21.62%) as shown in Table 2.

Table 2: Speech Acts Occurrence as DSA and ISA

No.	SAs	SA's Sub-classifications	Frequency	Percentage
1	Commanding	DSA	8	10.81%
		ISA	29	39.19%
2	Promising	DSA	21	28.38%
		ISA	16	21.62%
Total			74	100%

In this analysis of Surat Al-Baqarah, tables 3-6 provide information on the types of speech acts used to represent each part of the persuasive strategy, including the condition and the reward. The tables also show the pragmatic realization of these parts through speech acts, as well as their structural realizations. The researcher uses italic lines in identifying the structural realization used to represent this strategy. It is worth noting that some verses contain a double use of the appeal to promise strategy, while others spread the strategy across two verses. The researcher mentions the number of verses within the tables for clarity.

Table 3 shows the occurrences of appeal to promise and its pragmatic representation in which the result shows four cases that consist of commanding DSA realized by using an imperative as the condition part, and promising DSA realized by using verbs with a future indication as the reward part.

Table 4 illustrates the four cases of occurrences of the persuasive strategy and its pragmatic representation through commanding DSA realized by employing an imperative used to represent the condition, and promising ISA realized by using an affirmative sentence that is used to present the reward. Table 5 shows the seventeen cases of the verses that include the employment of commanding ISA and promising DSA in representing the appeal to promise strategy pragmatically and as the finding revealed, this representation forms the highest occurrence in representing the appeal to promise strategy. Finally, Table 6 shows the twelve cases of the verses that employ commanding ISA in introducing the condition and promising ISA in introducing the reward. These tables are listed below to provide a full description of data analysis:

Table 3: The realization of Appeal to Promise through Commanding DSA and Promising DSA

No.	Condition Commanding DSA (Imperative)	Reward Promising DSA (Future indication)	Verse No. and Sources
1	(يَا بَنِي إِسْرَائِيلَ اذْكُرُوا بِعَهْدِي الَّتِي آتَعْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي) “O children of Israel! <i>call to mind</i> the (special) favor which I bestowed upon you and <i>fulfil</i> your covenant with Me”	(أَوْفِ بِعَهْدِكُمْ) “as I <i>fulfil</i> My covenant with you”	Verse (40) (Ali 2000, p.7) (Al-tabari, 1954)
2	(وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً) “And remember We said: “ <i>Enter</i> this town and <i>eat</i> of the plenty therein as ye wish; but <i>enter</i> the gate with humility in posture and in words”	(نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ) “and We <i>shall forgive</i> you your faults and increase (the portion of) those who do good.”	Verse (58) (Ali, 2000, p.9) (Al-tabari, 1954)
3	(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ) “And <i>be steadfast</i> in prayer and regular in charity: and whatever good ye send forth for your souls before you.”	(تَجِدُوهُ عِنْدَ اللَّهِ) “ye <i>shall find</i> it with God.”	Verse (110) (Ali, 2000, p.15) (Al-tabari,1954)
4	(فَاذْكُرُونِي) “Then do ye <i>remember</i> Me”	(أَذْكُرْكُمْ) “I <i>will remember</i> you.”	Verse (152) (Ali, 2000, p.19) (Al-tabari, 1954)

Table 4: The realization of Appeal to Promise through Commanding DSA and Promising ISA

No.	Condition Commanding DSA (Imperative)	Reward Promising ISA (Declarative)	Verse No. and Sources
1	(يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ) “O ye people! <i>adore</i> your Guardian-Lord who created you and those who came before you”	(لَعَلَّكُمْ تَتَّقُونَ) “that ye <i>may have</i> the chance to learn righteousness.”	Verse (21) (Ali, 2000, p. 5) (Al-tabari, 1954)
2	(يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ) “O ye who believe! <i>seek help</i> with patient perseverance and prayer”	(إِنَّ اللَّهَ مَعَ الصَّابِرِينَ) “for God <i>is with</i> those who patiently persevere.”	Verse (153) (Ali, 2000, p. 19) (Al-tabari, 1954)
3	(فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي) “let them also with a will <i>listen</i> to My call and <i>believe</i> in Me”	(لَعَلَّهُمْ يَرْشُدُونَ) “that they <i>may walk</i> in the right way.”	Verse (186) (Ali, 2000, p.23) (Al-tabari, 1954)
4	(ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ) “Then <i>pass on</i> at a quick pace from the place whence it is usual for the multitude so to do and <i>ask</i> for God’s forgiveness.”	(إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) “For God <i>is</i> Oft Forgiving Most Merciful.”	Verse (199) (Ali, 2000, p.25) (Al-tabari, 1954)

Table 5: The realization of Appeal to Promise through Commanding ISA and Promising DSA

No.	Condition Commanding ISA (Declarative)	Reward Promising DSA (Future indication)	Verse No. and Sources
1	<p>وَالَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢﴾</p> <p>“Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them ﴿١﴾ And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter.”</p>	<p>(أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)</p> <p>“They are on (true) guidance from their Lord and it is these who will prosper”</p>	<p>Verses (3-5) (Ali, 2000, p.4) (Al-tabari, 1954)</p>
2	<p>(وَيُبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)</p> <p>“But give glad tidings to those who believe and work righteousness”</p>	<p>﴿إِنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَنْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾</p> <p>“that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: ‘Why, this is what we were fed with before’, for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever).”</p>	<p>Verse (25) (Ali, 2000, p.6) (Al-tabari, 1954)</p>
3	<p>﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مِنَ الْيَهُودِ وَالنَّصَارَى وَالصَّابِئِينَ مِنْ أُمَّةٍ أَلْحَقْنَا بِهِمْ وَالَّذِينَ ظَلَمُوا مِنْ قَبْلِهم أَلْحَقْنَا بِهِمْ إِنَّهُمْ فِي الْعَذَابِ مُشْتَبِحُونَ﴾</p> <p>“Those who believe (in the Qur’an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in God and the last day and work righteousness”</p>	<p>﴿فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾</p> <p>“shall have their reward with their Lord; on them shall be no fear nor shall they grieve.”</p>	<p>Verse (62) (Ali, 2000, p.9) (Al-tabari, 1954)</p>
4	<p>(وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)</p> <p>“But those who have faith and work righteousness”</p>	<p>(أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ)</p> <p>“they are Companions of the Garden therein shall they abide (for ever).”</p>	<p>Verse (82) (Ali, 2000, p.11) (Al-tabari, 1954)</p>
5	<p>(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ)</p> <p>“Nay whoever submits his whole self to God and is a doer of good.”</p>	<p>﴿فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾</p> <p>“he will get his reward with his Lord; on such shall be no fear nor shall they grieve.”</p>	<p>Verse (112) (Ali, 2000, p.15) (Al-tabari, 1954)</p>
6	<p>(إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا)</p> <p>“Except those who repent and make amends and openly declare (the truth)”</p>	<p>(فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ)</p> <p>“to them I turn; for I am Oft-Returning Most Merciful.”</p>	<p>Verse (160) (Ali, 2000, p.20) (Al-tabari, 1954)</p>
7	<p>(وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)</p> <p>“And there are men who say: Our Lord! give us good in this world and good in the Hereafter and defend us from the torment on the fire!”</p>	<p>(أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ)</p> <p>“To these will be allotted what they have earned and God is quick in account.”</p>	<p>Verses (201-202) (Ali, 2000, p.25) (Al-tabari, 1954)</p>
8	<p>حَسَنًا ﴿مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا﴾</p> <p>“Who is he that will loan to God a beautiful loan.”</p>	<p>(فِيضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً)</p> <p>“which God will double unto his credit and multiply many times?”</p>	<p>Verse (245) (Ali, 2000, p.31) (Al-tabari, 1954)</p>
9	<p>(اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا)</p> <p>“God is the Protector of those who have faith”</p>	<p>(يُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ)</p> <p>“from the depths of darkness He will lead them forth into light.”</p>	<p>Verse (257) (Ali, 2000, p.33) (Al-tabari, 1954)</p>
10	<p>(مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ﴿١﴾)</p> <p>“The parable of those who spend their substance in the way of God”</p>	<p>﴿كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾</p> <p>“is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth; and God careth for all and He knoweth all things.”</p>	<p>Verse (261) (Ali, 2000, p.34) (Al-tabari, 1954)</p>
11	<p>(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَذَكَّرُونَ مَا اتَّقَوْا مِنَّا وَلَا أَدْرَىٰ)</p> <p>“Those who spend their substance in the cause of God and follow not up their gifts with reminders of their generosity or with injury for them”</p>	<p>(لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)</p> <p>“their reward is with their Lord; on them shall be no fear nor shall they grieve.”</p>	<p>Verse (262) (Ali, 2000, p.34) (Al-tabari, 1954)</p>
12	<p>(وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَيُثَبِّتُنا مِنْ أَنفُسِهِمْ)</p> <p>“And the likeness of those who spend their substance seeking to please God and to strengthen their souls”</p>	<p>﴿كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثُهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَظُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾</p> <p>“is as a garden high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain light moisture sufficeth it. God seeth well whatever ye do.”</p>	<p>Verse (265) (Ali, 2000, p.35) (Al-tabari, 1954)</p>
13	<p>(وَإِنْ تَخُوفُوا وَتَوَتُّوْهَا الْفُقَرَاءِ)</p> <p>“but if ye conceal them and make them reach those (really) in need”</p>	<p>(فَهُوَ خَيْرٌ لَكُمْ وَيُقَرِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ)</p> <p>“that is best for you: it will remove from you some of your (stains of) evil. And God is well acquainted with what ye do.”</p>	<p>Verse (271) (Ali, 2000, p.35) (Al-tabari, 1954)</p>
14	<p>(وَمَا تَقْفُوا مِنْ خَيْرٍ)</p> <p>“Whatever good ye give,”</p>	<p>(يُؤْتِ الْيُتِيمَ وَأَنْتُمْ لَا تظْلَمُونَ)</p> <p>“shall be rendered back to you and ye shall not be dealt with unjustly.”</p>	<p>Verse (272) (Ali, 2000, p.36) (Al-tabari 1954)</p>
15	<p>(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً)</p>	<p>(فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)</p>	<p>Verse (274)</p>

	“Those who (in charity) <i>spend</i> of their goods by night and by day in secret and in public”	“ <i>will have</i> their reward with their Lord: on them <i>shall be</i> no fear nor <i>shall they grieve.</i> ”	(Ali, 2000, p.36) (Al-tabari, 1954)
16	(إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ) “Those who <i>believe</i> and <i>do</i> deeds of righteousness and <i>establish</i> regular prayers and regular charity”	(لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) “ <i>will have</i> their reward with their Lord: on them <i>shall be</i> no fear nor <i>shall they grieve.</i> ”	Verse (277) (Ali, 2000, p.36) (Al-tabari, 1954)
17	(وَإِنْ تَبَيَّنْ) “but if ye <i>turn back</i> ”	(فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ) “ye <i>shall have</i> your capital sums; deal not unjustly and ye <i>shall not be dealt</i> with unjustly.”	Verse (279) (Ali, 2000, p.36) (Al-tabari, 1954)

Table 6: The realization of Appeal to Promise through Commanding ISA and Promising ISA

No.	Condition Commanding ISA (Declarative)	Reward Promising ISA (Declarative)	Verse No. and Sources
1	(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ) “And never would God <i>make</i> your faith of no effect.”	(إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ) “For God <i>is</i> to all people most surely full of kindness Most Merciful.”	Verse (143) (Ali, 2000, p.18) (Al-tabari, 1954)
2	(الَّذِينَ إِذَا أَصَابْتُمُ مَصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) “Who <i>say</i> when afflicted with calamity: “To God we belong and to Him is our return.”	(وَأُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ) “They <i>are</i> those on whom (descend) blessings from God and Mercy and they <i>are</i> the ones that receive guidance.”	Verses (156-157) (Ali, 2000, p.20) (Al-tabari, 1954)
3	(وَمَنْ تَطَوَّعَ خَيْرًا) “And if anyone <i>obeyeth</i> his own impulse to good”	(فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ) “be sure that God <i>is</i> He Who recogniseth and knoweth.”	Verse (158) (Ali, 2000, p.20) (Al-tabari, 1954)
4	(فَمَنْ تَطَوَّعَ خَيْرًا) “But he that will <i>give</i> more of his own free will”	(فَهُوَ خَيْرٌ لَهُ) “it <i>is</i> better for him”	Verse (184) (Ali, 2000, p.23) (Al-tabari, 1954)
5	(وَأَنْ تَصُومُوا) “that ye <i>fast</i> ”	(خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ) “and it <i>is</i> better for you if ye only knew”	Verse (184) (Ali, 2000, p.23) (Al-tabari, 1954)
6	(إِذَا دَعَانِ) “when he <i>calleth</i> on Me”	(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ) “When my servants ask thee concerning Me I am indeed close (to them); I <i>listen</i> to the prayer of every suppliant”	Verse (186) (Ali, 2000, p.23) (Al-tabari, 1954)
7	(إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ) “Those who <i>believed</i> and those who <i>suffered</i> exile and <i>fought</i> (and strove and struggled) in the path of God they have the hope of the Mercy of God”	(وَاللَّهُ غَفُورٌ رَحِيمٌ) “and God <i>is</i> Oft-Forgiving Most Merciful.”	Verse (218) (Ali, 2000, p.27) (Al-tabari, 1954)
8	(وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ) “And whatever ye <i>spend</i> in charity or devotion”	(فَإِنَّ اللَّهَ يَعْلَمُهُ) “be sure God <i>knows</i> it all.”	Verse (270) (Ali, 2000, p.35) (Al-tabari, 1954)
9	(إِنْ تَبَيَّنُوا الصَّدَقَاتِ) “If ye <i>disclose</i> (acts of) charity”	(فَبِعَمَّا هِيَ) “even so it <i>is</i> well”	Verse (271) (Ali, 2000, p.35) (Al-tabari, 1954)
10	(وَمَا تُنْفِقُوا مِنْ خَيْرٍ) “Whatever of good ye <i>give</i> ”	(فَلَا تُنْفِسُكُمْ) “ <i>benefits</i> your own souls”	Verse (272) (Ali, 2000, p.36) (Al-tabari, 1954)
11	(وَمَا تُنْفِقُوا مِنْ خَيْرٍ) “And whatever of good ye <i>give</i> ”	(فَإِنَّ اللَّهَ بِهِ عَلِيمٌ) “be assured God <i>knoweth</i> it well.”	Verse (273) (Ali, 2000, p.36) (Al-tabari, 1954)
12	(وَأَنْ تَصَدَّقُوا) “but it ye <i>remit</i> if by way of charity”	(خَيْرٌ لَكُمْ) “that <i>is</i> best for you”.	Verse (280) (Ali, 2000, p.37) (Al-tabari, 1954)

5. Conclusion

Man was born with a tendency to good and evil, and from his birth, he has a choice between them either submitting to the forces of evil or following the path of truth and guidance to obtain heaven in return. Therefore, we note that God did not force any of His creation to follow Him and obey His order, but rather presented them with a promise that the fulfillment of their duty towards God would make them obtain His approval and thus win His Paradise as a reward for them. From this, we conclude that the language of the Holy Qur’an includes using the method of persuasion in communicating its teachings and convincing people to perform their duties. In Bello’s (2018) [10] study, the researcher concluded that the argumentative method in the Holy Qur’an is used for guiding

people and not for persuading, forcing, and imposing its teachings on them. The present study concludes that though argumentation is not for the purpose of forcing and imposing ideas upon hearers, still, it is used for persuading people to do certain acts, since the purpose of employing persuasion is changing attitudes and getting responses without imposing ideas on the recipient. The use of the persuasive strategy and indirectness in conveying God’s orders is proof that persuasion is employed in the Holy Qur’an. In a previous study, entitled Persuasion in Cyber Blackmail’s Emails: A pragma-dialectical Study, the appeal to promise strategy was examined in emails where the study proved that this persuasive strategy consists of a request and a promise. In this study, the appeal to promise was examined in different

data, i.e., surat Al-Baqarah, where it concludes that this strategy consists of a command and a promise. The reason behind this difference is that the speaker with an authority has a powerful position over the hearer which makes the hearer comply with the speaker's command since the hearer does not have the power to refuse (unlike a request). Another reason is that in requesting, unlike commanding, the speaker wishes to achieve self-benefits at the cost of the hearer. According to Bach and Harnish (1979) ^[8], and Trosborg (2011) ^[36], requesting a speech act is beneficial to the speaker as it is used to reveal the speaker's desire to have something done by the hearer. God, Almighty, is superior to human beings and He commands his creation, rather than requesting them, to do the required action, since the accomplishment of these acts is for their own benefit and salvation.

God, Glory be to Him, is independent of the servants and their worship, and there is no benefit returning to God Almighty in their worship, and there is no harm to Him in their disobedience and disbelief. Rather, people are the beneficiaries of obedience and those affected by disobedience. The language of the Holy Qur'an employs persuasion by combining God's command with reward. God, Glory be to Him, is trying to attract people to His obedience and appeals to them to abide by His commands to gain their victory and salvation in this world and the Hereafter. Thus, the aim of using persuasion in the Holy Qur'an is to achieve the desired goal: to guide people and attract them to comply with the commands of God Almighty. We can say that the Holy Qur'an employs the strategy of appealing to promises for the sake of mankind, since worship is the need of the servants, and the reason for their victory and their success in the two worlds, and it is the right of their Creator and Provider who is gracious to them. Logically, these promises are conditioned by the accomplishment of certain acts. Linguistically, this strategy is not limited to the use of conditional sentences, as the finding shows that the appeal to promise strategy can be conveyed not only directly but indirectly as well.

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