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utterance is made. This is because meanings of utterances are determined by the mutual comprehensibility among the actors involved in the speech acts.

Theoretical Framework

Habermas' Version of Speech Act Theory (Formal Pragmatics) is adopted as a theoretical model of analysing the speech acts performed by Prophet Muhammad (S.A.W) in his last sermon. The main claim or purpose of Formal Pragmatics is to "analyse universal presuppositions for successful communication. The objective of Formal Pragmatics is "an attempt at rationally reconstructing universal and necessary presuppositions and rules of speech actions oriented to reaching understanding" (Habermas, 1984, p. 138). The universal rules behind Formal Pragmatics are: (i) that a speaker that performs a speech act, and who is oriented towards mutual understanding, must raise universal validity claims, and presuppose that these validity claims will be accepted by the listener. (ii) Successful communication implies that the listener must both comprehend and accept the speech act: i.e. the speaker and the listener must agree about the speech act.

Habermas also asserts that the speech act succeeds if the listener accepts the speech act and enters into the intended relationship, a communicative intent that is expressed with the help of the illocutionary component of the speech act. If the speech act is accepted, an actor relationship is created that implies obligations which regulate the social interaction.

Habermas' Classification of Speech Acts

Habermas has classified speech acts into the following four classes:

1. Constatives

Habermas defines the class of constatives by relating these speech acts to the objective world, the claim for truth, and the representation (symbol) function. The speech acts in this class are used to present states of affairs, e.g. the teacher says "I assert to you that the window is open". If the listener chooses to criticise the speech act, it implies a criticism of the claim for truth that has been raised by the speaker. The listener may be motivated to accept the claim for truth if he realises that the speaker has good reasons to claim that his proposition is true.

2. Expressives

Habermas defines the class of expressives by relating these speech acts to the subjective world, the claim for sincerity and the expressive function of Bühler. The speech acts in this class are used to present something from the subjective world of the speaker, e.g. the teacher says “I wish the window was open”. If the listener chooses to criticise the speech act, it means a criticism of the speaker’s sincerity. The listener can be motivated to accept the claim for sincerity raised by the speaker if the speaker can assure the listener that he really means what he says. If the listener still has doubts about the speaker’s sincerity, the speaker can only show his sincerity in the consistency of his subsequent actions.

3. Regulatives

Habermas defines the class of regulatives by relating these speech acts to the social world, the claim for rightness and the appellative (signal) function. The speech acts in this class are used to regulate the interaction between the actors in the social world, e.g. the teacher says “I request that you open the window”. If the listener chooses to criticise the speech act, it is a contest about the normative rightness of the speech act. The listener may be motivated to accept the claim for rightness raised by the speaker if the listener can recognise the normative context which makes the speech act valid.

4. Imperatives

Habermas defines the class of imperatives (sheer imperative) by relating these speech acts to the objective world, a claim for power and the appellative (signal) function of Bühler. The speech acts in this class are used by the speaker to refer to a desired state in such a way that the listener would bring about that state, e.g. the teacher says “Open the window!”. According to Habermas, imperatives can only be criticised from the aspect of conditions for satisfaction i.e. whether the action demanded can be carried out. However, it is not the recognition of the conditions of satisfaction that motivates the listener to accept the speech act. What motivates the listener to join the interaction is that the speaker can force the listener to interact, e.g. with the help of sanctions.

Habermas’ interest in speech act theory and the reason he developed the Formal Pragmatic Theory is due to his aim of analysing the importance of human communication for social interaction from the perspectives of truth, sincerity and rightness which Austin and Searle have not captured.

Since religion is considered as social institution established by people who agree on certain norms of existence such as truth, sincerity and rightness that are used for the classification of speech acts.

Methodology

Qualitative descriptive method is adopted as the most suitable design for the study. The method is used to describe the speech acts as categorized in three world views: the truth claims of objective world (constatives, imperatives), sincerity claim of subjective world (expressives) and normative rightness claim of social world (regulatives) in relation to mutual comprehensibility among the participants.

Fifteen utterances were selected purposively to be examined from the ten paragraphs of the sermon. The selection was done based on the general message of the sermon. The analysis dwells on Speech Acts in the sermon as necessitated by the theoretical framework of the study.

Data Presentation and Analysis

This study realises the need to use Habermas' Formal Pragmatic Theory which is more concerned with aforementioned norms in communication among the participants in social interactions. Therefore, the present study examines the four major tenets proposed by Habermas (1984) to analyse the fifteen utterances that were selected from the ten paragraphs of the sermon.

Table 1: Analysis of the Utterances based on Habermas' Classification of Speech Acts

S/N	Utterances	Speech Acts	Analysis
1.	O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again	Expressives	The speech act performed is that of appealing. The expression, "O people, lend me an attentive ear", is used by the prophet to capture the attention of his audience. The subsequent statement states clearly the Prophet Muhammad's rationale which is to affirm the inevitable nature of death. Prophet Muhammad (S.AW) made this proposition in order to inform his companions that he is not going to stay with them permanently because

			this world is transient which is truthful and valid.
2.	...listen to what I am saying to you very carefully and take these words to those who could not be present here today.	Imperatives	The speech act performed is directive. Prophet Muhammad's utterances or actions are considered by his companions as guidance which can be emulated and passed to next generation. It has been stated severally in the Holy Qur'an that Prophet Muhammad (S.A.W) came to steer the affairs of mankind towards justice, equity and peace. This motivates his companions to take his directives with earnest. That is why his commands are always pleasing to be spread out.
3.	O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust.	Imperatives	Also, the illocutionary act performed in this act is directive. The consistent repetition of "O people" by the prophet is a normative condition in sermon especially to Arabs to express togetherness and attract people's attention. Dhul Hijjah is the 12 th moon of the Islamic calendar and its ninth day is the day of Arafat and also the Haram (Holy Ka'aba and its environs) are regarded as sacred due to the prohibition of war in the month, the day and place. As the companions had the previous knowledge of sacredness of the month, the day and the place, the prophet commands the entire Muslims to consider the life and property as such too. This has backings from the verses of Holy Qur'an that state plainly the sanctions and consequences of violating the command.
4.	Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you	Regulatives	The speech act performed is that of warning. The prophet's objective is to get peace and justice to the entire humanity. The plan is that Muslims should perform the material actions of not cheating or hurting anyone. The normative context of the speech act is

			valid because even the laws of nature do not accept injustice.
5.	Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds.	Expressives	The illocutionary force of this expression is assertive. This is to affirm to the people that they will be accountable for their actions in the day of resurrection before their Creator. The prophet's companions and Muslims all over the world believe that Prophet Muhammad had never said or done anything out of his personal interest rather any of his actions or utterance had divine guidance. And the proposition is sincere and valid according to all heavenly acclaimed religions.
6.	God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived.	Imperatives	The illocutionary act of this utterance is that of instructing. The purpose of any religion is to guide and command. Business and commerce are allowed in Islam, but interest (usury) is prohibited. Islam teaches Muslim to fear God's wrath so that to avoid any repercussion. Qur'an, which is the word of God, states clearly the danger of taking interest. Therefore, Prophet Muhammad (S.A.W) reinstates divine command concerning economic activities in the Islamic world.
7.	Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.	Expressives	This speech act performed is cautioning. The purpose of religious sermon is to warn the followers. The repetition of "Beware" by the prophet is to emphasize the danger of following Satan in whatsoever way. This expression is sincere and acceptable by any heavenly acclaimed religious followers.
8.	O People, it is true that you have certain rights with regard to your women, but they also have rights over you.	Regulatives	The illocutionary force of this speech act is that of regulating. Prophet Muhammad states the symbiotic responsibility between a man and a woman within a social institution. Since from the history of creation according to religious perspective,

			man and woman were created with strong bond that can't be separated. This authenticates the validity of the proposition based on its normative rightness.
9.	Remember that you have taken them as your wives only under a trust from God and with His permission.	Imperatives	The speech act performed is reminding. So, the prophet reminds his companions that marriage is a divine instruction to mankind. It has been stated in all God's scriptures that marriage is permissible among the sexes. This proposition is sincere and acceptable by all who claim heavenly religions.
10.	If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers.	Regulatives	The conditioning speech act stated by Prophet Muhammad in this utterance affirms the symbiotic responsibilities between a man and a woman in marriage institution. Muslims and non Muslims can testify to the fact that both sexes complement each other.
11	O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.	Imperatives	The illocutionary force of this utterance is that of instructing. This authorises Muslims to hold on to the five fundamental pillars of Islam. Qur'an has stated clearly several times the duties and responsibilities of the believers to fulfill the five pillars of Islam except the pilgrimage and Zakat (alms) which are conditional.
12.	All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; white has no superiority over black, nor does a black have any superiority over white; [none have superiority over another] except by piety and good action.	Expressives	The speech act performed is assertive. This statement regarding origin of mankind religiously is factual. Since mankind originated from one source, the issue of colour, race and tribe is a fabrication that has no base at all. Islam as a universal religion does not accept racial discrimination among mankind. This testifies to the fact that Prophet Muhammad's companions are mixture of different races and he had never discriminated among them. According to Islam, the only person, who is superior to the others, is one

			who obeys his Lord and performs good deeds with faithfulness.
13.	Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves	Regulatives	The speech act here is regulating. This conforms to the normative rightness to peaceful and harmonious inhabitant among Muslim communities. This is a call to stop any social criminalities in Muslim nations and facilitate justice. The act corresponds to any normative context of civilised nations.
14.	Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.	Imperatives	The act performed is cautioning. Believing in the day of reckoning is one of the criteria of being a pious Muslim. Prophet Muhammad (S.A.W) warned his companions and Muslims in general to obey God in actions and faith. Therefore, the prophet's consistency testifies to the fact that his warning is frankly undoubted to all good Muslims
15.	I leave behind me two things: the Quran and my example, the Sunnah, and if you follow these you will never go astray.	Imperatives	The illocutionary act of this utterance by Prophet Muhammad (S.A.W) is to caution Muslims on sticking to Holy Qur'an and the exemplary actions and sayings of his as a guide for victorious life in this world and the next. The companions to whom the sermon was delivered and the entire Muslims whom the prophet recommended to pass on the message believe that prophet Muhammad (S.A.W) came to safeguard humanity from the servitude and subservient to any gods, human being or any authority except the authority of one true God. And Qur'an is His words revealed to Prophet Muhammad and instructed him to teach and also interpret them to the mankind. So, the interpretations (either by actions or utterances) are the traditions of the prophet.

Findings

From the fifteen utterances selected from the sermon, the result has shown that **imperatives** are the dominant speech acts used by Prophet Muhammad (S.A.W). The speech act according to Habermas is under objective world because the acts performed illocutionary force of cautioning and sanctioning. The prophet's objective is to guide both socially and spiritually the etiquette of living an excellent life. So, his utterances in this sermon are instructions for the Muslims to perform the material and spiritual actions instructed by him.

The second act that is frequently used in the sermon is **Expressives**. Habermas relates expressive act to the subjective world which concerns with the claim for sincerity raised by the speaker to assure that the listener comprehends what he really means. Prophet Muhammad (S.A.W) used this act in the sermon to caution and affirm to the Muslims to heed to their covenant of worshipping God alone as well as religiously following His commands.

Regulative acts have also been used in the sample utterances. The act relates to the social world, claim for normative rightness that regulates social interaction between the actors. The use of regulative acts by Prophet Muhammad (S.A.W) in the sermon is to appeal for social justice among the Muslims and Non-Muslims as well as in the marriage institution which is sacred and also considered as the highest institution that sets the root of humanity.

Conclusion

The paper concludes that the speech acts performed by the utterances of the Prophet Mohammad (S.A.W) are cautioning, affirming, regulating, instructing and reminding. This shows that the sermon touches different spheres of human endeavours. It encourages justice, equity, fairness and the establishment of social cohesion and above all the spiritual upliftment. Indeed, the acts performed by the prophet have touched some of the most important rights God has over humanity, and human beings have over each other. The messages derived are towards addressing the issues of injustice, xenophobia, ethno-phobia, bigotry and extremism.

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Appendix

The Last Sermon of the Prophet Muhammad (S.A.W)

After praising, and thanking God, the Prophet, may God send His praises upon him said: “O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners.

Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. God has Judged that there shall be no interest, and that all the interest due to Abbas ibn Abd’al Muttalib shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; white has no superiority over black, nor does a black have any superiority over white; [none have superiority over another] except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people.”

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