



IRAQI
Academic Scientific Journals



العراقية
المجلات الأكاديمية العلمية

ISSN: 2663-9033 (Online) | ISSN: 2616-6224 (Print)

Journal of Language Studies

Contents available at: <https://jls.tu.edu.iq/index.php/JLS>



Exploring Directive Acts and Their Connection to FTA in Surat Yusuf: A Pragmatic Study

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Received:1\6\2024, Accepted:28\7\2024, Online Published: 31/ 8 / 2024

ABSTRACT

This research employs Searle's (1969) Speech Acts Theory and Brown and Levinson's (1987) Politeness Theory as core frameworks to meticulously analyse the intricate interplay between directive acts and face-threatening-acts within Surat Yusuf from the Glorious Quran. The study describes the use of these techniques in communication between Prophet Yusuf (peace be upon him) and his father, brothers, Al

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Aziz, Al Aziz's wife, and the prisoners. Taking into account variables like social distance and relative power dynamics, the research sheds light on the complex language strategies employed. The questions of the research can be summarized as, is there a strong relation between directive acts and face-threatening acts? Do the context and social distance of the interlocutors effect this relation? The objectives of the study sheds lights on the different ways of expressing directives acts such as requests, questions, orders...etc. with relation to face-threatening acts. The data analysis provides thorough insights into the communication dynamics within religious narratives. The research at hand has inferences for a variety of contexts and disciplines, advancing both academic and applied understandings. Finally, the study is regarded as a qualitative one with no stylistic analysis. The main conclusions of this study show that directive acts have different forms depending on different factors. Directive acts may have a specific form but a different function.

Keywords: Directive acts, FTA, politeness, pragmatics, speech acts and Surat Yusuf.

دراسة تداولية للأفعال التوجيهية وعلاقتها بأساليب حفظ ماء الوجه في سورة يوسف

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المستخلص

يتناول هذا البحث نظرية أفعال الكلام لسيرل (1969) بالعلاقة مع نظرية التأدب لبراون وليفنسون (1987) كإطار أساسي للتحليل بدقة الترابط المعقد بين الأفعال التوجيهية والأفعال التي تهدد ماء الوجه في سورة يوسف في القرآن الكريم. تصف الدراسة استخدام هذه الأساليب في التواصل بين النبي يوسف (عليه السلام) ووالده وإخوته والعزیز وزوجة العزیز والسجناء مع الأخذ بنظر الاعتبار متغيرات مثل الطبقات الاجتماعية والسلطة. يسلط الباحثون الضوء على استراتيجيات اللغة المعقدة المستخدمة ويمكن تلخيص أسئلة البحث الى: ما مدى قوة العلاقة بين الأفعال التوجيهية و أفعال

حفظ ماء الوجه؟ وهل يوجد تأثير لكل من السياق والطبقة الاجتماعية للمتحدثين على هذه العلاقة؟ وفي حين تسلط اهداف البحث على العلاقة بين الأساليب المختلفة للتعبير عن الأفعال التوجيهية مثل الطلبات او الأسئلة او الأوامر الخ مع أفعال حفظ ماء الوجه. كما يوفر تحليل البيانات رؤى شاملة حول ديناميكيات الاتصال داخل النصوص الدينية. يحتوي البحث على استنتاجات لمجموعة متنوعة من السياقات والتخصصات، مما يعزز الفهم الأكاديمي والتطبيقي. أخيراً، هذه الدراسة هي دراسة نوعية دون التطرق الى التحليل الأسلوبي. حيث ان اهم النتائج لهذه الدراسة تلخصت ان الأفعال التوجيهية لها مختلف الاشكال لاختلاف العوامل وان الأفعال التوجيهية يكون لها شكل محدد في حين لها وظيفة مختلفة.

الكلمات الدالة: الأفعال التوجيهية، التأدب، التداولية، افعال الكلام، سورة يوسف.

1. INTRODUCTION

This research deals with speech act theory with relation to face threatening acts, focusing on the context and its effects on these acts. The term of speech acts refers to how language may convert social activities into linguistic and non-linguistic reactions. Directive speech acts, as a type of speech acts, is used in different situations. The arising questions here, is there a strong relation between directive acts and face-threatening acts? Does the context play a key role in this relation? The general aim of this study is to show the intricate interplay between directive acts and face-threatening acts. The objectives of the study sheds lights on the different ways of expressing directives acts such as requests, questions, orders...etc. with relation to face-threatening acts. Therefore, it is hypothesized that the context and the social distance of interlocutors have the key role in specifying the types of directive acts with relation to face threatening acts.

2. SPEECH ACTS THEORY

The speech act theory explains how language may convert social activities into linguistic and non-linguistic reactions (Nemani & Rasekh, 2013). "Anything that can be meant can be said" is the core of the speech act theory (Searle, 1969: 19). The first person to clearly and inspirationally discuss speech acts as a component of pragmatic theories is Austin (1962). He believes that phrases like "ordering," "requesting," "apologizing," "promising," and similar expressions can result in actions, and the speaker anticipates some sort of response from the listener. These are acts that critically entail language creation. Three primary forms are often recognized: locutionary acts, illocutionary acts, and perlocutionary acts.

- i. Locutionary act: the act of producing a statement having a certain form, meaning, or reference. These limitations are intended to disqualify thoughtless linguistic output by machines, such as parrots and computers.
- ii. Illocutionary act: an action taken by a speaker when they say something (with the right purpose and in the right situation), as opposed to when they say something

because it has a certain impact. For illustration, if someone says, "I order you to go," they have already carried out the act of ordering, whether or not the addressee complies with their request.

- iii. Perlocutionary act: this depends on making an effect on the addressee. For example, "Pete persuaded Liz to marry him" It is not enough to utter certain words in such a case. What is essential here is to act suitably and acceptably before the verbal action (Cruse, 2006: 167-168).

These three forms apply to directive acts, which are the primary focus of the current study and play a crucial role. Speech acts that symbolize the speaker's attempts to persuade the addressee to take action are known as directives. Advice, directions, instructions, queries, and requests are examples of typical instances. By utilizing a directive, the speaker desires to elicit a future course of action from the addressee, making the addressee's world align with the words (Huang, 2007:107). Each directive act has certain function, for instance: order is when someone provides an authoritative instruction for certain action, in command there is a power over the addressee, request denotes a formal or polite act and advice is offering guidance (Salsabil, 2021:15-16 cited in Hassan, 2023:354).

3. POLITENESS THEORY

When it comes to language use, being polite means minimizing any negative effects on other people's feelings while maximizing any pleasant ones (known as "negative politeness" and "positive politeness," respectively). Both speaker- and hearer-oriented politeness is possible. Claiming, for example, is intrinsically unfriendly due to this. Therefore, speaker-oriented politeness means refraining from stating things about oneself that would put one in a favourable position compared to the hearer. Hearer-oriented politeness is the use of language that directly refers to the listener. Claiming is regarded as unfavourable because it would put one in a favourable position compared to the hearer. Speaker-oriented politeness includes refraining from stating things about oneself that would do so. Hearer-oriented politeness is the use of language that specifically addresses the hearer (Cruse, 2006:131).

To exemplify "politeness" in the broadest meaning, Brown and Levinson (1987) use the concept of "face". Simply put, face is 'the public self-image that every member wants to claim for himself'. In other words, in any interaction, all participants are motivated to maintain a positive and a negative "face" at all times. The term "positive face," according to Brown and Levinson (1987:61), refers to people's persistent and positive perceptions of themselves. Additionally, there is a need for acceptance. "Negative face," on the other hand, is 'the fundamental claim to territory, personal preserves, and rights to non-distraction.' Using this idea of 'face', politeness is understood as having a dual nature: 'positive politeness' and 'negative politeness'. By putting on a positive face, one might demonstrate positive politeness in one of two ways: either by pointing out shared aims between the people interacting with or by stating admiration for how they see themselves. There are two other ways to establish negative politeness: first, by preserving the face of interlocutor (either positive or negative) by minimizing face-threatening acts (hereinafter FTAs), such as advice-giving and disapproval; or second, by demonstrating respect for the addressee's right not to be imposed on. To Maha (2014:58-59 cited in AlKumel, and Mohiddeen, 2017:9) Politeness is demonstrated not just to reduce FTAs but also to please

the interactants' faces whether or not an FTA happens. That is why, when people communicate their messages they usually produce terms trying not impeding the addressee's freedom of action or imposing on them.

For the addressee's positive face, Brown & Levinson (1987) proposed 15 sub-strategies of politeness, and for the addressee's negative face, they proposed 10 sub-strategies. The following are the 15 strategies for the addressee's positive face: (A) pay attention to the hearer's needs, wants, and interests; (B) exaggerate (show sympathy or approval for the hearer); (C) pique the addressee's interest in the speaker's contribution; (D) employ in-group identity markers in speech; (E) seek agreement on safe topics; (F) avoid conflict; (G) assume and assert common ground; (H) make easy-going jokes to put the addressee at ease; (I) presuppose or assert knowledge of and concern for the addressee's desires; (J) promise and offer; (l) have faith that the addressee shares the speaker's goals; (m) involve the hearer as well as the speaker in the action; (n) provide or request justifications; (o) declare a mutual exchange; and (p) present the hearer with presents.

The following are the ten sub-strategies for the hearer's negative face: The options are as follows: (a) be conventionally indirect; (b) don't assume a willingness to comply (question); (c) be pessimistic about ability or willingness to comply (use the subjunctive); (d) minimize imposition; (e) show deference; (f) apologize; (g) impersonalize the addressee and the speaker; (h) state the FTA as an example of a general rule; (i) nominalize to add formality and distance the actor; and (j) document a debtor as not indebted hearer. Reducing facial threats is the main objective of these strategies.

Brown and Levinson (1987: 74) propose three separate culturally sensitive social factors for measuring the strength of an FTA. The social distance (D) between the addressee and the speaker comes first. The addressee's relative power (P) over the speaker comes in second. The absolute ranking (R) of imposition in a given culture is the last variable (see also Scollon and Scollon 1995). The three factors D, P, and R determine the strength of an FTA, from which the required level of politeness or face work can be measured.

One can select from a variety of tactics on Brown and Levinson's model to stop or prevent an FTA. The strategies can be exemplified in this situation: John, a student asks Mary, another student to lend him her lecture notes

1. On record, without redress, baldly: "Lend me your lecture notes."
2. On record, with positive politeness redress: "How about letting me have a look at your lecture notes?"
3. On record, with negative politeness redress: "Could you please lend me your lecture notes?"
4. Off record: "I didn't take any notes for the last lecture."
5. Don't perform the FTA: [John silently looks at Mary's lecture notes].

4. PREVIOUS STUDIES

Searching in literature review, the researchers have found that there are many research related to the current study.

The first study entitled "pragmatic study of directive acts in stories in Alquran" conducted by Santosa, R. B., Nurkamto, J., & Baidan, N. in (2016). The study aims at

describing the directive acts in the verses that contain the stories in the Glorious Quran. It is conducted by classifying directives into six types drawn on Bach and Harnish theory using reading and record techniques in data collection, the research is qualitative. It has a semantic and pragmatic level of analysis identifying the words and the structure of the sentences within its context. Our study is different from the study mentioned above in terms of data of analysis, level of analysis as it only uses a pragmatic analysis while the previous study used pragmatic and semantic level of analysis. Also they are dissimilar in the model of analysis as the current study is drawn upon Searle (1969) and Brown and Levinson (1987) while the previous one relied on Bach and Harnish theory.

The second related study is "Directive acts in the Movie. The Message by Mustapha Akkad" presented by Yuniati, A., Fadlilah, S., & Annury, M. N. in (2018). The study aimed to explain the role of directive acts analysis in the message" to EFL in understanding the way commands are given. The study used qualitative method. The writer used all utterances that contained directive acts using Creswell's model (2014). Our study uses different type of data from the previous one in addition to dissimilarity in the choice of the model of analysis. Partially, they have the same aim in terms of identifying the type and function of directive acts. Unlike the previous study, this study presents politeness theory identifying FTA techniques.

The third related study entitled "Speech Act and Politeness Strategy of Rasulullah Muhammad SAW on the Book of Hadith Bukhari" introduced by Alhamidi, W. Z., Purnanto, D., & Djatmika, D. in (2021). The research reviews Prophet Mohammad's (PBUH) utterances to non-Muslims in AlBukhari's book. The study is qualitative used Searle's speech act theory and Brown and Levinson's politeness principles. Its aim is to find patterns and functions written in AlBukhari's book and discover the Prophet Muhammad's politeness when addressing non-Muslims. It investigated the types of speech acts talking 34 Hadiths oriented to non-Muslims. This study is similar to our study in terms of model of analysis but differs in focus and data of analysis as the current study is concerned only with directive acts in Surat Yusuf while the previous one concentrates on Prophetic Hadiths oriented to non-Muslims in AlBukhari's Book. The current study focuses on directive acts with its subdivisions while the previous study investigates directive, assertive and rogative speech acts.

The last related study conducted in 2023 entitled "A Pragmatic Study Of Directives' Forms And Functions In Surat Al-baqarah: Focus On Commands, Prayers, And Permissions". by Tobbi, S. The study aimed to examine the use of directive acts showing how the directives could be different depending on the context and the nature of interlocutors. The framework of the study is drawn upon Austin and Searle. The power and distance were also regarded. Findings show that the structure of imperatives can serve direct and indirect functions. These findings were discussed with pedagogical implication for teaching English as foreign language. The current study is different from the previous one in terms of model, data, focus and aim. Our study relies on Searle and Brown and Levinson, while this study adapted Austin and Searle. They are similar as both of them deal with the Glorious Quran talking directive acts as a crucial component in the choice of data.

It is illustrated that these studies including the current one deal with speech acts in religious discourse (Quran, and Prophetic Hadiths) basing on different models and using

different data in addition to different focuses and aims. Consequently, the related studies are similar in some aspects and different in others.

5. METHODOLOGY

The present study relies on the speech acts theory by Searle (1969) and the politeness theory proposed by Brown and Levinson (1987). It focuses on analysing these techniques, especially directives, in Surat Yusuf from the Glorious Quran. Accordingly, the research looks at the utterances in the story of Prophet Yusuf (pbuh). The story includes conversations between Prophet Yusuf (pbuh) and his father, brothers, Al Aziz, Al Aziz's wife, and the prisoners. Together with others, it includes those between Prophet Jacob (pbuh) and his sons. The data analysis seeks to reveal directive acts and FTA techniques employed by all the speakers in the story of Prophet Yusuf (pbuh). All group members' politeness techniques are added together; the social distance (D), the relative power (P), and the absolute ranking (R) of imposition with the five strategies adopted to minimize an FTA or to please the interactants' faces. It is worth-noting that the study is a qualitative one and no statistical analysis is performed.

6. DATA ANALYSIS

The Ayahs of the Glorious Quran are crafted with a balanced approach to convey the speaker's message. They are unique, well-adjusted, and harmonious, linking the meaning of each sentence to the preceding one. The Ayahs, the Quranic community, contribute to the uniqueness of these sentences, which are designed to captivate the listener's interest and encourage contemplation. The variety of these sentences, incorporating elements of peace, tranquillity, movement, energy, and emotion, is a result of the relationship between technique and context in the Quranic text.

The analysed speeches (Ayahs) are arranged as follows:

1. The sons to their father.
2. The father to his sons.
3. Al-Aziz's wife to Yusuf (pbuh)
4. Al-Aziz's wife to her husband.
5. Yusuf to the prisoners.
6. Yusuf to his brothers before knowing him.
7. Yusuf's brothers to Al-Aziz.
8. Yusuf's brother to his other brothers.
9. Yusuf to his brothers after knowing him.
10. The Prophet Yusuf to Almighty Allah.

1- The sons to their father

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ارسله معنا غدا يرتع ويلعب وَإِنَّا لَهُ لَحَافِظُونَ (يوسف)

(12-11

a- The translation

"They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers? "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him" (Al-Hilali and Khan, 2011:304)

b-The explanation

In this Ayah, we are told that Yusuf's (Joseph) brothers asked their father to send him with them. The brothers of Yusuf hated him because they thought that Jacob loved Yusuf more than them. Jacob was aware of their belief. How could Jacob, knowing that his brothers hated him, send Yusuf to them? Moreover, Yusuf was only eleven or twelve years old at the time when this event took place.

c-The analysis

In this Ayah, two directive acts are present, the first one is a question and the second is a request. Two variables are employed, the relative power and the absolute ranking with no social distance. The question starts with considering the relative power of the Prophet Jacob (pbuh) over his sons to minimize FTA for the addressee's negative face. This is achieved through the use of in-group identity marker (يَا أَبَانَا), involving the speaker and the addressee's, giving promise and asking for reasons. That is, the question functions as an initiation for the request. The request involves imposition on the addressee's face (their father) because they expect something that he doesn't want to do or which is not convenient. The request is characterized by having on-record strategy. Thus, the amount of FTA is minimized in the question but disregarded in the request.

2- The father to his son

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ (يوسف 5)

a-The translation

"He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily Shaitân (Satan) is to man an open enemy" (Al-Hilali and Khan, 2011 : 303)

b-The explanation

The Glorious Quran represents Jacob (pbuh), the father of Yusuf (pbuh), has forbidden Yusuf to mention his dream to his brothers. Jacob gave the reason why he forbade him to do so. The reason is that this dream provokes and excites their envy, and they may try to plot against him. This Jacob's fear was only too well-founded.

c-The analysis

The directive act in the form of order demonstrates the relative power of the father over his son. No social distance between a father and a son nor absolute ranking is obvious. The power is reduced through the use of identity marker (يَا بُنَيَّ) and the inclusion of the speaker and the addressee. FTA is portrayed as the addressee's positive face is threatened because it affects his freedom of action giving strong expression of emotion (فَيَكِيدُوا لَكَ كَيْدًا). The order is badly expressed as the father needs not to employ indirect strategies.

3- Al-Aziz's wife to Yusuf.

(وَرَأَوْنَاهُ أَتَيْنَا هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ) (يوسف 23)

a-The translation

"And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you". He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily the Zâlimûn (wrong and evil-doers) will never be successful" (Al-Hilali and Khan, 2011: 305)

b-The explanation

The Ayah clearly shows that the woman who sought to seduce Yusuf (pbuh) failed in her efforts and that Yusuf successfully resisted her temptation. The words, "He is my Lord," refer to Allah, and not to Yusuf's Egyptian master, as some commentators have wrongly supposed. It is difficult to imagine that a highly spiritual man like Yusuf (pbuh) should have abstained from sin merely out of regard for the paltry favours of a human benefactor and not for the manifold Divine boons. Whatever honour Yusuf (pbuh) had received from his Egyptian master was really in fulfilment of Allah's promises. So, it was for the sake of his True Lord and Master that he followed the path of rectitude and refused to be seduced into sin, which would have amounted to an act of ingratitude far more towards God than to any human benefactor.

c-The analysis

In the form of order, this directive act elaborates the three variables, the relative power, the social distance and the absolute ranking. The weightiness of the refusal (spending at least 7 years in prison). The relative power is highly shown as she is Al-Aziz's wife and she is the owner of the house in which he has been brought up. The absolute ranking is salient because there is a great imposition on the addressee. In this act many strategies are employed clarifying the strength of FTA. The addressee's response to the order shows that Yusuf (pbuh) is pessimistic about the ability to comply, apologize, and state the refusal as an instance of a general rule or convention as he couldn't be unfaithful to the one who supports him. The speaker (Al-Aziz's wife) goes on record as she has higher social status over Yusuf (pbuh). Yet, the act shows a great amount of FTA for both interlocutors.

4- Al-Aziz's wife to her husband

(قَالَتْ مَا جَزَاء مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ) (يوسف 25)

a-The translation

She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?" (Al-Hilali and Khan, 2011: 306)

b-The explanation

When Yusuf (pbuh) saw that all his exhortations and admonitions to his master's wife to desist from her evil course were of no avail, he thought he should no longer stay in the room, lest it might give rise to unfounded suspicions. So he hastened to leave her presence. Thereupon the woman, in order to prevent him from leaving the room, ran to the door to reach it before him succeeded in getting out. There was thus a sort of race for the door. It was most probably at the door that the woman pulled Yusuf's (pbuh) shirt in order to pull him back and in so doing she tore his shirt at the back. They found her lord at the door. She said, 'What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?'

c-The analysis

Here, the directive act is in the form of question but functions as a request. It is expressed on record with positive polite redress. Although the interlocutors are a husband and wife, in this context, there is a relative power. Al-Aziz is the one who has authority to make a decision whether to torture, Jail or forgive. This question gives Al-Aziz indication that she is innocent and Yusuf is accused. There is an absolute ranking of imposition because Al-Aziz wouldn't give an order or oppress anyone without evidence. Therefore, she employs some strategies to convince and mitigate the effect of the situation. She

includes both interlocutors in the activity (بأهلك), presupposes and asserts that anyone offends Al-Aziz's wife will be tortured, she was optimistic about the result by giving choices. This act is indirect and on-record expressed as the woman is powerless and in a hard situation.

5- Yusuf (pbuh) to the Prisoners

(يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ) (يوسف 39)

a-The translation

"O two companions of the prison! Are many different lords (gods) better or Allâh .The One, the Irresistible?" (Al-Hilali and Khan, 2011:39)

b-The explanation...

The Ayah means to say that whereas in this world of matter numerical strength counts for much, it is not so with Allah. Though He is One and Alone, Allah is almighty power, Allah overpowers all over all.

c-The analysis

In the form of rhetorical question that contains advice, the directive act is initiated by the use of in-group marker (يَا صَاحِبِي السِّجْنِ) raised no relative power or social distance. The Prophet Yusuf (pbuh) employs some strategies alongside that of identity marker to save the addressees' positive face. He presupposes and asserts common ground and includes both the speaker and the addressees. The absolute ranking is not present as there is no imposition. The Prophet Yusuf (pbuh) directs their attention and thinking to the truth without asking them to answer or give decision. The absence of three variables results no FTA. That is why, the question is raised off-record.

6- Yusuf (pbuh) to his brothers before knowing him

(وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أَوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ)

(يوسف 59)

a-The translation

"And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?" (Al-Hilali and Khan, 2011 : 59)

b-The explanation

According to the Glorious Quran, Yusuf (pbuh) is presented by showing mercy and kindness to his brothers. It is possible that, from the way in which Yusuf (pbuh) put so many acquiring questions to his brothers concerning their family and parents, Yusuf (pbuh) asked them to bring to him their brother from their father (he meant Benjamin).

c-The analysis

In the form of command, the directive act demonstrates the three variables. In this context, Yusuf (pbuh) is totally aware that they don't know that he is their brother. Thus, the different social classes illustrate the social distance between the interlocutors. The relative power is shown by the authoritative instruction given to his brothers which is a threat. Their response clarifies the degree of imposition. A great amount of FTA is present as no strategies are employed to mitigate or less the effect of the directive act which is badly expressed.

7- Yusuf's brothers to Al-Aziz.

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبَا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) (يوسف 78)

a-The translation

They said: "O ruler of the land! Verily he has an old father (who will grieve for him); so take one of us in his place. Indeed, we think that you are one of the Muhsinún (Al-Hilali and Khan, 2011:314)

b-The explanation

They said, 'O exalted one he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good'. After accusing Benjamin of stealing, they shun him and even decline to accept him as their brother, claiming that he has an elderly father.

c-The analysis

In the form of request, Yusuf's brothers ask Al-Aziz to take one of them instead of their little brother. The three variables are present. The relative power, as he is the one who has the power over them. The social distance since he is from the higher class, and they are from the public. The absolute ranking as they expect something that Al-Aziz will not carry out.

Although the act is badly expressed, there are many strategies employed to mitigate the weightiness of FTA. They intensify interest to the addressee and include the speaker and the addressee by saying (إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ), seek agreement, presuppose and assert common ground and give reason (إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا).

8- Yusuf's brother to his other brothers

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَأَسْأَلُ الْقَرْيَةَ
الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ (يوسف 81-82)

a-The translation

"Return to your father and say, "O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! " And ask (the people of) the town where we have been., and the caravan in which we returned; and indeed, we are telling the truth." (Al-Hilali and Khan, 2011 :314)

b-The explanation

Judah's (one of Yusuf's brothers) words to his brothers in the preceding Ayah are continued in this and the subsequent verses. The statement, "We could not be guardians over the unseen," could imply that, although we have reported what we have observed, we are unsure of the full circumstances behind Benjamin's alleged theft. Alternatively, they can be saying that, although we had promised you, we would bring Benjamin back with us, we had no idea things would get to this point. We had given thee our pledge quite honestly. In the Ayah القرية (city) is in reality أهل القرية (people of the city) and (caravan) is members of the caravan. The words (members of the caravan) in this situation have been omitted in order to create emphasis to the statement. This construction "inquire of the caravan" would signify "if you inquire of any member of the caravan he would testify to the truth of our statement."

c-The analysis

The directive act where order is placed shows no relative power or social distance or absolute ranking between brothers.

In the second directive act, the brother uses some strategies as this order includes other interlocutors where sons and a father are involved in the activity. So, the speaker

used some mitigators. Using in-group identity marker the activity (يَا أَبَانَا), presuppose and assert common ground by using the other directive act (وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا). The act is baldly expressed.

9- Yusuf to his brothers after knowing him

(أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ) (يوسف 93)

a-The translation

“Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family” (Al-Hilali and Khan, 2011 :316)

b-The explanation

Yusuf had given his brothers his shirt in order to be laid before their father, in order for him to be pleased by its look, as the sight of the previous shirt had caused him pain. Now that the shirt was actually visible, the belief would turn into genuine knowledge.

c- The analysis

The act is directive act in the form of command. It is between brothers, yet it is command because here Yusuf (pbuh) is not just a brother, he has power over them. He has authority to allow or prevent. There is also a social distance as he has a higher position in the state. It is worth mentioning that before knowing Yusuf (pbuh), he said your father (أَبِيكُمْ) shown in the analysis of number (6) above, but after that he said my father (أَبِي), which suggests including the speaker in the activity and using an identity marker. Moreover, he gives reason for such act and was optimistic about what they want. These acts are baldly expressed without redress.

10- The Prophet Yusuf (pbuh) to Almighty Allah

(رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ) (يوسف 101)

a-The translation

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous" (Al-Hilali and Khan, 2011 : 317)

b-The explanation

This Ayah expresses the deep affection that God's righteous slaves have for Him. They cannot forget their Lord and Creator, not in the face of wealth or misfortune. Even though Yusuf (pbuh) is happy to see his parents and brothers again after a long absence, he ignores and forgets everything as he turns to his Lord and Master when he feels the flame of Divine love rising in his breast. All spiritual development is rooted in the human soul's longing for God. Acts of devotion on the outside are meaningless without it. The Ayah also demonstrates how the lives of the prophets provide compelling evidence of Allah's qualities. Yusuf's (pbuh) ascent from complete helplessness to a position of great power and authority signified that Allah, as it were, made a new earth and a new heaven for him, proving beyond a shadow of a doubt that He is the Creator of both. The phrase seems to be hinting at this, *O Maker of the heavens and the earth.*

c-The analysis

This is one of the politest speeches as it is oriented to Almighty Allah asking for mercy and Paradise. The directive act in the form of request demonstrates the fact that he is so aware of the relative power and social distance in all senses. No absolute ranking

can be present. In a speech oriented to Allah, these strategies serve to mitigate the direct request. Many strategies, first, notice and confess what Allah grants him and this is favourable when request is directed to Allah (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا). Second, intensifying interest in mentioning Allah's attributes and his dead to the righteous. Third, presupposing that the one who gets Allah attention here will get great reward hereafter. Fourth, the Prophet is optimistic that Allah wants what he wants. Fifth, including both the speaker and addressee in (أَنْتَ وَلِيِّي), (عَلَّمْتَنِي), (أَنْتَ وَلِيِّي), (رَبِّ). This act is baldly expressed.

7. CONCLUSIONS

Surat Yusuf's sentences are varied and adequate in style and context. The listener/reader absorbs the constituent parts of a single statement, claimed supporting documentation, or a partial or whole composition. Though, still, it is significant to understand the text's meaning and substance or the sentence's overall goal. Thus, the analysis comes up with the following conclusions:

Firstly: Directive acts in Surat Yusuf can be request, question, order and command depending on the three factors D, P and R. So, the choice of the type of the directive act is determined by these factors.

Secondly: directive acts can be a form of question, but function as request or advice as shown in the analysis 4 and 5 respectively.

Thirdly: The amounts of FTA strategies employed in the Ayas vary in accordance with the relative power and social distance of the speakers and listeners resulting power or solidarity.

Fourthly: Most speeches are characterized by being on-record strategy as Arabic tends to be direct expect that of analysis number (5). It is off-record, as the prophet Yusuf didn't oblige or request decision to receive an immediate act (approval or refusal).

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