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**BLAME
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RELIGIOUS TEXTS:
A CONTRASTIVE STUDY**

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في النصوص الدينية الانجليزية و العربية: دراسة
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رسالة تقدمت بها

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وَمَا تَجْعَلُ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
تَبْسُطُهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَا
تَمُحْسِبُهَا

صدق الله العلي العظيم

(الإسراء: ٢٩)

المخلص

اللوم هو احد الأفعال الكلامية التي تعبر عن امتعاض المخاطب أو تعبر عن شعوره السلبي تجاه حالة معينة، إذ يعتمد المخاطب على تحميل المخاطب المسؤولية بصورة مباشرة أو غير مباشرة. أهم ما يميز فعل اللوم بوصفه فعلا كلاميا انه يحمل خصائص الأفعال التأكيدية والتعبيرية على حد سواء.

تعد هذه الدراسة محاولة لدراسة هذا الفعل الكلامي "اللوم" في النصوص الدينية الانجليزية والعربية، إذ إنها تتناول مشكلة كيفية التعبير عن اللوم في كلتا اللغتين و كيفية إدراكه في النصوص الدينية. و لذلك تحاول الدراسة بلوغ الأهداف الآتية: (i) وصف تداولي و دلالي و نحوي لفعل اللوم في اللغتين الانجليزية و العربية. (ii) وضع بعض من شروط الموقفية (felicity conditions) لتكون أداة لغوية موحدة لتحليل اللوم في النصوص الدينية الانجليزية و العربية.

و لتحقيق هذه الأهداف، قدمت الباحثة الفرضيات الآتية: (i) تفترض الدراسة بان شروط الإقناع (Felicity Condiyions) يمكن تطبيقها على النصوص الدينية الانجليزية والعربية بوصفها تخاطبية و ذهنية. (ii) كما تفترض الدراسة بان هناك تعابير قليلة تستخدم للدلالة على اللوم الصريح في تلك النصوص. (iii) تفترض الدراسة أيضا بعدم وجود حد فاصل بين فعل اللوم و عدد من الأفعال الكلامية الأخرى المستعملة في كلتا اللغتين كالتوبيخ و التأييب و النقد وغيرها.

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We certify that this thesis (**Blame in English and Arabic Religious Texts: A Contrastive Study**) has been prepared under our supervision at the College of Education / Safiyiddin Al-Hilli, University of Babylon, as a partial fulfilment of the requirements for the degree of Master of Arts in English Language and Linguistics.

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TO
MY FAMILY

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ABSTRACT

Blame is one of the acts that express the addresser's disapproval or his negative feelings towards the state of affairs that is described in the proposition for which the addresser holds the addressee responsible either directly or indirectly. The speech act of blame has both an assertive and an expressive use.

This thesis is an attempt to study the speech act of blame in English and Arabic religious texts. It tackles the problem of how the act of blame can be identified in the two languages and how it can be recognized in the religious texts. As a result, it attempts to achieve the following aims: (i) describing pragmatically, semantically and syntactically the act of blame in both English and Arabic, (ii) setting some felicity conditions that can be used as a unique linguistic means for analyzing the speech act of blame in both English and Arabic religious texts. To achieve these aims, the following hypotheses have been conducted.

- i- The felicity conditions suggested could be applied to both English and Arabic religious texts.
- ii- The explicit forms used to express the speech act of blame in such texts are expected to be less than the implicit ones.
- iii- There is no clear-cut line between blame and some other acts in English and Arabic such as rebuke, reprimand, criticism, etc.

To test the validity of these hypotheses, certain procedures have been followed: (i) presenting a theoretical survey of the relevant literature on the speech act of blame in English and Arabic, (ii) setting certain felicity conditions according to which some selected religious

texts from the Holy Bible and the Glorious Qur'an can be analyzed. The findings of this investigation prove the validity of the above hypotheses.

The study falls into five chapters. Chapter One introduces the problem, objectives, hypotheses, procedures, limit and value of the study. Chapters Two and Three are devoted to the theoretical framework of blame in English and Arabic respectively on three levels of language: pragmatic, semantic and syntactic. Chapter Four presents the Felicity Conditions as a means of analysis followed by the practical analysis of some Biblical (English) and Qur'anic (Arabic) texts. Chapter Five sums up the conclusions arrived at.

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LIST OF ABBREVIATIONS

CC _s	Comprehensive conditions
ES _s	Essential conditions
FC _s	Felicity condition (s)
OALDCE	Oxford Advanced Learner's Dictionary of Current English
Od	Direct object
Op	Prepositional object
P	Proposition
PC _s	Preparatory conditions
PCC _s	Propositional content conditions
SC _s	Sincerity conditions
WNDS	Webster's New Dictionary of Synonyms
Ø-ing	Doing something (bad)

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CHAPTER ONE

INTRODUCTION

1.1 The Problem

Speech acts are those actions which are performed by utterances. They are commonly given more specific labels such as apology, promise, congratulate, assert, request, compliment, blame ...etc., in both English and Arabic.

The speech act of **blame** can be defined as "*the act of disapproving or condemning something bad.*" (Searle and Vanderveken, 1985: 191). In fact, the act of **blame** has received relatively little attention compared with many other speech acts. It seems that it is a problematic act since pragmatists and philosophers disagree in labelling this act under certain specific classification nor do they suggest its felicity conditions.

Hence, the present study highlights the analysis of the act of blame pragmatically. Moreover, it deals with the semantic and syntactic constructions of blame in both English and Arabic whether explicitly or implicitly:

- (1) I blamed the man for his impatience. (explicit blame)
- (2) ألومك لقصورك في أداء واجبك. (explicit blame)

I blame you for ignoring your duty.

- (3) Can't you be more patient? (implicit blame)

(4) ﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ﴾ (implicit blame)

(يس: ٧٨)

*He setteth unto Us an argument,
and hath forgotten his (own)
creation (origin), Sayeth he:
"Who will enliven the bones
when they are rotten?"*

(Ali, 1988: 1331)

It is to be noticed that blame conveys negative criticism, indignation and resentment. Under certain conditions, an addresser may find himself in a way or another blaming people as individuals or blaming their deeds or behaviours.

Thus, this study attempts to answer the following questions:

- 1- How can the act of blame be identified in both English and Arabic?
- 2- How can this act be recognized religiously in the two languages?

1.2 Objectives

The study aims to:

- 1- Present material about the speech act of blame pragmatically, semantically and syntactically in both English and Arabic.
- 2- Set certain felicity conditions for issuing the speech act of blame in both languages.

1.3 Hypotheses

In view of the preceding statements about the act of blame in English and its counterpart in Arabic, it is hypothesized that:

- 1- The felicity conditions suggested could be applied to English and Arabic religious texts.
- 2- The explicit forms used to express the speech act of blame in such texts are expected to be less than the implicit ones.
- 3- There is no clear-cut line between blame and some other acts used in English and Arabic.

1.4 The Procedures

The procedures adopted in this study are the following:

- 1- Presenting a theoretical survey of the relevant literature on the speech act of blame in English and Arabic respectively.
- 2- Applying the felicity conditions suggested (in Chapter Four) to analyze certain religious texts from the Holy Bible in English and the Glorious Qur'an in Arabic.

1.5 Limits

The study will be confined to the investigation of a number of Biblical verses from the "Old Testament and New Testament" in English and aayas taken from different surahs of the Glorious Qur'an in Arabic because such texts represent the standard forms of these languages.

1.6 The Value

It is hoped that this study will be valuable both theoretically and practically since it tries to present a general framework of the act of blame at pragmatic, semantic and syntactic aspects in both English and Arabic. It is also hoped to be of value to teachers, learners and translators who are interested in such aspects of linguistics.

CHAPTER TWO

SPEECH ACT OF BLAME IN ENGLISH

2.1 Speech Act Theory

Though pragmatics is a subject of linguistics, yet it has been rarely mentioned by linguists. Leech (1983: 1) says that it was treated as a rag-bag into which recalcitrant data could be conveniently stuffed and where it could be forgotten. Then, pragmatics became a very familiar subject to the extent that people would argue that it is impossible to comprehend the nature of language unless one knows how language is used in communication (See also Lyons, 1977: 725 and Thakur, 1999:101). Pragmatics, Yule (1996: 3) illustrates, is concerned with the study of meaning as communicated by the addresser and interpreted by the addressee in a particular context.

The theory of communication is called the speech act theory (SAT). This theory is a philosophical-rooted approach. Originally, it had been developed by the Oxford philosopher J. L. Austin in the 1930s. He expounded it in a series of lectures that were gathered in 1962 as a book entitled *How to Do Things with Words* (Finch, 2000: 180). Austin's theory has been developed further by his student John R. Searle who made a significant contribution to it (Searle, 1971: 40).

However, speech act theory is “*a theory which analyses the role of utterances in relation to the behaviour of speaker and hearer in interpersonal communication*” (Crystal, 1997: 358). The theory argues that when one uses a language he is performing certain actions. These actions performed via utterances are called speech acts. They are given more specific labels such as promise, warn, state, **blame** and so on (Van Dijk, 1977:194).

2.1.1 Components of Speech Acts

The action performed by producing an utterance consists of three related acts: **locutionary**, **illocutionary** and **perlocutionary** (Finch, 2000: 180). A locutionary act refers to the act of saying something that makes sense in the language. It follows the grammatical rules of language. Austin (1962: 93) mentions that by saying any utterance, one can always perform a phonetic act (i.e. the utterance of certain words), a phatic act (i.e. the utterance of certain words in a certain construction with certain intonation) and a rhetic act (i.e. the result of the phatic act with a certain more or less definite meaning namely sense and reference) (See also Sadock, 1974: 8-9).

People do not just produce well-formed utterances with no purpose. Rather they form an utterance that has some kind of function in their minds. This intended function is called the illocutionary act (Yule, 1996: 48). The illocutionary act is considered the most significant act in the hierarchy of speaking. It is, as Austin (1962: 99) explains, “*the performance of an act in ‘saying’ something*”.

Yule (1996: 49) adds that the illocutionary act is performed via the communicative force of the utterance. That is why it is referred to by ‘the illocutionary force’. Thus, by uttering

(1) I’ve just made some coffee,

the speaker might make it a statement, an offer, an explanation or some other communicative purpose.

Austin (1962:101) states that the illocutionary act is concerned with the production of “*effects upon the feelings, thoughts, or actions of the audience, or of the speaker, or of other persons.*” Those effects are

called perlocutionary acts. Such acts are performed when an utterance achieves a particular effect on the behaviour, belief, feeling of the listener (Crystal, 1997: 285).

In appropriate circumstances, the utterance (Shoot her!) might have the illocutionary force of ordering, arguing or advising the addressee to shoot her; but the perlocutionary effect is persuading, forcing or threatening the addressee into shooting her (Levinson, 1983: 236-7).

2.1.2 Classifications of Speech Acts

Losonsky (2006:242) remarks that Austin distinguishes five classes of utterances according to their illocutionary force:

- 1- Verdictives: *“they consist in the delivering of a finding, official or unofficial, upon evidence or reason as to value or fact, so far as these are distinguishable”* (Austin, 1962: 152).
- 2- Exercitives: *“an exercitive is the giving of a decision in favour of or against a certain course of action, or advocacy of it”* (ibid: 154).
- 3- Commissives: *“the whole point of a commissive is to commit the speaker to a certain course of action”* (ibid: 156).
- 4- Behabitives: *“they include the notion of reaction to other people’s behaviour and fortunes and of attitudes and expressions of attitudes to someone else’s past conduct or imminent conduct”* (ibid: 159).
- 5- Expositives: *“they are used in acts of exposition involving the expounding of views, the conducting of arguments and clarifying of usages and of references”* (ibid: 160), [For more information about these expressions see also Thakur (1999:103-6) and Oishi (2006: 7)].

Austin’s classification had been criticized by Searle since Austin focuses on the analyses of linguistic verbs. He included a rich variety of illocutionary act types but there are no clear principles by which he

collected them into five classes (Bach and Harnish, 1979: 40). Searle introduces his classification according to certain principles that are related to a general theory of speech acts (Mey, 1993: 162).

Searle (1979: 12) states that there are five basic kinds of actions that one can perform in speaking by means of the following five utterances:

- 1- Representatives/ assertives: They commit the speaker to the truth of the expressed proposition, e.g., claiming, stating...etc.
- 2- Directives: They are intended to produce some effect through action by the hearer. They express what the speaker wants, e.g., ordering, commanding, requesting...etc.
- 3- Commissives: They commit the speaker to some future course of actions, e.g., promising, swearing...etc.
- 4- Expressives: They have the function of expressing or making known, the speaker's psychological attitude towards a state of affairs which the illocution presupposes, e.g., thanking, apologizing...etc.
- 5- Declaratives: They are acts which in their uttering a state of affairs comes into being e.g., naming, declaring...etc. (See Searle, 1979:12-4 and Mey, 1993: 162-7) .

2.1.3 Felicity Conditions

In order to recognize the performance of a speech act as intended, there are certain expected or appropriate circumstances, which are known as 'felicity conditions' (Yule, 1996: 50). According to Hurford and Heasley (1983: 25), felicity conditions are "*the conditions that must be fulfilled in the situation in which the act is carried out if the act is to be said to be carried out properly or felicitously*".

Austin (1962:14-5) produces a typology of conditions which performatives must meet if they are to be successful or to be 'happy'. For him, there are three main categories:

A- (i) There must be a conventional procedure having a conventional effect and (ii) The circumstances and persons must be appropriate, as specified in the procedure.

B- The procedure must be executed (i) correctly and (ii) completely.

C- Often, (i) the person must have the requisite thoughts, feelings and intentions, as specified in the procedures and (ii) if consequent conduct is specified, and then the relevant parties must so do.

The violation of one or more of the conditions above will make the performative utterance unhappy (See also Levinson, 1983: 229 and Oishi, 2006: 7-8).

Searle (1971: 40) develops Austin's conditions and he reclassifies them into four kinds as follows:

- 1- Propositional content conditions: They specify restrictions on what can be expressed in the proposition of a sentence.
- 2- Preparatory conditions: They are related to whether the person performing a speech act has the authority to do so.
- 3- Sincerity conditions: They specify the required beliefs, intentions and desires of the speaker as they are expressed in the performance of an illocutionary act.
- 4- Essential conditions: They are the constitutive rules that determine the type of illocutionary act, i.e., they are related to the way the speaker is committed to a certain kind of belief or behaviour [See Searle (1969; cited in Al-Sulaimaan, 1997: 27-8) and Lyons (1977: 733-4)].

2.1.4 Performative Hypothesis

Austin (1962: 69) distinguishes between explicit and implicit performative. Explicit performatives contain a performative expression that makes explicit what kind of act is performed. The grammatical structure of this type contains the first person plus a verb in the simple present indicative active and the indirect object, if found, is 'you' [See also Sadock (1974: 77-8), Leech (1980: 65-7) and (1990: 322), Allan (1986: 169-170) and Yule (1996: 51-2)]:

(2) I blame you for lying.

In implicit performative, there is no performative expression in the utterance which names the illocutionary point of that utterance. Then, there are variety of ways by which the same effect might be achieved. In other words, there are many ways of laying the blame implicitly without using the expression **blame**¹:

(3) It's your fault.

(4) You are guilty.

(5) You have no excuse.

(6) It was an account of your negligence.

(Wilkins, 1976:46)

2.2 *Blame*: Pragmatic Perspective

Blame is the act of expressing disapproval, negative feeling, censure, or annoyance towards a past or ongoing action whose consequences are perceived to the addressee's responsibility (Williams, 2006: 12). For Trosborg (1995:318) the act of blame presupposes that the accused is guilty of the offence. In blaming, the blamer may modify his disapproval of an action for which the accused is responsible:

(7) Honestly, couldn't you have been more careful.

Or he could state his blaming by alternative approach such as by condemning the accused action or the accused person himself.

(8) Oh no, not again! You really are thoughtless. (ibid: 319)

Duff (1986: 40) views that the proper meaning of **blame** may simply need to involve forming a private judgment on someone's conduct; or having a certain attitude of resentment, indignation, anger or contempt towards him because of his wrong-doing, or criticizing him to others in his absence.

However, **blame** is one of the acts that express the addresser's disapproval and/ or negative feelings towards the state of affairs that are described in the proposition for which the addresser holds the addressee responsible either directly or indirectly.

2.2.1 Pragmatic Classification of Blame

Pragmatists and philosophers differ in their treatment of the speech act of blame. They even differ at the class the act belongs to. Some consider it as a behabitive act and others view it as assertive, expressive or verdictive:

2.2.1.1 *Blame* as a Behabitive Act

Austin (1962: 83) labels **blame** under the category of behabitives. 'Behabitive' is that kind of performative which is concerned roughly with reactions of behaviour and with behaviour towards others. It is designed to exhibit attitudes and feelings and, then, it has much to do with social behaviour.

Austin (ibid:159) states that “*there are obvious connexions with both stating and describing what our feelings are and expressing, in this sense of venting our feelings, though behabitives are distinct from both of these*”. He mentions a list of behabitive verbs as follows:

- 1- For apologies: ‘apologize’.
- 2- For thanks: ‘thank’.
- 3- For sympathy: ‘deplore’, ‘commiserate’, ‘felicitate’ and ‘sympathize’.
- 4- For greeting: ‘welcome’ and ‘ bid you farewell’.
- 5- For attitudes: ‘resent’, ‘don’t mind’, ‘pay tribute’, ‘criticize’, ‘grumble about’, ‘complaint of’, ‘applaud’, ‘overlook’, ‘command’, ‘deprecate’ and the non-exercitive uses of ‘**blame**’, ‘approve’ and ‘favour’.
- 6- For wishes: ‘bless’, ‘curse’, ‘toast’, ‘drink to’ and ‘wish’ (in its strict performative use).
- 7- For challenges: ‘dare’, ‘defy’, ‘protest’ and ‘challenge’.

(See also Nozick, 2000:108-9)

Austin (1962:151) finds out that behabitives, generally speaking, are the most troublesome, and it could be said that they are not clear or are cross-classified or even that they need some fresh classification. **Blame** as one of the behabitives is a doubtful verb since it is too miscellaneous and it seems to be included in the other classes and at the same time to be unique in a way that Austin himself claimed- in his ‘Plea for Excuses’- that he does not succeeded in making it clear even to himself.

He (ibid: 158) says that behabitives are similar to commissives in that they “*commit us to **like** conduct, by implication, and not to that actual conduct*”. Thus, if someone blames, then he adopts an attitude to someone else’s past conduct, but can commit himself only to avoid like conduct.

By the same token, there is a connection between behabitives and verdictives. In one sense of ‘blame’ which is equivalent to ‘hold responsible’ blame is a verdictive, but in another sense, it is to adopt an attitude towards a person and thus, it is a behabitive (ibid: 153-4).

Austin (ibid) faces another trouble with the act **blame** since he finds out that it is too difficult to state the explicit performative form of the blame-utterance²:

Table (1)
The Researcher’s Formulation of Austin’s
Half-performative Verbs

Explicit performative	Not pure Half- descriptive	Descriptive/constative
I criticize I censure	I blame you	I am shocked by you I am revolted by you I am disgusted by you

Austin (ibid) finds out that the performative verb is **criticize**, while **blame** is not pure i.e., it is a half- performative verb. He states:

Blame is not in order, if, say, you have done the same thing yourself; and the question always arises whether the praise, blame, or congratulation was merited or unmerited: it is not enough to say that you have blamed him and there’s an end on’t_ still one act is, with reason, preferred to another.

(ibid: 140)

There is a parallel between inferring and arguing soundly and stating truly. The matter is not concerned only with whether the addresser did argue or infer but also it is concerned with whether the addresser had a right to, and did he succeed. He (ibid: 141) concludes that the meritedness of blame is different from its opportunity. In spite of this, it is difficult to decide whether the timing of blame is important or its being merited since the soundness of argument and the meritedness of blame are not objective matters.

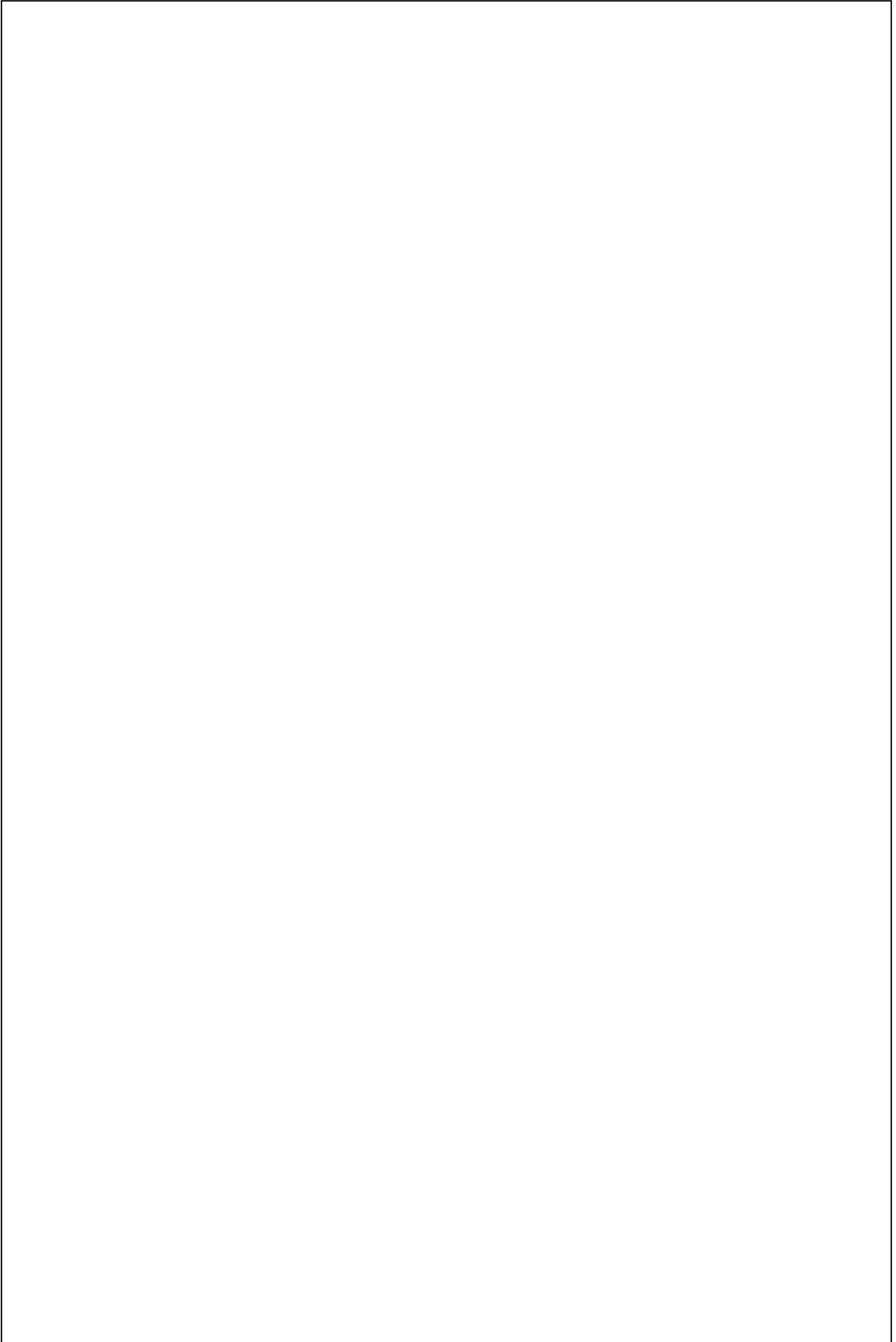
Austin (1956:35) views that there are at least two things confused under the term **blame**. When the addresser says ‘I blamed X for doing A’; say breaking the vase, it is a question simply or mainly of his disapproval of A, i.e., breaking the vase, which is unquestionably, X did: but sometimes it is rather a question simply or mainly of how far the addresser thinks X responsible for A, which is unquestionably bad. Hence, if somebody says John blamed somebody else, say Tom, for something, Tom may answer by giving a *justification*. Thus, John may cease his disapproval of what Tom did. Another way, Tom can give an *excuse* for what has been done so that John will cease to hold Tom, at least entirely, responsible for doing that thing (Check www.ditext.com/austin/plea.html).

2.2.1.2 *Blame* as an Assertive Act

It is to be noticed that Searle never mentioned the act **blame** when he reviewed the theory of speech acts. In his work with Vanderveken in (1985), they label **blame** under assertives. They (1985:182-183) state that the English assertive verbs are: **assert, claim, affirm, state, deny, disclaim, assure, argue, rebut, inform, notify, remind, object, predict, report, suggest, insist, conjecture, hypothesize, guess, swear, testify,**

admit, confess, accuse, blame, criticize, praise, complain boast and lament.

Vanderveken (1990:169) mentions that assertive acts are: **assert, reassert, negate, deny, correct, claim, affirm, state, disclaim, declare, tell, suggest, guess, hypothesize, conjecture, postulate, predict, forecast, foretell, prophesy, vaticinate, report, warn, forewarn, advise, alert, alarm, remind, describe, inform, reveal, divulge, divulgate, notify, insinuate, sustain, insist, maintain, assure, aver, avouch, certify, attest, swear, testify, agree, disagree, assent, dissent, acquiesce, object, recognize, acknowledge, admit, confess, concede, recant, criticize, praise, blame, accuse, calumniate, reprimand, castigate, denounce, boast, complain, lament.** They are clarified in Figure (1) below:



Searle (1979:12) shows that the purpose of the assertive class is to commit the addresser in varying degrees to the truth of the expressed proposition. He adds that all the assertives are assessable on the dimension of assessment, which includes true and false.

Furthermore, an assertive illocutionary force has the word-to-world direction of fit. Searle and Vanderveken (1985:85) illustrate that all assertive illocutionary forces have the preparatory condition that the addresser has a reason, ground or evidence that supports the truth of the propositional content.

Downes (1998:378) denotes that assertives are central to language use because they are the means by which the addresser can say how things are and he can present his beliefs. He adds that **accuse**, **blame**, **criticize** and **complain** are assertive acts. They share the same illocutionary point. *“To accuse [blame] X of [/for] P is to predicate responsibility for some propositional content to X while also having the preparatory condition that P is bad”*.

Vanderveken (1990:179) clarifies that to blame someone is to criticize him in asserting that he is responsible for something (propositional content condition), while presupposing that that thing is bad is preparatory condition. **Blame** is a negative criticism laid upon people and the one can criticize them without saying so. An accusation on the other hand, is necessarily public. The degree of strength is increased by this public mode of achievement.

Downes (1998: 379) illustrates that according to Searle and Vanderveken **blame** is like **accuse** with the difference that accusations are public while blaming can be private, an inner act.

However, Searle and Vanderveken (1985: 28) believe that many verbs mark illocutionary point plus some other features. For example,

warn, threaten, criticize, accuse [and **blame**] add the feature of badness to their primary illocutionary point.

They (ibid:189) add that there is a large set of illocutionary verbs that indicate goodness and badness for the addresser or addressee or have much to do with good or bad in general. They agree with Partridge (1982:101) in that though most of these verbs are assertives, they shade off into some expressives and several of them have both an assertive and expressive use.

Searle and Vanderveken (1985: 189) list such verbs as: **criticize, praise, accuse, admit, confess, and complain**. They observe that the verbs **blame** and **credit** are related to the above set of verbs but they differ from them in one important point; i.e. they do not always require an overt speech act. To illustrate, one can in his thoughts credit the addressee with his achievements and may blame him for his faults without performing public speech act, whereas the addresser cannot praise, criticize, or accuse the addressee without performing a public act. In fact, **blame** and **credit** form a minimal pair since both have the same features except one contrasting feature- i.e., assessing responsibility. **Blame** is a negative illocutionary verb .It is concerned with assessing responsibility for what is bad while **credit** is used to assign for what is good (ibid:190).

They (ibid) point out that **blame** and **accuse** are similar to each other, then to accuse [or to blame] is:

to assert to someone with the propositional content condition that predicates responsibility to some individual for the existence of state of

*affairs and with the preparatory condition
that this state of affairs is bad.*

(ibid)

Accordingly, one can say that the accusation is “a public assignment of blame”; i.e. in the public performative use of blame; blame is accuse.

2.2.1.3 *Blame* as an Expressive Act

Though Partridge (1982:101) labels **blame** under the category of expressive, yet he views that **blame** is an ambiguous verb. Its ambiguity arises from the fact that **blame** denotes both communicative and mental or state act. When it is a communicative speech act, it means **accuse** or **hold responsibility** as in (9) and when it is a non-communicative act, it means **censure** as in (10):

(9) Someone burnt down the barn, and I blame you for it / it on you.

(Hold responsibility, accuse of).

(10) You burnt down the barn, and I blame you for it / it on you.

(Censure). (ibid: 103)

When not used performatively, **blame** belongs to “mental acts” and “mental states”. Thus, (10) signifies that blame (censure) belongs to expressive performatives whereas blame (hold responsibility, accuse) belongs to the assertive performatives. According to Partridge’s classification both **assert** and **express** belong to a large category called **indicatives** (ibid).

In this respect, Jordá (2005:64) states that expressives include verbs such as **thank, congratulate, condole, praise, blame, forgive** and **pardon**.

Proost (2007:32-33) consequently lists the verb **blame** as an expressive act saying that the illocutionary point of the act of blame is to express a negative evaluation by the addresser of some past action performed by the addressee. This negative evaluation is part of the meaning of the verb **blame**. The addresser's presupposition (the past action which the addressee is actually blamed for) is an essential property not only of the act of blaming but also of the meaning of the corresponding verb **blame**. The latter is reflected by the fact that the presupposition under negation is a real lexical presupposition. In other words, **blame** is a factive verb.

However, Searle (1969:59) mentions that the addresser's presuppositions are part of the preparatory condition for the successful performance of a particular illocutionary act³.

2.2.1.4 *Blame* as a Verdictive Act

Kreidler (1998:183) distinguishes seven kinds of speech acts: assertives, performatives, verdictives, expressives, directives, commissives and phatic utterances. He labels **blame** under the category of verdictives. Verdictives are "*speech acts in which the speaker makes an assessment or judgment about the acts of another, usually the addressee*". This category includes: **rank, assess, accuse, charge, excuse, thank, command, compliment, congratulate, honour, praise, grateful, blame, admonish, criticize, scold** and **condemn**. Their actions can be viewed positively in commending, praising, congratulating, honouring and compliment; or negatively in accusing, blaming, admonishing, criticizing and scolding; or revealing that the addresser gets a beneficial effect as in thanking, and gratefulness. The explicit frame for these verbs is "I ... you for/ of _ing":

(11) I blame you for not telling them.

(12) I accuse you of putting on airs. (ibid: 187)

The addresser in verdictive utterances comments on the previous deeds of the addressee or their present results. Kreidler (ibid: 188) suggests the following as felicity conditions of verdictive utterances:

- the possibility of the act,
- the ability of the addressee to perform it,
- the sincerity of the addresser in making the utterance,
- the addressee's belief that the addresser is sincere.

2.2.2 Aims behind Blame

Blame is a social judgment process. It involves human abilities to perceive and appraise one's own cognitive states and processes of others. Blame is also realized in institutional discourse such as court trails (Meal, 1993: 40).

The primary purpose of blame is to modify the addressee's motives that he will in future avoid such conduct. The question raised here is that how blaming someone may secure the desirable change in him. Duff (1986: 45) states that there are three possibilities:

- 1- The addresser reminds the addressee of the values for which the addressee already cares, or brings him to understand and to care for moral demands by which he was not previously moved. The addresser's blame gives the addressee reason to modify his conduct. It persuades him to judge his past actions, and thus to guide his future conduct, by those moral values which inform and justify the blame itself.

- 2- The addressee is unmoved by the addresser's appeals but finds the addresser's criticism so unpleasant or inconvenient. Thus, he will try to avoid it in future by behaving or seeming, as he knows, that the addresser thinks that the addressee should do or behave in such a manner. The addresser's blame still gives the addressee reason to behave differently; but the prudential considerations (which now lead him –the addressee- to judge his past actions as 'wrong' and to modify his future conduct) are quite different from the moral considerations which justify the addresser's blame and criticism of those actions.
- 3- Blaming the addressee operates non-rationality to induce a change in his motives and attitudes which is not mediated by his understanding and acceptance of reasons for condemning his past actions or for modifying his future conduct (ibid).

2.2.3 Blame as Moral Persuasion

Blame, like other kinds of rational argument, aims at persuasion. Its initial purpose is to engage the other person in a serious moral discussion; and it fails in that purpose only if the addressee refuses to listen at all or refuses to respond with any kind of moral seriousness (Oishi, 2006: 35).

Blame is portrayed as a technique; as something the addresser does to someone in order to modify his action or behaviour. Though it focuses, necessarily, on an alleged moral offence (the offence is the occasion rather than the primary justification for blame), it warns the audience that its agent may behave in similarly undesirable ways in future. Therefore, people may need to modify the addressee's conduct by blaming him. As a technique, then, blame is contingently related to the ends which it serves: the specification of those ends makes no essential reference to blame as

the means by which they are to be achieved, and the justification of blame depends on its contingent efficiency in achieving them (Duff, 1986: 50).

Yeager (2006: 87) adds that blame is an argument with another person. Blame is focused on and justified by the other's wrong-doing. It also aims normally to modify his attitudes and deeds but the means by which that modification is to be achieved is as important as the end. Indeed, the means enter into the specification of the end itself – the end of moral reform or persuasion. One cannot separate blame from that end as a means which is only contingently related to it.

2.2.4 The Effects of Blame

Blame, morally, should be understood as an attempt to bring a person to recognize and repent his wrong-doing. It addresses and respects him as a responsible moral agent. Moral blame presupposes a set of moral standards by which the person judges the conduct of another which the he believes the addressee should recognize (Duff, 1986: 47).

Blame involves a judgment on someone's conduct, or having a certain attitude of resentment, indignation, anger or contempt towards him because of his wrong-doing; or criticizing him to others in his absence. It may also be directed at past or present attitudes, habits and character traits or at present acts or omissions, as well as past acts (ibid: 50).

This activity need not take any specific form and need not involve saying 'I blame you'. What makes an utterance an act of blame is the addresser's judgment that the addressee had acted wrongfully; a judgment both on his action, as being wrong, and on him as its agent, as having neither excuse nor justification for it.

According to Meal (1993: 80) blame encourages people to avoid performing socially costly actions. If someone –make it Tom- knows that he will be blamed for greed or cruelty, for example, then he would have powerful motives to avoid these. Blame, on the other hand, involves one in making assessment of people’s weaknesses which is important when it comes to deciding who should be entrusted with which tasks and responsibility. A person might make a good banker, but a bad organizer of social occasions.

2.3 *Blame*: Semantic Perspective

Human spend life in giving blame to other people and / or receive blame from others. **Blame** has a negative evaluation since it assigns specific agent for a particular bad outcome. **Blame** is a social process by which people criticize or even accuse some agent(s) for bad behaviour or deed and consider him/them responsible for the bad result.

2.3.1 The Conceptual Meaning of *Blame*

Blame has more than one meaning. It may refer to an act of finding fault with, disapproval, criticism, or to place the responsibility for a fault on somebody:

(13) He always blames his mistakes on me. (Dalgish, 2002: s.v. blame)

According to Collin (1999: s.v. blame) the term **blame** means, “*to say that somebody has done something wrong or is responsible for a mistake*”:

(14) The union is blaming the management for poor industrial relations.

Malle and Bennett (1998:1) state that the term **blame** has at least two meanings. The first refers to “*the assigning of (causal) responsibility for an outcome to a person*”:

(15) People are too quick to blame their problems on others.

The second refers to “the criticizing of a given intention or action”:

(16) I love you too much to blame you for going away.

The second meaning is a synonym of **reproach** and **criticize** and it forms an asymmetry with the meaning of **praise** (ibid).

According to Webster’s New Dictionary of Synonym (henceforth WNDS) (1984: s.v. blame), **blame** is a term of shifting denotation. Sometimes it means reprehension, criticism or censure of those who find fault or judge one’s work or acts. When the term denotes responsibility for wrongdoing or delinquency, it also implies the meriting of reproof, censure, or appropriate penalty:

(17) He took on himself all the blame for the project’s failure.

(18) They tried to shift the blame for their defeat.

2.3.2 *Blame* by Means of Verbs

Blame has different meanings, and thus it can be well understood with reference to the meaning of the following terms: **admonish, censure, accuse, charge, chide, condemn, criticize, disapprove, find fault with, rebuke, reprehend, reprimand, reproach, reprove and upbraid.**

For Wierzbicka (1987:34), **blame** forms a related group with **criticize, condemn, denounce, deplore** and **curse**. She adds that one

sense of **blame** is closely related with **accuse** regarding some considerations.

The verbs: **blame**, **reprehend**, **criticize**, **censure**, **reprobate**, **condemn** and **denounce** are comparable when they mean to **find fault with** someone or something openly, often publicly, and with varying degrees of severity. They can all mean to criticize adversely, especially in order to warn of or to correct a fault (WNDS, 1984: s.v. criticize).

For a better understanding of such verbs, a brief idea about each is presented below.

Blame implies the meaning of **dispraise** of a person or a thing rather than in his or its favour. It also suggests the mental approach of a critic or detector of faults:

- (19) Some judge of authors' name, not works, and then nor praise nor blame the writings, but the men.
- (20) Aristotle, while blaming the man who is unduly passionate, blames equally the man who is insensitive.(ibid)

Sometimes, **blame** loses much of its opposition to **praise** and then may strongly convey an imputation or accusation of wrongdoing as in (21) or of guilt as in (22):

- (21) One cannot blame starving children who steal food.
- (22) There is no one to blame but yourself. (ibid)

Blame means **to find guilt with**. The latter expression is often used in place of culpability as a simpler word e.g.; she is generous to a fault. **Culpability** refers to the fact or the state of being responsible for an act or condition that may be described as wrong, harmful or injurious:

- (23) They could not prove his culpability for the accident. (ibid)

In some cases, **blame** means **reprehend**. As such, it does not only explicitly suggest the approach of a critic and his disapproval but also implies a more or less severe **rebuke** (Oxford Advanced Learner's Dictionary of Current English (henceforth OALDCE) 2006: s.v. reprehend):

(24) His conduct was thoroughly reprehensible.

The verb **reprove** means **blame** or **censure** often kindly or without harshness and usually in the hope of correcting the fault. It is similar to **admonish** since the latter gives a gentle **reproof** and stresses the implication of warning or counsel:

(25) Count him not an enemy, but admonish him as a brother.

(WNDS; 1984: s.v. reprove)

While speaking severely to somebody because of his wrong deed is called **rebuke**; the term implies sharp or stern reproof:

(26) The company was publicly rebuked for having neglected safety procedures. (OALDCE; 2006: s.v. rebuke)

The term **reprobate** is often used as if it were a close synonym of reproach or rebuke. It may not be only a strong disapproval and usually vigorous censure but also a rejection or a refusal to countenance:

(27) That wanton eye so reprobated by the founder of our faith.

(WNDS; 1984: s.v.criticize)

Since **blame** usually implies the simple reverse of **commendation**, **censure** no longer implies the meaning of **blame** as the antonym of **praise**. Nevertheless, **censure** carries a stronger suggestion of authority or competence in the critic or judge than does blame, as well as **reprehend** and **reprimand**:

(28) The judge censured the jury for their failure to render a verdict on the evidence.

(29) It is not one writer's business to censure others. A writer should expound other writers or let them alone. (ibid)

Moreover, **condemn** carries a stronger judicial connection than **censure**. It implies a final decision or definitive judgment. It commonly suggests an untempered judgment which is wholly unfavourable and merciless:

(30) The freedom with which Dr. Johnson condemns whatever he disapproved is astonishing. (ibid)

Above all, only actions, which are morally bad, can be **condemned**. According to Wierzbicka (1987: 158). The act of **condemning** is more negative and absolute than that of criticizing and blaming. In criticizing someone for something, the addresser may hope that his criticism will be constructive in that it will lead to something good. In blaming someone for something the addresser is trying to understand a situation and to establish some causal links so that there is a positive goal. But, in condemning someone for something the addresser is not thinking of the positive side at all; rather he is focusing entirely on the bad one. Moreover, the addresser has to be in a position of authority or of public importance. Thus, a child can hardly condemn his parent's or

teacher's actions, though he can criticize them, or blame them for causing bad situations.

The term **denounce** adds to **condemn** the implication of public declaration or proclamation:

(31) Nothing makes one so popular as to be the moral denouncer of what everybody else denounces. (WNDS; 1984: s.v. criticize)

The term **deplore**, as Wierzbicka (1987:103) explains, “*contains in its meaning a negative evaluation of a situation caused by somebody's action.*” The addresser in **deploring** is focusing not on the action itself but on its bad outcome. He wants other people to know what he thinks about it [his feeling is bad because of the bad situation].

However, in some other cases, **blame** can be used as **reproach** or even **chide**. The two terms imply dissatisfaction or displeasure. **Reproach** usually connotes criticism or faultfinding, whereas **chide** implies mild reproof or a slight scolding:

(32) If he came home late, and she reproached him, he frowned and turned on her in an overbearing way. (WNDS; 1984: s.v. reprove)

In certain situations, **blame** implies the meaning of **accuse**. The latter means to denote in common or to declare a person guilty of the offence. **Accuse** is typically immediate and personal and often suggests direction or sharpness of imputation or censure (ibid). Thus, to **accuse** is to say that somebody has done something wrong or he is guilty of something:

(33) She accused him of lying. (OALDCE; 2006: s.v. accuse)

On the other hand, when blame implies speaking of **dispraise** of a person or a thing and when it is used as approach of a critic or detector of faults, it carries the meaning of **criticize**. **Criticize**, in an ordinary use, does commonly imply an unfavourable judgment or a pointing out of faults:

(34) Avoid criticizing person's errors in speech.

(WNDS; 1984: s.v. criticize)

However, its basic sense suggests a discernment of the merits and faults of a person or a thing. In criticizing someone or something, the addresser is expressing a personal opinion. In fact, criticizing something or someone's acts involves more than expressing a negative opinion about them. Acts which would be universally regarded bad cannot be criticized; rather they have to be condemned. For example, one cannot criticize a drunken man for having beating his wife; he has to be punished or even condemned (Wierzbicka, 1987: 156).

2.3.3 *Blame* Group

Fillmore (1971: 176) views that **blame** has three different, though related, meanings. They occur in different frames as follows:

Blame₁: X blamed Y for Z.

Blame₂: X blamed Z on Y.

Blame₃: X not blame {Y, Z}.

Wierzbicka (1987:153) agrees with Fillmore that **blame**₁ and **blame**₂ are concerned with assigning to someone or something the responsibility for a bad situation, whereas **blame**₃ which occurs typically without any complement as in (35) and (36) is not concerned with

assigning responsibility. Rather, it is concerned with the speaker's opinion about a person in connection with that person's action:

(35) I wouldn't blame₃ you.

(36)? I don't blame₃ on you. (ibid)

2.3.3.1 Blame₁

Depending on Fillmore's view (1971), Wierzbicka (1987: 135) shows that the meaning of **blame**₁ is:

- The addresser assumes that everyone would say that what happened (Z) is bad for him (/us).
- The addresser wants to know why it happened.
- He says: he thinks it happened because Y happened (or: because X did Y).
- He thinks something bad about Y (or: X) because of that.
- He says this because he wants to say what he thinks about why Z happened.

Fillmore (1971: 176) points out that **blame** is similar to **accuse**, and different from **criticize**, in presupposing rather than asserting badness and differs from it in expressing a judgment ('I say: I think ...') rather than making a blunt assertion ('I say...') about someone's responsibility for the bad situation.

Wierzbicka (1987:153) says that the difference between **blame** and **accuse** goes further than that. First of all, the two kinds of acts differ in their illocutionary purpose. The speaker, in accusing, wants not only to establish somebody's guilt, but also to cause 'something to happen because of that'. While in blame, the addresser is concerned with the identification of the guilty person not as a prelude to some action but as an attempt to understand the causes of some bad situation.

Nevertheless, in accusing, the speaker is concerned with somebody's bad action not necessarily because of this action's bad results. Whereas in blaming, the speaker is concerned with somebody's bad action only in so far as this action is responsible for further 'bad effects'. Thus, one can accuse somebody of lying since it is generally regarded as bad. However, one cannot blame₁ somebody for lying, rather he can blame₁ somebody's "inept" as a cause of public discontent. Generally, accusing is concerned with bad actions; blaming₁ is concerned with bad situations caused by actions (Wierzbicka; *ibid*: 153).

Thus, one can state the differences between **accuse** and **blame** as follows:

- 1- In accuse, the accuser implies that he wants the accused to have a chance to defend himself – if he can – and to sometimes punish or condemn –if he cannot. Whereas the speaker (i.e. the blamer) in blame does not imply that he wants anything further to be done. This is related to the fact that blame can have a situation rather than a person as its object (*ibid*).
- 2- The direct object of accuse refers to a person whom the addresser wants to defend himself or to be punished while the direct object of blame can refer to the event which the addresser wants to understand:

(37) That remark was blamed for losing the polls.

(38)* That remark was accused of losing the polls. (*ibid*)

- 3- Words which refer to the situation, not to action, can occur as a complement of blame but not of accuse:

(39) They blamed the police for the riot.

(40)* They accused the police of the riot. (*ibid*: 154)

2.3.3.2 Blame ₂

According to Fillmore (1971), the frame ‘X blamed Z on Y’ implies that Y actually did not do the thing Z for which he is blamed. Wierzbicka (1987:154) views that although the two meanings, **blame**₁ and **blame**₂, are extremely close, one can say that **blame**₁ is concerned with assigning the responsibility and, strictly speaking, **blame**₂ with shifting the responsibility. The meaning of **blame**₂ can be expressed through the following points:

- The addresser assumes that everyone would say that what has happened (Z) is bad for him (/us).
- The addresser assumes that the audience would want to know why it happened.
- He says that he thinks it happened because Y happened (or: because X did Y).
- He thinks something bad about Y (or: X) because of that.
- He says this because he wants to cause people not to think that it happened because addresser did something. (ibid)

She (ibid) explains that if the speaker X blames Y for Z and if his purpose in doing so is to shift the responsibility away from himself – rather than expresses his honest opinion – then Y didn’t deserve the blame placed on him. It is the same even if the target of the blame ‘Y’ was inanimate as in: X blamed Z on the weather. It could be clear in this construction that the speaker is concerned not with understanding and explaining but with finding a scapegoat for his own failings (ibid).

As an alternative analysis, **blame**₂ would be presented as a combination of the meaning of **blame**₁ with a third person component that reflects the perspective of the external observer (ibid: 155).

2.3.3.3 Blame₃

Blame₃ is much more restricted in its use than **blame₁** or **blame₂**. In Fillmore's analysis (1971), it corresponds to **blame₂**. Wierzbicka (1987:155) shows that **blame₃** differs from **blame₁** and **blame₂** in that it is always stressed. It seems to occur predominantly, perhaps exclusively, in negative phrases, which could be regarded as variants of one set phrase (I don't blame him, I wouldn't blame her, I can't say I blame you, etc.). The speaker is not trying to establish the cause, or the causer, of a 'bad situation':

(41) You only want money for your own pleasure. I don't even blame₃ you for that.

However, the meaning of **blame₃** could be illustrated in the following points:

- The addresser assumes that what has happened is bad for someone.
- He assumes that it happened because X did Y.
- He thinks that someone could think something bad about X because of Y.

Nevertheless, the object of **blame₃** has to be human and the subject is, predominantly, the first person. Unlike the case of **blame₁** and **blame₂**, in **blame₃** the addresser does not have to be personally affected, he is merely expressing his attitude: 'I say this because I want to say what I think about X because of Y'. Since **blame₃** seems to be restricted to negative contexts, the dictum can be phrased negatively: "*I say: I don't want to think something bad about X because of that*" (ibid).

2.3.4 *Blame* as a Verb of Judging

Blame, accuse and **criticize** are verbs of judging according to Bach and Harnish (1979:165) who depend on Fillmore's analysis.

Fillmore (1971: 279) puts **blame, accuse, criticize, credit, praise, scold, confess, apologize, forgive, justify** and **excuse** under the term verbs of judging.

Wilkins (1976:45) lists the verbs: **blame, remonstrate, reprimand, accuse, denounce, condemn, frown upon, allege, complain charge, disparage, deplore, reproach** and **impute** as verbs of disapproval. Such group is part of the judgment and evaluation verbs. Similarly, Ballmer and Brennenstuhl (1981: 35) believe that the verbs: **blame, scold, correct, criticize, praise, accept** and **reject** are used to give evaluation of an action.

However, Fillmore (1971: 277) believes that the addresser can make use of both explicit 'illocutionary' or implicit 'presuppositional' levels of communication. The linguistic theory is in need of a kind of analysis of the speech act that takes into account the illocutionary and presuppositional aspects of speech communication. Their analysis is to disambiguate the aspect of problem related to various types of interpersonal relationships involving judgments of worth and responsibility.

Fillmore (ibid: 278) identify various types or entities or aspects of situation that are needed to describe the conditions under which it is appropriate to use verbs of judging. These are:

1. Situation: It refers to some situation, action, deed or state of affairs.
2. Affected: It refers to the individual being favourably or unfavourably affected by the situation.

3. Defendant: It refers to the individual concerning whom it is relevant to ask whether he is responsible for the situation.
4. Judge: It refers to the person who makes some kind of moral judgment about the situation or about the defendant's responsibility for the situation, or who makes a statement about such matters. The judge may make his judgment and keep it to himself or he may make a statement, i.e., something about the situation or the defendant. If the latter happens, then, his statement is addressed to somebody called the addressee.
5. The addressee: It refers not to the addressee of the utterance, which contains the verb under study, rather to the addressee of the speech act which these verbs might refer to.
6. Locutionary source (where needed): It may be used to refer to the speaker of the speech communication.
7. Locutionary target: It is used to refer to the addressee of the sentence.

These entities can be well explained in the following example:

(42) John blamed my congressman of being soft on Communism.

1. Locutionary source: 'I', the speaker of the sentence.
2. Affected: 'I' and 'my congressman'.
3. Locutionary target: 'you' my intended addressee.
4. Judge: John.
5. Defendant: my congressman.
6. Situation: being soft on Communism.
7. The addressee: 'I' since John's statement was addressed to me.

(ibid: 279)

Concerning the speech act of **blame**, the verb **blame**, as Fillmore (ibid: 284) states, has three uses. One of them is a linguistic-act verb. It is signified in **saying** something to somebody [See 2.3.3.2]:

(43) Harry blamed the letter on me.

the situation of the above utterance is that there is something blameworthy about writing the letter. Harry wrote the letter himself and then he led people to believe that I had written it. Therefore, the addresser says (43). The locutionary source reports the judge's statement that the defendant is responsible for the situation, but with the presupposition that the defendant was not the responsible one, since the necessity follows here –in **blame₂**- is that the defendant is not the addressee of judge's statement, and the judge is not the defendant. Thus, it is not in the linguistic-act sense of **blame** that one can blame himself. Accordingly, **blame₂** has much in common with the act of **accuse**. The other two verbs **blame₁** and **blame₃** are not linguistic-act verbs because they refer to opinions, thought or internal judgments on the part of the judge.

However, the ambiguity of **blame**, that is, the division of **blame** into **blame₂** and **blame₃** can be illustrated in this way:

Suppose there is no question in anybody's mind that Y wrote a particular letter and Y is telling you that John for some reasons regarded Y's action as blameworthy. Then, in reporting his state of affairs, Y can say (44):

(44) John *blamed* me for writing the letter.

This is **blame₁**. By the same token, suppose that there is no doubt of the blameworthiness of this particular letter, and what Y is telling you is that John felt that Y had done it. Then Y can say (45):

(45) John blamed *me* for writing the letter.

This is **blame**₃ in its request one can say:

(46) Don't blame *me*!

And **blame**₁ one can use the reassuring words:

(47) I do not *blame* you. (ibid: 285)

These senses refer not to statements made public by the judge, rather they refer to inner experiences and possibly unspoken judgments made by the judge (ibid: 281). However, some speakers believe that **blame**₂ is a kind of achievement verb since it implies that the judge succeeded in affecting his addressee's beliefs. But Fillmore (ibid: 285) mentions that the judge is trying to do so. Then, one would say:

(48) He tried to blame it on me, but fortunately nobody believed him, but not

(49)*He blamed it on me, but fortunately nobody believed him.

2.3.5 *Blame* Emotions

Being blameworthy is “*deserving disapproval; criticism; responsible for doing something wrong*”. Blameworthiness, guiltiness and culpability are comparable when they mean “*deserving reproach and punishment for a wrong, sinful, or criminal act, practice or condition*”. One, as a person or his act or work, is blameworthy that deserves blame or criticism and must suffer or receive reproach, censure or even punishment (OALDCE, 2006: s.v. blame).

Above all, the term blameworthiness springs its roots from P.F. Strawson's view on moral responsibility. Later, it was developed by Jay

Wallace who follows Strawson. Graham, on the other hand, follows the two verifying their ideas. He depends on Wallace theory.

Graham (2007:1) analyzes blameworthiness in terms of blame giving different accounts of the conditions of blameworthiness. He views that ‘X is blameworthy for doing something (henceforth Ø-ing) just in case that X is worthy of blame for Ø-ing’. In other words: ‘X is worthy of blame for Ø-ing just in case it would be appropriate for X to be blamed for Ø-ing’. He adds that blame is, at its core, an emotional matter. That is to say, when X blames Y for Ø-ing is to say something about the emotions that X feels toward Y in response to Y’s Ø-ing. This could be clearer when one says without feeling any particular emotions toward anyone.

(50) I blame John for stealing the cookies.

Then, ‘X blames Y for Ø-ing’ is true just in case X feels one of a certain class of negative emotions toward Y in response to Y’s Ø-ing. As these emotions are constitutive of blame, they are referred to as “blame emotions” (Wallace, 1996:12).

Graham agrees with Wallace who depends on Strawson (1962) in taking these paradigmatic blame emotions to be **resentment**, **indignation** and **guilt**. Wallace (ibid) states that such emotions hang together as a class.

The first two are other-directed emotions, i.e., emotions that one feels toward others. In contrast, guilt “*is an emotion that is necessarily felt toward oneself.*” However, each of them has the particular rebuking character constitutive of blame. Blameworthiness will be understood in terms of such emotions (Graham, 2007: 2).

To resent someone for something is to blame him for it. For example, if Mary resents Bill for taking her ring, then she blames him for taking it. What is peculiar to resentment, among blame emotions is that the resenter views himself as a victim of the one he resents. More precisely, Y's resentment of X is Y's response to a perceived wrong or slight to Y on the part of X. Therefore, Mary's resentment of Bill is a response to what she perceives to be Bill's wronging her when he takes the ring (ibid: 2-3).

Indignation and guilt do not reflect the one feeling them a victim of someone. In fact, one can feel indignation toward someone even if there is no victim that that person has wronged or slighted. Similarly, one can feel guilty even if one does not see oneself as having wronged or slighted anyone (ibid).

Thus, when Y feels indignation toward X, Y's indignation is his response simply to X's having committed a wrong to someone in particular or not. Similarly, X's feeling guilt just is his response to his own commission of a wrong to someone in particular or not. Thus, *“indignation and guilt are responses to wrongs, in general, whereas resentment is a particular response to wrongs to oneself”* (ibid).

The appropriateness of feeling of these emotions toward someone is constitutive of that person's being blameworthy, [An explanation of the conditions under which the blame emotions are appropriate will be discussed in 2.3.5.2]. Before dealing with such conditions, it is important to comprehend the term “appropriateness”.

2.3.5.1 The Correct Sense of “Appropriate”

Wallace (1996: 50) finds out that the sense of appropriate relevant to the analysis of blameworthiness must be given a moral interpretation:

X is blameworthy for Ø-ing means it is appropriate for a blame emotions – resentment, indignation, or guilt - to be felt toward X in response to X's Ø-ing.

Graham (2007: 4) reveals that Wallace takes his cue from the fact that it would be unfair to blame someone of Ø-ing if his Ø-ing was causally necessitated by facts outside of his control. The feeling of a blame emotion toward someone for something is appropriate just in case it is not normally unfair that it would be felt toward him for that thing. Wallace himself grants this since he states:

Though blame often and naturally finds expressions in sanctioning behavior, it is not necessarily so expressed -thus I can blame a person 'privately' without expressing my response to anyone at all, much less sanctioning the person whom I blame (who may, anyway, be outside my sphere of causal influence).

(Wallace, 1996: 56)

For Graham, Wallace's fairness is false, since the sense of appropriate relevant to the analysis of blameworthiness should be understood neither in terms of moral fairness nor in moral terms at all. Graham's reason for this is that:

... the character of debates over a person's blameworthiness does not seem to have the kind of moral flavor that they would have to have were it to be understood in such a manner. To be sure, debates about whether

X is blameworthy for Ø-ing often do concern moral matters. But the focus of the moral dispute in these debates is the moral status of X's Ø-ing, not the emotions we are inclined to feel toward him in response to it. So, though whether X's Ø-ing is morally wrong certainly is germane to the question of whether she is blameworthy for Ø-ing, facts, be they moral or not, about prospective blamers are not.

(Graham, 2007: 6)

Thus, if the appropriateness of feeling of blame emotions toward someone is a matter of the blame's being correct rather than morally unobjectionable, then that appropriateness must be a kind of factive appropriateness. **Blame** felt toward an object imputes to its certain features, and it is to such feature that blame is appropriately responsive (ibid).

2.3.5.2 The Content of Blame Emotions

The blame emotions have a particular propositional content. A person is blameworthy for Ø-ing just in case the content of some blame emotion felt toward him in response to his Ø-ing is true. The question arises here is that what the content of a blame emotion is felt toward someone in response to his Ø-ing.

Graham (2007: 8) argues that a person's blameworthiness for Ø-ing is to be understood in terms of its being appropriate in that certain blame emotions be felt toward him in response to his Ø-ing. This appropriateness is a matter of the propositional content of those emotions being true. He calls them "the true -blame -emotion conception". He

candidates accounts and tests them against human's intuitive judgment about particular cases:

1. A person can act wrongly yet not be blameworthy.
2. A person can be blameworthy even though he does not act wrongly.
3. A person can be blameworthy for something other than his performing or failing to perform actions

The first and the simplest account is **wrong behaviour**. That is "*the content of a blame emotion felt toward X in response to X's Ø-ing is that, in Ø-ing, X has behaved wrongly*" (ibid).

The second account is **subjective wrong behaviour**. It means "*the content of a blame emotion felt toward X in response to X's Ø-ing is that, in Ø-ing, X has behaved subjectively wrongly*".

The third account is **wrongdoing** in which "*the content of a blame emotion felt toward X in response to X's Ø-ing is that, in Ø-ing, X has violated a moral requirement*".

The fourth account is **requirement of character**. That is "*the content of blame emotion felt toward X in response to X's Ø-ing is that, in Ø-ing, X has violated a moral requirement of character*" (ibid:23).

Graham (ibid:24) concludes that this theory accommodates most of human's intuitive judgments about blameworthiness since it entails that a person is not, strictly speaking, ever blameworthy for his action, rather for his motivation from which that action springs.

2.4 **Blame: Syntactic Perspective**

The verb **blame** is always a transitive non-idiomatic verb. It belongs to a pattern characterized by the use of a **three- place prepositional** verb. Its construction is:

Subject+ verb phrase+ direct object+ prepositional object

(Cobuild, 1992:142 and Biber et al.1999:151)

(51) Yeah, I was really quite, quite upset about it. Well I don't blame you for it.

(52) Some business analysts blame the problem on tough competition in the insurance market. (Biber et al. 1999:151)

For Cobuild (1992: 142) **blame** can be used as a **two- place** verb (combining with a subject and another element), and it can be used as a **three- place** verb (combining with a subject and two other elements). Thus, two prepositional patterns may be distinguished:

(i) Direct object + preposition

(ii) Indirect object+ prepositional object. (ibid)

The prepositional object is usually an animate and it is the recipient or beneficial of the process described by the verb, while the direct object is usually a person (Quirk et al. 1985:1208).

2.4.1 Constructions of the Verb *Blame*

Quirk et al. (ibid) label the verb **blame** under a ditransitive category (SVOO). In this category, the prepositional verbs form an important group with its sub-division. They are given a separate category number. Such verbs are followed by two noun phrases. The former is Od and the latter is Op.

Quirk et al. (1985: 734) and Biber et al. (1999:150) agree in that, sometimes, in this pattern [S V Od Op] the alternative prepositional constructions are available. In such alternatives, one of the objects requires a particle:

(53) She blamed us for the failure.

(54) She blamed the failure on us. (Quirk et al. 1985:734)

However, the two possible active-constructions of blame are not identical but very similar in meaning:

(55) a- Helen blamed John for the divorce.

b- Helen blamed the divorce on John.

(Downing and Locke, 2006: 95)

They (ibid) state that not only the direct object constituent can become subject in the passive clause but also the indirect one. Thus, there are two passives for the above alternatives:

(56) a` John was blamed for the divorce.

b' The divorce was blamed on John.

Quirk et al. (1985:1209) point out that all the different constructional possibilities of the verb **blame** provide a means of achieving different focus:

(57) Mary blamed the broken vase on JO`HN.

(58) Mary blamed John for the broken VA`SE.

Alexander (2002: 336) states that the noun **blame** has the same spelling and pronunciation. The construction of both is as follows:

Verb: **blame somebody for something**

Noun: **blame for something.**

Cobuild (1992: 149) remarks that the noun **blame** is almost used after the verb 'take':

(59) The Government fought against the suggestions that it should take full blame for the affaires.

(60) The Government fought against the suggestions that it should be blamed for the affaires.

However, the **to-infinitive** of **blame** which occurs in complement position after **be** could be a **noun-like** or an **adjective-like**:

(61) The poor weather was to blame for the low attendance.

(Chalker, 1989: 147)

2.4.2 Prepositions Associated with *Blame*

Greenbaum (1996:279) lists **blame** as one of the multi-word verbs, which are “*combinations of verbs with other words that form an idiomatic unit*”. That is, the meaning of the combination cannot be predicted from the meaning of the parts. He adds that the most frequent types of multi-word verb consist of a verb in combination with one or more particles. Such particles are either adverbs or prepositions. He (ibid: 280) distinguishes seven types of multi-word verbs and he puts the verb **blame** under the label of **doubly transitive prepositional verbs**. Such category has two objects: the first is the direct object ‘Od’ and the second is a prepositional object ‘Op’ that is introduced by a preposition:

(62) No one will blame you for a genuine mistake. (ibid)

The prepositional object, which may be an entity or an event, like other objects, encodes a participant that can be questioned by who or what:

(63) What was Jane blamed for?

(64) Who was the accident blamed on?

(Downing and Locke, 2006:95-6)

Chalker (1989:232) states that **blame** is a prepositional verb. It is called so because the particle behaves like a preposition, i.e., it must precede its object whether this object is noun or pronoun. Quirk et al. (1985:1159) point out that although most (lexical verbs+ preposition) form idiomatic expressions, the verbs **blame**, **accuse**, and **thank** are not so since the lexical verb is used in its primary lexical meaning. Such verbs are governing the preposition in the sense that the preposition is selected by reason for the verb rather than in dependent semantic choice. For example, different prepositions are used with **blame** and **accuse** in spite of the similarity in meaning:

(65) a- I blamed him **for** the crime, but not

b-* I blamed him of the crime.

(66) a- I accused him **of** the crime, but not

b-* I accused him for the crime. (ibid)

Blame admits two alternative constructions with different prepositions that reflect the way the event is viewed in each case. The more central of the two participants is placed first as Od:

a- Blame someone (Od) for something(Op)

(67) He blamed Jane for the accident.

b- Blame something (Od) on someone(Op)

(68) He blamed the accident on Jane. (Downing and Locke, 2006:95-6)

Consequently, the prepositions that are associated with blame are **for** and **on**. Close (1968:149) gives two uses for **blame**:

a- Blame somebody for something or for doing something.

(69) They blamed me (for something already done).

b- Blame something on somebody.

(70) I blamed my mistakes on (somebody else) (See also Close, 1975:78)

A syntactical fact that is associated with **blame** is that when the situation is represented with a noun, it can be realized as the direct object of the verb with the defendant marked with the preposition on:

(71) I blamed the accident on John. (Fillmore, 1971:280)

This construction, Partridge (1982:103) illustrates, reveals that **blame** conveys the meaning of **accuse**, since **blame**, here, presupposes some element of causality on the part of the subject:

(72) I accused John of the accident.

However, **accuse** is associated with **of** only. That is somebody accuses somebody else of a misdeed or of doing something wrong:

(73) Then, I can't understand why he accused me of telling a lie.

(Close, 1968: 55 and 1975:208)

Grammarians such as Fillmore (1968:163), Partridge (1982:101), Thomason and Martinet (1986:233), Biber et al. (1999:744) and Eastwood (2002:162) agree in that **blame** with a set of verbs called expressives behave in a practically uniform manner. That is, they admit the gerund complementation only. In such case, the insertion of a preceding preposition is necessary:

(74) I blamed John for causing the accident.

(75) I accused John of causing the accident. (Fillmore, 1971: 280)

2.4.3 *Blame* as a Reflexive Verb

In most cases, an action usually involves two different people but if we want to talk about a case where the same person is involved twice, we can use the reflexive pronoun as the object of a clause. For example, if the speaker is the only person involved in the blaming, he can say:

(76) I blamed myself for what happened.

(77) I blamed myself for not being paying attention. (Cobuild, 1992: 145)

Alexander (2002:83) and Thomason and Martinet (1986:80) demonstrate that there is a difference in meaning between themselves and each other after verbs such as **blame**, **accuse**, **help**, and **look at** :

(78) The two bank clerks blamed *themselves* for the mistake (i.e. they both took the blame).

(79) The two bank clerks blamed *each other* for the mistake (i.e. the one blamed the other).

The difference is that the meaning of the sentence will be changed if we replace the reflexive pronoun by the reciprocal pronoun *each other*:

(80) Tom and Ann blamed *themselves* for the accident. [Both Tom and Ann took the blame.]

(81) Tom and Ann blamed *each other* for the accident. [Tom blamed Ann and Ann blamed Tom. (Thomason and Martinet, 1986:80)]

2.4.4 Semantic Roles of Elements in Sentences Containing the Verb *Blame*

Fillmore (1968:149) realizes that three roles have been associated with the verb **blame**. They are as follows:

- (a) The accuser (=source),
- (b) The defendant (=Goal),
- (c) The offence (=Object).

Thus, to use **blame**, the sentence may contain reference to all the three roles above as in (82) or it may contain just two as in (83) and (84), or only one as in (85):

- (82) The bots blamed the girls for the mess.
- (83) The boys blamed the girls.
- (84) The girls were blamed for the mess.
- (85) The girls were blamed. (ibid: 150)

However, there are some restrictions. No sentence with **blame** can mention only the accuser, only the offence, or just the accuser and the offence. Hence, the following are ill-formed sentences:

- (86)*The boys blamed.
- (87)*The mess was blamed.
- (88)* The boys blamed (for) the mess. (ibid)

Examining the above sentences 82-88, Fillmore concludes that the ease realizes that the obligatory element in all of the above expressions is the girls. There are two distinct situations in which the addresser may not talk very much about one of the elements (i.e. roles). Put it another way, sentence (84) is considered a syntactic complete sentence, in that it can appropriately initiate a discourse as long as the addressee knows who the

girls are and what the mess is. In such cases, the addresser is merely being indefinite about the identity of the accuser. However, sentence (83) cannot be used to initiate a conversation and it is usable only in a context in which the addressee is in a position to know what that thing the girls are blamed for. In other words, one can say that sentence (84) is a paraphrase of (84`) and (83) is a paraphrase of (83`):

(83`) The boys blamed the girls for it.

(84`) The girls were blamed for the mess by someone. (ibid)

Consequently, one cannot get a syntactical complete utterance in uttering (89) or (90):

(89) She blamed him.

(90) She accused him.

Such sentences may be used when the nature of the offence is known from the context, but they cannot initiate a conversation (Fillmore, 1971: 280).

Notes to Chapter Two

- 1- Though Wilkins (1976:46) says that the above instances are of explicit blame, the researcher considers them implicit blame.
- 2- Austin (1962: 145) suggests four tests of pure explicit performative:
 - i- Does the saying of the words constitute the performing of the utterance? This can be tested by asking ‘did he really....?’ We cannot ask ‘Did he really blame him?’
 - ii- Can the action be performed without uttering the words? One can be sorry as one can repent without saying anything; one cannot apologize silently. And the same is in blame to distinct it from censure. In this test, non-verbal performative occurs in an alternative form of performative.
 - iii- Can the action be done deliberately and voluntarily? One can be ‘willing to apologize’ but not ‘willing to be sorry’.
 - iv- Whether the utterance is literally false or involves insincerity. Austin sees this as crucial between constatives which can be true or false and performatives that can be only happy and unhappy. Despite saying ‘ I am sorry’ it need not be true that one is sorry ; if one says ‘ I apologize’, however, it cannot be false that one has apologized (See Coulthard, 1985:15).
- 3- The addresser’s presuppositions like those lexicalized by blame do not figure on Searle’s list of criteria for the classification of speech acts (See Proost, 2007: 33).

CHAPTER THREE

SPEECH ACT OF BLAME IN ARABIC

3.1 Speech Acts

The Arabs were dedicated to the investigation of the pragmatic meaning as an integral part of the utterance in addition to the semantic meaning. Pragmatics in Arabic is found in part of rhetorics called ilm alma'ani "علم المعاني". It focuses on the meaning of an utterance as the product of the speaker's intention, hearer's comprehension, and the context of the utterance (Hussein, 2005: 67).

الخليفة (2007: 225) states that the Arabs acquainted with the speech act theory and its all dimensions. Their theory was integrated but it was scattered among the books of legists, poets, linguists, and rhetoricians. Then, it was a difficult task to determine the founder of this theory. The traditional Arabic scholars preceded the contemporary linguists and philosophers¹ in their treatment of the speech acts. Hussein (2005: 67) mentions that hundreds of years ago, they focus on the study of speech act theory. Such grammarians and philosophers are القزويني , سيوييه , السكاكي and many others.

الخليفة (2007: 226) adds that the traditional scholars were familiar with Austin's components of the speech acts: locutionary act, illocutionary act, and perlocutionary act, but they differ in using idioms and certain details such as: the contemporary pragmatists used to take their illustrations from the daily life while the illustrations and the instances of the traditional scholars were taken from the written texts especially the Glorious Qur'an and Prophetic traditions 'Al-Hadith'.

However, studying human speech acts, Arab rhetoricians found out that speech acts are divided into reporting or constative utterances ‘التفوهات الخبرية’ and informing/ or performative utterances ‘التفوهات الإنشائية’² (Abdul-Raof, 2006: 25 and عتيق, 2006: 53).

a- Constative Utterances

Constative utterances are those which can be verified as being true or false. Its truth comes from the appropriateness of its prediction to the reality and its falsity lies in its inappropriateness of its prediction to reality (مطلوب و البصير, 1999: 105).

Abdul-Raof (2006:107) illustrates that a constative utterance consists of two units: *almusnad* ‘المسند’ which is the verb that predicts some new information about the subject, *almusnad ilaihi* ‘المسند اليه’. A constative provides the addressee with either known or unknown information. Thus, the psychological and ideological state of the addressee is taken into account by the communicator, [For more information about constative *الخبر* see عتيق (2006: 31-52)].

Arab rhetoricians specify two major communicative functions for the constative: reporting value i.e., the reporting message provides unknown information to the addressee, and reporting added value, i.e., the reporting proposition provides known information to the addressee. These functions have many pragmatic uses (Abdul-Raof, 2006:104). They may be used to express remorse, impotence, praise, admonish, warn, blame, threatening, instruct, advice, to plea for mercy, and to express disapproval of something (ibid, 106-7; باطاهر, 2008: 50 and الحسيني, 2007: 38).

b-Performative Utterances

A performative act, unlike a constative act, does not qualify to be true or false, i.e., it is not related to anything that already exists. There are two modes of performative acts (التفتازاني d.792 A.H, 2004: 129):

- a- Requestive performative: It “*entails something requested that has not taken place at the time of request*” (Abdul-Raof, 2006: 115). This mode includes five categories which are: interrogative ‘الاستفهام’, imperative ‘الأمر’, prohibition ‘النهي’, vocative ‘النداء’, and wish ‘التمني’ (الفضلي, n.d: 74 and مطلوب و البصير , 1999: 123).
- b- Non-requestive performative: This mode “*does not entail something requested.*” It expresses the psychological state of the addressee (Abdul-Raof, 2006, 120). It involves five categories: praise and dispraise ‘المدح و الذم’, astonishment ‘التعجب’, hope ‘الترجي’, oath ‘القسم’, legal constructions which include buying and selling things and getting married ‘ألفاظ العقود والبيع و الشراء والزواج’, etc. (See also الفضلي , n.d: 74; مطلوب و البصير , 1999: 122 and فيود , 2004: 284-5).

However, by requestive performative structures many acts can be conveyed. Such acts are confirmation, astonishment, reminding, threatening, command, alarm, **blame**, etc.

3.2 Explicit and Implicit Speech Acts

In Arabic, like English, there is a direct relationship between the three common speech acts of statement, question and command / request and their normal structural realizations (by means of sentence-type): declarative, interrogative and imperative constructions respectively (Hussein, 2005: 76):

- (1) ﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا﴾
 (يوسف : ٨)
*When said they: “Surely Joseph
 and his (own) brother are dearer
 to our father than we”* (Ali, 1988: 766)
- (2) ﴿لِيَلُونِي أَشْكُرُ أَمْ أَكْفُرُ﴾
 (النمل: ٤٠)
*He may try me if I
 am grateful or am ungrateful?* (Ali, 1988: 1150)
- (3) ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾
 (البقرة : ٨٣)
*And establish the prayer
 and pay the poor rate.* (Ali, 1988: 65)

Hussein (ibid) adds that there are a lot of cases, particularly in the Glorious Qur’an in which an indirect relationship between a given speech act and its syntactic form is often recognized.

However, the addresser can mean more than he says, and that the meaning of what is said does not always determine the performance of certain illocutionary act since his intention is not usually determined by what he says. That is, the same utterance can be used to express more than one illocutionary act. The opposite is correct, i.e., different syntactic structures can be exploited to achieve the same illocutionary act.

الخليفة (2007:428) views that the explicit and implicit acts are called the first and the second meanings³ respectively ‘المعاني الأول’ and ‘المعاني الثواني’:

(4) الم تنضج بعد؟

Haven't you grown up?

Here, the first meaning of the interrogative is asking a question which requires an answer. According to the situation of speech, this meaning is used to serve the second meaning that is blaming. In this utterance, the addresser is blaming the addressee for his childish behaviour.

ميلاد (2001:408) adds that implicit expressions are highly used in Arabic. In addition to the fact that implicit expressions are more polite than the explicit ones, Arabic prefers using indirect forms since they are eloquent and well-spoken expressions:

(5) أطربا و أنت قنصري؟

Ecstasy! And you are old?

The explicit structure indicates that the addresser requests information for his question while the implicit and the intended meaning of this interrogative is to blame the addressee for his behaviour (ibid).

3.3 *Blame: Pragmatic Perspective*

Blame اللوم is the assignment of responsibility and the finding of fault. It is an evidence that human beings are sufficiently plastic to be able to learn. In most cases, blaming is despatched not for insulting rather for developing a certain kind of individuality. It is, as mentioned above, a communicative purpose that is presented by different linguistic means. However, the researcher attempts to clarify the act of blame by distinguishing its explicit and implicit expressions.

3.3.1 Explicit Blame

The act of **blame** in Arabic can be expressed explicitly by the lexical verbs: *لام*, *عذل*, and *عتب*, and their derivations [See3.3.2.]. The researcher believes that they differ according to the degree of strength of blame, which, on the other hand, differs from one utterance to another. This difference can be attributed to various factors such as the degree of certainty of the addresser, the addresser's authority, formality of the utterance, sex, age, social status of the speakers, time and place of the utterance.

Anyhow, the act of blame is expressed explicitly in declarative form and implicitly by other forms. To distinguish the speech act of blame in declaratives, the researcher here will adopt the same grammatical structure of Austin's performative hypothesis, which contains a subject in the first person 'I /we' plus a verb in simple present indicative active and the object is 'you'. The first example in the following instances is explicit while the others are all implicit:

(6) a - ألومك لإهمالك واجبك.

I blame you for neglecting your duty.

b - هلا أديت واجبك.

Why don't you carry out your duty?

c- أهملت واجبك؟

Are you heedless of your duty?

d- لماذا أهملت واجبك؟

Why did you neglect your duty?

e - لا تهمل واجبك مرة أخرى.

Don't neglect your duty again.

3.3.2 Implicit Blame

Blame in Arabic has a communicative purpose. Pragmatically speaking, there is no fixed mode to express blame but the act can be determined by getting knowledge of the context of situation, speaker-hearer relation (i.e., their distance), the event of speech and other circumstances surrounding the utterance (ميلاد, 2001:410). Blame is implicitly expressed by constative and performative structures:

3.3.2.1 Implicit Blame by Constative Structure

One of the pragmatic meanings of constative is blame. Blame can be expressed sensitively, friendly, or harshly and severely.

(7) وتغتابني في كلِّ نادِتحله و تزعم إني لستُ كفنأ لمثلكا
(يوسف, 1999: 87)

(8) كلما أَعفو عنك تعود إلى نفس العادات السيئة.

Every time I forgive you, you go back to the same bad habits.

(Abdul-Raof, 2006:107)

(9) ﴿وَنَاكُلُونَ النَّارَ أَكْلًا لَمًّا^{١٩} وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا^{٢٠}﴾

(الفجر: ١٩-٢٠)

*And ye devour heritage,
devouring (every thing) in greed
(indiscriminately),
And ye love wealth with exceeding
love.*

(Ali, 1988: 1853)

3.3.2.2 Implicit Blame by Performative Structure

The requestive performative modes have many pragmatic meanings. The researcher tries to investigate those which convey the act of blame. Those modes are interrogative, prohibition, and vocative.

3.3.2.2.1 Interrogative Mode أسلوب الاستفهام

Interrogative is seeking for information. Generally, it is introduced by one of the interrogative particles such as: *هل, من, ما, أي, متى, كيف, أين, أنى, كم, وأي*.

Most of the Arab grammarians and rhetoricians like: *الفضلي* (n.d: 85), *السيوطي* d.911 A.H. (1987:171), *يوسف* (1999: 95), *ميلاد* (2001:431), *الهاشمي* (2005: 85), *الزركشي* d.754 A.H. (2005: 339), *فيود* (2004: 316), *الحسيني* (2007: 76) and *المومني* (2007:171) agree that interrogative modes, in certain contexts, can be used to express many pragmatic meanings [speech acts are also called in Arabic the second meanings 'المعاني الثواني' (See 3.2)].

In fact, not all grammarians and rhetoricians give the same list of acts nor the same classifications. Such acts are not fixed. They are increased according to the syntactic and rhetorical functions as well as other reasons that affect the meaning of interrogative.

Recently, *المومني* (2007:171-183) suggests more than thirty-nine speech acts: denial 'الإنكار'; confirmation 'التقرير'; astonishment 'التعجب'; reminding 'التذكير'; rebuke 'التوبيخ'; lighting and facilitating 'التخفيف و'; glorification 'التفخيم'; frightening and scoring 'التخويف و التهويل'; threatening 'التهديد'; command 'الأمر'; equalization 'التسوية'; wish 'التمني'; **blame** 'اللوم'; alarming 'التنبيه', etc. (See also *الزركشي*, 2005: 341-57 and

(الحسيني, 2007: 76-107). The acts can be classified through the following figure:

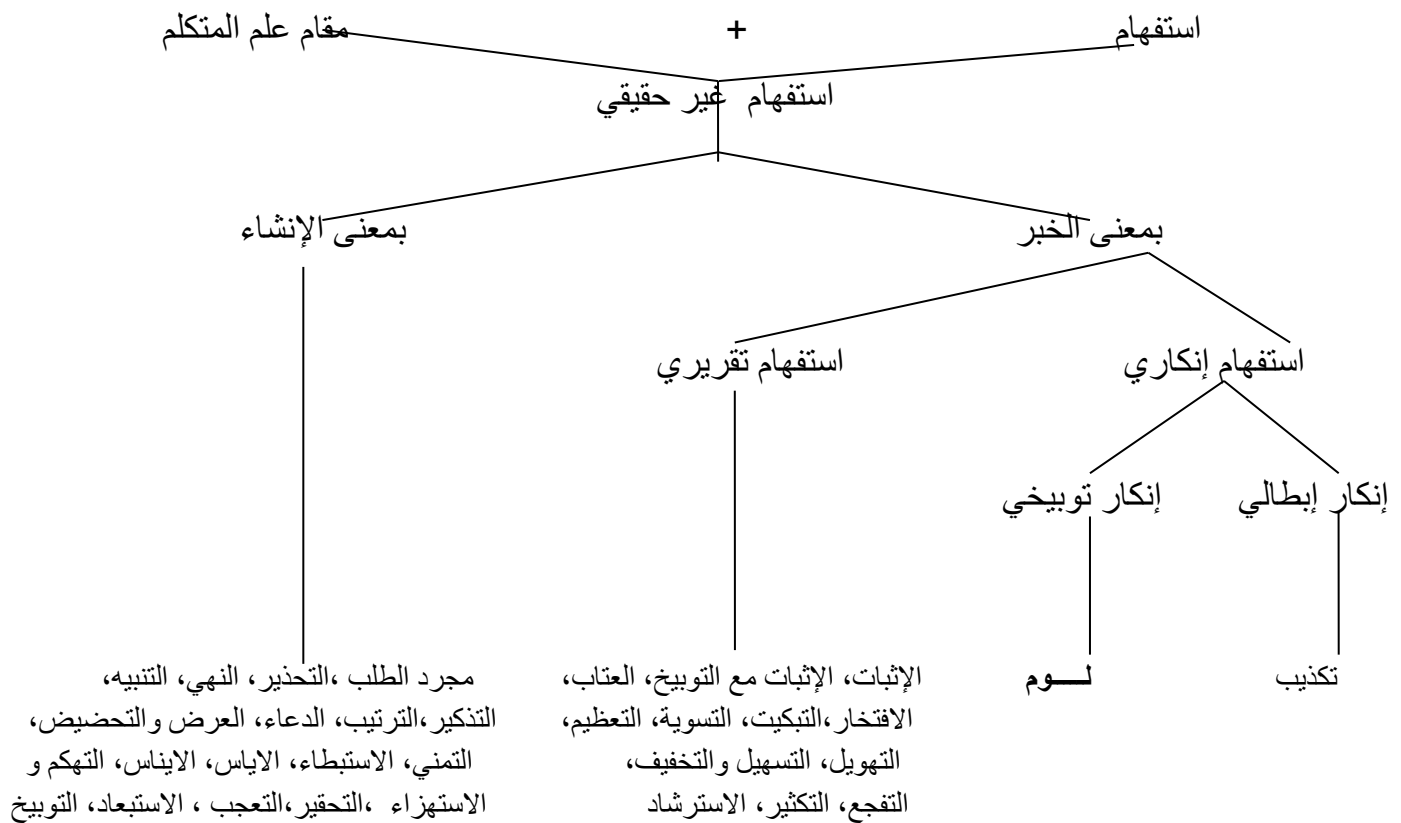


Figure (2)

The Researcher's Formulation of (ميلاد)'s Classification of Speech Acts that are Expressed by Interrogative Mode

The researcher will not study all of the above significations; rather she will focus on those which convey the act of **blame**. Generally, the unreal interrogative [or metaphorical interrogative] has two main meanings: reporting 'الخبر' and informing 'الإنشاء'⁴.

A- Reporting Interrogative ‘الاستفهام الخبري’

Reporting has two forms: negative and positive. When the interrogative construction is used to negate the proposition, it is called denial interrogative ‘الاستفهام الإنكاري’ (الزركشي, 2005: 341).

(10) ﴿فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ﴾

(الأحقاف: ٣٥)

*Then shall be destroyed any but the
transgressing people.* (Ali, 1988: 1504)

And when it comes to affirm the proposition, then, it is referred to as a confirmation interrogative ‘استفهام تقييري’ (الزركشي, 2005: 345):

(11) ﴿هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ﴾

(الفجر: ٥)

*Verily there is in this an
oath for those who possess
understanding.* (Ali, 1988: 1851)

1- Denial Interrogative ‘الاستفهام الإنكاري’

It is used to cite the addressee to affirm the utterance. It is of two main types. The first one is denial disavowal ‘إنكار تكذيبي’ when disavowal and disproof expressions are conveyed. In this case, what comes after the interrogative particle is negative (السيوطي, 1987: 171):

(12) ﴿وَهَلْ نُجَازِي إِلَّا الْكَافِرَ﴾

(سبأ: ١٧)

But do We (thus) recompense

any save the ungrateful? (Ali, 1988:1288)

However, this type does not in any way convey the act of blame. The second type is denial reproaching الإنكار التوبيخي. It is used to warn, blame, and reproach the addressee (الحسيني, 2007:87):

(13) ﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ؟ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ﴾

(الأعراف: ٢٢)

And called out unto them their Lord (saying): "Did I not forbid ye two that tree, and (did I not) say unto you both that Satan is of ye both a declared enemy?" (Ali, 1988: 572)

This type is subdivided into two further types according to the time of the event:

- a. Blaming the addressee and reproaching him for something that has been done in the past. Then, the perfect form of verb is used. It means ‘that matter should not have happened’:

(14) ﴿أَفَعَصَيْتَ أَمْرِي﴾

(طه: ٩٣)

Hast thou then disobeyed my order? (Ali, 1988: 981)

- b. Blaming the addressee and warning him from something bad which is either happening at the present time or is about to

happen in the near future. It means ‘this matter ought not to happen’ (المومني, 2007:172, and عتيق, 2006: 81):

(15) أتعصي ربك؟

Are you disobeying your Lord?

(16) ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ﴾

(البقرة: ٤٤)

*What! Enjoin ye upon the
people righteousness and
ye forget your own selves?*

(Ali, 1988: 47)

Though the interrogative particle ‘alhamza’ الهمزة is used in most denial interrogatives, yet ميلاد (2001: 434) and التفتازاني (2004, 136) add that some other interrogative particles such as كيف and كم could be used in such cases:

(17) ﴿سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُم مِّنْ آيَاتِنَا﴾

(البقرة: ٢١١)

*Ask the Children of Israel
how many of clear signs have*

We given them.

(Ali, 1988: 139)

(18) ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ تُمَيِّنُّكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

(البقرة: ٢٨)

*How can ye disbelieve in
God; for ye were lifeless
(in your mother’s womb).
He brought you to life. He*

*causeth you to die and
again (He will) restore you
to life then unto Him (only)
will ye be returned.* (Ali, 1988:41)

عضيمة (2004: 263) adds that كيف can express blame. As such, it always accompanies blame with astonishment or sarcasm. That is why blame tends to be severe and harsh. That is to reject the addressee's behaviour or deed.

Anyhow, عتيق (2006:81-82) and عبد الجليل (2008: 84) state that, in denial interrogative, the abominable has to come immediately after the interrogative particle 'alhamza'. The abominable could be the action itself, and then the verb has to come after the particle immediately as in (19). Also the abominable may be the subject as in (20) or the object as in (21):

- (19) ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَسْمَاءُ مَا آتَيْتُمَا هَٰذَا مِنَّا مِن آلِهَةٍ ۖ﴾
(الأنعام: ٧٥)
*And when said Abraham unto
his father, Azar "Dost thou
take idols for gods?"* (Ali, 1988 538)

- (20) ﴿أَفَأَنْتُ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾
(يونس: ٩٩)
*Wilt thou
then compel people against their
will to become believers?* (Ali, 1988: 725)

(21) ﴿أَغِيثَ اللّٰهِ تَدْعُونَ﴾

(الأنعام: ٤٠)

Will ye call (for help) other than God?

(Ali, 1988: 526)

2- Affirmation Interrogative الاستفهام التقريري

One of the uses of reporting interrogative is affirmation. The addresser is citing the addressee for assertion and avowal about something. This is the syntactic meaning of affirmation (فيود, 2004: 323).

According to الزركشي (2005: 347-8), affirmation has many faces as expressed in Figure (2). However, concerning the act of **blame**, he distinguishes the act of **reprimanding** التوبيخ/or التأنيب in (22), **reproach** اللوم المقوى \ الشديد in (23), and **gentle blame** العتاب in (24) as faces of affirmation while **blame** اللوم in (25) is classified as a subtype of denial interrogative and **rebuking** التوبيخ in (26) as an informing interrogative [See 3.3.2.2.1]:

(22) ﴿أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللّٰهِ﴾

(المائدة: ١١٦)

*Didst thou say to the people,
take me and my mother two
gods beside God?*

(Ali, 1988:501)

(23) ﴿الْمَرْتَكُنْ أَرْضَ اللّٰهِ وَاسِعَةً فَهِيَ جَارٌ فِيهَا﴾

(النساء: ٩٧)

*Was not the
land of God vast (enough)*

for you to migrate therein? (Ali, 1988:410)

(24) ﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ﴾

(التوبة: ٤٣)

*God forgive thee (O'
Our Apostle!) Why didst thou
give them leave?*

(Ali, 1988: 665)

(25) ﴿قَالَ أَتَعْبُدُونَ مَا تَحْنُونَ﴾

(الصافات: ٩٥)

*What! Worship ye
what ye (yourselves) hew out?* (Ali, 1988:1346)

(26) ﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ﴾

(آل عمران: ٨٣)

*Seek they other than the
religion of God?*

(Ali, 1988: 287)

Though الزركشي's classification is very unique, yet it is criticized by others like ميلاد (2001: 410) who says that 'seeking of information' is the first syntactic meaning of interrogative, and 'affirmation' is the second syntactic meaning. Nevertheless, **blame** and **rebuke** are purposes that could not be determined nor put under certain classification since they are defined under the context and other pragmatic circumstances.

In spite of his criticism, ميلاد (ibid: 430) agrees with الزركشي in that affirmation is used to express the act of blame:

(27) ﴿أَنْتَ فَعَلْتَ هَذَا بِاللَّهِتَانِ يَا إِبْرَاهِيمُ﴾

(الأنبياء: ٦٢)

*Hast thou done this
to our gods, O' Abraham?* (Ali, 1988: 1005)

فيود (2004: 323) assures that affirmation is used to **blame**, [reproach], [rebuke], or **reprimand** according to the context of the utterance:

(28) ﴿الَّذِي قُلْتِ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ﴾

(المائدة: ١١٦)

*Didst thou say to the people,
take me and my mother two
gods beside God?* (Ali, 1988: 501)

Here, both the addresser and the addressee are aware of the truth but Allah (ﷻ) presents it in such a way in order to affirm the fact that Christ (ﷺ) himself did not say such thing and at the same time to blame and scold those who take the Christ and his mother as gods beside Allah (See also ميلاد, 2001: 430).

المومني (2007: 176) and الحسيني (2007: 101), السيوطي (1987:173) agree that interrogative [more precisely affirmation] can be used to express **blame** in a very civil, polite, and friendly way. This gentle discourse leads the blamed person to avoid doing bad things or behaviours:

(29) ﴿الْمُرْيَانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمُ لِذِكْرِ اللَّهِ﴾

(الحديد: ١٦)

*Hath not the time yet come,
for those who believe that their
hearts become humble for the*

remembrance of God...? (Ali, 1988: 1627)

A-Informing Interrogative "الاستفهام الإنشائي"

The second main meaning of interrogative is informing. Informing interrogative has many pragmatic meanings [See Figure (2)]. Only rebuking and exhortation will be discussed here as they imply blame:

1- Rebuking التوبيخ

In fact, most rhetoricians believe that there is no clear-cut line among pragmatic meanings [such as blame, reproach, rebuke, reprimand or scold] since they are communicative purposes that cannot be determined by certain rules or even put under certain classification (ميلاد, 2001: 432):

(30) ﴿الْمُرْيَانِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمُ لِذِكْرِ اللَّهِ﴾

(الحديد: ١٦)

*Hath not the time yet come,
for those who believe that their
hearts become humble for the
remembrance of God...?*

(Ali, 1988:1627)

﴿اتَّامِرُونَ الذِّكْرَ﴾ اس بِالْبَيْنِ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٣١﴾

(البقرة: ٤٤)

*What! Enjoin ye upon the
people righteousness and
ye forgot your own selves?*

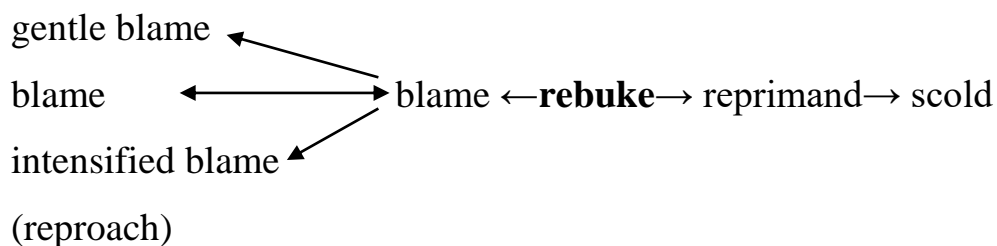
(Ali, 1988: 47)

However, the pragmatic meaning of the aayas above is gentle blame as الحسيني (2007:77) and المومني (2007:172) asserted and rebuke as mentioned by القزويني d.379 A.H. (n.d: 84) and الجرجاني d. 816 A.H. (2002: 96) .

The matter is that most rhetoricians were unable to determine the nature of rebuke whether it is labelled under reporting interrogative or informing interrogative. In other words, whether it is considered a separate pragmatic meaning of interrogative or it is a signification of another meaning (i.e. denial interrogative and/or affirmation) or it is a combination of both. الفضلي (n.d: 82), القزويني (n.d: 84) , السيوطي (1987: 172) and الجرجاني (2002: 96) agree that rebuke is a separate speech act, while يوسف (1999:96), فيود (2004:318), الهاشمي (2005:94), عتيق (2006:86) and عبد الجليل (2008:82) state that rebuke is signification of denial interrogative and/ or affirmation. On the other hand, علي (2003: 326, 328), الحسيني (2007: 74), المومني (2007: 170) and الزركشي (2005:348, 357) mix the ideas of the two groups [See Figure (2)].

However, it is to be noticed that rebuke is a function of reporting interrogative [denial interrogative]. In this case, it means blame [See 3.3.2.2.1]. Then, blame is the second meaning of denial interrogative.

Informing interrogative has many further significations other than the second meanings. The act of rebuking (gently or severely) is one of these significations. Rebuke has various degrees of stress, blame is the lowest degree of rebuke:



2-Exhortation التحضيض

Exhortation means asking promptly for something. Its particles are: هلا, لوما, and لولا (عتيق, 2006: 85). Others say that they are four. They add ألا. Some other group say that they are five: هلا, ألا, لوما, ألا, and لولا.

Wright (1967: 310) points out that these particles are called by grammarians حروف العرض و التحضيض the particles of requiring with urgency or with gentleness. They always occur at the beginning of the sentence.

عبد الجليل (2008: 89) illustrates that these particles have two uses: they are used before the imperfect forms to lead the addressee to perform the act, then they convey the meaning of exhortation. When they occur before the perfect forms, they convey the meaning of blame and rebuke in order to make the addressee stop and neglect performing the act under certain context (See مصطفى et al. 2007: مادة لولا):

(32) ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ﴾

(النور: ١٠)

*And had it not been God's
grace upon you and His mercy—
and that God is Oft-Returning,
All-Wise (ye had been ruined
Indeed).*

(Ali, 1988: 1072)

In this respect, عتيق (2006: 87) and مارون (2007:350) agree that whenever the perfect form of the verb comes after the exhortative particles, the position pragmatically expresses blame rather than exhortation:

- (33) هلا سألت الخيل يا ابنة مالك إن كنت جاهلة بما لم تعلمي؟
(مارون, 2007:350)

يعقوب (1995: 417-8) focuses his attention on the particle لولا as a means of expressing **blame** and **rebuke**:

- (34) ﴿لَوْلَا أَنْزَلَ عَلَيْنَا مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ﴾
(الأنعام: ٨)
*Why has not
an angel been sent down unto
him? And had We sent down
an angel the matter would
certainly have been decided
(once for all) and they
would not have been respited.* (Ali: 1988: 515)

3.3.2.2 Prohibition Mode أسلوب النهي

Prohibition is a mode used to express addresser's desire to prohibit someone from doing certain acts. الحسيني (2007: 107) shows that prohibition means preventing, i.e., to prohibit someone is to prevent him from performing bad or unacceptable actions:

- (35) ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ وَالْأَنزِلَةِ عَلِيمُونَ﴾
(البقرة: ٤٢)
*Mix ye not the truth with
falsehood and hide ye
not the truth when ye know (it).* (Ali, 1988: 47)

(2007: 107), الحسيني (2004:302), فيود (1999:130) مطلوب و البصير and مارون (2007: 347) agree that it is performed by high states to lower one and it conveys a sense of obligation on the part of the addressee to leave out a certain act:

(36) لا تنه عن خلقٍ وتأتي بمثله □ عارٌ عليك إذا فعلتَ عظيم □

It has one construction. That is, putting the negation particle "لا" before the imperfect form of the verb, "لا تفعل," 'Don't do':

(37) لا تنه □ الناسَ عن الكذب □ و أنتَ تفعله.

Do not command people not to lie while you are a liar.

(Abdul-Raof, 2006: 118)

It has many pragmatic functions, one of them is **blame** and/ or **intensified blame**. عتيق (2006: 68) suggests that by using prohibition, the act **blame** is strengthened:

(38) ﴿لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ﴾

(الحجرات: ١١)

Let not

a people laugh at (another)

people (to scorn) who happily

may be better than them.

(Ali, 1988:1545)

3.3.2.2.3 Vocative Mode أسلوب النداء

Vocative mode means calling the addressee and/or to seek his attention. The particles used in vocative are: الهمزة, أي, يا, أي, الهمزة and وآ, هيا, أيا, يا, أي, الهمزة (يوسف, 1999: 98, and Abdul-Raof, 2006: 119).

Vocative is used to some pragmatic meanings. It is used to express the attitude of the addresser toward the addressee, to warn, **blame** him and many other purposes.

السعدي (1999: 112) states that blaming someone is a result of his negligence, carelessness, or his wrong behaviour, then the addresser tends to use the vocative mode to blame him:

(39) أفاطم مهلا بعض لومي فإنما أمتع نفسي قد أجم انطلاقيا

The most vocative particles used in blaming are: يا الهمزة and يا :

(40) يا صديقي ألم تتلقن درسا من مشاكلك الكثيرة؟

O, my friend, haven't you learned a lesson from your many problems?

(Abdul- Raof, 2006:119)

3.4 *Blame*: ٠٠٠ Semantic Perspective

Blame in Arabic is one of the expressions that are used to reflect the speaker's feelings and attitudes toward persons or events. **Blame** is basically formed on a bridge between past and present events.

زهران (1978: 180) states that the act of blaming may be directed toward the speaker himself or toward others. One blames and criticizes himself or others because of their unacceptable (social or moral) behaviour and deeds.

السعدي (1999: 105) notes that Arab speakers used to use easy and well-known expressions that are widely used to express their negative emotions, feelings, and ideas. **Blame** is expressed by very few terms according to lexical dictionaries; five terms convey the meaning of **blame**. They are: العتاب admonish or gentle blame, اللوم blame, العذل

censure, اللحي **abuse**, and التفتيد **confutation**. The last two terms are rarely used:

- (41) و لحييتني في معشـر هم الحقوك تغـاور
 (42) فأن تلقني تلق أمرا قد بلوثه حديثا و إن تفخر علي تفنيد

The other terms are the current ones. It seems that العتاب and its derivations are the most common ones. The term above means gentle reproof, admonish, or gentle blame. In fact, there are many other meanings of the verb عتب but they are not related to the topic of this study (ibid).

الضناوي and مالك (2007: 563) add that blame could be understood by understanding the meaning of its synonyms: عاب ‘to find fault with’, أنب ‘reprimand’, زجر ‘scold’, انتقد ‘criticize’, وبخ ‘rebuke’, and عتّف ‘chide’.

Anyhow, السعدي (1999:106) mentions that اللوم **blame** and العذل **censure** are very close in meaning and use. She adds that the term اللوم and its derivations are commonly used among friends, and family members. The addresser can blame himself as well, since the term, by its nature, has the property of reproach and scold. She elaborates that sometimes more than one term is used in the same discourse to express blame emotions. This style is used just to emphasize the meaning of blame and to say that the state of affairs deserves blaming.

- (43) بكرت علي عواذلي يلحيني و الـومهنه

(ibid)

The term العتاب is widely used because it is polite enough to be used when the social distance is found i.e., whenever the lower identity is blaming higher one (الصابي d. 448 A.H., 1983: 242):

(44) كيف أعاتبك, يا سيدي على الجفوة؟

How can I blame you for alienation, sir?

Anyhow, one of the derivations of the term عتب is استعتب asking for blaming which not allowed. The researcher finds out that this form is the only one which is used in the Glorious Qur'an to give the meaning of asking for blaming which is not allowed, i.e.; the meaning of propitiation 'الاسترضاء':

(45) ﴿ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ﴾

(النحل: ٨٤)

*Then shall be no permission
for those who disbelieve
(to make any excuses) nor shall
they be allowed to solicit any amends.*

(Ali, 1988: 863)

(46) ﴿فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ﴾

(الجاثية: ٣٥)

*So on that
day they shall not be taken out
thence, nor shall they be granted
any grace.*

(Ali, 1988:1490)

قطب (2004:3119) states that in these aayas, Allah (ﷻ) tells us about the predicament of the idolaters on the Day of Judgment. They will not be allowed to offer excuses or ask Allah's forgiveness:

(47) ﴿ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتَبُوا فَهُمْ مِنَ الْمُنْعِنِينَ ﴾

(فصلت: ٢٤)

*And if they be patient, yet the
fire shall be their abode: or if
they seek favour, yet then they
shall not be of the favoured
(ones).*

(Ali, 1988: 1427)

Thus, it could be concluded that asking for blame *يستعتب* means asking for an opportunity to offer excuses, apologize, repent or to ask for forgiveness and appeasement.

3.4.1 The Relation between Blame and Other Verbs

The reason behind admonish (gentle blame) is throwing away friendship rights by leaving visiting and failing to help the friends and things like that. The main difference between admonish and blame is that in admonish the blamer should be well related to the blamee or the accused person (العسكري, 2006:65).

The difference between rebuke (severe blame) and blame is that blaming is directed to deeds that had been done in the past and in the present as well, while rebuke is used to criticize past actions only (ibid).

Sometimes, people mix between the act of blame and dispraise 'الذم'. In fact, they are not the same though there is a similarity between them in that they both convey a negative criticism against bad and ugly conduct. The difference between the two is that blame may be used to criticize bad and good conducts as well. For example, one can blame X for liberality which is a good deed, but dispraise could not be used here since it is used for bad and ugly deeds only. The second difference is

that blame needs face to face interaction while dispraise could be faced to the criticized person directly or in his absence. In addition, dispraise might be used metaphorically –that is one can dispraise an animate or inanimate- while blame could not be used in such a way (ibid: 64).

3.5 *Blame*: Syntactic Perspective

Arab grammarians devoted most of their efforts to the variation in the form of the verb and other morphological aspects. The reason behind this is that Arabic verbs are very rich in their morphological changes.

Aziz (1989:29) clarifies that Arabic verbs are divided into two basic classes: uninflected المجرد , and inflected المزيد . The majority of the basic forms are made up of three consonants or radicals. They are known as trilateral verbs الأفعال الثلاثية. The other basic forms are made up of four radicals. They are called quadrilateral verbs الأفعال الرباعية.

Wightwick and Gaafar (2008: 7) note that the vast majority of Arabic words contain three root letters as in كتب ‘write’. Much of Arabic grammar is concerned with manipulating the three root letters into different patterns.

Beeston (1970: 86, cited in Al-Husseini, 2003:45) mentions that Arabic words have a stem and pattern. The stem consists of two parts that are fitted together: the root and the pattern. The root is of three radicals and provides the basic lexical meaning of the word. The pattern consists of vowels interlocked with the root radicals and gives the more specific grammatical meaning of the words.

The verb **blame** لام in Arabic is a three-root letter. It is a trilateral verb. As a symbol to represent the three root letters of any word, Arab

grammarians use the letters (ف, ع, ل) in فعل thus, the generic form of لام is فعل (Wightwick and Gaafar, 2008: 7).

The verbal noun of **blame** is a form of لوم , فعل . The verbal noun has an important function in Arabic. It has many uses like: generalizations, put in place of أن “an” + subjunctive, put together with the verb and other functions, [for more information about the functions of the verbal noun see نور الدين (1971: 163-165) and Wightwick and Gaafar (2008: 87-90)]. When the verbal noun لوم is used for generalization, it must be preceded by أل:

(48) أقلي علي اللوم يا بنت منذر و نامي فان لم تشتهي النوم فاسهري
(الصنوي, 2000: 32)

3.5.1 Blame as an Irregular Verb

The verb **blame** لام in Arabic is an irregular one since it acts differently from the basic pattern in all cases. Its irregularity comes from the existence of ‘أ’ alif as one of its root letters. The verb لام is a weak verb because it contains one of the weak letters: و , أ and ي . These letters do not have a strong sound and they are often dropt out of words or become vowel sounds when put into various patterns (Wightwick and Gaafar, 2008: 20).

When weak letters affect the second radical of the trilateral verb, then the verb is called hollow verb (, حنفي 1977:168 and الأسمر 1997: 48). Thackston (2000:46) and Wightwick and Gaafar (2008:22) justify that it is hollow since the second (middle) root letter is often replaced by a long or short vowel.

أجوف واوي (1997: 48) الأسمر divides hollow verbs into two types: hollow waawi, and أجوف يائي hollow yaa’i. The verb blame is called

hollow waawi أجوف واوي , since its second radical is changed from alif in the perfect into waaw in the imperfect.

3.5.2 Forms of the Verb لام ‘Blame’ in Arabic

Arabic has two forms which refer to time: يفعل which refers to the present tense and فعل which refers to past one. The two forms are often called the imperfect and the perfect respectively. The perfect form is made by the addition of suffixes while the imperfect is made by the addition of prefixes (Aziz, 1998: 13 and Wightwick and Gaafar, 2008: 7).

The verb **blame** لام in Arabic is very rich in its forms which change according to tense, mood, person, gender and voice (الاسمر, 1997: 466). This can be expressed in the following table:

Table (2)

The Researcher’s Formulation of (الاسمر)’s Classification of the Active Forms of يلوم → لام

Pronouns	Perfect forms	Imperfect Forms			
		Indicative mood	Accusative mood	Jussive mood	Imperative mood
انا	لمت	الوم	الوم	الم	
نحن	لمنا	نلوم	نلوم	نلم	
أنت	لمت	تلوم	تلوم	تلم	لم

أنت	لمت	تلومين	تلومي	تلومي	لومي
أنتما	لمتما	تلومان	تلوما	تلوما	لوما
أنتم	لمتم	تلومون	تلوموا	تلوموا	لوموا
أنتن	لمتن	تلمن	تلمن	تلمن	لمن
هو	لام	يلوم	يلوم	يلم	
هي	لامت	تلوم	تلوم	تلم	
هما(للمذكر)	لاما	يلومان	يلوما	يلوما	
هما(للمؤنث)	لاما	تلومان	تلوما	تلوما	
هم	لاموا	يلومون	يلوموا	يلوموا	
هن	لمن	يلمن	يلمن	يلمن	

However, blaming in Arabic can be expressed by verbal sentences and nominal sentences:

3.5.2.1 Verbal Sentences

Blaming can be expressed by the perfect forms as shown in Table (2). Blame by transitive needs an object. Sometimes, the direct object is followed by a prepositional phrase. That is, it is called a ditransitive prepositional verb. The most common word order of blame in Arabic is:

Verb+ subject+ object; and

Verb+ subject+ object+ prepositional phrase:

- (49) ﴿قَالَتْ فَذَلِكُنَ الَّذِي لُمْتُنِي فِيهِ﴾
 (يوسف: ٣٢)
Said she: "This is he about whom ye blamed me". (Ali, 1988:772)

- (50) أَلُومَكَ لِقَلَّةِ صَبْرِكَ.
 I blame you for your impatience.

3.5.2.2 Nominal Sentences

The normal order in nominal sentences in which blame occurs is: subject+ predicate. The predicate may be an adjective, an adverb, another noun, or a prepositional phrase:

- (51) ﴿فَالْتَمَمَ الْحُوتُ وَهُوَ مُلِيمٌ﴾
 (الصفات: ١٤٢)
And the fish swallowed him while he was blamed. (Ali, 1988:1352)

- (52) ﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا﴾
 (الإسراء: ٣٩)
And set not with God any other god lest thou be cast into the hell, blamed and cast away. (Ali, 1988:885)

- (53) ﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾
 (المائدة: ٥٤)
Striving hard in God's way and they fear not the censure of any censurer. (Ali, 1988: 471)

(54) ﴿فَنَوَّلَ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ﴾

(الذاريات: ٥٤)

*Then turn thou thy back
upon them for thou art not to
be blamed.*

(Ali, 1988: 1567)

In nominal sentences, **blame** اللوم is expressed not by the verb blame but by forms derived from the verbal noun لوم.

Wightwick and Gaafar (2008: 7) state that Arabic adds particles or combinations of particles between the root letters as well as at the beginning and at the end. Consequently, there are many derivations such as:

المصدر verbal noun: اللوم.

اسم الفاعل the active participle: لائم.

اسم المفعول the passive participle: ملوم/ ملوم.

اللوم: the plural of active participle.

صيغة المبالغة: اللوامة.

اسم ممدود: اللوماء extended noun refers to blamer.

اسم مقصور: اللومي restricted form refers to the blamer.

اللائمة: feminine blamer.

اللوائم: plural of اللائمة.

مصدر ميمي: الملاومة verbal noun.

لومة: the person who is blamed by others.

مصدر اسم مرة: لومة nomen vicis.

ملاومة: it is an adjective refers to the action of blaming between more than one person.

الملاومة: one of the blamers when doing the of blaming.

اسم هيئة: لومة the state of the act of blaming.

(Cf. مادة لوم: 1979: d.666 A.H., الرازي; مادة لوم: 1968: d.711 A.H., ابن منظور. Cf. 5. (مادة لوم: 2007: مصطفى et al, 1998: 189 and d.538 A.H., الزمخشري

Taking the nominal sentences above does not mean that the above derivations occur only in such sentences, rather they occur in both types of sentences: verbal as well as nominal. They take their syntactic position in the sentence whether the verb blame لام is the basic verb of that sentence or not. In the following example, the basic verb "يخافون", 'لومة' and 'لائم' take their syntactic position as any part of the sentence:

(55) ﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

(المائدة: ٥٤)

Striving hard

in God's way and they fear

not the censure of any censurer. (Ali, 1988: 471)

Notes to Chapter Three

- 1- الخليفة (2007) named the Arabic logicians, poets, linguists and/ or rhetoricians as traditional Arabic scholars, while the contemporary scholars is used to describe the western linguists, philosophers, and/ or pragmatists.
- 2- Abdul-Raof (2006) uses the term reporting and informing instead of constative and performative in his studying of الخبر و الإنشاء.
- 3- ‘Speech acts’ are referred to as ‘second meanings’, ‘pragmatic meanings’ and/ or ‘significations’.
- 4- The researcher in the 3.3.2.2.1 prefers using terms reporting and informing instead of constative and performative respectively to distinguish them as subdivision modes spring from performative structure.
- 5- These sources do not mention all the above derivations. Each source takes some of them, but the researcher prefers to collect them in such a way for fluent reading.

CHAPTER FOUR

ANALYSIS

4.1 Felicity Conditions of Blame

To analyze the speech act of blame in this study, it has been established that certain felicity conditions which are necessary and sufficient for the act of blame to be successfully performed in the utterance of a given religious verse. Those conditions will be applied to both English and Arabic texts.

In addition to these felicity conditions, the researcher is going to mention the situation of each verse since such situations are important to realize the act of blame in the analyzed religious texts.

However, the felicity conditions suggested here are as follows:

1- **Comprehensive conditions (CCs):**

The addresser should specify a particular addressee(s).

2- **Propositional content conditions (PCCs):**

- (i) A bad proposition P has been achieved;
- (ii) Some individual is responsible for the existence of the state of affairs.

3- **Preparatory conditions (PCs):**

- (i) The addresser has as evidence or a reason to blame (P/ addressee/addresser –himself/ or another agent);
- (ii) A harmful effect has been received /or ongoing received by the addresser, and/ or the addressee and/ or another agent.

4- **Sincerity conditions (SCs):**

The addresser is discontent and believes that the state of affairs is bad and blameworthy.

5- **Essential conditions (ECs):**

The utterance counts as dissatisfaction or expression of blame to the effect that P represents the actual state of affairs.

4.2 Analysis of English Texts

This section analyzes the act of blame in certain religious verses selected from different books of the Holy Bible.

Text -1-

*“Have you eaten the fruit I
commanded you not to eat?”*

(Genesis, 3:11)

Allah (ﷻ) is addressing Adam (ﷺ). Allah (ﷻ) is blaming him implicitly for his disobedience. They –Adam and Eve (Adam’s wife) - had gone against the plan of Allah (ﷻ); a plan that was created with their interest in mind. Allah (ﷻ) places them in the Garden of Eden and gave them this warning: ¹⁶“*you may freely eat any fruit in the garden* ¹⁷*except fruit from tree of the knowledge of good and evil. If you eat of its fruit, you will surely die.*” (Genesis, 2:16-17). When Eve (ﷺ) gave him the fruit, Adam consciously and willingly decided to disobey (Arterburn and Merrill, 2004: 9).

Once they ate from it, the consequences of their sin followed immediately. They became afraid of Allah (ﷻ) Who loved them so much, and they hid from His presence. They also became ashamed of

their nakedness and set out to cover themselves. After committing their sin, which had separated them from Allah (ﷻ) their relationship was damaged (Arterburn and Stoop, 1998: 7 and Wetherill and Simons, 2006: 21).

It is to be noticed that this form of blame is expressed by a rhetorical yes-no question. It means ‘you’d not have eaten the fruit I commanded you to avoid’.

The FCs of this verse are:

1- The CCs:

Allah (ﷻ) is addressing Adam (ﷺ).

2- The PCCs:

- i) Disobedience of Allah (ﷻ) has taken place.
- ii) Adam (ﷺ) is responsible for Eve’s and his sin.

3- The PCs:

- i) Being afraid of Allah (ﷻ) and ashamed of their nakedness was the evidence of their sin.
- ii) Both the addresser and the addressee receive a harmful effect. Allah (ﷻ) has got disappointment and annoys because of Adam and Eve’s sin and accordingly they were taken out of Eden and were returned to the ground from which Adam was taken.

4- The SCs :

Allah (ﷻ) believes that disobedience is a bad action.

5- The ECs:

The utterance counts as a dissatisfaction of Adam’s choice to disobey Allah (ﷻ), which deserves blame.

Text-2-

“How could you do such a thing?”

(Genesis, 3:13)

Allah (ﷻ) is addressing Eve (Adam’s wife). Implicitly, there is a very strong blame for her bad deed. The first reason is that she allows the serpent to talk to her and consequently tempting her to eat from the forbidden fruit. Secondly, she picks out the fruit regardless of the command of Allah (ﷻ), and thirdly she presents the forbidden fruit to her husband Adam who decides to eat. It is a sever blame expressed by a rhetorical yes-no question. This means ‘how dare you do such a shameful thing’.

Allah (ﷻ) not only blames Eve but also Adam -when Allah (ﷻ) blames Adam firstly he shifted the blame on her. Neither Adam nor his wife admitted their sin. Both of them refused to hold the responsibility. There was a shifting blame: Adam (ﷺ) shifted the blame on Eve (ﷺ) who shifted it on the serpent (Arterburn and Stoop, 1998:7 and Owen, 2004: 9).

The FCs of this verse are:

1- The CCs:

Allah (ﷻ) is addressing Eve (ﷺ).

2- The PCCs:

- i) Temptation is presented to Adam (ﷺ) to eat the forbidden tree and then breaking the command of Allah (ﷻ).
- ii) Eve is responsible for Adam’s (ﷺ) temptation.

- 3- The PCs:
- i) Allah's reason to blame Eve is giving the fruit to Adam (ﷺ) to break His command.
 - ii) Adam (ﷺ) disobeyed Allah (ﷻ) and consequently Allah (ﷻ) no more trusts Adam (ﷺ) and He makes Adam (ﷺ) and his wife out of Eden.
- 4- The SCs:
- Allah (ﷻ) believes that hearing the serpent temptation and obeying him by taking the forbidden fruit and offering it to Adam (ﷺ) is a bad action that deserves blaming.
- 5- The ECs:
- The verse counts as a dissatisfaction and it implies a sever blame of Eve's deed.

Text-3-

¹“Then Job spoke again: ²“How long will you torture me? How long will you try to break me with your words? ³Ten times now you have meant to insult me. You should be ashamed of dealing with me so harshly.⁴ And even if I have sinned, that is my concern, not yours. ⁵You are trying to over-come me,

using my humiliation as evidence of my sin, ⁶ but it is God who has wronged me. I cannot defend myself, for I am like a city under siege.”

(Job, 19:1-6)

The Biblical speech above contains the blame of the Prophet Job (العلية) to his friends Bildad, Zophar, and Eliphaz. He (العلية) is blaming them because they had repeatedly accused him of sin but had yet to prove any of it. In his speech, Job's frustration reached a breaking point (Arterburn and Merrill, 2004: 638 and Simons, 2005: 45).

Though Job (العلية) was a good man, yet he had terrible troubles. His friends came a long way to comfort him and they sat with him silently for a long time and they tried to help him, but their advice was wrong. They think that Allah would not allow an innocent person to suffer, but they were too polite to accuse Job clearly, especially they had no evidence (جديد, 1975: 79-80).

Job's long suffering continues and the friends begin blaming him for all the troubles that he suffered and they would accuse him clearly. They never understood the real reasons for Job's problems. And they did not believe that Job was a good man. Although Job (العلية) was innocent, they accused him (العلية) and thought him guilty. They guessed that Job had done many wicked things (Simons, 2005: 46)

The friends upset Job (العلية) because their speeches were not correct. They suggested that Job (العلية) was a wicked man and blamed him for his own troubles though he was a good, honest man. They were

cruel to him. Though they had no evidence, they still accused Job (ibid: 48-50).

He (عليه السلام) blamed them since he knew his own conscience - that he was not being punished for some hidden sin. He (عليه السلام) just wanted some comfort and understanding. Most of the time he (عليه السلام) needed comfort, not judgement. He (عليه السلام) believed that the friends did not need to accuse him nor to speak so many times. Even if he commits a sin, Job (عليه السلام) believes that it was Allah's duty to punish him, not his friends. Job (عليه السلام) really wants them to comfort him (Arterburn and Merrill, 2004: 638).

The FCs of this speech are:

1- The CCs:

The Prophet Job (عليه السلام) is addressing his friends.

2- The PCCs:

i) Accusing Job of committing wilful sin is the proposition that is achieved.

ii) His friends are responsible for the accusation presented to him.

3- The PCs:

i) Job's reason for blaming them is that they accused him while they ought to give him comfort and support.

ii) Their deeds frustrate Job and make him very sad.

4- The SCs:

Job (عليه السلام) believes that accusing him to be a sinner is blameworthy.

5- The ECs:

The speech counts as a dissatisfaction of the way they think of.

Text-4-

“¹⁹I thought to myself, ‘I would love to treat you as my own children!’ I wanted nothing more than to give you this beautiful land -the finest inheritance in the world. I looked forward to your calling me ‘Father,’ and I thought you would never turn away from me again. ²⁰ But you have betrayed me, you people of Israel! You have been like a faithless wife who leaves her husband,” says the LORD”

(Jeremiah, 3:19-20)

On the tongue of His Prophet Jeremiah (ﷺ), Allah (ﷻ) is addressing the people of Israel. He (ﷻ) is reminding them of their sins. He (ﷻ) is blaming them because He (ﷻ) is hurt by their sins. Sin is painful to all who are touched by its perversion, yet no one grieves over sin’s devastating consequences more than Allah (ﷻ). He (ﷻ) wants people to turn to Him for deliverance from the grip of sin in their lives; He (ﷻ) wants to set people free from the painful consequences of what has been created by their sins. People of Israel were worshiping gods

other than Allah (ﷻ). He compares their worship to prostitution. They are acting like a well-loved wife who runs about, searching for others to satisfy her desire for pleasure instead of remaining faithful to her loving husband. The people of Israel were refusing to see the truth and took their sins lightly since the consequences of the sins, sometimes, do not come immediately (Arterburn and Merrill, 2004: 865).

The main topic in the speech is warning that is presented in a form of blaming. Allah (ﷻ) is telling them that they betrayed Him and then there is a warning that the consequences for sinful behaviour will inevitably come sooner or later. He wants people to see the truth, admit their guilt, and confess that they have been following someone or something other than Him.

The FCs of this speech are:

1- The CCs:

Allah (ﷻ) is addressing the people of Israel.

2- The PCCs:

- i) They defiled the land and corrupted Allah's inheritance by committing bad deeds and worshiping idols.
- ii) The judges, rulers, and the prophets are responsible for evil deeds that had happened.

3- The PCs:

- i) Allah (ﷻ) has a reason for presenting such blame since the judges ignored Him, the rulers turned against Him, and the prophets spoke in the name of Baal, wasting their time on nonsense.
- ii) Idolatry destroyed their relationship with Allah (ﷻ), because of their sins, they will not receive the forgiveness, and this displeased Him.

4- The SCs:

Allah (ﷻ) believes that their deeds are bad and blameworthy.

5- The ECs:

The verses count as a dissatisfaction of people's deeds and behaviours.

Text-5-

“¹⁰You feel sorry about the plant, though you did nothing to put it there. ¹¹And a plant is only, at best, short lived. But Nineveh has more than 120,000 people living in spiritual darkness, not to mention all the animals. Shouldn't I feel sorry for such a great city?”

(Jonah, 4:10-11)

In this Biblical speech, Allah (ﷻ) is addressing His Prophet Jonah (عليه السلام). After Jonah had warned the people: ‘After 40 days, God will destroy Nineveh’. The people of Nineveh accepted Allah's message. They fasted for a time, and dressed themselves in sackcloth. This was to show that they were sorry for their sins. Everybody in the city did this. From the most important people to the least important people, they all did so. Those anxious people waited for the 40 days to end. When nothing happened, they knew that Allah (ﷻ) had heard their

prayers to forgive them. He (ﷺ) was not going to destroy their city and everybody in it. The people were very glad. But Jonah (عليه السلام) was very annoyed. He (عليه السلام) could not understand how Allah (ﷻ) could love such cruel people. The people of Nineveh deserved to die, however, Allah (ﷻ) had not destroyed them. Although they did not deserve Allah's love, He (ﷻ) was generous and He (ﷻ) forgave their sins, and did not destroy their city (Kirkpatrick, 2002: 6-7).

Arterburn and Stoop (1998:1059) state that Allah (ﷻ) blames Jonah because he (ﷺ) was not happy when the people of Nineveh responded to his message and repented. After Allah's forgiveness, Jonah (عليه السلام) became so upset of his discomfort and the mercy Allah (ﷻ) has shown to the Ninevists that he wanted to die. He wanted Allah (ﷻ) to destroy the wicked Assyrian capital; he did not want the people to repent and receive forgiveness.

Jonah (عليه السلام) felt sad and went out of the city. He (عليه السلام) sat down in a place; east of the city. He made a shelter of branches for himself. He sat in its shade and waited to see what would happen to the city. Jonah still did not understand how wrong he was. Allah (ﷻ) has no pleasure in seeing evil people die. Allah (ﷻ) made a plant grow up over Jonah (عليه السلام). This gave shelter from the sun and made Jonah (عليه السلام) more comfortable. He (عليه السلام) was very glad to have the plant. At dawn on the next day, Allah (ﷻ) provided a worm which attacked the plant. The plant died. When the sun rose, Allah (ﷻ) provided a hot east wind. The heat of the sun and the hot wind on Jonah's head made him feel very weak. Jonah wished to die. He complained, 'It is better for me to die than to live'. But Allah said to Jonah: 'Do you have the right to be angry about the plant?' Jonah answered, 'Yes, I do! And I am angry enough to die!' Then the Lord said: 'You pity the plant. But you did

nothing to make it grow. It grew up in a night and died in a night. So why should I not pity Nineveh, that great city? More than 120,000 people live there who cannot tell right from wrong. And there are many animals'. He told Jonah that he was wrong not to pity the people of Nineveh. God knew that they were like children. They needed God to be like a good father to them (Warshaw, 1974: 194, and Kirkpatrick, 2002: 6-7).

Allah's final word was a rhetorical question- but evidently a problem- to Johan: "Shouldn't I feel sorry for such a great city?" it implies logical explanation; if pity and regret is due to the lowly plant, then, how more the pity is due to the far more valuable and numerous inhabitants of Nineveh! (Warshaw, 1974: 196).

The FCs of this speech are:

1- The CCs:

Allah (ﷻ) is addressing His Prophet Jonah (ﷺ).

2- The PCCs:

- i) Jonah (ﷺ) is disdain of the people of Nineveh.
- ii) Jonah (ﷺ) is responsible for the existence of affairs.

3- The PCs:

- i) Allah (ﷻ) has a reason to blame Jonah (ﷺ) which is Jonah's anger at the mercy of Allah (ﷻ).
- ii) Allah (ﷻ) is displeased with Jonah's behaviour, his desire to punish people of Nineveh.

4- The SCs:

Allah (ﷻ) believes that being anger at His mercy and being disdain of those of Allah (ﷻ) is bad and blameworthy.

5- The ECs:

The verses count as dissatisfaction of Jonah's behaviour.

Text-6-

“¹⁸ What you have gained by worshiping all your man-made idols? How foolish to trust in something made by your own hands! What fools you are to believe such lies! ¹⁹ How terrible it will be for you who beg lifeless wooden idols to save you. You ask speechless stone images to tell you what to do. Can an idol speak for God? They may be overlaid with gold and silver, but they are lifeless inside.”

(Habakkuk, 2: 18-19)

In this Biblical speech, Allah (ﷻ) – on the tongue of his Prophet Habakkuk (ﷺ)-is talking to the people of Judah. They are wicked people since they trust in themselves and proudly try to make their own way in the world under their power (Arterburn and Stoop, 1998: 1079). Allah (ﷻ) in this speech is blaming them severely for worshiping idols and committing sins and doing bad things. In Judah, people did not obey God’s rules. The rulers built their cities with money gained by

murder and corruption. Habakkuk (ﷺ) did not understand why Allah (ﷻ) did nothing to make them obey him (Churchyard, 2007: 22).

The speech is a series of rhetorical questions, which could be summarized up as not worshiping idols and telling them that they ought to worship Allah (ﷻ).

The FCs of this speech are:

- 1- The CCs:
Allah (ﷻ) is addressing the people of Judah.
- 2- The PCCs:
 - i) Not worshiping the mighty Allah (ﷻ) is the proposition for blaming.
 - ii) Rulers of Judah are responsible for people committing such sins.
- 3- The PCs:
 - i) Allah's reason to blame them is worshiping idols behind Him.
 - ii) Allah (ﷻ) has been displeased with them and He (ﷻ) is sad for them since they will be hell out of their sins and mistakes.
- 4- The SCs:
Allah (ﷻ) knows that not worshiping Him is a bad deed and it deserves blame.
- 5- The ECs:
In these verses the blame is expressed severely as a dissatisfaction of their deeds.

Text-7-

“A son honors his father, and a servant respects his master. I am your father and master, but

where are the honor and respect I deserve? You have despised my name!”

(Malachi, 1: 6)

Allah (ﷻ), on the tongue of his Prophet Malachi (ﷺ), is talking to the priests and the people of Israel who returned to Jerusalem. He (ﷻ) is blaming them because they were corrupting the worship that took place in the Temple. In other words, they failed to bring their gifts to it (Nelson, 1975: 1345).

Allah (ﷻ) is not only blaming them but also rebuking them because they, being priests, ought to be the most faithful people. They defiled the sacrifices by giving blind, crippled and diseased animals and keeping the best for themselves. Allah (ﷻ) wanted the priests and the people of Israel to back up their words with appropriate actions (Arterburn and Stoop, 1998: 1106 and Churchyard, 2005: 13).

The FCs of this speech are:

1- The CCs:

Allah (ﷻ) is addressing the priests of Israel.

2- The PCCs:

i) The name of Allah (ﷻ) is despised.

ii) The priests of Israel are responsible for this despises since they were the leaders.

3- The PCs:

i) Allah’s reason to blame them is that the priests show no respect to Him.

ii) Allah (ﷻ) was displeased with them because they were unfaithful to Him.

4- The SCs:

Allah (ﷻ) believes that despising His name is a bad action.

5- The ECs:

The verse counts as a dissatisfaction of their wrong deeds. In other words, the blame is expressed implicitly.

Text-8-

*“You don’t have much faith,”
Jesus said. “Why did you doubt
me?”*

(Matthew, 14:31)

Jesus (ﷺ) in these verses is addressing his disciple Peter. One night, the disciples were in trouble far away from land for a strong wind had risen. About three o’clock in the morning, Jesus (ﷺ) came to them walking on water. When they saw him, they screamed and terrified thinking that he was a ghost. Seeing them so, Jesus (ﷺ) asked them not to be afraid. Then Peter talked to him: *“²⁸Lord, if it is really you, tell me to come to you by walking on water”*. Jesus (ﷺ) did and Peter walked on water toward him but, when he looked round at the high waves, he was terrified and began to sink. Instantly, Jesus (ﷺ) reached and grabbed him and he (ﷺ) blamed Peter for having little faith and for his doubt (Bright, 2005:62).

As Jesus (ﷺ) was so kind with his friends and disciples as his blame was. It is worth mentioning that Jesus’ speech was of two sentences: the first is a statement expressing his annoyance of Peter’s little faith. It means that Jesus’ disciples ought not to be of little faith.

The second sentence is an interrogative uttered by Jesus not to seek an explanation from Peter but to blame him implicitly and to strengthen the feeling of dissatisfaction.

The FCs of this verse are:

1- The CCs:

Jesus (ﷺ) is addressing his disciple Peter.

2- The PCCs:

i) Doubting Jesus (ﷺ) and his ability has been achieved.

ii) Peter is responsible for the existence of the state of affairs.

3- The PCs:

i) Jesus (ﷺ) saw Peter sinking which was a sign of Peter's doubt.

ii) A harmful effect has been received by the addresser and the addressee as well. For Jesus (ﷺ), he was really displeased and annoyed since his disciple was of a little faith. For Peter, his doubt caused his sunk.

4- The SCs:

Jesus (ﷺ) assures that the doubt of his ability is blameworthy.

5- The ECs:

The blame in this speech counts as a dissatisfaction.

Text-9-

“And why do you, by your traditions, violate the direct commandments of God?”

(Matthew, 15:3)

Jesus (ﷺ) in this verse is blaming Pharisees for ignoring the laws of Allah (ﷻ) and changing them for their sake. His blame comes as an answer to their accusation. They accused Jesus and his disciples of disobeying the old tradition of ceremonial hand washing before any eat.

Jesus is talking to the Pharisees and to the men who taught the law. They considered that their traditions were more important than Allah's commands. Jesus (ﷺ) reminded them about one command as an example: Allah said that people should give honour to their parents. When parents need something, their children have a responsibility to help them. But the Pharisees had another tradition. People could put things that their parents needed aside and they could say that they had given those things to Allah. Sometimes they only pretended to give those things to Allah. And this behaviour avoided the need of their parents. Though the Pharisees made serious promises in front of Allah, that they must keep them forever, they were making a tradition more important than their responsibility for their parents (Bright, 2005: 76).

They nullify the direct commands of Allah (ﷻ) and restrict to their own traditions (Nelson, 1975: 1446).

The FCs of this verse are:

1- The CCs:

Jesus (ﷺ) is talking to the Pharisees.

2- The PCCs:

- i) People break the law of Allah (ﷻ).
- ii) Pharisees are responsible for people who disobey Allah (ﷻ) since they are the leaders and people follow the leaders blindly.

3- The PCs:

- i) Jesus (ﷺ) has evidence to blame them, which is that they pretended that they follow the scripture of Moses but they did not; instead, they follow their own instructions.
- ii) Jesus and his disciples were annoyed by the Pharisees' continuous accusation and criticism of being disobediences.

4- The SCs:

Jesus (ﷺ) believes that breaking and violating the laws of Allah (ﷻ) is a bad deed.

5- The ECs:

The verse counts as dissatisfaction as it implies indirect blame to their behaviour.

Text-10-

“You are good at reading the weather signs in the sky, but you can't read the obvious signs of time!”

(Matthew, 16:3)

In this Biblical speech, Jesus (ﷺ) is addressing the unbelieving leaders, Pharisees and Sadducees, when they came one day asking him a miraculous sign. He replied saying “² *you know the saying, 'Red sky at night means fair weather tomorrow, ³ red sky in the morning means foul weather all day*”. He trying to say that they prophesied the weather by simple signs in the

sky and they pretend that they could not realize the divine signs of the Messiah (الْمَسِيحَ).

He is blaming them since they refuse to admit the fact that Jesus (الْمَسِيحَ) Christ is sent down by Allah. They are seeking an amazing miracle from the heaven to prove that Jesus is the Messiah (Arterburn and Merrill, 2004: 1111).

The FCs of this speech are:

1- The CCs:

Jesus (الْمَسِيحَ) is talking to Pharisees and Sadducees.

2- The PCCs:

i) People did not believe in Jesus (الْمَسِيحَ).

ii) Pharisees and Sadducees were responsible for the existence of the state of affairs.

3- The PCs:

i) Asking for a miraculous sign was the reason for Jesus (الْمَسِيحَ) to blame them.

ii) Jesus (الْمَسِيحَ) feels sad about his people since they doubt him.

4- The SCs:

Jesus (الْمَسِيحَ) believes that ignoring the divine sign of the Messiah is a bad and blameworthy deed.

5- The ECs:

The blame here is conveyed implicitly by means of expressing dissatisfaction of the Pharisees' deed.

Text-11-

“You have so little faith! Why are you worried about having

no food? ⁹Won't you ever understand? Don't you remember the five thousand I fed with five loaves, and the baskets of food that were left over? ¹⁰Don't you remember the four thousand I fed with seven loaves, with the baskets left over? ¹¹How could you think I was talking about food?"

(Matthew, 16:8-11)

Jesus (ﷺ) is blaming his disciples for their little faith. The situation is that while he was warning them from Pharisees in the verse “*6Be ware of the yeast of the Pharisees and of Herod*”, they misunderstood him. They thought that he was talking about food because, in that day, they forgot bringing food. Jesus (ﷺ) was troubled by his disciples’ lack of faith and their seeming inability to learn the basic lessons he was trying to teach them. Then in this speech, Jesus (ﷺ) is blaming them gently (Arterburn and Merrill, 2004: 1147).

The disciples apparently failed to realize from the feeding of the five thousand and from the feeding of four thousand that Jesus (ﷺ) can certainly provide for their needs (Nelson, 1975: 1510).

More than one sentence is used to express the act of blame. In the first one, Jesus (ﷺ) expresses his astonishment of the way they think. Then he uses interrogatives whose answers were known. He is

reminding them of the miracles as if he were saying: ‘haven’t you realized the lessons yet’.

The FCs of this speech are:

1- The CCs:

Jesus (ﷺ) is addressing his disciples.

2- The PCs:

i) The disciples were thinking about their food.

ii) Their little faith was the reason behind not getting Jesus’ intended lessons.

3- The PCs:

i) Misunderstanding Jesus was the evidence for having little faith for which Jesus blamed them.

ii) Jesus (ﷺ) feels upset since his disciples failed in realizing the lessons he taught them.

4- The SCs:

Jesus (ﷺ) believes that his disciples being of little faith and be thinking about themselves is a bad behaviour and it deserves blaming.

5- The ECs:

The verses account as a dissatisfaction of their way of thinking.

Text-12-

*“Shouldn’t you have mercy on
your fellow servant, just as I
had mercy on you?”*

(Matthew, 18:33)

The King is addressing and blaming his servant for imprisoning and not forgiving his fellow servant. The situation is that a certain king, the sovereign Father, to whom the debt is owed. The one who owed him is his servant or satrap who had access to the king's money, and represents the individual sinner. The money was millions of dollars in our currency. It represents the dept of sins, which the sinner cannot possibly pay by himself. The command that he be sold and payment to be made indicates his being placed in a debtor's prison:

²⁵ He couldn't pay, so the king ordered that he, his wife, his children, and everything he had be sold to pay the debt. ²⁶But the man fell down before the king and begged him, 'Oh, sir, be patient with me, and I will pay it all'. ²⁷ Then the king was filled with pity for him, and he released him and forgave his debt.

(Matthew, 18:25-27).

The picture illustrates Allah's total forgiveness when dealing with human sins at the point of salvation (Nelson, 1975: 1455):

²⁸But when the man left the king, he went to a fellow servant who

*owed him a few thousand dollars. He grabbed him by the throat and demanded instead payment.
²⁹His fellow servant fell down before him and begged for a little more time. But his creditor wouldn't wait. He had the man arrested and jailed in full.*

(Matthew, 18:28-29)

When the king has been told what happened, he calls for his servant and blames him severely for his behaviour (See also Bright, 2005: 97).

The FCs of this verse are:

1- The CCs:

The king is addressing his wicked servant- the satrap.

2- The PCCs:

i) The satrap treated his fellow servant badly since he cast him in prison till the debt be paid.

ii) The satrap is responsible for the situation as a whole.

3- The PCs:

i) Other king's servants witnessed what was done and they told him.

ii) The fellow servant has been treated badly and castled in prison.

4- The SCs:

The king believes that the servant being behaved in such a way is blameworthy.

5- The ECs:

The king's utterance counts as a dissatisfaction implying blame.

Text-13-

“Couldn't you stay awake and watch with me even one hour?”

(Matthew, 26:40 and Mark, 14: 37)

Jesus (ﷺ) is talking to Peter. He (ﷺ) is blaming his disciples Peter for leaving him alone at the last hour of his life. Jesus (ﷺ) opened his heart to Peter, James and John. He (ﷺ) said: *“My soul is crushed with grief to the point of death”*, (Mark, 14: 34). Jesus (ﷺ) evidently needed their support in this hour of agony shortly before his death. He (ﷺ) asked them to stay and watch with him but while he was praying, they went on sleeping (Hibbs, 2006: 50 and Davies and Chapman, 2006: 45).

The FCs of this verse are:

1- The CCs:

Jesus (ﷺ) specializes Peter in the above verse.

2- The PCCs:

i) Jesus (ﷺ) does not get the spiritual support he needed.

ii) Peter, James, and John are responsible for Jesus' loneliness.

3- The PCs:

i) Jesus (ﷺ) sees them sleeping at the time he requested them to be awake.

ii) Jesus (ﷺ) feels sad because his best disciples have disappointed him.

4- The SCs:

Jesus (ﷺ) believes that getting relaxation at the time that others need support is blameworthy. In other word, leaving brothers face their destiny alone without even any spiritual aid is bad.

5- The ECs:

The verse counts as a dissatisfaction implying a gentle blame.

Text-14-

“You faithless people! How long must I be with you until you believe? How long must I put up with you?”

(Mark, 9: 19)

In this Biblical verse, Jesus (ﷺ) is addressing his disciples. He (ﷺ) is blaming them for their little faith. Having little faith makes them unable to cast out the evil spirits and healing people. Then a father came to Jesus (ﷺ). He was crying and he asked Jesus (ﷺ) to heal his son who was possessed by evil spirit. The father told Jesus (ﷺ) that his disciples could not heal his so when he asked them to do so. That is why he got upset and blamed them (Hibbs, 2006: 57 and Williams, 2009: 23).

The FCs of this speech are:

1- The CCs:

Jesus (ﷺ) is talking to his disciples.

2- The PCCs:

i) The boy did not get heal.

- ii) The disciples are responsible for father's desperation.
- 3- The PCs:
 - i) Jesus' evidence of disciples' little faith is their failure in healing the boy.
 - ii) The boy's suffering from his disease continued and his father got desperate.
- 4- The SCs:

Jesus (ﷺ) believes that being of little faith is bad and blameworthy.
- 5- The ECs:

The speech counts as a dissatisfaction of their act since they ought to be faithful and believers.

Text-15-

“Son! Why have you done this to us? Your father and I have frantic, searching for you everywhere.”

(Luke, 2: 48)

Mary (ﷺ) is addressing her son Jesus (ﷺ). She (ﷺ) is blaming him gently for his staying in Jerusalem.

The situation is that when Jesus (ﷺ) was twelve years old, he attended –with his parents, Mary and her husband Joseph – the festival. After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. They did not miss him at first, because they thought that he was with his friends among the travellers. But when he

(عليه السلام) did not show up that evening, they started to look for him among the relatives and friends. When they could not find him, they went back to Jerusalem to search for him there. Three days later, they found him. He (عليه السلام) was in the Temple, sitting among the religious teachers (Pride, 2008: 12).

The FCs of the above speech are:

1- The CCs:

Mary (عليها السلام) is talking to her son Jesus (عليه السلام).

2- The PCCs:

i) Jesus (عليه السلام) did not tell his parents about his intention so they were worried about him.

ii) Jesus (عليه السلام) is responsible for his parents being worried and terrified.

3- The PCs:

i) Mary's reason for blaming her son is that he did not follow them when they returned home.

ii) Mary (عليها السلام) and her husband were terrified of missing their son Jesus (عليه السلام).

4- The SCs:

Mary (عليها السلام) believes that the son's behaviour was wrong. He ought not to stay without telling them.

5- The ECs:

The speech counts as a dissatisfaction. It expresses what a surprise she got when she saw him in the Temple.

4.3 Analysis of Arabic Texts

This researcher is going to analyze the speech act of blame in Arabic religious texts. The aayas analyzed here are selected from different Surahs from the Glorious Qur'an:

Text-1-

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ﴾ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ نُمِسُّكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿

(البقرة: ٢٨)

*How can ye disbelieve in
God; for ye were lifeless
(in your mother's womb).
He brought you to life. He
causeth you to die and
again (He will) restore you
to life then unto Him (only)
will ye be returned.*

(Ali, 1988: 41)

Allah (ﷻ) in this aaya is addressing the polytheists of Quraish. He (ﷻ) blames them since they refuse to admit the existence of Allah (ﷻ) and the fact that Allah (ﷻ) is the Creator. Their refusing is not out of ignorance because Allah (ﷻ) states for them all the pieces of evidence, yet they disbelieve. Because of their head-strangeness, Allah (ﷻ) is not

only blaming them but also censuring and dispraising them (See الالوسي d.1270 A.H., 1999: 287).

He (ﷻ) brought them from the state of non-existence to life. How can anyone deny Allah's existence or worship others with Him. Allah (ﷻ) testifies His existence and He (ﷻ) is the Creator and the Sustainer Who has full authority over His servants. People did not exist beforehand. They were nothing until Allah (ﷻ) created them; He (ﷻ) will bring death to them and then bring them back to life during Resurrection (ibid).

After Allah (ﷻ) mentioned the proofs of their creation, and what they can witness in themselves as proof of that, He (ﷻ) mentioned another proof that they would witness, that is, the creation of the heavens and earth (القرطبي d.671 A.H., 2000: 171-2). Allah (ﷻ) said in

the aaya 29 in the same surah: ﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْنَوَىٰ إِلَيْهِ

السَّمَاءَ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

*He, it is who created for
you all that is in the
earth and then directed to
the heavens (and) then
fashioned them into seven
heavens; and (while) He, of
all things, is the Knower. (Ali, 1988: 41)*

Allah (ﷻ) in many Qur'anic aayas disputes with them: 'Are you (the human) more difficult to create or is the heaven that Allah (ﷻ) has

constructed. He (ﷻ) raised its height, and has perfected it. After that, He (ﷻ) spreads the earth out and bring forth its water and its pasture. This is to be a provision and benefit for the man and his cattle'. So how they could after all these proofs disbelieve in Allah (ﷻ) and His ability. The aaya is initiated by an interrogative particle (كيف) which is here not for asking , rather for denying, blaming severely and astonishing of their obstinacy and disbelief (الالوسي , 1987: 171; السيوطي , 1999: 287; القرطبي , 2000: 172; and عضيمة , 2004: 341).

The FCs of this aaya are:

- 1- The CCs:
Allah (ﷻ) is addressing the polytheists of Quraish.
- 2- The PCCs:
 - i) They are insisting on disbelieving in Allah (ﷻ).
 - ii) The people of Quraish are responsible for atheism.
- 3- The PCs:
 - i) Their atheism was the reason for the blame of those people.
 - ii) Because of their disbelief, they will be in hell. This displeases Allah (ﷻ).
- 4- The SCs:
Allah (ﷻ) assures that disbelieving is a bad deed that deserves blaming and even censuring.
- 5- The ECs:
The act of blame expressed here is indirect and it is a severe one.

Text-2-

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ

الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾

(البقرة: ٤٤)

*What! Enjoin ye upon the
people righteousness and
ye forget your own selves?
Yet ye read the scripture?
What! Do ye not
understand?*

(Ali, 1988: 47)

In this Qur'anic aaya, Allah (ﷻ) is addressing the Jewish religious men. He (ﷻ) is blaming them severely for their deeds. The aaya reveals that the People of the Book used to command people to pray and fast and they themselves did not practice what they commanded (الالوسي, 1999: 335). So, whoever commands people to do righteousness let him be the first one of them to implement that command. Also, they advise their Muslim relatives to state at their religion (Al-Islam) and they themselves did not adopt the Islam. That is why Allah (ﷻ) blames them (الشيرازي, 2005: 143).

While they recited the Scripture (Tawrah), they forbade people from rejecting the prophethood and the covenant that they have mentioned with Allah (ﷻ) in the Tawrah, yet they had forgotten it. They had forgotten the covenant that Allah (ﷻ) made with them that

they would accept His Messenger. They have breeched His covenant and rejected what they know in Allah's Book. Therefore, Allah (ﷻ) blames the Jewish for this behaviour and alerted them to the wrongs they were perpetrating against themselves by ordering for righteousness, yet refraining themselves from righteousness (القرطبي, 2000: 252).

Allah (ﷻ) is not blaming them for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for scholars. However, scholar is himself required to heed, and adhere to, what he invite other to do. They, by their deeds, led people to be confused and doubt religion. They will neither trust religion nor worship Allah since their model contradicts themselves (قطب, 2004: 68).

Therefore, the blame is conveyed by denial interrogative. عضيمة (2004: 198) adds that the blame in this aaya is made by using the denial interrogative particle الهمزة and the word (أفلا) which makes the blame severe. The denial here means that 'they ought not to command people to do righteousness and they refrain themselves from it'.

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) is addressing the scholars and the religious men of the Jew.

2- The PCCs:

- i) They did not follow what they had been commanded to do although they knew very well that what they had been commanded to do is the right thing.
- ii) Jewish scholars are responsible for people being doubtful in religion and being uncertain believers.

- 3- The PCs:
- i) Contradicting themselves was the reason for Allah (ﷻ) to blame the Jewish scholars.
 - ii) By their behaviour, they will harm themselves and the people they lead, which annoys Allah (ﷻ).
- 4- The SCs:
Allah (ﷻ) knows that their behaviour is bad and blameworthy.
- 5- The ECs:
This aaya counts as a dissatisfaction of their deeds and behaviours.

Text-3-

﴿ هَآأَنْتُمْ هَؤُلَآءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ
الدُّنْيَا فَمَنْ يُجَادِلُ
اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴾

(النساء: ١٠٩)

*Behold! ye pleaded for these
in this worldly life; but who
shall plead with God for them
on the Day of Resurrection?
or who shall be their defender?*

(Ali, 1988: 413)

Some commentators believe that this aaya refers to the secret consultations that were held by the hypocrites of the Tribe of Ubraiq

and Asaid bin Urwah who went to the Prophet (ﷺ) pleading the three culprits hiding their crime.

Other commentators give different stories but the fact is that it relates to the theft, i.e.; a breach of the trust in which a non-Muslim and a Muslim were involved. These aayas are revealed on the dispute between a Muslim Tribe and a Jew. Three brothers Basheer, Mubshir, and Bisher, sons of Ta'ma of the Ubraiq Tribe. They stole food, sword, and armour from the house of Rifa'ah Ibn Zaid, who complaints the accident to his brother's son Qatada Ibn Al-Nua'man. The robbers concealed the properties in the house of a Jew and when the theft was revealed, they threw the whole blame on the Jew (الطبرسي d.548 A.H., 2005: 109-110).

Some people, their tribe, defended the criminal and blamed the Jew. Allah (ﷻ) blames those people for their deed. They defended sons of Ubraiq because they were Muslims and blamed an innocent person because he is Jewish. Allah's blame was to develop an inner preventive force against all individual and social crimes by directing the attention of man towards Allah (ﷻ) in all circumstances of shame, fear, hope, etc. (ibid).

Allah (ﷻ) blames them severely because they defended a criminal in this world but on the Day of Judgment they shall have no pleaders on their behalf. The aaya involves an unreal interrogative that signifies blaming. It is informing interrogative that is introduced by the particle (من) (القرطبي, 2000: 243 and الشيرازي, 2005: 184).

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) is addressing those people who defended Basheer.

- 2- The PCCs:
- i) People defended a criminal person and blamed an innocent one.
 - ii) Basheer's relative and the people of Ubraiq are responsible for the existence of the state of affairs.
- 3- The PCs:
- i) Allah (ﷻ) knows that the non-Muslim person is not the robber and He (ﷻ) knows that they threw the properties in his house and accused him of the theft.
 - ii) An innocent man is accused to be a criminal.
- 4- The SCs:
Allah (ﷻ) knows that this behaviour is bad and blameworthy.
- 5- The ECs:
The aaya counts as an indirect blame to denounce their behaviour.

Text-4-

1

﴿فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَامِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا

الْحَدِيثِ أَسَفًا﴾

(الكهف: ٦)

*So maybe that thou wilt
worry thyself with grief
after them, if they believe not
in this revelation (the Qur'an)*

(Ali, 1988: 911)

The aaya is related to the reason behind the revelation of this Surah. When people of Quraish came to the Messenger of Allah (ﷺ) and asked him about three things: some young men in ancient times, what was their story, for theirs is a strange and wondrous tale, about a man who travelled a great deal and reached the east and the west of the earth; what his story was, and they asked him about the Ruh (soul or spirit); what it is. They did that to test his prophethood. The Messenger of Allah said: 'I will tell you tomorrow about what you have asked me', but he did not say 'If Allah wills.' So they went away, and the Messenger of Allah stayed for fifteen days without any revelation from Allah concerning that, and Jibril (جبريل) did not come to him either (الطبرسي, 2005: 310).

The people of Makkah started to doubt him, and said, 'Muhammad promised to tell us the next day, and now fifteen days have gone by and he had not told us anything in response to the questions we asked.' The Messenger of Allah felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him. Then Jibril (جبريل) came to him from Allah with the Surah about the companions of Al-Kahaf, which also contained a blame for feeling sad about the idolaters (ابن كثير, d.774 A.H., n.d: 314).

The FCs of this aaya are:

1- The CCs:

Allah is addressing the Prophet Muhammad (ﷺ).

2- The PCCs:

- i) Feeling sorry and being gloomy for those who will not believe in the Holy Qur'an in any way is not aright behaviour.
- ii) The Prophet Muhammad is responsible for his state.

- 3- The PCs:
- i) Being grieved about the idolaters is the reason to blame the Prophet.
 - ii) The Prophet was about to kill himself in grief and this displeases Allah (ﷻ).
- 4- The SCs:
Allah (ﷻ) knows that the deep sorrow over the idolaters is blameworthy.
- 5- The ECs:
The soft blame in this aaya is expressed implicitly.

Text-5-

﴿ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾

(الكهف: ٧٥)

*He said: " Said I not unto thee
that thou canst not be with
me in patience?"* (Ali, 1988:928)

In this aaya, Al-Khidhr (ﷺ) is addressing the Prophet Moses (ﷺ). He – Al- Khidr- is blaming him for breaking the promise three times.

When Moses (ﷺ) wanted to follow Al-Khidhr (ﷺ) on condition that the latter had to teach him some of that knowledge which Allah (ﷻ) had taught him, Al-Khidhr (ﷺ) told Moses (ﷺ) that he would not be able to have patience with him-Al-Khidhr (ﷺ). In other words, he

will not be able to accompany Al-Khidhr (عليه السلام) when he would see him doing things that go against Moses' law, because Al-Khidhr (عليه السلام) has knowledge from Allah (عز وجل) which, He has not taught to Moses (عليه السلام). Moreover, each has responsibilities before Allah that the other does not share. That is why Al-Khidhr (عليه السلام) believed that Moses (عليه السلام) would denounce him justifiably. But Moses (عليه السلام) insists saying that he will find him patient-if Allah wills- and he will not disobey him as it must be (القرطبي, 2000: 13-14).

Then, Al-Khidhr (عليه السلام) had made the condition that Moses (عليه السلام) should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation: ﴿قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي﴾

عَنْ شَيْءٍ حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا ۖ ﴿٧٠﴾

*Said he: "If thou followest
me, ask me not of aught until I
myself unto thee make mention
of it"* (Ali, 1988: 927).

So they went on board the ship. When the boat took them out to the sea and they were far from the shore, Al-Khidhr (عليه السلام) got up and damaged the boat, pulling out one of its planks and then patching it up again, Moses (عليه السلام) could not restrain himself from denouncing him, so he said:

﴿قَالَ أَخْرَقْتَهَا لِنُغْرِقَ أَهْلِهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ۖ ﴿٧١﴾﴾

*Moses said: "Made thee a hole in it
to drown its inmates? Indeed
thou hast done a strange thing?"* (Ali, 1988: 928)

Moses (ﷺ) was astonished. At that point, Al-Khidhr (ﷺ) reminded him of the previously- agreed condition. He said: ﴿قَالَ الْمَرْءُ أَفَلَا لَكَ تَسْنُطٌ﴾

﴿مَعِيَ صَبْرًا﴾^{٧٣}

*He said: "Said I not unto thee
that thou canst not be with me
in patience?"* (Ali, 1988: 928)

Moses' question was out of forgetfulness and Al-Khidhr's answer was a reminding of the condition and it was admonition and alerting. Then, they both proceeded until they met a boy and Al-Khidhr (ﷺ) killed him. At this point Moses (ﷺ) forgot the condition again and immediately denounced Al-Khidhr (ﷺ) more fervently than in the first case and said: ﴿أَقْنَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا ذُكْرًا﴾^{٧٤}

*Slew thou an innocent
person, who had slain none?
Indeed thou hast done a horrible
thing!* (Ali, 1988: 928)

Al-Khidhr (ﷺ) blamed Moses (ﷺ) since he did not consider the advice nor keep his promise. Al-Khidhr (ﷺ) uses an affirmation interrogative i.e., it means he did not present his blame directly rather his blaming is expressed by reminding Moses (ﷺ) of the condition and of the advice that he refused to understand (ابن كثير, n.d : 320).

الطباطبائي d.1402 A.H. (2002:341) shows that Al-Khidhr's utterance is more than blaming, it is rebuking since he uses the pronoun **you** to make the blame severe because Moses did not take his promise nor Al-Khidhr's advice to consideration.

On his remark, المشهدي (2003: 108) finds out that the aaya under study does not express a severe blame nor rebuke, it is just blaming on Moses (ﷺ) for refusing Al-Khidhr's advice and for Moses' little patience.

The FCs of this aaya are:

- 1- The CCs:
Al-Khidhr (ﷺ) is addressing Moses (ﷺ).
- 2- The PCCs:
 - i) Breaking the condition agreed upon by both is the bad proposition.
 - ii) Moses (ﷺ) is the one who breaks the condition.
- 3- The PCs:
 - i) Al-Khidhr (ﷺ) blames Moses (ﷺ) because Moses (ﷺ) does not take his advice in consideration nor keep his promise.
 - ii) Moses' behaviour annoys Al-Khidhr (ﷺ).
- 4- The SCs:
Al-Khidhr (ﷺ) believes that Moses's behaviour is blameworthy.
- 5- The ECs:
The utterance counts as a dissatisfaction. It is an implicit blame.

Text-6-

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾

(الأحزاب: ٣٦)

*And it is not for a believer
man or woman to have any
choice in their affair when God
and His Apostle have decided a
matter; and whoever disobeyeth
God and His Apostle, indeed
he hath strayed off a manifest
straying. (Ali, 1988: 1254)*

This aaya was revealed regarding Abdullah bin Jahesh and his sister Zainab whose hand the Prophet Muhammad (ﷺ) asked for in marriage. They were members of a leading noble family. The Prophet (ﷺ) asked her hand on behalf of Zaid bin Harith, who was a liberated slave of the Prophet (ﷺ) and was brought up by him. Then, the social distances between them were global. When Zainab knew the person for whom she was demanded in wedlock, she refused the proposal at first since she did not want to be a wife of a slave man and her brother Abdullah agreed to her resentment¹ (القرطبي, 2000: 121; الزمخشري d.538 A.H., 2001: 548; قطب 2004: 2865; الشيرازي, 2005: 185 and البحراني, 2007: 286).

That is why Allah (ﷻ) blames them because the man should never bring his will against the will of Allah (ﷻ). He must accept it faithfully and help himself as best as he could to carry out his individual will in agreement to the universal will of Allah(ﷻ).

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) is addressing directly Zainab bint Jahesh and her brother Abdullah.

2- The PCCs:

- i) They resent the proposal of Zaid, which was the order of Allah (ﷻ).
- ii) Abdullah and his sister Zainab are responsible for the existence of the state of affairs.

3- The PCs:

- i) Allah (ﷻ) blames them because they resent Zaid and by this decision, they disobey Allah (ﷻ) and His Prophet (ﷺ).
- ii) Allah (ﷻ) is displeased with their behaviour.

4- The SCs:

Allah (ﷻ) assures that their behaviour is blameworthy.

5- The ECs:

The sever blame here is expressed indirectly by prohibiting them from doing the rejected things and the aaya is an order to do the appropriate ones.

Text-7-

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ
لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاءً وَلَكِنْ إِذَا دُعِيتُمْ
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْشَرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ
ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْخِجِي مِنْكُمْ وَاللَّهُ لَا يَسْخِجِي
مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ

حِجَابِ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ

تُؤْذُوا رَسُولَ اللَّهِ وَمَا أَنْتُمْ بِمُكْرِمِي أَزْوَاجِهِ مِنْ بَعْدِهِ أَبَدًا

إِنْ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿

(الأحزاب: ٥٣)

*O' ye who believe! enter
ye not in the houses of the
Prophet unless it is permitted
to you for a meal, without
waiting for the cooking to be
finished- but when ye are invited,
enter ye , and when ye have
taken the food- then disperse ye
without seeking any familiar talk;
verily this annoyeth the Prophet,
but he forbeareth for you, and
God forbeareth not from the
truth, and if ye ask from them
any goods, ask ye of them from
behind the curtain; Purer it is
for your hearts and (for) their
hearts: and it is not for you
that ye should annoy the Apostle*

*of God (Muhammad)! nor that
ye should ever wed his wives
after him: Verily this with God
is very grievous.*

(Ali, 1988: 1269)

The Qur'anic aaya is addressing three Muslims who stayed in the Prophet's house chatting and forgetting themselves to such an extent that this caused inconvenience for the Prophet (ﷺ). After the wedding feast, the people left, and some men stayed behind conversing in the house after they had eaten. Staying conversing in the house annoys the Prophet (ﷺ), but he was too shy to ask them to leave. Therefore, he went out- just to make them feel his annoyance- and started to go around all the apartments of his wives, greeting them (الشيرازي, 2004: 2877; قطب, 2001: 564; الزمخشري, 2000: 144; القرطبي, 2005: 234 and البحراني, 2007: 300).

Allah (ﷻ) in this aaya is blaming the believers implicitly. The act of blame here is expressed to refine the Muslims. Though the vocative and the speech seems to be delivered to those who annoyed the Prophet (ﷺ), yet the properties were to be followed by all Muslims. This is a polite-blame. Simply it means that Muslims ought not to behave –neither in the present time nor on future- as such behaviour, rather they ought to follow the accepted standards of behaviour mentioned in the rest of the aaya. Syntactically more than one device is used to convey blame. The vocative is used firstly, then, the prohibition and negation. But the main device is the prohibition.

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) in this aaya on the tongue of his Prophet (ﷺ) is addressing some believers who were invited by the Prophet (ﷺ).

2- The PCCs:

- i) The guests are staying in the Prophet's house after they had finished their meal.
- ii) Those believers who stayed behind were responsible for the Prophet's annoyance.

3- The PCs:

- i) Allah's reason for blaming those believers is that they displeased the Prophet Mohammed (ﷺ).
- ii) Their behaviour annoys the Prophet (ﷺ) and accordingly what displeases him displeases Allah (ﷻ).

4- The SCs:

Allah (ﷻ) knows that such behaviour is wrong and blameworthy.

5- The ECs:

The aaya counts as a dissatisfaction of their unacceptable behaviour.

Text-8-

﴿الرَّاعِبِدِ إِلَيْكُمُنِي إِذْ أَمَرْنَا لَاتَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُرْ

عَدُوٌّ مُّبِينٌ وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ⁶⁰﴾

(يس: ٦٠ - ٦١)

⁶⁰“Enjoined I not on you O’

*children of Adam! that ye should
 worship not Satan? for he is
 your open enemy,”*
⁶¹*“And ye should worship (only)
 Me, (and) this is the (only) Right
 way?”*

(Ali, 1988: 1328)

This is a severe blame from Allah (ﷻ) to the disbelievers among the sons of Adam in the Day of Reassurance. Those people obey the Satan even though he was a plain enemy to them, and they disobeyed Allah (ﷻ) - Who created them and granted them provision. Allah (ﷻ) says that He commanded the children of Adam not to follow the Satan and they have to obey Allah (ﷻ) by following His Prophets and Messengers (الشيرازي, 2005: 160).

Allah (ﷻ) takes a covenant from the children of Adam in different ways. The covenant between Allah (ﷻ) and man is that the man has not to follow the Satan in any way and he has to follow the apostles of Allah (ﷻ) (الطباطبائي, 2002: 103).

The man is originally good and is born in the Paradise of ease and comfort as a child not alive to his nakedness and wants. As he grows to maturity and the social sense of responsibility and duty is developed, he is thrown out of the state of ease and comfort and he has to resort to the faculties and the other energies endowed in him to gain what he lost. And here along with this effort the temptations of the satanic forces start working against his achieving the goal. Allah' law

governs every aspects of man' life, but some people did follow the way of Allah (ﷻ) because they are tempted by the Satan (Ali, 1988:84).

Allah (ﷻ) tells in this Surah that the end of those disbelievers will be on the Day of Resurrection, when He (ﷻ) commands them to get apart from the believers. Those people will be blamed severely for their deeds. Allah (ﷻ) in these aayas is blaming those people and reminding them of the covenant between them and Him. The blame is conveyed by affirmation interrogative. Allah (ﷻ) showed them the straight way to follow in their life but they did not understand: ﴿وَلَقَدْ﴾

﴿أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْتَلُونَ﴾

*And yet hath he led astray a
great multitude of you; Did ye
not then understand?*

(Ali, 1988:1328)

The FCs of these s are:

1- The CCs:

Allah (ﷻ) is addressing the disbelievers in the Day of Judgment.

2- The PCCs:

i) They disbelieve in Allah (ﷻ) and follow the Satan.

ii) The people who are tempted by the Satan are responsible for their miserable end.

3- The PCs:

i) Allah (ﷻ) blames them because they disbelieved in Allah (ﷻ) and they did not follow His apostles and they did what the Satan ordered them to do.

ii) By their deeds, they harm themselves since they would be punished and tortured in Hell.

4- The SCs:

Allah (ﷻ) believes that their deeds are bad and blameworthy.

5- The ECs:

The aayas express a sever blame indirectly to disapprove their deeds.

Text-9-

﴿ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ^{٩٥} وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ^{٩٦} ﴾

(الصافات: ٩٥- ٩٦)

⁹⁵*Said he: "What! worship ye*

what ye (yourselves) hew out?"

⁹⁶*And God hath created you and*

(also) what ye make (the idols)

(Ali, 1988: 1346)

In this Qur'anic aaya, the Prophet Ibrahim (ﷺ) is addressing his people. He is blaming them for their worshipping idols and false gods. When he asked his father and his people about their worshipping, he was amazed at their deeds and he ridiculed their false gods. They believed that idols deserve worshipping. He told them that he became sick at heart of their worshipping idols instead of Allah (ﷻ). He struck the idols leaving them broken to pieces all except the biggest one. They returned and investigated that Ibrahim (ﷺ) was the one who had broken them.² They wanted to rebuke him but he started blaming and

criticizing them saying ‘do you worship, instead of Allah (ﷻ), idols which you yourselves crave and fashion with your hands, while Allah (ﷻ) has created you and what you do’ (الطباطبائي, 2002:150).

The two aayas above were the final speech of Ibrahim (عليه السلام). He talked about their belief of gods. In his blame, an interjectional question is already answered by Ibrahim (عليه السلام). That is by using the denial interrogative. It means that ‘they ought not to worship what they made’ (الزركشي, 2005: 344 and المومني, 2007:173).

He presented to them the proof that Allah (ﷻ) is only Allah that deserves worshipping since He is the Creator. He proves them that they were wrong because what man created could not be his god but his deed. The real God should be the Creator of the man not what the man created. Allah (ﷻ) created the man and taught him what he did (الطباطبائي, 2002: 151 and الشيرازي, 2005:259).

The FCs of these aayas are:

1- The CCs:

The Prophet Ibrahim (عليه السلام) is addressing his people.

2- The PCCs:

i) They were worshipping idols instead of Allah (ﷻ).

ii) People of Ibrahim (عليه السلام) and his father were the sinners to whom the blame is presented.

3- The PCs:

i) Ibrahim (عليه السلام) was sure that his father as well as his people who were worshipping instead of Allah (ﷻ) idols that he himself broke them.

ii) Ibrahim (عليه السلام) was very sad of his father and people since by their sins they will be tortured in the Day of Judgement.

4- The SCs:

Ibrahim (عليه السلام) believes that their deed is bad and it deserves blaming.

5- The ECs:

To express his disapproval, the Qura'nic aaya shows that Ibrahim (عليه السلام) uses the indirect blame to denounce their bad deeds.

Text-10-

﴿ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ
النَّاسِ بِإِذْنِ اللَّهِ إِنَّمَا تَتَّبِعُ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ
الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا
يَوْمَ الْحِسَابِ ﴾

(ص: ٢٦)

O' David! Verify We have appointed thee a vicegerent in the earth, so judge thou between the people with justice and follow not vain desires, lest it should take thee astray from the Way of God; for them shall be a severe chastisement for forgot they the Day of Reckoning.

(Ali, 1988:1365)

In this aaya, Allah (ﷻ) is blaming His Prophet David (ﷺ) for being fast in his verdict. David has set apart certain days in the week for attending the court of justice and for other works. In the day, fixed for prayer, he used to shut himself into a guarded chamber and none would be allowed to have any approach to him to disturb him. The angels entered into David's private chamber and presented their case, demanding strict justice from him in this matter. The two said that one of them had already ninety-nine ewes and the other had only one. Nevertheless, the one who had ninety- nine ewes wanted to have the only one, which the other one had. David decided that demand was unjust. When disputants left, David thought deeply of his decision. David understood that they were angles sent to him by Allah to prove his indiscretion. This was a test in which David's shortcoming was only that before listening to the defendant, he gave the verdict on the basis of the analogy and immediately he himself felt that it was a heavenly trial³ (الشيرازي, 2005: 348-9).

The vocative here is used to convey blame. David is blamed since he let feelings and emotions control him in that situation. That is why he was fast when stating his verdict i.e. they affect his judgment negatively.

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) is addressing His Prophet David (ﷺ).

2- The PCCs:

i) He was quick in passing judgment without listening to the second litigant, where the fair judge should listen to both litigants to have a fair judgment.

ii) David under certain situation is responsible for the verdict he presented.

3- The PCs:

i) Allah (ﷻ) blames David for his rashness in judging.

ii) The litigant who was not listened to would be treated unjustly.

4- The SCs:

Allah (ﷻ) believes that judging without listening to the two litigants is blameworthy.

5- The ECs:

The aaya counts as a dissatisfaction of David's behaviour.

Text-11-

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ
مِنَ الْحَقِّ وَمَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴾

(الحديد: ١٦)

*Hath not the time yet come,
for those who believe that their
hearts become humble for the
remembrance of God and what
hath come down of the Truth?
and (that) they should not be
like unto those who were given
the Book before, but (when)*

*lengthened the ages passed over
them, so it hardened their hearts;
and many of them are trans-
gressors.*

(Ali, 1988: 1627)

According to قطب (2004: 3489) Allah (ﷻ), in this aaya, is addressing those who believe in Him. It is an effective blame in which Allah (ﷻ) shows them goodwill, intimacy, exhortation, and a raise to feel the existence of Allah (ﷻ), His creations, the gifts He (ﷻ) gave them, especially the Prophet Muhammad (ﷺ).

It is said that this aaya is revealed concerning the matter of the companions of the Prophet Muhammad (ﷺ) who had been overindulging in jest, that their hearts should be humbled to the remembrance of Allah (ﷻ) and to what has been revealed, the Qur'an. It is said that when they came to Al- Madina and when they became rich, they were not expending their substance as they were doing before the emigration. That is why Allah (ﷻ) blames them (القرطبي, 2000: 161 and قطب, 2004: 3489).

الزمخشري (2001: 475) adds that Abdullah Ibn Masa`ud said; only four years separated our acceptance of Islam and the revelation of this aaya, in which Allah (ﷻ) subtly admonished us. Moreover, according to Ibn Abbas, thirteen years after the revelation of the Qur'an had started his mission, the aaya is revealed about some companions of the Prophet (ﷺ), since their hearts were not humble and the declaration of the faith was only verbal. They were not reading the Qur'an as they

were doing before the emigration and even if they did, they did not take the advice of Allah (ﷻ) and they were doing rebellious things.

Allah (ﷻ) is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. Because of their breach of their covenant, their hearts became corrupt and they hardened, and they acquired the behaviour of changing Allah's speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah (ﷻ) forbids the believers from imitating them in any way³ (القرطبي, 2000:161 and قطب, 2004: 3489).

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) is addressing a group of Muslims.

2- The PCCs:

- i) Not expending the substance as it is supposed to be, nor getting the benefit while reading the Qur'an, and doing some unacceptable deeds are the deeds to be blamed
- ii) Some believers close to the Prophet (ﷺ) were responsible for committing and behaving like that.

3- The PCs:

- i) The reason behind blame is that their hearts were not yet humble for the remembrance of Allah (ﷻ).
- ii) Allah(ﷻ) displeases by their acts

4- The SCs:

Allah (ﷻ) knows that their behaviours and acts are wrong and deserve blaming.

5- The ECs:

The speech counts as dissatisfaction of their acts. It is an implicit blame.

Text-12-

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا

عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۗ﴾

(الصف: ٢-٣)

²O' ye who believe! Why say
ye what ye (yourselves) do (it)
not?

³ Most hateful is it unto God
that ye say what ye (yourselves)
do (it) not.

(Ali, 1988:1668)

Here, Allah (ﷻ) is blaming some people who believe in Him and His Prophet Muhammad (ﷺ). Those people talked a lot about their devotion to Allah (ﷻ) and His Prophet (ﷺ). And talked about the great sacrifices they were ready to offer, and about their verbal determination to do or to die in the fight for the Truth. Their promises were before Allah (ﷻ) commanded Muslims to fight for their religion and when the occasions arose against the enemy, they miserably failed to maintain their verbal resolution with any firmness in action. They were tested on the day of Uhud. However, they retreated and fled,

leaving the Prophet (ﷺ) behind. It was about their case that Allah (ﷻ) revealed this aaya (الزمخشري, 2001: 522 and قطب, 2004: 3551).

Later they promise to do many things to defend the Islam but they did not keep their promise. The aaya was revealed about the gravity of fighting in battle, when one says that he fought and endured in the battle, even though he did not do so. Qatadah and Ad-Dahhak said that this aaya was sent down to blame some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it (قطب, 2004: 3551).

The interrogation here is used to blame those Muslims because they did not do the right and the good deeds nor they kept their promise, which is an abominable thing. Allah (ﷻ) in the following aaya assures that their deed is the most abominable and hateful act for Allah (ﷻ).

”كَبُرَ مَقْنًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ“

*Most hateful is it unto God
that ye say what ye (yourselves)
do (it) not.* (Ali, 1988: 1668)

That is why the blame here is severe and hard. Always Allah (ﷻ) blames Muslims to advise them and to put them on the right way (الالوسي, 2000: 386).

Here, the denial interrogative, which is in the present tense, is used to convey the act of blame. It means that they ought not to do such a thing in the present day nor in the future time (القرطبي, 2000: 53).

Consequently, Allah (ﷻ) explains to them what they ought to do and what the preferable thing is to Him:

”إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ يُبَيِّنُونَ مَوْضِعًا“

*Verily God loveth those
who fight in His way in ranks
as if they were an unbreakable
metalled wall.* (Ali, 1988: 1668)

The FCs of these aayas are:

1- The CCs:

Allah (ﷻ) is addressing those believers who believe in Him and in His Prophet (ﷺ).

2- The PCCs:

i) They did not do what they promise.

ii) Some Muslims are responsible for the existence of the state of affairs.

3- The PCs:

i) Allah (ﷻ) blames them since they did not behave appropriately and because they broke their promise.

ii) The Prophet (ﷺ) and the other Muslims were left without support in the field of battle.

4- The SCs:

Allah (ﷻ) assures them that their deeds are wrong and blameworthy.

5- The ECs:

The aaya shows directly the bad deeds they do, yet the sever blame is conveyed indirectly.

Text-13-

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ تَأْتُونَنِي وَقَدْ تَعْلَمُونَ
أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

(الصف: ٥)

*And when said Moses unto
his people: "O' ye my people!
Why do ye pain me? while
indeed ye know that verily I am
an apostle of God unto you;"
but when (yet) went they astray,
God (too) allowed their hearts
(to astray); and God guideth not
the people who transgress.*

(Ali, 1988: 1668)

Moses (ﷺ) is talking directly to his people. They disobey the order of their Prophet Moses (ﷺ) to fight in the way of Allah (ﷻ). It was their native selfishness and the perverse and the rebellious nature that troubled him, kept him vexed with their rebellious attitude. Moses (ﷺ) blames his People gently for annoying him. And he reminds them of their deeds gently: 'why do you annoy me even though you know my truth regarding the Message that I brought to you' (الالوسي, 2000: 388 and قطب, 2004: 3556).

The people of Moses (ﷺ), were characteristically rebellious, they used to vex him with all sorts of ridiculous desires, and insulted him with irritating criticisms. They called him a sorcerer, a madman, and sometimes they wanted him to fix up a god (i.e., an idol) for them to worship as others had it. They began worshipping the calf. They once told him that they would not believe in Allah (ﷻ) unless he showed Him to them. They had been frequently shown miracle after miracle. They hurt their Prophet (ﷺ) by their deeds and behaviour but Moses (ﷺ) was very patient with them (الزمخشري, 2001: 524).

The FCs of this aaya are:

1- The CCs:

Moses (ﷺ) is addressing his people.

2- The PCCs:

- i) They disobey his order and refuse to fight in the way of Allah (ﷻ).
- ii) By their rebellious nature, people of Israel are responsible for annoying the Prophet Moses (ﷺ).

3- The PCs:

- i) Moses (ﷺ) blames them because they insulted and annoyed him while they know certainly that he is the Messenger of Allah (ﷻ) to them.
- ii) There is clear evidence that the people of Israel hurt Moses (ﷺ) very much.

4- The SCs:

Moses (ﷺ) believes that disobeying their Prophet and annoying him is a bad deed that deserves blame.

5- The ECs:

The aaya counts as a dissatisfaction of their deeds and behaviours.

Text-14-

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَدَ اللَّهُ لَكَ تَبَغَّى مَرْضَاتَ

أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(التحریم: ۱)

*O' (Our) Prophet! Why dost
thou forbid (unto thyself) what
God hath made lawful unto
thee? Thou seekest to please
thy wives; and God is Oft-
Forgiving, the Most Merciful.*

(Ali, 1988: 1703)

This is the first aaya of Surat Al-Tahrim, which is related to the domestic life of the Prophet (ﷺ). There is a historic fact of the revelation of this Surah. It started with a soft blame dispatched to the Prophet Muhammad (ﷺ). Allah (ﷻ) is blaming His Prophet (ﷺ) because he abstain himself from what Allah (ﷻ) legalize to him. In this aaya, Allah (ﷻ) tells the Prophet (ﷺ) that neither he nor any believer need disallow to himself what Allah (ﷻ) had allowed to him (قطب , 2004: 3615).

The commentators differ in determining what the Prophet (ﷺ) disallowed to himself, which on the other hand, was the reason behind the revelation of the Surah. There are at least two historical facts that are familiar by the majority of schools of Tafsir. The most acceptable one of which is followed here. Al- Bukhari and Muslim recorded about

A'ishah that she claimed that the Prophet (ﷺ) used to have a drink made of honey at the hand of his wife Zainab bint Jahash. A'ishah and Hafsa, to stop the Prophet (ﷺ) taking anything prepared by Zainab, plotted to tease him when he returned to them from Zainab's apartment saying that he had a smell of Mughafir, coming out from his mouth. Once when he came to A'ishah having a drink of honey offered by Zainab, A'ishah covered her nose and pretended to suffer from a foul smell of Mughafir coming from the Prophet's mouth and she asked him if he had taken Mughafir. He said that he had taken only honey. Then she said that the bee might have taken the juice from a Mughafir. When the Prophet (ﷺ) went to the apartment of Hafsa, she, according to her undertaking with A'ishah, acted similarly. This displeased the Prophet (ﷺ) because he hated to have any unacceptable smell. Accordingly, he told her that he would not drink it any more and he had taken an oath to that. Also, he asked her not to tell other wives that he would not take the honey from Zainab. For this, Allah (ﷻ) sends him down this aaya⁵ (الالوسي, 2000: 473; القرطبي, 2000: 117 and قطب, 2004: 3613).

Allah (ﷻ) blames His Prophet (ﷺ) not for something bad or harmful that has been done but to teach Muslims, through this incident, the more appropriate and the most adequate things in their life. Allah (ﷻ) wants people to get benefit of everything that are allowed to them.

The FCs of this aaya are:

1- The CCs:

Allah (ﷻ) is addressing His Prophet Muhammad (ﷺ).

2- The PCCs:

- i) The Prophet (ﷺ) disallowed to himself what Allah (ﷻ) allowed to him.
- ii) The Prophet (ﷺ) is the one who makes that oath.

- 3- The PCs:
- i) No believer is allowed to prohibit himself from pleasantness that Allah (ﷻ) offered to him. That is the reason to blame the Holy Prophet (ﷺ).
 - ii) Allah (ﷻ) knows that the subsequent results of the Prophet's decision are bad. Then, the Prophet (ﷺ) may harm himself by his decision.
- 4- The SCs:
Allah (ﷻ) knows that such behaviour is blameworthy.
- 5- The ECs:
This aaya counts as a dissatisfaction.

Text-15-

﴿عَبَسَ وَتَوَلَّىٰ ۖ أَن جَاءَ الْأَعْمَىٰ ۚ﴾

(عبس: ۱- ۲)

¹*He frowned and he turned away,*

²*Because came unto him the blind man²).*

(Ali, 1988: 1811)

The occasion for the revelation of this Surah is a historical incident. Once, the Prophet Muhammad (ﷺ) was with some chieftains of the Quraish, Abdullah Ibn- Maktoom who was blind and was one of the intimate companions of the Prophet (ﷺ) came to the Prophet (ﷺ). The Prophet (ﷺ) received him with honour and pleasure and gave him the place closest to him. Since Abdullah was poor and blind, the chieftains

of Quraish looked down upon him, and they did not like the honour done and the place given to him by the Prophet (ﷺ) in their own presence and one of them frowned at Abdullah and sat turning his back to him. This displeased Allah (ﷻ). That is why this Surah was revealed to the Prophet (ﷺ)⁶. It esteems Abdullah's position, though poor and blind and condemns the loathsome attitude of the companions. Allah (ﷻ) blames that man for his behaviour (Ali, 1988: 1810).

The FCs of these aayas are:

1- The CCs:

Allah (ﷻ) is addressing the person who resented Abdullah bin-Maktoom.

2- The PCCs:

- i) One of the believers is resented and treated badly.
- ii) One of the dignitaries looked down upon Abdullah and sat turning his back to him.

3- The PCs:

- i) Allah's reason for blaming the dignitary is that his way of treating Abdullah.
- ii) Allah (ﷻ) is displeased with that behaviour.

4- The SCs:

Allah (ﷻ) believes that that way of treating people especially the believers is bad and blameworthy.

5- The ECs:

The blame in this aaya is expressed indirectly.

Notes to Chapter Four

- 1- There are some violent defamatory criticisms, which unreasonably laid the blame on the Prophet (ﷺ). Those critics fabricated some event or another, which could inject poison into the mind of a common person. Such ideas could not be tackled here but the reader can be familiarizing with them in (قطب, 2004: 2866-2869 and الشيرازي, 2005: 190-193).
- 2- The story of Ibrahim (عليه السلام) is found, in Surat Al-Anbiya', in more detail.
- 3- In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this in the Holy Qur'an nor mentioned by the Prophet Muhammad (ﷺ) that could be accepted as true (الطباطبائي, 2002: 390-391; الشيرازي, 2005: 350-358 and الطباطبائي, 2005: 197-200).
- 4- It is also said that this aaya is revealed to blame the People of the Books, since they knew that Allah (ﷻ) will sent the Prophet Muhammad (ﷺ), yet they did not believe in him nor in the holy Qur'an send down by Allah (ﷻ). They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah (ﷻ), making their rabbis and priests into gods beside Allah (ﷻ). Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats. Another

narration states that the aaya is revealed about the hypocrites, one year after the emigration, since they were asking the Prophet (ﷺ) to tell them about the miracles of the Tawrat (القرطبي, 2000: 161-162).

- 5- The other incident which reported to be the occasion of the revelation of this aaya, is that once Hafsa had gone to her parents, the Prophet (ﷺ) spent the night with other wife- Mary in the apartment and in the day of Hafsa. This enraged Hafsa and felt that it was a disdain. To satisfy her, the Prophet (ﷺ) had made a vow to discard Mary (الطبرسي, 2005: 58-62; القرطبي, 2000: 117-120; الزمخشري, 2001: 66 and قطب, 2004: 3613-3614).
- 6- The pity is that some commentators just to align the Prophet (ﷺ) with the ordinary mortals, attempt to say that he was not free from the weakness of character and conduct which insulted Abdullah, whereas the one who insulted the poor man was the companion. The falsehood uttered against the divinity set up fountainhead of the best of the ethics, as a model for humankind to copy:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

(القلم: ٤)

And most certainly thou

standest on sublime morality. (Ali, 1988: 1723)

Some other commentators view that the nominative pronoun in the two verbs in aaya 1 and the subjective pronoun in

the aaya 2 refer to the Prophet (ﷺ) and subsequently the other pronouns in second person in aaya 3, 6, 7 and 8 refers to the Prophet (ﷺ) and hold this as one of the examples where Allah (ﷻ) censured the Prophet (ﷺ) for this mistake (الزمخشري, 2001: 701; and قطب, 2004: 3822). But according to the interpretation of Ahul-Bait the reference in all these places is to somebody else who was present in the meeting and he resented the presence of the blind man. So the man who resented is the one referred to, directly, and also the other dignitaries indirectly showing that what is wanted is that sincerity of the faith irrespective of any worldly position or status.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS

5.1 Conclusions

1. The suggested felicity conditions show clearly that they can be applied to religious texts in English and Arabic. This means that the first hypothesis is validated.
2. The explicit blame is rarely used in religious texts of both languages. It is better conveyed by using implicit forms. That is by expressing implicit accuse, criticize, rebuke, scold, and reprimand. That is why it seems that there is no clear-cut line between blame and this bundle of negative acts. The confusion of these acts is highly recognized in Arabic since Arab scholars believe that these acts are similar and they did not tackle the acts separately. In English, the matter is somehow different since some of these acts have been recognized. This validates the second and the third hypotheses of this study.
3. It is also concluded that in Arabic implicit blame is mostly conveyed by using performative structure. Interrogative mode is highly used in this respect especially the denial interrogative since the latter is considered an intelligent way to lead the addressee to think deeply about the state of affairs. What is more, it is an eloquent and polite style to embarrass him/ her and make him/ her ashamed of his/ her conduct. Similarly, in

English rhetorical question is widely used to express blame since interrogative is a means of polite interaction.

5.2 Recommendations

With reference to the conclusions arrived at in this study the researcher presents the following pedagogical recommendations:

- 1- In order to correctly map the speech act of blame, it is better to introduce the speech act theory to learners during the four- year study at university.
- 2- To help Iraqi learners comprehend and use the act of blame, the theory of politeness has to be introduced as well.

5.3 Suggestions

To further development of this work, the following are suggested for further study:

- 1- For a better understanding of the native use of speech act of blame, it is suggested to study blame by using audio and video recording; i.e., to study the prosodic features that accompany the linguistic utterances used to express blame.
- 2- It is suggested to develop the speech act of accuse and study the similarities and differences between it and the act of blame.
- 3- Scold, rebuke, reprimand, reproach, and censure are still problematic acts. For further study, the relationship between them can be investigated by using real life situations.