



## الثواب والعقاب في آيات قرآنية مختارة: دراسة تداولية

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### ملخص البحث:

يُعد "الثواب والعقاب" استراتيجيتين جرى توظيفهما على نطاق واسع في علم النفس التربوي السلوكي لتعزيز دافعية المتعلمين في فصول اللغات الأجنبية. ومع ذلك، لم يقيم الباحثون بفحص هذين المفهومين بشكل مستفيض من زاوية تداولية. لذا، تهدف هذه الدراسة إلى سد هذه الفجوة المعرفية من خلال استقصائهما من منظور تداولي. وبشكل أدق، تسعى الدراسة للإجابة عن التساؤلات الآتية: ما الاستراتيجيات التداولية الموظفة في الآيات القرآنية المختارة لإظهار الثواب والعقاب؟ وما وظائف وصيغ الثواب والعقاب في البيانات محل الفحص؟ وإلى أي مدى يسهم الثواب والعقاب في تأسيس مجتمع إسلامي يسوده السلام؟

تهدف هذه الدراسة إلى تطوير نموذج تداولي تحليلي لتحليل الثواب والعقاب، وتحديد الجوانب والاستراتيجيات التداولية الشائعة المستخدمة للكشف عن هذين المفهومين في البيانات المدروسة. وتكتسب الدراسة الحالية أهميةً للباحثين المهتمين بالخطاب الديني؛ كونها تقدم منهجية جديدة لتحليل واستكشاف هذا النوع من الخطاب.

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# Reward and Punishment in Selected Quranic Ayats: A Pragmatic Study

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## Abstract:

Reward and punishment are two strategies that have been extensively employed in behaviorist educational psychology to increase the motivation of learners in foreign language classrooms. However, scholars have not thoroughly scrutinized these two concepts from a pragmatic angle. Therefore, this study aims at filling this gap by investigating them from a pragmatic perspective. Precisely, it tries to answer the following: What are the pragmatic strategies employed in the selected Quranic ayats to manifest reward and punishment? What are the functions and forms of reward and punishment in the data scrutinized? And how far do reward and punishment contribute to the establishment of a peaceful Islamic community? This study aims at developing an analytical pragmatic model for analyzing reward and punishment and identifying the common pragmatic aspects and strategies used to uncover these two concepts in the data under study. The current study may have some importance for those who are interested in the religious discourse in that it offers a new methodology of analyzing and exploring this kind of discourse.

## Introduction

Reward and punishment are vital notions in psychology, behaviorism, and countless other fields. They assume a significant role in influencing human conduct. They operate in several contexts, including parenting, education, workplace management, and more<sup>1</sup>.

According to Merriam-Webster online Dictionary, reward denotes something given in return or offered for some service. However, punishment is the infliction of an undesirable or unpleasant consequence upon a person or a group of people by an authority as a deterrent to a specific action, or unwanted conduct.

Reward and punishment are two learning techniques frequently employed in several contexts such as education, work and life. They impact numerous daily activities. Additionally, they have many variations whose implementation involves considering factors such as time, place, and personality to achieve the desired outcome<sup>2</sup>.

From the time when Morris defines pragmatics as the study of the relation between signs and their users, pragmatics has been one of the initial paradigms that associates language with context: it considers language as an action<sup>3</sup>.

Therefore, the current study explores how the two concepts of reward and punishment are manifested pragmatically in the context of the Holy Qur'an and how pragmatic aspects contribute to the recognition of the intended meaning of the participants in the data scrutinized.

## Literature Review

### Reward

Sidin<sup>4</sup> proposes that reward signifies an action or attitude of respect directed to individuals to ensure that they can participate and perform well in a particular activity. That is, individuals are rewarded for some desired result, whereas

1 Jyotika, R. "Rewards and Punishments," Adda 24/7 teachers, 2023, <https://www.adda247.com/teaching-jobs-exam/rewards-and-punishments>.

2 Zulfah, S. W. "Analysis of Reward and Punishment in the EFL Classroom," Journal of Islamic Studies and Society 1, no. 2 (2020): 68–90.

3 Al-Hindawi F. H. and Mohammed, W. S. M. "Towards an Analytical Model of Critical Pragmatics," Arab World English Journal 9, no. 4 (2018).

4 Sidin, S. A. "The Application of Reward and Punishment in Teaching Adolescents," Education and Humanities Research 539 (2020): 251–55.

disregarding their improper conduct is the reverse procedure. Rewards may include items such as cookies, sweets, and extra time off, among others.

Within the learning and teaching context, Dornyei<sup>5</sup> asserts that rewards are resourceful and practical, since they can be applied to motivate students in any situation. Therefore, a teacher has to respond to a student's appropriate conduct with praise, gift-giving, and prayers once the latter arrives at a certain level of development or realizes a goal<sup>6</sup>.

Sidin<sup>7</sup> asserts that types of rewards include praises, symbolic rewards, token rewards, tangible rewards and activity rewards. Similarly, Zulfah<sup>8</sup> identifies two kinds of reward: verbal and nonverbal.

The most common form of reward is verbal praise offered to individuals when they act positively. The occurrence of a behavior such as perseverance, compassion, courage, or general intelligence requires applauding people to show that the authority is satisfied with their achievements. Moreover, when offering praise, it is more appropriate to provide it directly, so the emotional impact of the action is still apparent<sup>9</sup>.

Trisyanto et al.<sup>10</sup> point out that reward is used as a control tool to inspire people to achieve organizational goals. These are not necessarily personal goals but rather the desired conduct that the company considers proper.

5 Dornyei, Z. *Motivational Strategies in the Language Classroom* (Cambridge: Cambridge University Press, 2001).

6 Iskandar, S. et al., "The Use of Reward and Punishment in Classroom Management in Elementary Schools," *Journal Pendidikan* 1, no. 3 (2024): 61–65.

7 Sidin, "The Application of Reward and Punishment in Teaching Adolescents."

8 Zulfah, "Analysis of Reward and Punishment in the EFL Classroom."

9 Sidin, "The Application of Reward and Punishment in Teaching Adolescents."

10 Trisyanto, B. Maulana, M. and Najiha, J. "The Influence of Reward and Punishment on Employee Performance," *Cirebon International Conference on Education and Economics* 1, no. 1 (2024): 261–67.

## Punishment

Njeru<sup>11</sup> states that punishment is the authoritative imposition of sanctions on a person or an animal in response to an act believed to be incorrect. People perform punishment either formally under a system of law or informally in other kinds of social setting, such as within a family context. Negative consequences that are not authorized or that happen without violation of rules will not constitute punishment.

Recently, Iskandar et al.<sup>12</sup> mention that punishment signifies sanctions imposed on people when they break the law. Punishment is essentially an unpleasant action directed to someone as a reward for a mistake or misconduct committed. Moreover, punishment varies from a spanking, a thrashing to ordinary sarcasm. The relative efficiency of each type of punishment will depend on the personalities of the individuals concerned, their cultural background, their relationship with the punishing authority, and the situation under which the punishment is inflicted<sup>13</sup>. Furthermore, providing rewards, punishments or sanctions can also be produced by companies to employees when they neglect work or repeatedly violate existing regulations<sup>14</sup>.

## Pragmatics

Leech<sup>15</sup> thinks that pragmatics commonly concentrates on the connection between linguistic terms and their users. That is, it focuses on the language competence and the use made of that competence by speakers and hearers. In a more recent account, Niu<sup>16</sup> proposes that pragmatic denotes one of the three branches of Morris semiotics that inspects the relation between signs and signs users. The implication of these signs stems from the understandings of their users.

11 Njeru, E. K. "An Investigation of the Effectiveness of Rewards and Punishment in Promoting Discipline in Preschools in Chogoria Zone, Maara District of Eastern Kenya" (University of Nairobi, 2012).

12 Iskandar et al., "The Use of Reward and Punishment in Classroom Management in Elementary Schools."

13 Ilegbus, M. I. "An Analysis of the Role of Rewards and Punishment in Motivating School Learning," Computing, Information, Information Systems, and Development Informatics 4, no. 1 (2013): 35–38.

14 Trisyanto, Maulana, and Najiha, "The Influence of Reward and Punishment on Employee Performance."

15 Leech, G. Semantics (Harmondsworth: Penguin Books Ltd, 1974).

16 Niu, M. "The Origin and Development of Pragmatics as a Study of Meaning: Semiotic Perspective," Language Semiotic Studies 9, no. 1 (2023): 54–78.

Although pragmatics has developed into an autonomous academic discipline, its evolution amid considerable controversy. Some scholars see Austin's Speech Act Theory to be the birth of pragmatics, which definitely restricts it to the field of linguistics, and confines its study scope<sup>17</sup>. Latest work in pragmatics has improved fundamentally our understanding of topics such as implicit meaning, expressivity, lying, deception, and the connections between sentence type, speech act, and genre. These are crucial for the understanding of the communicative functions of literary discourse<sup>18</sup>.

Though pragmatic theories such as speech act theory, conversational implicature and politeness theory are developed mainly in relation to spoken interactions, these theories offer fascinating insights into the interpretation of written texts<sup>19</sup>.

### Context

According to Black<sup>20</sup>, context is typically assumed to denote directly preceding discourse and the condition of the participants. In written texts, the onset offers the essential orientation into the discourse, because nothing precedes it. Similarly, Cruse<sup>21</sup> argues that context is critical to the understanding of utterances and expressions. The most significant facets of context embrace the previous and succeeding utterances, the close physical situation, social and power relationships, and knowledge shared between speakers and hearers.

Shahid<sup>22</sup> mentions that it is normally acknowledged that some pragmatic contributions to utterance meaning require conscious inferences from the situational context. However, some others demand non-inferential intuitive, default descriptions from outstanding, assumed scenarios or assumptions regarding human perceptual processes.

17 Niu.

18 Finkbeiner, R. "The Pragmatics of Headlines," *Journal of Pragmatics* 222 (2024): 17–22, <https://doi.org/https://doi.org/10.1016/j.pragma.2024.01.006>.

19 Al-Hindawi, F. H. and Saffah, M. D. "Literary Pragmatics," *Arab World English Journal* 10, no. 2 (2019), <https://doi.org/https://dx.doi.org/10.24093/awej/vol10no2.30>.

20 Elizabeth Black, *Pragmatic Stylistics*, no edition (Edinburgh UK: Edinburgh University Press, 2006).

21 Cruse, A. *A Glossary of Semantics and Pragmatics* (Edinburgh: Edinburgh University Press, 2006).

22 S. Shahid, "The Pragmatics of Encouragement: An Inquiry into Defaults Vis-à-Vis Inferences," *Journal of Pragmatics* 237 (2025): 97–112, <http://creativecommons.org/licenses/by/4.0/>.

### **Qur"anic Discourse**

Abdul-Raof<sup>23</sup> argues that the Qur'an constitutes a text type in its own right whose subject matter is admonition. Nevertheless, the Qur'an also comprises Islamic legal rulings and instructional passages. The formers are legal, narrative passages such as the stories of Prophets whose communicative function is admonition.

The Qur'anic discourse embodies a firmly organized and governing linguistic framework via which the human intellect formulates its vision, thoughts, beliefs, and moral conduct. Moreover, it is a monotheistic religious framework appealing to the humanization of humans and portraying the human intellect as a balanced and guiding entity. This discourse revolves around assessment and the valuation of reason in pursuit of valid questions rather than deception<sup>24</sup>.

Because the Qur'anic discourse is an exceptional and non-repetitive form of interaction, it owns the qualities of individuality, sacredness, and supremacy over all forms of discourse. Hence, reading and understanding it involves regarding the act of interpretation as a linguistic phenomenon. Such discourse also reunites what the text demands and what is necessitated by the continuing events of life. Therefore, the reader has to investigate the concealed meanings imbedded in the context of the text<sup>25</sup>.

### **Reward and Punishment in Islam**

According to Nazri et al.<sup>26</sup>, the concept of reward and punishment manifests the relationship between God and man, man and his fellow men, man and other elements and creatures of the universe. Islam regards human life as an integrated whole that cannot be broken into separate parts. Generally speaking, the promise of reward and punishment towards Muslims plays a key role in guarding their external conduct, deeds, words, thoughts, feelings, and intentions.

23 Abdul-Raof, H. *Text Linguistics of Qur"anic Discourse: An Analysis* (London: Routledge, 2019).

24 Sadjia, T. and Zohra, K. "The Quranic Discourse: Between the Authority of the Text And the Limits of Interpretation," *Neuro Quantology* 21, no. 7 (2023): 238–48.

25 Sadjia and Zohra.

26 Nazri, M. K. et al., "The Concept of Rewards and Punishment in Religion: A Special Reference to Kitab Al-Adab of Sahih Bukhari," *World Journal of Islamic History and Civilization* 1, no. 4 (2011): 249–54.

Whereas reward functions as a means of encouragement, punishment operates as a technique for discipline. That is, the former inspires believers to move forward through encouragement, while the latter pushes them backward through threats. In Islam, the concept of reward and punishment is subject to freedom. Otherwise, there would have been no punishment for an evil done under compulsion<sup>27</sup>.

Afandi<sup>28</sup> proposes that an original Islamic belief is the idea that shaping the characters of children is done by means of *targhip* and *tarhip*. Additionally, Islamic education utilizes the method of awarding prizes (Thawab) and penalties (Iqab). Whoever obeys rules will receive thawab, while those who violate the norms of behavior will endure Iqab.

That is, Thawab in Islamic education is awarding prizes as a form of appreciation of the learner's conduct and in accordance with the hopes and wishes of the religious norms, while Iqab constitutes a preventive educational practice applied in pursuit of evading and reducing misbehaviour<sup>29</sup>.

## Method

### Instruments

This study employs a mixed-method approach in that researchers use both qualitative and quantitative methods for analyzing the data selected. The qualitative method is applied first through an eclectic model that the researchers will develop in the next section. It is adapted to fulfill the aims of the study. Then, the quantitative analysis, with its statistical tools including frequencies and percentages equation follows to support the findings of the qualitative analysis. The results appear in tables.

### Data Collection and Analysis Procedures

This section focuses on the development of the eclectic model for data analysis. Besides, it highlights the process of data collection The model comprises three components: Functions, forms, and strategies. The researchers will present a brief review of each below.

<sup>27</sup> Nazri et al.

<sup>28</sup> Afandi, N. K. "Learning Motivation: Reward and Punishment in the Western and the Islamic Perspective," International Seminar on Islamic Education, 2017, 497–513.

<sup>29</sup> Afandi.

Concerning functions, reward and punishment are frequent in numerous contexts such as education to monitor the behavior of students. The former assists in getting a specific action or conduct to happen more often, whereas the latter reduces the likelihood of repeating a misbehavior<sup>30</sup>.

According to Jyotika<sup>31</sup>, rewards are positive incitements or consequences that are granted or attained in response to a definite conduct or act so as to encourage and strengthen that conduct. They function as incentives, motivating persons to echo the behavior or action that led to their receipt. They can assume different forms, relying on the context and the likes of the people involved.

For Cohen et al.<sup>32</sup>, punishment is necessary for retribution, deterrence and rehabilitation. It can assume the form of verbal interaction, i.e., severe reprimand. Hence, in education a punishment represents an alternative response on the part of the teacher provoked by any lack of discipline or misbehaviour<sup>33</sup>.

Furthermore, and according to Iskandar et al.<sup>34</sup>, using reward and punishment is ubiquitous in different settings such as education and human resource management. They both function to motivate individuals or groups to achieve specific goals. That is, reward is a positive way to encourage people, while punishment brings about negative consequences to individuals who produce unwanted behaviour to avoid that behaviour in the future.

Cohen et al.<sup>35</sup> propose that reward can be social in that it can make interaction among individuals more comfortable. This reward assumes the form of praise and giving applause to the people concerned. However, punishment can be either presentational or removal. The former occurs when an individual is provided or presented with something that decreases a conduct. Examples of this type of punishment include a person receiving a verbal reprimand. Removal punishment occurs when something is eliminated or removed.

30 Zulfah, "Analysis of Reward and Punishment in the EFL Classroom."

31 Jyotika, "Rewards and Punishments."

32 Cohen, L. Manion, L. and Morrison, K. A Guide to Teaching Practice (London: Routledge, 2004).

33 Sidin, "The Application of Reward and Punishment in Teaching Adolescents."

34 Iskandar et al., "The Use of Reward and Punishment in Classroom Management in Elementary Schools."

35 Cohen, L. Manion, L. and Morrison, K. A Guide to Teaching Practice (London: Routledge, 2010).

Moreover, a reward that assumes the form of praise, gifts or other incentives indicates a credit for accomplishment or good behaviour. Nevertheless, the application of punishment can appear in the form of reprimands or other adverse outcomes emerging as a result of disagreeable conduct. Sanctions are often used as a form of punishment to maintain discipline in educational contexts. Therefore, when violating rules, individuals receive sanctions to avoid imminent faults<sup>36</sup>.

The pragmatic strategies used to manifest reward and punishment in the data under scrutiny comprise speech acts, deixis, and politeness strategies. The study will present a brief explanation of each below:

According to Searle and Vanderveken<sup>37</sup>, the minimum ingredients of human communication are illocutionary acts such as statements, questions, commands, promises, and apologies. Hence, uttering a sentence in a proper context by a speaker with specific intentions results in performing one or more illocutionary acts. Generally, an illocutionary act comprises an illocutionary force and a propositional content. For instance, the two utterances "You will leave the room" and "Leave the room!" have duplicate propositional contents but different illocutionary forces of predication and order, respectively.

Borchmann<sup>38</sup> says that the essential characteristic of a speech act that Austin emphasizes is that in saying something the speaker achieves an effect. In other words, the speaker intervenes in the world and change it. This effect is the illocutionary force. Additionally, the point that Austin arrives at in his analysis of everyday language is that all utterances have an illocutionary force including constatives such as smoking kills.

As far as the present study is concerned, the speech acts used to manifest reward and punishment comprise compliment, promising, statement, threatening, warning, reprimand, and condemnation.

36 Iskandar et al., "The Use of Reward and Punishment in Classroom Management in Elementary Schools."

37 Searle J. and Vanderveken, D. *Functions of Illocutionary Logic* (Cambridge: Cambridge University Press, 1985).

38 Borchmann, S. "Headlines as Illocutionary Subacts: The Genre-Specificity of Headlines," *Journal of Pragmatics* 220 (2024): 73–99, <https://doi.org/https://doi.org/10.1016/j.pragma.2023.12.007>.

Deixis denotes a category of expressions whose function is to connect uses of language to the context in which they occur<sup>39</sup>.

According to Birner<sup>40</sup>, the term deixis designates the phenomenon of employing linguistic expressions to refer to some contextually existing discourse entity or property. They form a subtype of indexical expressions along with deictic, anaphoric pronouns, and tenses. They function to identify the intended meaning of an expression relevant to the context of the utterance. Moreover, deixis anchors the denotational meaning of the proposition in the context of use. The anchorage point in deixis is the position of the speaker- the deictic center. It is from this point of origin that interpretations precede in interaction, with inferences derived from the participants' comprehension of the source of reference<sup>41</sup>.

In this study, deixis comprises three categories. These are person, place, and time deixis.

One of the most influential work in politeness theory is Brown and Levinson<sup>42</sup>. Central to their theory is the notion of face. Face refers to the public self-image that every individual wishes to maintain. Their concept of face comprises positive and negative face.

Brown and Levinson<sup>43</sup> suggest a set of five possibilities for the speaker to accomplish politeness, ranging from the least direct (strategy type 5) to the most direct (strategy type 1)

Fetching together all the ideas presented above helps to introduce the model of data analysis in the form of the figure below:

39 Chapman, S. Pragmatics (London: Palgrave Macmillan, 2011).

40 Birner, B. J. Introduction to Pragmatics (Sussex: Wiley Blackwell, 2013).

41 McEntee-Atalianis, Lisa and Vessey, R. "Putting Negotiation on a "Principal-Ed" Footing: A Corpus-Informed Discourse Analysis of Person Deixis in Diplomatic Debates," *Journal of Pragmatics* 247 (2025): 42–56, <https://doi.org/https://doi.org/10.1016/j.pragma.2025.07.013>.

42 Brown, P. and Levinson, S. .Politeness: Some Universals in Language Usage (Cambridge: Cambridge University Press, 1987).

43 Brown and Levinson.

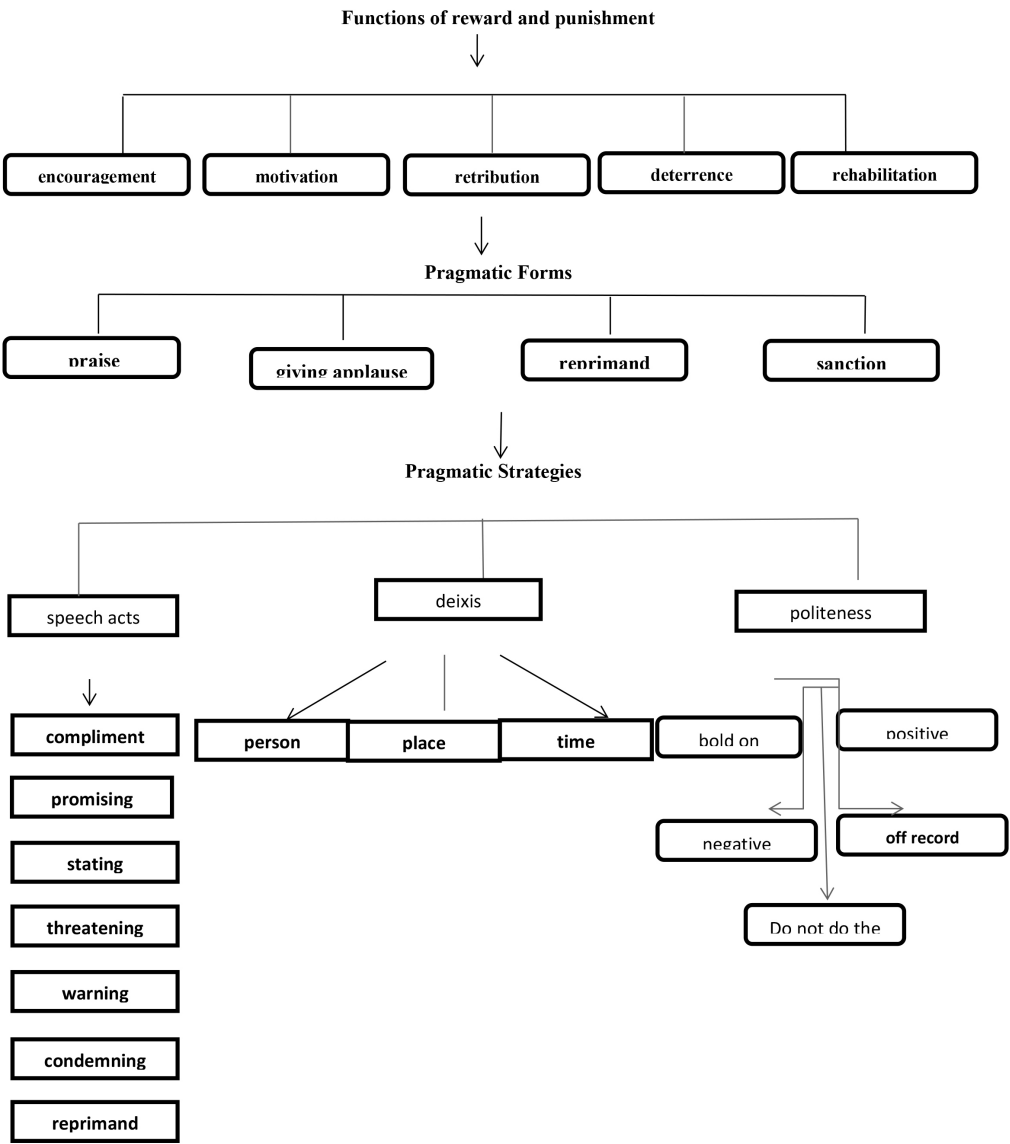


Figure (1): The Analytical Model

The data consist of ten ayahs extracted from different chapters of the Glorious Qur'an. The researchers choose five instances as illustrative examples representing the analysis of the remaining ones. They analyzed the data according to the model designed by the study.

The Glorious Qur'an has splendid scientific visions in that it transfers the human soul to the splendor of equality, authenticity, and greatness. Moreover, its style of writing is beyond imitation even by the most creative and skillful writers. Throughout history, scholars surveyed and searched for its unrevealed secrets and are still amazed at its boundless discoveries<sup>44</sup>.

**Results**

**Descriptive Statistics**

The statistical analysis provided frequency and percentage for all values in each variable in the study. The quantitative data analysis provides support for the findings of the qualitative analysis.

As for functions, Table (1) below indicates that most instances of reward and punishment in the data under examination are employed to encourage, motivate, or deter the addressee.

**Table (1):** Statistics of the functions of reward and punishment

| Function       | Frequency | Percentage |
|----------------|-----------|------------|
| Encouragement  | 6         | 30%        |
| Motivation     | 4         | 20%        |
| Deterrence     | 5         | 25%        |
| Retribution    | 3         | 15%        |
| Rehabilitation | 2         | 10%        |

The results shown on Table (2) below demonstrate that the pragmatic forms of reward and punishment appear in the data analyzed. Nonetheless, praise prioritizes with a percentage that amounts to 35%.

44 Al-Hindawi and Mohammed, "Towards an Analytical Model of Critical Pragmatics."

**Table (2):** Statistics of the forms of reward and punishment

| Form            | Frequency | Percentage |
|-----------------|-----------|------------|
| Praise          | 7         | 35%        |
| Giving applause | 4         | 20%        |
| Reprimand       | 5         | 25%        |
| Sanction        | 4         | 20%        |

The results presented in Table (3) below affirm that pragmatic strategies repeatedly manifest reward and punishment in the data scrutinized. However, speech act strategies and politeness strategies dominate the data with the percentages 37.5% and 35.4% respectively.

**Table (3):** Statistics of the pragmatic strategies of reward and punishment

| Strategy              | Frequency | Percentage |
|-----------------------|-----------|------------|
| Speech acts           | 18        | 36.5%      |
| Deixis                | 14        | 28.1%      |
| Politeness strategies | 17        | 35.4%      |

### Qualitative Analysis

The forthcoming analysis is qualitative. It fetches the pragmatic manifestations of reward and punishment in the Glorious Qur'an.

Text<sub>1</sub>

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ﴾ (الحج: ٢٣-٢٤)

Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. For they have been guided

[in this life] to the purest of speeches; they have been guided to the Path of Him Who is Worthy of [all] Praise.<sup>45</sup>

### Function

The reason behind producing this verse is to encourage and motivate the righteous believers to exert effort in obeying Allah Almighty. Abiding by the rules and traditions of Islam is a prerequisite for gaining admittance to Heaven in the afterlife.

### Form

In this instance, Allah shows appreciation and approval of the righteous believers' good acts, bestowing on them a broad spectrum of rewards ranging from being admitted to Heaven, resting beside flowing rivers, to wearing fine clothes and bracelets of gold adorned with jewelry.

### Strategies

#### Speech acts

A speech act of promising is issued in this example when Allah Almighty makes a promise to the hearers to do something for their own benefit. This act involves the undertaking of an obligation to increase the degree of commitment. That is, the speaker (Allah Almighty) puts Himself under an obligation to carry out a future course of action. Allah promises those who perform good deeds and follow the laws of Islam of gaining admittance to Heaven where they will be living in peace enjoying magnificent views and wearing the finest clothes and bracelets of gold adorned with jewelry. Moreover, Allah Almighty will guide them to the route of monotheism, sincerity, and acceptance of divine leaders.

#### Deixis

As for deixis, this text includes the uses of person and place deixis. The former occurs in the expressions *الذين, يحلون, لباسهم, هدوا*. These refer to the righteous believers to specify them. Out of context, it will not be easy to interpret them. Additionally, place deixis occurs in *من تحتها, صراط الحميد*. Understanding these expressions requires knowledge of the place the speaker intends to convey.

#### Politeness strategies

In this text, a positive politeness strategy evolves to convey reward Notice, attend to H (his interests, wants, needs, goods). Here, the speaker (Allah Almighty)

45 Ali, Abdullah Yusuf. The Holy Quran. (ksa: King Fahd Holy Quran Printing Complex, 1987).

takes notice of some aspects of the hearers' conditions as He exhibits approval, and appreciation of their good acts and obedience.

Another positive politeness strategy emerges in the text above. *Give gifts to H.* Allah Almighty intends to satisfy the hearers' positive face by exhibiting understanding, appreciation, and care.

Text<sub>2</sub>

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ \* الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ \* أُولَٰئِكَ لَا يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءٍ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ \* أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾  
(هود: 18-21)

Who doth more wrong than those who invent a life against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, these are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong! "Those who would hinder [men] from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!" They will in no wise frustrate [His design] on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see! They are the ones who have lost their own souls: and the [fancies] they invented have left them in the lurch! Without a doubt, these are the very ones who will lose most in the Hereafter!<sup>46</sup>

### Function

The verse functions as a deterrent directed towards disbelievers to prevent them from persisting in doing evil and cruel deeds because such wrongdoings will have grave consequences in the Hereafter. Besides, it also functions as a severe retribution for the acts of telling lies about Allah Almighty and manipulating people to hinder them from seeing the right path. The disbelievers propagate false information about Allah and His messengers.

### Form

In this text, punishment assumes the form of severe reprimand. Allah is informing the disbelievers that He does not approve of their evil acts and wrongdoings because they spread lies and fabricate stories about Allah Almighty and His messengers to hinder people from following the values, and principles of Islam. The verse implies that whoever rejects the truth, intends to deviate from the path of truth, and commits injustice and oppression will receive a severe punishment in the Hereafter.

### Strategies

#### Speech acts

A speech act of condemnation is issued. It expresses intense disapproval of the evil deeds of the disbelievers. Here, this speech act aims at showing concern about a moral dimension of human conduct in a situation characterized by a breach of rules committed by the hearers. Such evil deeds are subject to negative evaluation because they violate the ethical norms and rules of Islam.

Moreover, the speaker (Allah Almighty) makes a series of assertions to prepare the groundwork for the reasoning in the remaining verse. These assertions function to warn people to abandon their evil deeds and wrongdoings because they will cause Allah's indignation and punishment.

Additionally, a speech act of promising also occurs when Allah promises that disbelievers will receive the maximum penalty in the Afterlife.

#### Deixis

As regards deixis, the category of person deixis appears in this instance. It is evident in *اولئك هؤلاء الذين لهم عنهم*. These are pragmatic aspects in that their interpretation involves knowing the context of the utterance. They serve to specify disbelievers and their improper character, for readers to infer.

#### Politeness strategies

A bold on record manifests punishment in the text above. The speaker performs a direct speech act of condemnation to show disapproval of the evil acts of the disbelievers. Moreover, a negative politeness strategy also occurs, as *stated the FTA as a general rule*. Here, the FTA conveys obligation. Allah Almighty

is committing Himself to the obligation of punishing anyone who deviates from the path of truth and becomes an evil propagandist.

Text<sub>3</sub>

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ﴾ (الحديد: ١١).

Who is he that will Loan to Allah a beautiful loan? for [Allah] will increase it manifold to his credit, and he will have [besides] a liberal Reward.<sup>47</sup>

### Function

The verse serves to provoke and stimulate Muslims to donate money, food, or other material goods to people living in poverty. Hence, it functions to exhort Muslims to give alms and help the Prophet (PBUHT) in his mission. Providing alms signifies an act of charity to help improve the conditions of the people experiencing poverty in the Islamic community.

### Form

In this instance, the reward appears in the form of verbal praise in that the speaker compliments those who make donation to charity and attempt to support the Prophet (PBUHT) in his mission. Additionally, the speaker conveys appreciation and approval of those who give alms and promises that they will get twice as much as they deserve in the Afterlife. They will receive a noble reward for their effort and devotion.

### Strategies

#### Speech acts

As for speech acts, the speaker resorts to a series of assertions to manifest reward in the extract specified. These have to do with the notion of setting something forth for the benefit or edification of the hearers. These serve to encourage Muslims to donate money to charity to improve the lives of those who are in poverty. The verse emphasizes the idea that whoever gives alms readily without bragging to others about his donation or hurting their feelings, Allah Almighty will admit him into Heaven.

An indirect speech of promising is resorted to when a pledge of bestowing a noble reward upon Muslims who donate money to charity is performed. Here, Allah undertakes an obligation to multiply the reward for those involved.

<sup>47</sup> Ali.

### Deixis

Person deixis appears in *من ذا الذي له*. These strategies serve to identify the persons involved in the verse. They require taking context into account to arrive at their interpretation. This fact enhances their pragmatic nature.

### Politeness strategies

As for this text, the speaker utilizes a positive politeness strategy *Notice, attend to H*. The speaker conveys that some deeds of the hearers are appreciated and of interest to Him.

Giving gifts to H represents another positive politeness strategy. In this context, gifts are not tangible but instead show understanding and care about the hearers and the like.

### Text<sup>4</sup>

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾  
(المائدة: ٣٣)

The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: Execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: That is their disgrace in this world, and a heavy punishment is theirs in the Hereafter<sup>48</sup>.

### Function

The verse serves as a deterrent for bandits, thereby maintaining discipline and order in the community. It serves to deter bandits who attack people in the streets and steal their property. As such, they spread mischiefs, fear and disorder in the land, which makes the roads empty because people do not dare to walk in them in fear of being attacked and robbed. It also functions as a reminder for them to get rid of these mischievous acts and ask Allah Almighty for forgiveness.

## Form

The punishment has a form of an ultimate sanction to instigate the people specified to obey the law and behave properly to maintain discipline. The penalty varies from death to exile from the land. Unless those people show signs of repentance, they will not obtain forgiveness. The sanction will be disgrace for them in this life. Additionally, they will undergo severe punishment in the Afterlife.

## Strategies

### Speech act

In this instance, the speaker issues a speech act of declarations to manifest punishment where bandits are sentenced to death, crucifixion, cutting off their hands and feet, or exile from the land. This speech act states the penalty for bandits who strive to spread disorder and threaten the peace of the country. The historical context of this verse is that some members of a particular tribe feigned conversion to Islam to steal Muslims' properties. However, it applies to those who despoil the wealth, properties of others, and fight or commit evil acts.

An indirect speech act of warning also occurs in the verse above. The aim of issuing an alert is to get the people involved to take a specific action about the state of affairs. That is, they have to repent of attacking and robbing people, otherwise they will endure a severe penalty.

## Deixis

The categories of person and place deixis occur in this instance. The former can be noticed in *لهم, ينفوا, ارجلهم, ايديهم, يصلبوا, يقتلوا, يحاربون, الذين*. The latter appears in *من الارض, من خلاف*. The speaker uses both to specify the persons and places involved to enable the hearers to infer their referents and interpret the utterance correctly.

## Politeness strategies

As for politeness, a *bold on-record FTA* occurs in that the speaker wants to perform the act with maximum efficiency without lessening face threat. The speaker resorts to this strategy due to the seriousness of the state of affairs and its critical consequences.

In Islam, banditry is one of the gravest sins. Hence, bandits are waging a war against Allah and the Prophet, metaphorically speaking. The FTA serves to maintain order and discipline.

*Being conventionally indirect* is a negative politeness strategy. The speaker carries out an indirect speech act of warning. The indirect speech act serves to satisfy the face wants of the hearers.

Text<sub>5</sub>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ \* فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَکُمْ رُءُوسُ أَمْوَالِکُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ (البقرة: ٢٧٨-٢٧٩)

*O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly*<sup>49</sup>.

### Function

The verse serves to encourage and persuade believers to eliminate usury because of its destructive influences on individuals. The text denounces usury in that usurers take advantage of the misfortune of the poor leading to the gradual disintegration of moral values. Moreover, usury enriches the lender because the interest rate far exceeds the minimum rate. The practice of usury in a specific community results in the prevailing of the feelings of profound hatred and enmity as it duplicates the wealth of one party but the misery of another.

### Forms

In this text, the punishment appears in the form of a reprimand. Lending money at unfairly high rates of interest has grave consequences on the community. Usurers suck the blood of the poor because they take advantage of their conditions in pursuit of increasing their wealth and possessions. Hence, usury causes enmity to spread rapidly between the two parties involved. The verse emphasizes the idea that offering loans with fair or law interest has the opposite effect in that people can repay them without sacrificing their dignity. Therefore, the feelings of unity and solidarity will spread among Muslims.

49 Ali.

## Strategies

### Speech act

The speaker produces a speech act of warning directed to the hearers to provoke awareness of danger in them. The speaker asks them to stop practicing usury, otherwise they would face dire consequences. The text warns them from a state of affairs that is not in their interest and asks them to do something about it. The speech act functions to deter the hearers involved.

A commissive speech act of promising also occurs when Allah Almighty undertakes an obligation to do something for the benefit of the hearers. Allah Almighty promises that when believers stop dealing with usury, He will grant them forgiveness, acceptance and appreciation.

### Deixis

Person deixis is prevailing here. This is evident in *الذين, امنوا, اتقوا, كنتم, تفعلوا*,. These deictic expressions enable the hearers to identify the persons intended and infer the appropriate interpretation of the verse.

### Politeness strategies

As for politeness strategies, a bold on-record speech act of warning occurs. The speaker wants to do the FTA with maximal efficiency rather than satisfying the face wants of the hearers involved.

Another politeness strategy emerges *Notice, attend to H*. Here, the speaker takes an interest in some aspects of the hearer's conditions. Allah Almighty conveys an appreciation of those who repent their making of loans with unfair interest.

### Conclusions

Based on the analysis conducted in the previous section, the study arrives at the following conclusions:

Although reward and punishment are two concepts that have been exhaustively investigated in the field of language teaching and learning for decades, the study has demonstrated that researchers can approach them from a pragmatic angle where their use varies in relation to the context and the intention of the participants involved. This point stresses their pragmatic nature and their contextual dependency.

The analysis has shown that reward is frequent. It conveys encouragement of desirable conduct on the part of Muslims. However, punishment typically acts as a deterrent to them to eliminate specific behaviour deemed to be incorrect. Moreover, it is sometimes employed to persuade people of the danger or futility of particular acts or conduct.

As for forms, the findings have demonstrated that praise, giving applause, reprimand, and sanction are the forms used to realize reward and punishment. These serve to produce the intended effect on the hearers. That is, they function to motivate, persuade, deter, or warn them.

The pragmatic strategies employed to manifest reward and punishment in the data understudy include speech acts, deixis, and politeness strategies. Direct and indirect speech acts prevail in the data scrutinized. These include compliment, promising, condemnation, and warning. As for deixis, both person and place deixis dominate the data as speakers use them to convey reward and punishment. Concerning politeness, positive, negative and bold on- record strategies are particularly prevalent in the analysis.

Moreover, even though the Qur'an revealed a long time ago, it employed reward and punishment as strategies to maintain discipline and establish an organized peaceful Islamic society; one where every individual had equal rights. Hence, reward and punishment were pioneered in the Holy Qur'an centuries before behaviorist psychology.

Finally, the eclectic model of reward and punishment designed by the study has proven to be successfully workable in analyzing the data of this work.

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