The Pragmatic Use of Quranic Verses in Specific Situations

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Abstract:

Utterances are produced in a particular place and at a particular time. Much of what is said is assumed to be relevant to the place and time of the utterance. For example, if someone wants to greet his father in the morning, he must choose "Good morning", while at night he must say "Good evening". The fact that the context of situation is a decisive factor in determining the intended meaning of using a given Quranic verse in a certain situation is proved because it lets the hearer know the purpose behind saying this verse in this context and what the intent of using it in this situation.

However, Leech's view (1983) of defining pragmatics as language in use is very applicable in this study and the situations in which the Quranic verses are cited, can be patterned into types. Context – dependency of certain verses according to the activity and relatedness is determined by the appropriateness between the situation and the linguistic environment of the utterance being uttered. The linguistic context is regarded as a parameter to determine the selectivity of verse. A variety of verses are cited in institutional, social, religious, political, sanitary, and decent situations according to the activity in which the utterances are employed.

Key words: Context of situation , linguistic context , physical context , Religious Interpretation.

الاستخدام التداولي للآيات القرآنية في بعض المواقف الحياتية

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المستخلص :

يكون تداول الكلمات في مكان وزمان معينين إلا أن أكثر ما يقال يفترض أن يكون ذا علاقة بالمكان والزمان عند نطق الكلام, فعلى سبيل المثال إذا أراد شخصاً أن يلقي التحية على والده في الصباح فعليه أن يختار عبارة "صباح الخير", بينما إذا كان في الليل فعليه القول "مساء الخير". ويعد سياق الحال عملا مهما في تحديد المعنى المقصود للآيات القرآنية عندما تُتلى في سياق معين ولأنها تساعد المتلقي على أن يدرك غرض استخدام هذه الآية في هذا السياق وما هو المغزى.

إلا أن نظرية (Leech 1983) في تداولية اللغة في الاستعمال تعد مناسبة لغرض هذه الدراسة, فالمواقف التي يستشهد بها من الآيات القرآنية التي يمكن قولبتها وتحدد اعتماديتها على السياق لآيات قرآنية معينة اعتماداً على الفعالية والصلة بواسطة الملائمة بين البيئة اللغوية التي يذكر فيها الكلام والكلام المنطوق. واعتبر السياق اللغوي مقياسا لاختيار الآية في الحال الذي تتلاءم معه. ولغرض دعم الجانب العلمي للبحث, تم الاستشهاد بآيات قرآنية تداولت في مواقف مؤسساتية, واجتماعية, وسياسية, ودينية, وصحية ومواقف تتعلق بالحشمة.

Introduction

Language always reflects and constructs the context of situation in which it is used. The discourse analysts are interested in analyzing situations in which language is used. Such situations involve inextricably connected components including non-linguistic activities. In this paper, the researcher observes that the Quranic verses are cited in different situations where they bear appropriateness, namely a verse about urging the Muslims to pay the almsgiving (zakat), the appropriate verse which conforms this situation (activity) is "give zakat". However, the problem that should be tackled in this academic research is that Quranic verses are employed nowadays in different situations that are not patterned or classified into types, hence modeling them is necessary in respect of the appropriateness and relatedness between the verse and the situation in which it is used. The present study presents certain parameters which are necessary for focusing this verse not others.

The basic purpose behind achieving this work is show how to use the Quranic verse in its appropriate situation, postulating that the Holy verses can be used in different situations institutionally, socially, politically, sanitarily, and decently. The methodology adopted in this paper is Levinson's Model (1983) viewing pragmatics as " the study of the ability of language users to pair sentences/utterances with the context in which they would be appropriate". Yule's approach in stating that the linguistic context is a decisive factor in studying the utterances in accordance with the situation in which it is used is highly applicable to this study. A variety of Quranic verses are employed in this paper containing some verses that were used to give the work a practical view endorsed with evidences.

1. Pragmatics: Preamble

In Modern linguistics, the term pragmatics is used to focus on the role of the users of language – especially the choices they make, the constraints they encounter in using language in social interactions , and the effects their use of language has on the other participants in an act of communication (Crystal, 2003: 364) .

Different definitions have been suggested by various linguists for the term pragmatics. Levinson (1983: 27) considers it as "the study of language in use". He presents another important definition by regarding pragmatics as "the study of the ability of language users to pair sentences with the contexts in which they would be appropriate (ibid.)

The pragmatic theory should in principle predict for each   and every well-formed sentence of a language , on a particular semantic reading, the set of contexts in which it would be appropriate. Such a view enjoys much support, not only among linguists but also among philosophers. Likewise, Mey (1993: 42) views pragmatics as the study of the conditions of human uses as these are determined by the contexts of society. Thus he focuses on the use of the two terms context and society. Also, Fasold (1990: 1) emphasizes the significance of context from a pragmatic point of view in stating that pragmatics is the study of the use of context to make references about meaning. Hence, most linguists and pragmaticians, in particular, believe that pragmatics   essentially depends on the context of

situation in which the utterances are uttered verbally in a given context of situation which helps in determining the intended meaning assumed by the speaker where the appropriateness between the utterances uttered and the situation should be available.

To recapitulate, there is a general view agreed upon by pragmaticians which is that they all agree about the basic idea behind pragmatics,i.e. to study the use of language in appropriate context and in terms of the behavior of the speaker and hearer.

1.1 Speech Acts: Communicative Tools

Speech acts as a term refers to a theory which analyzes the role of utterances in relation to the behavior of the speaker and hearer in personal communication (Crystal, 2003: 427). The speech act theory describes the linguistic conventions or procedures which govern all speech situations. Certain kinds of speech acts may be associated with specific groups of people in given situations. For example, much reference has been made in recent linguistic studies to certain ritualized speech acts of Black speakers – especially ritual insults known as 'playing the dozens', 'sounding' or 'signifying'. Ritual insulting forms a significant part of the predominantly norm or custom of the speech community. It is a competitive game in which players make up elaborate obscenities with which to describe one another's relatives –especially the opponent's mother, for example:

Yo mama is so bowlegged, she looks like the bite of a donut.

Playing the dozens involves exchanging insults in a highly formulaic way. The pattern is almost invariably: speaker A starts with Your mother (verb) … or Your mother is like … Speaker B parties, trying to outdo A. Third parties present 'evaluate the game' (Trauggot and Pratt, 1980: 334).
However, Austin (1962) classifies speech acts into three types (1) locutionary act which refers to the intentions of the speakers while they are speaking (2) illocutionary act means the force of the speakers (3) perlocutionary act means the effect of the utterances on the hearers (Crystal, 2003:427).

3. Context of Situation

   The term context of situation is associated with two scholars Malinowsky and Firth who were concerned with stating meaning in terms of the context in which language is used , but in rather different ways. It is based on his observation of the way in which the language of the people he was studying fitted into their everyday activities. As he noted, there is a special significance of expressions, such as How do you do? Ah, here you are, which are used to establish a common sentiment (Palmer,1981: 52). Sadock (1974: 281) points out that there is a serious methodological problem that confronts the advocate of linguistic pragmatics. Giving some aspects of what a sentence conveys in a particular context is that aspect part of what the sentence in virtue of its meaning or should it work out on the basis of Gricean principles of the context of utterance?

   Fromkin et al.(2003:212) ensure that what we say is not literally what we mean, for example, when we ask at the dinner table if someone 'can pass the salt' we are not querying his ability to do so, we are requesting that they do so. If I say 'you are standing on my foot' I am not making idle conversation, rather I am asking you to stand somewhere else. When we say 'it is cold in here' it means to shut the window or turn up the heat or let us leave or many other things that depend on the real-world situation at the time of speaking.
  The conversation below shows the importance of the context of situation in grasping the intended meaning. A male lecturer from London is explaining a mathematical problem to a male pupil from London named Berkam:
Lecturer: Forty – nine ? why do you say forty – nine?
Pupil: Cos there is another one here.
Lecturer: Right, we've got forty – nine there, haven't we? But here there is two, ok?
Now, what is it that we've got two of? Well, let me give you a clue. Erm,
This here is forty, that is four tens, four tens are forty (ibid.).

   The situational context is obviously the classroom and presumably the lecturer and the pupil are pointing to either the blackboard or an exercise book. Their 'here' and 'there' are demonstrative adverbs indicating a figure in an equation, and the 'this here' is a

demonstrative pronoun and adverb together emphatically indicating what is being puzzled over. Without the surrounding situation, the exchange makes little sense.

2.1 Linguistic Context

The general term context of utterance is used to refer to all factors which systemically determine the form, meaning and appropriateness of utterances. This term is used by Halliday but in a restricted sense, as the name of an inter – level of language organization which relates linguistic form to extralinguistic situation (Crystal, 2003: 104).

It is also called co-text which means a set of other words used in the same phrase or sentence. The surrounding co-text has a strong effect on what we think the word probably means. For example, one can say that the word 'bank' is a homonym which means a single form with more than one meaning. How do we usually know which meaning is intended in a particular sentence? We normally do so on the basis of linguistic context. If the word 'bank' is used in a sentence together with words like 'steep' and 'overgrown', we have no problem deciding which type of bank is meant. If we hear someone say that she has to get to the bank to withdraw some cash, we know from this linguistic context which type of bank is intended (Yule, 2007: 114).

2.2 Physical Context

The term physical context refers to the connotations that help in interpreting a given situation. One should know how to interpret words on the basis of physical context (ibid.). If we see the word "bank" on the wall of a building in a city, the physical location will influence our interpretation. One should bear in mind that it is not the actual physical situation out there that constitutes the context for interpreting words or sentences. The relevant context is our mental representation of those aspects of what is physically out there that we use in arriving at an interpretation. Our understanding of much what we read and hear is tied to this processing of aspects of the physical situation. Cruse (2006:35) states that context is an essential factor in the interpretation of utterances and expressions. The most important aspects of context are: (1) preceding and following utterances and/or expressions ('co-text'), (2) the immediate physical

situation, (3) the wider situation, including social and power relations, and (4) presumed shared knowledge between speaker and hearer.

3. The Physical Context of Quranic Verses
3.1. Institutional Situations

The term institution as a concept originated in sociology; it is used to describe those activities by which individuals construct and maintain a society. These activities are aimed at, for example, the transmission of knowledge including the institution of education or combating crime or the institution of justice. Institutions can be viewed as the mediators between individuals and society as a whole or as the means by which individuals can form a society (Renekema, 1993: 45). The researcher is committed to taking the slogans of the Iraqi ministries and some institutions which almost adopt Quranic verses where the appropriateness is made available between the job of the given ministry or institute and the situation of the cited statement/slogan. For example, the Ministry of Higher Education and Scientific Research adopts the following verse as its slogan according to the kind of mission encharged:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُاْۚ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ۝ ﴾ [فاطر: ٢٨]
(مصحف المدينة النبوية)

((Only those fear Allah from among His servants who have knowledge))
(Saheeh Translation)

(The Slogan of the Iraqi Ministry of Higher Education and Scientific

Research)

Since the universities and other academic institutes contain scholars who give knowledge and different sciences for the students; therefore, citing this verse is very appropriate. Another clear instance is that the Iraqi Ministry of Irrigation adopts the verse:

﴿وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا يُؤْمِنُونَ ۝﴾ [الأنبياء: 30]
(مصحف المدينة النبوية)

((We made from water everything living))
(Saheeh Translation)

The job of this institute is to provide people with water because water is very important in life, without it no one can live. That is why this verse indicates the importance of water. Moreover, the slogan of the Ministry of Justice and Courts takes the verse:

﴿وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۝﴾ (النساء: 58)
(مصحف المدينة النبوية)

((When you judge between people to judge with justice))
(Saheeh Translation)

This is an order to authoritive people to be loyal in judgment.
The university of Sumer adopts the below slogan which is a Quranic verse :

﴿وَقُل رَّبِّ زِدْنِي عِلْمًا ۝﴾ [طه: 114] (مصحف المدينة النبوية)

((My Lord, increase me in knowledge))
(Saheeh Translation)

(The Slogan of Sumer University)

Also, the College of Arts in AL-Mustansiriya University takes the following slogan containing the verse about knowledge.

(The Slogan of College of Arts)

3.2 Social Situations

For the listener, the most significant figure in the social context is the speaker, and the significant relationship is that between speaker and listener. Whether the speaker is speaking to a group of listeners or shaping the utterance for just one listener, the speaker must make judgments about how far they will share what the linguist Clark (As cited in Renekema,1993:45) called ''communal lexicons''. Communal lexicons, as he suggested, are built on such social features as shared nationality, education, occupation, hobbies, language, religion, age, cohort, and gender. The more social features that the speaker and listener share, the more the speaker can rely on the listener being able to understand specialist vocabulary. Still culture has an important impact on the use of norms and traditions, many Iraqis, for instance, prefer using Quranic verses in their shops to bring blessing and provision. The researcher paid a visit to Ramadi Central Market and went to Theheb (Gold) street where many shops deal with Gold trading to discover that the owner of AL-Madinah Al Menwareh Shop for trading Gold "Ameer Mohammed Fanus" takes his call (dua'a) from AL-kahaf suraa verse (39) spotted in the middle of his shop on the wall:

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا

وَوَلَدًا ۝ ﴾ [الكهف: ٣٩] (مصحف المدينة النبوية)

((And why did you, when you entered your garden, not say 'What Allah willed; there is no power except in Allah? Although you see me less than you in wealth and children))
(Saheeh Translation)

The researcher made an enquiry selecting such a verse as the following:

- **Why did you choose this verse in particular?**

He replied saying I chose this verse for two reasons: first it avoids evil eyes because it starts with " ما شاء الله" keeping away the evil. Second, it is about grace and abundance of provision.

(Shop for Selling Jewelry in Ramadi Downtown)

3.3 Religious Situation

Since this research is concerned with the pragmatic citation of Quranic verses in specific situations, Muslim scholars are distinct in citing certain verses in appropriate situations. A clear example, if the Imam of Juma Prayer delivers his speech to the attendance of Muslims, and the topic of his speech is about' usury' of course, he should cite verses about it like:

﴿ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ ﴾ [البقرة: 275] (مصحف المدينة النبوية)

((But Allah permitted trade and has forbidden interest))
(Saheeh Translation)

This means that Allah prevents ' usury' and warns that dealing in it is a great sin and He promises those who deal in it will be punished as explained in this verse below:

﴿ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِي ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴾

[البقرة: 276] (مصحف المدينة النبوية)

((Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever))
(Saheeh Translation)

At the beginning of Ramadan some people make a calendar containing a table of timing of when to fast and when to end fast, which is called 'Imsaqiah'. The researcher has got a calendar of someone who prepared it and was distributed to the public, which reads as:

﴿ شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ ﴿١٨٥﴾ ﴾ [البقرة: ١٨٥] (مصحف المدينة النبوية)

((The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion))
(Saheeh Translation)

At the bottom of the page it is written "to be distributed on the soul of Haj Hamed Jassim Hummadi AL Ubaidy" and the page was tailed by the following Duaa (call), "We ask Almighty Allah to have mercy on him". The following is another Imsaqiah calendar which contains a verse about Ramadan fasting cited on the above the right-hand corner of the calendar:

(Ramadhan Month Calendar)

Being a religious association, the Iraqi Muslim Scholars Association adopts the Quranic verse:

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۝ ﴾ [آل عمران: 103]

(مصحف المدينة النبوية)

((And hold firmly to the rob of Allah all together and do not become divided)) *(Saheeh Translation)*

(The Slogan of Muslim Scholars Association)

    The reason behind adopting the above verse by the Association is because it calls both Muslim sects in Iraq for peace and unity and not to fight each other because Iraq underwent a sectarian battle where many innocent people were killed due to their sectarian identity. It has been noticed that many mosques in Iraq started to adopt certain Quranic verses as religious slogans. This, in return, proves the holiness and piety of the person who quotes the Quranic verses as his slogan and follows it in daily life. Let's consider the verse which is used in many of Ramadi mosques as their slogans:

﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۝ ﴾ (التوبة: ١٨)

(مصحف المدينة النبوية)

((The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day)

(Saheeh Translation)

  A question is addressed to the person who is responsible for administrating the mosque of Ully Alazzim (Sheikh Mohammed Fahmi):

Q. Why did you choose this verse specifically?

A. He answered saying because the word (يَعْمُرُ) refers not only to the construction of the mosque as a place for worshipping, but it also refers to attendance , doing prayers and glorification in the mosque. To recapitulate, it refers to the moral building rather than materialistic building.

(The Slogan of Ully Alazzim Mosque in Ramadi Downtown)

3.4 Sanitary Situations

  To talk about the field of health and disease, the Quran is full of references and implications to the cure and disease. Muslim scholars advise those who suffer from any spiritual disease or feeling uncomfortable to read some Quranic surras like AL-Bakkara or Yasin and give them the proof by referring to the verse:

﴿ وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ۝ ﴾ [الإسراء: 82]
(مصحف المدينة النبوية)
((And We send down of the Qur'an that which is healing and mercy
for the believers))
(Saheeh Translation)

Also, if someone visits his relative or a sick friend and in order to raise his morale, he tells him that:

﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝ ﴾ [الشعراء: 80] (مصحف المدينة النبوية)

((And when I am ill, it is He who cures me))
(Saheeh Translation)

   The reason behind using this verse in this context of situation is to tell the sickman that it is Allah who cures you. The above verse is also cited as a slogan for AL-Kadhemiya Teaching Hospital in Baghdad , written on its wall and Adnan Private Hospital in Kirkuk province in Iraq, too.

3.5 Decent Situations

   This type of situations is concerned with death states when for example someone dies, people do not only say he died, rather they would use some euphemistic expressions which are appropriate to this sad situation saying " he went neighbor of His God", or "he moved to the mercy of Allah" or he moved to his last place". In Arabic culture, and according to their norms and traditions – particularly Iraqis - when someone dies the first thing that they would do is that they go to the mosque caller and request him to broadcast that sad news through the mike, and he would soon use a verse concerning death like the following:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝ ﴾ [الرحمن: 26 - 27]
(مصحف المدينة النبوية)

   1.((Everyone upon it [i.e., the earth] will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor))
(Saheeh Translation)

2. ((انتقل إلى رحمة الله تعالى المرحوم "عدنان سالم حسين" الساكن في حي المعلمين وسيشيع جثمانه بعد صلاة العصر أنا لله وأنا آلية راجعون)).

Even the family's dead person writes the below verse on a white piece of cloth announcing his death:

﴿ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِّ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۞ ﴾ [آل عمران: 185]
(مصحف المدينة النبوية)

((Ever soul will taste death, and you will only be given your [full]
compensation on the Day of Resurrection))
(Saheeh Translation)

   It indicates that everyone will die sooner or later. If someone goes
to a funeral ceremony, and he sits down he should call for reciting
Al-Fateha surra. Again after sitting in the funeral for some time, he
would go out to meet the members of the dead's family and must say
one of the following expressions (Staying for Allah)" البقاء لله",
or(God may compensate you) " خلفكم بالله or(May God mercify him)
نسال الله أن يتغمده في ", or(May God bear him in His mercy) " الله يرحمه"
", (May God enter him paradise) " الله يعوضه الجنة ",(May God
make it the last sorrow)" اللهم اجعلها آخر الأحزان ".Contrarily, going to a
wedding party, different expressions might be employed indicating
happiness, such as(merry marriage) " زواج سعيد ", (with welfare and
sons) " بالرفاه والبنيين ". The semantic processes of euphemism,
connotations (negative vs positive), taboo, etc. can be observed in this
context of situation and the other types of situation. For example,
when a Muslim martyr dies in a battle or in a respected situation
Allah describes him with this attribute, hence, it is written on his
grave the following verse.

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ۞ ﴾
[آل عمران: 169]   (مصحف المدينة النبوية)

((And never think of those who have been killed in the cause of Allah
as dead. Rather,, they are alive with their Lord, receiving provision))
(Saheeh Translation)

But if someone is known as pious and died, the following verse is
inscribed on his grave

﴿ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۞ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟
يَتَّقُونَ ۞ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ﴾ [يونس: 62-63] (مصحف المدينة النبوية)

((Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve-. Those who believed and were fearing Allah. For them are good tidings in the worldly life))
(Saheeh Translation)

The researcher went to a distinct graveyard in Ramadi city and visited the graves of two known pious men Hajji Kassar, and Shaik Yahiya Nasser Al-Hitty who were known of their piety before they died, the above Quranic verse was written on their graves.

3.6 Political Situations

Politics varies according to one's situation and purposes. This view of politics seems to be implicit, i.e. it is not clear and one should clarify the term politics from general point of view. Therefore, there are two broad strands. On the one hand, politics is viewed as a struggle for power, between those who seek to assert and maintain their power and those who seek to resist it. Some states are conspicuously based on struggles for power; whether democracies are essentially so constituted is disputable. On the other hand, politics is viewed as cooperation, as the practices and institutions that a society has for resolving clashes of interest over money, influence, liberty, and the like. Again, whether democracies are intrinsically so constituted is disputed (Chilton, 2004:3).

It is widely known that the presidents and political leaders find it a good opportunity to cite some Quranic verses in accordance with the situation they talk about like talking about a crisis or war breaking out or a diplomatic matter or any incident in the world that concerns their people or nation. Even the American president Obama adopted a persuasive style and diplomatic language in his speech which he delivered in Cairo, at the Great Hall of Cairo university on the occasion of September events. In his attempt to show the impact of terrorism on the world peace, he took religious examples from the Holy Quran, New Testament, and Old testament. In respect of the role of Quran on casting off terrorism and terrorist acts, he states:

> The Holy Qu'ran teaches that "whoever kills an innocent, it is as if he has killed all mankind; and whoever saves a person, it is as if he has saved all

mankind". The enduring faith of over a billion people is so much bigger than the narrow hatred of a few. Islam is not part of the problem in combating violent extremism – it is an important part of promoting peace.

(Obama Speech, 2009)

﴿ مَن قَتَلَ نَفْسَۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ ﴾ (٣٣) [المائدة: 32] (مصحف المدينة النبوية)

((Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely))
(Saheeh Translation)

One word citing the instruction of Allah on not to kill any innocent man – being Muslim or not, wants to say that Islam is not regarded a religious terrorist or instigating terrorist acts as some in our world believe that; rather it is regarded as a religion calling for peace and people coexistence. Muslim presidents, when they are subjected to war, they deliver speeches citing Quranic verses urging Muslims to fight the enemy and these verses give them the right to defend themselves.

Conclusion

Every Quranic verse has its own meaning and implication. Citing any Quranic verse requires appropriate use of this verse in the real situation, otherwise, using it in inappropriate situation, there will be misinterpretation and misuse. The analysis of the use of Quranic verses from pragmatic perspectives shows that citing any verse is context – dependent, i.e., using any verse about paradise and its graces should be appropriate with the situation in which it is uttered, which means that the previous conversation/speech ought to be about paradise and its graces and deeds. It has been proved that the Quranic verses can be used in institutional, social, religious, sanitary, decent and political situations. Some of the institutions in Iraq such as ministries and institutes adopt certain Quranic verses as their slogans to be appropriate with their activities and functions. Socially, the Iraqi community keeps some norms and traditions which depend

on Quranic verses like when someone dies the Mosque caller declares thissad news through the mike starting with any verse connoting death. Politically, some politicians cite some Quranic verses when they deliver their speech in order to gain the satisfaction of their people and consolidate their speech with religious proofs. In conclusion, to cite or use any Quranic verse requires some elements, such as the availability of the appropriateness between the cited verse and the situation taking place, the listener to the background of the speech or context of situation, and citing the verse in question which does not provide the annexed verse unless relevant to the situation.

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