

GREETINGS IN THE HOLY QURAN; A SOCIO-PRAGMATICS STUDY

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Abstract

The paper aims to scrutinize about the tasks of socio-pragmatics in breaking down greetings salutations relevantly inside the structure of the Holy Qur'an. It ponders Quranic greetings inside the structures of Austin's and Searle's discourse analysis. To accomplish the motivation behind the investigation, some verses of greetings have been browsed from the Holy Qur'an, gathered and interpreted. At that point, the expressions have been characterized and investigated by the Quranic clarification. Those models have been isolated by addresser, recipient, and incidents into different ways and means. In this study five kinds have been selected, at first greetings by Allah almighty, secondly, greetings for Angels, thirdly greetings for Prophets, fourthly greetings for Muslims and fifthly orders for heathens. In the wake of having studied a genuinely delegate group of significant writing, the specialists have found greetings in the Holy Quran are utilized to pass on different capacities, for example, applauding, respecting, inviting, supplicating, conveying happy news, acknowledging, good notice, rich reward, consolation, setting up companionship and closeness between individuals who don't have any acquaintance with one another, producing shared love, and a feeling of connection

Keywords: Holy Qur'an, socio-pragmatics, Islamic, greetings, Speech Act Theory

Introduction

Islam means peace which provides a complete code of life; it encompasses not only different scenarios about humans but also it provides a lot of solutions for all Muslims at every moment from birth to death. The Holy Quran provides the best the opportunity to search it linguistically. For the provision of different interesting and informative aspects of the Glorious Qur'an can be further disclosed by applying popular linguistic theories. In other words, the linguistic research constitutes a fertile area of comprehension and perception of this Holy divine book by Allah almighty. In this respects, different studies have already been conducted in the domains of syntactic patterns, as well as sociolinguistic and pragmatic functions. But the very special concerns is the concept of speech acts, where different linguists have probed new dimensions in the realm of knowledge and research.

In the beginning, it is very notable to define the term "socio-pragmatics" by different linguists. As Leech (1983, p. 10) considers socio-pragmatics as "the sociological interface of pragmatics". In certain

social situation, socio-pragmatics deals with the forms and functions of language. This domain refers to the social perception which is the original base of interpreted experience of participant and his own interpretation of the mentioned communicative action in a given situation.

Holy Qur'an is the living miracle for all the people in the world and is the words of Allah in Arabic language which is considered as an exalted and refined text with sophisticated linguistic features. Allah almighty has bestowed on the last Prophet Muhammad (PBUH). This miraculous book is full of guidance and blessings for all humans in this world till dooms day. It is labelled as the book of guidance and moral direction for Muslims and the rest of the people. Allah promised the responsibility of its protection till dooms day, as it is pointed out by Allah Almighty, in Surah Al-Hijr – Verse 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

1. "Verily, We Ourselves have sent down the Reminder (the Qur'an) and verily We, (Ourselves) will be its Guardian".

This study goes for investigating the socio-pragmatics to business elements of greetings which happen in the Holy Qur'an. In this investigation, the specialists exhibited various implications and elements of welcome, watching the normal essential parts among them. Individuals can translate the elements of welcome as per a specific circumstance and certain conditions.

Greetings are significant just as successive in regular social associations everywhere in the world. Proper welcoming conduct is pivotal for the foundation of relational connections. As a critical part of politeness phenomenon, greetings have been examined in different disciplines, for example, anthropology, sociolinguistics, sociology, and Discourse Analysis, yet there has been no systematic work regarding the topic in different other languages of the world. Brown and Levinson (1978) have probed the issue and found application of politeness in the form of FTAs (Face Threatening Acts).

Methodology

The primary source of information for this investigation is the Holy Qur'an. The specialists (researchers) chose illustrative verses that show the concept of greetings in the holy Qur'anic. The quantity of the chosen tests 40 is considered to be sufficient for accomplishing the reason for this examination. In addition, the analysts have counseled the important works of established religious scholars, for example, Ibn-Kathir in Tafsir Al Qur'an Al Azim, Al-Sabuni in Safwat Al-Tafasir, Sayid Qutub in Fi Zilal Al-Qur'an, and others to comprehend the significance of Qur'anic welcoming expressions that are utilized in this examination. There were other genuine assets however the book 'The Meaning of the Holy Qur'an', the English interpretations of Qur'anic utterances are taken by Yusuf Ali's (2003).

So as to accomplish the reason for this examination, Qur'anic welcoming expressions have been gathered and interpreted. At that point, the experts have decided and characterized the elements of Qur'anic welcome contingent upon the translation of various relevant parameters, for example, the addresser, the recipient, and the event. Numerous discourse demonstrations are firmly identified with the discourse demonstration of welcome. Models are saying 'sorry', expressing gratitude toward, praising, complimenting, and welcoming. The accompanying investigations speak to these capacities.

In this association, Malinowski (1923, p. 315) is of the view in this regard by confirming in Al-Abdul Halim (1994, p. 14) characterizes "phatic correspondence" as "a kind of discourse wherein ties of association are made by a minor trade of words". Along these lines the declaration of welcome, for example, "How would you do" it does not trade implications and demonstrate thoughts, rather, it really starts great connections to satisfy a social capacity.

On a similar track, Palmer (1976) pointed out the aspect of social capacity of language which becomes very particular just for gaining the capacity of conveying data. As per Palmer, getting some information for the sake of collecting ideas which is considered the instances of this capacity. Palmer (1976, p. 40) only highlights the significance of making social contact rather stressing on the speakers' intension to know about the health and conditions of said family.

Song-Cen (1991, p. 55) pointed out "Greeting expressions constitute an important part of the polite language. By greeting, the speaker indicates his attitude towards the addressee or starts a conversation with him". He is of the view that expressions like greetings can be interpreted differently in different communities of the world. But the cultural and religious aspects must be kept in mind, while discussing on the said topic because these play very pivotal role in demonstrating and interpreting greetings with special reference to linguistic perspective.

In this respect, two other linguists, Ebsworth and Bodman (1996, p. 89) stressed on the point as "greeting as a speech act is an important discourse function that learners are likely to encounter in a variety of situations". They further elaborate "greeting is among the first speech acts that are learned by children in their native languages. Greetings commonly appear in the speech of American English-speaking children between the ages of nine months and eighteen months". Akindele (2007) gives the analysis of Sesotho greetings (Southern African country), by describing the significance of greetings. The people of this community, consider "greetings" an over-whelming weapon and wonderful strategies during active socialization. He further mentions "Among the Basotho, greeting is considered as an aid to peaceful social relations because it is very much a part of the daily experience of the group members" (p. 2). Furguson (1967, p. 141) called attention to welcome articulations as "an affableness recipe" (i.e., the equation that utilizations of utterances in daily interactions like great morning, good bye thank you and good day). These are actively utilized in various setting by various speakers. Any of these interactions in the form of different utterances can be "unexpectedly" utilized in a wrong setting by the community people in some social settings for a specific reason. In this regard, Furguson (1967) additionally keeps up that the Syrian Arabic recipe "SabbaahIlxeer" can be utilized unexpectedly in a similar setting as American English "Hello". Besides, Furguson gives his verdict that courteousness recipes like welcome are significant for their essence or nonattendance in a specific setting or circumstance.

Another renowned Arab scholar, El-Hassan (1991) looks at the semantic decorum utilized at the shops in Jordan. He shows Arabs open their social talk with welcome which include some type of Islamic welcome of harmony Asslamualaikum (harmony arrive). He states that this example of welcome infer the socio-social noteworthiness from Islam. In any case, El-Hassan's investigation does not think about the connection among welcome and religiousness. In this way, his examination needs exact proof.

Al-Addul Halim (1994) breaks down welcome recipes in Jordanian Arabic sociolinguistically. He calls attention to that the primary wellsprings of information are colleges and medical clinics. Fundamentally, he researches the trading of welcome among educators and understudies just as among patients and doctors. Al-Addul Halim (1994) demonstrates that there are an assorted variety of welcome equations and individuals are in propensity for utilizing different methods for utilizing welcome with various different examples. As such, he reasons that appropriate welcome relies upon the recipient. For example, typically understudies utilize longer welcome with their educators than specialists, the reason is to indicate respect just as amiability.

Hazaymeh (2012) contemplates the various examples of welcome that are utilized by Jordanians. He dissects social factors notwithstanding these examples, to be specific, religious, country, the words *marhaba* and *ahlan*, quiet, and random examples. Besides, he calls attention to that specific factors, for example, a domain, Islam, training, media and the impact of western media on Arab's civilization, and in Jordanian Arabic, relations have a significant impact in picking welcoming words.

This brief outline uncovers that there are no investigations that have managed welcoming utterances in the Holy Qur'an. This examination, consequently, is planned to fill the gap in the zone of socio-pragmatics.

Meanings of Greetings

The setting for translating what individuals' state amid greeting methods the way of life that bolsters and is upheld by the entertainers or experiences where greetings happen or that are comprised by them. This is the thing that Duranti (Ibid.) has confidence rather than Searle and Vanderveken (1985:215). The analyst concurs with what Duranti puts stock in the way that welcome are discourse acts or specifically illocutionary acts having implications or propositional substance for accomplishing capacities, i.e., recognizing the way of life that are spoken to by the experience of welcome (since each culture has its own sorts, structures and capacities). An authentic resource, *Hyper-Dictionary of English*, gives the meaning of the word "greeting" as "an acknowledgment or expression of good will (especially on meeting)".

According to Austin (1962, p. 156) "greetings" in the domain of speech act "behabitives" by pointing out as: "Behabitives include the notion of reaction to other people's behavior and fortunes and attitudes and expressions to someone else's past conduct or imminence conduct". In his scientific categorization, Austin arranges "welcoming" as a sort of performatives area for displaying frame of mind and emotions. The English word "welcome" is an action word which is synonymous with word "salute" signifies to express benevolence, agreeableness, and affirmation. Parasite (1983) out that welcome and other discourse acts, for example, lauding, welcoming, and complimenting whose illocutionary power corresponds with social objectives. Including another measurement by Leech (1983, p. 104) who considers discourses like this goes about as "pleasant". It identifies with Austin's group of behabitives and Searle's expressives. The illocutionary purpose of an expressive demonstration is to build up a relational connection between the speaker and the listener on the grounds that the previous communicates a mental state about a situation that includes the last mentioned. This example suggests the speech act of salutation since it was proposed by Searle as a class of expressive. Allah Himself is the speaker of these greetings and to whom He addresses are the people of Heaven. In this way, these greeting work as a socio-pragmatic drive of glorification.

[15] وَسَلَامٌ عَلَيْهِ يَوْمُ وُلِدَ وَيَوْمُ يَمُوتُ وَيَوْمَ يُنْعَثُ حَيًّا. "

On the day he was born, and on the day of his death, and [God's] peace was upon him. It will be [on him] the day he is raised [again] to life.

According to Bach and Harnish (1979, p. 51) "welcoming" is an "affirmation" for expressing "spur of the moment if not really" special sentiments in the direction of listener. For instance, "express delight at gathering or seeing somebody".

The Structural Coherence of Quranic Greetings

Muslims around the globe trade as-“salamu a'laikum wa-rahmatu Allah wa-barakatu which is considered as the very formal Islamic welcome (greetings). It is about meant "may the harmony arrive". It is utilized as a welcome during the time of meeting and even as departing moment. The reaction is wa-al'aikum as-salam warahmtu Allah wa-barakatuh "may the harmony, benevolence, and gift of Allah arrive". As for as syntax is concerned, the term in Arabic uses the second person plural in masculine form, notwithstanding when used to address one individual. A third-individual variation, alayhi as-salam "harmony arrive" is utilized in reference to Prophets (Al-Nijadi, 2007, p. 23).

Besides, all through the Qur'an, Allah guarantees this is the Islamic welcome by which the genuine devotees will be welcomed in Paradise.

Discussion

This area shows information examination, discoveries, and exchange of welcome in the Holy Qur'an from a socio-even minded point of view. This investigation contains 40 expressions from the Holy Qur'an which present the welcome implications and capacities. The chose welcome articulations are partitioned, as per the relevant parameters (addresser, recipient, and event), into five sorts which are:

- (1) Greetings and Salutations from Allah Almighty
- (2) Greetings for Angels
- (3) Greetings for Prophets
- (4) Greetings for Muslims and Believers
- (5) Orders for Hypocrites and Infidels

By keeping in view previously mentioned division, the analysts examine the etymological wonder in the chose refrains. They have ordered the chosen welcome expressions as indicated by their implications and capacities; these capacities are additionally examined through various models taken from the Glorious Qur'an.

The Adressors /Adressee of Quranic Greetings

By and large, perceiving the members (addresser/recipient) of any expression causes the peruser to recognize the suitable capacity which it has. Specifically, deciding the recipient of welcome in the Holy book is significant in light of the fact that this encourages the peruser for comprehending the capacities and implications that was conveyed by Allah Almighty. As a result, the analysts have investigated

Qur'anic welcome as indicated by the accompanying addressers/addressees and finished up the suitable capacities for all in this world.

Greetings and Salutations from Allah Almighty

Confidence in the Creator, Allah comprises the very establishment of religion *Islam*. The genuine adherents perceive Allah Almighty as the Creator of the world who has ultimate control over all living and non-living objects in this universe. Each and every object is the living and exciting proof of the fact that he is the ultimate creator and great Provider of all necessities and objects for humanity. As a rule, each flawlessness and total goodness have a place with Allah (Abdalati, 2010). In this segment, the analyst represents the elements of welcome verses which are declared by Allah for those who are really blessed.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah and His holy messengers send gifts on the Prophet: O you that accept! Send you endowments on him, and salute him with all regard. (Ali, 2003, p. 429)

As-Sawi (verified by As-Sabuni, 2012) shows this verse is full of wisdom regarding the concept of greeting, where Allah Almighty has declared that not only He Himself pays regards to the last prophet Muhammad (PBUH) but also others including humans and supernatural creatures must pay homage to the devotee of Allah, Muhammad (PBUH). As this verse is profoundly significant and packed with astuteness. According to the different interpretations of this verse many scholars have pointed out the sublimity and refinedness of this verse which exclusively provides the supremacy of Holy prophet Muhammad (PBUH), by all means and manners. Syed Salman Nadvi, is of the view that Allah Almighty has clearly pointed out the supremacy and superiority of the last prophet Muhammad (PBUH). Allah Almighty has warned all those who intend to show offence against the holy Prophet in remote future. The idea of sending this verse is to inform all that even He sends greeting and peace on Holy prophet and all others are bound to do so. In other words, he has ordered all to obey their Creator in doing so. (Sayid Qutub, 1971, p. 610).]

According to the rules of Arabic grammar, two type of sentences are here: an ostensible statement (jumlah ismiyyah) and the second is verbal sentence (jumlah fi'liyya). Truth be told and the second part is identified with some particular occasions, it might be present, past or future. Along these lines, the time factor is momentary though, an ostensible sentence isn't identified with time however spreads over all occasions. In the past model, the scientist sees that the ostensible sentence is utilized as opposed to utilizing tense, the past tense or what's to come. Allah states "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ". In this way, this articulation demonstrates that endowments and welcome is solely on the last prophet Muhammad (PBUH), which is a continuous procedure on immortal lines.

Searle's discourse demonstration by utilizing the basic sentence "Wa Sallimoo Tasleema" "تَسْلِيمًا" where the "ing" word pursues the action word to underline the welcome On the Prophet. Allah Almighty is the addressers including holy messengers and afterward adherents of welcome in this utterance. While Prophet Mohammad (PBUH) is the recipient of welcome in this verse. The socio-

pragmatics of this verse is the announcement of sending gifts and welcome on Prophet (PBUH). Adulating, regarding, looking for absolution, supplicating, extolling, and acknowledging are socio-down to earth elements of welcome in the past utterance.

[79] سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

“Peace be upon Noah throughout all the worlds!”

سَلَامٌ عَلَى إِبْرَاهِيمَ

“Peace be upon Abraham!” [109]

“سَلَامٌ عَلَى مُوسَى وَهَارُونَ

Peace be upon Moses and Aaron!” [120]

سَلَامٌ عَلَى إِيْلَاسِينَ

“Peace be upon Elijah and his followers!” [130]

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

And peace be upon all His message bearers [181]

Welcome upon Prophets are referenced over and again ordinarily in the Glorious Qur'an; once in a while greetings have been sent to Prophets as it is very much vivid "سلام على المرسلين". At various other places names of the Prophets have been mentioned by Allah Almighty for focusing on the greetings on particular Prophet as "سلام على ابراهيم".

By focusing on the merits referencing, by keeping in view the etymological and the situational setting of the past articulations shows that they pass on welcome upon Prophets communicating Searle's expressive discourse act. Allah Himself is the addresser of welcome in the past models while Prophets are the addressees, at various sections of the Holy Quran. Additionally, these welcome serve the socio-pragmatic functions of awarding honor and respect not only prophets but also others who have strong believe in Allah's supremacy.

[58] سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ.

Peace and fulfillment through the word of a Sustainer who dispenses all grace.

Allah discloses to us that on the Judgment Day, genuine adherents will demonstrate their upbeat end. They are happy, getting a charge out of the regular items served to them, and they are joined by their life accomplices in faultless pleasure. In particular of this, they are respected with a welcome of concordance from none other than their tolerant Allah. (Assabuni, 2012, p. 1016).

It is comprehended that the past model suggests the discourse demonstration of welcome since it has a place with Searle's group of expressive. Allah Himself is the addresser of welcome in the past models while the general residents of paradise. In this manner, these welcome serve the socio-pragmatic functions of awarding honor and respect.

[15] وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا.

Hence, [God's] peace was upon him on the day when he was born, and on the day of his death, and, will be [upon him] on the day when he shall be raised to life [again].

Allah reveals to us that on the Day of Resurrection, genuine devotees will demonstrate their cheerful end. They are happy, getting a charge out of the characteristic items served to them, and they are joined by their life accomplices in impeccable joy. Above all of this, they are respected with a welcome of amicability. (Assabuni, 2012, p. 1016).

It is comprehended that the past model suggests the discourse demonstration of welcome since it has a place with Searle's group of expressive. Allah Himself is the addresser of welcome in the past models while the general residents of paradise. In this manner, these welcome serve the socio-pragmatic functions of awarding honor and respect.

[33] وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا.

"Hence, peace was upon me on the day when I was born, and [will be upon me] on the day of my death, and on the day when I shall be raised to life [again]!"

According to Ibn Kathir, (1998, p. 163). The above-mentioned expression is an assertion that Jesus was made by his creator, Allah Almighty and he is a prophet by His wish and will, this implies that he is not His child nor equal as pointed out by certain other areas. He is additionally urged to be exceptionally kind towards his mother and to demonstrate modesty to his kin. Allah has favored him and presented on him harmony, protection, and consolation upon the arrival of his introduction to the world, the day of his demise, and the day of his restoration. The announcement here is extremely regard until the very end and restoration of Christ, much the same as other animal that Allah has made. Be that as it may, he will be welcomed with harmony in these circumstances, most troublesome circumstances.

It very well may be pointed out that the semantic setting demonstrates that this expression is utilized to express the illocutionary demonstration of welcome since Allah's welcome have their own qualities. Allah sends His welcome to Jesus utilizing words in first-individual. In this way, Allah Himself is the addresser of welcome in the past models especially Jesus. In this manner, these welcome serve the socio-pragmatic functions of awarding honor and respect on Jesus.

[44] تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا.

On the Day when they meet Him, they will be welcomed with the greeting, "Peace"; and He will have readied for them a most excellent reward

According to Ibn-Kathir, (1998, p. 655) this verse is an excellent expression form Allah Almighty, which emphatically portrays the concept of next world, where the true followers would be treated nicely and amicably. He further elaborates that they would be rewarded on account of their good deeds and sincere actions. They would be honored and greeted because of their treatments with other fellow brethren. These are those who have been promised regarding the results and outputs of their past actions in the world. The critics are of the view that the well spent moments in this world would be encashed and returned with blessings and rewards of the next world. Eventually, they would be given blessings and peace wrapped with the words of *Salam*. It is comprehended that the past model suggests the discourse demonstration of welcome since it has a place with Searle's group of expressive. Allah Himself is the addresser of welcome in the past models while the general residents of paradise. In this manner, these welcome serve the socio-pragmatic functions of awarding honor and respect.

Blessed Messengers' Greetings (Angles)

In the Holy Quran, at various places, there are many verses where the Angels have clearly shared blessings upon the blessed and good natured persons. The greetings have been sent through the messengers of Allah Almighty. Islamic ideology stresses on the concepts of blessings and respects for those who act according to the wish and will of the Creator. In the Islamic ideology, the Heavenly attendants are the special creations made by the great Creator with “light”. These Heavenly attendants are not human like creation but very special creature made by the Allah Almighty. They (Heavenly Attendants) act according to the orders of their Creator, Allah Almighty. The holy Quran describes their duties respectively for instance they note down the deeds of humans as well as they perform specific functions as dictated and directed by Allah Almighty.

[99]وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ قَدْ لَبِثَ أَنْ

جَاءَ بِعِجْلٍ خَنِيذٍ

And, indeed, there came unto Abraham Our [heavenly] messengers, bearing a glad tiding. They bade him peace; [and] he answered, "[And upon you be] peace!"-and made haste to place before them ^[100] a roasted calf.

[52]إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجُلُونَ

[how,] when they presented themselves before him and bade him peace, he answered: "Behold, we are afraid of you

[25]إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ

When those [heavenly messengers] came unto him and bade him peace, he answered, “[And upon you be] peace!” - [saying to himself,] “They are strangers.”

Many renowned scholars like Sayid Qutub (1971), Ibn Kathir (1998), and Assabuni (2012) pin point the various spots in the Holy Quran, where special references hint at the history of the general population since Noah’s era. There are many blessed prophets who got rewarded on account of their exemplary and good actions. A very special reference has been made towards the story of Abraham who has been greeted on account of his good actions. As Abraham followed the order of Allah Almighty to give sacrifice of Ismaeel (his beloved son). As a result of action like these Abraham has been informed about great greetings as Allah proclaimed *Salamun ala Abraham*.

[58]سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

"Peace be upon you, because you have persevered!" How excellent, then, this fulfilment in the hereafter!

[nahal-32]الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

Those whom the angels gather in death while they are in a state of inner purity, greeting them thus: "Peace be upon you! Enter paradise by virtue of what you were doing [in life]!"

[zumar-73]وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

But those who were conscious of their Sustainer will be urged on in throngs towards paradise till, when they reach it, they shall find its gates wide- open; ^[75] and its keepers will say unto them, “Peace be upon you! Well have you done: enter, then, this [paradise], herein to abide!”

[Ibrahim-23] وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

But those who shall have attained to faith and done righteous deeds will be brought into gardens through which running waters flow, therein to abide by their Sustainer's leave, and will be welcomed with the greeting, "Peace!"

[Maryam-62] لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

No empty talk will they hear there-nothing but [tidings of] inner soundness and peace; ^[48] and there will they have their sustenance by day and by night: ^[49]

[furqan-75] أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

[Such as] these will be rewarded for all their patient endurance [in life] with a high station [in paradise], and will be met therein with a greeting of welcome and peace,

[wqia-91] فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ

[he, too, will be welcomed into paradise with the words,] "Peace be unto thee [that art] of those who have attained to righteousness!"

According to Islamic scholars like Ibn Katheer (1998), Assabuni (2012) and Sayid Qutub (1971), all these verses are the excellent amalgam of finding the spots, where Allah Almighty has clearly declared blessings and greetings on those who act upon the righteous ways and deeds. These are emphatic verses with clear demonstration of greetings and peace.

The present context describes some observations as these verses express the discourse demonstration of welcome and further these are the proof of Speech Act. As Austin defines behavitives in the form of greetings. The adressers of these greetings are the angles of Allah Almighty who act upon as they are directed and instructed. By focusing on the words of honour, welcome. These verses are beautifully describes the functions of socio-pragmatics in the domain of greetings. Another renowned linguist Searle also presented the class of expressives by utilizing the words "ميسلا عليكم", "ميسلا", and "سلاما." full of peace and greetings.

Prophets' Greetings

In the present scenario, there are different places where Allah Almighty has strongly emphasized the duties of Prophets. As Ibn Kathir, (1998, p. 184) pointed out in detail regarding the tasks of Prophets assigned by Allah Almighty: Firstly, they must abide by the rules and regulation implemented by Allah Almighty. Secondly, they must follow the *Shariat* which is the combination of some code of conduct for the followers of respective prophets. Thirdly, no discrimination between near ones and others who are strangers. Islamic history is full of such instances where Holy Prophets have shown excellent and exemplary character for their followers. As a result, Allah shared His best wishes and blessings with these Prophets and proclaimed that they would be rewarded and awarded with excellent gifts and rewards. Allah Almighty has bestowed upon all Prophets, in the Holy book, he has clearly mentioned the details of these blessings and rewards.

In this segment, the researchers inspect the third kind of Qur'anic welcome which is prophet's welcome. As indicated by Arabic lexicons, Prophets are those individuals picked by Allah and doled out an

extraordinary mission to direct people; they are offered disclosure to convey to humanity. Each prophet is guided a message to lecture an alternate gathering of individuals. Prophets are dependable; they don't submit any blunders due to their supreme conviction. In this area, the specialists will represent the sociological elements of welcome articulations which are tended to by prophets through the accompanying illustrative models. The socio-pragmatic setting discloses the true perspective of these verses that demonstrate welcome words. Since these are performed by the words "*salam*".

Greetings on Believers (Muslims)

In this section, different verses have been included that show the blessings of Allah Almighty on those who acted upon the orders of their great creator, Allah Almighty. There are various places where people are clearly mentioned those who have lead their lives according to Sunnah and Shria. As indicated by Sayid Qutub (1971, p. 471), Allah always sends blessings and honors on those who adopt the path of righteousness and truthfulness. Furthermore, these people are very near to Allah Almighty on account of their actions and deeds. Actually, they are the true followers of their respective Prophets. As Abdalati, (2010) pointed out that those who adopted the path of righteousness and restraint themselves only on the Holy Quran and Sunna, they can never be misled by anyone.

The following incidents and referencing vividly demonstrate the socio-pragmatics functions of words regarding "greetings" in the form of synonymous words *Salam*. These are listed below:

As per numerous platitudes of Prophet (PBUH), Islam has picked the accompanying types of welcome:

- (1) Assalamu'alaikum (harmony be on you), its reaction is wa'alaikumassalmuwarahmatullah (and harmony and Allah's benevolence be on you as well);
- (2) Assalamu'alaikum warahmatu Allah (harmony and Allah's kindness be on you), it replied back with assalamu'alaikum warahmatu Allah wabarakatuh (harmony and Allah's kindness and favors be on you);
- (3) Assalamu'alaikum warahmatu Allah wabarakatuh (harmony and Allah's kindness and favors be on you), this structure is replied back by rehashing a similar expression in full.

Allah's orders for Heathens and Hypocrites

In the Holy Quran, Allah Almighty has clearly proclaimed that those who are going against the wish and will of Allah Almighty, they have to face the consequences. In the history of Islam, many heathens challenged the supremacy of Islam and the true spirit of Islam. In response to these heathens Holy Prophet has been directed to treat these non-believers with nicety and humility. The verdict of Allah Almighty has clearly demonstrated that those who revolted against the verses of Quran, they will eternally live in hell. In other words, like greeting Allah Almighty has declared swear punishment and eternal damnation on these heathens. Allah's Prophets have emphatically spread the message of Islam but heathens always went on the other side of righteousness.

[Maryam-47] قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا

[Abraham] replied: "Peace be upon thee! I shall ask my Sustainer to forgive thee: for, behold, He has always been kind unto me

[qasas-55] وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِي الْجَاهِلِينَ

and, whenever they heard frivolous talk, ^[54] having turned away from it and said: “Unto us shall be accounted Our deeds, and unto you, your deeds. Peace be upon you - [but] we do not seek out such as are ignorant [of the meaning of right and wrong].”

Conclusion

This investigation examines the discourse demonstration of welcome (greetings) in the Glorious Qur'an. The analysts gathered verses showing welcoming expressions in the Holy Qur'an. Those precedents are isolated into five gatherings relying upon the understanding of various logical parameters, for example, (addresser, recipient, and event), in particular, Allah's welcome and welcome, heavenly attendants' welcome, prophets' welcome, Muslims' welcome, and unbelievers' welcome. The gathered information have numerous semantic and etymological structures, which were characterized into socio-pragmatics functions for the sake of proper comprehension. The present examination concocts the accompanying ends. The examination uncovers the relevant verses with welcome are noteworthy and significant and have socio-pragmatics functions which incorporate affable capacities. In other words, these narrations (verses) express the discourse demonstration of welcome since it has a place with Austin's and Searle's concepts regarding speech act theory. The socio-pragmatics like elements of believers (Muslims) ' and adherents' welcome with companionship and fraternity closeness among individuals who don't have any acquaintance with each other, producing common love, a feeling of union, and evacuating the atmospheres of strain, disdain, and sick from hearts. For instance, offering welcome for authorization when going into someone's home to avert exasperating circumstances. Besides, the elements of Muslims' welcome are: Congratulation, trust, consolation, conveying happy news, and recovery from malice, defect, and ailments.

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