A Sociolinguistic Study of Religious-Based Proverbs in Al-Bahah Province

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Abstract

The initial impetus for studying the dialectical scene as spoken by Ghamed and Zahran in Al-Bahah is to retain a valuable aspect of Al-Bahah province culture in "Apparent Time". The study is a contribution to the accumulating literature in sociolinguistics which addresses the issue of language use as a social and cultural representative of a particular speech community. The study reconstructs a synchronic analysis of Al-Bahah proverbs that perform certain speech act/s in different speech situations involving speakers of Al-Bahah dialect and relates these proverbial utterances to either the Holy Qur'an or the Prophetic Hadith. The study employs John Searle's (1995) theory of the "in/direct speech act/illocutionary act "applied to the linguistic analysis of 13 proverbs occurring in conversational situations among speakers who form a speech community – sharing the same language and the same cultural background. Investigating how far the socio-linguistic values of Al-Bahah speech community is embodied in their conversations, the study finds out that their use of these proverbs reveals pragmatic fitness of the performative proverbs to the situational context. Moreover, the findings indicate that the speakers of the dialect are not detached from their authentic religious beliefs and values. Methodologically, the study offers a socio –cultural description of proverbs as employed by the urban Arabic speaking community of southern West province of Al-Bahah, Saudi Arabia. It assigns speech acts to these conversational proverbs. Finally, it relates the proverb proposition either to the Holy Qur'an or the Prophetic Hadith.

Keywords: synchronic analysis, proverbs, speech act, socio-cultural context, sociolinguistics, speech community

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1. Introduction

Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs is its proverbs" (Martin, 2015, p.4). According to Ashipu (2013, p.10), "proverbs are circumstantial speech acts frequently used in conversations to embellish, conceal and adorn such speech". They constitute a significant part of verbal language. Like other types of folk-sayings, proverbs are considered genres of verbal communication which can be found in all languages regardless of their cultural background, urban or civilized, advanced or primitive (Abul Jabar 2008, p.11). Proverbs convey a great deal of meaning, associated with people's thoughts, habits, beliefs, experiences, traditions and patterns of life.

Proverbs evolves from traditional lore, history, and religion, and is usually attributed to elders as it is believed to contain the wisdom of the elders or ancestors in the society (Olatunji, cited in Lamidi, 2008, p.62). Norrick (1985, p.31) describes proverbs as "self-contained, pithy, traditional expressions with didactic content and fixed, poetic form". By didactic, Norrick refers to proverbs that are designed to teach people something such as moral lessons, perspective rules, advice, warning, encouragement and some truth about experience.

1.1 Objectives of the Study

The study is meant to tackle Al-Bahah proverbs pragmatically and textually and traces the performative nature of these proverbs in specific contexts of situations and evaluate how far Al-Baha proverbs correspond either in their semantic content or the speech acts they perform to Qur'anic verse or prophetic Hadith.

1.2 Research Questions

The study attempts to answer the following questions:

1. How is Al-Bahah proverbs performance displayed in conversational situations?
2. How far do these dialectal proverbs contribute to unveil the social and cultural life of Al-Bahah speech community?
3. How far is the Islamic thought rooted in Al-Bahah proverbs?

1.4 Limitations of the Study

The study is limited to the proverbs spoken by the urban southern west community of Al-Bahah. The subjects of the study are men and women who belong to Al-Bahah speech community 'originally from Ghamed or Zahran ', their age ranges from 47 years old and above. The data collected for the study is obtained through observation, audio recording, taking notes, and interviews. Thirteen proverbs were chosen from the collected proverbial conversations. For the present study, the context of situation is the environment in which the proverb becomes meaningful. Context of Al-Bahah Culture is not explored unless it bears a specific interpretation to the proverbs. It is also limited to the linguistic analysis of the llocutionary and illocutionary acts of the proverbs impeded in conversational situations among speakers of the dialect. The illocutionary function of the

proverbial speech act is beyond the scope of the study. The study assigns the proverbs under investigation to conceivable corresponding verses of Holy Qur'an or prophetic Hadith that emphasize the semantic content or the performativity of the proverb. It does not tackle the metaphorical aspect of the proverb unless it is necessary for the explication of its meaning in relation to Al-Bahah speech community; otherwise it is not explored.

1.5 Operational Definitions

In this section, certain terms that are central to the study are clarified (e.g. Al-Bahah dialect, speech acts, Al- Bahah speech community and the socio- cultural context of proverbs). The present study does not attempt a definition of dialect as it is a complex and often a misunderstood concept. For the purpose of the present study, dialect is defined as the spoken variety used in a speech community whereas Al-Bahah dialect is defined as the collection of attitudes (e.g., phonological, syntactic, morphological, lexical and semantic) that make one group of speakers noticeably different from another group of speakers of the same language (Fairlough, 1992, p.6). In the Southern West Province of Saudi Arabia, Arabic dialect of belad Ghamed and Zahran (Al-Bahah dialect) is the standard variety of the regional varieties (Nadwi 1968, p. 10).

For the purposes of the present study, speech acts **(henceforth SAT)**. are defined as proverbial utterances that occur in a sequence of natural conversations between speakers of Al-Bahah dialect. However, the notion of speech acts, as Blum-Kulka et al in Al-Sohaibani (2017, p.70) noted, is "one of the compelling notions in the study of language use ". This is due to the extensive social, cultural and religious implications a speech act involves. The study is confined to the investigation of the **locutionary speech acts** communicated in proverbs that occur in a conversational situation; when a speaker performs an utterance (locution, which the proverb direct meaning). Besides, the study accounts for the **illocutionary speech act** which is the performance of the act of saying something with a specific speakers' intention (the indirect meaning). The study presents the situation of the speech activity as communicated between the participants contextually and by reference to speakers' turns in the speech event. Investigating Al-Bahah proverbs in current socio-cultural contexts that expose how Al-Bahah speech community conceptualizes these proverbs that are weighted not only with social and cultural implications but also with religious ones. The socio-cultural context of a proverb poses a problem, as Ramirez (2015, p.22) states:

> Proverbs do not boost an independent existence, as say the tale form. This simply means that the proverb has no life of its own, it only comes alive when it is "performed" as part of a wider context, especially that of discourse.

The apparent time hypothesis has proven highly productive in the analysis of the proverbial scene in correlation to sociolinguistic approaches (Wardhaugh, 2002). This is what Labov (1972) refers to as a "dynamic dimension" to synchronic description of language use, so that the past helps to explain the present and the present helps to explain the past. The employment of Al-Bahah proverbs in natural occurring conversations interconnects the past to the present. Al-Bahah speech community compromises homogeneous tribes of rural, urban and tahamah inhabitants connected by their unique cultural values 'including religious ones'. Religious practices, beliefs and conducts pertain to every aspect of life. Al-Sohaibani (2017, p.14) comments that "the influence of religion in Saudi daily life makes it probable that this omnipresence could have a religious foundation".

In Al-Bahah proverbs are used in interactions to enrich a speech and achieve greater force and communicate a thought. They are a discourse which has its own subject matter, participants and speech events. In all these occurrences, the emphasis is on the context of situation: the context makes the meaning of a proverb comes to life.

1.6 Sources of the Data and Methodology of the Study

The study is observational in essence and employed different techniques for the collection and verification of Al-Bahah proverbs. The primary data of the study is a collection of Al-Bahah proverbs embedded in natural conversations among speakers of Al-Bahah dialect. For the verification of the of proverbs' originality in relation to Al-Bahah dialect and thematic classification, the study benefited from the comprehensive secondary source of Ali Alsalouk (1994) (Almawrouthat Alsh'beiyah le Ghamed wa Zahran), the Fifth series of Al Amthal (literally an example and Alhikam (literally wisdom) .The author of the book collected Al-Bahah proverbs through note taking as he was in close contact with Al-Bahah local community due to the nature of his administrative work in Al-Bahah Emirate. Proverbs that do not belong to Al-Bahah speech community were excluded.

The subjects of the study are men and women who belong to Al-Bahah speech community 'originally from Ghamed or Zahran ', their age ranges from 47 and above years old. The data collected for the study is obtained through observation, audio recording, taking notes, and interviews. Four female informants who speak Al-Bahah dialect helped in the data collection. The researcher was not present during the conversations and instructions were given to the informants to notify the subjects involved in conversational events that tape recording is taking place. Since most of the subjects were close friends and relatives of the study informants, consent of recording was not an issue .The researcher investigated 13 proverbs of Al-Bahah speech community against the secondary reference of the data and proverbs of different origins "due to various language contact situations "were disregarded .The descriptive analysis of the proverbs utilized by speakers was carried following a linguistic approach that fits the theoretical tools of the study.

In fact, a qualitative approach as a trend towards the description and explanation of language use as exploited by its speakers is outstandingly successful in revealing the linguistic and non-linguistic factors which underpin language use (Trask 1996, 1999 and Mesthrie, 2001). Since the present study relies heavily on natural occurring contexts of proverbs, the researcher finds it necessary to employ a diversity of methods for collecting data known as 'triangulation' in sociolinguistics (Johnstonein Mesthrie, 2001, p.325), namely participants-observation, observation and interviewing.

Participant-observation has been important in quantitative as well as qualitative sociolinguistic work and is the primary research technique of the ethnography of communication(Johnstone, 2000).The researcher as a member of the speaking community plays the role of the participant-observer (saville-troike, 1989).Being a member of the Al-Bahah community, enables the researcher to utilize this method on a daily basis especially in taking an active role in some real situations recorded in the study. The role entails observing routine activities of different types of individuals, men and women, younger and older people, in the domains of domestic and social gathering, and growing sensitivity to implications of the context and sequencing Note-taking proves to be useful for recording what actually happens and provides an accurate basis for the analysis.

Observation without taking an active part in the actual interaction is employed whenever it is appropriate. Taking-note is also activated, and it is mainly a record of the situation. It is important to note that the researcher save no effort to be participant-observer in one time and sometimes as an observer during the same social gathering or meeting with the community members. As for interviewing, only a small portion of the data is collected through the traditional sociolinguistic method named interviewing. It consists mainly of the following questions:

(a) When the proverb (…) is used?
(b) To whom is it directed?
(c) Why is it used?

1.6.1 The Ethnography of Speaking: Units of Analysis

The most central concern of the Ethnography of speaking is the description of speech situation, speech event and speech act. The present study observes the three units as equivalent conceptualization of Searle's context, scene or event and speech act, within which the analysis of the proverbs is formulated. The relationship between the three units of analysis can be illustrated as follows: *a speech situation* is the context wherein communication occurs. *A speech event* as stated by Hymes (1991, p.52) '' the term' event' is used to designate a culturally defined, bounded, segment of the flow of behavior and experience constituting a meaningful context for action'', e.g. a party is a **speech situation** and the conversation at the party is a **speech event**). *Communicative acts* are context-shaped of intertextual assumptions that associate message forms with social meanings "(Philipsen in Mesthrie, 2001, p.145), are all interacting in a single event.

1.6.2 Data Analysis

As stated earlier, the corpus of the study is a collection of Al-Bahah proverbs embedded in natural speech situations. The analysis of each proverb comprises the following five steps:

(a) the proverb is introduced in the source text (Arabic) and a target text (English)

(b) the event (scene) of the proverb is translated to English

(c) the proverb context of situation is narrated and linked to the theoretical framework of the study

(d) illocutionary act of the proverb utterance (direct/indirect) and proverb structure (simple / complex) are highlighted in relation to the speech situation recorded.

(e) the related Qur'an verse or Prophetic Hadith that endorse performativity of the proverb or its semantic content is suggested, documented in Arabic and English, and its semantic explanation from *Tafsir ibn Kathir* (for Qur'anic verses), and the authentic clarification and explanation of the **Ibn Al-Qyyim(2010)** and **Alnawawi' Riyad Al-Saleheen** (2003) (for Prophetic Hadith) are provided. Authentication of Hadith by providing scriptural authority from **Sahih** "authentic" was not an easy task. While the numbers of verses pertaining to the semantic proposition or performativity of the proverb are few, reference to the literature of hadith was sufficient enough to cover the semantic contents of the proverb. This is comprehensible as hadith is a detailed bulk of the Islamic law. The first four steps address the research question of how far do these dialectal proverbs contribute to unveil the sociolinguistic beliefs and values of Al-Bahah proverbs regarding their illocutionary acts. The fifth step answers the third research question of how far Islamic concepts are rooted in Al-Bahah proverbs.

Arabic Symbols used in transcription (Adopted from Holes, 1984)

Consonants	
/ʔ/ a voiceless glottal plosive	/ẟ/ a voiced denti-alveolar emphatic fricative
/b/ a voiced bilabial plosive	/c/ a voiced pharyngeal fricative
/t/ a voiceless denti-alveolar non-emphatic plosive	/G/ a voiced uvular fricative
/θ/ a voiceless dental fricative	/f/a voiceless labio-dental
/j/ a voiced palatal affricate	/q/ a voiced velar plosive
/H/ a voiceless pharyngeal fricative	/k/ a voiceless velar plosive
/x/ a voiceless uvular fricative	/l/ a voiced alveolar lateral
/d/ a voiced denti-alveolar non-emphatic plosive	/m/ a voiced bilabial nasal
/ẟ/a voiced dental fricative	/n/ a voiced alveolar nasal
/r/ a voiced alveolar flap	/h/ a voiceless glottal fricative
/ʃ/ a voiceless palatal fricative	/w/ a voiced labio-velar semi-vowel
/S/ a voiced alveolar emphatic fricative	/y/ a voiced palatal semi-vowel
/D/ a voiced denti-alveolar emphatic plosive	/s/ a voiceless alveolar non-emphatic fricative
T/ a voiceless denti-alveolar emphatic plosive	/z/ a voiced alveolar non-emphatic fricative

Short Vowels	Long Vowels
/i/ high front unrounded	/i :/ high front unrounded
/a/ low central unrounded	/a:/ low central unrounded
/u/ high back rounded	/u:/ high back rounded

1.7 Literature Review

Proverbs have been the subject of interest from different perspectives; linguistic, educational, social, psychological, anthropological, etc. Linguistically speaking, the majority of scholarships focus on the structural features of proverb texts. Yet, there are considerable bodies of studies investigating proverbs in relation to social and cultural domains especially in the African context. Significant research in the oral tradition of African proverbs especially Yoruba proverbs have been studied, reviewed and translated into English like the eminent studies of Oyekan Owomoyela (2005). (Ayinuola and Edwin, 2014 and Melefaand Chukwumezie, 2014).

In recent years, scholars have begun to investigate Speech Acts by identifying certain poetic and structural features that appear frequently in proverbs and which constitute, in very broad terms, the concept of proverbial style or what Shirley Arora in Coinnigh (2015 p.113) has termed proverbiality. These devices are" parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox and hyperbole that occur frequently in proverbs across languages and may be termed proverbial markers"(p.113)

Ramirez (2014) pragmatically analyzes the functions and uses of proverbs taking examples from English and Spanish proverbs. He applied Sperber and Wilson's Relevant Theory to explain how proverbs allow the speaker to express his/her intention in an implicit way. The findings demonstrate that the main functions of proverbs are criticism, advice and warning. Abdul-Jabbar's (2008) applies Speech Acts theory to conversational English proverbs at a pragmatic, Semantic and structural levels and concludes that the speech act of advice is mostly used implicitly to achieve politeness.

Ashipu (2013) article on *Proverbs are circumstantial speech acts* posits that for effective understanding of language use (African oral literature) in traditional societies, proverbs should be incorporated into the study of applied linguistics which compromises Discourse Analysis, Pragmatics, Semantics, Sociolinguistics and Stylistics of African folk languages. Al-Sa'adi (2009) applied a socio-cultural perspective to Makkan Proverbs applying Searle's Speech Acts Theory. The study concludes that urban Makkan proverbs foreground culturally speaking (qualitatively and quantitatively) specific themes mostly related to assertive (mainly direct speech acts) and directive (mostly indirect speech acts) good conduct and misbehaviors.

Leech (1989, p. 20) proposes a model for speech acts recognition that takes into consideration the nature of human communication. He argues for a

complementary approach that takes into consideration the conventional meaning of the words and the contextual interpretation being accommodated. While theorization is appealing, yet in practice Leech did not solve the problem of which meaning should take priority in the interpretation of an utterance. Coinnigh (2015) provides a comprehensive guide to structural and semantic functions of English and Arabic proverbs.

Jinadu (2015) study of Arabic and Yoruba proverbs aims to uncover some universal cognitive stereotypes assumed in the (de)construction of proverbial discourse(s) of Arabic and Yoruba speakers, and essays exposing shared elements of intertextuality discoverable from Arabic and Yoruba proverbs. The contribution of this article lies in its practical display of some Arabic and Yoruba proverbial texts intended to reflect how the two natives (inter) textualize their socio-cultural experiences. Scholars also have studied proverbs from a stylistic and structural perspective. They identified a range of devices which operate in ensemble to affect the concept of proverbial style, amongst which the most important are parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox, and hyperbole (Mieder 2004, 7).

Within the frame of Austin's theory of illocutionary acts, Lawal et al. (1997) analyzes contradictory pairs of Yoruba proverbs. They conclude that the direct illocutionary force of most Yoruba proverbs tends to be mainly assertive. Whereas a small amount of the proverbs are commissure. The study also emphasizes the importance of employing different types of pragmatic context to interpret proverbs appropriately and to resolve the overt contradiction in each of the six selected pairs of proverbs.

The present study opts for previewing the proverbial scene of Al-Bahah, which records the cultural values of this speech community, and assigns these performative dialectal proverbs to the related speech acts of Qur'anic verse or Prophetic Hadith**.**

1.7.1 Theoretical framework of Speech Act Theory and Proverbs as Pragmatic Interactions

The theoretical framework the study has adopted is John Searle's (1995) theory of "indirect speech acts" and "taxonomy of illocutionary acts". His assumptions of direct and indirect act are also adopted. The study presented a sociolinguistic analysis of Al-Bahah proverbial discourse to reveal the types of direct and indirect speech acts employed in religious-oriented proverbs; 13 proverbs occurring in conversational situations of the assigned speech community are investigated.

1.7.2 Proverbs as Speech Acts

Proverbs allow a given speaker from a speech community "to communicate an idea or beliefs using a fixed phrase in the appropriate context "(Ayeni in Ramirez (2015, p.4). Speech acts are acts of communicating something to an audience. Speech acts which people simultaneously perform when communicating an utterance are classified into locutionary, illocutionay and perlocutionary acts (Austin 1962, Searle 1979, Thomas1995, Oishi 2006, Ashipu 2013, Connigh 2014, Jinadu 2017). Searle (1979, p.16) states that "all linguistic communication involves linguistic speech acts, they are the basic or the minimal units of linguistic communication and to decode the whole utterance and its proper meaning, context has to be understood ". Searle (1979, p.17) describes indirect speech acts as follows: "in indirect speech acts, the speaker communicates to the hearer more than he

actually says by way of relying on their mutually shared background information, both linguistic and nonlinguistic, together with the general powers of rationality and inference on the part of the hearer." According to Searle, speech acts are grouped into five types: Assertives, Directives, Commissives, Expressives, and Declaratives (p. 18).

Many attempts have been made to develop, systemize, revolutionize Austin' **Speech Acts Theory.**Austin (1962), Brown and Levinson (1987) and Leech (1980) theoretical models debated over the parameters for accounting for the classification and categorization of SA and how to account for a speaker's intention in an utterance , and 'blur the distinction between utterances that report already accomplished acts and those that bring reportable acts to life' like proverbs, (Adeeko, 2016,p.42).The main attack for the theories of SA is trying to solve the problem of identifying a speech act in a discourse without looking at the problem as a whole which is how to communicate effectively relying on the immediate context, speech event and the cultural context. The present study focuses on **illocutionary acts** as communicated culturally in Al-Bahah speech community and adopts Searle's alternative taxonomy (1979) to determine the illocutionary act of the proverbs under investigation. Moreover, the study takes into consideration the context of the speech situation and speech event in which the proverbial utterance occurs together with the wider context of Al-Bahah culture.

1.7.3 Direct Speech Acts versus Indirect Speech Acts

Based on Searle's (1979) assumption that an indirect speech act has two illocutionary forces, one literal or direct and the other non-literal or indirect, the present study identifies both the direct and the indirect speech acts of the proverbs used in the conversations. While the literal or direct speech act is secondary, the non-literal or indirect is primary. Searle's account of how to work out the meaning of indirect speech act is to get from what is said to what is meant. He assumes that in indirect speech acts, the speaker communicates to the hearer more than what he actually says by way of relying on their mutually shared background information; the ability of the hearer to make some kind of inference and conventionality. In short, the direct act is the point of departure leading to the indirect act (Searle, 1979, Thomas, 1995, Geis, 1995, Mey, 2001).

Another approach to the analysis of indirect speech act is the structural approach. The grammatical forms of a speech act whether declarative, interrogative and imperative interfere with the speaker' level of in/directness. If there is a direct match between a sentence type and an illocutionary force; we have a **direct speech act**. On the other hand, if there is no direct relationship between a sentence type and an illocutionary force, we have an indirect speech act (Geis 1995, Thomas 1995, Mey 2001). Searle's model of speech acts applies to metaphorical and non-metaphorical language use. In case of non-metaphoric proverbs, the speaker means what he says and he/she can also mean something more; in case of a metaphoric proverb in which the speaker means what he does not actually say. Searle (1979) makes a distinction between the literal meaning, which he calls **word or sentence meaning**, and metaphorical meaning, which he calls the **speaker's utterance meaning**. Accordingly, the employment of metaphor is a device to perform certain indirect speech acts.

Searle's approach and the structural approach of the analysis of indirect speech

acts are fused for the sake of the study. Methodologically, the study starts with the proverb original text (Arabic) and the target text (English), moves to the actual speech event, then to the context of situation, and finally to identify the illocutionary act (both the direct and indirect act) .Within these tabulated units of analysis, the relation of the proverb to religion is maintained through assigning the proverb to the related Qur'anic verses or prophetic hadith.

1.7.4 Proverbs and the Pragmatics of Al-Bahah Conversational Interactions

Proverbs of popular wisdom abound in Al-Bahah dialect to accentuate and highlight discourses in given context. These expressions of wisdom are usually referred to as proverbs (Ayeni, 2011, p.4). Speakers of Al-Bahah dialect, especially the old people cannot communicate effectively on many occasions without marking their conversations with proverbs. Being Muslims, the people of Al-Bahah quote in their daily interactions positive views concerning issues such as belief, family life, adhering to morals and abandoning misdeeds that originally spring from true religious principles. They advocate them not only theoretically speaking but also practically through enclosing these proverbs in daily interactional conversations. By quoting a proverb to fit in the conversational proposition in a speech situation, the cultural context of the past is operative. For the present study, contexts involve more than the natural occurring conversation in which the proverb occurs; context is the cultural sense of the proverb plus the situational context it functions in.

1.7.5 Demography and Histomography of Al-Bahah Province

In this section, a general outlook of the historical, geographical and demographical situations of Al-Bahah Province is discussed with particular reference to Al-Bahah dialect or what is known as *lahjat ghamed wa Zahran* (the dialect of Ghamed and Zahran). In fact, a review of these heterogeneous sources that play a great role in forming the speech community at Al-Bahah Province is significant and necessary for the subsequent analysis of Al-Bahah proverbs. Ingham (1982) attempted a classification of Arabic dialects in Saudi Arabia. He categorized four dialectal groups: (1) the North-west dialects, (2) the South-west Arabian dialects, (3), the Hijazi dialects, and (4), the North-East Arabian dialects (spoken by large tribes in Najd). The Anazi dialect includes dialects of the Gulf countries and some of the north Bedouin dialects.

The kingdom of Saudi Arabia has 13 distinct regions for administrative purposes, of which Al-Bahah is located in the southern west region. Geographically, the districts of Western Saudi Arabia known as Belad Ghamid and Zahrn are located in the highlands of southern Hejaz, reaching from lt. The area is marked by the chain of mountains known as' alaqabat'. The regions of Ghamid and Zahran lie in a location of relative isolation; they lie midway on or rather near to the Taif-Abha road (Nadawi 1968, 1). The region is situated in an area characterized by rich plant cover and agricultural plateaus.

From a historical point of view, the linguistic development of the vernacular forms of Arabic is controversial. It is claimed by some Arab authors that the dialect of Belad Ghamid and Zahran (Now known as Al Baha province in SA) is nearest to classical Arabic. Ahmad Abdul ghafur aTTar (1942) said in an article that the language of the Hejaz (Lahjat AlHejaz), especially that which is spoken in Belad Ghamdi and Zahran is close to the Classical Language(Nadawi 1968:1).

Proverb Situation (1)

Source T	العجلة ما تصيد الحجلة (?lcajalh " **haste** " ma: tSe:d " **never catch**" ?lHajalh "**bird species**"), Al-Hajala is a unique bird in the Southern –west of SA known to be swiftly fast),
Target T	Haste and rush are never the way to catch a bird
Scene	At the sea shore: The father is teaching his Son how to catch fish by using a hook. Father: hold the hook and throw it in the sea and wait. Son: I did, dad, and I am bored sitting and waiting and no catch. Father: son! Don't worry you will eventually come to know son, haste is from Satan, **(al'ajalah ma: tSe:d ?lHajalah)**, be patient. Son: got you, I will.
Context of situation	Domestic family speech situation. The father is teaching his son how to catch fish, and his son is anxious to catch the fish but lost his patience over the procedures of throwing the hook and waiting. Finally, he gets annoyed. the father is implicitly trying to reverse the situation with a didactic assertive statement that" haste is not the way to catch a bird", and that haste is from Satan, by quoting the proverb, the father is pragmatically drawing on a proverb that fits the context. The proverb expresses a socio-cultural universal truth that "haste makes waste" and implicitly calls for patience and perseverance, assuming an understanding from his son of the shared knowledge of 'haste makes waste'. The proverb and the Hadith share the assertiveness of the direct SA.
Illocutionary Act	Direct: Asserting Indirect: Supporting / Affirming Type of sentence and verb: Declarative -Active Complexity of structure: Simple
The Related Qur'an Verse	وَعَنْ سَهْلِ بْنِ سَعْدٍ ـ رَضِيَ اللَّهُ عَنْهُمَا ـ قَالَ: قَالَ رَسُولُ اللَّهِ ـ ﷺ ـ {الْعَجَلَةُ مِنَ الشَّيْطَانِ} أَخْرَجَهُ التِّرْمِذِيُّ، وَقَالَ: حَسَنٌ. (١٩٧٤) - وعن أنس بن مالك رضي الله عنه عن النَّبِيّ ﷺ (التَّأَنِّي مِن الله، والعَجَلة مِن الشَّيطان) رواه أبو يعلى والبيهقي. حسنه الالباني في صحيح الجامع ٥٤٥- **Sahl bin Sa'd (RAA) narrated that the Messenger of Allah (ﷺ) said:** "Haste comes from Satan." Related by At-Tirmidhi (Book16, Hadith 1555) who graded is as Hasan. قال ابن القيِّم:{والعَجَلة مِن الشَّيطان فإنّها خفّةٌ وطيشٌ وحدَّةٌ في العبد ، وتوجب له وضع الأشياء في غير مواضعها، وتمنع عنه أنواعًا من الخير.ص.٢٨٥ Ibn Al-Qyyim (2010) commented that haste is from Satan as it involves a man into rashness and recklessness, leads to displacement of things and prevents general good.p.285.

Proverb Situation (2)

Source T	كلمة مدري ترفع قدري (kelmat midri**: " the word" I do not know**" tarfac qadri:**" rises my position**")
Target T	The proverb (the word "I don't know" elevates me, meaning saves me", articulates the English meaning that "Unspoken words never does harm " " silence is Golden "and "Speech is Great but Silence is Greater".
Scene	The speech situation is between two sisters, ready to go to a family gathering. The big sister: Sis, certainly they will ask you, where are you planning this Summer vacation? Simply say " I don't know", no need to remind you that <u>' the word I do not know, saves you</u>. Young Sister: It doesn't concern them, got you.
Context of situation	Family speech situation. The big sister quotes this proverb to motivate and directs her young sister to keep silent, control her tongue and not to involve others in their personal affairs. Her sister speech turns confirms mutual understanding and communication of the proverb content. Silence is motivated in Islam didactics 'speak well or else keep silent ', and interfering in others's business is no good at all. The proverb records the mother clear observation of the cultural content of the proverb when she invites it into the speech event. Plenty of Hadith stresses the semantic proposition and an identical performativity of the proverb' indirect act as cited below.
Illocutionary Act	Direct: Assertive Indirect: Directive, motivating Type of sentence and verb: Declarative -Active Complexity of structure: Simple
The related Prophetic Hadith	عن عقبة بن عامر رضى الله عنه قال: قلت يا رسول الله ما النجاة؟ قال ﷺ: (أمسك عليك لسانك وليَسـعْكَ بَـيتُـك وابكِ على خطـيئـتـك). رواه أبو عيسى الترمذي (٢٧٩ ه) وشرحة ابن قيم ان الحديث نصيحة منه ﷺ بتقليل الإنسان كلامه إلا في ما فيه خير.(جامع الترمذى ،مجلد ١٨،الحديث١٠) Ibn Al-Qyyim (2010, p.354) (Imam in Sunnah Tradition) explicates the Hadith as a piece of advice from the Prophet for man to minimize speech except in virtuous issues. **'Uqbah bin 'Amir (May Allah be pleased with him) said:** I asked the Messenger of Allah (ﷺ), "How can salvation be achieved?" He replied, <u>"Control your tongue</u>, keep to your house, and weep over your sins." **[At-Tirmidhi, Book18, Hadith 10].** - وقال رسول الله صلي الله عليه وسلم : (من حسن إسلام المرء تركه مالا يعنيه) رواه الترمذي(مجلد ١،حديث ٦٧) **Abu Hurairah (May Allah be pleased with him) reported:** Messenger of Allah (ﷺ) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him". **[At-Tirmidhi, Book1, Hadith 67].** The Hadith appears in the book of the merits of silence and talking less..(Alnawawi, 2017, p:345)

Proverb Situation (3)

Source T	اللعب من رزته (?lcb **" dancing"** mn raztu: " **from its perfect beginning** ") In Al-Bahah cultural context, "?lcb " is a popular traditional dance. The proverb literally communicates that dancing can easily be judged by its perfect beginning.
Target T	The proverb communicates the English equivalence of "Successful beginnings brings about successful endings", or " a book is judged by its title" and "All that is well, ends well". Perfection can be estimated right from the beginning
Scene	In the living room, mid nigh, a mother and her daughter are watching a movie. The daughter: Mum, pray for me to get the job tomorrow. The mother: I'm praying for you always dear, but You should be sleeping by now if you want to do well in the interview y, haven't you heard that **?lcb_mn_raztu: .**
Context of situation	Home context of situation. The mother quotes the proverb stating that one can judge things from its beginnings, as she criticizes the attitude of her daughter who is still awake although she has to wake up for the job interview in the morning, the proverb is implicitly a serious disapproval and criticism of the daughter's behavior as 'perfect starts brings about perfect ends' . The mother is assertively acknowledging her daughter. The proverb context of use is authenticated with reference to the study' secondary source, it refers to traditional dance and the semantic content is broadened to entail early judgments of any human behavior and that good starts bring about good ends. The mother indirectly expresses her criticism by using the proverb that directly relates to the semantic content of the proverb and the direct assertive illocutionary SA. The proverb and Hadith provided communicate the same semantic content of motivating perfection.
Illocutionary act	Direct: Assertive (stating) Indirect: Expressive (Criticizing and disapproving) Type of sentence and verb: Declarative -Active Complexity of structure: simple
The related Prophetic Hadith	**عن عائشة رضي الله عنها قالت : قال رسول الله ﷺ: " إن الله يحب إذا عمل أحدكم عملاً أن يتقنه"رواه الطبراني .** Narrated by Aisha may Allah be pleased with her: the Prophet (peace and blessings of Allah be upon him):"Allah loves someone who when do a work, he performs it in perfect manner "Narrated by Altabarani. The Hadith is explicated in relation to the book of calling for perfection, excellence and rightness. (Alnawawi ,2017,p.436)

Proverb Situation (4)

Source T	الحَسَد قَلِيْعة ?lHsad (**envy**) qili:cah (**annihilates and eradicates**)
Target T	The proverbs articulates that" envy annihilates and completely destroys a person who feels envy toward others". The proverb can be have the English sense "Envy consumes itself"
Scene	A daughter is having a conversation with her mother. The Daughter: Mum, do you remember the dress I wore last night in the wedding party? The Mother: Yes, what's wrong with it? The Daughter: Actually, I don't know! I was astonished to see it ripped apart bottom, the lace is dangling, what shall I do? The Mother: In the name of Allah, the Merciful , the Compassionate, where they will escape from Allah(His punishment)!Surely, **?lHasad qili:cah** , you looked good in that dress last night, thanks God evil eyes fallen over the dress and not you, you better get rid of that dress for good. The Daughter: (Wa min ∫ar Hasidin ?∂a Hasad)"And from the evil of the envier when he envies" ,Thanks God, indeed I have to, any way it's beyond repair.
Context of situation	The speech situation is at home. The mother is responding to the dress incident that her daughter narrated. She quotes the proverb affirming that surely the envious will suffer the consequences of inflicting an evil ill eye on others. The mother expresses her condemn by beseeching Allah' punishment to enviers. She asks her daughter to get rid of the dress. The context communicates the Hadith proposition. The proverb draws on the conventional word **qili:cah'meaning eradicates",** though very brief and short the proverb use expresses the reproachful speech event that is equivalently articulated in the semantic content of the Hadith.
Illocutionary act	Direct: Assertive (Affirming) Indirect: directive (Expressive/condemning) Type of sentence and verb: Assertive -Passive Complexity of structure: Simple
The related Qur'an verse	عن أبي هريرة – رضي الله عنه - قال النبي ﷺ: «إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ »أَوْ قَالَ:« الْعُشْبَ» رواه أبو داود. Abu Hurairah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." [Abu Dawud]. According to Imam Al-Nawawi's (2003, p,370)explanation, Hasad, i.e. envy is forbidden in Islam and is held unlawful and it may lead its possessor to inflict physical harm on the person whom he envies. It is considered to be among the most dangerous and destructive of internal diseases and is the most destructive to a person's religion and worldly life. The reason being that one who is envious wants the one he is envious of to be deprived of a blessing.

Proverb Situation (5)

Source T	أهل العقول في راحة ?hl ?lcu:qu:l **" wise people"** fi ra:Hah" **in a bliss**"
Target T	Wise people are in a bliss. (Wisdom is a bliss)
Scene	In the living-room, a son is expressing his wishes in the presence of his father: The son: I wish I could get rid of my car, so I could buy the car I dream of The father: Your car is already costing you a lot, think of fixing it instead of replacing it. Indeed, **" ?hl ?lcu:qu:l fi ra:Hah".** The son: I am thinking wise dad, See my old car is costing me more money than a new one would. The father: You are in a bliss, but not wise enough.
Context of situation	The speech situation is at home. The father utters the proverb disapproving his son's silly wishes and stating that wealth and acquisitive sprit don't provide peace of mind. The father starts disapproving his son and urging to be sensible and assuring a universal fact that thoughtfulness and wisdom is a bliss. By the end of the conversation, he mocks the claim his son makes as "being wise". The proverb communicates the semantic content of the verse presented below and the direct speech that" Hikmah is indeed grants abundant good".
Illocutionary act	Direct: Assertive (stating) Indirect: Disapproving and mocking Type of sentence and verb: Declarative -Active Complexity of structure: simple
The related Qur'an verse	قال الله تعالى: ﴿يُؤْتِي الحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً وَمَا يَذَّكَّرُ إِلاَّ أُوْلُوا الأَلْبَابِ﴾ (البقرة:٢٦٩) (He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding) **Chapter 2: AL-Baqarah (The Cow) verse: 269. Translated by Hilal Khan.** Ibn Aabaas said AlHikmah means the Qur'an, the explication of knowledge, rightful speech, thoughtful people who comprehend discourse prophecy ..(Ibin Kathir)

Proverb Situation (6)

Source T	الجوع يخلف الطبوع ?lju:c " **Hunger** " yxlef " **changes** " ?Tbu:c " **conduct and manner**"
Target T	Hunger changes man's behavior and conduct. (Hunger is the worst enemy.)
Scene	The husband arrived home from work yelling at his wife: The husband: haven't you prepared lunch yet?!! The wife: what is wrong with you today? Get yourself busy until lunch is ready, **?lju:c yexlef ?Tbu:c.**
Context of situation	Home speech contex. The wife quotes this proverb to declare a universal fact about the state of being hungry on the part of her husband, she is expressing indirectly her annoyance of his behavior. The proverb articulates the semantic content of the Hadith that hunger is man's worst companion as it changes his behaviour. The proverb directly expresses a universal observation about hunger. Moreover, the proverb speech act of annoyance and displeasure of huger is expressed in the semantic content of the Hadith.
Illocutionary act	Direct: Assertive Indirect: Expressive of Annoyance Type of sentence and verb: Declarative -Active Complexity of structure: simple
The related prophetic Hadith	عن أبي هريرة رضي الله عنه قال: كان رسول الله ﷺ يقول: (اللهم إني أعوذ بك من الجوع فإنّه بئس الضجيع) رواه أبو داوود بإسناد صحيح(مشكاه المصابيح – حديث رقم٢٤٦٩) **Abu Hurairah (May Allah be pleased with him) reported:** The Messenger of Allah used to supplicate: "Allahumma inni a'udhu bika minal- ju'i, fa-innahu bi'sad-daji'u;... **[O Allah! I seek refuge in You from hunger; surely, it is the worst companion...].**"**[Abu Dawud]**. The hadith proposition is that of a prayer of seeking Allah's refugee from man's worst companion which is hunger. (Al-nawawi explication (2003, p, 391)

Proverb Situation (7)

Source T	قوت قوت لايموت **f**" la yomou:t " **so he would not die** "
Target T	Little foodstuff, What suffice him from dying.
Scene	At the dining room, the family is setting for the served lunch. The son is hungry after school. The son: Mom, rice and meat, I feel like devouring all dishes alone, I am dying of hunger. His mother: Oh, dear son, you should not. <u>Qu:ot qu:ot la youmout</u>. East what suffice your stomach. The son: Really hungry, mum.
Context of situation	The speech situation is at home. The mother is directly stating a worldly contention that one eats what suffice him and directing her son to be moderate and average. The proverb directly and clearly states and direct the behavior accounting on a general truth expressed in relation to the culturally specific proverb that compromise conventional classical wording of qu:ot , meaning what sustains one from dying. The context of situation and the pragmatic skill of the mother in quoting an appropriate proverb in the speech situation of hunger enforce the performance of the speech act of directing the behavior of her son. The proverb and Hadith communicate the indirect speech act of direction and recommending.
Illocutionary act	Direct: Assertive stating and boasting Indirect: Directive (recommending) Type of sentence and verb: Imperative -Active Complexity of structure: simple Assonance of repeated words that adds rhyme: Qu:ot qu:ot la youmou:t
The related prophetic Hadith	عن المقداد بن معد يكرب عن النبي ـ ﷺ ـ أنه قال ما ملأ ابن آدم وعاء شراً من بطنه، بحسب ابن آدم لقيمات يقمن صلبه، فإن كان لابد فاعلاً فثلث لطعامه وثلث لشرابه وثلث لنفسه) رواه الترمذي وحسنه. يقول الامام ابن القيم : أنه يكفيه لقيمات يقمن صلبه فلا تسقط قوته ولا تضعف... **Miqdam bin Ma'dikarib (May Allah be pleased with him) reported:** I heard Messenger of Allah (ﷺ) say: "No man filled a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." Related by At-Tirmidhi, Book 1, Hadith 516.Ibn-AlQyyim (2017, p.12) explicates that "man should eat what supports his strength so he would not feel weak or collapse ..

Proverb Situation (8)

Source T	ترزق بلاد الفسد ولا ترزق بلاد الحسد Tourzq "**thee bestows**" bilad alfasad "**the corrupted country** " wala tourzq bilad alHasad " **and not the envious country** "
Target T	The proverb echoes the sense that "The corrupted city is rewarded, the envious city is denied " and the English proverb " Envy is a sin".
Scene	A conversation is running between a mother and her daughter discussing a relative daughter who won a gold prize in a contest. The mother: I heard that your aunt won a prize at a contest? The daughter: Mom, my aunt is not that brilliant, I wonder how she won that prize?! The mother: They were right when they said, Tourzq bilad alfasad, wala tourzq bilad alHasad, you shouldn't say that. The daughter: I seek God's Forgiveness, reall, I didn't mean any harm.
Context of situation	The speech situation takes place at home. The mother utters the jealous and envious proverb to clarify and state to her annoyed, daughter that God recompenses those who are not envious of others even if they are but not those who are green with envy. The mother is disapproving her daughter negative feelings and that God rewards those who have well intensions even if they are mischievous. The daughter apprehends the speech event and rephrases her stand by saying "I didn't mean harm". The proverb syntactic structure of contrasted verb phrases intensifies its semantic content. The proverb and Hadith articulate the direct speech act of asserting and the same semantic proposition that envy eradicates.
Illocutionary act	Direct: Assertive / stating Indirect: Expressive(disapproving) Type of sentence and verb: Declarative -Active Complexity of structure: Contrasted verb phrases (syntactic repletion) to emphasize the overall meaning of the proverb.
The related Qur'an verse	عن أبي هريرة رضي الله عنه قال ،قال رسول الله صلى الله علية وسلم :" اياكم والحسد فأن الحسد يأكل الحسنات كما تأكل النار الحطب " رواه أبو داود **Abu Hurairah (May Allah be pleased with him) said:** The Prophet (ﷺ) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." **[Abu Dawud]**. The Hadith appears in the book of misdeeds and sin of envy (4903).

Proverb Situation (9)

Source T	ما يخلق شدق الا وله رزق ma: yexleq ʃedq **" no mouth is created "** ila wluh rizq **" unless it is provided for"**
Target T	Every mouth is provided for, (every creature livelihood is sustained by God)
Scene	A conversation is running between a mother and her daughter discussing family issues. The speech situation is at home. The daughter. Mum, I don't know how my sister is going to handle one more child, aren't four kids enough? The mother: What comes from Allah is welcomed. ma: yexleq ʃedq. The daughter: ila wluh rizq, I know that for sure.
Context of situation	The speech situation is at hom . The sister is lamenting the situation of her sister who is having four kids and turned to be pregnant , the mother state that this is God's will , and directs her daughter to articulates thankfulness and submissiveness to God's will. The daughter speech turn indicates mutual communication of the proverb. This bears to the fact that Al-Bahah speakers share the same cultural norms of communication when it comes to proverb articulation. The mother skillfully draws analogy between the speech event and the performativity of the proverb quoted.
Illocutionary act	Direct: Asserting: (stating) Indirect: Declarative: (submissive) Type of sentence and verb: Declarative -Active Complexity of structure: complex (Clefting and foregrounding of the adverbial phrase)
The related Qur'an verse	**" ما من دابة في الأرض الا على الله رزقها"** (سورة هود . ايه ٧) (And no moving (living) creature is there on earth but its provision is due from Allah) Chapter11, Hud.Verse 7. Ibn Kathir explicated that there is no moving creature on the earth but that upon Allah is its provision and sustenance. (p. 222)

Proverb Situation (10)

	ارقد دافي تصبح متعافي ?rqu:d " **sleep**" da:fi " **heartfelt ,tight and warmhearted** "teSbh metca:fi" **wakes up sound**"
Target T	Sleep heartfelt (content) and you will wake up feeling healthy and vigorous
Scene	The speech situation comprises a father who sent his son to withdraw an amount of money from cash machine, the ATM cashed money before he insert the card. The son overwhelmingly happy and narrates the incident to all. The son: I acquired money from God, the ATM seems to be out of order and cashed me 500 riyals, before I even insert your card. The father: What is in your mind son? The son: I think I earned it and any way the bank wouldn't know. The father: This is unlawful, and God forbids, **?rqu:d da:fi teSbh metca:fi.You** better return the money to the bank, before its owner claim it**.**
Context of Situation	The father utters the proverb as an immediate response to his son's that the money he found is his own, asserting the belief that enjoying a peaceful and content life is the real wealth and not any unrightfully action. The father is motivating his son to do what is right (retuning the money) and warning (someone will claim the money). By competently quoting this proverb, the father is performing indirectly the act of warning employing a prover construction of reason-result to enforce that safety leads to happiness. The proverb and Hadith share equivalent semantic proposition " waking up safe and sound makes one seizes worldly happiness.
Illocutionary act	Direct: Assertive Indirect: Directive (motivating/warning) Type of sentence and verb: Imperative-Active Complexity of structure: parallel structure of similarity between the first and second phrases.
The related prophetic hadith	قال الرسول ﷺ (<u>من اصبح منكم آمنا في سربه ،معافى في جسده ،عنده قوت يومه،</u> <u>فكأنكما حيزت له الدنيا بحذافيرها</u>) رواة الترمذي Messenger of Allah (peace be upon him) said," <u>whoever wakes up safe and sound,</u> and in good health; and possessing provision for his day is<u> as though he possessed the whole world."</u> "Narrated by At -Tirmidhi (Al-nawawi 1999:455-456)". The Hadith explicates that whoever wakes up sound safe in himself and family, away from all sorts of evil, healthy and content, he is then seizes the whole world. (Riad Al-Ssaleheen (2003,p. 516)

Proverb Situation (11):

Source T	حبة مع حبة تكيل وقطرة مع قطره تسيل Haba maca Haba teki:l**" a seed with a seed adds weight** " wa qaTra Mca qaTra tsi:l**" a drop with a drop makes a stream** "
Target T	One seed with another adds weight and one drop with another make a stream. The proverb articulates the sense "one hand cannot clap"
Scene	In the living-room a mother is asking her daughter to help her cleaning one of the rooms: The mother addressing her daughter: Listen today we have lots of work to do, all the needless summer clothes need to moved, have'nt you heard **" Haba maca Haba teki:l , wa qaTra Mca qaTra tsi:l**" The daughter: I have not actually, but I got what you mean.
Context of Situation	Domestic speech situation. The mother utters the proverb stating that individual effort may not be as fruitful as collaborative effort and thus estimating co-operation and group working. By doing so, indirectly she motivates herself and her daughter to attend to work. The speech event accommodates for the collective agents (the mother and daughter). The proverb and Hadith communicate the same semantic proposition expressed in the proverb.
Illocutionary act	Direct: Assertive(stating) Indirect: Directive (motivating) Type of sentence and verb: Declarative-Active Complexity of structure: paratactic structure of equality or similarity between the first and second phrases
The related Hadith	عَن النَّبيِّ ﷺ قَالَ ‏"‏إنَّ الْمُؤْمِنَ لِلْمُؤْمِن كَالْبُنْيَان، يَشُدُّ بَعْضُهُ بَعْضًا "وَشَبَّكَ أَصَابِعَهُ. **Narrated Abu Musa:** The Prophet (ﷺ) said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers. The hadith calls for collaboration between Muslim brothers, man cannot stand independent in all issues of life without the assists of his brother..., (Explanation of Alnawawi, 2017, p.27)

Proverb Situation (12)

Source T	إتلَف والله يخلف ?tlef **(expend and consume)** wa Allah Yexlef **(recompenses)**
Target T	The proverb communicates that whatever you spend and exhaust for others, God will reward and repay you. The proverb communicates the wisdom of generosity, No English proverb reflects the source proverb.
Scene	Eid Al-Ftir speech situation. (The celebration after the break of fasting the Holy Month of Ramadan) g, the host served lunch and invited the local community and neighbours for the feast. The following dialogue runs between three participants: Speaker1: Masha Allah, the smell is captivating. Speaker 2: Indeed, Maha (the host). It seems you have spent all day in the kitchen , these dishes must have cost you a fortune. Maha: Delighted dearest, Not at all, May Allah accepts my goodwill, "expense and Allah will recompense", It is Eid day and I am pleased that people come for the feast.
Context of Situation	The host responds to the positive remarks of feast by assuring her duty as a host to be generous and implicitly committing herself to the religious belief that Allah rewards those who commit themselves with good intensions of charity to others. The proverb pragmatically fits the situation as the host assures the speech participants of Allah' generous rewards for benevolence and generosity as motivated by Islamic religious wisdom. The proverb and Hadith are declarative and share the same semantic proposition.
Illocutionary act	Direct: Expressive :(assuring) Indirect: Declarative :(Committing) Type of sentence and verb: Declarative - Active Complexity of structure: simple
The related Qur'an verse	عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ اللَّهُ أَنْفِقْ يَا ابْنَ آدَمَ أُنْفِقْ عَلَيْكَ ". **On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (ﷺ), who said:** Allah (mighty and sublime be He) said: Spend O son of Adam, and I shall spend on you. It was related by al-Bukhari (Hadith 10) ,(also by Muslim). عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يَخْلُفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾، قَالَ: فِي غَيْرِ إِسْرَافٍ، ولا تَقْتِيرٍ.(مجلد ٢٥،حديث ٢) **In commenting on the words of Allah Almighty, "Anything you spend will be replaced by Him. and He is the best of Providers," (34:**39) Ibn 'Abbas said, "without extravagance or parsimony. **The verse and Hadith motivates benevolence, offers to others that is rewarded and amplified in this life or the life after. (Al-Nawawi (2003, p.160)**

Proverb Situation (13)

Source T	اللي ما يغبّر شاربه ما يدسّمه ili ma yaghaber " **dust** " sharbu " **his mustache** " ma yedasmu" **get fatty mustache "**
Target T	The person who does not dust his mustache (due to hard work), will not get fatty mustache (rewarded and paid due to hard work). The proverb echoes the English sense of " No pain, No gain".
Scene	The speech event is at home, the daughter is complaining to her mother of how difficult the job conditions and workload! The daughter: I have had it mum, too much work, challenges are endless and I can't take it anymore. The mother: By patient sweetie, you are still at the beginning and I am sure you will eventually handle the work, never forget that after good work, comes the reward, Certainly who said" ili ma yaghaber sharbu ma yedasmu" was right. The daughter: I will do my best and see.
Context of Situation	Home speech situation. The mother is effectively employing this proverb that communicates a universal truth of hard labor and eventual reward. The proverb draws on the dynamic conventional words of the dialect to render the metaphorical images of yaghareb (getting dusty mustache due to hard work)and yedasmu (getting fatty mustache due to good earning) . The the syntactic relation between the two constituents is that of cause and effect. She is clearly stating a command to comply to work load and directing her daughter to tolerate it by stating that good labor leads to success. The images of dusty in (yghaber) and (yedasmu) in relation to cause-effect is clear in this context. The daughter can infer the meaning that hard work leads to good rewards with reference to these two conventional words. The Socio-cultural dimension of Al-Bahah old images of agriculture and trade is clear in the context specific wordings of (yeghaber and yedasmu), image of the land as a prominent source of the people's livelihood is evident. The semantic content of the speech act of directive in' using causative structure' is enriched in this proverb that draws on the natural habitat and contextual setting of A-Baha socio-cultural profile. Moreover, the proverb emphasizes a religious reading that motivates "good work 'and "subsequent rewards ' of the semantic content of the verses and Hadith provided below.
Illocutionary act	Direct: Assertive Indirect: Directive (commanding and motivating) Type of sentence and verb: Declarative -Active Complexity of structure: cause –effect structure

The related Qur'an verse	‫وعن المقدام بن معد يكرب رضي الله عنه، عن النبي ﷺ قال: "ما أكل أحد طعاماً قط‬ ‫خيراً من أن يأكل من عمل يده، وإن نبى الله دواد ﷺ كان يأكل من عمل يده". ((رواه‬ ‫البخاري)).‬ **Abu Hurairah (May Allah be pleased with him) reported:** The Prophet (ﷺ) said, "No food is better to man than that which he earns through his manual work. Dawud (ﷺ), the Prophet of Allah, ate only out of his earnings from his manual work."**[Al- Bukhari]**. Ibn-Qyyim (2003, p 159) explained that that the hadith emphasize the virtue of hard work, self-earning as the prophet David, and Halal earnings. Honesty and hard work guarantees good work repay. (213)

1.7.6 Discussion of Data

To conclude, this paper aimed at highlighting the sociolinguistic proverbial scene of Al-Bahah Province by applying a speech acts theory. The data revealed the followings:

Al-Bahah proverbs represent different social and cultural beliefs and values framing the community's whole life. Their positive views concerning issues such as values, beliefs, domestic life, adhering to morals and abandoning misdeeds originally spring from true religious principles. Thereupon, it could be deduced that they constitute not only a cultural-specific linguistic genre but also a religious one.

- The attribution of a proverb to a certain speech act is not clear-cut, the meaning of a proverb can be modified and even reversed in different situations. So different conversational contexts of situations can lead to different speech acts. Context of situation, pragmatic fitness of the old speakers of the dialect play a significant role in speech act performance.

- Assigning a Qur'anic verse or related Hadith to the propositional content or the speech act the proverb performs in the conversational context was a challenge. Yet, it reveals how far religion penetrates in every day conversational contexts and how far proverbial utterances that accomplished illocutionary acts and brings Al-Bahah proverbs to life ' in the apparent time".

- Generally speaking, Al-Bahah Proverbs have multiple-indirect illocutionary acts by means of a single act. That explains why the indirect acts (69.2%) have a higher percentage than the direct ones **(30.8%).**

- In regard to direct acts, the assertive act has scored the highest percentage of the other five illocutionary speech acts, this score leads us to say that Al-Bahah Proverbs are emphatically assertive rather than declarative or imperative in structural terms. The declarative act is the second prominent direct act, then comes the directive-expressive and assertive–declarative are of equal score. No commissive or expressive direct speech acts in Al-Bahah proverbs because they reflect established forcefully point of view about beliefs, attitudes and feelings.

- The declarative speech act is the most prominent indirect act in the proverbial conversations ,(declaratives scored **38.4%**).In short, Al-Bahah community tend to proclaim , announce and assert their views .The directive speech act records second score in the data **(30.8%)** .It seems that Al-Bahah speech community apt to advice, urge motivate, warn, and threaten indirectly rather than directly. This indirect implicit speech act reflect politeness as people usually try to be indirect when directing others and not explicitly in order not to make others feel controlled, belittled or

offended. The expressive indirect speech act records second then the assertive speech acts, it could be said that the speech community of Al-Bahah like to discuss, express and talk about their attitude over certain good deeds and misbehaviors. They skillfully accomplish the goal by means of the indirect expressive act.

- Though proverbs may be viewed as forms of traditional oral art, Al-Bahah proverbs operate effectively due to the performative proposition the proverb expresses and their relevance to the context of the speech situation .The religious dimension of language use can be traced in current every day conversations , yet employing proverbs that draw on religious values reflect the pragmatic aptness of the speech community to relate to the wisdom of the past. Viewing the background of Al-Bahah in the past years, it could be deduced that proverbs were actually formulated by uneducated people, and at an era when education had not received much attention. Al-Bahah people have proved to be conscious of their religious beliefs and concepts; the result that is achieved through the analysis provided in the study where 13 proverbs have proved to be relevant to a single prophetic Hadith or a Qur'anic verse.

- The active voice is overwhelmingly used and the use of passive constructions is almost nil (only in 2 proverbs).

- Al-Bahah proverbs structure is of simple structure as short proverbs generally concise and memorable.

- Al-Bahah proverbs are realized in different syntactic structures. **Six** proverbs are of simple structure (SVP), the structure of reason-result is recorded in **three** proverbs, paratactic structures of equality or causticity between phrases recorded **two** proverbs, one proverb of a parallel verbal phrase, and only one complex proverb of contrastive verb phrases (clefting). Generally speaking, Al-Bahah proverbs are of moderate level of complexity.

- The most prominent theme recorded in Al-Bahah proverbs relates to (?lju:c , qu:ot , ?lHab,qaTra, rizq)respectively **hunger, feed, drop, livelihood**) which denote to earlier urgent needs and prerequisites of survival. Such concerns are employed in their proverbs, though life conditions currently changes to the good, yet these proverbs are still recalled due to the positive didactics they hold in Islam.

- Al-Bahah speech community tend to use simple parallel structure in some proverbs (eight proverbs record parallel structures at word or clauses level), parallel structure makes it is easy to memorize proverbs and recites them whenever it is appropriately as in حبة مع قطره) Haba maca Haba tse:l wa qaTra Mca qaTra tse:l). Parallel structure is not haphazardly used for simplicity, but rather for enriching the meaning and stressing a specific moral.

- Though brevity characterizes most of Al-Bahah proverbs, some of these proverbs are somewhat long. Long proverbs usually include descriptive or evaluative statements.

1.8 Conclusion

The study comes to the conclusion that Al-Bahah proverbs are representatives of broader socio cultural wisdoms inherent in the speaking community, and are therefore weighted not only with the social and cultural implications, but also with religious ones. Al-Bahah speech community reveals pragmatic fitness in employing performative proverbs in specific contexts of situations and that these proverbs correspond either in their semantic content or the speech act they communicate to Qur'anic verse or prophetic Hadith. The findings of the study could be further be supported by larger data qualitatively and quantitatively.

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