| **RESEARCH ARTICLE**

A Functional Pragmatic Study of Condonation in English and Arabic Texts

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| **ABSTRACT**

The study aims to analyze the condonation in English and Arabic texts from a functional pragmatic perspective, namely, speech acts, dexis, transitivity, discursive strategies (as in compassion move, hyperbole, concretization and genericization), functional items(textual, logical, interpersonal, experiential). The selected texts of condonation are taken from the holy Bible and the glorious Quran. The study adopts a qualitative method of analysis. Findings of the study are: first, condonation is conditional to some kinds of people in both texts. Second, Its form can be divided into explicit and implicit(as advice, order, and request). Fourth, Discursive strategies and functional items are utilized to clarify the intension of the speakers and to display the reasons for their speeches.

1. Introduction

People produce text whenever they speak or write. The 'text' as a term refers to any example of language which makes sense to someone who knows the language in any medium. It explores from many different angles, but one can distinguish two main visions: focus on the text as an object or as an instrument to find out about something else (Halliday and Matthiessen 2004:3). The texts are utilized to express functions, which means purposes of using language, and they do not have significance for the analysis of language itself(ibid. 30) . Functional Pragmatics utilizes society and individual as central categories in which society is the sociohistorical base category from which the category of the individual is derived. Individuals as societal participants who pursue purposes that are repetitive societal required to be satisfied through actions. Participants' personal goals are always structurally related to purposes.

Functional Pragmatics makes the hearer, his mental processes, and his subsequent actions a systematic part of the analysis (Redder 2008:136-39). Thus, the study aims to focus on the text as an instrument to reveal the functional pragmatic perspective of condonation.

The study answers the following questions: How is the transitivity process utilized in the condonation texts? What are the functional linguistic and discursive strategies embedded in the texts? What are the dominant pragmatic strategies employed in the texts?

2. Functional Pragmatics and Condonation

Functional pragmatic analysis of linguistic action pursues to reconstruct the purposes for which the action is undertaken by the actors; these include both the language-external purposes of the society and the language-internal purposes of the linguistic structure. The aim is to relate 'internal relationships' to observable phenomena. Functional pragmatics seeks these goals in the

analysis of texts and discourses, and a systematic distinction, founded on action theory, is made between discourse and text (Titscher et al. 2000:176).

Functional Pragmatics views language as something specific to and constitutive of the human species that is as something that sprang from a qualitative leap of communicative devices during the formation of human societies, thus allowing for a knowledge-based appropriation of reality (Redder 2008:133). The forms of language are wholly or partly determined by its function, which is claimed to be communication by functionalists about language. The word 'pragmatics' is sometimes employed to mean the study of language from this point of view. On this conception of pragmatics, pragmatics and syntax are investigations of the same object, language, but differ in looking at it from different perspectives (Allott 2010:81).

2.1. Speech Act

According to (Levinson 1983:240), Searle states   five basic kinds of action as follows:
  (i) Representatives, which commit the speaker to the truth of the expressed proposition (paradigm cases: asserting, concluding, etc.)
  (ii) Directives, which are attempts by the speaker to get the addressee to do something (paradigm cases: requesting, questioning)
  (iii)   Commissives, which commit the speaker to some future course of action (paradigm cases: promising, threatening, offering)
   (iv) Expressive, which expresses a psychological state (paradigm cases: thanking, apologizing, welcoming, congratulating)
   (v) Declarations, which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institutions (paradigm cases: excommunicating, declaring war, christening, firing from employment)

Condonation is defined as to overlook or forgive (an offence). It is to treat the offender as if he/she does not do the wrong action; it is to forgive tacitly by disallowing the offence to difference in one's relation with the offender (Romli et al.,2016:131). Condoning is a kind of forgiving (Hughes 1995:103). It is a kind of directive since directives express the speaker's attitude toward some prospective action by the hearer. If this were all they expressed, they would be constatives with a restriction on propositional content. However, they also express the speaker's intention (desire, wish) that his utterance or the attitude it expresses be taken as (a) reason for the hearer to act. Rather than use Austin's term "exercitive," which seems somewhat restricted in scope, one has borrowed Searle's term "directive" (Bach and Harnish 1979:47).

According to Searle, an illocutionary act follows certain conventional rules that are constitutive of that kind of act. He proposes the conditions that must be obtained for an illocutionary act to be felicitously performed (Horn and Ward 2006:60). i. Propositional content condition is related to what the speech act is about in essence   ii. Preparatory condition mentions the real-world which prerequisites for the speech iii. Sincerity conditions have to be satisfied if the act is to be performed in a sincere way
iv. Essential condition . It defines the act which is performed in the sense that the speaker has the intention that his or her utterance will count as the identifiable act (Huang, 2007:105).The felicity conditions of condone suggested in the study are as follows:

1. Propositional condition Speaker wishes the hearer to believe that the speaker does not hold the hearer/ other participant to be a socially discredited person, in that the hearer/ other participant did a past action.
2. Preparatory condition: It is obvious to both speaker and hearer that the hearer /or other participant commits the wrong action, and that action requires condonation.
3. Sincerity condition: The speaker sincerely wants the hearer/other participant to condone the other's misbehavior.
4. Essential condition: the presupposition of condonation is that the hearer or other who did the action may be deemed socially discreditable.

There is a connection between ''condone, 'excuse', and 'justify', discernible when the roles of speaker and hearer are reversed. In English, this is reflected in the use of the lexical item 'excuse', such that it is possible to say both.

" *I excused myself and left*". (Excuse)
     and
  "*I excused him, and he left*". (Condone)   (Edmondson, 1981: 147)

2.2. Deixis

Deixis is a technical term used in pragmatics for linguistic items which encode sensitivity to context and for uses of linguistic items which include this kind of sensitivity(Allott 2010:54).

Deictic expressions accomplish a synchronization of the hearer's and speaker's attention focuses in the speaker makes the hearer re-concentrate his attention on an entity that is categorized by the procedure, for example, himself, a point in space, an object, etc., by utilizing a deictic procedure, (Redder 2008:138-9).

2.3. Discursive Strategies

Discursive strategies are accurate and intentional plans of practices 'adopted to achieve a particular social, psychological or linguistic aim'. They are realized across systematic uses of language (Baker and Ellece 2011:38) . Discursive is a turn which implies a change in perspective. This process can be realized by means of a double movement whereby concepts are decontextualized from their normal use and metaphorically applied to new areas of investigation(Zienkowski 2011:3). Discursive strategies are the following:

 i. Metaphor: when words are used with metaphoric senses, one field or domain of reference is carried over or mapped onto another on the basis of some perceived similarity between the two fields(Wales, 2011:265)

ii. Simile is a skillful and aesthetic mode of discourse. Its major pragmatic aims are to clarify an opinion or a feeling, to compare a given entity with another in praise, dispraise, ornamentation, and to bring two significations close to each other. Therefore, as a linguistic and aesthetic skill, simile varies from one text producer to another in quality, effectiveness, and, most importantly, in the impact upon the text receiver (Abdul-Raof 2006:198).

iii. Hypotaxis originally means 'under-order'. It is utilized to refer to what is commonly known as subordination in clauses. It refers to a kind of dependent element which is explicitly linked to the main clause by conjunction, e.g. The time will come/when he will regret it(Wales, 2011.204)

iv. Hyperbole is the "over-reacher". It can be used for emphasis as a sign of great emotion or passion (ibid 202-3). The communicator tries through this mode of semantic embellishment to describe the situation of something or someone in an exaggerated manner that exceeds the customary limit (Abdul-Raof 2006:252).

v. Genericization is a way of representing social actors as classes rather than as specific individuals. This can be achieved by the use of plural nouns and the zero article: '*It's not the first time this has happened: he's gone with prostitutes before*'. It can also be realized through a singular noun combined with a definite article: '*Central to this coercive policing was a concerted effort to isolate the prostitute from working-class culture')*. Finally, an indefinite article can be used with a singular noun: 'If you were talking to a prostitute on the beat, you'd get booked for gossiping – for idling your time'. Sometimes, the present tense can be used for making generic references: '. . . prostitutes frequently change their names and appearances' (Baker and Ellece 2011: 52-3).

vi. Specification is a way of representing social actors as specific cases. Van Leeuwen says that government agents and experts are referred to specifically (ibid.138).

 vii. Compassion move is the strategy which shows sympathy for the weak(Kadim 2022:2).

2.4. Functionalization

This is a kind of categorization that is used to present social actors in terms of what they do (Baker and Ellece 2011:49). According to Halliday and Matthiessen (2004:61), the texts have four functions which can be stated as follows:

1. Experiential, which construes a model of experience.
2. Interpersonal, which enacts social relationships.
3. Textual creates relevance to context.
4. Logical constructs logical relations.

2.5. Transitivity

Transitivity comprises a set of options in which the addresser encodes his experience of the processes of the external and internal world of his own consciousness, which comes together with the participants in these processes and their attendant circumstances. The consensus is that each individual has their own linguistic style, which implies that an individual expresses him/herself in one's way. It also focuses on determined aspects when using language to describe one's own reality. Therefore, the syntactic and semantic choices one makes in order to communicate utilized to state their positioning and rely on the belief that one organizes their discourse in line with how they perceive a situation and the meanings they wish to convey(Bartley 2018:2). The system of process type has six terms as follows:
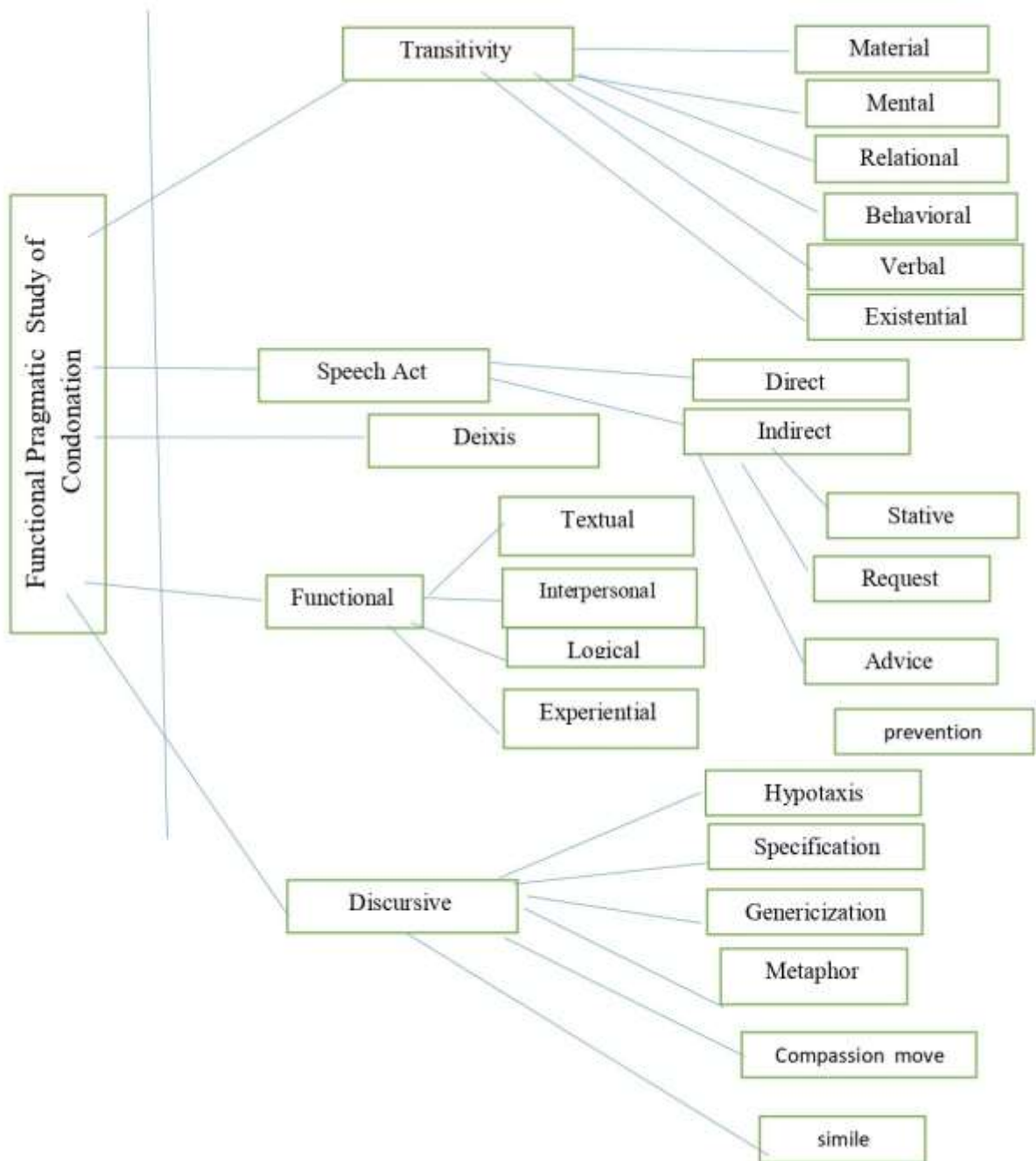
i. Relational clauses are favourite verbs, in particular, be and have,
 ii. Mental clauses construes with one conscious participant (I, the),
iii. Material' clauses have central participants (this, you).
iv. 'verbal' clause is characterized by their ability to present what is said.
 v. Existential clauses have the subject which represents only the 'existence', but it does not present the participant that exists; this participant comes after the Process (Halliday and Matthiessen. 2004:175).

These functions reflect components of contexts of the situation, which are conceptualized in terms of fields of experience which the language represents and in that talk is embedded, the tenor that speakers take in relation to addressees and the mode of communication   (Bartlett and Grady 2017: 35).

3. The Model

The data of the study consists of ten texts, in which five texts represent condonation in the Bible and the others represent it in the Quran. All the texts are analyzed according to the developed model. The developed model of study consists of Van Dijk's 1995 discursive strategies (Hypotaxis, metaphor, emphasis, specification, and Genericization) and condonation as directive speech act as stated in Edmondson 1981, and transitivity as well as functionalism of Halliday and Matthiessen 2004.

Figure (1) the developed model of functional pragmatic study of condonation

4. Data of Analysis
4.1 English Texts
Text 1
"*The discretion of a man deferreth his anger; And it is his glory to pass over a transgression. The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass* "(Proverbs 19:11-12)**.**

Condonation is implicit in the text. It encourages the addressee to overlook other's bad behavior. Social (the kings), personal deixis (his) and place dexis in "*upon the grass*" can be seen in the text. The addresser enhances the interpersonal relationship in which he wants the addressee to overlook the other's transgression.

Hyperbole is in "*roaring of a lion*", and the simile is employed to display the bad consequences of anger. The addresser compares a favour to a dew upon the grass to attract people to forgive. Mental is seen in the state of anger, and the relational processes are observed in defining what glory is.

One notices genericization as a discursive strategy in "a man" to prevent the addressee from such bad action. Hypotaxis can be observed in conjunctions such as '*and* '(continuative) as well as "but" (adversative).

Text 2
"*And let us not be weary in well doing: for in due season we shall reap, if we faint not*" Galatians 6:9**.**
Apostle Paul utilizes interpersonal relations in which he requests the addressee to overlook their weakness. The apostle also employs logical function by giving purpose for his invitation: "*for in due season we shall reap*".

The addresser wants to say that the addressee gets a reward for each action. Temporal dexis is *employed* "*due season*" and "*reap*" to show the rewards of the actions of condonation.

The process types are material, as in "*reap*", behavioral, as "*weary*", "*faint*", relational, as in "*be*", and verbal, in "*let us, we.*"

Text 3
"*And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed*" (2 Corinthians 12:21).

Condonation has a condition, which is repentance. Thus, Jesus states his fears of their wrongdoings. Textual and personal deixis are seen in personal pronouns. Temporal deixis is observed in "*again*", "*already*", *and* in the tense of present perfect", *which they have committed*" to point to the time of wrong actions.

Relational in the text is "*have*", while the behavioral processes are "*humble* ", "*bewail*"*l,* "*sinned*", "*repented*", and "*committed*".

Jesus utilizes specification as a discursive strategy in "*uncleanness, fornication,* and *lasciviousness*" to display his sadness, which comes as a result of other's mistakes which are not involved in the process of condonation.

Hypotaxis, as a discursive strategy, is employed in "*and*" to deliver his message in a clear way. The prophet wants to say that the addressee's wrong doings can be condoned if he shows his repentance.

Metaphor is observed in "*the uncleanness*". The metaphor is used to refer to those who commit sins without repentance**.**

Text 4
 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants (Matthew 18:21-23).

The conversation between Peter and Jesus shows the significance of enhancing the interpersonal relationships between people.

The logical function is noticed between people's treatment of one another, and Allah will treat them if they have kind relations within them.

The hypotaxis in adversative conjunctions "*but*". Hyperbole is employed seventy times seven to condone an offense; people can rejoice that they are getting better at forgiving others.

Verbal process type of transitivity is seen as "*say.*" Jesus corrects Peter's speech in direct to show the importance of the relationship within the groups' people.

Text 5
And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you **(Ephesians 4:32**.)

Paul states his diserability and qualificable to strengthen interpersonal relations within people.
Relational process type is employed in "*be*" and "*hath* " to state his advice. While expressions such as *kind*, *tenderhearted*, and *forgiving* are utilized to show Behavioral processes in the texts.

The logical is used to link the good characteristic and the conditional forgiveness or condonation.
Condonation is expressed in an implicit way in the form of advice. He wants them to enhance their relationship.

> The compassion move is *tenderhearted* and *kind*, forgiveness.
> Hypotaxis is seen in "*And* " (continuative), "*even as*" (emphasis), and "*for*"(purpose).

4.2 Arabic Texts
Text 1
"خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ" [الأعراف:199)
" *Take to forgiveness and enjoin good and turn aside from the ignorant* "(Shakir 1999:78)

The negative reactive emotions or attitudes that the victim has towards the offender in relation to the latter's act are difficult to overcome in most situations. Thus, Allah utilizes condonation in an explicit way (as in خُذِ الْـعَـفْـو) in which he orders his messenger(Mohammed) in particular and people in general to take the compassion move toward people. The compassion move is to overlook the people's wrong deeds, and Allah orders him to lead them to the right doings.

Behavioral and verbal are seen in (take) خُذِ,(enjoin) وَأْمُرْ, and(turn a side) أَعْرِضْ.
Linking word (and) is used Hypotaxis in the text.
Specification is seen in الْجَاهِلِينَ "*the ignorant*", in which Allah wants the hearer to leave them since they do not seek to enlighten their minds with knowledge.

Text 2
)فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ" (آل عمران: 159
Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust. (Shakir 1999:31)

Allah says that condonation is significant since it unifies people and builds their relationships on good bases, such as love, compassion, and peace. Thus, they come up with good consequences. Metaphor is seen in the description of the prophet's ethics in "فَظًّا غَلِيظَ الْقَلْبِ" ("*rough, hard hearted*"). Allah says that the prophet's kind attitudes attract people to the religion. Emphasis is seen in " لَانفَضُّواْ مِنْ حَوْلِكَ" ("*they would certainly have dispersed from around you*"). Allah utilizes genericization as a discursive strategy in his description of the prophet's attitudes.

Mental process, interpersonal and logical functions are employed in شَـــاوِرْهُـــمْ (*take counsel with them*)to enhance good relationships in society. اسْتَغْفِرْ . *ask pardon.* " فَاعْفُ " *pardon them* ", " لِنتَ " " *deal with them gently*" are behavioral types which are utilized in the texts.

Text 3
"وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ" (البقرة:280)
" *And if [the debtor] is in straitness, then let there be postponement until [he is in] ease; and that you remit [it] as alms is better for you, if you knew*" (Shakir 1999:20)

Condonation is implicit in the form of advice in this verse. Allah wants the addressees to be generous, in which He wants them to help and condone their rights.

Allah utilizes interpersonal functional pragmatics to promote the addressee to help each other.

Hypotaxis and textual are used in connective expressions. The metaphorical expression is employed in "فَنَظِرَةٌ إِلَى مَيْسَرَةٍ عُسْرَةٍ ذُو" "*if [the debtor] is in straitness, then let there be postponement until [he is in] ease*" is used as a request to support those who are in need.

Relational process type is كَانَ (is) and كُنْتُمْ . behavioral is تَصَدَّقُوا (*remit*) and تَعْلَمُونَ *knew*.

Text 4

.   " وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى "   (طه: 82)

And most surely, I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction. (Shakir 1999:147)

Condonation has conditions in which Allah gives it to those who repent, do good actions and believe. Experiential is observed in circumstantial Adjunct, which is stated in the condition of condonation. Hypotaxis is seen in conjunctions as ثُمَ "لِمن", و (and) "as continuative. One observes specification as a discursive strategy in the text since Allah gives his forgiveness to those who fulfill its conditions.

Behavioral are " عَمِلَ صَالِحًا"(*does good*) and اهْتَدَى" *follow the right direction*" in the text. ياء المتكلم is used to show the relation between Allah and those who want to be forgiven.

Text 5

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"وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ" (الحجر: 85)

"*And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness*" (Shakir 1999:120).

 Allah states that he has created heaven and earth in a just way. He wants people to overlook other misbehavior since there is a judgement day in which each one takes his reward. He employs Mood adjunct in certainty as in السَّاعَةَ لَآتِيَةٌ وَإِنَّ) *the hour is most surely coming*) and comment adjunct in diserability and qualificable.

فَاصْفَحِ الصَّفْحَ الْجَمِيلَ" "*so turn away with kindly forgiveness*".
Textual conjunctive is implied in conjunctive Adjuncts.
Relational as " إِلَّا بِالْحَقِّ" (*but in truth*) and behavioral as " الصَّفْحَ الْجَمِيلَ " (*kindly forgiveness*) are utilized in the text.

Stative speech act is used to express condonation to display the shortness of life in which the best thing the addressee can do is to forgive and overlook other's mistakes and live a peaceful life.

5. Conclusion
The paper answers the main questions of the study concerning speech acts, deixis, discursive strategies, transitivity, and functional items in which these functional pragmatic strategies are utilized to renew the addressee's mind and reshape his perspective, the quicker and easier one condones stuff. He can live a painless life.

1. i.Condonation in English texts is implied in the form of stative, request, order, prevention, and advice. However, one cannot observe prevention in such acts (condonation) in Arabic texts.
    ii. Deixis displays the perspective speaker and hearer as the use of personal pronouns(I, you), temporal, and social deictic expressions. The deictic expressions motivate the addressee or the other persons (whom the text is addressed) to condone other's wrong actions.

2. Discursive strategies in the texts are:
    i.Hypotaxis, which is seen in connectives, adversatives, concession words.
    ii. Genericization in which the texts promote the kind attitudes for all.
    iii. Specifications are used to mention the condition of those who are not involved in the condonation process.
    iv. Metaphor is seen in the selected texts to encourage the addressee to condone one another's transgressions.
3.   Verbal, mental, existential, verbal, and behavioral are used as transitivity tools to represent the functional pragmatic perspective of condonation in which they represent the relation and kinds of the participant in the condonation process.

4. Conditional condonation represents logical functional linguistics. The function of interpersonal relations is employed to strengthen people's solidarity within society.
   Limitation: the study is limited to ten texts which represent the concept of condonation in religious texts of Biblical and Quranic.

Conflicts of Interest: The authors declare no conflict of interest.
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