

Intonational Features of Perlocutive Act in Religious Speech

Shahzoda T. Yusupova,

PhD on Philology, Tashkent State University of Law, Uzbekistan.

Abstract--- Speech acts theory is one of the leading issues of linguopragmatics in world linguistics. The article enlightens intonational features of perlocutive act in religious speech.

Keywords--- Linguopragmatics, Speech Acts, Intonation, Perlocutive Act.

I. Introduction

The theory of speech acts is one of the leading issues in linguopragmatics, and this article focuses on the study of speech acts on the example of religious texts. Linguists have been studying the study of speech as acts since the 1950s, which has made it possible to study the linguistic features of speech on a larger scale: “Speech acts are related to the speech process and occur as a result of speech activity. Speech acts are pronounced in the process of communication using segmental and suprasegmental units, which are expressed in the form of units such as sentence, speech, and text. Speech acts occur mainly through intonation, sentence, and text (Hakimov, 2020).

II. Literature Review

The problem of speech acts in linguopragmatics has been studied by linguists such as J. Austin, J. Serl, A. Burhardt (in fact, this author did not support speech acts), F. Dorj, N. Arutyunova, A. Doroshenko, G. Matveeva, M. Hakimov. Although the sociolinguistic analysis was not provided in the theories of J. Austin and D. Serl, they became the basis for the study of issues related to the social nature of language as an object of linguopragmatics.

As components of a speech act, J. Austin cites three components: the locutive act (pronunciation act), the illocutive act (the act of the speaker’s intention), and the perlocutive act (the act of speech influence). (Austin, 1986) J.Serl and M.Hakimov admit that there is a fourth component - the propositional act. (Hakimov, 2020). All of these components come together at the same time and express different aspects of one unique speech.

The locutive act is an act of pronunciation, and the correct pronunciation of speech sounds is the basis of this act. The rule that words in religious texts should be pronounced as they are in Arabic is an example of the manifestation of the locutive act. Arabic words are pronounced by the ordinary speaker of Uzbek according to the orthoepic norms of the Uzbek language, and this leads to a violation of the requirements of the locutive act. On the other hand, religious scholars follow the norms of the Arabic language and pay attention to the realization of the locutive act.

The illocutive act serves to express the purpose of the speaker with the help of the creation of speech and the use of linguistic means. A propositional act is an idea in the content of speech, its essence. The perlocutive act is an act of influence by linguistic means, and through this act, it is intended to influence the feelings, thoughts, and actions of the listener in a certain degree.

The most important component of speech is a sentence. Speech is made up of words, and words are made up of sounds. Hence, sound and prosodic means are the means that shape a sentence and determine its stylistic features. Sounds are the smallest linguistic units that serve as the basis for the creation of words, phrases, sentences, and speeches. At the same time, sounds are considered a stylistic tool and serve to enhance emotional coloring by providing the tone of a speech or text.

“The meaning in a word is manifested through sounds. The listener also perceives meaning through sounds. Therefore, a change in the pronunciation of a sound in a word affects the meaning. In such cases, the denotative meaning of the word does not change, only the connotative meaning changes”. (Qilichev, 1985). For this reason, sounds and intonation play a significant role in the formation of perlocutive act.

“In order to be verbally influenced on stage, to act, one needs to have a resonant, well-tuned voice. If an actor is very talented, but his voice is weak and he is not well heard in the auditorium, then we cannot say that he is a full-fledged actor” (Tangriyeva, 2016). The same can be said of religious preachers. If the voice of the preacher who reads the religious va’z (sermon) is loud and his speech is impressive, it will be easier for the public to accept his words, and the respect for the preacher will also be higher. The intonation inherent in the speech of religious preachers is the means by which their speech serves to distinguish them from the speech of others, and the speech of religious scholars is distinguished by its eloquence, and its ability to attract the public.

One of the most important features of religious speech is that intonation has its place and role in it. With the help of intonation, religious speech becomes intelligible, expressive, and subtle. Because “in the act of verbal influence,

the speaker intends to influence the feelings of the listener, forcing him to obey” (Hakimov, 2020). Hence, the occurrence of perlocutive act is related to the properties of intonation.

Intonation can convey the emotional state of the speaker, his feelings, and the purpose of the speech creation, such as empathy or anger, or ridicule to the listener, which is to be expressed through speech. In dictionaries of linguistic terms, the term is expressed in a broad and detailed way: intonation is the complex of prosodic elements such as melody, rhythm, intensiveness, tempo, timbre, and logical intonation. Hence, intonation is one of the most complex linguistic phenomena, combining different components. “Every speech is pronounced with a specific intonation. The general functions of intonation tools, such as melody, stress, speech tempo, tone of voice, and pause, serve to produce a specific speech or sentence-specific intonation in speech. Intonation forms the main semantic and grammatical structure of speech (Gazieva, 2018).

The speaker also expresses his attitude towards the listener or the person being interviewed through intonation. In religious speech, too, intonation serves to shape the purpose, content, and grammatical structure of speech. A feature that attracts some linguists in the study of intonation and quenches the interest of others is that it violates the boundaries of traditional science. Because usually syntax does not make much contact with phonology. Intonation, on the other hand, connects different levels: from phonetics to pragmatics. In religious speech, too, intonation serves to show the interdependence of phonology and lexicology, phonology and syntax, and phonology and pragmatics.

K. Pike states that intonation expresses the speaker’s direct attitude to the content of speech, which reflects the narrative of “It’s not what she said, it’s how she said it”. Intonation changes the lexical meaning by adding the speaker’s attitude to it. If a person’s tone of voice does not clearly express his words, we can understand his true nature through intonation (Pike, 1945).

There is no doubt that influential words and expressions play an important role in religious speech. But intonation also helps to create the stylistic features of the speech of religious preachers.

S. Khromov studies intonation as a linguistic universal and cites the following as its universal functions inherent in all languages: a) the function of dividing into components; b) delimitative-limiting function; v) communicative function; g) the function of expressing modality; d) the function of expressing emotionality (Khoromov). In religious texts, however, intonation, in addition to these functions, also performs a psychological function.

According to D. Ladd, “the first major task in intonation analysis is to identify its elements” (Ladd, 1980). Because opinions and views on intonation are different, linguists classify the components of intonation differently. Below we try to determine experimentally the characteristics of each intonation component specific to religious speech.

Before quoting the analysis of the intonation components, it should be noted that religious reference has a role in the influence of religious speech on the listener. Because, first of all, the level of religious knowledge of an ordinary speaker and a religious scholar is not the same. Religious scholars interpret every issue with the help of deep religious knowledge, and religious references, and in their minds, there is a perfect idea of a religious referent. Ordinary speech, on the other hand, does not reflect religious references. For example, in creating a speech about what is halal, a religious scholar creates a speech based on scientific knowledge of all the features of this concept, while an ordinary speaker creates a speech without fully knowing all the traits of this concept. For this reason, there is a difference in the speech of a religious scholar and an ordinary speaker; for the listener, the speech that reflects the reference will be impressive.

In addition, to the occurrence of religion in the mind of the listener, the characteristics of religious concepts are also important. Accordingly, in the manifestation of the perlocutive act of religious discourse, two factors in the influence of the religious va’z (sermon) must be taken into account. The first is the subjective factor. It refers to the role of religious knowledge, attitude to religion, and religious concepts in the human mind. Because no matter how powerful the words are, how beautiful the voice is, if a person’s individual perceptions are contrary to religion, it will be difficult for that speech to have an impact. The second factor is the objective factor, which includes the intonational features of speech.

III. Materials and Methods

The religious va’zs (sermons) by Sheikh Muhammad Sadiq Muhammad Yusuf were chosen as materials of the analysis. More than 30 va’zs were analysed and the most remarkable features are presented in this article. Linguistic analysis, observation, experiment, comparison, and linguostatistical analysis methods were used in the research.

In modern linguistics, the analysis of prosodic means is carried out using modern technologies. Modern technologies help to express the specific aspects of prosodic means or intonation components clearly and in detail. Voice analyzing tools such as Praat 3.1 was used in linguostatistical analysis of the research.

IV. Results and Discussions

One of the components of intonation is melody. The term melody is derived from the Greek word “melodic”, meaning “melodic”, “musical”; speech melody is a key component of intonation. In addition to the function of connecting parts of speech or sentences in a text, melody also serves to make the speech expressive. The fact that the term “melody” means “musical” is due to its second function mentioned above. “Melody is one of the main and leading components of intonation, the main tone movement of the sound. The melodic movement of intonation consists of flat, rising, and falling tones, which play a key role in determining the communicative type of speech. Hence, the rise and fall of the tone of voice in speech are considered a melody, and it is one of the main components of intonation.

In our experiment, the features of the melody typical to the speech of religious preachers were highlighted. In this case, the peculiarities of the speech of Sheikh Muhammad Sadiq Muhammad Yusuf were studied. “Typically, a phrase that expresses the meaning of declaration is uttered with a falling tone, and a phrase that is a question is pronounced with a rising tone of the voice. Phrases that deviate from both meanings are uttered in a more flat tone”. (Abduazizov, 2010) This phenomenon has also found practical application in the study of prosodic means of religious discourse. In religious discourse, too, declarative sentences are uttered in a falling tone, and interrogative sentences are uttered in a rising tone. Hence, it is not the subject or type of speech, but the expressive purpose of speech that causes the movement of the tone.

A characteristic aspect of melody is related to the tone frequency. An increase, decrease, flatness, or interruption in a melodic image indicates a melodic movement. The following diagram gives a visual representation of the melody. The tone in this sentence ends with a falling tone:

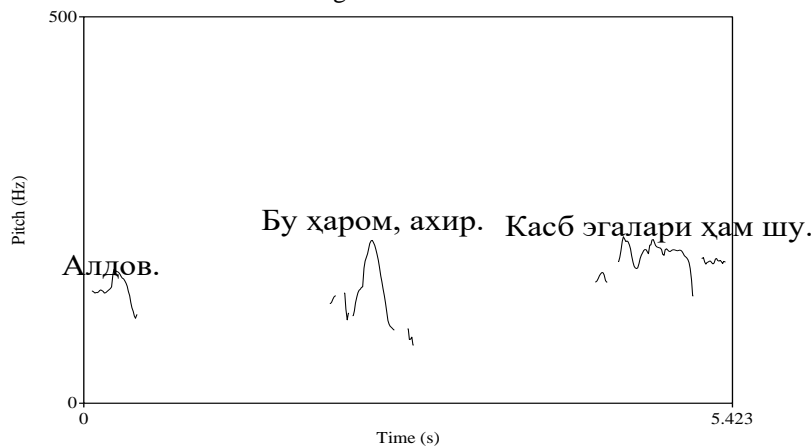


Diagram 1: The Visual Image of Melody (Sheikh Muhammad Sadiq Muhammad Yusuf’s Speech)

The visual image of the melody shows the movement of the tone. In a given piece of speech, the melody is rising and falling. A sentence ending with a falling tone appears to be a declarative sentence according to the purpose of the expression. The same sentence exhibited the following phonetic features in the speech of an ordinary speaker:

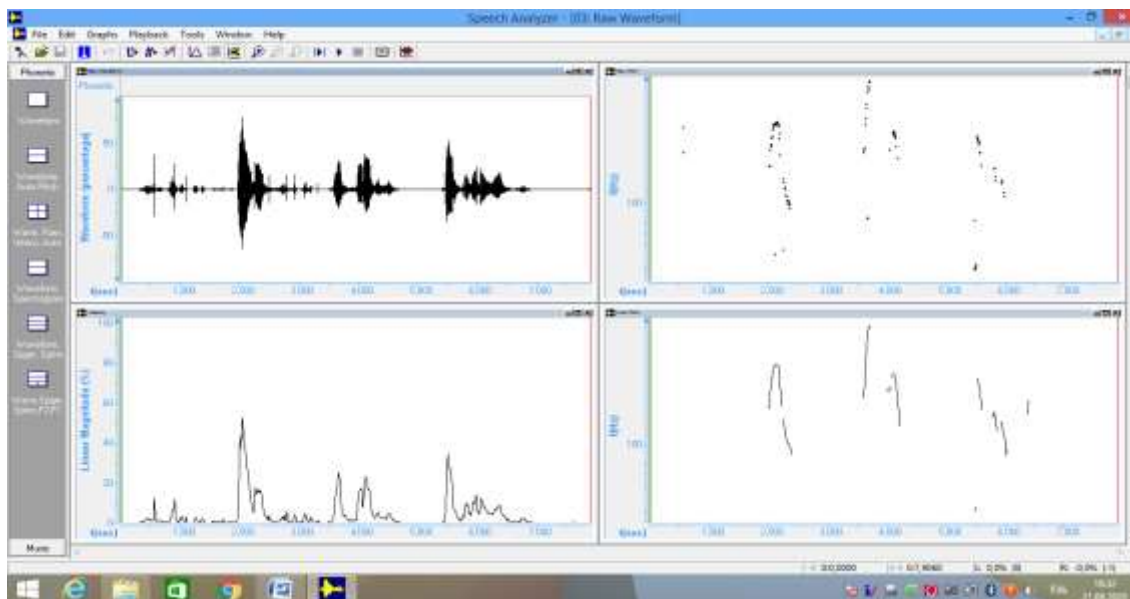


Figure 1: The Visual Picture of Melody (Speech of an Ordinary Speaker)

In Figure 1, the melodic features of the supersyntactic integrity, Алдов. Бу ҳаром, ахир. Касб эгалари ҳам шу can be observed. In this case, the melody is manifested through the frequency of rising and falling tones. As can be seen from the figure, even in an ordinary speaker’s speech, the tone ends with a falling tone, which also reflects the expressive purpose of the sentence. Hence, the melody of a sentence plays a key role in determining its type according to the purpose of expression.

Our observation that in both the Sheikh’s speech and in the speech of an ordinary speaker, the word is pronounced in a descending tone, proves once again that the melody’s rising, falling, flat tone depends on the type of sentence according to the purpose of expression.

The next sentence we have chosen for the analysis is the sentence Энг асосийси ҳалиги –ҳалоллик, поклик, бировни алдамаслик. A voiz (preacher) should not hold his voice in the same way during a va’z (sermon). This is because it causes resentment in the listeners and can ruin the meanings that he intended to convey in his speech. Similarly, the occasional rise and fall of the tone of voice in a given sentence, and the presence of pauses, serve for the effectiveness of the religious preacher’s speech.

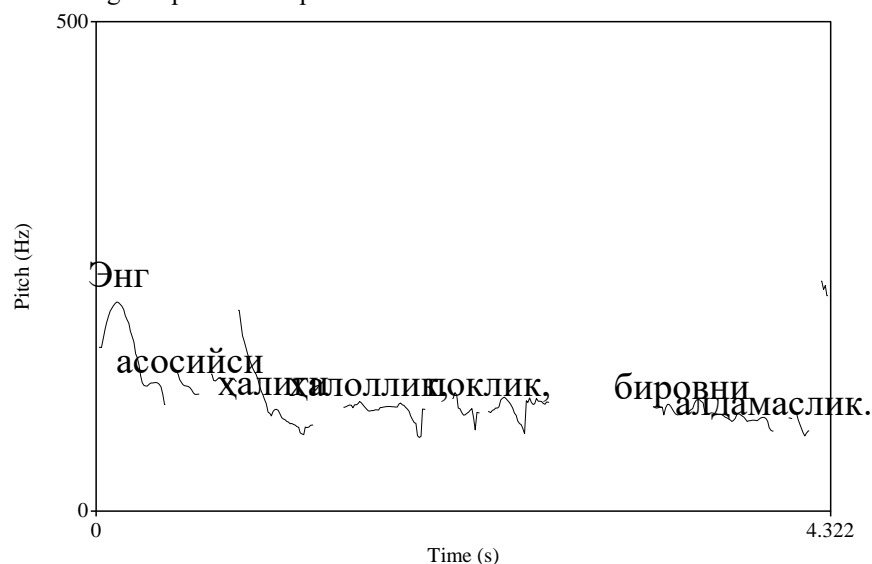


Diagram 2: The Visual Picture of Melody (Sheikh Muhammad Sodiq Muhammad Yusuf's Speech)

The results of the analysis show that melody is one of the main components of intonation. Melody is a means of expressing the syntactic features of speech, its main function is to distinguish the communicative types of speech.

Stress is also an integral part of intonation. “Stress is the separation of a syllable or a word by various phonetic means (e.g., amplifying a sound), a strong pronunciation peculiar to this separation” (Hojiyev). Stress is the fact that one of the syllables in a word is pronounced more strongly than the others, or one of the parts of speech is pronounced more strongly than the others. Accordingly, word stress or lexical stress and sentence (logical) stress are distinguished.

In our study, however, the main focus is on logical stress, because usually logical stress is evaluated as a prosodic element. In religious texts, the basis of the author’s views is observed in logical stress. This is why the concept of religious referent in religious texts is associated with logical emphasis.

For intonation, sentence stress is more important than word stress, because it is the feature of intonation that emphasizes which part of a sentence is emphasized and distinguishes it from others. The intensity of the emphasis of the sentence *Энг асосийси ҳалиги – ҳалоллик, поклик, бировни алдамаслик* can be expressed in the following diagram:

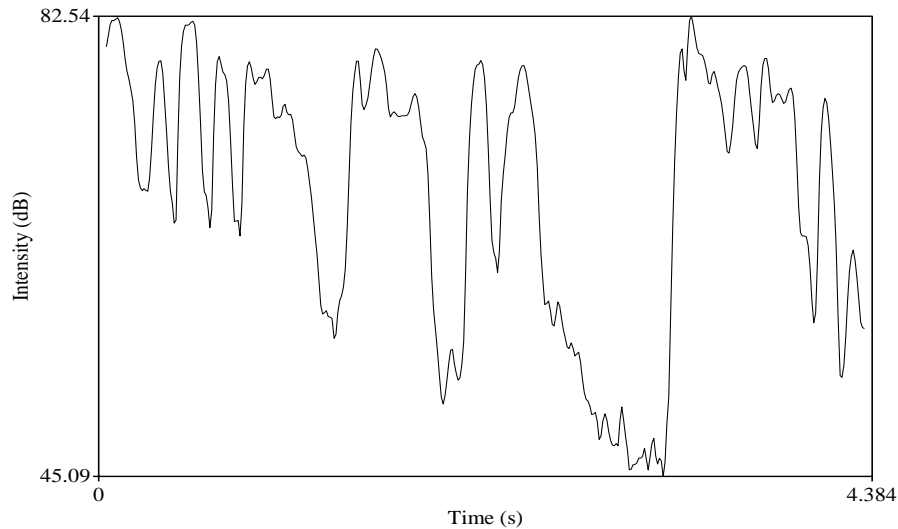


Diagram 3: Intensity

The intensive peak in this sentence is 82.54 dB. The intensive peak depicted in the diagram represents logical stress. Intensive movement is a means of demonstrating the nature of stress. The visual representation of the emphasis in the sentence is shown in the following figure:

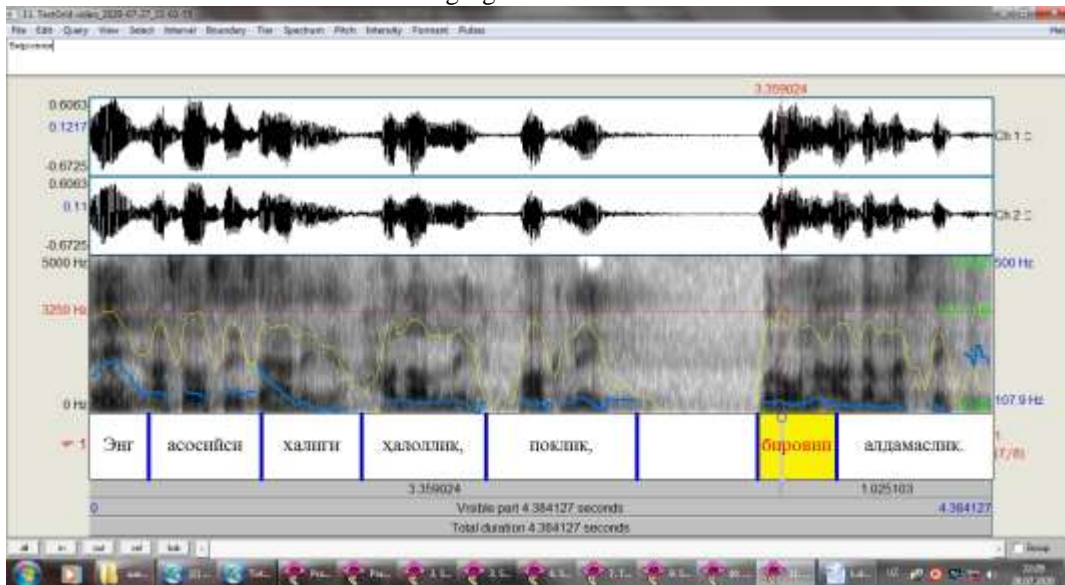


Figure 2: Visual Representation of the Emphasis

In Uzbek, the logical stress is mainly on the word that comes before the predicate. In the example given, we observe that the stress is in this order. Logical stress indicates the most important part of speech, which is an important component of intonation.

Speech can be normative, fast, or slow, depending on the individual. The linguistic term that describes the speed of pronunciation is the tempo of speech. "Speech tempo is determined by the amount of time spent in speech units during the communication process. The more time spent on speech, the slower the pace of speech. On the contrary, the less time you spend on speech, the faster the pace of speech" (Gaziyeva, 18). In the experiment, the sentence Пайғамбаримиз алайҳиссалоти васаллам «Ман ғашшана фалайсаминна» деганлар: ким бизни алдаса, биздан эмас was chosen for analysis and speeches of Sheikh and an ordinary speaker were differentiated. In the Sheikh's speech, the sentence was uttered in 6.5 seconds:

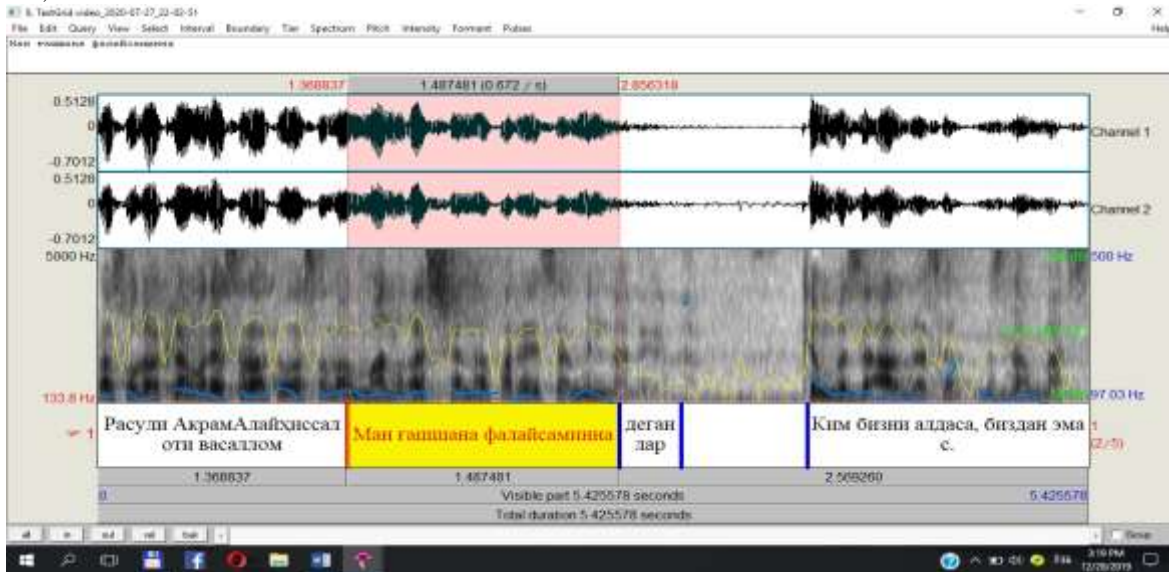


Figure 3: Visual Representation of Tempo (Sheikh Muhammad Sadiq Muhammad Yusuf's Speech)
In the speech of an ordinary speaker, 9 seconds were used to utter the sentence:

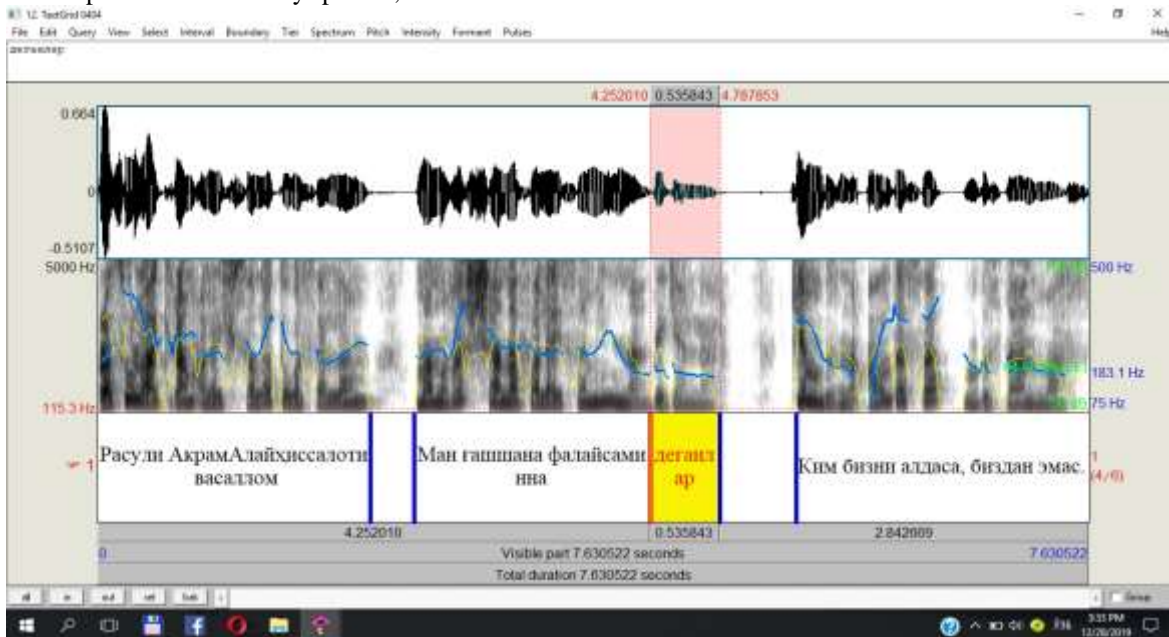


Figure 4: Visual Representation of Tempo (Ordinary Speaker's Speech)

The reason for this difference was the Arabic phrase in the sentence. In the speech of the Sheikh, who was fluent in Arabic, the words were uttered faster, and in the speech of an ordinary speaker who did not have the skills of Arabic, the unfamiliar phrase was pronounced more slowly.

A pause is also one of the components of intonation, meaning a short or slightly longer break during communication. Pause is studied as an integral part of tempo. Pause has great importance in religious speech. Pause should be used correctly. It is also helpful to remain silent for a short period of time before or after expressing important thoughts.

There are 6 six pauses in the sentence Ўзи соғ, бола-чақаси соғ, ҳамма ёғи жойида, кўп эмасу егани ҳам, кийгани ҳам бор, етиб турибди, бундан катта бойлик йўқ.

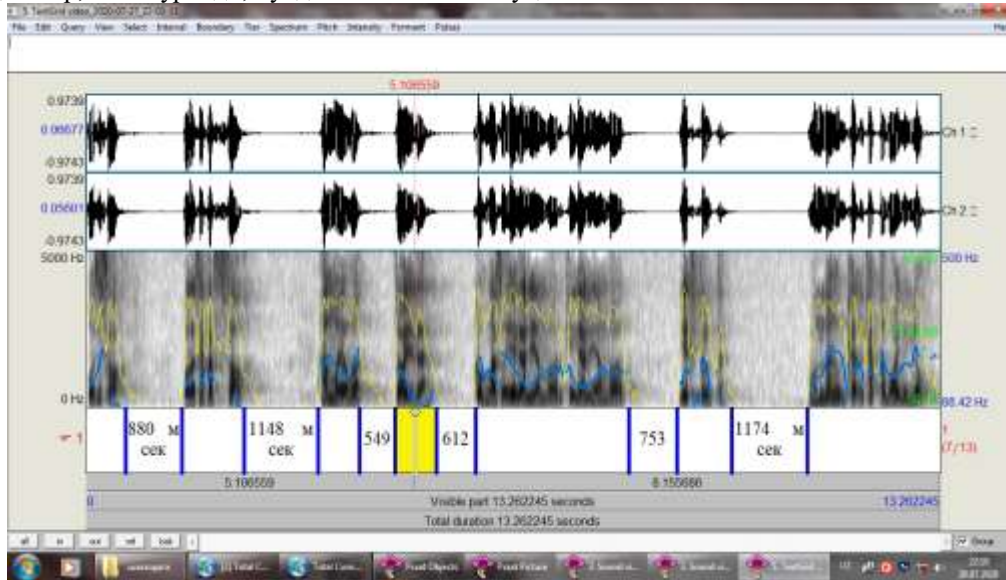


Figure 5: The Number of Pauses

The first pause in this sentence is 880 msec, the second pause is 1148 msec, the third pause is 549 msec, the fourth pause is 612 msec, the fifth pause is 753 msec, and the sixth pause is 1174 msec and pause served to distinguish the cohesive parts and the components of a compound sentence. The pauses in the following small piece of text serve to separate the sentences. Алдов. Бу ҳаром, ахир. Касб эгалари ҳам шу. There are two pauses in this supersyntactic integrity. The first of them is after the word Алдов, and before the sentence Бу ҳаром, ахир; the amount of pause is 1540 msec.

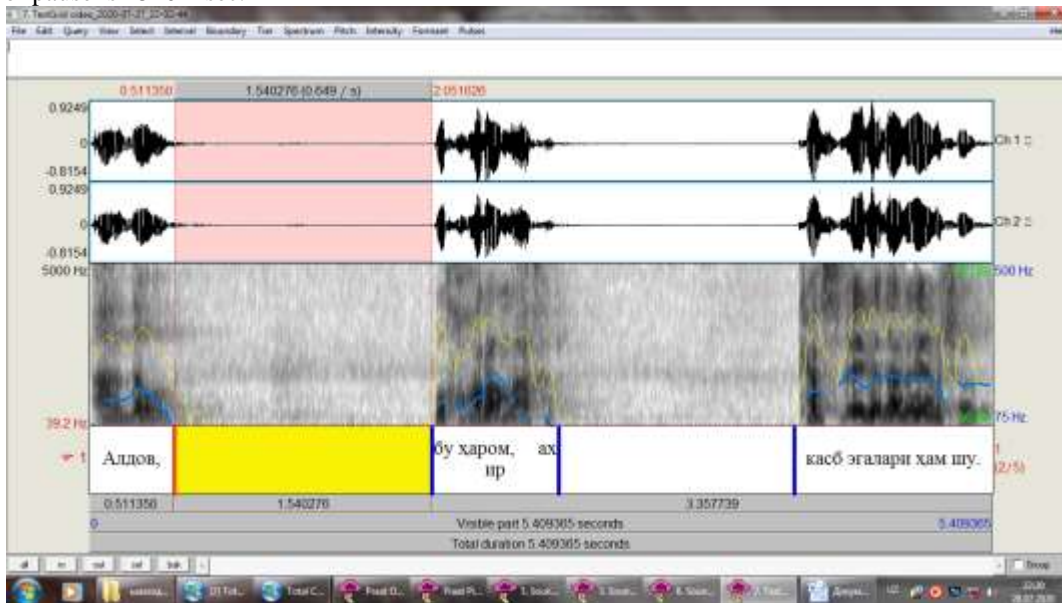


Figure 6: 1st Pause

The second pause in this supersyntactic integrity is between the sentences Бу ҳаром ахир and Касб эгалари ҳам шу; the length of pause is 1410 msec.

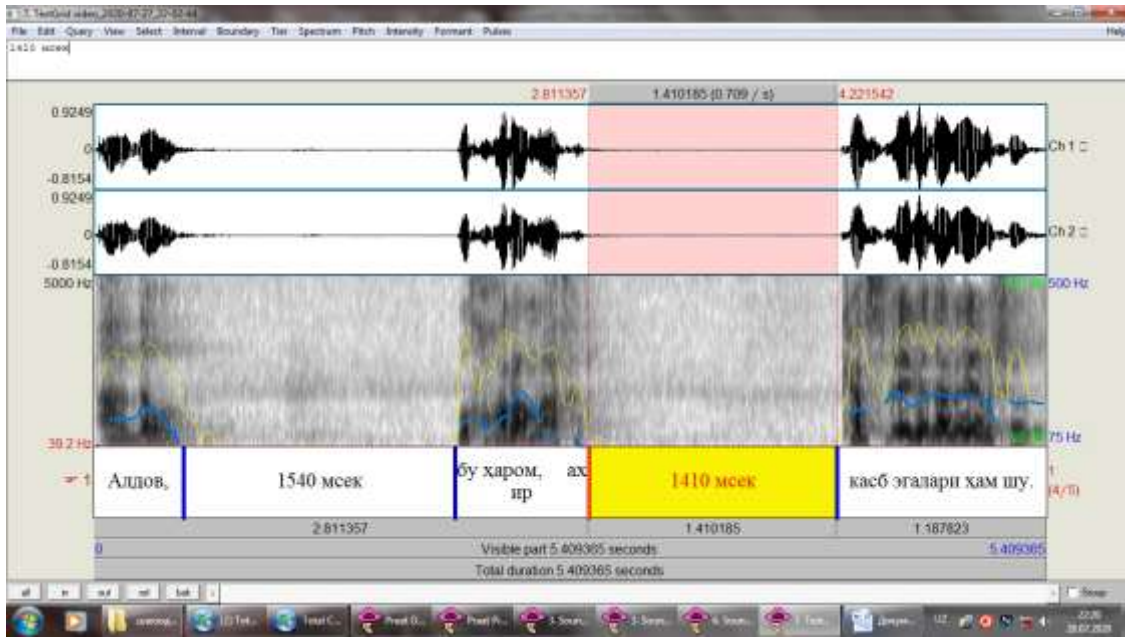


Figure 7: 2nd Pause

Pause can be seen vividly in melodic picture:

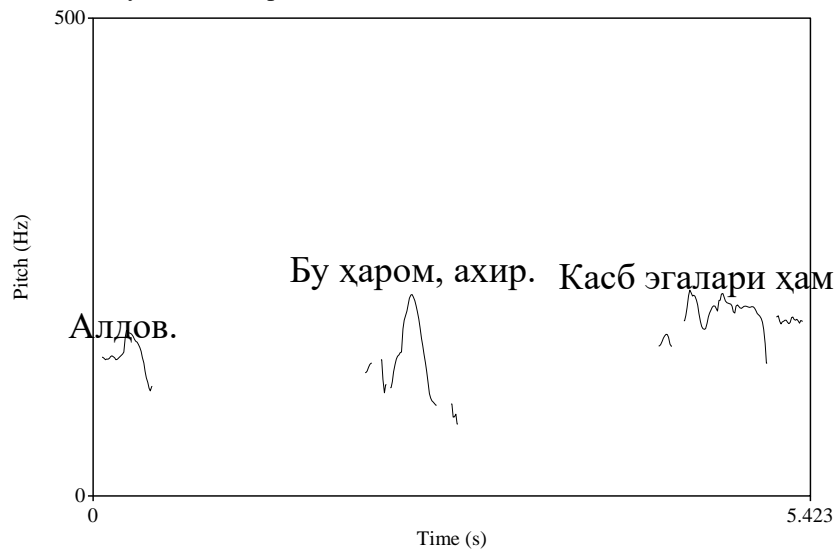


Diagram 4: Visual Image of Pause

The results of the analysis show that intervals in the melodic picture show pauses of the speech. Usually, although speech is perceived as a continuous process, it contains a number of pauses. These pauses are visualized through the interruption of the melodic image line. Pause differs phrases, words and sentences quantitatively in its quantitative properties.

Accordingly, a number of pauses are also observed in the visual expression of the melodic picture given in the diagram. The amount is also large because the pause is between sentences, and compared to the sentence above, we can observe the difference between the pause between the cohesive parts and the pause between the sentences. While the pause between cohesive fragments ranged from 549 msec to 1140 msec, the pause in the supersyntactic whole consisted of 1410 and 1540 msec. Therefore, pause is also a prosodic means of forming intonation as an integral part of tempo.

Speech timbre is an individual feature of the human voice. The linguistic function of the voice is that the pronounced sound timbre is perceived in the human mind through perceptual cues, providing information about the identity of the author of the sound and even his age and gender. The timbre of religious speech is one of the most important among the prosodic means. This is because the voice characteristics of the speaker are extremely

important in the effectiveness of speech. Timbre features are especially important when reading or speaking religious texts. Because people with an unpleasant voice, too thin or too rough voice cannot be religious preachers. Religious scholars, in particular, the qualities of calmness, majesty in the voice of Sheikh Muhammad Sadiq Muhammad Yusuf are rare in other people. This increases the impact of the Sheikh's speeches. Sheikh Muhammad Sadiq Muhammad Yusuf's careful speech, giving a detailed explanation, paying attention to every aspect of the matter, is unique to mature religious scholars who have such knowledge.

V. Conclusion

The occurrence of perlocutive act in the speech of religious preachers is related to the characteristics of the intonation components, which ensures that the speech has a high degree of impact on the listener. Thus, the degree of influence of prosodic means in religious speech is high. Religious reference is perfectly formed in the addressees with a high level of religious understanding, imagination, knowledge and skills, which depends on the religious concepts in the addresser and the addressee. The intonation components emerge in religious speech with specific expressive possibilities.

References

- [1] Abduazizov A. Tilshunoslik nazariyasiga kirish. –Tashkent, 2010.
- [2] Ahmanova O. Slovar' lingvisticheskix terminov. – Moscow, 1969.
- [3] Gaziyeva M. Muloqot jarayonida prosodic vositalarning lingvopragmatik xususiyatlari. Abstract of doctoral dissertation (PhD). – Tashkent, 2018.
- [4] Gaziyeva M. Prosodika. –Tashkent: Akademnashr, 2019.
- [5] Hakimov M. Nutqiy aktlar nazariyasi. – Ferghana, 2020.
- [6] Hojiyev A. Tilshunoslik terminlarining izohli lug'ati. – Tashkent, 2002.
- [7] Hromov S. Intonatsiya kak universal'iy//www.cyberleninka.ru.
- [8] Kilichev E. O'zbek tilining praktik stilistikasi. – Tashkent: O'qituvchi, 1985.
- [9] Ladd, D.R. The structure of intonational meaning. –Bloomington: Indiana University Press. 1980.
- [10] Pike, K.L. The intonation of American English. Ann Arbor: University of Michigan. 1945.
- [11] Tangrieva D. Nutq madaniyati va o'zbek tilshunosligining dolzarb muammolari (Aktyorlik mahorati fani misolida) // "Nutq madaniyati va o'zbek tilshunosligining dolzarb masalalari" Respublika ilmiy-amaliy anjuman materiallari. – Andijon, 2016.
- [12] kizi Yusupova, S.T., & Sayidrahimova, D.S. (2022). About the Classification of Religious Texts. Eurasian Journal of Academic Research, 2(2), 63-65.
- [13] kizi Yusupova, S.T. (2019). Study of Religious Functional Style in the World Linguistics. Scientific Bulletin of Namangan State University, 1(12), 173-178.
- [14] Qizi, Y.S.T. (2020). Religious speech and phonetic interference. ACADEMICIA: An International Multidisciplinary Research Journal, 10(6), 679-683.