

The Role of Pragmatics in Analyzing Arabic Texts at the Fifth-Grade Primary Level

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Abstract

University research laboratories continually strive to devise new teaching methods, approaches, and curricula, seeking to facilitate the acquisition of the Arabic language and engagement with its meanings, and to keep pace with a generation that now rides and confronts every technological development of its time.

From this standpoint, the purpose of this study is to find a method for teaching and analyzing Arabic texts at the fifth-grade primary level that helps learners achieve an ideal understanding of texts and respond to them, by incorporating the modern pragmatic approach.

This approach targets the communicative function of language and attends to implicit meanings, speech acts, and discourse contexts in a manner suited to the learners' level and degree of comprehension at this stage of primary education, a stage at which learners' thinking is especially fertile for acquiring new knowledge that facilitates their studies.

Keywords: *pragmatics; primary education; Arabic text analysis; speech acts; context; conversational implicature...*

1. Introduction

The primary education stage is important for learners: it is the fertile ground in which each subject offers them a share of its fundamentals, so that later they may deepen into it with ease, and each learner's inclinations become known during their studies, an idea that makes it possible to determine learners' directions and specializations.

It is no secret that these subjects are taught only in Arabic, for several reasons, among them that it is the official and mother tongue and the language we use to communicate with institutions and the like.

It was therefore necessary to find new methods for teaching it and for analyzing texts through it, in order to shift from the traditional analysis of texts (grammar and morphology) toward the modern communicative perspective.

On this basis, the problematic that casts its shadow over us is: *How can the concepts of pragmatics, namely conversational implicature, speech acts, and context, be employed in analyzing the texts assigned to fifth-grade primary learners in order to raise their level of understanding and comprehension and the flexibility of their use?*

The aim and significance of the research lie in revealing the functional role of language, acquiring a new methodology for interrogating texts, and modernizing the learners' communicative competence.

As for the research method, we employed the descriptive-analytical method, supported by application to some fifth-grade primary texts, and the critical approach adopted is the pragmatic approach.

2. Basic Concepts of Pragmatics and Basic Education Texts

2.1 Defining Pragmatics and Some of Its Mechanisms (Speech Acts, Context, Conversational Implicature)

Pragmatics is heavily relied upon in text analysis because of the features that qualify it for that task. Taha Abdurrahman views pragmatics as follows: *"There is no speech except between two parties, even if it is a person's speech to himself; and there are no two except with an objector and a protester; and no objector except with evidence; and no protester except by seeking what is right; and no seeking of what is right except through a set of rules"* (Abdurrahman, as cited in Aja'it, 2016, p.11).

Others add to this definition on the basis that it is *"the study of intentional human action"* (Yule, 2010, p.137). Pragmatics thus seeks to establish the conditions of language use and to work toward mechanisms for analyzing discourse; it is regarded as *"a linguistic doctrine that studies the relationship between linguistic activity and its users, the ways and means of using linguistic signs successfully, the various contexts and situational layers within which discourse is produced, the factors that make discourse a clear and successful communicative message, and the causes of failure in communication in natural languages"* (Sahraoui, 2008, p.3).

To realize these definitions, pragmatics relies on a set of concepts, or mechanisms, as pillars of its work; scholars of this approach strive to develop it and close all its gaps, which might affect the results and reduce their quality. Among these concepts are the following:

Speech Acts

This theory has met with wide resonance in pragmatic linguistic thought. Its founding is attributed to John Austin, who laid down its landmarks and theorized it; his student John Searle then came and completed what his teacher had reached by modifying its categories, paying more attention to the indirect acts that Austin had neglected in his study of speech acts.

What always attracts us as we study this theory is the word of God Almighty: “*Do you not see how God has struck the example of a good word, like a good tree whose root is firm and whose branches are in the sky*” (The Holy Qur’an, Ibrahim 14:24).

In God’s word there is clear evidence of what the word and speech carry of an utterance that raises the value of its speaker or lowers it in the eyes of his Creator and of people.

Austin defined speech acts by saying that “*every linguistic communication entails a speech act; the unit of linguistic communication is not, as was assumed, the symbol, the word, or the sentence, nor even the sign of the symbol, the word, or the sentence, but rather the production or issuance of that symbol, word, or sentence in performing an act of speech*” (Kazim, 2015, p.41).

Thus, the act of utterance does not produce a language abstracted from the interior; it goes beyond that to become a performed act that has its effect on the receiving audience.

For John Searle, speech acts are: “*when I emit one of those audible emissions in an ordinary speech situation, it is a speech act; it may come in several types, and by it I may have issued a judgment, a question, an order, a request, explained a scientific problem, or predicted a future event, Austin called them the performative acts*” (Searle, 2006, pp.201-202).

Searle adds that the performative act is the smallest complete unit of human linguistic communication: whenever we speak or write to one another, we perform performative acts (Searle, 2006, p.2).

John Austin divided the complete speech act into three parts, as follows:

The Locutionary Act (acte locutoire)

It is the study of the sentence or the text from the angle of the phonetic level, the syntactic level, and the semantic level; Austin modified these levels so that they became acts.

The Illocutionary Act (acte illocutoire)

It is also known as the performative act, owing to its inclination toward truth; its work focuses on producing or implicitly issuing that symbol, word, or sentence so that it performs a speech act, “*by which an intentional meaning is achieved; it is an act performed in saying something. This class of speech acts is the very point of the whole theory, so Austin proposed naming the linguistic functions lying behind these acts illocutionary forces, examples of which include asking a question, answering a question, issuing an affirmation or warning, a promise, an order, testimony in court, and so on. The difference between the first act (a) and the second act (b) is that the second is performing an act in saying something, in contrast to the first, which is merely saying something*” (Kazim, 2015, p.43; Sahraoui, 2008, p.56). From this concept the reader’s vision becomes clear, enabling them to reach the intended meaning of the speech.

The Perlocutionary Act (acte perlocutoire)

The act resulting from saying comes last, because it results from the first and second acts. Austin therefore sees it as “*performing the act of saying together with the act involved in saying (the force); the agent (the speaker) may be performing a third act, namely causing effects to arise in feelings and thought, examples of which include persuasion, misleading, guidance, and discouragement (intimidation)*” (Sahraoui, 2008, p.56).

The linguist **Omar Belkhir** called it the effectual act; it is also regarded as third-degree pragmatics, which is concerned with treating the actual dimensions of language, and there is also what is called performative pragmatics.

Context

It is not strange that context has an effect on the process of understanding, especially in the educational milieu, and this, if anything, indicates its importance in the educational process.

Context is defined as: “*a general framework in which the elements of the text and its linguistic units are organized; a measure by which sentences are connected and interlinked; and a linguistic and pragmatic environment that attends to the totality of the cognitive elements the text presents to the reader*” (Boudraa, 2006, p.17).

We therefore find that it gathers everything that enables the recipient to reach the utterance the speaker or addresser wishes to convey; it pays attention to everything.

If a word or sentence is removed from its context, this affects the meaning and causes its loss, just as sentences may resemble one another despite certain differences, which drives us to return to their linguistic context so that we may know their meaning.

For example, the word “*allaqa*” (to hang, attach, or suspend) in Arabic, and this applies to all languages, differs in meaning according to what is placed in its mold, in accordance with the needs of various contexts; for example:

- The man suspended (divorced) his wife.
- The man postponed his travel.
- The man hung up his jacket.
- The man put his life on hold.

From these examples we conclude that context is everything that surrounds the utterance in the way of signs or other indicators, broader than being merely verbal or situational.

“*Context theory seeks to rid itself of the rigidity from which basic meaning suffers; it therefore does not make the linguistic datum its concern, as semantic-content theory does, but resorts to situational clues and other usage data in order to reach the pragmatic meaning of the sentence*” (Mustafawi, 2009, pp.340-341).

Moreover, we find that the expressions each carried an implicit utterance contrary to what is explicit, and reliance here was on the context of the expressions.

Conversational Implicature

Implicature is linked to indirect speech acts (conversational implicature). The one who worked on implicature is Paul Grice, owing to his observation that some people may say one thing and may convey the opposite of what they say during their dialogues. For him, implicature is “*what the speaker aims at indirectly, making the hearer go beyond the apparent meaning of his speech to another meaning*” (Adrawi, 2011, p.18).

His research focused on how to show the difference between what is said and what is meant: the former is represented by expressions and words, and the latter is the intention the speaker wishes to convey to the hearer indirectly, confident that the latter will reach the intention in his analysis.

Grice therefore divided “*speech between the explicit meaning it carries and the implied meaning it carries, from which the idea of implicature arose*” (Nahla, 2002, p.3).

Grice arrived at two types of implicature:

“*conventional implicature and conversational implicature; they share the property of conveying an additional level of meaning beyond the semantic meaning of the spoken words, and they differ in that conventional implicature always conveys the same implicature regardless of context, whereas in conversational implicature what is hinted at varies according to the context of the utterance*” (Thomas, 2010, p.75).

Conventional Implicature

It came to attend to the meaning specific to words, upon noticing that some words never part with their meanings even if the context and composition differ; they remain as they are.

An example is the word “but”: we always observe that whatever comes after it in the sentence is contrary to what precedes it, and even to the hearer, as when we say “*The temperature is high, but the sea is rough,*” meaning that swimming is forbidden.

Conversational Implicature and the Cooperative Principle

Austin was able to distinguish between what the speaker says and what he means; with Paul Grice came a theory bearing how the hearer is able to perceive what the speaker says, starting from the meaning of the speech as expressed and arriving at the meaning understood implicitly.

This fundamental difference gave the theory of conversational implicature its dimensions and objectives in the process of understanding.

We can illustrate this in our saying: “**Mother:** *Our son Muhammad passed the intermediate education certificate; he needs a phone. Father:* *The natural sciences stream needs concentration and reading; we must buy books that help him excel and develop his skills.*”

This statement carries two different meanings: the first is literal, showing us that the son is an intelligent pupil who needs follow-up in his field; the second is implicative,

that he must not be distracted by means that would waste his academic path and ruin his future, or that he is still too young for a phone.

Conversational implicature is *“the making of meaning, or the necessitation of something, by saying something else; or rather, it is something the speaker means, hints at, and suggests, and it is not part of what the sentence means literally”* (Ismail, 2007, p.7).

Implicature also requires building on principles that help the interlocutors reach their goal in the conversation; Grice called this the cooperative principle (Adrawi, 2011, p.98).

On this basis Grice was able to formulate a fundamental hypothesis to the effect that *“conversational interactions achieve their purposes by virtue of the cooperation existing between the parties to the dialogue, which requires the interlocutors to reveal their intentions, or at least the general direction of these intentions”* (Mashita & Rikabi, 2018, pp.77-78; Aja’it, 2016, p.150). On that basis he set for the cooperative principal laws that govern it and facilitate its operation, as follows:

- Quantity:
 1. Make your contribution as informative as is required for the current purpose of the exchange.
 2. Do not make your contribution more informative than is required.
- Quality:
 1. Make your contribution truthful.
 2. Do not say what you believe to be false.
 3. Do not say that for which you lack adequate evidence.
- Relation (relevance):

Say what is relevant to the talk.
- Manner (clarity):
 1. Be clear.
 2. Avoid obscurity of expression.
 3. Avoid ambiguity.
 4. Be brief (avoid unnecessary prolixity).
 5. Be orderly.

Applying the laws of this theory delimits the utterance relied upon, facilitates the response between two communicating parties, and works to prevent tension or interruption of communication.

The interpretation of speech was confined only to the signification of the speech act and the context, in order to reach the performative reality of the speech act; this made Grice pay attention to it to ensure the success of dialogue by setting constraints on discursive behavior.

3. Mechanisms for Utilizing Pragmatics in Analyzing the School Text

3.1 Analyzing Direct and Indirect Speech Acts in Reading and Oral Comprehension

In this analysis I relied on the fourth section, under which fall the texts of the fourth axis entitled “*Sustainable Development*,” whose texts came loaded with direct and indirect speech acts, their aim being to direct learners’ behavior toward their environment and society.

In analyzing the text “*The Secret of Life*,” by way of example and not limitation, we find the forms of assertion and informing in the following utterances: “*Water is the pillar of the state’s economy*” and “*Preserving water is the responsibility of us all*,” statements that carried facts the speaker wanted to reveal (Arabic language textbook, 2025, p.61).

The direct imperative form of obligation also came in the speaker’s saying “*Everyone must rally together against wasting water*.” Indirect speech acts emerged in: “*How many times have we opened the tap and got busy with something else?*”

This contains a purposeful reproachful interrogation; its intent is not to request information, but rather to cast blame and reproach on negligent people who are heedless of waste and its consequences, in accordance with God’s saying: “*Have not those who disbelieve seen that the heavens and the earth were a joined entity, then We separated them and made from water every living thing? Then will they not believe?*” (The Holy Qur’an, Al-Anbiya 21:30).

And when the speaker asked, “*What if you alerted your father and your brother?*”, this also urged advice and initiative in guiding water consumption. As for the text “*When Waste Becomes Wealth (Recycling)*,” informative and directive acts predominated: the direct speech acts carried the class of assertive acts whose purpose is to present scientific and economic facts that help learners develop their culture

For example: “*The Algerian institution has begun a plan to recycle wood waste*” and “*The stock of accumulated waste in Algeria is estimated at more than three million tons*” (Arabic language textbook, 2025, p.65).

The indirect speech acts were confined to the verb “*imagine*,” which embodies the imperative form, its purpose being mental stimulation and changing the previously built mental image of garbage so that it becomes a source of livelihood in our present age. In the dialogic text “*The Harvester, the Dog, and the Piece of Bread*,” direct speech acts took shape in the requesting interrogation: “*Is what you eat delicious, O harvester?*”, its purpose being to request information, and in the instructional imperative: “*You must first till the land*” and “*You must comb the soil*,” the purpose of the two statements being direction and guidance (Arabic language textbook, 2025, p.69).

The text also carried the offer in his saying “*Take this piece of it*,” whose aim is to taste what the land produces and to introduce its value to whoever serves it, because it bears fruit for whoever serves it.

The indirect speech acts concluded the text, coming in the dog's words: *"I know this taste well! I find it heaped in piles, thrown in every corner,"* a statement that carried an indirect speech act whose purpose is sarcasm mixed with pain, the author criticizing society's behavior of wasting bread (Arabic language textbook, 2025, p.69). The harvester's saying carried an assertive act whose aim is to acknowledge the waste society commits, in: *"You are right, O dog."*

In the text *"Electrical Energy,"* imperative and prohibitive acts abounded, naturally representing direct speech acts, carrying advice and guidance in the sayings *"Light your homes with sunlight," "Make sure to turn off the lamps,"* and *"Do not operate all the household appliances at once."*

The indirect acts were represented in: *"Do you know?"* This interrogation is repeated a great deal in the text; its aim is a speech act whose purpose is to alert and draw attention to the importance of saving energy, with the speaker requesting the finding of alternatives for exploiting electricity, such as using solar energy, like the solar water heater.

From this analysis, the texts of this axis came carrying direct assertive acts whose aim is instructive and declarative, helping learners understand what surrounds them and how to employ this knowledge in their daily lives; indirect acts also came for the purpose of embodying rhetorical interrogations and purposeful symbolic stories, in order to direct and guide learners in how to deal with things in general.

3.2 The Role of Context in Understanding Implicit Meanings

A text cannot be devoid of context, just as a body cannot be without its shadow; we therefore find that the four texts do not lack it. It is like the guide that directs the reader to discover implicit meanings, going beyond direct description.

This is evident in the text *"The Secret of Life,"* where the text did not come merely to show an economic piece of advice; it went beyond that through the external context, which points to implicit utterances to the effect that employing reason in exploiting water provides us with water security and spares us the struggle over its resources, and it gives a forward-looking view of what happens in the world because of the scarcity of groundwater, the drying up of wells, lakes, and other water sources, and the negative repercussions they carry for the state's national security.

In this way we are in the process of forming a citizen aware of what happens around them, and the idea that protecting water wealth is everyone's responsibility; the implicit meaning thus moves from being a mere household piece of advice to a matter of national security.

The context also refers to ingratitude and heedlessness among some water consumers in the statements that speak of failing to maintain pipes and taps and wasting one of God's blessings without mentioning it explicitly, this expression being stronger

than what is declared openly or pointed at certain people with the finger, which gives the text great rhetorical force.

The context thus came carrying a moral responsibility directed at members of society in general. As for the second text, "*When Waste Becomes Wealth*," the context carried an implicit meaning embodied in the transformation of a thing from having no value to having value, reinforcing the value of recycling and contributing to the economy while preserving the cleanliness of the environment; the implicit meaning changed our concept of waste as a burden into a stock and wealth that may bring benefit to its owner and the state, which is what we observe in our lives, for our iron and copper waste and the like have even come to be exported to European countries.

The context thus played implicitly on changing social concepts about what is called waste into a source of livelihood for young people and an economic value. Context is also present in the text "*The Harvester, the Dog, and the Piece of Bread*" to instill in us how to appreciate the work and effort of others and the importance of achieving self-sufficiency in a foodstuff, and it also sends us other implicit meanings represented in the rational use of foodstuffs and not being extravagant with them, in accordance also with God's saying: "*O children of Adam, take your adornment at every mosque, and eat and drink, but be not excessive; indeed, He likes not those who commit excess*" (The Holy Qur'an, Al-A'raf 7:31).

We also find that the author employed in the text the style of dialogue, which serves the text and the context as well; hence the implicit meaning of the text carried a negative view of how bread is dealt with, in order to get rid of what remains of it after the toil and fatigue the farmer endures to obtain the product, embodied in his saying (you must till, then comb, then sow, then wait), after which it is thrown into the streets, which produces a great contradiction in human thought, which always strives to preserve natural resources.

Finally, in the text "*Electrical Energy*" came a context embodying the meanings of rationality and awareness in exploiting electricity; this appears in its implicit meanings, which hold that well-being does not mean extravagance and irrational consumption, but rather lies in rationalizing consumption, which suggests the refinement of the individual.

We find that the author placed before us a set of solutions such as (turning off lamps, using sunlight, closing the refrigerator, closing the curtains to maintain a suitable temperature when using the air conditioner, using the water heater for its economy, and unplugging electrical outlets) (Arabic language textbook, 2025, p.73); this, if anything, indicates the importance of the awareness of members of society as an essential partner in life, and their ignorance of this information makes social life difficult.

These four educational texts carried contexts that, one can say, flow in a single direction; what made them so is their sharing in one axis entitled "*Sustainable*

Development.” They worked to rationalize and raise awareness of the individual’s behavior within society so that it returns to them with benefit and preserves the natural resources with which the country abounds; the implicit meanings thus came full of admonition, the author leaving the learners themselves to arrive at these implicit utterances, in order to move them toward the positive.

3.3 Considering the Addressee's Horizon (the Learner) and the Speaker's Intentions (the Writer and the Text's Characters)

The adopted texts carry a horizon of expectations in the receiving learner, just as the writer and the characters carry intentions whose purpose is to correct behavior and change concepts.

3.3.1 The Learners’ (Recipients’) Horizon of Expectations

There is no doubt that the learner's thinking proceeds from backgrounds that may be correct or incorrect; their horizon of viewing resources (water, bread, electricity, recycled materials) is that they come easily and are available in the markets, and even waste is viewed as disgusting and as something to get rid of.

These texts therefore came to break these expectations that were built incorrectly in them and to rebuild them from an economic and moral standpoint that enriches and develops their cognitive stock. These modifications touched upon:

- Correcting the way waste is viewed: that it may turn from a source of foul smell into an institutional project that runs workers, brings its owner abundant profit, and contributes to reducing unemployment.
- Getting acquainted closely with hidden effort and fatigue: this idea was clearly embodied in the text “*The Harvester, the Dog, and the Bread*”; obtaining a piece of bread does not come with the ease our learners expect; rather, there is hidden effort full of fatigue, risk, and persistence in farming in order to tend to it.

For it to reach the learner or consumer it passes through stages (plowing, combing, sowing, waiting, harvesting, grinding, kneading, and finally cooking), not to mention the risks of damage that may befall crops annually. The aim of all this is a behavioral modification in learners and even members of society, so as to build, in the end, an aware mind and a responsible individual in their society.

3.3.2 The Speaker's Intentions (the Author and the Characters)

The aim of the authors who oversee the writing of these texts is not arbitrary, nor merely to present directions, guidance, and advice; the intention goes beyond that, for it is to transfer or share responsibility from the state to members of society without exception, while forming a sound and positive individual within their society.

When the writer used the reproachful interrogation in his saying: “*What if you alerted your father or your brother when you see water being wasted without concern?*” (Arabic language textbook, 2025, p.61), the intention was to embarrass the recipient on

account of the negative behavior, as if the writer wants to make of the learners positive monitoring elements, indirectly.

If we move to the text “*The Harvester and the Dog*,” we find its intentionality lies in teaching learners the values of patience and appreciation of work, through the following utterances: “*No, not yet*” and “*No, no, you are very hasty*” (Arabic language textbook, 2025, p.69); their aim is that learners learn that the truth lies behind the effort exerted to reach something.

Likewise, the text “*Electrical Energy*” carries an intentionality to the effect of preserving electrical energy because of its global importance, by directing the individual's behavior.

In the end, the hoped-for and relied-upon intention of these texts is to convey the idea of moving from random consumption to moderation and economy in everything that may diminish or disappear, and to work on a project of the state, namely forming a good, cultured, sound, educated citizen who loves their homeland.

4. An Applied Model for Analyzing a Text at the Fifth-Grade Primary Level

In order to be able to analyze and work with the mechanisms of pragmatics, I took two other texts from the school textbook so as to raise the rate of model application for this level.

The *first* text bore the title “*A Unique Genius*,” which revolves around a Muslim prodigy the like of whom humanity has rarely witnessed, named Abu al-Rayhan al-Biruni; the second text, titled “*The Mischievous Robot*,” is about an assistant robot presented to Kamal as a gift for his success, to help him accomplish his household and school tasks because he was confined to a wheelchair.

These two texts were chosen because they carry a set of speech acts, contexts, and conversational implicatures through which the role of pragmatics can be activated and the reader introduced to the extent of its efficacy in analyzing texts of all forms. We shall begin our analysis by first discovering:

4.1 Speech Acts

The first text carried a set of assertive acts represented in “*Al-Biruni preceded the scholars of his age in various sciences*”; the reason for the abundance of informative acts is that al-Biruni is a prominent scholar in many fields, as in the writer's saying “*Al-Biruni grew up in humble circumstances*” and “*He affirmed that the speed of light is greater than the speed of sound*” (Arabic language textbook, 2025, p.25).

Informing has a performative purpose, such as the speaker describing a particular fact through a proposition or by means of a proposition; all the acts of this class carry truth and falsehood, the direction of fit in them being from words to the world, and the sincerity condition being represented in the faithful conveyance of the fact and expressing it truthfully.

The act also did not stop at mere informing; it went beyond that to make implicit acts to the effect of pride, glorification, and praise. What further supports our words is al-Biruni's saying to the sultan: "*I take knowledge for knowledge, not for money,*" which made another direct informative act.

To describe a state, an indirect commissive act was represented in the abstention and categorical refusal to take the financial reward offered by the sultan, as if he obliges himself not to take a price for his knowledge, neither from the sultan nor from anyone else.

The directive act was embodied in the botanist's offer to al-Biruni to accompany him and work with him for a wage while teaching him the craft. Into this class enter command, advice, appeal, and encouragement; Klaus Brinker adds other classes of directives represented in: "*request, command, entreaty, guidance, supplication, offer, petition, advice, recommendation, and suggestion, etc.*" (Brinker, 2005, p.132).

The expressive acts also carried the attributes with which he was characterized, such as "*the greatest of Muslim scholars*" and "*a unique genius.*" The purpose of this classification is performative, manifested in expressing the psychological attitude in an expression that meets the sincerity conditions; this class has no direction of fit, for the speaker does not try to make the words match the world nor the world match the words. Under it fall thanks, congratulation, apology, consolation, regret, remorse, wishing, longing, hatred, strength, weakness, showing weakness, and welcoming.

The statements thus carried a context of praise and evaluation that expresses appreciation, admiration, and an attitude full of pride and praise from the speaker toward the one spoken about.

These classes of acts came to leave in our learners a positive psychological effect represented in instilling the spirit of scientific research, inspiration, and motivation to enter the world of research, and to emulate such scholars who wrote their names in letters of gold; they are also their pride and glory before the rest of the nations, for a scholar like al-Biruni is compared to no one.

As for the second text, entitled "*The Mischievous Robot,*" the classifications of speech acts also emerged clearly, such as informative acts, as in the father's saying "*My friend, the engineer Jalal, made it,*" an utterance that shows the reader the robot's source by specifying its maker, and also the saying "*Robots will not replace the human mind,*" an utterance that shows the value of the human being on earth, that their Creator honored them above all creatures, and that however the robot develops, the result is decided in advance: the robot will not surpass its maker (the human being), but remains an assisting means the human being cannot dispense with in daily life.

The directive acts also appear to us embodied in the father's orders to the robot, "*the father asked the robot to come forward,*" and in the robot's call as well, "*Dinner time*

has come,” and we see them in Kamal’s request to the robot, “*Heat the rice, Said*” (Arabic language textbook, 2025, p.103).

It becomes clear to us through this class that the addresser can make the hearer do what the speaker wants through conversation or argumentation, employing affirmation, prohibition, confirmation, and negation, so that the reply takes the form of behavior measured by the degree of effect carried in the forms of interrogation, command, prohibition, entreaty, advice, encouragement, invitation, and permission, and others.

Under this section fall many acts representing decision and what Austin called behaviors, as a reaction to the behavior of others, to achieve sympathy and apology, and others.

We also witness commissive acts in the engineer Jalal's saying “*Reprogramming it made me forget,*” an indirect commissive act that necessarily calls for correcting it in the near term.

We also observe the presence of expressive acts in the text, among them Muna’s astonishment embodied in the phrase “*Muna cried out in astonishment,*” its purpose being amazement and disbelief, and in the engineer’s apology “*I am sorry*” for what the robot did unintentionally while it was doing what it was programmed to do; the act also carried an implicit commitment not to repeat what happened, and also in his joy at Kamal's success in his saying “*My joy at Kamal’s success made me forget*” (Arabic language textbook, 2025, p.130), the expression came to justify forgetting to reprogram the robot, and it also carried pride, motivation, and support for what Kamal achieved by obtaining the primary education certificate despite his permanent disability.

We conclude in the end that the speech acts, in their classifications, were present in the two texts, and this is what we observed in the strength and effect of the statements on the recipients, as a result of the strength of the forging of the acts of saying.

4.2 Context

The text “*A Unique Genius*” embodied a historical, cognitive, geographical, and even social context, thereby recording part of the flourishing of Islamic civilization, which breathed science and knowledge and loved openness to other cultures such as the Indian and Greek, and others.

The author also did not fabricate history in mentioning the scholar’s wretched life in which he grew up; despite that, al-Biruni was able to impose his being as a scholar and to form for himself a scientific context full of scientific terms such as “*weights, the flat earth, the expansion of metals, the formation of wells, temperature, the speed of light, and other terms*” (Arabic language textbook, 2025, p.103).

This qualified him to write a set of works such as the book “*Al-Qanun al-Mas’udi,*” and he bore the title of the greatest of Muslim scholars and the unique genius, by the consensus of the world’s scholars.

As for the second text, “*The Mischievous Robot*,” two types of contexts emerged in it: a situational linguistic context and a technical one.

The **first** appeared in the sequence of events that took place in Kamal’s family from the presentation of the gift (the robot), the aim of presenting it, the trial of the robot’s competence, then the appearance of a problem in the robot, then the noticing of the robot’s problem, and finally the reprogramming of the robot according to the needs of its new owner.

What happened in the linguistic context is connected to the technical context: the robot’s behavior being incomprehensible to its new family was the result of its not being programmed according to what the family needs, which explains to us its rigidity and its behaving like a soldier, and this is the result of the first programming that served only the engineer Jalal. We also conclude that what the robot does does not stem from will, but rather they are commands it carries out, presented in the form of programming.

The beauty in the situational or linguistic context is the phrase “*and when he learned of Kamal’s success, he gave it to him (the robot) to help him push his chair, carry his things, or bring what he needs*” (Arabic language textbook, 2025, p.95), to carry the meaning of sympathy and social solidarity and to realize for us human, motivational dimensions, so that the last dimension is realized in strengthening social bonds.

What is also most important in the text is the embodiment of the social referential context represented in integrating the pupil Kamal into the primary school despite his being disabled and unable to do things like his healthy peers; yet the state, with the approval of society’s representatives, provided him the right to education like the rest of his friends, a context that escapes the superficial analyst.

4.3 Conversational Implicature

Implicature also emerged in more than one place in the first text, among them the implicature of chastity and asceticism in his reply to the sultan’s reward, which was in the form of three camels loaded with gold, by his saying “*I serve knowledge for knowledge*” (Arabic language textbook, 2025, p.95); the implicit utterance here is that the value of knowledge cannot be priced, and that what he reached was not intended for wealth.

The implicature of comprehensiveness also occurred in the text: the scholar al-Biruni was not an astronomer, a botanist, a physicist, or a chemist, but was described as “*the encyclopedic mind*,” which makes us extract another utterance, that the sciences were not mutually repelling as they are now, but rather interlocking, each attracting the other.

The implicature of humility also emerges from his growing up in a harsh environment and his work as a gatherer of firewood; we extract here that the difficult environment and the obstacles that face us are nothing but steps on which we stumble in

order to rise again and climb them, and to taste in the end the flavor of brilliance and success.

In the second text, *“The Mischievous Robot,” the implicatures also multiplied, among them the implicature of paradox, which came in the father’s words “It seems that Said will make us unhappy”;* here the utterance was built essentially on the robot's name *“Said”* (happy), which its maker gave it, yet the name did not match the named, because of the frustration and grumbling the robot left in Kamal's family.

There is another technical implicature representing the machine's limited understanding, embodied in the following statements: *“I do not understand what you mean,”* after Saleh asked it to heat the rice, and in another statement, *“What do you mean? You only have to wake up”* (Arabic language textbook, 2025, p.103), after the father got angry at the robot waking them at four in the morning.

These statements carry utterances indicating that the human mind cannot be compared with robotic programming, owing to the absence of the human mind's flexibility in dealing with things directly and according to the situation.

This makes us extract the implicature of value, that the human being cannot be fully replaced, and we also extract that however technology develops, it does not match the human being’s capacity in their work in terms of adaptation and learning, which is of the nature of humans and not of the machine.

We also see that the engineer Jalal did not take the maxims of quantity and quality into account, by presenting a gift in the form of a robot that was not programmed according to the data of its new work.

In the end, these mechanisms that pragmatics enjoys work to analyze texts in a way we can at least call good; they rebuild the text in the learners and convey all the surface and implicit concepts intended by the inclusion of these texts in the curriculum of each educational level, while ensuring the achievement of performative effectual acts sought by the Ministry of National Education and the state’s aim of achieving future competencies that are seen on the ground and that bring benefit to the individual and the country alike.

5. Conclusion: Key Findings

Through this analytical study, I extracted the most important findings that I considered the essence of this research, to be presented to the reader, with my hope that pragmatics will find someone to do it justice and include it as an approved approach in discussing and analyzing academic texts, especially educational ones, because of the strong mechanisms it carries that call for reconsidering it and officially adopting it in critical analysis, for its strength and the multiplicity of its mechanisms.

The most prominent **findings** reached are as follows:

- The mechanisms of pragmatics have become very important in analyzing linguistic texts; in their analysis they suit what the Ministry of National Education

and the Algerian state aspire to achieve on the ground, and what distinguishes them from others is their depth in searching for the implicit utterances whose meanings are not superficial in the texts.

- Pragmatics accustoms learners not to be satisfied with the surface of texts; rather, it pushes them to search for the texts' hidden contents, to monitor the positive and negative speech acts, and what is intended by the acts involved in saying, while studying and evaluating the effectual and performative acts that resulted from the studied text.

- The pragmatic linguistic lesson does not stop at the limits of grammar, morphology, and the lexicon; it goes beyond them to penetrate the core of discourse and its performative intentions.

- In analyzing the text "*A Unique Genius*," the speech acts and the historical context were able to translate the nobility of the character and the recognition of the cognitive value formed in the scholar al-Biruni, through the conversational implicature that refuses knowledge in exchange for material gain. These features are rarely encountered in this world, so that the text transcends its time and becomes a human message that inspires generations.

The second text, "*The Mischievous Robot*," expressed a paradox represented in communicative misunderstanding when contextual agreement is absent, by not adhering to the maxims of quantity and quality that Grice reached in the cooperative principle, which emerged in the wrong interaction between the robot and the family.

A situational context also emerged in it, suggesting solidarity and cooperation offered to people with special needs by the individuals around them and by the state and society, who also feel and sympathize with this group.

- We conclude that pragmatics, with its three mechanisms, is an effective key to smoothing out and dismantling any discourse whatsoever, and to the ability to produce a living text full of events and rich in significations and intentions.

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