



## A Pragmatic Analysis of Pakistani Religious Podcast (Mufti Tariq Masood)

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### Abstract

Pragmatics is a subfield of linguistics that deals with a speaker's meaning beyond the literal meaning. Pragmatics has a highly significant role in our lives to improve social interactions and communication skills. It also clarifies how personalities interact with their viewers and analyses what language strategies they use to be listened to and followed. Mufti Tariq Masood is a well-known Islamic scholar believed in for his wisdom by a sea of people. He distributes his understandings through videos and podcasts. For that reason, researchers have gone for a pragmatic analysis of mufti Tariq Masood to explore his persuading style. For a detailed analysis, pragmatics is divided into subgroups. The researchers have preferred speech acts to breakdown the utterances spoken by Mufti Tariq Masood. Speech acts have three types: Locutionary, Illocutionary, and Perlocutionary. To simplify, researchers have examined these categories in tabular form, which classifies the speech acts. To study the role of these speech acts, they have made a selection of some podcasts and videos created by mufti Tariq Masood on his YouTube channel. They have listened to and observed carefully all the utterances made in these videos and categorised those utterances with their time laps in the table according to their categories. Based on the data collected, researchers have discovered that directive speech acts are more common than others. Mufti Tariq Masood performs a directive speech act to educate the Pakistani youth.

### Article Info

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### Introduction

Ever since the origin of mankind, many languages have come into being generally for the purpose of communication. It is a crucial tool for the transmission of messages from one person to another. Linguistics plays an important role in everyday communication. It investigates how languages are learned, how an individual perceives language, and how it fluctuates across different nations and regions. Language is used in our daily lives and has a profound purpose, like facilitating the sharing of thoughts, becoming familiar with different cultures, and gaining knowledge. The way we use language reveals our identity and personality. It also plays a huge role in social interaction and cultural expression. It allows individuals to effectively communicate with each other (Sagheer, Rasool, & Sarwer, 2024).

Communication is important to make connections with society or to be understood. Sharing knowledge, facts, and opinions, or expressing thoughts in a social context, are the elements of communication. Communication has two types: verbal and non-verbal communication. Verbal communication takes place when words are used to communicate with individuals; however, non-verbal communication includes gestures, body language, and facial expressions. This study is based on pragmatic analysis. "Pragmatics" is the branch of linguistics that focuses on how context influences the meaning of language. According to Stephen C. Levinson, pragmatics is the study of how context contributes to

meaning in communication. It focuses on the ways in which language users employ context to interpret utterances. It includes the use of speech acts, conversational maxims, humour, irony, context, etc (Levinson, 1983).

A pragmatic analysis deals with the use of a language and focuses on how any language can be utilised in a specific context to acquire some explicit communicative goals. So, the basic intention of this descriptive qualitative research is to define the speech acts that are used in the videos and podcasts of the well-known Pakistani Muslim scholar, Mufti Tariq Masood. Mufti Tariq Masood, who is a famous Muslim scholar, has distinctive attentiveness in the social matters of today's world, the problems our youth are facing, and in the issues of gender and vocal liberal critics in Pakistan. He is a noticeable name in religious discourses throughout the country; however, much of his fame originated from social media and different podcasts where he addresses the audience and gives a sermon. When we analyse the language and communication patterns of Mufti Tariq Masood's podcasts, it is inferred that he has a great command of understanding religious theology and media communication within the Pakistani context. Mufti Tariq Masood, in recent times, has gained huge popularity among the young Pakistani audience. This is mainly because of his extremely casual and friendly way of preaching Islamic teachings. He usually targets the younger generation of Pakistan, as the youth's lives have become more troubled and depressive these days. The possible reason is a lack of faith and not completely following the teachings of Islam as preached by our Prophet. The youth feel more attached to scholars and preachers like Mufti Tariq Masood and a few others, as these people have created a comfortable and knowledgeable environment for everyone (Sajjad, 2023).

In this study, the researchers have selected a number of videos and sermons by Mufti Tariq Masood, so a wider ground is set for the pragmatic analysis. It will further aid us in explaining how linguistics and language play an important role in effective communication skills. Studying his linguistic patterns will also offer an opportunity to understand the use of different effective communicative strategies employed by Mufti Tariq himself (Akca, Feise-Nasr, Stenske, & Suer, 2024). Specifically, the types or ways he has adopted to effectively convey religious messages; the way he negotiates meanings; the way he commences healthy arguments for the sake of discussion; and the way he interacts with his audience. All of these key elements will be included in this research.

#### **Statement of the Problem**

The researchers have decided to study him and his teachings, his use of language in Pakistani context, and the proper use of linguistics because he has not adopted a harsh and rude tone that would scare away the audience; rather, he uses a tone that would not offend anyone and that would prove to be simple, easy to understand, and help form a healthy relationship with his audience or the school of thought. Studying his podcasts critically can provide insights about how religious discourse gives shape to the values, beliefs, and practices of society.

#### **Research Objectives**

1. To recognise and identify the speech acts conveyed by Mufti Tariq Masood in his podcasts and his influence on the Pakistani audience.

#### **Significance of Research**

The study is being done to examine the socio-cultural contexts and theories that will influence the production of religious podcasts. It will explore the perceptions, interpretations, and feedback of the audience, which will be disseminated through the podcasts of Mufti Tariq Masood. Mufti Tariq provides religious knowledge; he uses daily life context to support his sayings and teachings. He provided references and contexts from different sources. His interaction is with the entire group of audience members, and he makes sure that they are engaged and actively listening too. Another reason for this research is to identify the context in which the language is used. In this situation, the researchers' aim was to identify how Mufti Tariq Masood uses his language to make the audience attentive to him. It describes the types of speech acts he makes use of.

1. This research will provide insights into the teachings of Islam and Islamic preaching. It will open doors to new methods of teaching and preaching, which will actually prove beneficial for our society.
2. The promotion of interfaith dialogues, religious tolerance, and social cohesion in recent Pakistani society will also be looked at with the help of this research.
3. Studying and diving into this research will explain how the linguistic iceberg has an effect on speech and communication.
4. It will prove to be beneficial as it will offer an innovative framework for analysing different other religious podcasts as well as other forms of digital religious media.
5. The role of digital media in shaping and highlighting religious practices will also be critically discussed.
6. It will provide a comprehensive and vast analysis of Mufti Tariq's podcasts in the light of corpus linguistics.
7. All of this research will prove to be helpful and beneficial for future researchers, as it will lay all the groundwork required.

This pragmatic analysis can contribute to the fields of linguistics, religious studies, sociology, media studies, communication skills, and the perspectives on the intersection of language, religion, and digital media in today's society and how they are all interlinked.

### Literature Review

Linguistics is actually an academic term that investigates human language. It analyses different terminologies, structures, functions, and the use of language in various cultures and societies. It can also be known as the scientific study of a language. Various aspects like phonology, morphology, pragmatics, semantics, syntax, etc. are discussed in the field of linguistics. Upon doing some research, it is known that linguists seek to understand how language is acquired, how it gradually changes over time, how it is used in communication, and the contextual meaning behind different utterances and words. It also explores the relationship between language and cognition and its link with different other means like identity, culture, etc.

In the article "Centre of Applied Linguistics" in "December 1992," they mention that there are a few primary schools of thought when it comes to formal linguistics (Pennycook, 2021). Those standpoints are:

- The often-prescriptive approach to grammar that is commonly taught in schools is that "a noun is a person, place, or thing," and it normally suggests preferred language use.
- While talking about structural linguistics, one can take examples from the work of Leonard Bloomfield, who stated that structuralists mainly focus on phonology, morphology, and syntax. They sort words into different grammatical groups.

By breaking down the huge iceberg of linguistics, we come across pragmatics. It is a subfield of sociolinguistics that generally looks at the context of the words and how it affects the meaning of the utterance. While syntax deals with the literal meaning of words and utterances, pragmatics tends to find hidden and contextual meanings and focuses mainly on those. It is concerned with how speakers use language in daily life and how their use of language has an impact on the listeners. Pragmatics is further classified into a few subcategories, which include terms like speech act theory, context and deixis, implicatures, politeness theory, relevance theory, etc. According to Stephen C. Levinson, who wrote a book on pragmatics, "Pragmatics by Stephen. C. Levinson," he states that pragmatics is the study of relations between language and context, which are the basic mediums of language understanding (Levinson, 1983).

Pragmatics pays attention to how, who, when, and where the speakers are and how they influence their audience. The context of a sentence changes along with whether the expression or emphasis is different. According to the book "Introduction to Pragmatics by Betty J. Birner," it gives the readers a thorough explanation of how pragmatics and semantics contribute to the role of context in linguistics (Birner, 2012). In pragmatic analysis, we often come across the terminology of "speech acts." Speech acts are basically a part of pragmatics. It is a subfield of pragmatics that focuses on how words are used to project information and carry out specific actions. This theory was developed by J.L. Austin, who was a British philosopher. Language, or speech, isn't a simple term. It is a far more complex term than expected. It holds meaning, but it also contains meaning beyond the definition of the words. It is a tool to perform different functions. Whatever an individual says is greatly influenced by the type of speech, the way the dialogue is delivered, and the context of the speech. This is where the speech-act theory comes in. This theory was discovered for the mere purpose of understanding the context of the speech. In this theory, there is a speech in which an action is also being performed (Petrey, 2016). When saying something, the speaker also performs an action. There are three main categories of speech acts, which are as follows:

#### a. Locutionary Act

This act theory basically only gives thought to the original and literal meaning of the words. There is no hidden meaning inside of it. It's more like a simple sentence that makes easy sense. The meaning of that utterance is a fact or an actual situation. In locutionary acts, the information being presented is always true. For example, "I am a human," which is a fact, is true. It also holds onto the literal meaning of the utterance (Fish, 1976). There can be no hidden meaning within this statement.

#### b. Illocutionary Act

The illocutionary act is a type of speech act that is versed with attitudes, tones, feelings, emotions, etc. It conveys the speaker's intentions and stresses the fact that the statement or sentence means more than its literal meaning. For example, when someone says, "Please close the window," it is an illocutionary act as it not only focuses on the literal meaning of the words but also shows light on the intention or context of the dialogue (Searle, Kiefer, & Bierwisch, 1980). For instance, it could mean to close the window as there is a storm outside. This proves that the illocutionary speech act goes beyond the actual meaning of the dialogue being delivered.

#### c. Perlocutionary Act:

In this type of act, we refer to the effects and consequences that a speech or dialogue has had on the audience. It can be in the form of thoughts, feelings, emotions, and imagination. It can also be defined as the effect on the audience

or listeners of the statement being passed. For example, if a person says, "Please pass me the salt," the meaning intended would be that the speaker wants the listener to pass him some salt, and the listener or audience acts accordingly. All the speaker wishes is to have the addressee take action and pass him the salt (Searle et al., 1980).

However, while discussing the illocutionary acts, it is important to know that there are further subtypes of this act. There are 5 categories of illocutionary acts, which are:

**a. Assertive**

The basic purpose or objective of assertive illocutionary acts is to contain statements where the speaker commits to the truth of something or expresses their beliefs about a given situation. It's mostly about the speaker being true about something or something that he believes is true. They mean to provide information or state a conclusion. It represents a state of matter, like, for example, stating, claiming, concluding, suggesting, describing, hypothesising, etc. Questions also fall under the assertive category, as the speaker asks for confirmation about a particular belief of his. In other, simpler terms, assertive acts are those types of illocutionary acts that state or express anything that the speaker believes to be true or not (NOVA, 2024). By using this speech act, the speaker represents everything just the way he or she believes it is, therefore making everyone eventually believe it. For example, "it is a beautiful sunny day." Here, the speaker gives their opinion that the day is sunny and beautiful, although maybe the day isn't beautiful for everyone.

**b. Directive**

The point of this branch of illocutionary speech acts consists in the fact that these acts are an attempt by the speaker to make the listener do something. They express what they want or desire directly to the listener. In the directives, the speaker develops some future course of action on the listener's or audience's part. These can include asking, requesting, ordering, inviting, advising, begging, etc (PUTRI, Murni, & Agust, 2023). For example, "please sit down." This statement suggests that the speaker is asking the listener to perform an action that is yet to happen, therefore making it a directive illocutionary speech act.

**c. Commissive**

Commissive speech acts refer to the making of a promise or an offer. It is a statement that is related to future actions. For example, promising, planning, vowing, and betting. Commissives are those illocutionary speech acts whose main aim is to engage the speaker in some action to be taken in the future. The speaker uses such words, which either fully state that an action will be taken in the future or give subtle hints in their speech (UNO, 2022). It articulates what the speaker anticipates. The types of speech used in Commissive are like threatening, promising, vowing, refusing, volunteering, etc., like "I will try my best." This statement is more like a promise, where the speaker refers to the fact that he or she will try to do better in the future.

**d. Expressive**

These are the kinds of illocutionary acts that express emotions, feelings, and psychological attitudes and show what the speaker is feeling, like joy, happiness, sorrow, anger, stress, frustration, likes and dislikes, congratulating on something or thanking, pardoning, blaming, consoling, etc. This type of speech act aims at the speaker's inner feelings rather than the external realism of a situation. They are not concerned with the truthfulness or falseness of a statement; they are concerned with the authenticity of the speaker's feelings (NOVA, 2024). For example, "I am sorry for your loss." Here, the speaker expresses his sorrow and is communicating his emotional reaction.

**e. Declarative**

These are the speech acts where the basic aim is to connect the information in the speech with reality. It brings about a change in the external situation. They state that with the utterance of the said statement, the speaker brings about a change in reality. It is a speech act that works to link the content of the speech with reality. This can include terms like declaring, passing a statement, baptising, naming, appointing, isolating, punishing, etc. like, for example, when a priest says, "I, now, pronounce you husband and wife." He is basically making a change in reality. He has now changed the man's and woman's status from being single to now being married (arif Wicaksono, 2018). Speech acts are used in every living moment of our lives where communication takes place. The opinions of someone, any statement, request, demand, order, declaration, expressing of emotions, the audience or listeners reaction to that statement or utterance—all of these are included and studied under the speech act theory (Santoso, Tuckyta, Sujatna, & Mahdi, 2014). It stresses how the words can be used, not only to present a certain matter, but it also tends to focus on how an action is taken under the influence of that utterance. It is used in almost every field of life, including literature, linguistics, philosophy, psychology, literary theories, etc.

A podcast is a digital audio or video database that is available all over the internet. It carries a wide variety of subjects like news, education, storytelling, interviews, etc. It can cover a large variety of genres and categories. Podcasts can be listened to at any time. They are quick and easy to access. One can access a podcast through Google, YouTube, Spotify, etc. The diversity of the topics makes it interesting for its audience, as they can look up any podcast

of their own interests (Drew, 2017). According to Gromik, a podcast can give its audience access to sources that are “free, authentic, and helpful” in any place at any time (Gromik, 2015). There are different types of podcasts, like

- **Solo podcasts**

This type of podcast is where the recording is done or made by a single individual. It is more like a monologue.

- **Podcasts interviews**

This type of podcast is slightly different from the above-mentioned solo podcast. In these podcasts, the host can invite another person for an interview or to talk about some topic. It does not specifically have to be any person; it can be a group as well.

- **Multi-host podcasts:**

In this podcast, as the name suggests, there are many hosts at once. This can include any discussion or debate on any certain topic.

Podcasting has become extremely famous in the past few years. These are even used for study purposes. Many students find podcasts to be an interesting source of material. This has been creative inside and outside educational institutes. These can be a source of information and understanding for the audience (Goldman, 2018). Similarly, many religious teachers, influencers, and public speakers have also created podcasts for the sake of helping their audience. This way, people who are unable to attend their sermons can also attend their lectures online and at their convenience. Many researchers have conducted their studies on podcasts and analysed the speech act theory or pragmatics of them (Haq, Shahid, Abdullah, Sagheer, & Rasool, 2024)

Another research explains that by listening to the podcast several times, the researchers figured out that speech acts, especially assertive, influence the speech of many people in everyday life. They did thorough research on how speaking English seems difficult for many people and further explained that the speaker suggests ways to overcome such things. Their research focused on how speech acts can be found in every part of communication (NOVA, 2024). In this research, the researchers’ primary focus was to find speech acts in Mufti Tariq Masood’s podcasts and how his sayings influence the audience. What speech acts he uses the most, how the audience understands him, and how a positive effect comes out. The researchers used some podcasts of Mufti Tariq and evaluated them in order to identify the role of context, speech acts, pragmatics, and linguistics (Sajjad, 2023).

### **Research Methodology**

This research study is based on a qualitative method. Qualitative research is a descriptive study. It basically focuses on ideas, perceptions, beliefs, and opinions of the topic of research. According to Creswell, qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Cresswell, 2013). Denzin and Lincoln also define the qualitative research method. They state that qualitative research employs multiple methods and approaches its subject in an interpretive, naturalistic manner. This statement implies that when researchers do qualitative research, they tend to observe within their original and natural territory. This is done so they can understand the perspectives people assign to them (Denzin & Lincoln, 1995).

Data collection is one of the most important parts of the research. In this study, the researchers have collected data from a few podcasts and sermons by Mufti Tariq Masood, which were easily available on YouTube. The researchers went through a series of steps to collect the proper information. Firstly, the researchers watched a few podcasts by Mufti Tariq Masood. They chose to conduct their research on a number of podcasts and not just one because more examples would lead to proper authentication of the study. Secondly, the researchers studied the speech acts and their types and subtypes. This was done so they could analyse the videos. Thirdly, the researchers went through the podcasts repeatedly, deeply observed them, and transcribed them. Then finally, they classified the speech acts, chose selective parts of those podcasts, and retrieved a few dialogues from within. With the help of that, they collected the data they needed and classified it or compared it with the proper speech types involved in it. They arranged the data, explained it, and expressed their views and analyses of it.

### **Data Analysis**

The main objective of this research was to perform a pragmatic analysis of the podcasts or videos of Mufti Tariq Masood. The research would also include all the factors that would fall under the term pragmatics, for example, speech acts, conversational implicatures, discourse markers, speech styles, etc. To conduct this research, specific parts of five podcasts by Mufti Tariq Masood were studied, and data was taken from those five podcasts. The podcasts were taken from Mufti Tariq Masood’s YouTube channel. After evaluating, interpreting, and analysing these podcasts, the researchers found different utterances in each video, which refer to speech acts. The following table is going to show the statements that Mufti Tariq Masood has made or the expressions that he has used, which are classified into speech acts and the types of speech acts they are. Each video podcast has its own table, supporting the data and analysis.



**Podcast No.1: « Itni Ziyaada Tension Nahi Leni Chahiye »**

No.	Utterances dialogues	Speech act types					Time stamps
		Locutionary	Illocutionary				
			As	Di	Co	Ex	
1.	“ye hi hota hai ya nahi hota ? »		•				0 :35
2	“jab daant they tab badam khane ke pese nahi they or jab badaam khane ke pese aaye to chubane ke daant short ho gaye”		•				9:17
3	aik hafte tak gandagi bardaasht nahi hoti		•				12:09
4	ye dunya musafir khana hai	•					14:11
5	gunnah se bilkul duur bhago			•			2 :37
6	kiun depression mein jaa rahe ho ?			•			11 :08
7	Mein samjha paa raha hu apni baat ke nahi samjha paa raha			•			19:32
8	aik hafte tak mein stress mein rehta hu Karachi mein				•		12:03

**Table 1: Summary of speech acts. Podcast 1**

The researchers chose some parts of the podcast for their study and after analysing the data from the first selected podcast, “itni ziyaada tension nahi leni chahiye,” which literally translates to “one shouldn’t take so much tension”, the researchers found two types of speech acts, which were ‘locutionary and illocutionary’. Going further into the depths, the researchers noticed that there are more illocutionary speech acts used by Mufti Tariq Masood, and for the illocutionary, it was further divided into five branches: assertive, directive, commissive, declarative, and expressive. However, the researchers found use in only three of these categories in podcast number 1.

**Locutionary speech acts**

After their study, the researchers found a few Locutionary speech acts in the podcasts.

- **Data 1. Time stamp; 14:11**

“Ye dunya musafir khana hai” which literally translates to “this world is an inn”

**Explanation**

This dialogue was uttered by Mufti Tariq Masood. It is a locutionary act, as it is a fact. The world, in fact, is an inn. The inn in this scenario means that people come and go. It’s a temporary place, and no one stays here for a longer period. So, it should be noted that we should not get attached to this temporary world.

**Illocutionary speech acts**

Illocutionary speech acts are those that focus on the intention of the speaker; the mood, emotions, and feelings of the speaker are studied in this speech act. This speech act has five branches. The researchers, however, after their study, found only three types of these categories being used in Mufti Tariq Masood’s podcast.

1. **Assertive**

By knowing what assertives actually stand for, the researchers found some utterances and dialogues in the podcast “itni ziyaada tension nahi leni chahiye” that fell under this specific category of illocutionary speech acts.

- **Data 1. Time stamp; 0:35**

« *Ye hi hota hai ya nahi hota* », translation of which is “does it happen or not”.

**Explanation**

This was said by Mufti Tariq Masood when he asked for confirmation about a situation from his audience. He explains that when a man commits a sin or makes a bad decision, like taking some kind of drug or smoking, they keep reassuring themselves that it will be their last time, yet they continue to do it, which results in them getting addicted to it and not being able to let go of that habit. They do say that they'll seek forgiveness later, but they fall under the lust of committing sins. After sharing this statement, he asks for confirmation from his audience to see if they, too, agree with his beliefs or with what he stated. Therefore, this dialogue gets classified as an assertive illocutionary speech act. This is because when any speaker expresses a belief or seeks confirmation about a specific statement, it makes it an assertive act.

- **Data 2. Time stamp; 09:17**

*“Jab daant they tab badam khane ke pese nahi they or jab badaam khane ke pese aaye to chubane ke daant short ho gaye”* which translates to *“when there were teeth, there was no money to eat almonds and when money came to eat almonds, the teeth for chewing had gone weak”*

**Explanation**

This statement was made by Mufti Tariq Masood when he was talking about worldly depression and how sometimes it is linked with wealth. He stated that human beings always have a desire for more. If Allah gives them wealth, they still look at and compare themselves with people who have more. Instead of being happy, they start to stress over the fact that there are others who are living better than them. They always talk about gaining more wealth at a young age. They stress the fact that they usually don't get wealthy at a young age, and when they start to gain wealth, they have grown up. This statement gets classified as an assertive illocutionary act as the speaker, Mufti Tariq Masood, describes a situation and presents it in the form of a metaphor, therefore making it an assertive speech act.

- **Data 3. Time stamp; 12:09**

*« aik hafte tak gandagi bardaasht nahi hoti »* which translates into *“can't stand dirtiness for a week”*

**Explanation**

In this dialogue, the speaker was referring to the polluted environment of the area where he lives. He mentioned that whenever he used to return home after a long time of not being around, the area used to get extremely unhygienic as the administration of that area didn't give it much attention. He explains that it used to get extremely polluted, to the extent that it was difficult to handle it. Here, in this statement, he brings forward his own belief that he couldn't bear the dirty environment. Which marks it as an assertive illocutionary speech act.

2. **Directives**

- **Data 1. Time stamp; 2:37**

*« gunnah se bilkul duur bhago »* which translates to *“run completely away from sins”*.

**Explanation**

In this dialogue, Mufti Tariq Masood urges his audience to stay away from sins and unholy deeds at all costs. He states that sins are contagious; once a person commits a sin, the desire to commit more sins increases. The worst condition that comes from this is that it gets extremely hard to get rid of that habit. Which is why Mufti Tariq commands his audience to stay far away from sins and run away from them, as it will only backfire on you. This dialogue, however, gets classified as a directive speech act as it includes a command.

- **Data 2. Time stamp: 19:32**

*“Mein samjha paa raha hu apni baat ke nahi samjha paa raha?”* which translates into *“Am I able to explain my point, or am I not able to explain?”*

**Explanation**

In this dialogue, Mufti Tariq asks his audience if he is able to properly convey the message. He is inquiring if his way of communicating is easily understandable by the listeners. Beforehand, he was explaining that a man will always desire to gain more and more, no matter how much he already has in his possession. He will always look one step ahead instead of being happy with what he already has. To explain this phenomenon, he gave some examples and got concerned about whether his speech was understandable for the listeners, which is why he asked them if he could make them understand the situation. The researchers decided that this dialogue falls under the category of directive illocutionary speech acts.

- **Data 3. Time stamp; 11:08**

*« kiun depression mein jaa rahe ho? »* which translates to *“Why are you falling in depression?”*

**Explanation**

In this dialogue, the speaker, Mufti Tariq Masood, asks his audience about the reason for falling into depression. This makes it a directive illocutionary speech act, as those include asking, as the speaker engages with the listener in such a way that the listener has to perform an action in the future. In this case, the speaker asks a question from the audience, which they are to answer in the future course of events.

3. **Expressive:**

• **Data 1. Time stamp: 12:03**

“Aik hafte tak mein stress mein rehna hu Karachi mein,” which translates into “for a week, I live in stress in Karachi.”

**Explanation**

Mufti Tariq Masood said this when he was explaining the poor conditions of the area where he lives. He mentioned that he has to deal with some unhygienic conditions when he comes back to his place after a long time, but they somehow manage it all. The concept of bringing this forward was mainly to explain that the world is a temporary place to live; one shouldn't get attached to the colours of the world and all those worldly facilities. Mankind is here for a short time. He then further explains that people nowadays have given the world so much of their attention that little things give them stress, and when the stress piles up, they start to get depressed, which later results in suicide. By expressing his own emotions and feelings about his stress, Mufti Tariq explains that if a problem arises, it will soon be solved. It is not wise for a human to put stress on problems. However, they should calmly deal with them because these problems will not last forever, and after some time, there will be peace again. This is an expressive speech act, as the speaker expressed his frustration about the situation.

From the data, the researchers found eight speech acts being used in the podcast, of which only one was a locutionary speech act. They also discovered that perlocutionary speech was not used in the podcast. The rest are illocutionary speech acts. Out of which 3 were assertive, 3 were directive, and 1 of them was expressive. In the table above, all of the found speech acts have been classified into their respective branches. This data was collected from different parts of Mufti Tariq Masood's podcast, “Itni ziyaada tension nahi leni chahiye,” which translates to “so much tension should not be taken.”

**Podcast no.2: “Rishtedaari Torne Waala Jannat Mein Nahi Jaye Ga”**

No.	Utterance dialogues	Speech act types					Time stamps
		Locutionary	Illocutionary				
			As	Di	Co	Ex	
1	“Jo jitna qareeb hai, utna haq uska ziyaada”	•					0:45
2	“aap օne farmaya, aik dusre ko hadaya diya karo is se aapas mein muhabbat barhti hai”		•				5:19
3	“nabi օne irshaad farmaya ke rishtedaari torne waala Jannat mein nahi jaye ga.”					•	6.54
4	“jo rishtedar tumse bura salook kar raha hai, us se bhi tum ne jor ke rakhna hai.”			•			10.51
5	“ye bohat zaruri hai mere bhai”		•				11:34
6	“meine use kha, behn hai, khooni rishta hai, isko aap chor kar nahi ja sakte”			•			12:10
7	“Allah ne tumhe daulat di hai to takabbur mat karo”			•			19:52
8	“har aik ke paas ye naimatein nahi hain »	•					19 :59
9	« baaki phir kal bayaan karoun ga				•		21:50

Table 2: Summary of speech acts. Podcast 2

The researchers watched the other podcast of Mufti Tariq Masood named “Rishtedaari Torne waala Jannat mein nahi jaye ga,” which translates to “the one who breaks relationships will not go to heaven.” The researchers watched this podcast many times in order to evaluate it. Then they selected specific parts of the video so they could analyse them. The researchers found nine speech acts in the podcast, out of which two were locutionary and the rest were illocutionary. However, they were not able to find any perlocutionary speech acts from within. The researchers noticed that there were more illocutionary speech acts used by Mufti Tariq Masood, and they were further divided into five



branches: assertive, directive, commissive, declarative, and expressive, out of which four of these categories were found in podcast number 2.

### **Locutionary speech acts**

After their study, the researchers found a few Locutionary speech acts in the podcasts which are the following.

- **Data 1. Time stamp: 0:45**

“Jo jitna qareeb hai, utna haq uska ziyaada,” which means that whoever is closest to you has more rights for you.

#### **Explanation:**

This utterance is a locutionary statement, as it is an actual fact. It states that if a person is closer to you, you have to fulfil their rights and perform your responsibilities with passion and urgency. It is a universal fact that we have to fulfil the rights of our close relatives, just like parents are supposed to fulfil their children’s rights. It is their responsibility. So this statement having quite a literal meaning and being a factual statement makes it a locutionary speech act.

- **Data 2. Time stamp: 19:59**

Har aik ke paas ye naimatein nahi hain, which means that not everyone has the same blessings as you.

#### **Explanation:**

This utterance is a locutionary act, as it states a factual statement. There is no lie about this specific dialogue. Every person in this world has different types of blessings. Some don’t have what the others have. It’s the way of life; thus, this marks it as a locutionary speech act, as the said information is true.

### **Illocutionary speech acts:**

The researchers found four types of illocutionary speech acts used in Mufti Tariq Masood’s 2<sup>nd</sup> podcast.

#### 1. **Assertives:**

- **Data 1. Time stamp: 5:19**

“Aap ne farmaya, aik dusre ko hadaya diya karo is se aapas mein muhabbat barhti hai,” which means that the Prophet PBUH said to give each other gifts; this increases mutual love.

#### **Explanation:**

This dialogue was said by Mufti Tariq Masood, where he states that our holy Prophet (P.B.U.H.) said that one should give away gifts and presents as it increases love and affection among us. This is an assertive statement because it gives meaning to a belief or a statement without getting involved in any action. It communicates our Prophet's (P.B.U.H.) belief in giving gifts for the sake of growth in mutual love and understanding.

- **Data 2. Time stamp: 11:34**

“Ye bohat zaruri hai mere bhai.” which means “it is very important, my brother.”

#### **Explanation:**

In this statement, Mufti Tariq Masood stresses the fact that it is extremely important for everyone to take care of their close ones and not tarnish their relationships with them. One cannot leave behind his siblings or parents. He or she always has to maintain positive relationships. If someone falls sick, one should go take care of them or go and ask about their condition, even if the relationship between those two relatives is rocky. As this statement was purely a belief and statement of Mufti Tariq himself, it makes it an assertive speech act.

#### 2. **Directives:**

- **Data 1. Time stamp: 10:51**

Jo rishtedar tumse bura salook kar raha hai, us se bhi tum ne jor ke rakhna hai.” Which translates to “you have to behave well, even towards a relative who is treating you badly”.

#### **Explanation:**

In this utterance, Mufti Tariq Masood advised his audience to always be good to your relatives, no matter how badly they treat you or how rocky your relationship is. He is basically insisting and advising, which is how this utterance can be classified under the subcategory of directive illocutionary speech acts.

- **Data 2. Time stamp: 12:10.**

“Meine use kaha, behn hai, khooni rishta hai, isko aap chor kar nahi ja sakte,” which translates to “I told him she is your sister, a blood relation; you can’t leave her.”

#### **Explanation:**

This utterance was delivered by Mufti Tariq Masood. Here he is advising a young man who called him to ask for advice. The person who called had some problems; he discussed them with the scholar. He explains to the person the importance of family and blood relations. We cannot leave them behind just because they are difficult to take care of. So the scholar simply advises the man that he cannot leave his sister, as there are rights of relatives and different relations that everyone has to follow. In other words, if we dig deep into it, we can say that Mufti Tariq Masood was actually ordering the person to never leave behind his sister. His tone and manner of speech delivery give weight to this theory. Therefore, this falls under the subcategory of directive illocutionary speech acts.

- **Data 3. Time stamp: 19:52**

Allah ne tumhe daulat di hai to takabbur mat karo,” which translates to “Allah has given you wealth, so do not be arrogant.”

**Explanation:**

Over here, Mufti Tariq Masood is clearly warning the audience not to become arrogant, as the wealth they own has been given to them by Allah Almighty. They themselves do not have any role in getting that wealth. It is God who provides, and mankind should not be proud of their wealth; however, they should stay humble and spend their money in the way of Allah. Because the utterance was an order, it falls under the category of directive speech acts.

3. **Commissives:**

- **Data 1. Time stamp: 21:50**

“Baaki phir kal bayaan karoun ga.” which translates to “I will tell you the rest tomorrow.”

**Explanation:**

In this utterance, Mufti Tariq Masood makes a future promise. He says that he will explain the rest of the sermon tomorrow. By saying this, he makes his audience know that he will continue his course of action in the future; the future in this scenario is the next day to come.

4. **Declaratives:**

- **Data 1. Time stamp: 6:54**

“Nabi ne irshaad farmaya ke rishtedaari torne waala Jannat mein nahi jaye ga.” which translates to “Prophet PBUH said that those who give away their relatives will not go to heaven.”

**Explanation:**

In this statement, Mufti Tariq Masood is basically stating Prophet PBUH’s quote. It is a declarative speech act, as this utterance holds authority and weight. It simply states that anyone who gives away their relatives and breaks relations with them will never set foot in paradise.

From the data retrieved, the researchers found nine speech acts being used in the podcast, of which two were locutionary speech acts. Perlocutionary speech was not used in the podcast. The rest are illocutionary speech acts. The illocutionary acts can be further classified into their different categories. Moving into more detail, the researchers found that 2 utterances were falling under the assertive category, 3 were under directives, 1 under commissive, and 1 under declarative. In the table above, all of the found speech acts have been classified into their respective branches. This data was collected from different parts of Mufti Tariq Masood’s podcast, “Rishtedaari Torne waala Jannat mein nahi jaye ga,” which translates to “the one who breaks kinship will not go to heaven.”

**Podcast no.3: “Namaz Ka Chorna Kabhi Jayez Nahi”**

No.	Utterance dialogues	Speech act types					Time stamps
		Locutionary	Illocutionary				
			As	Di	Co	Ex	
1	“samajhte ho ke nahi samajhte ho?”			•			0:43
2	“ 5 time pabandi se namaz parhni hai”			•			2 :34
3	Azam karein, mein bhi irada karta hu ke bhai 5 time hamne masjid mein haazri ke saath hamne namaz parhni hai					•	1:54
4	“jaam Rasheed se mera bohat qalbi rishta hia					•	4:21
5	“apni haram khwahishaat ko poora karne waale market mein bohat hain”	•					8:01
6	“wo kaam karo jo paighambaroun ki sunnat hai”			•			9:11

Table 3.: Summary of Speech acts. podcast 3

The researchers watched a podcast by Mufti Tariq Masood named “Namaz Ka Chorna kabhi jayez nahi,” which translates to “It is never permissible to skip Namaz/Prayer.” The researchers went through this podcast many times in order to evaluate it. They selected specific parts of the video so they could analyse them. The researchers chose small segments of the video and found six speech acts, out of which one was locutionary and the rest five were illocutionary. The perlocutionary speech act could not be discovered from within. The researchers noticed that illocutionary speech acts were further divided into five branches: assertive, directive, Directive, commissive, declarative, and expressive, out of which three of these categories were found in podcast number 3.

### **Locutionary speech acts:**

The researchers found the following locutionary speech acts in the podcasts.

- **Data 1. Time stamp: 8:01**

“Apni haram khwahishaat ko poora karne waale market mein bohat hain.” translation of which is “there are plenty of people in the market who can fulfil their haram or unholy desires.”

### **Explanation:**

This statement, in general, has a literal meaning. Here, Mufti Tariq has stated that there are many people in the world who fulfil their unholy desires by any means. This is a factual statement. Later, he advised people not to become one of those people and to stay on the right path. Do holy and lawful acts and not fall under the pressure of the haram doers into committing any sin.

### **Illocutionary speech acts:**

The researchers found three types of illocutionary speech acts used in Mufti Tariq Masood’s podcast.

1. **Directives:**

- **Data 1. Time stamp: 0:43**

“Samajhte ho ke nahi samajhte ho?” which translates to “do you understand or not?”

### **Explanation:**

In this statement taken from a podcast by Mufti Tariq, he is inquiring if he is able to make his audience understand what he is wishing to say. He asked the listeners if he could make them understand the situation. The researchers decided that this dialogue falls under the category of directive illocutionary speech acts.

- **Data 2. Time stamp: 2:34**

5-time pabandi se namaz parhni hai,” which translates to “namaz has to be offered five times with punctuality.

### **Explanation:**

In this statement, which is taken from the podcast, Mufti Tariq urges the audience to pray. He says it with such urgency that it sounds like an order. He is forcing the audience to accept what he said by ordering them to pray five times a day, as directed to us by God. By looking at all those aspects, it can be said without doubt that this is a directive illocutionary speech act.

- **Data 3. Time stamp: 9:11**

“Wo kaam karo jo paighambaroun ki sunnat hai,” which translates to “do that, which is the Sunnah of the Prophets.”

### **Explanation:**

In this utterance, once again, Mufti Tariq advises his audience to follow in the footsteps of the Prophets. They are the ideal role models, and everyone should be influenced by them and follow their Sunnah.

2. **Expressives:**

- **Data 1. Time stamp: 4:21**

“Jaamia tur Rasheed se mera bohat qalbi rishta hai.” which translates to “I have a very close relationship with Jaamia tur Rasheed.”

### **Explanation:**

This statement was taken from a podcast by Mufti Tariq Masood, where he expresses his affiliation with an institution where he has also taught, named Jaamia tur Rasheed. In this statement, he is expressing his emotions, sharing his emotions, and expressing his affiliation and close connection with this institution, thus making it an expressive speech act.

3. **Declaratives:**

- **Data 1. Time stamps: 1:54**

Azam karein, mein bhi irada karta hu ke bhai 5-time hamne masjid mein haazri ke saath hamne namaz parhni hai,” which translates to “make a vow, I will vow too, that I intend to offer namaz/prayer 5 times a day along with attending the Masjid/Mosque.

### **Explanation:**

This statement was taken from the podcast. It is the utterance of Mufti Tariq. Here, it can be seen that he is taking a vow, making a promise, and encouraging everyone sitting around him to include themselves in that vow too. The

promise is to pray daily, five times a day, a day, and to attend prayers in the masjid. By analysing the definition of a declarative speech act, it can be seen that this utterance is a declarative speech act.

From the data, the researchers found six speech acts being used in the podcast, of which one was a locutionary speech act. Perlocutionary speech was not used in the podcast. The rest are illocutionary speech acts. The illocutionary acts can be further classified into their different categories. Moving into more detail, the researchers found that 3 utterances were under directives, 1 under expressives, and 1 under declaratives. In the table above, all of the found speech acts have been classified into their respective branches. This data was collected from different parts of Mufti Tariq Masood's podcast, "Namaz Ka Chorna kabhi jayez nahi," which translates to "It is never permissible to skip Namaz/Prayer."

**Podcast no. 4. "Aazmaish Aur Sabar"**

No.	Utterance dialogues	Speech act types					Time stamps	
		Locutionary	Illocutionary					
			As	Di	Co	Ex		Dec
1	"agar aakhirat hai, to bhai ye bari haqeeqat hai ke is mein naik logoun ka thikana Jannat aur buroun ka thikana jahanum ki aag hai"						•	0:53
2	"ye dunya musafirkhana hai, ye asal nahi hai"	•						1:07
3	"yahan ki khushiyoun mein limit ko cross kar dena ye hamakat aur jahalat hai"						•	1:20
4	"ye sabar karne wale kon hain?"		•					5:44
5	"Kisi ke zahiri get up ko dekh kar, uski tasbihaat aur namaz ko dekh kar 100% iska andaza nahi hota ke ye dil se deendaar hai ya nahi hai"		•					8:20
6	"to bhai phir ham aur aap bhi bardasht kar lein ge"				•			21:22

Table 4. Summary of Speech Acts. podcast 4

To analyse the data, the researchers chose some parts of the podcast "Aazmaish aur Sabar," which literally translates to "Trial and Patience." The researchers found two types of speech acts, which were 'locutionary and illocutionary'. The researchers noticed that there are more illocutionary speech acts used by Mufti Tariq Masood, and only three of these categories are found in podcast number 4.

**Locutionary speech acts:**

The researchers found one Locutionary speech act in the podcasts.

• **Data 1. Time stamps: 1:07**

"Ye dunya musafirkhana hai, ye asal nahi hai," which translates to "the world is a temporary dwelling; it is not a permanent

**Explanation:**

This statement was uttered by Mufti Tariq Masood. It is a locutionary act, as it is a fact. The world, in fact, is an inn. It is a temporary dwelling place, and no one will have a permanent life here. It's a temporary place, and no one stays here for a longer period. So it should be noted that we should not get attached to this temporary world. Mufti Tariq has used this statement multiple times throughout his podcasts.

**Illocutionary speech acts:**

The researchers found three types of illocutionary speech acts used in Mufti Tariq Masood's podcast.

1. **Declarative:**

• **Data 1. Time stamp: 0:53**

“Agar aakhirat hai, to bhai ye bari haqeeqat hai ke is mein naik logoun ka thikana Jannat aur buroun ka thikana jahanum ki aag hai.” which translates to “If there is an afterlife, then, brother, it is a big reality in this; the abode of the righteous is heaven, and the abode of the wicked is hell and fire.”

**Explanation:**

In this statement, Mufti Tariq, the speaker, says that if the world is actually a temperate place and all will be destroyed soon, then everyone should be scared because it has been declared that the wrongdoers will be thrown in the pits of hell and the people who were righteous and pious will be sent to heaven, where they will live as peacefully as ever. Because a statement is being declared and a sentence is being passed, it marks it as a declarative illocutionary speech act.

• **Data 2. Time stamps: 1:20**

“Yahan ki khushiyouin mein limit ko cross kar dena ye hamakat aur jahalat hai.” which translates to “it is foolishness to cross the limits of happiness here.”

**Explanation:**

This utterance reflects a declarative illocutionary act. It is conveying the speaker's perspective, which he mentioned in such a way that it feels like passing a sentence and seems to be factual. To exceed limits in pursuit of happiness is simply foolishness and ignorance.

2. **Assertive:**

• **Data 1. Time stamps: 5:44**

“Ye sabar karne wale kon hain,” which translates to “Who are those people who have patience?”

**Explanation:**

In the above statement, the speaker is asking who the people are who have patience. This falls under assertive speech acts because the speaker is asking the audience to back up his statement. He chose an interrogative way of concluding his statement.

• **Data 2. Time stamps:**

Kisi ke zahiri get up ko dekh kar, uski tasbihaat aur namaz ko dekh kar 100% iska andaza nahi hota ke ye dil se deendaar hai ya nahi hai.” which translates to “By looking at someone's appearance and his prayers, it is not possible to know 100% if he is pious at heart or not.”

**Explanation:**

The speaker believes that anyone's external appearance, the way he prays, etc. does not define if he is a fully pious person. One should not judge a book by its cover. Nevertheless, this statement marks itself as an assertive speech act.

3. **Commissives:**

• **Data 1. Time stamp: 21:22:**

“To bhai phir ham aur aap bhi bardasht kar lein ge,” which translates to “so, brother, you and I will also tolerate it.”

**Explanation:**

The speaker here is urging the audience to vow and commit to the fact that they will live with patience, and if they fall into any problems, they will react with patience and tolerance and think of it as a test that they have to clear in order to move to the next level of reaching Allah's mercy. Thus, making it a Commissive speech act

From the data, the researchers found six speech acts being used in the podcast, of which one was a locutionary speech act. Perlocutionary speech was not used in the podcast. The rest are illocutionary speech acts. The illocutionary acts can be further classified into their different categories. Moving into more detail, the researchers found that 2 utterances came under declarative, 2 under assertive, and 1 under commissive. In the table above, all of the found speech acts have been classified into their respective branches. This data was collected from different parts of Mufti Tariq Masood's podcast, “**Aazmaish aur Sabar**,” which translates to “**trial and patience**.”

### Discussion

The researchers went through four different podcasts by Mufti Tariq Masood, each explaining a different topic. They identified that there were many utterances that were classified under the term “speech acts.” The researchers then classified those utterances into further subcategories of those speech acts. Focusing on the theory of speech act by J.L. Austin, who in his lectures stated that, sometimes when people utter an utterance, it is not always to describe something. Instead, they do something when making utterances. Speech acts are acts of making a statement, asking a question, advising or requesting, ordering, vowing, declaring, promising, etc. After analysing their data, the researchers found only 2 types of speech acts used by the speaker, Mufti Tariq Masood, in his video podcasts, which are locutionary and illocutionary, out of which the illocutionary acts are divided into 5 categories: assertive, directive,



Commissive, expressive, and declarative. However, only a few were identified in all four different podcasts. Assertive acts are divided into a few types: suggest, state, claim, report, and inquire. In these podcasts, however, only suggest, state, and inquire were found. Classifying the utterances into the assertive category was only done when the utterances were either a statement, a suggestion, or a question because they were related to the speaker's beliefs and his perspectives. They were related to what he said.

Directive acts are also divided into five types: commanding, advising, ordering, begging, and demanding. However, from their study, the researchers found some types in those podcasts, which are advising and ordering, and at some points, commanding too. These are basically forms of persuasion. Commanding can be slightly manipulative, whereas advising is purely based on goodwill. It means to put forward an idea. These three types of directive acts were found in the podcasts of Mufti Tariq Masood. Commissive acts are also divided into some types. Promise, swear, vow, or offer. In their research, the researchers found promise and swearing. These types are related to any future action to be performed. These types have been chosen mainly because the speaker often used to promise something in his lecture, like the fact that he would be talking about a certain topic some day later. In expressive acts, there are usually these types: wishing, congratulating, condolence, thanking attitude, apology, greeting, agreement, exclamation, and lamentation. However, different ways of attitude could only be seen in the podcasts, like affiliation or frustration. In declarative acts, there are two types: verdictives and effectives. However, from both of these types, only effective ones could be found in all declarative utterances throughout the four podcasts. Effectives refer to a situation that happened due to an utterance being made. Such utterances can either bring an immediate change to reality or a drastic change in reality. Other than illocutionary acts, a few locutionary acts were also found. Locutionary acts are those utterances that relate to any factual situation. The utterances found in the podcasts of Mufti Tariq were only classified in that category because the speaker had made some factual statements.

### Conclusion

The use of language, speech acts, politeness, and other factors are the reasons why our youth feel the need to actually hear them and learn something from them. Scholars like Mufti Tariq Masood keep in check when using such language skills, which do not sound like a backlash to anyone who listens to them. He tries not to use a harsh or imposing tone. His way of talking and addressing does not scare people away; however, it only creates attachment and interest towards him and the desire to know more. Mufti Tariq Masood owns an ocean of knowledge. It is very well known that whatever topic or issue he speaks on, he has a great deal of knowledge and a strong command of that specific topic. He understands and knows what he preaches. With the intention of guiding the Muslim community, Mufti Tariq decided to make such video podcasts so the audience, specifically the youth, gets their share of knowledge and follows the proper ultimate path the way God has intended.

In conclusion, it is evident that the primary objective of the researchers was to conduct a pragmatic analysis for the identification of the use of speech acts in modern podcasts and sermons. The researchers found out that linguistics plays an instrumental role in every field of communication. Several types of speech acts were identified in the podcasts of Mufti Tariq Masood, implying that speech acts have a major role in everyday life as well. In this study, the researchers mostly found illocutionary speech acts, and among them, directives were the most common and prominent ones, cementing the fact that Mufti Tariq urges and guides his audience to follow the proper Islamic teachings.

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