

# Psycho-Discourse Analysis of Procrastination in Biblical and Quranic Verses

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doi: <https://doi.org/10.37745/bjel.2013/vol12n37287>

Published December 08, 2024

**Citation:** Abed S.N. and AlMamoory S.M.A. (2024) Psycho-Discourse Analysis of Procrastination in Biblical and Quranic Verses, *British Journal of English Linguistics*, Vol.12, Issue 3, pp.72-87

**Abstract:** *The study attempts to analyze procrastination verses in religious texts from psycho-discourse perspectives as psychological factors, discourse acts, transitivity, and discursive strategies. Twenty extracts are analyzed by qualitative methods. The results show different psychological features as emotional valence and arousal. They also display three discourse acts like informative, elicitation, and directives. The study results with different processes of transitivity as mental, material, behavioral, etc. It also displays different psychological strategies as hyperbole, norm violations, and negative comparison.*

**Keywords:** psycho-discourse, acts, transitivity, procrastination

## INTRODUCTION

A discourse analysis observes language as behavior rather than as a system; consequently, it is interested in non-verbal manners, kinetic behavior, paralinguistics and in affective and psychological features impinging upon the language performance, like mental set, motivation, and personality kind (Chesterman, 1998).

The notion of attitudes in religion as a consciousness guiding to religious beliefs or practices is crucial in the perspective of the psychology. It is thought that belief as a basis because one has to believe in the presence of a divine being then he attempts to worship and please him. The psychological approach can be embedded with the observable data, behaviors, practices, symptoms, etc. Observable attitudes are important for the psychological perspective of religion. Religious attitude is significant to be recognized before the psychology of religion is formulated. Religion comprises three factors which are behavior, feelings, and beliefs. Religion is an emotional practical relation with a superhuman being (Marbaniang 2003).

The significant role of language in the composition of identities out of discourses that circulating in society is feature of any analysis. Text-based approach forms important perspective of acknowledging that discourse can subject to internal processes and it is conveyed by the subject. The 'Word' of God is unchanging and a transparent truth.

Foucauldian discourse approach regards how discourses make significant truths about the universe and how language as implicit and explicit concept impacts the people's views. The discourse and 'psychology' begin as analytical categories. Language is related to speech and thought that is a key communication theme in underpinning prescription for faith-based living. Discourses from different psychological schools are investigated within the contexts: having a specific role in how that particular prescription functioned (Claydon Whitehouse-Hart, 2018).

It is certain the conceptualizations of the procrastination acknowledge there have to be a delaying, postponing, and putting off of a decision or task. Procrastination as a Latin term comes up from pro which means forth, forward, or in favor of, and crastinus, means tomorrow (Klein, 1971). Procrastination can be described with a weak impulse control, lack in the persistence, shorten in the work discipline, lack in the time management skill, and the inability to work in methodical way (Steel, 2007)

The work answers the following:

- a. what are the psychological factors employed in procrastination verses of Bible and Quran?,
- b. how transitivity processes are presented in the chosen verses?,
- c. what are the discursive strategies realized in chosen data?,
- d. what are the discourse acts employed in such data?

The present study aims to find the psychological factors in the selected data of religious books, it also aims to explore the realizations of transitivity and discursive strategies. In addition to identify the discourse acts in the chosen verses.

## **RELATED LITERATURE**

### **Psycho- Discourse**

The tendencies in psycholinguistics display interest in discourse processing and the ways of people who create a mental representation of the discourse. It is concentrated on the emotional distress and psychic which are generated by internal conflicts within objects specifically at times of feeling threatened. The prioritized the dynamic role of phantasy that presents in conscious and unconscious mental and perception of the activity (Klein 1946)

Discourse psychology never rejects the presence of cognition but it claims that psychologists cannot approach what people think as people are involved in interaction when they participate. Discursive psychologists observe that what is presented as an a kind of cognition like 'I saw y and I felt y'. Discursive psychologists

regularly demonstrate that speaker's attitudes varies regarding to the social or political and religious situation that they are in( Goodman 2017). .

The psycholinguistic factors of religious words are imageability, familiarity, emotional arousal and emotional valence. These factors can correlate with ideology , intellectual , private and public practice, and in addition to experience (Kambara et al. 2020).

### **Discursive strategies**

a.Negative lexicalization: The chosen of negative words to characterize the attitudes as fear ,traumatize , paralyzing , destroy, hatred , inflaming hatred , murky ,obsession ,poisoned, and etc.

b. Hyperbole is a description of behavior in exaggerated ways.

c. Compassion move displays sympathy or empathy for others' behaviors.

d. Apparent Altruism move is utilized to concentrate on understanding for the interests of the others.

e. Negative comparison focuses on the other's bad qualities comparison.

f.Generalization from an individual to comprise the whole human being.

g. Concretization: To concentrate on bad attitudes of the participants is to describe the attitudes in concrete ,in detail, and visualizable ways.

h.Alliteration: serves to focus on the relevance of the words

i.Warning to emphasize the possible threats.

j.Norm violation emphasizes that the people violate the values and norms that one has to hold (Van Dijk 2013).

### **Discourse Acts**

Discourse acts are directive, informative, and elicitation .They look similar to question ,statement, and command . Elicitations are realized by directives(commands ) ,questions, and informative act is recognized via statements, questions can observe in other acts.Statements, commands ,and questions are realized in elicitation , informative and directives when they are initiating. Questions occupy many places in discourse but their function is different and stressed. A question that is not required a reply. It is seen as a different act whose different purpose speaker (Coulthard, 1992 )

## **Transitivity**

Transitivity comprises options in which the speaker embeds his/her experience of the processes of the external or internal world of his /her consciousness, together with the other participants in these particular processes and circumstances. Participants have their linguistic choices that express his/her ideas in his/her way, in addition s/he concentrates on aspects when employing language to describe the reality. Therefore, the syntactic or semantic options that one makes to communicate serve to present their specific positioning and are established on the belief which agent builds his discourse in the way he perceives an event and the meanings he wishes to transform (Bartley, 2018).

Hopper and Thompson state the parameters that contributes to the constructions of transitivity : one or two participants , action or non-action , aspect whether telic or atelic , punctual , volitionality , affirmation ,mode , agency , affectedness ,and individuation . It is argued that high transitivity like non-agentive verbs of perception and emotion have the object in the partitive than the genitive-accusative case (Malchukov, 2006) .

According to Thompson(2013), transitivity describes the kind of process which judges how the participants are put: the doer of a physical process like kicking is different from the 'doer' of a mental one such as thinking or wishing. The process of transitivity are :

A. Material process that involves an outcome without in themselves particularizing what guided to that outcome. It consists of physical action as throwing , running, sitting down , scratching ,and cooking . The components of material process are actor and goal.

b. Mental processes involve words like imagining, thinking, seeing , liking, and wanting. The properties that distinguish material from mental processes are mental processes has one human participant: the participant in which the mind the process happens. Although it is not inanimate participant is presented a mental process, a extent of humanness is granted on that agent by its inclusion in the process . The categories of mental processes consist of perceptive ( hearing, seeing etc.); reactive or emotive like feeling ; cognitive as knowing ,understanding ,deciding, knowing, etc. ; and desiderative ( wanting)

c. Relational processes encompass the relationship between two things or concepts as the axillary verbs " is "and has which signal the relationship.

d. Verbal processes encompass verbs of 'saying'. They occur withing material and mental processes as 'scream' denotes the participant's volume, while promise denotes the participant's intention.

e. Behavioral processes are the grammatical features that relate to human physiological processes like listen, laughed ,and gave.

f. Existential processes, and they are distinguished since the subject is there or the presence the verb of exist.

### **Procrastination**

Procrastination is utilized in two senses one is in positive sense and the other is in negative one. It is mentioned like a functional delay or avoiding haste . If one act, He forfeits the choice of waiting prior to new information comes . Thus, acting has not value. The doubt of the outcome and the greater can be the result of procrastination(Steel, 2007) .

The negative sense of procrastination is regarded to be the illogical delay of taking action or behavior. Being illogical embeds choosing an action even if expecting that it never maximizes your benefits, in other words, your preferences, interests or goals of material things as money and a psychological one as happiness nature. Procrastination is to volunteer way of delay an intended action though expecting to be worst for the delay(Steel, 2007).

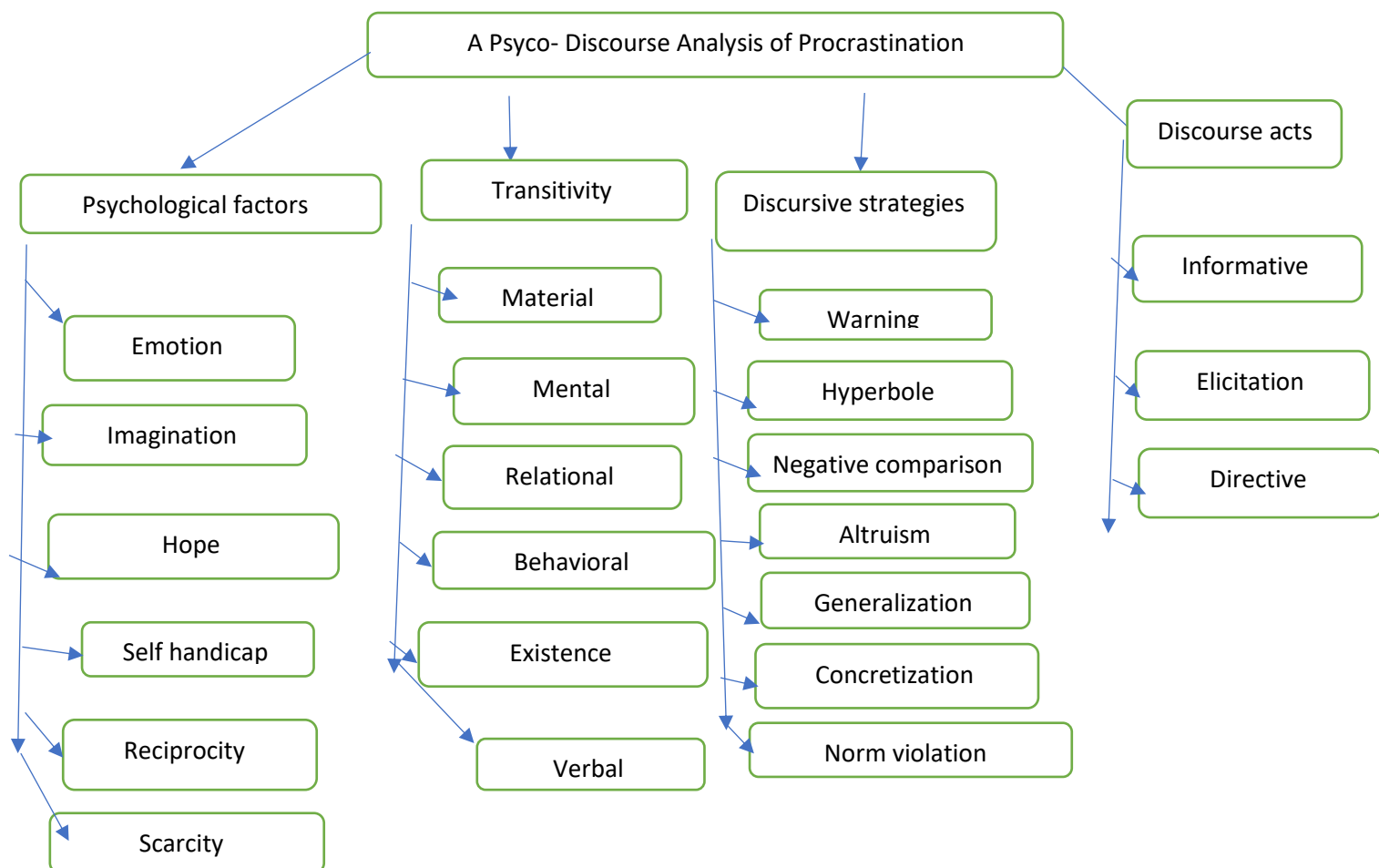
The major causes for procrastination is intention–action gap. The gap within intention and action which refers to the degree of people pursue their work . Delaying is intentional and irrational but it can also be unintentional ( Silver & Sabini, 1981). The second cause is dysphoric affect refers to actions that a person finds it as unpleasant. The other cause is self-handicapping. Procrastinators feel that their doings cannot change their situation. Thus, they focus on controlling their emotions to the situation. In addition to rebelliousness, disagreeableness, and hostility, (Steel, 2007)

### **Data Description**

The qualitative and quantitative approaches are employed to give in-depth understanding of the theme which is aimed to be analyzed to describe the facts , events, ,variables, phenomena, , or circumstances (Swedberg, 2020).Twenty extracts are chosen from two religious books to present the concept of procrastination. Ten are taken from Bible and the others are from Quran. They are chosen to present the similarities and differences which are embedded in procrastination verses from psycho-discourse analysis.

### **The Model**

The developed model comprises of psychological features , transitivity, discursive strategies , and discourse acts as it is illustrated in the figure below:



### Data Analysis

#### Biblical Verses

*"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat". Proverbs 13:4*

Idle person wants to work but he is not doing anything. Thus ,negative word as sluggard is used to describe a person who delays work. Diligent is utilized as a positive description words for one who works to achieve his wants. There is a comparison between one who does and another who does not. Informative discourse act is realized to inform the audience of the consequences of procrastination and achievement. The mental process is "*desireth*". Material word is fat which denotes accomplishment. The relational verb is an auxiliary "*shall*" that relates the want and the achievement. The behavioral process is the word "*made*". The reciprocity factor acknowledges in the one who works and takes benefits and the one who does not work ,thus ,he gets nothing.

*"The hand of the diligent shall bear rule: but the slothful shall be under tribute  
(Proverbs 12:24)*

Informative act is observed in the comparison between person who takes actions in which he rules and controls and the one who serves him. Positive word is diligent and negative word is slothful. The material process is the performance of work and outcome of the addressee's action which is control. The consequences of one's action who does not perform. Relational processes are realized in shall as auxiliary as a verb. The behavioral processes are bear, rule, be. The reciprocity feature is seen in the person who controls because of his work. It is an encouragement to be hard worker.

*The sluggard will not plow by reason of the cold; therefore shall he beg in harvest,  
and have nothing (Proverbs 20:4)*

The proverb is embedded with concretization since it illustrates the idleness in which one who cannot reap anything if he does not seed. Informative act is in the verse in which it informs the addressee of the urgency of work to get benefit. The futurity verbs as will and shall present the relational process. Beg, plow are verbs denote behavioral process while nothing denotes material process and reciprocity feature.

*"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good"( Ecclesiastes 11:4-6)*

Positive word is good which is an adjective words that describe the result of work. Concretization is elaboration of visualization and examples that no one know when the child comes to life. Therefore, each one has to do his duties and he has not postpone his work of today. The urgency of work of today duties is seen. Procrastination has bad consequences. The behavioral process is seen in words like regardeth, observeth which the act of directive discourse. The mental processes are repeated in the words of knowest in which the speaker elicits that no perfect time to work so that they do not have to wait. The verbal processes is regardeth. The material processes are reap that outcome from sow. The relational process is shall be" in which if he sow, he reaps. The reciprocity psychological factor exists within the relation of sow the seed and prosper.

*See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time,  
because the days are evil. Wherefore be ye not unwise, but understanding what the  
will of the Lord is" ( Ephesians 15-17)*



Paul warns people to act in foolish way. He describes days in negative words as evil. Concretization is seen in details and visualization of days and time. Directive act is observed as see, be in which Paul directs the listener to do what is right in conscious way. Verbs and words as understand and wise are mental processes in one has to act in logical way. Words like see and walk are behavior processes. The question as "*what the will of the Lord is*" represents the elicitation act in the verse in which one can recognize what is right via the commends of God.

*Therefore to him that knoweth to do good, and doeth it not, to him it is sin. Go to now, ye rich men, weep and howl for your miseries that shall come upon you."* (James 4:17)

James describes delay in negative words as sin. He wants participants to get benefit of times. Generalization is seen the word rich who receives bad rewards of their corruption actions. Informative "knoweth" and directive as "go" acts are seen in the verse. The verb "knoweth" is the perception mental process. Go, weep are behavioral verbs in which James direct the other's attention to the bad results of the rich's work. The verb come denotes the material word that reveals their outcome. Weep connotes the emotional arousal and valence (of negativity) for their bad outcomes. Relation verb "is" connects the procrastination and sin. Scarcity psychological feature is seen in the word "sin" since God considers the abandonment of work is the "sin".

*"I must work the works of him that sent me, while it is day: the night cometh, when .no man can work"* (John 9:4)

John instructs himself to do duties that God asks him to do. Concretization is in details of the speaker's action. Generalization is seen in "no man" in which it is a transformation from the speaker to each one. Self-directive act is recognized in which the speaker advises himself to perform the work. Material words are work and sent. Must denotes the intention to work immediately. Thus, it presents the mental processes. Relation process" is "relates work to day in which man supposes to work rather than night.

*"Let your loins be girded about, and your lights burning"* (Luke 12:35)

Exaggeration is in the description of taking actions. People efforts are compared to fire. Elicitations and directive acts are seen in the metaphorical verses in which the speaker directs to work. Girded and burning are behavioral processes while "be" present the relational processes.

*"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"* (Hebrews 12:11)

Sometimes struggles lead to growth because of the chance of training. God warns his slaves to bear so that they can get the rewards. Directive act is seen in "grievous" which can be a result of work. The informative act is also seen in the prohibition of following



imagination. Material and relational processes are seen in " *it yieldeth the peaceable fruit*" which shows the connection between work and good consequences which is described as peace. Seemeth presents mental process which connotes things are not actually presented as it is while the behavior process is "exercised". Reciprocity feature identified within the grievous and outcome which is peaceful fruit.

" *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.* " (Ecclesiastes 9:10)

The speaker asks the addressee to do immediately the good action they do not have to delay since no tools are available to them in grave. Generalization is " *Whatsoever* which denote any actions. Concretization is the speakers' warnings as no device or wisdom in grave. Informative act is realized in which the participant informs the other of absence of requirement of action if he delays. He talks of the absence of mental processes as wisdom and knowledge. The behavior process is in the word of " *findeth*" in which the addressee has to do what is supposed to do. Existential processes in the verse is there in which it confirms no presence to the work in the grave. Relational processes" is " refers to what is after death. Scarcity psychological feature is observed that there is no tools of work in the grave.

### Quranic Extracts

"يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ" (الحديد:14)

" *They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the archdeceiver deceived you about Allah.*" (Shakir, 1999 : 268)

Negative lexicons are used as *وَارْتَبْتُمْ* . Allah blames them since they procuratorate. Psychological feature is in their imaginable way of thinking *لَأَمَانِي* *وَغَرَّكُمْ* . They violate the values " *They shall say: Yea! but you caused yourselves to fall into temptation* *فَتَنْتُمْ أَنْفُسَكُمْ* . The word *حَتَّى* "till" connotes procrastination. *ارْتَبْتُمْ* ("doubted") is a mental process which concentrates the reason of their procrastination. *فَتَنْتُمْ* *fall into temptation* and *وَتَرَبَّصْتُمْ* *waited* are behavioral processes that display their reactions. Verbal process are " *يُنَادُونَهُمْ* " *cry out to them*" and *قَالُوا* *They shall say: Yea!*" which shows their answer . Disbeliever lives with them but they react in different ways. Material processes is " *جَاءَ* " *came*" that reveals their punishment. Elicitation and informative acts are recognized in the question and in the way the manner of the disbeliever's actions. The reciprocity feature is seen within acts as doubt ,wait, deceive and punishment.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ \* لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ (المؤمنون: 99-100)

"Until when death overtakes one of them, he says: Send me back, my Lord, send me back;. Haply I may do good in that which I have left. By no means! it is a [mere] word that he speaks; and before them is a barrier until the day they are raised ".( Shakir, 1999 :163)

Regret as emotional arousal that displays the negative consequences of procrastination in which they wait till they die .Thus, they wish they get back to compensate. Informative act is realized in the information that is given to them that they will wish to get back in order to work and believe. Verbal process can be seen in " قَالَ , he says" which reports people's speech. Extensional process is in conformation of their speech "إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا" " it is a [mere] word that he speaks". Behavioral and mental processes are seen in their wish to send them back in order to do actions. Material process is جَاءَ that denote no possibility for further work. Relational process is seen in هُوَ which connects the speaker and his concept. Death is the scarcity factor in the verse.

"إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ" ( محمد :25)

"Surely [as for] those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite."( Shakir, 1999 :249)

Concretization is obvious in the description of disbeliever's attitudes. They are deceived and manipulated by Satan even if they have seen evidence of faith. Mental process is "تَبَيَّنَ manifest "in which that there is proof for faith and acts. Behavioral process is return back which shows another mental process of disbelieve. Informative act is given to people in general to react in different way. The words as " ارتدُّوا "return on" and "respite" present the reciprocity feature.

"اسْتَجِيبُوا لِرَبِّكُمْ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۗ مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ" ( الشورى : 47)

"Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial"( Shakir, 1999 : 237).

Allah warns people from a day in which no one can save them except him. He warns him from procrastination " before there comes the day يَوْمٌ أَن يَأْتِيَ يَوْمٌ ". Material process is " قَبْلِ أَن يَأْتِيَ comes" in that Allah talks about person's death. He says no one can escape from it. One has to react in urgent manner that is what is seen in behavioral process of " اسْتَجِيبُوا Hearken to". The material process is observed in مَّلْجَأٍ while the mental one is seen in one's denial when he sees the death. Directive and informative acts are noticed

in what they have to do and the information of their destiny. Scarcity feature can be seen in that nothing saves them if they do not work.

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (الحديد:16)

"Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors." (Shakir, 1999 :268)

Allah compares people who delay to believe and act to transgressors. He exaggerates his description of their hearts . He describes them as a stone since they delay their faith. They do not submit to Allah's orders. Negative words are " most of them are transgressors" *كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ* ". Hope and imagination of disbelievers lead them to transgress their limitations. Informative act denotes the time of their thinking and believe which are now .He directs them to believe immediately they do not have to delay. Elicitation process is seen in the rhetorical question . Mental process is " *تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ* " and the behavioral one is *أَوْتُوا الْكِتَابَ* ". The existential process is " *كَالَّذِينَ أُوتُوا الْكِتَابَ* ". Reciprocity feature is within prolongation and transgressors.

"كلا إذا دكت الأرض دكا دكا وجاء ربك والملك صفا صفا وجاء يومئذ بجهنم يومئذ يتذكر الإنسان وأنى له الذكرى يقول يا ليتني قدمت لحياتي" (الفجر: ٢١-٢٤)

"Nay! when the earth is made to crumble to pieces, And your Lord comes and [also] the angels in ranks And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful [then] avail him? He shall say: O! would that I had sent before for [this] my life!" (Shakir, 1999 :305)

Concretization is noticed in the description of the state of earth and hell in which human remembers his actions. Emotional arousal is seen in human regrets his procrastination. Emotional valence of negativity " *being mindful* *الذكرى* ... ". Informative act is seen in one's speech which represents regret since he performs nothing. Verbal transitivity process is " *He shall say* " *يقول* ". Behavioral processes are represented in the manner of angels in that they put in ranks. It also seen in the end of earth which is portrayed in pieces. The act of one's remembrance present the mental process in the verse. The description pushes the addressee to scare.

" *وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ أَنْ تَقُولَ نَفْسُ يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّآخِرِينَ وَ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ* " (الزمر: ٥٥-٥٨)

"And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive; Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn; Or it should say: Had Allah guided me, I would certainly have been of those who guard [against evil]; Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good."(Shakir, 1999 :226)

Allah instructs people to do the best actions .He warns them of delay in which they will be punished and regret because of their disobedience. Self- handicap , scornful attitudes , and imaginations are causes of procrastination in the verse. Concretization shows the people's regret .Directive act is utilized in what people have to do . Informative acts is observed in their speech of regret and disability. Behavioral processes are " وَاتَّبِعُوا " follow " and " فَتَرَطُّ short of". Mental processes are " حَسْرَتٌ perceive " and "O woe " تَشْعُرُونَ. Verbal processes are the repetition of verb " تَقُولُ say " . They confess their faults and they wish to correct their errors. The reported speeches reveal people's scarcity state.

"أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ" (الأعراف 97-99)

What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep? . What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play? . What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.( Shakir, 1999 :72)

Security as a feeling is one cause of delay. Allah warns them through rhetorical questions. Concretization is utilized in repetition and descriptions. Allah says their punishments may come at night during their sleep or at day when they are distracted. Negative words and norm violation are seen in the description of those who have the feeling of security as " فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ " But none feels secure from Allah's plan except the people who shall perish." Elicitations acts are realized in questions that reveal their sources of security either they are distracted or sleep. Informative act is seen in the reply that no one secures himself. Material processes is " يَأْتِيهِمْ coming " . behavioral processes are " نَائِمُونَ sleep " " يُلْعَبُونَ play " . Mental processes are the repetition of feelings as " يَأْمَنُ feels secure". Relational process and reciprocity feature are the recognition of connection betw transgressors een those who feel secure and the lost people. Scarcity feature is observed in the punishments since it can occur any time at day or night.

" وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ لَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ " (المنافقون: ١٠-١١)

"And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds? And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do".( Shakir, 1999 :276)

Allah wants them to benefit others then He warns them of delay since they die. He assures them that no one can extend his life time so they have to take actions. Apparent Altruism is clear. Generalization is "أَحَدَكُمْ" one of you," which indicates each one dyes so he has to exploit his time in meaningful things. Directive act is in the instruction of spend . Informative act is observed in the urgency of spend immediately. Material processes are" come ,respite ". Behavioral processes are "spend out" and " given alms" . Verbal process is the verb "say قَيِّلَ " in which it is the report of people's speech. The cognitive mental process is " حَبِيرٌ "aware" nothing can be hid from Allah. Scarcity and reciprocity happen between death and regret as a result of procrastination.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (سورة الحجرات:6)

"O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done"( Shakir, 1999 :252).

The positive sense of procrastination is in the verse in which people have to delay the judgement until they have proofs against the other otherwise, they regret taking actions. Directive act is the order of looking carefully and the informative act is their state of regrets after their decision or act .Mental processes is" فَتَبَيَّنُوا look carefully". Material processes isجَاءَكُمْ comes . Relational process is" فَتُصْحَبُوا " which links the action to what they hear without proofs. Scarcity is seen in the feeling sorry as a result of haste.

## RESULTS AND FINDINGS

**Table 1: Psychological features**

| Psychological features | Biblical verses |       | Quranic verses |       |
|------------------------|-----------------|-------|----------------|-------|
|                        | Freq.           | %     | Freq.          | %     |
| Emotion                | 4               | 14.28 | 11             | 20.75 |
| Imagination            | 5               | 17.85 | 3              | 5.66  |
| Hop                    | 2               | 7.14  | 10             | 18.86 |
| Self-handicap          | 3               | 10.71 | 3              | 5.66  |
| Reciprocity            | 6               | 21.42 | 8              | 15.09 |
| Scarcity               | 8               | 28.57 | 18             | 33.96 |
| Total                  | 28              | 99.97 | 53             | 99.98 |

Scarcity psychological factor records the highest percentages in both religious books. It marks 28.57% in Bible and it records 33.96% in Quran. It is employed to reveal the shortness of human life. Thus, people have to appreciate times and do as much as they can.

**Table 2: Transitivity**

| Transitivity | Biblical verses |              | Quranic verses |              |
|--------------|-----------------|--------------|----------------|--------------|
|              | Freq.           | %            | Freq.          | %            |
| Material     | 7               | 22.58        | 6              | 14.63        |
| Mental       | 7               | 22.58        | 13             | 31.70        |
| Relational   | 7               | 22.58        | 3              | 7.31         |
| Behavioral   | 8               | 25.80        | 12             | 29.26        |
| Existence    | 1               | 3.22         | 2              | 4.87         |
| Verbal       | 1               | 3.22         | 5              | 12.19        |
| <b>Total</b> | <b>31</b>       | <b>99.98</b> | <b>41</b>      | <b>99.96</b> |

Behavioral and mental processes are seen as the highest percentages in the selected data. Behavioral processes record 25.80% in the Bible and the mental processes marks 31.70 in Quran. Both promote the addressee to act in reasonable way.

**Table 3: Discursive strategies**

| Discursive strategies | Biblical verses |              | Quranic verses |              |
|-----------------------|-----------------|--------------|----------------|--------------|
|                       | Freq.           | %            | Freq.          | %            |
| Warning               | 3               | 11.53        | 6              | 15.78        |
| Hyperbole             | 3               | 11.53        | 4              | 10.52        |
| Negative comparison   | 4               | 15.38        | 5              | 13.15        |
| Generalization        | 4               | 15.38        | 4              | 10.52        |
| Concretization        | 5               | 19.23        | 4              | 10.52        |
| Norm violation        | 7               | 26.92        | 15             | 39.47        |
| <b>Total</b>          | <b>26</b>       | <b>99.97</b> | <b>38</b>      | <b>99.96</b> |

The highest percentages of discursive strategies is norm violation. It has 26.92% in Bible and it marks 39.47%. The strategy of norm violation acknowledges the abnormal acts of procrastinations.

**Table 4: Discourse Acts**

| Discourse acts | Biblical verses |              | Quranic verses |              |
|----------------|-----------------|--------------|----------------|--------------|
|                | Freq.           | %            | Freq.          | %            |
| Directive      | 10              | 43.47        | 5              | 23.80        |
| Elicitation    | 2               | 8.69         | 3              | 14.28        |
| Informative    | 11              | 47.82        | 13             | 61.90        |
| <b>Total</b>   | <b>23</b>       | <b>99.98</b> | <b>21</b>      | <b>99.98</b> |



Informative act has the highest act in chosen data. It displays 47.82% in Bible and 61.90% in Quran. It informs people of future events and consequences of act and delay.

## CONCLUSION

Procrastination which is represented in many psycho-discourse items .It causes death to oneself as his motivations and motivation and negative emotions as regret , doubt , and self-pity and being away from self-monitoring and lead to destruction. Religious books urges people to engage in active way .The reciprocity and scarcity features reflect the psychological states of the participant.

Elicitations acts reveal the psychological ideas the extracts suggest in which they are apparent in the teachings. Informative act shows the significant of action rather than wait and doubt.

Both Biblical and Quranic extracts encompass different discursive strategies as generalization, concretization, warning , hyperbolae, and negative comparisons and lexicalizations to display the results of immediate action and procrastination.

Transitivity processes as material, verbal, relational ,etc. are heavily observed to direct the attention of the participants.

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