

**PRAGMATICS ANALYSIS OF ILLOCUTIONARY ACTS IN  
ENGLISH TRANSLATION OF QURAN SURAH AL-MULK**

**THESIS**

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ENGLISH TRANSLATION OF QURAN SURAH AL-MULK**

**THESIS**

Has been Approved and Submitted to the Thesis *Munaqasyah* Defense  
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in the Field of Education in English Language Teaching

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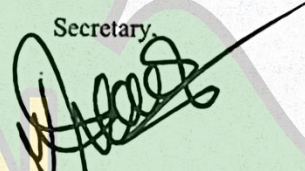
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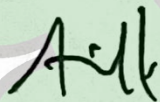
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**Pragmatics Analysis of Illocutionary Acts in English Translation of Quran**

**Surah Al-Mulk**

adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan didalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 8 Januari 2026

Saya yang membuat surat pernyataan,



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## ACKNOWLEDGEMENT

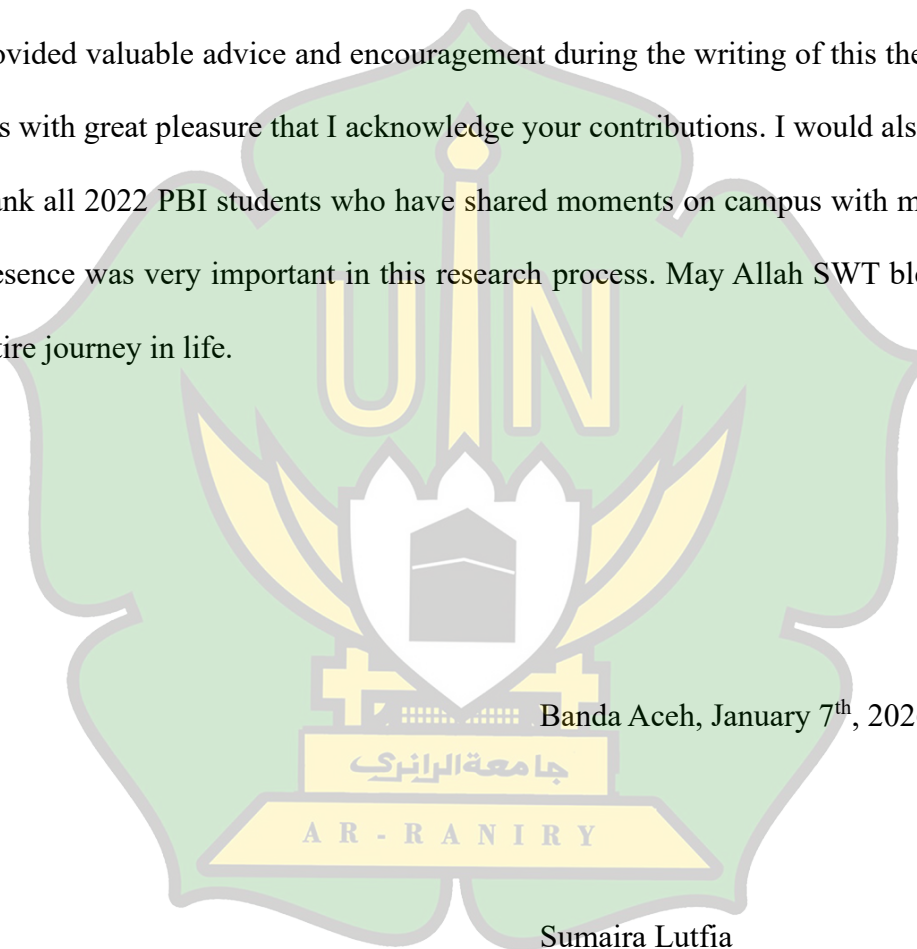
In the name of Allah, the Beneficent, the Merciful. Infinite gratitude is expressed to Allah, the Almighty, for His blessings in the form of strength, good health, bravery, and divine guidance, which were necessary to complete this research. His boundless blessings and compassion have accompanied me throughout my life, especially during this academic journey. May the peace and blessings of Allah be upon the Prophet Muhammad SAW, who has shown us the way to know our Lord and Creator.

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Sumaira Lutfia

## ABSTRACT

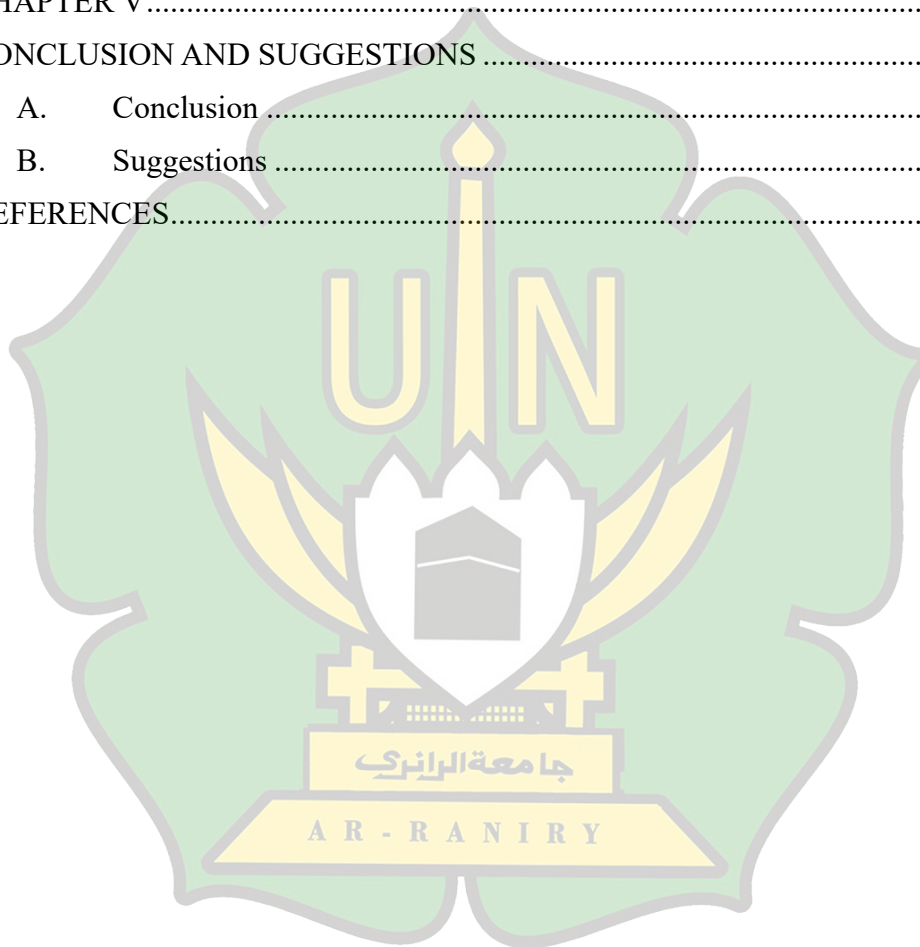
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This study examines the types and pragmatic functions of illocutionary acts used in the English translation of Surah Al-Mulk. Based on Searle's speech act theory, this study uses a qualitative document analysis method. Using content analysis, data was collected from the Holy Quran by Abdullah Yusuf Ali, Surah Al-Mulk. The triangulation method was also used for validation by referring to Ibn Kathir's interpretation and cross-checking with linguists and Quranic scholars. The findings show that five types of illocutionary acts are used: assertive, directive, commissive, expressive, and declarative acts. Directive illocutionary acts emerged as the most dominant type, indicating that Surah Al-Mulk functions primarily as a discourse of guidance and reflection. The pragmatic functions of these acts include commands, questions, warnings, threats, promises, accusations, and statements of divine authority. This study concludes that illocutionary acts in Surah Al-Mulk function not only as linguistic features but also as strategic communication tools to convey theological messages, moral instructions, and spiritual guidance.

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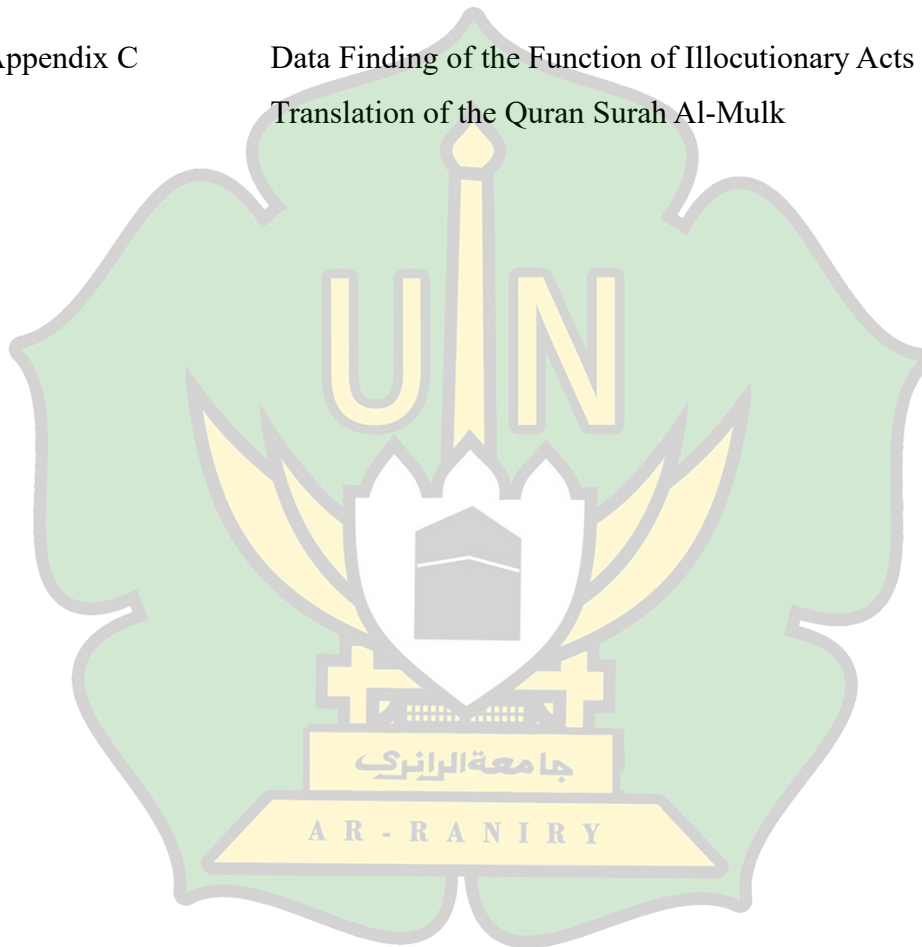
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## CHAPTER I

### INTRODUCTION

#### A. Background of The Study

The Quran serves as a medium for interaction between the creator and his creatures. Its revelation to the Prophet Muhammad occurred during a time when poetry flourished among Arabian, prompting the Quran to be revealed in a highly structured literary language to surpass the literary masterpieces of that era and impress the Islamic disbelievers. Wajdi et al. (2023) state that due to its various rhetorical devices and literary techniques, the Quran can be challenging to interpret, even in its English translation form. Susri et al (2020) also emphasise that to understand the meaning of the Quran, it is not enough to limit the study to grammatical structure analysis alone. Additional tools are also needed, specifically the pragmatics study of speech acts to reveal the layers of meaning contained in the text.

Pragmatics is the study of how context contributes to meaning. It focuses on the context in language where the speaker's subjective meaning becomes the main focus of analysis (Akmal et al., 2017). One of the pragmatic concepts, speech acts, refers to actions performed by someone through speech or utterances, either verbally or in writing. In the realm of religious texts, when the Quran contains an utterance, it not only conveys words but also performs an action such as commanding, promising, asking, or affirming. That is why when reading the translation of the Quran, we need to understand its pragmatic side to make sure the essence of the Quran is not only read but also practiced.

Speech theory was created by John Langshaw Austin in 1962 and developed by John Rogers Searle in 1969; it is categorised into three parts of speech acts. First, there is the locutionary act, which is an act of saying something according to the literal meaning of the sentence. Second, illocutionary acts involve actions intended by the speaker through their utterances, such as commanding, requesting, or promising. Third, perlocutionary acts, which are actions performed by the listener after the utterance (Abdulhamzah, 2025). In Islamic studies, having faith in the Quran means believing in it with the heart and performing it with the body. The acts of believing and performing are forms of perlocutionary acts. Therefore, to ensure that perlocutionary acts are carried out correctly, we need to first understand the function of illocutionary acts in the Quran.

In this study, illocutionary acts are the main focus of discussion to analyse the communicative functions of each illocutionary act of Surah Al-Mulk in the English translation of the Quran written by Abdullah Yusuf Ali. According to Al-Mekhlafty and Al-Ghrafy (2023), there are five categories of language communication functions in illocutionary acts classified by Searle, which are assertive, directive, commissive, expressive, and declarative. These categories help identify the main meaning or 'intention' in the statements found in Surah Al-Mulk, such as stating facts (assertive), giving commands (directive), committing to future actions (commissive), expressing feelings or attitudes (expressive), and making statements that change reality (declarative).

Several relevant studies with similarities to this study were used as references. First is a study by Mahendra (2019), which found a dominance of

directive speech acts in Surah Al-Baqarah, emphasizing the divine communicative function of guiding human behavior. Another study by Susri et al. (2019) on Surah Al-Kahfi by Abdullah Yusuf Ali highlighted the complexity of locutionary, illocutionary, and perlocutionary speech acts, as well as the influence of implied meaning and situational context in interpretation. There is also a study by Zulfa (2018) that highlights the dominance of direct speech acts in Surah Maryam, particularly declarative and imperative, which underscores the Qur'an's straightforward and assertive communication style.

However, the difference between their research and this research lies in its focus. They focused their analysis of the Quranic text on speech acts in general, whereas this research shows novelty by focusing on illocutionary acts in Surah Al-Mulk in Abdullah Yusuf Ali's English translation and then adds the function of these acts in speech. This study not only identifies the types of illocutionary acts that arise but also explores how these acts play a role in conveying deeper messages and meanings.

## **B. Research Questions**

This study will focus on two research questions:

1. What types of illocutionary acts are found in the English translation of Surah Al-Mulk?
2. How do the illocutionary acts in the English translation of Surah Al-Mulk function in conveying the messages of the Surah?

### **C. Research Aims**

To answer the research questions, this study aims to:

1. Classify the types of illocutionary speech acts based on Searle's theory found in the English translation of Surah Al-Mulk.
2. Analyse the pragmatic function of each illocutionary act in conveying the theological, moral, and spiritual meaning of the Surah Al-Mulk

### **D. Significance of The Study**

This research aims to enlighten readers and writers about the importance of pragmatics, especially in the study of illocutionary speech acts in Quranic translations that have rarely been studied in depth. In addition, this research also contributes to deepening the understanding of the Quranic messages by ensuring that the spiritual and moral guidance is provided.

For students, this research is an additional source of knowledge and reference, especially regarding the types of illocutionary speech and their functions, which can be used by related parties to apply the results of this research. For teachers, this research can be an additional material to support the teaching of pragmatic speech acts. Furthermore, for the wider community, this research can be an educational medium that can raise awareness of the importance of pragmatic context in interpreting Quranic texts, so as to prevent misunderstandings in translating and interpreting the Quran.

### **E. Terminology**

To make the readers understand several terms used in this study, this section provides a basic definition of key terms of this study.

## 1. Pragmatics

Pragmatics is a branch of linguistics that studies meaning in context, particularly how speakers convey meaning through language in specific situations. It focuses on the interpretation of utterances by considering the speaker's intention, the context of communication, and the effect on the listener. Pragmatics encompasses various aspects of language use, including speech acts, deixis, implicature, and politeness. However, this study limits the scope of pragmatic analysis to one category of speech acts, namely illocutionary acts, to examine the intended meanings and communicative functions embedded in Quranic discourse.

## 2. Illocutionary Acts

Illocutionary acts are a concept derived from the theory of speech acts developed by J.L. Austin, which refers to the meaning or purpose behind a person's speech. This concept encompasses various categories, such as assertives, directives, commissives, expressives, and declarations, indicating that communication involves not only words but also the intent and social function of the speech. Furthermore, the analysis of illocutionary acts in this study focuses on the Quranic messages.

## 3. English Translation of Quran

The English translation of the Quran refers to the rendering of the original Arabic text of the Quran into the English language to make its

meaning accessible to non-Arabic readers. Since the Quran was revealed in Arabic, the translation does not replace the original text but serves as a medium for understanding its meanings. Among the 114 surahs of the Quran, this study focuses solely on Surah Al-Mulk as the object of analysis. The English translation used in this research is *The Holy Quran* translated by Abdullah Yusuf Ali, which is considered one of the most well-known English translations and is rich in linguistic features relevant to pragmatic analysis.

#### 4. Surah Al-Mulk

The Al-Qur'an is organized into chapters, namely *surah*, and verses that are usually called *ayah*. Surah Al-Mulk is one of the surahs in the Quran, consisting of 30 verses centred on the themes of Allah's dominion, highlighting Allah's supreme power over all creation. The style and content confirm that this surah was revealed in Makkah, addressed to idolaters who rejected the message of Islam. The surah is also known by other names, such as *Tabaraka*, reflecting themes of blessings and exaltation. In this study, the English translation of Surah Al-Mulk is used *Holy Quran* by Abdullah Yusuf Ali, one of the best English translations of the Quran that is rich in linguistic aspects.

## CHAPTER II

### LITERATURE REVIEW

A theory is required in research, as it is used to provide clarity in research. Therefore, this chapter discusses the main theory and related theories needed to guide the data analysis.

#### A. Pragmatics

Pragmatics is a subfield of linguistics that studies how context contributes to meaning. Hidayatullah and Hidayanto (2023) characterized pragmatics as the study of meaning concerning the context of speech and situations. Thus, pragmatics aids in explanation of why a sentence may have distinct meanings depending on the speaker, the time, and the location of the conversation. This approach makes pragmatics the key to understanding human communication comprehensively and realistically. Since people always have to construct their language from the context of their intentions, pragmatics can be thought of as the link between language and reality.

In addition, Eragamreddy (2024) argues that, unlike semantics, which is the study of meaning at the word and sentence level, pragmatics deals with non-literal elements of meaning. In this case, when someone says “my heart is working out”, it should be understood non-literally, meaning “my heart is pumping hard”, which could be due to anxiety or fear, not that the heart is working out as the phrase describes. That is how pragmatics work in language; it goes beyond the literal interpretation of words and sentences by examining how speakers use language to

achieve specific effects and how listeners infer intended meanings based on situational factors.

One of the famous linguists, George Yule, defines Pragmatics as the study of expression from a relative distance. Yule also states some of the sub-theories of language in context in pragmatics itself:

1. **Deixis:** the use of words or phrases whose meaning depends on the context of the situation, such as who is speaking, when, and where.
2. **Presupposition:** an assumption or information that is assumed to be known or accepted by the speaker and listener before a sentence is uttered.
3. **Speech Acts:** an action performed through speech.
4. **Implicature:** an implied meaning that is not explicitly spoken, but can be understood from the context and rules of communication.
5. **Politeness:** a language strategy used to preserve the feelings of interlocutors and avoid conflict or social tension.

## **B. Speech Acts**

Speech acts are communicative actions that can be carried out by uttering words with specific intentions. Green (2020) explains the two main parts of speech acts: the content dimension, what is said and the force dimension, how it is said. The content dimension refers to the literal meaning or information conveyed through speech, while the force dimension captures the speaker's intention behind the statement. For example, the phrase “Can you lend me a pencil?” in the content dimension is a question about possibility, but in everyday conversation, the phrase functions as a polite request that refers to the force dimension. It can be considered

that speech acts can influence readers or audiences by revealing the meaning behind their words and the implications behind their communication.

Other studies interpret speech acts from a different perspective. Jasim (2024) defines speech acts as the simplest units of linguistic communication. He also categorised speech acts into two types based on its old theories, as direct speech acts and indirect speech acts. Direct speech acts are acts in which the literal meaning of a sentence is determined by its intended interpretation. It uses clear language to convey information, while indirect speech acts involve one act being performed indirectly through another act. It involves the speaker communicating more with the listener due to the listener's natural ability to reason and draw conclusions, as well as the shared background knowledge between the speaker and the listener.

On the other hand, Rizki and Golubović (2020) view speech acts as a well-known concept that most people are familiar with, whereby J.L. Austin divides speech acts into three kinds: locutionary acts, illocutionary acts, and perlocutionary acts. These three types are derivatives of the theory discussed earlier. Speech acts were classified according to their objectives:

### **1. Locutionary Acts**

A locutionary act is a speech act that addresses the literal meaning of a speech by expressing a thought in a straightforward sentence. Mubarak et al. (2021) state that the basic act of speaking is locutionary, which involves the actual production of meaningful utterances as a fundamental step in communication.

In addition, Yolanda (2021) defines locutionary as an act that refers to the simple utterances that deliver information or utter a sentence with a sense and

reference similar to the literal meaning in the traditional sense. It means that the utterance itself has a literal meaning without a hidden intention or purpose for the listener. The examples of locutionary acts:

- a. I hate durian
- b. I was born in January
- c. My brother is an engineer

The three sentences above contain locutionary acts because the speaker has no other intention than to simply inform the listener of the information he wants to convey.

## **2. Illocutionary Acts**

Generally, illocutionary acts are closely related to locutionary acts but differ in terms of characteristics and elements (Habiburrahim et al., 2020). It is more than just a speech that transmits information; an illocutionary act serves a wider purpose than a locutionary act. These illocutionary acts not only convey literal meaning, but also contain various communicative intentions or purposes, whereby the speaker usually intends for the listener to do something.

Rahayu and Eripuddin (2023) stated that an illocutionary act is one in which someone says something, makes a statement or affirmation, expresses gratitude, asks a question, and so on. However, the focus of this statement is on the speaker's intention or purpose in uttering the sentence to demand action, not just on the meaning of the words spoken. The examples of illocutionary acts:

- a. I don't like you wearing my jacket

- b. I promise to bring peace to this country if I am elected president in this election.

Both examples above contain specific intentions behind the sentences. In the first sentence, the speaker wants the listener to take off his/her jacket because he/she does not like it. Meanwhile, in the second sentence, the speaker hopes that the listeners will vote for him in the election by promising peace for the country. That is how illocutionary acts work in an utterance.

### **3. Perlocutionary Acts**

According to Febrimadani et al. (2023), perlocutionary acts are actions that occur as a result of the speaker's influence. The effect of either locutionary or illocutionary can cause others to do what the speaker says or intends; this is what is called a perlocutionary act. For example, if a speaker says, "I promise to promote you when I am elected president in the upcoming election," and the listener is interested in this promise and votes for the speaker in the election, this demonstrates the occurrence of perlocutionary acts.

Furthermore, in the study of Munir (2019), perlocutionary acts are speech viewed from the perspective of their consequences, such as convincing, persuading, frightening, clarifying, inspiring, or influencing the listener. In a sense, these effects can be seen as the effects of illocutionary. Therefore, when analyzing perlocutionary acts, the effect on the listener or reader is emphasized. For example, when the speaker uses illocutionary acts to say "I don't like you wearing my jacket," the listener uses perlocutionary acts in the form of negotiation or persuasion by saying "Don't you pity me? I'm cold. Please let me wear it."

### **C. The Classification of Illocutionary Acts**

As previously stated, an illocutionary act is defined as one that uses speech to perform a function. A speaker does not always deliver an utterance without a purpose. In other words, an illocutionary act is a genuine action performed by the speech. Multiple scholars have expressed different classifications of illocutionary acts developed by Austin. However, as noted by Al-Mekhlafy and Al-Ghrafy (2023), an American philosopher, John R. Searle, expanded Austin's idea in 1962, making his taxonomy a model for the classification of illocutionary acts that is used by many researchers. Searle's classification is chosen in this study because it is more accurate and structured than other classifications. In his idea, the communication functions in illocutionary acts are divided into five categories: assertive, directive, commissive, expressive, and declarative.

#### **1. Assertive**

Yulistiana and Widyastuti (2022) define assertive illocutionary speech acts as speech that involves the truth. Specifically, by telling others the truth about the actual situation. This is in line with the initial description of assertive stated by Searle, which states that assertive acts bind the speaker to the propositional truth expressed. In other words, the use of assertive is to bind the speaker through the facts conveyed. Some verbs can be used to create assertive acts such as claiming, stating, and explaining

Furthermore, in their study, Indrawati, Ariyaningsih, and Candra (2021) explained that being assertive in illocutionary acts commits the speaker to the truth of the proposition expressed. This act causes the

speaker's speech to contain both false and true conditions. There are many functions in Assertive, but to make this research complex without being complicated, here only 4 functions are taken, which are dominant and most clearly understood. This includes the act of informing, stating, claiming, and predicting.

- a. Informing or explaining refers to sharing information about a fact or situation, such as "You should know that many public facilities in Aceh will be closed on Friday afternoon to perform the Friday prayers." This sentence is delivered to prevent listeners from going out on Friday afternoons.
- b. Stating is the act of saying a fact, or giving an opinion clearly without any doubts. For example, "If you are muslim, you can not eat pork!"
- c. Claiming is an utterance that is used to claim something or wish with a little coercion. For example, "I made this house!"
- d. Predicting occurs when the speaker asserts a future-oriented proposition and the additional prerequisite of having evidence to support it.

## 2. Directive

According to Aminnudin and Kholiq (2023). The directive illocutionary act is a communication method in which the speaker attempts to persuade the listener to perform specific actions. It is a common way to communicate requests, suggestions, warnings, orders, and prohibitions. The primary goal of directive illocutionary acts is to persuade the listener to take action to achieve the desired result. Permana and Citraresmana (2017) also believe that the directive

illocutionary acts are speech acts where the speaker orders or asks others to do something. There are many functions in Directive, but to make this research complex without being complicated, here only 4 functions are taken, which are dominant and most clearly understood.

- a. Commanding involves asking or ordering someone to do something directly. For example, “Answer the exam paper honestly!” This utterance orders the listener not to cheat on the exam.
- b. Questioning is an utterance that contains a request for information or clarification from the speaker to the listener, so that the listener is expected to respond by providing the answer or information requested.
- c. Forbidding is a type of speech that aims to order someone not to do something. For example, “Do not drink while standing” is a prohibition given by the speaker to the listener, who is advised to sit down when drinking.
- d. Permitting is the opposite of forbidding, which functions to give permission or allow someone to do something according to the speaker’s wishes. “You can sleep in my bed if you’re sleepy” is an example of permitting.

### **3. Commissive**

Jannah, Djumingin, and Saleh (2023) define commissive acts as speech acts that entrust the actions that the speaker himself will perform. It is committing oneself to doing something in the future through their words. Sometimes these commissive acts can refer to bribery, such as promising good things or making

attractive offers, but the listener needs to give the speaker the reciprocity he needs, which is the purpose of the commissive act.

According to Husain, Hamamah, and Nurhayani (2020), commissive in illocutionary acts involves expressing one's meaning and carrying out steps to achieve it. There are many functions in Commissive, but to make this research complex without being complicated, here only 4 functions are taken, which are dominant and most clearly understood.

- a. Offering is commonly used to provide some deals to be accepted or denied. For example: “Do you want me to give you extra money?”
- b. Promising is an act made by speakers to addressees regarding their readiness to take action. It can also refer to a capacity for good that will be achieved soon. For example: “I promise to buy you ice cream if you are a good boy.”
- c. Guaranteeing is an act of assurance that binds the speaker to achieve a specific goal in the future. It tends to be associated with comfort and safety. For example “Your safety is our main priority”.
- d. Threatening is a statement that warns someone that they will be punished or harmed if they don't do what the speaker wants. example: “This is the last warning. If you still want to live here, pay the rent for this house soon.” In this utterance, the listener is threatened to pay the rent if they do not want to be evicted by the owner of the house.

#### 4. Expressive

In their study, Selfiana and Putri (2022) define expressive illocutionary acts as utterances that convey psychological states. It is a reduction made by Searle who developed the behaviourist idea made by Austin. Expressive speech expresses psychological attitudes of speakers towards a situation, stating what they feel, influenced by both the speaker's and hearer's actions. There are many functions in Expressive, but to make this research complex without being complicated, here only 4 functions are taken, which are dominant and most clearly understood.

- a. Thanking is an utterance of expressing gratitude or appreciation for something that someone else has done. Example: “Thank you for always being by my side”.
- b. Praising is the act of expressing admiration or appreciation for something good or positive that someone else has done. For example: “You did a good job, keep it up.”
- c. Blaming is the act of pointing out mistakes or blaming someone for something that did not go well or for a mistake that occurred. Example: “You are the one who made this project late.”
- d. Accusing is the act or method of accusing someone based on their words or actions. For example, “She lied, I know it”

#### 5. Declarative

Pulungan and Ambalegin (2022) describe declarative illocutionary acts as utterances that involve speakers changing the world through their words, with types including blessing, dismissing, approving, and punishing. These acts are powerful

because they do not merely convey information but rather bring about a change in social reality. In addition, making a declaration requires an institutional role and specific context for the speaker to effectively change the world through their speech. Without the appropriate authority or situational conditions, the utterance would lack the force needed to perform the illocutionary act successfully. There are many functions in Declarative, but to make this research complex without being complicated, here only 4 functions are taken, which are dominant and most clearly understood. The declarative illocutionary acts can be acts such as resigning, dismissing, naming, appointing, and sentencing (Akmal, Fitriah, and Zafirah, 2020).

- a. Blessing is a declarative illocutionary act that expresses the granting of a blessing or approval, which is usually sacred or official. For example of this is when a priest says, "I now pronounce you husband and wife." This utterance officially changes the status of two people to that of husband and wife.
- b. Declaring Used to state or emphasize something as true or valid, convey a situation, or assess the world. For example, "I am a leader for this periode"
- c. Sentencing is an act that states the imposition of punishment on someone for a mistake or violation. For example is a judge says, "I hereby sentence you to five years in prison," which means imposing a prison sentence of five years on the defendant.
- d. Naming, which refers to the act of giving a name or assigning a status or position to a person or object. For example, the statement "I appoint you

as chairman” means assigning someone as chairman. Naming can also sometimes interpreted as the act of publicly declaring that someone has behaved badly or illegally.

These five categories outline the fundamental types of speech acts and their corresponding concepts. In other words, these illocutionary acts attempt to assess and interpret the utterance by the speaker or writer.

#### **D. Holy Quran by Abdullah Yusuf Ali**

Abdullah Yusuf Ali was a prominent Muslim figure who was born in Surat on April 4, 1872, in India. Coming from a Muslim family, he became proficient in Arabic because his father taught him from a young age, and later in life, he graduated with a bachelor in Bombay University. This made his translations undeniably excellent. Throughout his life, he wrote many literary works, one of the most famous of which, and the main document analysed in this study, is The Holy Quran: Text, Translation and Commentary, published in 1983.

In the Holy Quran, Abdullah Yusuf Ali uses a literal translation approach combined with a poetic style. He uses classical and archaic English, giving his translation a sophisticated and academic feel. He balances this by considering grammatical, contextual, and socio-cultural factors, aiming to preserve the meaning close to the time of revelation while making the text accessible to English-speaking readers.

## E. Surah Al-Mulk

Surah is an Arabic term referring to a chapter in the Quran. There are 114 surahs in the Quran, and Surah al-Mulk is the 67th surah. It consists of 30 verses and contains 1,313 letters and 335 words. Surah al-Mulk is classified as a Makkan surah, meaning it was revealed in Mecca, which makes this surah focus on the fundamentals of faith, discussing the greatness and power of Allah, the resurrection of all dead creatures from the grave in the future, and it discusses the evidence of Allah's oneness and the severe punishment for those who deny and reject the Day of Judgment. (Syauqi, 2022).

In addition, Surah Al-Mulk has several other names such as *Tabarak*, which emphasise the blessings and power of Allah contained within it. The content of Surah Al-Mulk includes verses that cover the following: First, the test for humanity is death and life. Second, the universe is a manifestation of Allah's greatness and majesty. Third, a warning in the form of threats and punishment for those who disobey his commands.

In the concept of the Quran, every verse and surah exists for a reason, a term known as *asbaabun nuzul*. The authoritative Tafsir Ibn Kathir explains that the *asbaabun nuzul* of Surah Al-Mulk is a response and rebuke to the mushriks who reviled the Prophet Muhammad SAW and doubted the Day of Resurrection. This surah affirms that Allah is the owner of the kingdom and has the power to give life and death and to rule the universe. Allah demonstrates His greatness through the creation of the layered heavens, the earth, and all creatures as a test for humanity to

believe and do good deeds. This surah also warns of punishment for those who reject the teachings of Islam and are ungrateful for Allah's blessings.

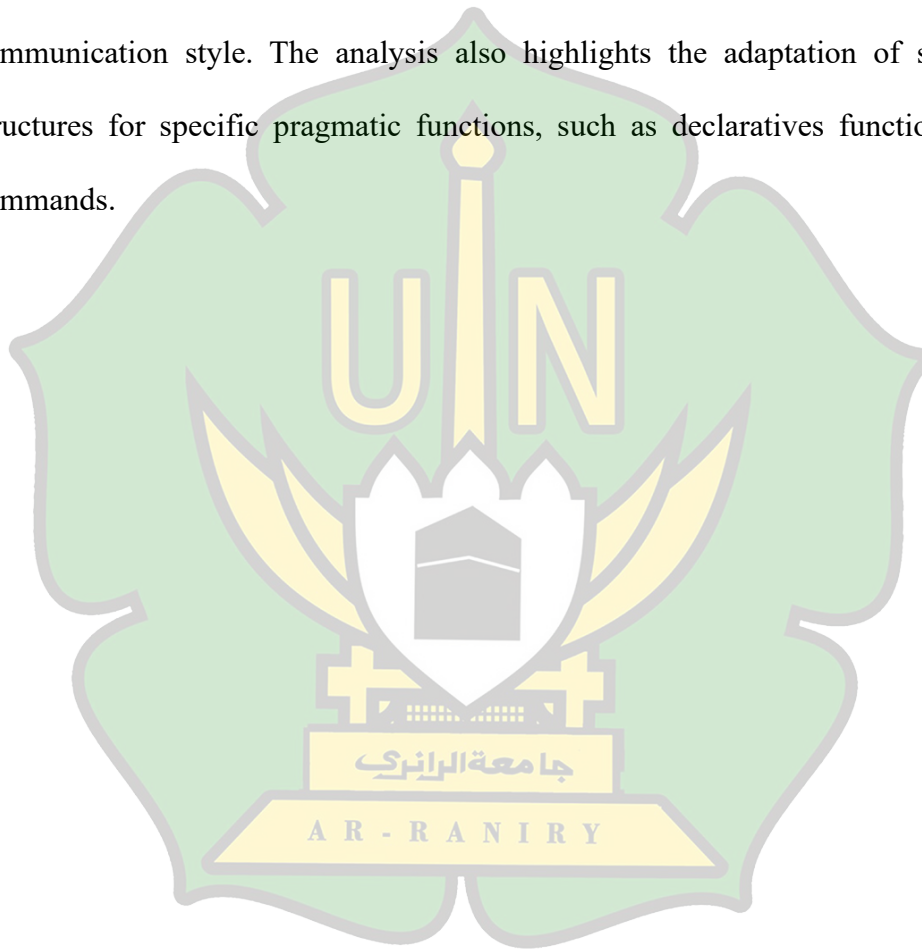
Among the 114 surahs in the Quran, this study takes Surah al-Mulk as its main subject because this surah contains many acts in its wording and is very interesting when linked to pragmatic theory.

#### **F. Previous Study**

Previous research that has similar characteristics, which also analyzes some pragmatic especially in speech acts in the Quranic text, has revealed various approaches and significant findings. First, a study by Mahendra, M. (2019) that analysed Surah Al-Baqarah in Muhammad Mufti Taqi Usmani's translation using George Yule's theory of directive speech acts. This study found 60 verses containing directive speech acts, with 43 verses in the form of commands, 13 requests, 3 suggestions, and 1 strict order. Its main contribution lies in identifying the dominance of directive functions as a means of divine communication to direct human behaviour.

Another study by Susri, G., et al. (2019) on Surah Al-Kahf in Abdullah Yusuf Ali's translation, using Searle's theory, found 9 verses that exhibit the phenomenon of locutionary, illocutionary, and perlocutionary acts. Illocutionary speech acts include assertive (statement, praise) and directive (recommendation, request, advice). This research enhances our understanding of the complexity of speech acts in religious texts, particularly how implied meaning (implicature) and situational context influence interpretation.

Zulfa, M. (2018) examined Surah Maryam using Searle's theoretical approach, finding four types of speech acts: representative (56%), directive (32%), expressive (8%), and commissive (4%). The contribution of this study is the revelation of the dominance of direct speech act strategies (88%) in declarative and imperative forms, which confirms the Quran has a straightforward and emphatic communication style. The analysis also highlights the adaptation of sentence structures for specific pragmatic functions, such as declaratives functioning as commands.



## CHAPTER III

### RESEARCH METHODOLOGY

In a research study, the proper method is very important to ensure that the research process proceeds systematically. Therefore, this chapter will explain the research design, the material of analysis, the data analysis technique, and the data analysis procedure used as guidelines in conducting this research.

#### A. Research Design

This study uses a qualitative research method because it aims to explore and provide an in-depth understanding of illocutionary acts in the English translation of Surah Al-Mulk. The qualitative research method was chosen because it focuses on describing phenomena in detail based on data, either in the form of text or communication context, without relying on numbers or statistics (Oranga and Matere, 2023). With this approach, the researcher can examine the meaning and function of each utterance in every verse of Surah Al-Mulk in depth, enabling the research findings to provide a clear and comprehensive picture of how illocutionary messages are conveyed in the English translation.

Moreover, this study uses one of the qualitative research methods, namely document analysis. According to Morgan (2022), document analysis is a research method that analysis any document containing text, such as books, articles, newspapers, and others. In this case, the English translation of Surah Al-Mulk by Abdullah Yusuf Ali is also considered a document that has the potential to serve as a source for qualitative research design analysis.

## **B. Material of Analysis**

The source of data in this research comes from documents in the form of Quran texts with English translations. This document is the Holy Quran, written by Abdullah Yusuf Ali, focusing on Surah Al-Mulk on pages 1780 to 1790. In this document, Yusuf Ali divides the translation of the verse into 2 sections, and this research will take both the first and second sections as a data source for analysis.

There are several steps taken to collect the data. Firstly, there are ten pages with 30 verses in the holy quran by Abdullah Yusuf Ali, which are used as the main source in finding utterances containing illocutionary acts. Then, the researcher downloaded the digital print of the document from the website. In the following step, the researcher read the text in the document to understand the utterances. Next, selecting the verses of the speech that will be classified based on illocutionary acts. Finally, preparing the data to be analysed.

## **C. Method of Data Analysis Technique**

In this study, content analysis was chosen as the data analysis technique. Content analysis refers to a research method used to conduct an in-depth discussion of the content of written or printed information in a systematic and objective manner. The aim is to identify the specific characteristics of a message by categorizing it according to consistent rules so that generalizable and valid conclusions can be drawn. (Sitasari, 2022)

To answer the research questions, the researcher first analysed the types of illocutionary acts in each sentence contained in the document using Searle's theory. Subsequently, the researcher plotted the functions of each classified utterance into

a table and analyzed the types of functions based on the criteria from the definition of the functions themselves.

#### **D. Data Analysis Procedure**

Data analysis is the process of analyzing and modeling data to find information. In the data analysis procedure, the researcher analyzed the content of the document, namely the Holy Quran by Abdullah Yusuf Ali, focusing on two important points, which were classifying the utterances in each verse into types of illocutionary acts using Searle's theory, which are assertive, directive, commissive, expressive, and declarative. Thereafter, the researcher also determined the functions of these types of illocutionary acts.

However, in researching Quranic messages, triangulation is required in this research method. Therefore, this study takes an approach by reviewing the interpretation of Ibn Kathir to prove the validity of the research results. Guidance and references from linguists and Quranic scholars as a method of cross-checking are also carried out to ensure that the findings are not deviated.

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter discusses data analysis and findings aimed at answering the research questions. The first subsection presents the findings of the data analysis, including a brief analysis of the types of illocutionary acts and their functions. These findings are then discussed further in the second subsection, which discusses how to identify these findings and the reasons behind them.

#### A. Research Finding

Based on the data obtained, there are 47 utterances found in the thirty verses of the translation of Surah Al-Mulk. These utterances contain various types of speech acts that are very diverse and represent all communicative functions that exist in everyday language. In this study, it was found that all five types of illocutionary acts, which are assertive, directive, commissive, expressive, and declarative contained in these 47 utterances. This demonstrates how rich the meanings contained in the verses of Surah Al-Mulk are.

From the data found, it was discovered that the most frequent illocutionary act in the English translation of Surah Al-Mulk was the directive act, followed by the assertive, commissive, and declarative acts, with the expressive act being the least frequent. Furthermore, to provide a clearer and more systematic overview of these findings, a detailed classification of the illocutionary acts identified will be presented in the following table.

**Table 4. 1***Summary of The Illocutionary Acts And Their Function Frequency*

No.	Illocutionary Acts Type	Functions	Frequency	Frequency Total	Percentage (%)
		Informing/Explaining	6		
1.	Assertive	Stating	4	17	<b>36.17%</b>
		Claiming	5		
		Predicting	2		
		Commanding	8		
2.	Directive	Permitting	2	20	<b>42.55%</b>
		Questioning	10		
		Promising	1		
3.	Commissive	Threatening	3	4	<b>8.51%</b>
		Blaming	1		
4.	Expressive	Accusing	1	2	<b>4.26%</b>
		Declaring	2		
5.	Declarative	Sentencing	1	4	<b>8.51%</b>
		Naming	1		
<b>TOTAL</b>				<b>47</b>	<b>100%</b>

From this data, it can be seen that there are several functions of each type of illocution that are not contained in the meaning of Surah Al-Mulk, which are forbidding, praising, thanking, offering, guaranteeing, and blessing.

## 1. Assertive

Assertive aims to bind the speaker to the propositional truth that is expressed. However, assertiveness can be true or false, but in the context of the translation of Surah Al-Mulk, it must be fully believed that every statement that appears is the truth. There are 17 assertive statements contained in the translation of Surah Al-Mulk, which have four different functions.

In the translation of Surah Al-Mulk, the informing occurs in the form of the information that is provided, the fact that Allah has created something, or the state of a particular situation. The data below is an example of this:

verse 5: ***“And we have, (From of old), Adorned the lowest heaven With Lamps, and We Have made such (Lamps) (As) missiles to drive Away Satans, And have prepared for them The Chastisement Of the Blazing Fire.”***

In the above utterance, there are two pieces of information. First, Allah informs us that the lights in the sky are His creation and that they also serve as punishment for Satan. Second, there is punishment in hell for them.

verse 7: ***“When they are cast therein, they will hear the (terrible) drawing in of its breath, even as it blazes forth.”***

verse 8: ***“Almost bursting with fury: Every time a Group is cast therein.”***

As for verses seven and eight, the utterances that appear also convey the function of informing. The information provided is similar, that is, explain how terrifying the hell that Allah created is, so that when its inhabitants are thrown into it, the flames are like terrifying breaths.

The second function found in utterances is stating. In stating in Surah al-Mulk, Allah emphatically affirms His Greatness and Power. This shows that the illocutionary act is intended to gain the listener's recognition. The data below is an example of this:

verse 5: ***“He Who created Death and Life”***

verse 13: ***“He certainly has (full) knowledge of the secrets of (all) hearts.”***

verse 15: ***“Unto Him is the Resurrection”***

From the three utterances above, Allah states that He is capable of creating life and death for all creatures, and that one of His powers is knowing all secrets. and only to Him do all creatures return. This also confirms that there is no other assumption that says there is life after death other than the heaven and hell that Allah has provided. There is no other reincarnation after death. With this utterance as a form of illocution, listeners are asked to humble themselves before His power.

The other function of assertiveness is claiming. The claiming and stating in Surah Al-Mulk seem similar at first glance; this is because these two have the same branch, but the difference lies in the recognition or ownership that only Allah has. The data below is an example of this:

verse 3: ***“He Who created the seven heavens one above another”***

verse 15: ***“It is He Who has made the earth manageable for you.”***

verse 19: ***“None can uphold them Except The Most Gracious: Truly it is He that watches over all things. ”***

From utterances, it can be interpreted that Allah says that He is the one and only who created the heavens and the earth and regulates them, and His claim that no one else can do the same further clarifies His illocutionary function.

The last function found in assertive illocution is predicting. In the context of the Quran, predictions stated directly by Allah are truths that will come to pass. The data below is an example of this:

verse 4: ***“thy vision Will come back to thee Dull and discomfited, In a state worn out.”***

verse 28: ***“At length, when they see it close at hand, Grieved will be the faces of the Unbelievers, and it will be said (To them): 'This is (The promise fulfilled), which ye were calling for!'”***

The above passage describes what will happen in the future when unbelievers receive punishment for their past behavior, which will indeed happen in the afterlife.

## 2. Directive

Directives are the most common illocutionary acts found in the analysis of the research results. There are 20 utterances, containing three functions: commanding, questioning, and permitting. The only function that does not appear is forbidding.

However, there are many prohibitions in this surah, but their implicit delivery means that they cannot be categorized as directives, because the definition of a directive is a command that is stated directly. The data below is an example of this:

- verse 3: ***“So turn thy vision again!”***  
 verse 4: ***“Again turn thy vision A second time!”***

The command here appears very clear. The purpose of this illustration is for humans not to doubt God's power by contemplating or looking at the heavens that God created perfectly. Apart from that, many utterances give orders to say something, such as:

- verse 26: ***Say: "As to the knowledge of the time, it is with Allah alone: I am a plain warner."***  
 verse 28: ***“Say: 'See ye? If Allah were to destroy me, and those with me, or if He bestows His Mercy on us, yet who can deliver the Unbelievers from A grievous Chastisement?’”***  
 verse 29: ***“Say: 'He is The Most Gracious: we have Believed in Him, And on Him have we Put our trust: So, soon will ye know Which (of us) it is That is in manifest error.'”***

At first glance, this utterance appears to be assertive, declarative, and even directive with a questioning function. However, the presence of the word "say," which indicates a command to say what is requested, makes this utterance part of the declarative with a commanding function.

Another function found was questioning, with the largest total being 10 utterances. The data below is an example of this:

- verse 14: ***“Should He not know, He that created?”***  
 verse 19: ***“Do they not observe the birds above them, spreading their wings and folding them in?”***  
 verse 3: ***“Seest thou any flaw?”***

From the utterance above, Allah gives questions. This is to encourage humans to be aware of and evaluate these questions.

The final function in the directive that appears in the analysis of research results is permitting, which is permission given to do something. The data below is an example of this:

verse 13: ***“And whether ye hide Your word or make it known”***

verse 15: ***“Traverse Ye through its tracts And enjoy of the Sustenance Which He furnishes”***

In this utterance, Allah permits humans to do two things: to keep something secret or to speak it openly, and to explore the world and enjoy the worldly blessings it bestows upon them. However, permission differs from a command in that the listener is given the choice to do so or not.

### 3. Commissive

There are four commissives in the translation of Surah Al-Mulk, and they only have two functions: threatening and promising. However, threatening is more dominant. The data below is an example of this:

verse 6: ***“For those who reject their Lord (and Cherisher) is the Chastisement of Hell: And evil is (such) destination.”***

verse 11: ***“Far From Allah's mercy Are the Companions Of the Blazing Fire!”***

verse 17 ***“So that ye shall know how (terrible) was My warning”***

The threats from the three verses above are clear for those who do not believe. These threats show how angry Allah is with them. The purpose of this illocution is for anyone who hears or reads it to be afraid and avoid becoming part of the people who are threatened.

verse 12: ***“As for those who fear their Lord unseen,ssw For them is Forgiveness And a great Reward.”***

Contrary to the previous threat, this promise is given to anyone who fears Allah and believes that Allah sees all human actions, and will receive forgiveness and an extraordinary reward.

#### 4. Expressive

Expressive is the least frequent illocutionary act that appears in the analysis of the data in this study; there are only two utterances that show expressive characteristics in the sense of Surah Al-Mulk and both express regret for human mistakes. The data below is an example of this:

verse 9: ***“We rejected him And said, Allah never Sent down any (Message)”***

The accusing function appears in this utterance. Although it is not stated directly, it is very clear that the speaker is accusing the news reporter of being a liar because the facts contradict what they believe. However, since they are the ones who are lying, this utterance is an accusation rather than a fact.

verse 10: ***“Had we but listened Or used our intelligence, We should not (now) Be among the Companions Of the Blazing Fire!”***

The expressive function of this utterance is blaming. Similar to the example above, although it is not stated directly, the meaning of this sentence is regret and self-blame. If they had not committed the crime, they would not have ended up in such a bad situation. This clearly shows that they are blaming themselves.

## 5. Declarative

In the analysis of the research results, four types of utterance with declarative illocution were found, and each of these utterances has a different function. The data below is an example of this:

verse 1: ***“Blessed be He In Whose hands is Dominion.”***

This utterance contains a declaration that Allah is a highly blessed and noble being. From this utterance, all creatures must believe that only Allah is the most noble, and that is the function of his illocution.

verse 6: ***“For those who reject their Lord (and Cherisher) is the Chastisement of Hell: And evil is (such) destination.”***

The utterance that appears here is a sentence, which is Allah punishing them in the form of torment.

verse 9: ***“Ye are in nothing but A grave error!”***

The utterance that appears here is naming. Naming appears here because it condemns the listener as a heretic by directly pointing to them with the words “Ye are.”

### **B. Data Validation through Triangulation**

In this subsection, there will be a sharp and in-depth look at the findings described in subsection A. Each statement will be discussed in terms of its function, and as evidence to justify these findings, the author relates them to Ibn Kathir's interpretation of the Qur'an. This approach aims to provide a more complete and

contextual understanding of how Allah's messages in this surah are conveyed pragmatically through speech acts, and how classical interpretations reinforce these findings based on existing verses.

1. Assertive

a. Informing/Explaining

Informing or explaining is the most frequently encountered function of the assertive illocutionary type in the research findings, with a total of six utterances. It is defined as the act of sharing information about a fact or situation.

***“And We have, (From of old), Adorned the lowest heaven With Lamps, and We Have made such (Lamps) (As) missiles to drive Away Satans, And have prepared for them The Chastisement Of the Blazing Fire.”***  
(verse 5)

In this verse, lamp means star. The revelation of this verse informs us that there are three purposes for Allah creating stars: as decoration for the sky, as a means of repelling Satan, and as signs that can be used as guidance. This is stated in the interpretation of Ibn Kathir. Therefore, this verse is considered an informative act because it was revealed to inform people.

***“He Who created Death And Life, that He May try which of you Is best in deed.”***  
(Verse 2)

In the above verse, there is an utterance with an informing function, informing us that humans were initially dead and then brought to life, and that the purpose of bringing humans to life is to know who is the best in deeds, not who has the most deeds.

In addition to focusing on the power of Allah, Surah Al-Mulk is also known as the Surah that describes the torment of hell, as can be seen in the verse:

***“When they are cast therein, They will hear The (terrible) drawing in of its breath Even as it blazes forth.”***

**(Verse 7)**

***“Almost bursting with fury: Every time a Group Is cast therein,”***

**(Verse 8)**

From the two verses above, it is clear that Allah is explaining how terrifying Hell is. In Ibn Kathir's interpretation, verse 7 is explained to mean that Hell boils them, like a few grains cooked in a large amount of water. And verse 8 is interpreted to mean that His anger toward them has reached its peak, and His wrath toward them has caused Hell itself to almost split apart.

b. Stating

The second function found in the assertive act of Surah al-Mulk is stating. In the context of illocutionary acts, the function of stating is used to convey the truth or facts that are believed to be absolute by the speaker. In Surah al-Mulk, Allah explicitly states His greatness, power, and authority over all creatures. Therefore, these utterances are not only informative but also serve to strengthen the listeners' faith and gain their recognition of Allah's oneness and power.

***“He certainly has (full) knowledge, Of the secrets of (all) hearts.”***

**(Verse 13)**

Ibn Kathir interpreted that Allah's knowledge is not limited to visible words or deeds, but also includes intentions, secrets, and the whispers of the human heart. Thus, this statement is a direct statement about the perfect nature of Allah's knowledge. Within the framework of illocutionary speech acts, this statement affirms a theological fact while also providing moral implications: humans cannot hide anything from God, and are therefore required to be honest and pious, both outwardly and inwardly.

***“Unto Him is the Resurrection”***  
**(Verse 15)**

This verse affirms the certainty of resurrection and the Day of Judgment. It rejects all forms of deviant beliefs, such as the notion that humans will live again in another form (reincarnation). Allah clearly states that all creatures will return to Him to be held accountable for their deeds and receive their reward in the form of heaven or hell. This statement reinforces the concept of Islamic eschatology and affirms that there is no life after death other than that which Allah has decreed.

c. Claiming

Claiming is the second most common function in assertive statements, with five utterances appearing. It is an utterance that is used for contention. In Surah Al-Mulk, the form of claim that appears explains that the highest power belongs only to Him, which emphasizes absolute divine superiority. This distinguishes it from other assertive functions, such as informing (merely conveying information) or describing (depicting), because it involves an element of self-praise and the assertion of exclusive dominance.

***And He over all things Hath Power  
(verse 1)***

This verse is categorized as an assertive claim contending that power belongs only to him. This means that he is the sole controller of all creatures according to his will. No one can oppose his law. And he will not be held accountable for his actions.

***“The Most Gracious: Truly it is He that watches over all things.”  
(Verse 19)***

Another characteristic that Allah emphasizes as belonging to Him is His most merciful nature, which means that even though his creatures commit acts of disbelief, He remains patient, forgiving, and tolerant, and does not hasten to punish them.

d. Predicting

The last function identified in assertive illocution is prediction, which refers to statements that declare events that will definitely occur in the future. In the context of the Qur'an, predictions conveyed directly by Allah are not mere possibilities or speculations, but absolute truths that will definitely occur.

***“(thy) vision Will come back to thee Dull and discomfited, In a state worn out.”  
(Verse 4)***

This statement predicts the total failure of human perception and power when faced with Allah's creation and decree; human sight will return weak and subdued, unable to understand or challenge divine authority. This

prediction affirms the certainty of human limitations in the face of Allah's will. Similarly, verse 27,

***“When they see it close at hand, Grieved will be the faces Of the Unbelievers, and it will be said (To them): 'This is (The promise fulfilled), Which ye were calling for!’”***  
**(Verse 27)**

Explicitly predicts the moment when the disbelievers witness the punishment they once rejected. This verse describes the psychological and physical humiliation of the disbelievers in the hereafter, when rejection turns to regret, and disbelief turns to undeniable realization. The phrase “This is the promise fulfilled” emphasizes that the punishment is not something sudden or unjust, but rather the fulfillment of God's warning that has been conveyed through revelation.

Therefore, these verses serve as a definitive statement of prediction, affirming future events with absolute certainty. The illocutionary act here is not merely a prediction that serves to describe future punishment, but also a moral warning in the present, encouraging believers and disbelievers alike to reflect on their deeds before the promised reality becomes inevitable in the hereafter.

## 2. Directive

### a. Commanding

Within the functions of directives, commands stand out as the strongest form of direct orders, where the speaker often uses superior authority to instruct the listener to take specific action without room for negotiation, characterized by imperative verbs that create an obligation. In

Surah Al-Mulk, the commanding utterance contains a contemplative command to appreciate the perfection of Allah's creation.

***“So turn thy vision again”***  
**(Verse 3)**

***“Again turn thy vision A second time”***  
**(Verse 4)**

These two verses are obvious imperative commands in Surah Al-Mulk, in which Allah SWT commands the Prophet Muhammad SAW to look at the heavens he created twice in succession, as interpreted by Ibn Kathir in his commentary that the purpose of this command is to destroy human doubt about Allah's power by observing the perfection of the creation of the heavens, which contain not the slightest flaw, so that humans are amazed and look again to confirm the miracle without a shadow of a doubt.

In addition to such direct commands, many utterances use indirect commands through the word “say,” which changes the structure of other functions into directives with a commanding function, such as when the Prophet was commanded to convey a message to his followers.

***Say: "As to the knowledge of the time, it is with Allah alone:  
I am a plain warner.”***  
**(Verse 26)**

***“Say: 'See ye? If Allah were to destroy me, and those with  
me, or if He bestows His Mercy on us, yet who can deliver  
the Unbelievers from A grievous Chastisement?’”***  
**(Verse 28)**

At first glance, these utterances appear to be assertive or declarative, even with rhetorical question elements that contain a directive function. but

the explicit presence of the word “say” indicates an illocutionary force in the form of a divine command to the Prophet to utter these words, thus classifying them as declarative speech acts with an implied commanding function, where the context of revelation reinforces the obligation to convey them as a direct representation of God's voice to humans.

b. Permitting

Permitting, whereby permission is granted to the listener to do or not do something, differs from commanding in that it is optional and provides freedom of choice without absolute obligation, in accordance with Searle's classification, whereby permitting creates a right for the listener to act.

***“And whether ye hide Your word or make it known”  
(Verse 13)***

Here, Allah SWT allows humans to choose between hiding or revealing their words

***“Traverse Ye through its tracts And enjoy of the Sustenance Which  
He furnishes” R - R A N I R Y  
(verse 15)***

This permits to explore the earth and enjoy His sustenance as a blessing. Ibn Kathir's interpretation emphasizes that this permission is a form of divine grace that encourages gratitude without coercion, thus enriching the variety of directives in the sacred text as a means of flexible spiritual education.

c. Questioning

Another dominant directive function in the analysis of data from Surah Al-Qur'an Al -Mulk is questioning, with a total of 10 utterances in the form of rhetorical questions that do not demand factual answers but imply illocutionary force in the form of a command to reflect on the greatness of Allah, as explained by Searle that questioning in directives encourages listeners to evaluate themselves or observe the propositions put forward.

**“Should He not know, He that created?”  
(Verse 14)**

This verse challenges humans to realize that the Creator surely knows all secrets.

**“Do they not observe the birds above them, spreading their wings and folding them in?”  
(Verse 19)**

Which commands observation of the harmony of nature as proof of Allah's power.

**“Seest thou any flaw?”  
(Verse 3)**

Which, as interpreted by Ibn Kathir, is an implicit command to examine the sky twice to confirm the absence of flaws in His creation, so that this question arouses awareness and obedience through introspection.

### 3. Commissive

#### a. Threatening

Threatening is a form of commissive speech in which the speaker commits to imposing negative sanctions or punishment in the future for the listener's noncompliance, creating a perlocutionary effect of fear and sin prevention, as is dominant in the three utterances of Surah Al-Mulk.

***“For those who reject Their Lord (and Cherisher) Is the Chastisement of Hell: And evil is (such) destination.” (Verse 6)***

This verse representing a strong threatening commissive in which Allah SWT binds Himself to the punishment of Hell for those who reject God and their benefactor, with illocutionary force that affirms the consequences of the afterlife for disbelief; Ibn Kathir's interpretation explains that this verse describes divine wrath as a response to the rejection of the blessings of life, so that its perlocutionary effect is to arouse a deep sense of fear in the listener to immediately repent and not follow the group that is destined for the worst place of destruction.

***“Far From Allah's mercy Are the Companions Of the Blazing Fire!” (verse 11)***

This utterance gives a divine commitment to permanently withhold His mercy from the inhabitants of the blazing fire, as a threat that emphasizes the certainty of punishment for the disobedient; according to Ibn Kathir, this verse continues the description of hell as a punishment for those who oppose the servants of Allah, with the phrase “far from mercy”

creating an unbridgeable emotional and spiritual distance, so that this illocution aims to trigger a perlocutionary effect in the form of fear in the hearts of listeners, encouraging them to avoid the path of misguidance by increasing their piety and faith, in line with the context of the surah which invites self-reflection on the creation of nature.

***“So that ye shall Know how (terrible) Was My warning”  
(Verse 17)***

This verse binding Allah to prove the severity of His warning through direct experience of torment, as a form of prospective threatening commissive; Ibn Kathir interprets this verse as a continuation of the threat against the arrogant, where “so that ye shall know” promises the full realization of the Prophet's warning so that opponents realize their mistakes too late, with illocutionary force that reinforces the authority of revelation; the perlocutionary effect is the prevention of sin through the anticipation of eternal regret, ensuring that the listeners of this surah both when it was revealed and when it is read avoid the fate of the threatened people by immediately returning to obedience.

b. Promising

Unlike threatening, which creates a negative commitment to punish noncompliance, promising offers positive rewards for obedience, all intending to shape the listener's behavior through anticipation of consequences in the afterlife.

***“As for those who Fear their Lord unseen,ssw For them is Forgiveness And a great Reward.”  
(Verse 12)***

This verse is a promising commissive in which Allah SWT commits to granting forgiveness of sins and extraordinary great rewards to those who fear Him unseen (without seeing Him directly); Ibn Kathir's interpretation defines “fear their Lord unseen” as pure faith that gives birth to total obedience even though Allah is invisible to the eye, a sharp contrast to the previous threatening to balance the surah; The illocutionary force of this verse promises a great reward in the hereafter, with a perlocutionary effect of strengthening the hope and spirit of worship in the listeners, encouraging them to increase their unseen piety to obtain full forgiveness and unlimited rewards, thus enriching the rhetoric of Al-Mulk as a guide to holistic faith.

4. Expressive

a. Accusing

Accusing in expressive language is an illocutionary act in which the speaker expresses a psychological attitude of accusation toward a proposition that is considered false, often ironically to highlight one's own falsehood.

***“We rejected him And said, Allah never Sent down any (Message)”***

This utterance describes the inhabitants of hell who accuse the messenger of lying about revelation; its illocutionary force of counter-accusation fails because it contradicts the facts of the Qur'an, interpreted by

Ibn Kathir as the belated verbal confession of the arrogant disbelievers in the world, where “we rejected him” reflects the initial rejection of the evidence of creation.

b. Blaming

Blaming in expressive language expresses regret or psychological self-blame for propositional errors, using counterfactuals to contrast regret.

***"Had we but listened Or used our intelligence, We should not (now) Be among the Companions Of the Blazing Fire!"***  
**(Verse 10)**

This utterance expresses deep lamentation over the negligence of listening to guidance and thinking; its illocutionary force is ironic regret for being too late, according to Ibn Kathir's interpretation as a moment of awareness when the torment of hell opens their eyes to the foolishness of rejecting the messenger's argument.

5. Declarative

a. Declaring

The declaring function in declarative illocution refers to the act of stating or establishing divine truth in absolute terms, whereby the utterance not only conveys information but also directly establishes a new status in the listener's belief, namely, recognition of God's sovereignty as the sole Ruler of the universe. This understanding is in line with Searle's definition that declaring requires a felicity condition in which the speaker (God) has absolute authority, so that His words become ontological facts that cannot be denied.

***Blessed be He In Whose hands Is Dominion***  
**(Verse 1)**

In this verse, the linguistic structure begins with “Blessed be He,” which is a form of affirming divine blessing as a fact that has been and will continue to exist. The phrase “In Whose hands is Dominion” creates an illocutionary force that compels the listener to accept this reality as the basis of faith.

b. Sentencing

The sentencing function in declarative illocution is defined as the act of imposing a binding verdict or punishment, changing the status of the perpetrator (subject) from free to bound by divine consequences, similar to a court verdict, where the judge's words become applicable law. Sentencing fulfills the specific conditions of declarative because it requires legislative authority (God as the Supreme Judge), so that the utterance does not merely predict but actualizes the punishment itself.

***For those who reject Their Lord (and Cherisher) Is the Chastisement of Hell: And evil is (such) destination.***

**(Verse 6) A R - R A N I R Y**

This verse structurally consists of a protasis that identifies the perpetrator of sin, followed by an apodosis, which functions as a definitive verdict. It emphasizes the certainty of punishment as a “bad place to return to,”

c. Naming

The naming function in declarative illocution is the giving of a permanent label or identity to the subject, which pragmatically constructs their reality through direct naming, such as giving them the label “infidel.”

***“Ye are in nothing but A grave error,!”***

**(Verse 9)**

The structure of the verse uses the nominal phrase “Ye are in nothing but a grave error” with “Ye are” directly referring to the listeners (hypocrites/infidels), while “grave error” implies a severe deviation from the straight path. This naming punishes by identity. The perlocutionary effect is spiritual emptiness and a push for introspection for the listeners, because the label “grave error” sticks like an indelible mark of sin. Compared to declaring (general facts) or sentencing (specific punishments), naming is personal and stigmatizing, directly targeting “you” to build a dichotomy between believers and disbelievers.

**C. Discussion**

**1. Types of Illocutionary Acts in English Translations of Quran Surah**

**Al-Mulk**

Based on the findings presented in the previous subsections, this study reveals that the English translation of Surah Al-Mulk contains a rich and systematic use of illocutionary acts that reflect the complexity of divine communication in the Qur’anic discourse. The identification of 47 utterances encompassing all five types of illocutionary acts,

assertive, directive, commissive, expressive, and declarative, demonstrates that Surah Al-Mulk employs a comprehensive range of communicative functions commonly found in everyday language, yet elevated through divine authority and theological purpose.

The dominance of directive illocutionary acts indicates that Surah Al-Mulk functions primarily as a guiding and instructive discourse. Commands, questions, and permissions are strategically used to invite reflection, obedience, and awareness rather than mere compliance. This finding supports Searle's theory that directives are not always coercive but can also function pedagogically, especially when manifested through rhetorical questions that stimulate contemplation. In the Qur'anic context, directives often operate implicitly, encouraging listeners to reflect on creation, divine power, and accountability, rather than imposing forceful instruction. This aligns with Ibn Kathir's interpretation that many commands in Surah Al-Mulk are contemplative in nature, aimed at strengthening faith through observation and reasoning.

Assertive illocutionary acts appear as the second most frequent type, serving to establish theological truths and affirm divine realities. The functions of informing, stating, claiming, and predicting collectively emphasize Allah's absolute power, knowledge, and authority. Unlike assertives in ordinary discourse, which may be true or false, assertive acts in the Qur'an are presented as unquestionable truths. This

characteristic strengthens the illocutionary force of assertive acts in Surah Al-Mulk, as they not only convey information but also demand belief and submission. The integration of prediction within assertive acts further reinforces the certainty of the afterlife, transforming future-oriented statements into moral warnings in the present.

Commissive acts, though less frequent, play a crucial role in balancing fear and hope. The prevalence of threatening over promising commissives reflects the thematic focus of Surah Al-Mulk on accountability and divine judgment. Threats of punishment for disbelief serve as deterrents, while promises of forgiveness and reward function as motivation for obedience and piety. This duality illustrates how commissive illocutions contribute to shaping ethical behavior by committing Allah to future consequences based on human actions, a feature that Ibn Kathir highlights as central to Qur'anic moral instruction.

Expressive illocutionary acts are the least frequent, which suggests that Surah Al-Mulk does not prioritize emotional expression but rather focuses on guidance and judgment. Nevertheless, the presence of accusing and blaming utterances spoken by the inhabitants of Hell serves a powerful rhetorical function. These expressives portray regret and self-condemnation, reinforcing the consequences of disbelief and negligence. Their placement in the discourse strengthens the persuasive

impact of the surah by presenting emotional realization only after irreversible loss, thus functioning as a warning for current readers.

Declarative illocutionary acts demonstrate the unique authority of divine speech, where utterances do not merely describe reality but actively establish it. Acts such as declaring Allah's dominion, sentencing disbelievers to Hell, and naming them as being in grave error illustrate how divine declarations fulfill the felicity conditions required in Searle's theory of declaratives. Since Allah possesses absolute authority, His utterances immediately alter spiritual and existential status, distinguishing Qur'anic discourse from ordinary human language.

## **2. Illocutionary Acts Functions in English Translation of Quran Surah Al-Mulk**

Beyond identifying the types of illocutionary acts, this study also reveals a variety of specific illocutionary functions within each type. Assertive acts perform the functions of informing, stating, claiming, and predicting, with informing being the most frequent. This indicates that Surah Al-Mulk places strong emphasis on explaining divine realities, such as the creation of the universe, the nature of Hell, and the purpose of life. These explanations are not neutral facts but absolute truths that demand belief, reinforcing the authoritative nature of divine speech.

Directive acts perform commanding, questioning, and permitting functions. The commanding function appears both directly through

imperative forms and indirectly through the command “say,” which instructs the Prophet Muhammad to convey Allah’s message. Questioning functions largely as rhetorical questions, which pragmatically serve as commands to reflect, observe, and evaluate. This rhetorical strategy strengthens the persuasive power of the surah by engaging human intellect and conscience. The permitting function, although less frequent, reflects divine mercy by granting humans freedom of choice within moral boundaries, such as exploring the earth and enjoying sustenance.

Commissive acts function through threatening and promising. Threatening is more dominant, reflecting the warning-oriented nature of Surah Al-Mulk, which repeatedly reminds humans of the consequences of disbelief. However, the presence of promising acts balances fear with hope, showing that divine justice is accompanied by mercy and reward. This balance enhances the perlocutionary effect of the surah by motivating both repentance and steadfast faith.

Expressive acts function as accusing and blaming, both of which are voiced by the inhabitants of Hell. These expressions of regret and self-blame serve as moral lessons for the living, illustrating the psychological consequences of disbelief. Declarative acts perform declaring, sentencing, and naming functions, which directly establish spiritual realities and identities. Because Allah holds absolute authority,

these declaratives are not symbolic but performative, creating realities through speech itself.

Interestingly, several illocutionary functions, such as forbidding, praising, thanking, offering, guaranteeing, and blessing, do not appear explicitly in Surah Al-Mulk. This absence suggests that the surah prioritizes guidance through reflection, warning, and affirmation of divine authority rather than through explicit prohibitions or expressions of gratitude.

### **3. Comparison with Previous Studies**

The findings of this study strongly align with previous research on pragmatic analysis and speech acts in Qur'anic texts, while also providing several unique contributions. Similar to earlier studies, this research confirms that Qur'anic discourse frequently uses illocutionary acts as a way of divine communication to influence human belief, behavior, and moral awareness:

In the study conducted by Susri et al. (2019) on Surah Al-Kahf, only assertive and directive illocutionary acts were identified. Pragmatically, this indicates that Surah Al-Kahf primarily functions as a narrative and instructional discourse. Assertive acts in Surah Al-Kahf are used to convey stories, historical facts, and moral lessons, while directive acts guide listeners toward reflection and ethical behavior. The absence of commissive, expressive, and declarative acts suggests that Surah Al-Kahf emphasizes teaching through storytelling and explanation rather

than through explicit threats, promises, emotional confession, or formal divine verdicts.

In contrast, the presence of all five types of illocutionary acts in Surah Al-Mulk reflects a more comprehensive and forceful communicative strategy. Surah Al-Mulk not only informs and instructs but also commits (through promises and threats), expresses emotional consequences (through regret and blame voiced by the inhabitants of Hell), and declares absolute divine authority (through sentencing and naming). This indicates that Surah Al-Mulk functions as a surah of accountability (*hisab*) and divine sovereignty, aiming not only to educate but also to confront, warn, and spiritually position its audience.

Similarly, Zulfa's (2018) study on Surah Maryam found the dominance of representative (assertive) and directive acts, with fewer expressive and commissive acts. This aligns partially with the present study but also highlights a key difference: expressive acts appear more prominently in Surah Maryam due to its emotional and familial themes, such as prayer, struggle, and compassion. In contrast, expressive acts in Surah Al-Mulk are minimal and appear mainly in the voices of the punished disbelievers, reinforcing the surah's warning-centered nature rather than emotional narration.

Overall, compared to previous studies, the presence of all five illocutionary act types in Surah Al-Mulk highlights its pragmatic completeness as a divine discourse. While Surah Al-Kahf emphasizes

moral instruction through narrative and reflection, and Surah Maryam focuses on emotional and devotional communication, Surah Al-Mulk combines instruction, authority, commitment, judgment, and emotional impact into a single cohesive message. This shows that different surahs use various pragmatic strategies based on their thematic focus, reinforcing the idea that the Qur'an adapts its communicative style to fulfill specific spiritual and moral goals.



## CHAPTER V

### CONCLUSION AND SUGGESTIONS

#### A. Conclusion

After the data had been analyzed, the researcher concluded that this study has achieved its objective of identifying and analyzing the types of illocutionary acts and their functions in the English translation of Surah Al-Mulk using the Holy Quran by Abdullah Yusuf Ali, applying John R. Searle's classification theory. The results show that directive illocutionary acts are the most dominant, occurring 20 times (42.55%), which demonstrates that Surah Al-Mulk primarily functions as a guidance-oriented discourse that directs humans to reflect, observe, and obey Allah's commands. Assertive acts appear as the second most frequent type, with 17 occurrences (36.17%), emphasizing the delivery of absolute truths related to Allah's power, creation, knowledge, and the certainty of the afterlife. Commissive acts occur 4 times (8.51%), functioning mainly as threats and promises that reinforce moral accountability through divine reward and punishment. Declarative acts also appear 4 times (8.51%), serving to establish divine authority through declaring, sentencing, and naming. Expressive acts are the least frequent, appearing 2 times (4.26%), and are expressed through regret and self-blame voiced by the inhabitants of Hell.

Overall, the dominance of directive and assertive illocutionary acts indicates that Surah Al-Mulk is designed not only to convey theological information but also to actively engage and guide its audience toward faith and moral awareness. The presence of all five illocutionary act types further signifies that Surah Al-

Mulk employs a comprehensive pragmatic strategy, integrating instruction, affirmation of truth, commitment, judgment, and emotional consequence within a single surah. Therefore, this study concludes that the English translation of Surah Al-Mulk successfully preserves the pragmatic force of the Qur'anic message and functions as an effective medium of divine communication across linguistic boundaries.

### **B. Suggestions**

Based on the findings and conclusions of this study, several suggestions are proposed for future researchers, educators, and readers of the Qur'an.

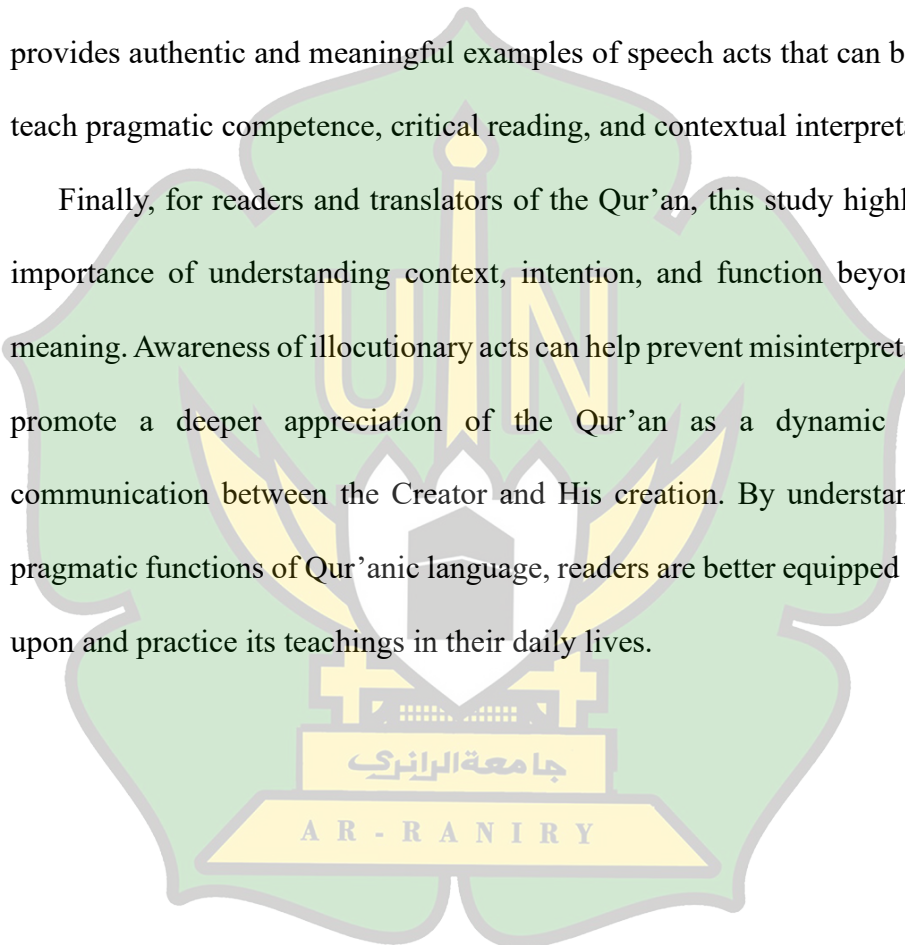
First, future researchers are encouraged to expand pragmatic studies on Qur'anic texts by analyzing other surahs or comparing different English translations of the Qur'an. Comparative studies may reveal how different translators convey illocutionary force and how translation choices influence the interpretation of divine messages. Additionally, future research may explore other pragmatic aspects such as perlocutionary acts, implicature, or politeness strategies in Qur'anic discourse to provide a more comprehensive pragmatic analysis.

Second, researchers may also apply quantitative or mixed-method approaches to complement qualitative findings. This could help identify broader patterns of speech acts across multiple surahs and strengthen the generalizability of pragmatic studies in religious texts. Furthermore, incorporating interdisciplinary perspectives from linguistics, theology, and

translation studies would enrich the analytical framework and deepen scholarly understanding.

Third, for English language educators, especially those teaching pragmatics or discourse analysis, this study can serve as a reference for integrating religious texts into language learning. The Qur'an, as demonstrated in this research, provides authentic and meaningful examples of speech acts that can be used to teach pragmatic competence, critical reading, and contextual interpretation.

Finally, for readers and translators of the Qur'an, this study highlights the importance of understanding context, intention, and function beyond literal meaning. Awareness of illocutionary acts can help prevent misinterpretation and promote a deeper appreciation of the Qur'an as a dynamic form of communication between the Creator and His creation. By understanding the pragmatic functions of Qur'anic language, readers are better equipped to reflect upon and practice its teachings in their daily lives.



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KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH  
NOMOR: 1435 TAHUN 2025

TENTANG:  
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA  
DENGAN RAHMAT TUHAN YANG MAHA ESA

DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

Menimbang : a. bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi;  
b. bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cakap dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;  
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9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Depag RI;  
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11. Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

MEMUTUSKAN

Menetapkan : Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.

KESATU : Menunjuk Saudara :  
**Prof. Dr. Muhammad AR, M.Ed**  
Untuk membimbing Skripsi  
Nama : Sumaira Lutfia  
NIM : 220203092  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Pragmatics Analysis of Illocutionary Acts in English Translation of Quran Surah Al-Mulk

KEDUA : Kepada pembimbing yang tercantum namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku,

KETIGA : Pembiayaan akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-025.04.2.423925/2025 Tanggal 02 Desember Tahun Anggaran 2025;

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KELIMA : Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

Ditetapkan di : Banda Aceh  
Pada tanggal : 16 Oktober 2025  
Dekan,

  
Saiful Muluk

Tembusan

1. Sekjen Kementerian Agama RI di Jakarta;
2. Dosen Pendidikan Islam Kementerian Agama RI di Jakarta;
3. Direktur Perguruan Tinggi Keagamaan Islam Kementerian Agama RI di Jakarta;
4. Kantor Pelayanan Perbendaharaan Negara (KPPN), di Banda Aceh;
5. Rektor UIN Ar-Raniry Banda Aceh di Banda Aceh;
6. Kepala Bagian Keuangan dan Akuntansi UIN Ar-Raniry Banda Aceh di Banda Aceh;
7. Yang bersangkutan;
8. Arsip.



## Appendix B: Data Findings of Illocutionary Acts in English Translation of Quran Surah Al-Mulk

Mark (√) in the column where the illocutionary act is detected. A single verse may contain more than one type of illocutionary act.

Verse	Utterances	Assertive	Directive	Commissive	expressive	Declarative
1.	Blessed be He In Whose hands Is Dominion; And He over all things Hath Power	√				√
2.	He Who created Death And Life, that He May try which of you Is best in deed: And He is the Exalted In Might, Oft-Forgiving	√				
3.	He Who created The seven heavens One above another: No want of proportion Wilt thou see In the Creation Of The Most Gracious. So turn thy vision again: Seest thou any flaw?	√	√			
4.	Again turn thy vision A second time: (thy) vision Will come back to thee Dull and discomfited, In a state worn out.	√	√			
5.	And We have, (From of old), Adorned the lowest heaven With Lamps, and We Have made such (Lamps) (As) missiles to drive Away Satans, And have prepared for them The Chastisement Of the Blazing Fire.	√				
6.	For those who reject Their Lord (and Cherisher) Is the Chastisement of Hell: And evil is (such) destination.			√		
7.	When they are cast therein, They will hear The (terrible) drawing in of its breath Even as it blazes forth.	√				
8.	Almost bursting with fury: Every time a Group Is cast therein, its keepers Will ask, "Did no warner Come to you?"	√	√			
9.	They will say: "Yes indeed; A Warner did come to us, But we rejected him And said, Allah never Sent down any (Message): Ye are in nothing but A grave error,!"	√			√	√
10.	They will further say: "Had we but listened Or used our intelligence, We should not (now) Be among the Companions Of the Blazing Fire!"				√	

11.	They will then confess their sins: but far From Allah's mercy Are the Companions Of the Blazing Fire!			√		
12.	As for those who Fear their Lord unseen,ssw For them is Forgiveness And a great Reward.			√		
13.	And whether ye hide Your word or make it known, He certainly has (full) knowledge, Of the secrets of (all) hearts.	√	√			
14.	Should He not know, He that created? And He is The Subtle The Aware.		√			
15.	It is He Who has Made the earth manageable For you, so traverse Ye through its tracts And enjoy of the Sustenance Which He furnishes: but Unto Him is the Resurrection	√	√			
16.	Do ye feel secure that He Who is in Heaven Will not cause you To be swallowed Up By the earth when it Shakes (as in an earthquake)?		√			
17.	Or do ye feel secure That He Who is in Heaven Will not send against you A violent tornado (With showers of stones), So that ye shall Know how (terrible) Was My warning		√	√		
18.	But indeed men before them Rejected (My warning): Then how (terrible) was My punishment (of them)	√				
19.	Do they Dot observe The birds above them, Spreading their wings And folding them in? None can uphold them Except The Most Gracious: Truly it is He That watches over all things.	√	√			
20.	Nay, who is there That can help you, (Even as) an army, Besides The Most Merciful? In nothing but delusion Are the Unbelievers		√			√
21.	Or who is there That can provide you With Sustenance if He Were to withhold His provision? Nay, they obstinately persist In insolent impiety And flight (from the Truth).	√	√			
22.	Is then one who Walks headlong, with his face Grovelling, better guided, Or one who walks Evenly on a Straight Way?		√			
23.	Say: "It is He Who Has created you, And made For you the faculties Of hearing, seeing, And understanding: Little thanks it is ye give.		√			

24.	Say: "It is He Who Has multiplied you Through the earth, And to Him shall ye Be gathered together."		√			
25.	They ask: When will This promise be (fulfilled)? If ye are telling The truth.		√			
26.	Say: "As to the knowledge Of the time, it is With Allah alone: I am a plain warner."		√			
27.	At length, when they See it close at hand, Grieved will be the faces Of the Unbelievers, And it will be said (To them): "This is (The promise fulfilled), Which ye were calling for!"	√				
28.	Say: "See ye? If Allah were To destroy me, And those with me, Or if He bestows His Mercy on us, Yet who can deliver The Unbelievers from A grievous Chastisement?"		√			
29.	Say: "He is The Most Gracious: we have Believed in Him, And on Him have we Put our trust: So, soon will ye know Which (of us) it is That is in manifest error."		√			
30.	Say. "See ye? If your stream be Some morning lost (In the underground earth), Who then can supply you With clear-flowing water?"		√			



## Appendix C: Data Finding of the Function of Illocutionary Acts in English Translation of the Quran Surah Al-Mulk

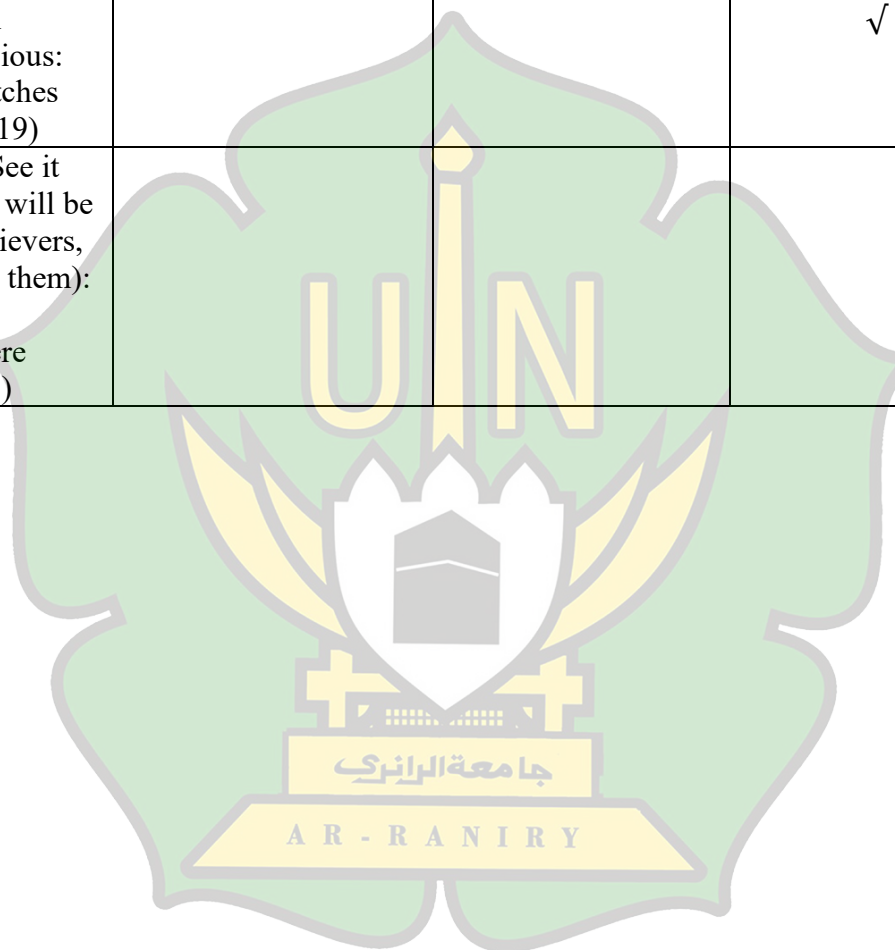
Mark (√) in the column where the utterances have the same characteristics as the functions

### a. Assertive

No.	Utterances	Informing/explaining Sharing information about a fact or situation.	Stating Saying a fact or giving an opinion clearly without any doubts.	Claiming An utterance that is used to claim something	Predicting The speaker asserts a future-oriented proposition and the additional prerequisite of having evidence to support it
1.	And He over all things Hath Power (verse 1)			√	
2.	He Who created Death And Life (verse 2)		√		
3.	that He May try which of you Is best in deed (verse 2)	√			
4.	He is the Exalted In Might, Oft-Forgiving (verse 2)			√	
5.	(thy) vision Will come back to thee Dull and discomfited, In a state worn out. (verse 4)				√
6.	He Who created The seven heavens One above another (verse 3)			√	

7.	No want of proportion Wilt thou see In the Creation Of The Most Gracious. (verse 3)		√		
8.	And We have, (From of old), Adorned the lowest heaven With Lamps, and We Have made such (Lamps) (As) missiles to drive Away Satans, And have prepared for them The Chastisement Of the Blazing Fire (verse 5)	√			
9.	When they are cast therein, They will hear The (terrible) drawing in of its breath Even as it blazes forth.	√			
10.	Almost bursting with fury: Every time a Group Is cast therein	√			
11.	They will say: "Yes indeed; A Warner did come to us (verse 9)	√			
12.	He certainly has (full) knowledge, Of the secrets of (all) hearts. (verse 13)		√		
13.	It is He Who has Made the earth manageable For you (verse 15)			√	
14.	Unto Him is the Resurrection (verse 15)		√		
15.	But indeed men before them Rejected (My warning): Then	√			

	how (terrible) was My punishment (of them) (verse 18)				
16.	None can uphold them Except The Most Gracious: Truly it is He That watches over all things. (verse 19)			√	
17.	At length, when they See it close at hand, Grieved will be the faces Of the Unbelievers, And it will be said (To them): 'This is (The promise fulfilled), Which ye were calling for!' (verse 28)				√

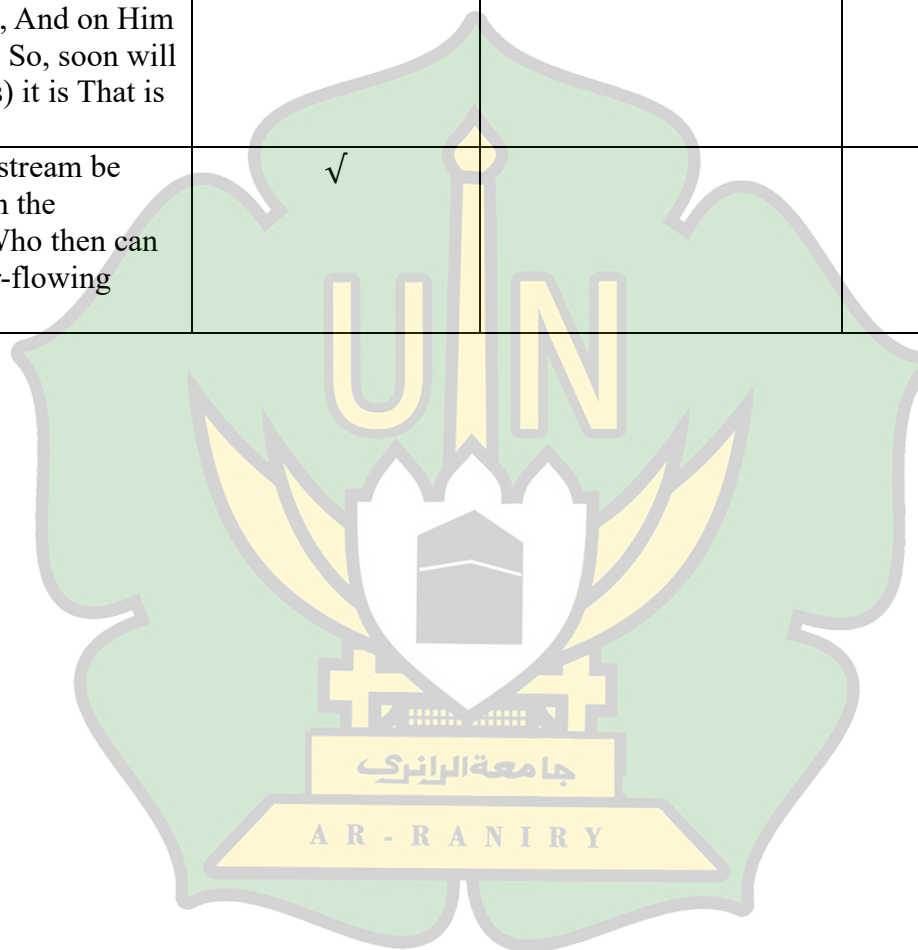


**b. Directive**

No.	Uttarances	Commanding Asking or ordering someone to do something directly.	Forbidding Aims to order someone not to do something.	Permitting Give permission or allow someone to do something according to the speaker's wishes.	Questioning a request for information or clarification from the speaker to the listener
1.	So turn thy vision again (verse 3)	√			
2.	Seest thou any flaw?(verse 3)				√
3.	Again turn thy vision A second time (verse 4)	√			
4.	its keepers Will ask, "Did no warner Come to you?" (verse 8)				√
5.	And whether ye hide Your word or make it known (verse 13)			√	
6.	Should He not know, He that created? (verse 14)				√
7.	Traverse Ye through its tracts And enjoy of the Sustenance Which He furnishes (verse 15)			√	
8.	Do ye feel secure that He Who is in Heaven Will not cause you To be swallowed Up By the earth when it Shakes (as in an earthquake)?				√
9.	Or do ye feel secure That He Who is in Heaven Will not send against you A violent tornado (With showers of stones), So that ye shall				√

	Know how (terrible) Was My warning?				
10.	Do they Not observe The birds above them, Spreading their wings And folding them in?				√
11.	Nay, who is there That can help you, (Even as) an army, Besides The Most Merciful?				√
12.	Or who is there That can provide you With Sustenance if He Were to withhold His provision?				√
13.	Is then one who Walks headlong, with his face Grovelling, better guided, Or one who walks Evenly on a Straight Way?				√
14.	Say: "It is He Who Has created you, And made For you the faculties Of hearing, seeing, And understanding: Little thanks it is ye give.	√			
15.	Say: "It is He Who Has multiplied you Through the earth, And to Him shall ye Be gathered together."	√			
16.	They ask: When will This promise be (fulfilled)? If ye are telling The truth.				√
17.	Say: "As to the knowledge Of the time, it is With Allah alone: I am a plain warner."	√			
18.	Say: "See ye? If Allah were To destroy me, And those with me, Or if He bestows His Mercy on us, Yet	√			

	who can deliver The Unbelievers from A grievous Chastisement?				
19.	Say: "He is The Most Gracious: we have Believed in Him, And on Him have we Put our trust: So, soon will ye know Which (of us) it is That is in manifest error."	√			
20.	Say. "See ye? If your stream be Some morning lost (In the underground earth), Who then can supply you With clear-flowing water?"	√			

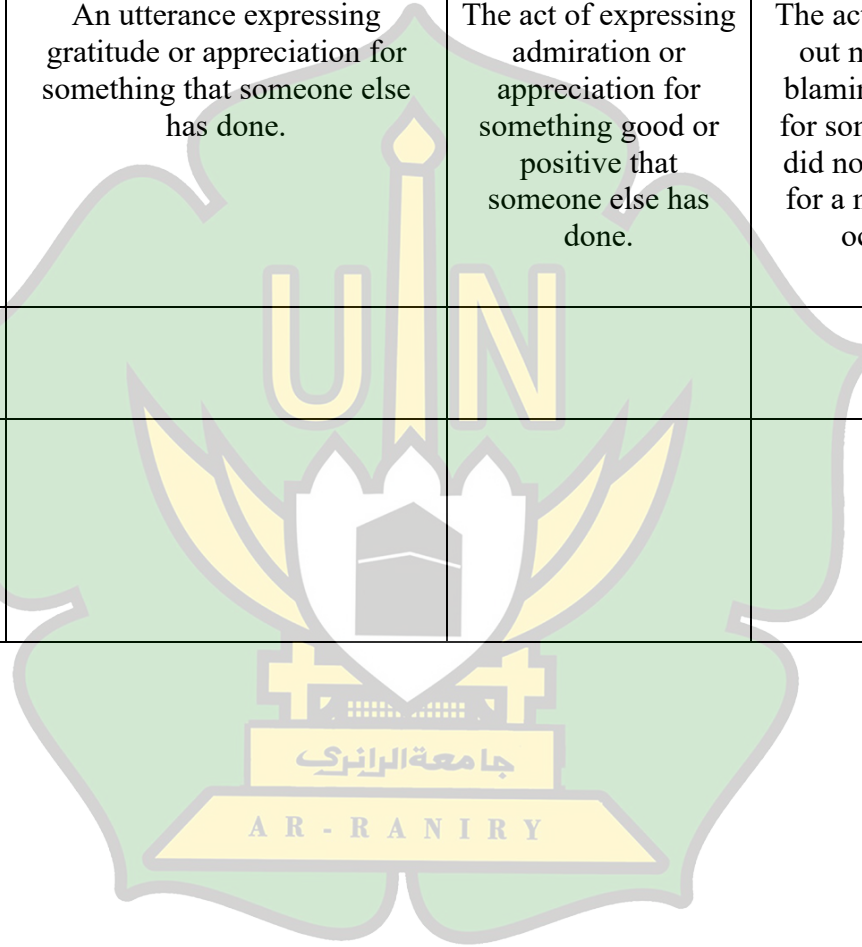


c. Commissive

No.	Uttarances	Offering To provide some deals to be accepted or denied.	Promising An act made by speakers to address their readiness to take action. It can also refer to a capacity for good that will be achieved soon.	Guaranteeing An act of assurance that binds the speaker to achieve a specific goal in the future. It tends to be associated with comfort and safety	Threatening A statement that warns someone that they will be punished or harmed if they don't do what the speaker wants
1.	For those who reject Their Lord (and Cherisher) Is the Chastisement of Hell: And evil is (such) destination. (verse 6)				√
2.	Far From Allah's mercy Are the Companions Of the Blazing Fire! (verse 11)				√
3.	As for those who Fear their Lord unseen, For them is Forgiveness And a great Reward. (verse 12)		√		
4.	So that ye shall Know how (terrible) Was My warning (verse 17)				√

d. Expressive

No.	Utterances	<b>Thanking</b> An utterance expressing gratitude or appreciation for something that someone else has done.	<b>Praising</b> The act of expressing admiration or appreciation for something good or positive that someone else has done.	<b>Blaming</b> The act of pointing out mistakes or blaming someone for something that did not go well or for a mistake that occurred	<b>Accusing</b> The act or method of accusing someone based on their words or actions.
1.	We rejected him And said, Allah never Sent down any (Message)				√
2.	"Had we but listened Or used our intelligence, We should not (now) Be among the Companions Of the Blazing Fire!"			√	



e. Declarative

No.	Utterances	<b>Declaring</b> Used to state or emphasize something as true or valid, convey a situation, or assess the world.	<b>Blessing</b> Expresses the granting of a blessing or approval, which is usually sacred or official	<b>Sentencing</b> An act that states the imposition of punishment on someone for a mistake or violation.	<b>Naming</b> The act of giving a name or assigning a status or position to a person or object
1.	Blessed be He In Whose hands Is Dominion (verse 1)	√			
2.	Ye are in nothing but A grave error,!				√
3.	For those who reject Their Lord (and Cherisher) Is the Chastisement of Hell: And evil is (such) destination. (verse 6)			√	
4.	In nothing but delusion Are the Unbelievers	√			

