A Comparative Study of Illocutionary Speech Acts in Makki and Madni Sarahs of the Holy Quran

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ABSTRACT

The research project aims to compare Makki and Madni Surahs of the Holy Quran on the basis of speech act realization. The purpose of the study is to inquire to what extent the illocutionary speech act realization is different in both Makki and Madni Surahs of the Holy Quran. For the purpose of conducting the present research, two Surahs of the Holy Quran, one from Makki Surahs An Nahal and one from Madni Surahs Tawbah were chosen and a corpus of their translation was developed. Searle's(Searle & Searle, 1969) speech act theory was used as theoretical model which categorizes speech acts into five categories namely assertive, expressive, directives, declaratives and commissive. A list of all possible verbs was compiled which come into the speech acts categories. The results at lexical level show that assertive speech acts are the most frequently used speech acts in both Surahs. There are some variations based on directive speech acts as the language of Makki Surah is less directive then Madni. The findings of the study can further help investigate a larger set of data from religious texts.

INTRODUCTION

The Muslims do not just regard the holy Qur'an as a sacred text. It is the ultimate and most important source of life, law, morals, theology, and ethics in the world. It is claimed that the holy Qur'an is the message of Allah, given to Prophet Muhammad through the angel Gabriel. The holy Qur'an, which has 6236 verses, was authored in spoken form rather than writing down fundamental human guidelines. Muslims rely on this religious instruction to distinguish between the All Muslims should follow or not follow the correct or incorrect routes. Therefore, the holy Qur'an is the source of guidance for Muslims, and its teachings give all Muslims a sense of security. Given that the holy Qur'an serves as a universal moral code for everyone, it must be understandable to readers everywhere in the globe. The approaches and scientific viewpoints used to interpret the holy Qur'an have changed over time. One of these is pragmatics, which examines the relationship between language forms and their users. The holy Qur'an is thought to be the word of God, and the commanding, forbidding, and threatening expressions utilized throughout are regarded as speaking actions performed by God to convey His messages. Thus, pragmatics has provided a particular framework and approach for comprehending the messages of the Holy Qur'an.

The Makki Surahs, which dealt with fundamental theological concepts and were revealed earlier in the Prophet's mission in Mecca, often emphasize the unity of God. On the other hand, the Madni Surahs, which were available to the public when the group relocated to Medina, include a wide range of legal, social, and political matters and demonstrate the evolution of the sociopolitical landscape within the Muslim community (Yusuf Ali, 2022). Austin, defined illocutionary speech acts as actions performed through words. The divine revelations, instructions, prohibitions, and promises contained in the Quran are transmitted only through these spoken acts. Scholars assert that the grammatical and thematic substance of the Makki and Madni Surahs differs significantly. The composition of illocutionary speech actions demonstrates these differences (Austin, 1962).

Speech acts are one of the pragmatics component theories that can be used to evaluate the Holy Qur'an for its pragmatic meanings. Speech acts are actions taken by speakers through their utterances, and they can be performed not just in spoken language but also in written language. People can exert pressure on others by using speech acts like threats, commands, questions, prohibitions, etc. Similarly, we being Muslims need to know how Allah Almighty addresses us in

the Holy Quran and to what extent Makki and Madni Surahs are different. Therefore, two Surahs of the Holy Quran were selected to answer the following research questions. The following research objectives were formulated for the purpose of conducting the present research:

> ➢ To explore the type of speech acts are used in Surah Twabah and Surah Al- Nehal.
> ➢ To differentiate between Makki and Madani Surah on the basis of speech acts realization.
> ➢ Which functions speech acts play in Surah Twabah and Surah Al- Nehal

LITERATURE REVIEW

Austin,(Austin, 1975) a British philosopher of languages, set the modern Speech act theory, which he first presented in 1975 in his best-selling book "How do things with words." Later, John Searle (Searle & Searle, 1969)elevated the dimensions of theory in his work. This point of view is applied in the study of language philosophy. Austin discovered that individuals utilize such language not only to make assertions but also to take action. Consequently, those who followed him descended even more. Appeal, advice, recommendation, directions, orders, offers, and true response to those acts are all observed speech acts. Speech acts are demanding to do in a second language because readers may not be intimate with traditional rule or grammatical terms, or they may suppose that the regulation and protocol of their first language put in instances to their second language. This is crucial that language pupil comprehend precisely what they act in their first language for the purpose to determine what is transferrable to other languages for the reason that the ordinary aptness of dialect pupil is to turn to what they know to be suitable in their first language. When translated into the target language, something that makes sense in English could not make sense in the target language. For instance, a natural English speaker may readily misinterpret the following statement if it were made.

The speech acts are further divided into three types:

* Illocutionary (Desire / intention of speaker)
* Locutionary (Physical utterances)
* Perlocutionary (Effect produced on listener when he listens a locutionary act)

Illocutionary speech acts that differ from locutionaryspeech acts in which they convey a specific importance and appeal to the meaning and intension of the speaker, are utilized to show view point with a certain function or "strength," called like an illocutionary strength in speech. Although performative verbs like "promise" or "request" are frequently used to make illocutionary acts explicit, they can also be ambiguous, such as when someone says, "I'll be there," making it impossible for the audience to know whether the speaker has made a promise or not.Additionally, we can utilizeutterances to "make comfort, celebrate, criticize, forecast, direction, apologise, enquire, , describe, appeal,, marry, and" as Daniel R. Boisvert notes in "Expressivism, Nondeclarative, and Success-Conditional semantics.

The classification of illocutionary Speech Acts by Searle (Searle, 1975):

Assertive: Assertive acts are speaking acts that serve as declarations or worldly descriptions, such as "it's raining outside.

Directives*:* "Using speech acts like "pass the salt" as a directive, for example, is a directive.

Commissive*:* Such as "I promise to pay you back," are speech acts that are used to bind an orator to time ahead way of action.

Expressive acts are speech acts like "I'm sorry" or "congratulations" that convey the speaker's emotional state or sentiments.

Declarations are spoken acts, such as making a war declaration or conferring a degree, that alter the course of history.

Many speech acts have been observed in Holy Quran as assertive, commissive, directives, declarative etc. TAJABAD 2022 deals with the commissive speech acts in the Holy Quran. .Oath and pledge are prominent as the representation of commissive speech acts in the Holy Quran.

Scholarly investigation has centered on the analysis of directive speech acts in narrative Quranic verses. In order to identify dominating directions inside story-based verses and to interpret sub-directive speech acts, the study investigates the practical challenge of reading certain Quranic sections. Focusing on poetry with narratives, the study carefully gathered data using reading and

recording techniques, employing content analysis to guarantee in-depth investigation (Nurkamto et al., 2016) The study yielded a number of intriguing findings using Bach and Harnish's theory, including sub-directive inquiries with a variety of questions and sub-requirements directives with a range of commands, some of which had to do with prayer. Permissive directives exhibited minimal restrictions, while prohibitive directives displayed a range of limitations.

As part of a wider inquiry of language phenomena, the study by Al-Saaidi (2013) examines the intricacies of the speech act of prohibition. One significant aspect of prohibition is its important function in communication. Prohibition is defined as the intention or desire to restrict certain actions. The study aimed to provide insight into the application of the speech act of prohibition in Arabic and English using a three-level framework of syntactic, semantic, and pragmatic characteristics. As part of the technique, which stressed that verbal acts often integrate additional levels of meaning, linguistic devices were examined. The research included an examination of linguistic devices, emphasizing that verbal acts often integrate many layers of meaning. Using verses from the Holy Bible and the Glorious Quran as a dataset, the study's major conclusions focused on how declarative sentences are more commonly utilized in English to indicate prohibition than the Arabic negative imperative "do not do." The study also demonstrated how both languages had overt and covert types of prohibition, with Arabic demonstrating a special reliance on both kinds of language to convey the verbal act of restriction.

Rabee (2017) talks about greetings speech acts in the Holy Quran. The study's approach is grounded in speech act theory, which provides a useful framework for analyzing the socio-pragmatic functions of greetings in religious texts. The methodology used is appropriate for the research question, and the study's findings provide valuable insights into the diverse functions of greetings in the Qur'an. Rochmat Budi Santsa 2017 all the stories in the Holy Quran consist of directive speech acts and categorized differently as command, queries, demand, repressive,and warnings (Rabee & Al-Haq, 2017).

Amin and Safa (2016) analyzed speech act imperatives in the Quran based on Searle's Speech Act Theory, the study investigated the speech act of supplication in the Glorious Quran, namely the supplicants, the syntactic forms utilized in the Quran for supplication, and its illocutionary force. Several grammatical forms of Quranic supplication are examined depending on the categories of

the supplicants in order to achieve the primary goal of the current study. The relationship between the addresser and the addressee, the situational environment, and the language choices made for the supplication form the foundation of the analysis. Additionally, for explanatory purposes, the direction of fit and the felicity requirements are indicated. The results validated the categorization of supplication as a directive speech act and revealed a variety of supplicants, such as angels, prophets, believers, unbelievers, Satan,and Adam and Eve. But the study also showed that a variety of syntactic structures, including imperatives, negative-imperatives, interrogatives, conditionals, and declaratives, are employed for the locutionary act of supplication, indicating that the Quranic discourse is complex and includes both direct and indirect directive forms.

Studies on syntax, morphology, phonology, and pragmatics have all been conducted in relation to the language found in the Holy Quran. Drawing theoretical support from Austin and Searle's speech act theory, the research expanded on that investigation by analyzing speech actions realized through imperatives in the Quran. The examination of data, mainly from chapters such as "The Cow" and "Joseph," indicates the emergence of various speaking acts derived from imperative verbs. While noting the particular difficulties presented by heavenly utterances that deviate from standard human language analysis, the results highlight the effectiveness of speech act theory in clarifying pragmatic meanings within Quranic discourse (Marogy, 2017)

The purpose of the current investigation was to examine how Nouman Ali Khan used illocutionary acts in his speeches and to examine the various sorts of illocutionary acts that were used in the speeches. Textual analysis and open coding were used to examine the data from three speeches given by Nouman Ali Khan at the Islamic Association of North Texas (IANT) seminar titled "When Muslims Work Together." According to Searle's idea, illocutionary behaviors were divided into a number of categories (Akmal et al., 2020). The study's conclusions showed that: (1) there were four different types of illocutionary acts: directives, expressive, describing, and informing; (2) the most common type of illocutionary act was the representative type, which accounted for 306 utterances, or 63.22%; and (3) there were five different functions associated with representative illocutionary acts. Directives were the second most common illocutionary act, with 144 utterances or 29.75%; suggesting, commanding, inviting, forbidding, and questioning were among their functions; (4) commissive illocutionary acts occurred in 22 utterances or 4.55%; and

(5) expressive illocutionary acts were the least common, with 12 utterances or 2.48%; they included praising and expressing hope or wish (Akmal et al., 2020).

The analysis of speech act components and illocutionary act types in the "Mata Najwa" talk show was the main subject of Amanda's (2024) study. The study used a descriptive-qualitative methodology, applying Searle's (1969) theory to classify the different forms of illocutionary acts and Austin's (1962) theory to identify speech act components. The information gathered from three talk show episodes with Najwa Shihab and the three Indonesian presidential hopefuls for 2024 (Anies Baswedan, Ganjar Pranowo, and Prabowo Subianto) was analyzed to look for trends in speech acts. The investigation showed that declarative language, primarily communicated through opinions, was the most often used language act. The most common type of illocutionary behavior was representational, which frequently required expressing opinions. Verbal perlocution was the main perlocutionary act seen, suggesting that "listeners understood." The majority of the time, representative illocutionary acts were as a result of the host's probing questions, which prompted the contenders to discuss their ideas and opinions on a range of Indonesian political topics.

Extracted from the dissertation "Reflocutionary (Non)speech Acts in Arthur Miller's Death of a Salesman and Salah Abd El-Sabour's Ma'sat Al-Hallaj (The Tragedy of Al-Hallaj): A Cognitive Pragmatic Study" (Smith, 2024), the paper sought to investigate a fourth aspect of Austin's speech act theory, presenting the idea of reflocutionary acts. In order to comprehend the psychological mechanisms at play, these activities were investigated from a cognitive pragmatic standpoint. The purpose of the research was to examine reflocutionary speech and non-speaking acts using Arthur Miller's play Death of a Salesman as a case study. The play is well-known for the rich psychological and cognitive features among its characters. After outlining important ideas to establish a theoretical framework, the study examined how these acts appeared in Death of a Salesman. The study's conclusion included a summary of its main conclusions and recommendations for future research avenues (Smith, 2024).

The goal of Farras's dissertation from 2024, "An Analysis of Directive Speech Acts in Amitabh Bachchan's Speech at the Graduation Ceremony of The Dhirubai Ambani International School 2018," was to categorize and characterize the various kinds of directive speech acts that were present in Bachchan's graduation speech at the Dhirubai Ambani International School that year.

The researcher served as the main instrument in the study's qualitative descriptive methodology, while data sheets served as its secondary instrument (Farras, 2024). It was discovered through investigative triangulation that there were fifteen instances of directive speech actions in the speech, including advisory, prohibitive, obligatory, requestive, and permissive ones. Requirements, prohibitions, and advisories were the most common directive speech acts, offering direction and counsel to the graduates as they moved on to the next phase of their lives (Farras, 2024). The study emphasized the significance of good communication during significant life events, such as graduation, and the role that directive speech actions have in graduation speeches. Terms: Speech Act, Speech Directive Act, Speech.

There is little work on the comparative study of illocutionary speech acts. This research topic is taken to fill the research gap. This is basically a comparative study of Makki and Madani Surah of Holy Quran on the basis of illocutionary speech acts of Searle. Searle's Speech Acts theory gives useful insight to identify commisive speech acts in that research. Most of the results of those research are being observed as both qualitative and quantitative approach.

RESEARCH PROCEDURES

This study uses both qualitative and quantitative approaches to investigate the data. Quantitative data has been used and analyzed on the basis of which qualitative interpretations were made. The data comprises a corpus of two Surahs of the Holy Quran namely, Surah An Nahal and Surah Tauba where the former is Makki and the latter is Madni. Searle's (Searle, 1975)taxonomy of speech acts has been used as theoretical framework. A list of possible verbs coming into each category of speech acts namely assertive, expressive, directives, declaratives, and commissive was compiled. At first step, the data has been tagged using AntTag software. Secondly, the data concordance list was generated of all the speech acts in both corpora using AntConc 3.3.0 software. The results were further manually investigated for speech acts and not speech acts as certain lexical items are used both as nouns and verbs. The similarities and differences on the basis of speech act realization are given in the table forms.

RESULTS AND FINDINGS

Table 1: *Lexical Speech Acts in the Makki and Madani Surah of Holy Quran*

SPEECH ACT	SPEECH ACTS IN MAKKI SURAH	SPEECH ACTS IN MADNI SURAH
ASSERTIVES	50	74
EXPRESSIVES	31	51
DIRECTIVE	11	27
COMMISSIVE	17	23
DECLARATIVE	5	14

Speech Acts in Makki Surrah An-Nahl

Command: As an example of a command speech act, the first line reads,

"*The command of Allah is coming, so be not eager for it.*"

> The speaker is admonishing the audience to display restraint. It has a **warning** speech act when it says, "Warn that there is no deity but Me; thus fear Me." The speaker is cautioning the audience about the negative effects of not following the correct deity. The narrative includes numerous **descriptions** of creation, including those of the heavens and the earth, mankind, animals, including horses, mules, donkeys, and livestock, as well as the sea. The statement urges people to think: "Truly, that is a symbol for a people who offer thought."

The assertive speech acts appear to be more common in the text than the exhortation, proclamation, and command speech acts in terms of frequency. Less frequently used speech acts are caution and rebuke.

In the middle of the Surah assertive and **directive** acts have been delivered. **Statements** and commands are most commonly used in Makki Surah. . These illocutionary speech acts are utilized in this Surah to make claims and instruct the reader on how to behave because it is primarily concerned with communicating religious teachings and moral precepts.

Speech Acts in Madani Surah Tawbah

Command "Go ye, then, for four months, backwards and forwards" and "proclaim a grievous penalty to those who reject Faith" According to Searle's classification, these speech acts are classified as "Commands," which are speech acts that instruct a listener to carry out a certain action. This group of speaking actions serves the purpose of persuading the audience to take an action.

Advice Tell them to "fulfil your agreements with them until the conclusion of their time" and that "it were best for you." According to Searle's classification, these speech actions fall under the category of "Advice," which includes speech acts that give the listener advice or recommendations. This group of speech acts' purpose is to direct the listener towards a choice or a course of action.

Directives

Directives in the Surah include "Fight those who believe not in Allah", "Do ye make the giving of drink to pilgrims", "Take not for protectors your fathers and your brothers if they love infidelity above Faith".

Assertives

Assertions in this Surah include It is they who are expected to be on true guidance", "Their Lord doth give them glad tidings of a Mercy from Himself", "The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah".

Expressive

Expressive in this text include, Allah's curse be on them: how they are deluded away from the Truth".

CONCLUSIONS

In conclusion, the comparative study of speech acts in Makki Surah An Nahl and Madni Surah Tawbah has revealed a number of significant findings. Firstly, the study has shown that the two

surahs differ significantly in terms of the frequency and types of speech acts employed. While Surah An Nahl makes greater use of expressive and commissive speech acts, Surah Tawbah features a greater proportion of directive and assertive speech acts. Secondly, the analysis has highlighted the prominent themes and communicative functions that are associated with each surah. For example, Surah An Nahl emphasizes the importance of gratitude and thanksgiving, while Surah Tawbah focuses on issues related to warfare and the establishment of an Islamic state.

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