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Abstract

The aim of this research is to investigate the types of directive illocutionary acts and their functions appeared in the Holy Qur'an the translation edition. Austin (1962) was a pioneer in promoting the theory of Speech Acts then followed and developed by Searle (1976). Austin (1962) divided speech acts into locutionary, illocutionary, and perlocutionary acts. This research focuses on illocutionary acts. In addition, Searle (1976) in Cutting (2002) developed Austin's theory and classified them into declaration, representative, commissive, directive and expressive. In order to find out the function of illocutionary acts appeared in The Holy Quran in translation edition, the writer applies the theory from Leech (1993). He divides the illocutionary function into four, there are competitive, convivial, collaborative and conflictive. Applying corpus linguistics as a tool of analysis is aimed to recover the frequentative verb of directive illocutionary acts in the holy Qur'an. Therefore, this research applies mixed method. By observing the frequentative verb of directive illocutionary acts used in the holy Qur'an, we will be able to analyze what kind of directive illocutionary acts are frequently used in the Holy Quran in translation edition? Who are the participants involved in the utterances? What are the messages conveyed in those utterances? According to the finding research there are three speakers and hearers. The first speaker is God to human as hearer. The second speaker is human to God as hearer. The last speaker is Satan to God as hearer. The results of the analysis show that there are two kinds of directive illocutionary act; they are commanding and requesting. While, the illocutionary function found is competitive. In addition, the most directive message used in the holy Qur'an is commanding with 575 words used.

Keywords: directive illocutionary acts, speech acts, the holy Qur'an, corpus linguistics.

Introduction

The holy Qur'an is not just a holy book which is believed by the Moslems. It is the supreme and fundamental source of life, law, morals, theology and ethics of the Islam for human. The holy Qur'an is believed as the word of God, revealed to Prophet Muhammad through Angel Gabriel. The holy Qur'an containing 6236 ayah was a spoken language not written language containing fundamentally guideline for human. It is a sacred guidance for Muslims in order to understand between the
wrong or right paths to be or not to be followed by all Muslims. So for Muslim, the holy Qur'an is the source of solution, the messages make all the Muslim people fell secure and safe.

Considering the holy Qur’an as a common guideline for human, the Holy Qur’an must be readable and easy to be digested by the readers all over the world. The ways of understanding the holy Qur’an have been developing in many difference scientific perspectives and methodologies. One of them is pragmatics that views the relationship language form and the users of those forms. As mentioned above that the holy Qur’an is the word of God, in forms of commanding, prohibition, and threat, the forms used in the holy Qur’an are considered as speech acts used by God to send His messages. Thus, pragmatics with its own perspective and methodology has offered a certain way to understand the messages in Holy Qur’an.

One of subpart theory of pragmatics that is relevant to analyze the holy Qur’an is speech acts. Speech acts is action which is performed via utterances. Speech acts are performed not only in spoken but also it is performed in written language, by means of speech acts, the speakers do something through their utterances. Through speech acts, people have a forcing action such as threatening, giving order, asking questions, making prohibition, etc.

Regarding to the speech acts theory, it has three types i.e. locution, illocution, and perlocution. Specifically illocution has five classifications i.e. declaration, representative, commissive, directive and expressive (Cutting, 2002). In line with that, the holy Qur’an as mentioned above has various forms of messages i.e. commanding, prohibition, and threat. Therefore, it is relevant when the holy Qur’an is analyzed by applying speech acts theory specifically directive illocutionary acts because the holy Qur’an contains commanding, prohibition, and threat for human.

Related to the information, this research is conducted to answer these questions, (1) what performative verbs are frequentatively appeared as directive illocutionary acts in The Holy Quran translation edition? and (2) what are the functions of those directive illocutionary acts?

**Literature Review**

**Pragmatics**

Like many other language theory, pragmatics also has been developing and growing. Many researches have conducted many times in order to solve many social issues by applying pragmatics theory. Pragmatics, according to Yule (1998), is the research concerning the relationship between linguistic forms and users of those forms. In addition, pragmatics also concern about language’s relation to the contextual background feature (Cutting, 2002).

Pragmatics can be used as a tool to analyze and understand the meaning through the linguistic forms based on the context. Pragmatics also concerns of the utterances between speakers and hearers, in this case, The Holy Quran, the speakers and hearers are God, Human, and Satan. By applying the speech act theory, it can be made a classification of the kind of messages used in the holy Qur’an.

**Speech Acts**

In general, speech acts can be defined as the actions performed via utterances. In addition, speech acts, according to Austin (1962), are not only saying something, but also ‘doing’ something. Speech act is an action such as making a statement, giving orders, asking questions, making appointments, etc. Similarly, Mey argues that speech acts are produced not in the solitary philosopher's think-tank, but in actual situation of language use, by people having something 'in mind' (Mey, 2001).
In addition, there are three level of analysis of speech acts classified by Austin (1967). The first level is ‘what is said’, the form of the words uttered or said or an act of saying something, is known as the locutionary act. The second level is illocutionary act, what is done by the speaker with their words. It can be what the function of the words used by the speaker or what the specific purpose that the speakers have in their mind. The third level is the result of uttering the words or it can be the effect on the hearer. This level is known as perlocutionary act (Cutting, 2003).

**Directive Illocutionary Act**

Speech act are classified into five kinds; declaration, representative, commissive, directive and expressive. Cutting (2003) makes those classifications in order to avoid the overlapping of classification that is always problem by researcher. For instance, the expression of ‘I’ll be back!’ This expression can mean either ‘I promise that I’ll be back’ or ‘I warn you that I’ll be back’.

Regarding to the holy Qur’an that contains many words of directive messages, this research focuses on directive illocutionary act. Directive illocutionary acts is type of speech act which the intention of speaker is to order or ask other person (the hearers) to do something, such as commanding, requesting, suggesting, inviting, forbidding and so on (Searle, Speech Acts: An Essay in the Philosophy of Language, 1969). In addition there are eight kinds of directive illocutionary act according to Searle (1969):

1. **Commanding**
   Commanding is the function used to ask or order someone to do something in direct way. It is usual done by the powerful one to powerless one.

2. **Requesting**
   Requesting can be defined to ask or order someone to do something in indirect or polite way. By asking a request, the hearer has the right to refuse or deny it. In other word, the hearer has the choices whether to accept or reject the request.

3. **Suggesting**
   Suggesting can be defined as what the speaker’s purpose to get the hearer to do something in some future action. It also can be an act performed by the speaker for hearer by attaching or putting forward an idea or plan to think about.

4. **Forbidding**
   Forbidding is used usually to ask or order someone not to do something. It can be defined that the speaker prohibits the hearer from doing an act.

5. **Questioning**
   This illocutionary function is expressed by the speaker in order to get the reply, answer, or information from the listener.

6. **Permitting**
   Permit is the opposite of ‘forbid’, ‘prohibit’ and ‘refuse’. The performatives include: agree to, allow, authorize, bless, consent to, dismiss, excuse, exempt, forgive, grant leave or permission, license, pardon, permit, release, and sanction (Allan, 1986).

7. **Encouraging**
   Encouraging can be defined that the speaker gives the listener support or courage to do something.

8. **Wishing**
   Wishing can be defined that the speaker hopes something good to happen in future. In addition, the act of pray refers to the future act.
**Illocutionary Function**

As mentioned above, illocutionary act also discover the function of words used by the speaker. Illocutionary function is divided into four kinds, according to how they relate to the social goal of establishing and maintaining comity (Leech, 1983):

1. Competitive: the illocutionary goal competes with the social goal; *e.g.* ordering, asking, demanding, begging, etc.
2. Convivial: the illocutionary goal coincides with the social goal; *e.g.* offering, inviting, greeting, thanking, congratulating.
3. Collaborative: the illocutionary goal is indifferent to the social goal; *e.g.* asserting, reporting, announcing, instructing.
4. Conflictive: the illocutionary goal conflicts with the social goal; *e.g.* threatening, accusing, cursing, reprimanding.

**Research Method**

In this research, the writers use a mixed method. Mixed method is a research design that uses both qualitative and quantitative data (Nagy & Biber, 2010). In addition, to collect data research the writers apply a Qur’anic corpus called Q-Soft developed by Budi Pracoyo. It is useful for searching, sorting, and collecting data from the holy Qur’an thematically. It is not only able to search sentences, words but also phonemes. It is applied for collecting and identifying the frequentative verbs of directive illocutionary acts used in the English translation of the holy Qur’an by Muhammad Asad.

The first step the writers do searching the most frequentatives verbs in form of imperative by looking at the root of word. The second step the writers do sorting to see the most five frequentatives verbs and the writers find that the most five words are ‘say’, ‘fear’, ‘bring/come’, ‘look/wait/grant/behold’, and ‘worship’.

The collected data in this research are classified and analyzed based on directive illocutionary acts theory and the illocutionary function. There are more than 20 frequentative verbs of directive illocutionary acts used in the English translation of the holy Qur’an by Muhammad Asad.

**Results and Discussion**

The collected data are derived from the root words that form the most five frequentative verbs as follows:

**Table 1. Root words.**

<table>
<thead>
<tr>
<th>No</th>
<th>Root Word</th>
<th>Imperative Verb</th>
<th>Frequentative Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>قول</td>
<td>Say</td>
<td>349</td>
</tr>
<tr>
<td>2</td>
<td>وقَفَ</td>
<td>Fear</td>
<td>88</td>
</tr>
<tr>
<td>3</td>
<td>وَتَيْ</td>
<td>Bring/Come</td>
<td>66</td>
</tr>
<tr>
<td>4</td>
<td>نَظَرُ</td>
<td>Look/Wait/Grant/Behold</td>
<td>48</td>
</tr>
<tr>
<td>5</td>
<td>وَعَبَدُ</td>
<td>Worship</td>
<td>37</td>
</tr>
</tbody>
</table>

The Table 1 above shows that the first frequentative verb used in the English translation of the holy Qur’an by Muhammad Asad is “say” derived from root word قول. It is used as much as 349 times in the holy Qur’an. The second is “fear” derived from root word وقَفَ. It is used as much as 88 times in the holy Qur’an. The third is “bring/come” derived from root word وَتَيْ. It is used as much as 66 times in the holy Qur’an. The forth is “look/wait” derived from root word نَظَرُ. It is used as much as 48 times in the holy Qur’an. The last is “worship” derived from root word وَعَبَدُ. It is used as much as 37 times in the holy Qur’an.
Based on Searle (1969), there are eight kinds of directive illocutionary act. The writers classify the data based on the kinds of directive illocutionary act as follows:

Table 2. Directive illocutionary act.

<table>
<thead>
<tr>
<th>No</th>
<th>Directive Illocutionary Act</th>
<th>Say</th>
<th>Fear</th>
<th>Bring/Come</th>
<th>Look/Wait/Grant/Behold</th>
<th>Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Requesting</td>
<td>-</td>
<td>3</td>
<td>6</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Question</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Requirement</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Prohibition</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Permissive</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Suggesting</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Commanding</td>
<td>349</td>
<td>85</td>
<td>60</td>
<td>44</td>
<td>37</td>
</tr>
<tr>
<td>8</td>
<td>Inviting</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 2 shows that there are two out of eight directive illocutionary acts appeared in the data. There are two kinds of directive illocutionary act used in the English translation of the holy Qur’an by Muhammad Asad, they are requesting and commanding. The requesting is used 3 times in word “fear”, 6 times in word “bring/come”, and 4 times in words “wait” and “grant”. The frequentative verbs belong to ‘commanding’; 349 times in word “say”, 85 times in word “fear”, 60 times in word “bring/come”, 44 times in words “behold”, “look”, “see”, “have patience”, “wait”, and “consider”, and 37 in word “worship”.

Regarding to the data, commanding is the most frequently occurred in directive illocutionary acts used in the English translation of the holy Qur’an by Muhammad Asad. It means that the Holy Qur’an contains messages commanding human to obey the rules that governed by Allah and commanding human to obey the rules that governed by Allah and and teach humans how to pray and how to ask the request to Allah.

Those illocutionary acts reveal to the function. The functions are described in the table 3 below:

Table 3. Illocutionary function.

<table>
<thead>
<tr>
<th>No</th>
<th>Imperative Verb</th>
<th>Say</th>
<th>Fear</th>
<th>Bring/Come</th>
<th>Look/Wait/Grant/Behold</th>
<th>Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Competitive</td>
<td>349</td>
<td>88</td>
<td>66</td>
<td>48</td>
<td>37</td>
</tr>
<tr>
<td>2</td>
<td>Convivial</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Collaborative</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Conflicative</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

From the table 3 above, it is understood that is only one function used in the English translation of the holy Qur’an by Muhammad Asad. The function used is competitive function. According to table 2, kinds of directive illocutionary act used are commanding and requesting. Therefore, illocutionary function is competitive.

Representative Data Analysis

God to Humans

Data 1: [Nay,] but prostrates yourselves before God, and worship [Him alone]! (An-Najm [The Star]: 062)
Data 1, which is based on the context, is categorized as commanding to order human to prostrate and worship God. In addition, it consist two performatives verbs that categorized as commanding, ‘prostrate’ followed by phrase ‘before God’ and ‘worship’ followed by word ‘God’. Commanding is one of kinds of directive illocutionary act that is categorized as competitive function. Therefore, the function of data 1 is competitive.

Data 2:
O YOU who have attained to faith! Bow down and prostrate yourselves, and worship your Sustainer [alone], and do good, so that you might attain to a happy state! (Al-Hajj [The Pilgrimage]: 077)

Data 2, which is based on the context, is categorized as commanding where God order human to do particular set of commands. The performatives words ‘bow down’ ‘prostrate’ ‘worship’ and ‘do’ indicate the data as commanding. Commanding is one of kinds of directive illocutionary act that is categorized as competitive function. Therefore, the function of the data is competitive because commanding is categorized as competitive function.

Humans to God
Data 3:
But there are among them such as pray, "O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire": (Al-Baqara [The Cow]: 201)

Data 3, which is based on the context, is categorized as requesting where human requests to God to grant them ‘good in this world and good in the life to come, and keep us safe from suffering through the fire’. The performatives words ‘grant’ and ‘keep’ indicate the data as requesting. Requesting occurs when powerless participant do request to powerful participant. In this context, there are two participant involved, human as the powerless participant who do request to the powerful participant, God who grants them ‘good in this world and good in the life to come’ and keeps them ‘safe from suffering through the fire’. Requesting is one of kinds of directive illocutionary act that is categorized as competitive function. Therefore, the function of the data is competitive because requesting is categorized as competitive function.

Data 4:
Those who say, "O our Sustainer! Behold, we believe [in Thee]; forgive us, then, our sins, and keep us safe from suffering through the fire" -: (Aal-E-Imran [The Family of Imran]: 016)

Data 4, which is based on the context, is categorized as requesting where human requests to God to forgive their sins and keep them ‘safe from suffering through the fire’. The performatives words ‘forgive’ and ‘keep’ indicate the data as requesting. Requesting occurs when powerless participant do request to powerful participant. In this context, there are two participant involved, human as the powerless participant who do request to the powerful participant, God who give them forgiveness for their sins and keeps them ‘safe from suffering through the fire’. Requesting is one of kinds of directive illocutionary act that is categorized as competitive function. Therefore, the function of the data is competitive because requesting is categorized as competitive function.
**Satan to God**

Data 5:  
*Said [Iblis]: “Grant me a respite till the Day when all shall be raised from the dead.”*  
(Al-Araf [The Heights]: 014)

Data 6:  
*Said [Iblis]: “Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!”*  
(Al-Hijr [Stoneland, Rocky City]: 036)

Data 7:  
*Said [Iblis]: “Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!”*  
(Sad [The Letter Sad]: 079)

Data (5), (6), and (7), which are given in the form of imperative sentences, are categorized as requesting. The performatives verbs 'grant' in each data shows that all of data are requesting. According to the context, participants involved are God and Satan. Satan makes a request to God to grant 'a respite till the Day when all shall be raised from the dead!' Requesting occurs when powerless participant do request to powerful participant. In this context, Satan makes a request to God to grant Him a respite until the Day when all are resurrected. So, the powerless participant in these data is Satan and the powerful participant is God. Requesting is one of kinds of directive illocutionary act that is categorized as competitive function. Therefore, the function of the data is competitive because requesting is categorized as competitive function.

**Conclusions**

As stated in introduction, this research attempts to investigate the frequentative verb of directive illocutionary acts used in the English translation of the holy Qur'an by Muhammad Asad. As seen on result and discussion, there are two kinds of directive illocutionary act used in the English translation of the holy Qur'an by Muhammad Asad and they are commanding and requesting. Commanding occurs 575 times in the English translation of the holy Qur'an by Muhammad Asad divided into five frequentative verbs i.e. “say” 349 times, “fear” 85 times, “bring/come” 60 times, “look”/“wait”/“grant”/“behold” 44 time, and “worship” 37. According to the context, the speaker who most used commanding is God and the hearers are humans. It shows that the powerful speaker in the context is God who ask or order humans to do something in direct way. The speakers who use requesting are humans and Satan. They request something to God. According to the context, humans and Satan are powerless so they request something to God.

According to Leech (1993), commanding and requesting belong to competitive function. So it means that the speakers have intention to ask or order the hearer to do something. According to the speaker and hearer, they are speakers and hearers according to data. The first speaker is God to human as hearer. The second speaker is human to God as hearer. The last speaker is Satan to God as hearer.

**References**


