Abstract: This study is aimed at finding illocutionary acts and the illocutionary force performance of the oath utterances in English translation of the Noble Qur’an chapter 30. This research is designed in descriptive qualitative. The procedure of analyzing the data starts by analyzing the oath utterances based on the criteria proposed by Ibnu Qoyyim. The finding shows that the objects of oath utterances are mostly abstract noun. In addition, Searle’s five illocutionary act types are employed in two different ways: direct and indirect illocutionary acts.

Key Words: Noble Qur’an chapter 30, oath utterance, illocutionary act, illocutionary force

The researcher assumes that it becomes one interesting and important point for a Muslim to understand all the utterances of the Qur’an, especially several verses which have difficult meaning to interpret (ones so called mutasyabihah) such as the oath utterances. It can be found various examples of oath utterances in the Noble Qur’an, such as in surah Al-Lail: 92: 1-2 stating: *Wal layli izaa yaghsha wan nahaari izaa taqallaa* meaning *By the night eshrounding and the day resplendent* (M.Pickthall:1983). The bolded utterances above are the sample of oath utterances based on the formula purposed by Ibnu Qoyyim (by + object of oath). There are still several other oath utterances using the name of things, places, God, and any other abstract nouns.

According to Austin (1962: 108), there are three kinds of act within speech act theory, namely *locutionary* (the act of saying something), *illocutionary* (the act performed when saying something), and *perlocutionary* (the actual effect achieved by saying something). The researcher assumes that the function of oath utterances in the Noble Qur’an does not only intend to be as an emphasis, but it may implicate another meaning based on the context of several verses of the Qur’an.

The main problem of the research is “How is the illocutionary act analysis of oath utterances used in English translation of the Noble Qur’an chapter 30?” The general research problems are then specified into the following: (1) What are the oath utterances used in English translation of the Noble Qur’an chapter 30?; (2)
What types of illocutionary acts are employed in the oath utterances used in English translation of the Noble Qur’an chapter 30? (3) How do the illocutionary forces work in the oath utterances used in English translation of the Noble Qur’an chapter 30?

This research is significant to provide some information in linguistic field especially pragmatic studies about the employment of oath utterances used in English translation of the Noble Qur’an in particular. The findings of this research are expected to have a significant contribution to the pragmatic study. In addition, the result of this research is practically beneficial to give information to the linguistic students who are interested in the Qur’anic study. The research can also possibly be a reference for the next researcher interested in Qur’anic topics.

The Illocutionary Act Types Proposed by Searle

According to Crystal (1997: 121), J. R. Searle in the next development made a popular classification of illocutionary act as follow.

1. Assertive
   The speaker is committed, in varying degrees, to the truth of a proposition, e.g. affirm, believe, conclude, deny, and report. Here is the example: ‘I inform you that our government makes a wrong policy for rising up the cost of oil.’

2. Directives
   The speaker tries to get the hearer to do something, e.g. ask, challenge, command, insist, and request. Here is the example: ‘Can you reach the salt for me?’

3. Commissive
   The speaker is committed, in varying degrees, to certain course of action, e.g. guarantee, pledge, promise, swear, and flow. The following is the example of commissive utterance: ‘I promise to do whatever it takes.’

4. Expressive
   The speaker expresses an attitude about a state of affairs, e.g. apologize, deplore, congratulate, thank, and welcome. Here is the sample sentence of Expressive: ‘That is very kind of you for helping me finishing this job, Thank you very much.’

5. Declarative
   It is a kind of speech acts changing the word via utterances (Yule:1996). The speaker changes the external status or condition of an object or situation solely by making the utterance, e.g. I resign, I baptize, you’re fired, and War is hereby declared. The example of this illocutionary act of utterance sometimes can be found in a wedding ceremony: ‘I hereby declare you husband and wife.’

Direct and Indirect Speech Acts

According to Searle (1975), indirect speech acts have two illocutionary forces, one literal or direct, and the other non-literal or indirect. While the literal force is secondary, the non-literal force is primary. Searle introduces the notions of ‘primary’ and ‘secondary’ illocutionary acts. The primary illocutionary act is the indirect one, which is not literally performed. To interpret the primary speech act, the
hearer must rely on shared background knowledge including context and make a number of logical inferences.

METHOD

This research was conducted in descriptive qualitative based on the library research to define the functional meaning of oath utterances in the English translation of the Noble Qur’an chapter 30.

The data were in the form of words or sentences taken from several verses and chapters in the English translation of the Noble Qur’an chapter 30 from Surah 78. An-Naba (The Tiding, The Announcement) up to Surah 114. An-Nas (Mankind).

Since the design of the study was descriptive qualitative, the key instrument was the researcher himself. As an instrument, the researcher collected the data and analyzed it by himself. Besides, the researcher also used another instrument, namely the illocutionary acts and speech act verbs taxonomies proposed by Searle. The procedure of data collection consisted of two steps as follows: (1) examining all verses within 36 surah of the English translation of the Noble Qur’an chapter 30 by referring to the oath utterance criteria; (2) reducing the data into 13 surah containing 14 oath utterances.

Meanwhile the step of data analysis of this research can be detailed as follows: (1) classifying the oath utterances found based on the oath utterances structure formulated by Ibnu Qayyim; (2) classifying the illocutionary acts types performed in oath utterances of the Noble Qur’an chapter 30 based on Searle’s theory, namely: assertive, directive, commissive, expressive, and declarative by referring to verb taxonomies proposed by Searle; (3) classifying illocutionary acts into literal or non-literal illocutionary acts which were uttered directly or indirectly; and (4) drawing conclusion based on the result of discussion which is linked to the theory of illocutionary acts within the theory of pragmatics.

FINDINGS

The objects of oath utterances used in the last chapter of the Noble Qur’an are commonly found in the form of concrete noun rather than abstract ones. This shows that God here as the speaker makes the hearer (H) get more sense of the oath utterances made. Accordingly, the concrete nouns are mostly used to give the real conceptual meaning of the objects used rather than the abstract nouns which have ‘blur’ image in mind. For this reason, the concrete oath objects in the Noble Qur’an are more frequently used rather than the abstract nouns.

Another finding is the composition of illocutionary acts of the oath utterances found in the English translation of the Noble Qur’an chapter 30 that is clarified through the following table:
<table>
<thead>
<tr>
<th>No</th>
<th>Types Of Illocutionary Acts</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Assertive</td>
<td>5</td>
<td>33,3 %</td>
</tr>
<tr>
<td>2</td>
<td>Commissive</td>
<td>5</td>
<td>33,3 %</td>
</tr>
<tr>
<td>3</td>
<td>Directive</td>
<td>3</td>
<td>20 %</td>
</tr>
<tr>
<td>4</td>
<td>Declarative</td>
<td>1</td>
<td>6,6 %</td>
</tr>
<tr>
<td>5</td>
<td>Expressive</td>
<td>1</td>
<td>6,6 %</td>
</tr>
</tbody>
</table>

The illocutionary act types frequency containing illocutionary act verbs categorization in the table above can be detailed further as follow:

From the data finding, it can be seen that the illocutionary acts used are: 33% of assertive, 33% of commissive, 20% of directive, 6.67% of declarative and 6.67% of expressive. Regarding to the chart, S (God) more frequently uses assertive and commissive in uttering the oaths. The next illocutionary act type mostly used in this research is directive while the rest are declarative and expressive illocutionary acts. This shows that the speaker is in a felicity condition mostly performing such kind of threatening to the hearer in His supreme position as God.

**DISCUSSION**

The employment of illocutionary acts found in this research is found in two different ways as what stated by Searle (1975): direct and indirect speech acts.

1. **Direct illocutionary force by using implicit performative verb**

According to Austin (1967:64), explicit performative can be characterized by verbs that explicitly state the action. On the other hand, implicit performatives need an expansion to make them explicit. In this section, the researcher analyzed the work
of illocutionary acts by using Illocutionary force indicating device (IFID’s) and felicity condition analysis in the oath utterances in English translation of the Noble Qur’an. IFID’s in English, is not possibly found merely in the form of performative verb, but also in any other form such as: word order, stress, intonation contour, punctuation, and the mood of the verb.

a) The employment of assertive illocutionary force

As what mentioned in the previous section, several types of illocutionary acts considered to be directly performed are in the form of assertive and declarative. Assertive points are in the form of informing, denying and convincing while the declarative is in the form of declaring. The assertive of informing can be found in the following data in which the speaker says:

‘By the heaven which giveth the returning rain. And the earth which splitteth [with the growth of trees and plants]. Lo! this [Qur’an] is a conclusive word. It is no pleasantry. Lo! they plot a plot [against thee, O Muhammad]. And I plot a plot [against them]. So give a respite to the disbelievers. Deal thou gently with them for a while.

From the utterance above, the mood of the sentence can be found in the bolded utterances which show that the speaker makes assertive of informing utterance to the hearer. In addition, it also can be found ‘!’ punctuation to emphasize the truth of the speaker’s proposition. Shortly, the assertive illocutionary act is indirectly performed by using implicit performative verb since there is not any illocutionary act verbs found.

b) The employment of declarative illocutionary force

The researcher found that declarative illocutionary act in the oath utterance was performed in explicit performative. This can be seen in the following utterances:

‘Nay, I swear by this city. And thou art an indweller of this city. And the begetter and that which he begat.

This utterance accomplishes the felicity condition of declarative since it meets the requirement of appropriate participants and circumstances. Here, the researcher found a felicitous performance of declaration where the speaker (God) formally declared that the city (Mecca) is allowed to live at by the hearer (The Prophet). Again, the declarative illocutionary force in the oath utterances in English translation of the Noble Qur’an chapter 30 performed in explicit performative utterance.

2. Indirect Illocutionary force

In the previous discussion, it has been highlighted a glance about the finding of illocutionary acts performed in direct way. The researcher found that the work of illocutionary force in the oath utterance of English translation of the Noble Qur’an chapter 30 is mostly found in the form of indirect ways. Explicitly, it can be in the form of assertive in which the speaker (God) informs the hearer by using oath utterance to emphasize the truth of information. However, the oath utterances implicitly have any other sense of illocutionary forces intently to convey. This is in line as what proposed by Searle (1975) about illocutionary act that it can be
performed in two ways: literal/direct and non-literal/indirect. He continues that the primary illocutionary act is the indirect one which is not literally performed while the secondary one is the literally performed.

In this section, the researcher comes to the analysis of the illocutionary force works in indirect speech acts in the oath utterances of the Noble Qur’an chapter 30.

a) The employment of Indirect-commissive: threatening

By the Dawn. And ten nights. And the Even and the Odd. And the night when it departeth. There surely is an oath for thinking man. Dost thou not consider how thy Lord dealt with [the tribe of] A’ad. With many-columnned Iram. He like of which was not created in the lands. And with [the tribe of] Thamud, who clove the rocks in the valley. And with Pharaoh, firm of might. Who [all] were rebellious [to Allah] in these lands. And multiplied iniquity therein? Therefore thy Lord poured on them the disaster of His punishment

In this commissive of threatening illocutionary act, the illocutionary force is also indirectly performed. Firstly, the bolded utterances specifically tell about the story of Aad, the people of prophet Lut in the region of Sodom and Gomora where the people were well-known for their indulgence in homosexual lifestyles. So, God punished them by destroying them in the doom of lightning and thunder. The next tribe tormented is Thamud, the people of Saleh who was destroyed to the dust for killing the camel of Saleh instead of taking care about it. And the last mentioned tribe is the Pharaoh and his people who were drowned to the sea. The speaker explicitly informs the hearer in the form of telling the history of several tribes which should be considered as assertive of informing. However, in a further analysis the primary illocutionary act is commissive of threatening. The speaker performs this illocutionary point by giving a rhetorical question to the hearer about the disaster of His punishment to them.

b) The employment of Indirect-directive: recommending

By the night enshrouding. And the day resplendent. And Him Who hath created male and female. Lo! your effort is dispersed [toward divers ends]. As for him who giveth and is dutiful [toward Allah]. And believeth in goodness. Surely We will ease his way unto the state of ease. But as for him who hoardeth and deemeth himself independent. And disbelieveth in goodness. Surely We will ease his way unto adversity.

Explicitly, the oath utterance above is considered to be assertive of informing. This can be seen from the word ‘Lo!’ in which the speaker gives emphasize to the truth of proposition of the speaker. This shows that the Speaker literally informs the hearer about the truth of the dispersion of human effort. However, this is not what actually the speaker intend to convey. The illocutionary force of the oath utterance is based on the context in which S intends to recommend H to be generous (in giving charity), dutiful, and take in faith of God. From here, it can be shortly said that the primary illocutionary act of this oath utterance is directive of recommending which is non-literally expressed though it has assertive of informing as the secondary illocutionary act.
c) **The employment of Indirect-Directive: Warning**

*By the fig and the olive. By Mount Sinai. And by this land made safe. Surely We created man of the best stature. Then we reduced him to the lowest of the low. Save those who believe and do good works, and theirs is a reward unfailing. So who henceforth will give the lie to thee about the judgment? Is not Allah the most conclusive of all judges?*

The work of warning illocutionary point in this oath utterance was performed in the same way as the previous one in which the primary illocutionary act was considered as warning while the secondary one was assertive of informing. This is in line as what proposed by Vanderveken (1990: 174) that warn is systematically ambiguous between an assertive and directive use. In this utterance, the warning illocutionary point is considered as Directive since the hearer has some possibility of avoiding the misfortune warned by the speaker (ibid).

d) **The employment of Indirect-Expressive: Satirizing**

*By the heaven and the Morning Star. Ah, what will tell thee what the Morning Star is! The piercing Star! No human soul but hath a guardian over it. So let man consider from what he is created. He is created from a gushing fluid. That issued from between the loins and ribs. Lo! He verily is Able to return him [unto life]. On the day when hidden thoughts shall be searched out. Then will he have no might nor any helper. In this utterance, the illocutionary force can be understood by knowing the socio-historical context of this verse. In another word, the primary illocutionary act in this oath utterance can be recognized from non-performative device. This is as what stated by Dahlan (1982: 579) that this surah revealed as the response of Abil Asad who was standing on a leather by saying in arrogance: ‘O you Quraish, I will give anyone of you who can move me from my feet stepping on’. Then he continued: ‘Muhammad thought that the gate keepers of Jahannam are nineteen. I personally can beat ten of them and you can beat the rests.’ In this context, the illocutionary act of this oath utterance is expressive of satirizing. This can be seen when S utters: So let man consider from what he is created. He is created from a gushing fluid.*

**Some Notes of the Work of Illocutionary Force in the English Translation of the Noble Qur’an Chapter 30**

After analyzing the illocutionary force employment, the researcher found that the work of illocutionary force in assertive and declarative performed in direct ways while commissive, directive, and expressive are performed in the other way around.

The direct employment of illocutionary forces in this research are found in the form of implicit performative verb. In uttering the illocutionary acts. The speaker does not use any performative verbs. It can be inferred that the speaker (in His position as God) utters assertive and declarative in direct ways (without using explicit performative verb) since He has higher ‘power’ and ‘rank’ over the hearer. This is in line with what stated by Brown and Levinson (1987) that power and rank
of the speaker influences the implicit/explicit utterances made by the speaker to the hearer in making politeness strategy.

In the indirect speech act performance, the researcher found that the speaker tends to get the hearer to do his intention by letting him to interpret the speaker’s intention based on the conventionally indirectness of the directive, commissive, and expressive illocutionary acts. The speaker instead of explicitly making threatening, warning, recommending, and satirizing, he performs the illocutionary force by using informative to the hearer.

It differs from the previous work of illocutionary force, the speaker in this case tries not to intrude or impose the hearer. In short, the speaker (God) attempts to psychologically influence the hearer to do or obey His threat, warning, satirizing and so forth by informing the hearer. This finding shows that the speaker avoids the impression of forcing His proposition to the hearer, but the speaker attempts to challenge the hearer to be ‘open-minded’.

**CONCLUSION AND SUGGESTION**

It was found that there are thirteen surahs containing oath utterances based on the fixed pattern proposed by Ibnul Qoyyim criteria (by using the object of oath + complement of object formula). In addition, the speaker in swearing oath mostly uses concrete objects as the objects of oath, such as: stars, the sun, the moon, and so forth. The speaker uses these objects of oath in attempting to be more communicative to the hearer since concrete objects will be more understandable and make sense to the hearer rather than the abstract ones. In this case, the hearer gets more sense of the objects signified since they are in the form of real objects generally can be seen and heard, for instance: it will give a more powerful oath emphasize for the hearer to use the sun as the object of oath rather than the angel of death which is in the form of abstract object.

The next conclusion made was that the five types of illocutionary acts found in this research were assertive, commissive, directive, expressive and declarative. The types of illocutionary acts mostly employed in the oath utterances were in the form of assertive (informing, convincing, warning, denying) and commissive of threatening. Another illocutionary act found was declarative of declaring which only occurred once in chapter 30 of the Noble Qur’an. Directive in this case was found in the form of recommending and warning while expressive can be found in the form of satirizing. The illocutionary acts of assertive and declarative were performed in direct ways by using implicit performative utterance.

In this study, the data analyzed by the speaker was solely chapter 30 of English translation of the Noble Qur’an, so the sample data did not represent all the illocutionary acts occurring in the oath utterances of the English translation of the Noble Qur’an. Thus, the next researcher should make more data samples from another chapter of the Noble Qur’an, even it will be much better if the analysis covers the whole chapter of the Noble Qur’an.
In accordance to the meaning interpretation, the Noble Qur’an has systematic ways constructed by early Islamic scholar as the reference. This also comes to be a challenge faced by the researcher since almost all the Qur’an interpretation books are written in Arabic language. The next researcher can possibly provide more tafseer books to have deeper analysis about the socio-historical context of the utterances.

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