

# ILLOCUTIONARY ACTS IN KAUNIYAH VERSES IN THE TRANSLATED VERSION OF SURAH AL-BAQARAH

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## ILLOCUTIONARY ACTS IN KAUNIYAH VERSES IN THE TRANSLATED VERSION OF SURAH AL-BAQARAH

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### **Abstract**

The present research aimed at finding out: illocutionary acts and their realization strategies in translated version of kauniyah verses in the surah Al-Baqarah. Qualitative approach using content or document analysis was applied in this research. The data of this research were 28 translated version of kauniyah verses existing in the surah Al-Baqarah. The main data source was the Holy Book translated by Al-Hilali and Khan, and it was verified with the book entitled *Ayat-ayat Semesta* written by Purwanto (2008). The data were collected by way of reading and note-taking technique. The data were analyzed by adapting the method developed by Blum-Kulka et al. The present research revealed that there are four illocutionary acts occurring in the translated version of kauniyah verses in the surah Al-Baqarah: representative, directive, declarative, and commissive acts. Representative act occurs in 21 verses, and directive act appears in 7 verses. Declarative and commissive acts are present twice for each. This research revealed that each verse does not contain a single act, but they might contain two or three acts simultaneously. On the basis of research findings, it can be concluded that illocutionary act in the investigated verses tends to be in accordance with the nature of Kauniyah verses. Strategies of realization of the most dominant act—representative act—merely affects the locution, not the illocution. In other words, illocutionary force of representative act is constant; it is not affected by the strategy used to realize it.

**Key Words:** *illocutionary, representative, directive, declarative, commissive*

## Introduction

Technology evidently facilitates human's life. Distance at present does not hamper us to communicate with others. Mobile accompanied with the high technology enables us to communicate with others living in the distance. Besides, the distance can also be reached in a quite short time because of the high technology used in planes. The Internet is another apparent evidence of the power of technology in human's life. Through the Internet, the world gets smaller and smaller, and many difficulties in life can be minimized.

Technology cannot be separated from the science. The advancement of technology is due to the mastery of sciences. As such, mastering sciences is the requirement of the advancement of technology. On the basis of this rationale, learning sciences is a necessity. Sciences can be learned from various sources. Observing the nature, one can see how flower blooms, how the sun rises and sets, how the moon moves, and how animals strive to get food. Learning those phenomena, human eventually can set up sciences.

What figures in the nature as described in the earlier paragraph have been explained quite massively in the Qur'an, particularly in *Kauniyah* verses. The Holy Book gives a considerable number of information concerning creatures existing in

the universe which can be the embryo of sciences. In relation with this matter, Purwanto summarizes verses in the Qur'an containing the information related to the nature (*Kauniyah* verses). On the basis of his summary, it can be noted that there are at least 11 verses informing the sun, three ones discussing the wave of the sea, and three verses talking about the bee (2008: 35-54). Reading such verses, one can get basic information related to the nature, which in the next turn can be the base of the setting up of sciences. As such, learning such verses can be a very good starting point to learn sciences.

In addition to the information concerning the nature, *Kauniyah* verses contain a considerable numbers of linguistic information such as speech acts, in particular illocutionary act. Illocutionary force is the aspect of speech act concerning the force behind utterances. By far, the translated version of the Qur'an has been widely studied from the perspective of speech act, two of which are the ones by Purnawan (2009) and Chojimah (2015). Focusing on the verses of law, Purnawan studied how directive acts are commonly realized. His study revealed that directives are realized in both direct and indirect strategies. Direct strategies were realized in imperative modes, conditional imperatives, and imperatives with reminding. Indirect strategies were

realized through declarative utterances of obligation, declarative utterances, declarative utterances of permissions, and utterances of suggestions. In a similar study, Chojimah's study (2015) found patterns of promise and threat in translated version of the verses of law in the Qur'an. The patterns of promise in the investigated verses are directive-commissive-conditional promise (DCCP), conditional-commissive promise (CCP), and neither-directive-nor-conditional promise (NDNCP). In addition, the study also revealed that directive-commissive-conditional threat (DCCT) is the only threat occurring in the data.

The findings of those two studies confirm that illocutionary acts do occur in the Qur'an, in particular in the verses of law. On the basis of the pattern of illocutionary acts in the verses of law, I come to the conclusion that patterns of illocutionary acts can be found in Kaunyah verses as well. The following is one of the examples of a translated Kaunyah verse containing the speech act of pleading. *By the Sun and his glorious splendour* (QS Al-Syams [91]: 1). The use of the word *BY* at the beginning of the sentence suggests that there is an action behind the utterance, that is the act of *pleading*.

On the basis of those initial findings, it can be assumed that there are many other illocutionary acts in Kaunyah verses,

particularly the ones in surah Al-Baqarah. In addition to the types of illocutionary act, another aspect of speech act worth studying is strategies of realization. Relying on this, the present study is aimed at finding out the types of illocutionary act and their strategies of realization in Kaunyah verses in the translated version of Surah Al-Baqarah.

In general, speech act (*tindak tutur*) can be defined as actions which can be performed by saying, or there are actions behind utterances. To Austin (1975), performing a speech act is performing three actions simultaneously: locutionary, illocutionary, and perlocutionary acts. Locutionary act is the act of producing utterances, while illocutionary act is the one dealing with the force or the action behind utterances, and perlocutionary act is concerned with the impact of utterances towards addressees. Out of those three acts, however, illocutionary act is the core of speech act.

Austin classified illocutionary act into five classes: verdictives, exercitives, commissives, behabitives, and expositives (1975: 148-164). Verdictives are the actions involving judgments; they are concerned with fairness and unfairness, soundness and unsoundness, and truth and falsity. Jury, arbitrator, judges, and empire commonly perform this act. *Acquit, convict, estimate, assess, and grade* are just a few examples of

verdictives. Exercitives are the acts of giving a decision in favor of a certain action. This is the act of deciding to do something; it is distinct from a judgment. It is a decision, not an assessment. The examples of exercitives are *appoint, dismiss, name, order, sentence, proclaim, announce*, and many others. Commissives are the acts indicating a speaker's commitment to a certain action. *Promise, give my words, oppose, swear, agree, disagree, intend, and consent* are a few examples of commissives. Behabitives are the ones concerning reaction to other people's behavior, fortunes, and misfortunes. *Congratulating, condoling, and thanking* are behabitive acts. Expositives are the acts exposing views, arguments, references, and many others, such as *informing, affirming, and remarking*.

In addition, Searle refined the Austin's classification of illocutionary act. Searle stated that there are five basic kinds of action that one can perform in speaking: representatives, directives, commissives, expressive, and declaratives (1975: 10-16). Representatives are concerned with a speaker's commitment to the truth of something, such as *asserting, concluding, and assessing*. Directives are in relation to a speaker's attempt to get his addressee to do something. *Requesting, questioning, ordering, and asking for help* are the few examples of directives. Commissives are

concerned with a speaker's commitment to future actions, such as *promising, threatening, offering, and warning*. Expressives are the acts concerning expressions of psychological states, such as *thanking, apologizing, welcoming, condoling, and congratulating*. Declaratives are the ones related with acts having immediate changes, such as *proclaiming independence, declaring war, christening, firing from employment*, and many others.

### Research Methods

Qualitative approach using content or document analysis was applied in this research. The data of this research are 28 Kauniyah verses found in the translated version of Surah Al-Baqarah. The source of data of this research is the Holy Qur'an translated by Al-Hilali and Khan (without year). Reading and note taking is the method of data collection applied in this research. In this phase, all the translated verses in Surah Al-Baqarah were carefully read. As words or phrases containing the description of universe such as the earth, the sun, the moon, plantation, water, stone, mountain, and many others are found, they were noted. The obtained data are then verified by basing on the book entitled *Ayat-ayat Semesta* written by Purwanto (2008).

Data analysis of this study consists of two steps. *First*, data determination. In this

phase, the researcher read the Surah Al-Baqarah carefully and determined the verses containing the description of the universe. In order to verify the obtained data, the book entitled *Ayat-ayat Semesta* written by Purwanto (2008) was used. *Second*, in order to determine the types of speech act and the strategies of realization, the coding systems developed by Blum-Kulka et al (1989) Cultural Speech Act Realization Project (CCSARP) were applied.

### Findings

This research suggests that out of 286 verses in the Surah Al-Baqarah, 28 of them are included into Kauniyah verses; they are verses (1<sup>1</sup>) 17, (2) 19, (3) 20, (4) 22, (5) 26, (6) 29, (7) 57, (8) 61, (9) 67, (10) 68, (11) 69, (12) 70, (13) 71, (14) 74, (15) 116, (16) 117, (17) 164, (18) 187, (19) 189, (20) 228, (21) 233, (22) 255, (23) 258, (24) 259, (25) 261, (26) 264, (27) 265, dan (28) 266, each of which has different number of sentences, ranging from one up to twelve sentences.

It is worth noting that verses 22, 57, 187, and 233 contain more than one illocutionary act. The classification of illocutionary acts of those verses and their strategy realizations are presented in the subsequent subheadings.

### Illocutionary Acts in Kauniyah Verses in the translated Version of Surah Al-Baqarah

In general, it is found that there are four types of illocutionary acts in kauniyah verses in the translated version of Surah Al-Baqarah: *representative*, *directive*, *declarative*, and *commissive acts*. In addition, this research suggests that direct and indirect strategies are the ones used to realize the speech acts.

#### Representative Act

Representative is the act of stating. In this type of speech act, a speaker is committed to the truth of the expressed statement. The present study finds that there are 21 Kauniyah verses in the surah Al-Baqarah containing the representative act: verses 17, 19, 20, 22, 26, 29, 57, 61, 68-71, 74, 116, 117, 164, 255, 258, 259, 265, dan 266. Within those verses, Allah states His words concerning many things. Verses 26, 29, and 57 presented respectively in Data (5), (6), and (7) are the examples of Kauniyah verses in the surah Al-Baqarah containing representative act.

Datum (5)

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ  
مَثَلًا مَّا بَعُوضَةٌ فَمَّا فَوْقَهَا فَأَمَّا الَّذِينَ

<sup>1</sup> The number in brackets represent the number of each datum



ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
 وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ  
 اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي  
 بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ  
 ٢٦

<sup>6</sup> Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord; but as for those

who disbelieve, they say: 'What did Allah by this parable?' By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fasiqun*

(the rebellious, disobedient to Allah) (QS Al-Baqarah [2]: 26).

Context:

In the verse stated in Datum (5), Allah states that disbelievers are the ones in the darkness (verse 17), in the rain, thunder, and lightning (verse 19). Besides, they can be symbolized as gnat. Thus, the verse in Datum 5 is closely related to the verses in Data (1) and (2).

Analysis:

The verse in Datum (5) consists of three sentences. The first sentence is about the commitment of Allah in making similitude for disbelievers, and the second sentence is related with the attitude of believers and disbelievers. Those sentences contain the act of representative. The sense of

representativeness is traceable from the context and the content. Those two sentences are intended to describe the attitude of believers and disbelievers towards the similitude that Allah has created. The use of the word *verily* at the beginning of the verse suggests that the Speaker (Allah) is truly sure about the truth of the expressed statement.

Datum (6)

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ  
 جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ  
 سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٢٩

<sup>16</sup> He it is Who hath created for you all that is on earth. Then He rose over (*Istawa*) towards the heaven and made them into seven heavens and He is the All-Knower of everything.

(QS Al-Baqarah [2]: 29)

Context:

The verse in Datum (6) is the continuation of verse 28, the one which is not included into the datum of this study. In verse 28, Allah states that He has limitless power over people. In verse 29, Allah mentions His power in creating the sky and the earth.

Analysis:

The verse in Datum (6) consists of two sentences, all of which contain the act of representative. The first sentence is intended

to state that it is He who created all things on the earth. Such a kind of statement is testable from the *true false* perspective. It means that the truthfulness of the statement saying that it is Allah who creates anything on the earth for mankind, and it is Allah who has created the sky and made them into seven layers can be tested empirically. In addition, the message is syntactically realized in declarative sentences whose function is to make declaration. On the basis of this analysis, it can be concluded that the verse contains the act of representative.

Datum (7)

وَوَضَعْنَا عَلَىٰ كُرْسِيِّكَ الْوَسْطَانَ وَأَنزَلْنَا عَلَيْكَ الْمَنِّ وَالسَّلْوَىٰ كُلُّوْا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ٥٧

21 And We shaded you with clouds and sent down on you Manna and quails, saying: "Eat of the good lawful things We have provided for

you." (but they rebelled); to Us they did not harm, but they did not wrong us, but they wrong themselves. (QS Al-Baqarah [2]: 57)

Context:

In verse 57 quoted in Datum (7), Allah mentions the blessing that He has given to the people of Bani Israil: the clouds that can reduce the heat of the sun, and the manna and salwa. The content of this verse is the continuation of verses 51, 52, 53, 54, 56,

and 57, all of which are not included in the data of this research.

Analysis:

The verse quoted in Datum (7) consists of three sentences, and they contain the act of representative because the content of it is testable in the assessment of *true* and *false*. The *true-false* assessment is applicable for those two sentences are the story about the people of Bani Israil. The truth of a story is testable by, among other things, research. Relying on this fact, it can be underlined that the action behind the sentence is *representative*.

*Directive Act*

This research reveals that directive act appears among kauniyah verses in the translated version of the Surah Al-Baqarah.

There are 7 verses containing directive acts: verses 22, 57, 67, 187, 189, 264, and 233.

As stated earlier, directive act is the one in which a speaker directs his/her listener to do something. Quantitatively, the occurrence of directive act is not as massive as the representative act. It is worth noting that the directive acts found in this research are among other acts. Data (9) and (18), each of which is taken from verses 67 and 187 are presented in this sub heading.

Datum (9)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ  
 أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُرُوقًا قَالَ  
 أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ٦٧

<sup>17</sup> *And remember*, when Moses said to his people: “Verily, Allah commands you that you slaughter a cow.” They said: “Do you make fun of us?”

He said: “I take Allah’s refuge from being among *Al-Jahilun* (the ignorant or the foolish)” (QS Al-Baqarah [2]: 67)

Context:

In verse 67 quoted in Datum (9) through Moses, Allah commands that the people of Bani Israil slaughter a cow.

Analysis:

The verse quoted in Datum (9) consists of three sentences. The act behind those sentences is directive. The act is recognizable from the imperative verb *remember* at the beginning of the sentence. The command is addressed to the Prophet Muhammad and his followers. Using the imperative verb *remember*, Allah commands the Prophet and his followers remember and learn a lot from the dialogue between Moses and his people. On the basis of this analysis, the act behind the sentence in Datum (9) is included into directive act. Directive act can also be seen in Datum (18).

Datum (18)

أَجِدْ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثَ إِلَىٰ نِسَائِكُمْ  
 هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ  
 أَنْكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
 وَعَفَا عَنْكُمْ فَالْآنَ بَشِّرُوهُنَّ وَأَبْتَغُوا مَا  
 كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ  
 لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ  
 الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ وَلَا  
 تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ  
 حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ  
 آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ١٨٧

<sup>20</sup> Permitted to you on the night of the fasts, is the approach to your wives, They are your garments, and you their garments. Allah knows that you used to deceive yourselves, so He turned to you and forgave you; so now have sexual relations with them, and seek that which Allah has ordained for you (offspring), and eat and drink, until the white thread of dawn appear to you distinct from its black thread (darkness of night), then *complete your fast till the nightfall*. And do not have sexual relations with them (your wives) while you are in *I'tikaf* (confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits set by Allah: so approach them not. Thus does Allah make clear His Ayats to mankind that they may become *Al-Muttaqun*. (QS Al-Baqarah [2]: 187).

Context:

Allah gives alleviation to Moslems and the deletion of the Allah’s law that once applicable at the beginning of Islam era: to be permitted to have sexual intercourse with

their wives at night during the fasting month (Syakir, 2011: 511).

Analysis:

The verse in Datum (18) consist of eight (8) sentences. Those eight sentences contain three (3) speech acts, and one of which is *directive* speech act (it is written in italic). It is included into *directive* speech act since through the sentence, the speaker (Allah) directs the Prophet Muhammad and his followers to (1) have sexual intercourse with their wives at night during the fasting month; (2) follow the ordinance of Allah; (3) eat and drink till the dawn; (4) and complete fasting. The orders to do those four items are realized in imperative sentences. On the basis of this, it can be underlined that the act behind the sentence is *directive*.

#### **Declarative Act**

Declarative speech act is the one indicated with the correspondence between the propositional content and the reality. The successful act of *naming* will bring about the name attached to the party named. The successful act of dismissing brings about an employee leaves his/her job.

Data in the present research suggest that declarative speech act does not frequently appear. It appears in verses 187 and 228. Verse 228 is presented in Datum (20).

Datum (20)

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٨

<sup>2</sup> And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. *And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women have right similar over them to what is equitable; but men have a degree over them and Allah is All-Mighty, All-Wise.* (QS Al-Baqarah [2]: 228).

Context:

This verse presents the explanation about the prescribed period for divorced women.

Analysis:

Two sentences in Datum (20), the ones written in italic, contain the act of declarative. The first sentence says: ....<sup>24</sup> *their husbands have the better right*..... In this verse, Allah declares that the husbands divorcing their wives have the right to take them back if the husbands wish to have reconciliation. In <sup>27</sup> *this* verse Allah declares

that women have equal right, but men have one step-higher portion. Such a speech act is included into declarative due to its impact upon the release of the verse. The content of the verse becomes legally binding. It means that the verse binds man at divorce and reconciliation. Relying on this, the act behind the sentence is considered into declarative act.

### Commissive Act

As noted earlier, commissive act is the one in which a speaker commits to doing something in the future. Promising and threatening are the examples of commissive acts. Data in the present study show that only two verses do contain the act of commissive: verses 233 and 261, each of which is in Datum (21) and Datum (25).

Datum (21)

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّرُ وَوَلَدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ

أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ  
٢٣٣

<sup>15</sup> The mothers shall give sucks to their offspring for two whole years, for him who desires to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No mother shall be treated unfairly on account of her child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). *If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if they decide on foster suckling-mother for your children, there is no sin on you, provide you pay (the mother) what you agreed, on reasonable basis.* But fear Allah and know that Allah is All-Seer of what you do. (QS Al-Baqarah [2]: 233).

Analysis:

Two sentences in verse 233 or Datum (21) contains the act of commissive. In the sentence, the speaker (Allah) promises that parents weaning their offspring off the mother's milk and parents fostering-mother their offspring are blameless. The promise is realized in the sentences saying *If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if they decide on foster suckling-mother for your children, there is no sin on you, provide you pay (the mother) what you agreed, on reasonable basis.* The aspect of

commissiveness is traceable in the conditional sentence indicating terms and condition relationship.

In a conditional sentence, the condition in the sub clause might happen if the requirement in the main clause is fulfilled. In the context of Datum (21), weaning offspring and fostering mother are considered to be blameless as long as the decision on weaning is based on mutual consent and consultation, and the foster-mother is paid in descent. On the basis of this, it can be concluded that the Speaker (Allah) commits Himself to doing something in the future. Hence, such an act can be included into the act of commissive.

Another commissive act is presented in Datum (25).

Data (25)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
 اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي  
 كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ  
 يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٦١

14

The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (of corn): it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (QS Al-Baqarah [2]: 261).

Analysis:

The verse in Datum (25) consists of 2 sentences, and the last one contains a commissive act. In those two sentences, Allah promises that He would like to double the reward to those who spend their wealth in the way of Allah. Viewed from its content, such a sentence is included into a promise since the future act makes the addressee happy. The use of future tense confirms that it is the act of promise. Relying on those two characteristics, it can be underlined that the act behind the sentence is commissive.

### Strategies of the Illocutionary Act Realization

#### Strategies in Representative Act

The present study suggests that the representative act is realized by means of two ways: direct and indirect strategies.

#### A. Indirect Strategy

Data in the present study show that indirectness in the representative act is realized through parables. Data (1), (2), and (3) are the verses containing the representative act whose message is realized through parables.

Datum (1)

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا  
 أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ  
 وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ١٧

<sup>2</sup> Their likeness is as the likeness of one who kindled a fire; then when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. (QS Al-Baqarah [2]: 17)

Datum (2)

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ  
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي  
ءَاذَانِهِمْ مِّنَ الصَّوْعِقِ حَذَرَ الْمَوْتِ  
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩

<sup>11</sup> Or like a rainstorm from the sky, wherein are darkness, and thunder and lighting. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allah is ever round the rejected faith! (QS Al-Baqarah [2]: 19).

Datum (3)

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا  
أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ  
قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ  
وَأَبْصَارَهُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٢٠

<sup>13</sup> The lightning almost snatches away their sight: whenever it flashes for them, they walk therein, and when the darkness covers them, they stand still. And if Allah had willed, He could have taken away their hearing and their

sight. Certainly, Allah has power over all things. (QS Al-Baqarah [2]: 20)

Context:

Verses 17, 19, and 20 quoted in Data (1), (2), and (3) are the continuation of the previous one (verse 16), the one presenting the characteristics of hypocrite people.

Analysis:

As noted earlier, the act behind the sentences is representative. Those sentences talk about the characteristic of hypocrite people. Describing their hypocrisy, Allah uses parables of people kindling a fire, but it finally goes out (Datum 1), people in rain, darkness, thunder and lightning (Data 2 and 3). The characteristics of hypocrite people are not described in direct and clear description, but rather they are described by means of similes of people in confusion due to the darkness, rain, thunder, and lightning. Due to the indirectness, readers are demanded to be able to interpret the messages.

#### B. Direct Strategy

Direct strategy, in the context of the present study, is the way of conveying messages behind the representative act by means of descriptions other than parables. This study shows that messages in most verses containing the representative act are

realized in direct ways, and two of them are presented in Datum (8) and (15).

Datum (8)

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ  
وَّجِدْ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ  
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا  
وَعَدْسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي  
هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا  
مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضُرِبَتْ  
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ  
مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ  
اللَّهِ وَيَقُولُونَ السَّبِيلَ الْغَيِّبُ لَنَبْلُوَنَّكَ  
بِمَا

عَصَاؤَ وَكَانُوا يَعْتَدُونَ ٦١

31

And remember you said: “O Moses! We cannot endure one kind of food (always); so invoke your Lord for us to bring forth for us of what the earth grows—its herbs, its cucumbers, its Fum (wheat or garlic), its lentils and its onions.” He said, “Would you exchange that which is better for that which is lower? Go you down to any town, and you shall find what you want!” And they were covered with humiliation and misery: they drew on themselves the Wrath of Allah. That was because they used to disbelieve the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins) (QS Al-Baqarah [2]: 61)

Analysis:

The message behind the representative act quoted in Datum (8) is stated directly, without using dictions having connotative meanings. Sentences in Datum (8) describe the negative attitude of Moses' people towards a single kind of food: *manna* and *salwa*. The refusal is realized through the clause *we cannot endure* which means that they cannot bear the good and qualified food that Allah has given to them: *manna* and *salwa*. Besides, their wish to have other food is realized by commanding Moses to beg Allah to spread some other foods. All the wishes of Moses' people and his response are stated by means of dictions having denotative meanings. The directness appearing behind the representative act can be seen in Datum (15).

Datum (15)

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ١١٧

The Originator of the heavens and the earth: when He decrees a matter, He said to it: “Be”, and it is. (QS Al-Baqarah [2]: 117).

Analysis:

The representative act in Datum (15) is realized directly since everything is stated by means of dictions having denotative meanings. In verse 17, Allah says that He is the Originator or the Creator of heavens and earth. The diction used denotative meaning.



An originator means the party originating or creating it. The originator or the creator of songs is the one creating songs, and the creator of poem is the individual creating the poem. In the context of verse 17, the Creator or Originator of heavens and earth means that Allah is the One creating them. The meaning of originator or creator in this context has denotative meaning. So it does not need any further interpretation.

### *Strategies in Directive Speech Act*

Data in the present study suggest that the directive act is realized directly. All commands in Kauniyah verses in the translated version of Surat Al-Baqarah are realized in imperative sentences. Consider Data (19) and (24).

Datum (19)

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِبُ  
لِلنَّاسِ وَالْحَبَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ  
مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ  
مِنْ أِبْوَاسِهَا وَأَتْقُوا اللَّهَ لَعَلَّكُمْ تَفْلَحُونَ ١٨٩﴾

11

They ask you (O Muhammad) about the New Moons. *Say*: They are but signs to mark fixed periods of time mankind and for Pilgrimage.

It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back but *Al-Birr*

(is the quality of the one) who fears Allah. So *enter* houses through their (proper) doors: and *fear* Allah: that you may be successful

(QS Al-Baqarah [2]: 189).

Analysis:

The directiveness in verse 189 quoted in Datum (19) is realized for: (1) telling that the new moon is the sign to mark the time for pilgrimage; (2) commanding to enter the al-bait through the proper door; and commanding to fear Allah. The strategy used to realize the commands is direct strategy. The directness is traceable from the use of imperative sentences. The first command is initiated with the imperative verb *say*, and the second one is marked with the verb *enter*, while the last one is shown with the word *fear*. On the basis of the context, it can be concluded that there is a correspondence between the form of those sentences and their function, of which the main characteristic of a direct speech act.

The directive speech act in Datum (24) is realized directly.

Datum (24)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صِدْقِكُمْ  
بِالْمَنِّ وَالْأَدْيِ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ  
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثُرَابٌ  
فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ  
عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْكَافِرِينَ ٢٦٤﴾

<sup>5</sup> O you who believe! Do not render in vain your *Sadaqat* (charity) by reminders of your generosity or by injury—like him who spends his wealth to be seen of men, and he does not believe in Allah nor in the Last Day. His

likeness is the likeness of a smooth rock on which is (a little) dust: on it falls heavy rain, which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (QS Al-Baqarah [2]: 264).

Analysis:

<sup>7</sup> The directness quoted in Datum (24) is traceable from the use of a negative imperative sentence marked with *do not render*. The use of *do not render* suggests that the ban is realized directly.

#### **Strategy in Declarative Speech Act**

As noted earlier, the declarative act in the present research appears in verses 187 and 228, quoted in Data (18) and (20), and it is found that direct strategy is the one used for realizing the act in those verses.

The declarative act in Datum (18) lies in the first sentence. The directness of the speech act is recognized from the correspondence between the form of the sentence and its function. The speech act is realized in a declarative sentence saying <sup>2</sup> *permitted to you on the nights of fasts, is the approach to your wives.....* The function of it is to state that men were permitted to have

sexual intercourse with their wives at nights during the fasting months. Relying on this, it can be concluded that the function and the form match, and this is the characteristic of a direct speech act. Turning to verse 228, quoted in Datum (20), it can be seen that the declarative act lies in the third and fourth sentences. The act is syntactically realized <sup>18</sup> in declarative sentences, and the function of those sentences are for declaring something. Thus, the strategy of the act realization is direct due to the correspondence between the form and the function.

#### **Strategy in Commissive Act**

The present study confirms that commissive act is realized by means of direct and indirect strategies. The act of promise is directly realized albeit the absence of performative verb *promise*. Datum (21) is the one containing commissive act realized directly. The promise lies in the sentence written in italic saying <sup>2</sup> *If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if they decide on foster suckling-mother for your children, there is no sin on you, provide you pay (the mother) what you agreed, on reasonable basis*. In those sentences, Allah promises that He will let them free from sin if they fulfill the requirements. In those sentences, the terms and condition are

explicitly stated; it indicates that it is a direct promise.

In addition to direct strategy, commissive act, in particular the act of promise, is realized by means of indirect strategy as well as presented in Datum (25). The act of promise in Datum (25) lies in the first sentence. In the sentence, Allah highlights the virtue of spending wealth in the way of Allah. Presenting the virtue of spending wealth in the way of Allah, Allah makes a parable of grain growing seven ears, and each of which might result in a hundred grains. Using such a parable, Allah implicitly promises that those spending their wealth in the way of Allah will be given double reward. Such a strategy is included into an indirect strategy since there is a difference between locution and illocution. The locution of the sentence is grain which could double in number, but the illocution of it is promising.

### Discussion

The present research reveals that there are four kinds of speech act in Kauniyah verses in translated version of Surat Al-Baqarah: the act of representative, directive, declarative, and commissive. Quantitatively, the appearance of each speech act is different from each other. Representative is the most-frequently occurring act, followed by directive,

declarative, and commissive. The representative act is realized by means of two language styles: using and not using parables. Directness and indirectness in representative act is different from the one in other speech act. In addition, directive and declarative acts realized directly.

### *Representative Act and Kauniyah Verses*

The quantity of occurrence is the first aspect of representative act worth discussing. Why does this act appear so frequently in Kauniyah verses, in particular in translated version of Surat Al-Baqarah? It needs to be noted that Kauniyah verses are the ones containing natural elements such as fire, earth, sky, the moon, fruits, vegetables, and many others, and all of which are the embryo of the construction of science (Purwanto, 2088: 29).

On the basis of the nature of Kauniyah verses, it can be underlined that the language used to present them functions transactionally: the language emphasizing clarity and communication efficiency (Brown and Yule, 1983: 2). The transactional language is very suitable for delivering representative act since the main intention of it is to pass information to the addressee. As such, this type of act is commonly realized by means of language emphasizing clarity. Dealing with this, Shihab explains that sentences in Kauniyah verses tend to be concise, thorough, and compact, so the

interpretation towards them are varied, depending on the interpreter's capacity and knowledge (2013: 205).

As touched on earlier, representative act is the one in which a speaker shares something she/he believes to be true. As such, the content of sentences having representative act is information. On the basis of the nature of Kauniyah verses and representative act, it can be underlined that they share something in common: they are both informative. The correspondence between the nature of Kauniyah and representative act might explain why representative act dominantly occur in Kauniyah verses, particularly in Surah Al-Baqarah.

The next question is: why is direct strategy mostly used to realize representative act? Passing Kauniyah verses, the Speaker (Allah) transfers information to the Prophet Muhammad, and those verses were eventually passed to men by him. Due the information transfer, the language used is necessarily obvious, concise, and thorough. In other words, the language used has transactional function. In line with this, Brown and Yule mention that transactional language is the one emphasizing on clarity and communication efficiency (1983: 2). Relying on the function of the language used for transferring information, it is plausible that direct strategy is mostly used for

realizing the representative act in Kauniyah verses. Acts realized directly use concise and obvious language. In short, directness pertaining in most representative act is due to information transfer.

Despite the information transfer that needs clarity and conciseness, the present research suggests that some representative acts are realized by means of indirect strategy: using parables as presented in Data (1), (2), and (3). The present research reveals that the point of difference between direct and indirect strategies in representative act lies in the locutionary force, instead of illocutionary one. The locution of sentences of representative act realized directly is different from the one realized indirectly. The locution of Data (1), (2), and (3) is the condition of men who are in the darkness, heavy rain, lightning, and thunder. Their illocution of the sentences in those data is describing the condition. It means that the intention of the speaker is to describe something, regardless of the strategy used.

Relying on this, indirectness in Kauniyah verses is different from the one stated by Searle. To him, indirect speech act is the one realized in another speech act (1975: 60). The speech act of commanding might be realized by way of asking, or banning might be realized by means of a declarative sentence, and many others.

***Directive, Declarative, Commissive Acts and Kauniyah Verses***

As noted earlier, there are acts other than representative act appearing in the present study: directive, declarative, and commissive acts. The intention of those acts is the first aspect being discussed in this section.

Directive act is the one intended to direct others to do something. The present study reveals that there are seven (7) verses containing directive act. Data analysis suggests that directive act constitutes reinforcement for the representative act. The message in Datum (4) contains directive and representative acts. The representative act is intended to describe the power of Allah, and the description of the power is strengthened with the prohibition to set up rivals unto Allah. The same thing also happens in another verses containing directive act. Thus, directive act in Kauniyah verses is directly related to the universe.

Related to the number of occurrence of Kauniyah verse, the present research suggests that directive act in Kauniyah verses is different from the one in Purnawan's research (2009). His research proved that directive act is evidently dominant in the verses of law. This fact is quite possible given that law is a set of rules intended to alter human's life, so a peaceful and harmonious society can be reached.

Therefore, the verses of law contain a considerable commands and instructions for man. Thus, the difference in the number of occurrence of directive act in the present study and the one in Purnawan's study is due to the different nature of the verses studied.

Declarative act is the one which brings about the correspondence between the propositional content and the reality.

The present research suggests that declarative act appears in a very limited number of occurrence, and it appears among other acts. In the data of the present research, declarative act is realized by means of direct strategy. The act, however, is not directly related to the universe, but rather it strengthens other speech acts.

Commissive act is the one concerning a speaker's commitment to future actions. The present study suggests that promise is the only commissive act appearing in the data, and it occurs in a very limited number. It appears twice, and both are realized directly and indirectly. It is worth noting that the indirect promise is related to the universe, while the direct one is not.

Viewed from the quantity of the occurrence, commissive act in the present study is different from the one in Chojimah (2015) revealing the act of promise frequently appeared in the verses of law,

particularly the law of marriage, inheritance, and trade. The difference is due to the nature of the verses under the study. The verses of law are intended to alter people in order to reach harmonious and peaceful life. As such, it is plausible that regulation is accompanied with promises and threats, respectively for those obeying and breaking it. By contrast, Kauniyah verses are intended to give description of the universe. Those verses do not alter how man should behave on the earth, but rather they are concerned with how the universe and other creatures on the earth are constructed. Thus, the difference in quantity of occurrence of commissive act in the present study and the in Chojimah's study (2015) lies in the function of the verses under the study.

Why do those three speech acts appear in a very limited number, and why aren't they directly related to the construction of the universe? It is due to the nature of Kauniyah verses whose function is to give the signs of the construction of the universe. As such, one of the most apparent characteristic of Kauniyah verses is informative, concise, and thorough, and clear. As such, information clarity is the main target of Kauniyah verses. Information conveyed by means of speech acts other than representative might hamper the addressee to understand the messages. Besides, messages distortion potentially

comes up if messages are conveyed in speech act other than representative. This might explain why directive, declarative, and commissive acts do not as massively appear as representative act.

### Conclusion

In sum, on the basis of the frequency of their occurrence, the acts appearing in this research are representative, directive, declarative, and commissive. Those acts are realized by means of two ways: direct and indirect strategies.

On the basis of research findings, it can be concluded that illocutionary act in Kauniyah verses in the translated version of Surah Al-Baqarah tends to be in accordance with the nature of Kauniyah verses. Strategies of realization of representative act merely affects the locution, not the illocution. In other words, illocutionary force of representative act is constant; it is not affected by the strategy used to realize it. Directive, declarative, and commissive constitute enhancer of representative act. The existence of those three acts in Kauniyah verses is not directly related to the universe. This point makes these three acts different from the representative one.

# ILLOCUTIONARY ACTS IN KAUNIYAH VERSES IN THE TRANSLATED VERSION OF SURAH AL-BAQARAH

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