

A Pragmatic Analysis of Speech Acts in the Qur'an with an Emphasis on Plutchik's Wheel of Emotions: A Case Study of Juz' 26–28

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ABSTRACT:

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This study explores the relationship between speech acts, based on John Searle's theory, and emotions according to Robert Plutchik's emotional model in the verses of Juz' 26 to 28 of the Qur'an. Despite the central role of emotions in guiding the audience, the precise connection between speech acts and emotions in the Qur'an has received limited scholarly attention. Thus, identifying how emotions are represented within the framework of speech acts may offer new horizons for understanding Qur'anic messages. Searle's speech act theory, with its five-fold classification (assertive, directive, expressive, commissive, and declarative), along with Plutchik's emotion wheel, featuring eight primary emotions (joy, sadness, fear, anger, trust, disgust, surprise, and anticipation) and their combinations, provides tools for accessing the semantic and affective layers of the verses. Employing a descriptive-analytical method, and through both qualitative and quantitative analysis of extracted data from the verses, the study identifies various types of speech acts and their corresponding emotions. The findings demonstrate that the integration of Searle's speech act theory with Plutchik's emotional model offers a more precise understanding of the implicit meanings and emotional impacts of the verses under study. The results show

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that directive acts occur most frequently (166 instances), while commissive acts appear least frequently (16 instances). Furthermore, emotions such as *warning* and *friendship* reflect a deep emotional connection between the text and its audience, contributing to awareness-raising, encouragement toward righteous action, and the articulation of divine order. The emotional continuum moves from positive states (hopefulness) to negative ones (fear), highlighting a balance between glad tidings (*al-tabshir*) and warning (*al-indhār*). The results confirm that the Qur'anic verses, while serving distinct linguistic functions such as glad tidings and warning, also convey emotions aligned with these functions. Adopting an interdisciplinary approach, this research affirms the alignment between speech acts and emotional continuums, and underscores the Qur'an's role as a guiding text imbued with both positive and negative emotional charges.

KEYWORDS: The Qur'an, Pragmatics, Speech acts, Searle's theory, Plutchik's theory of emotions.

1. Introduction

Pragmatics focuses on the study of language in its real communicative context, emphasizing the role of the language user in the production and interpretation of meaning. Unlike semantics, which mainly centers on lexical and syntactic meanings, pragmatics deals with extra-linguistic dimensions such as speaker intent, conversational context, and the social impact of language. One of the foundational theories in this field is *Speech Act Theory*, initially proposed by John Austin (1962) and later developed by John Searle (1969). According to this theory, language is not merely a vehicle for conveying information but also a tool for performing various actions such as promising, threatening, requesting, and more. In parallel, Robert Plutchik's (1962) *Wheel of Emotions* provides a framework for analyzing human emotional states. Plutchik identifies eight basic emotions: joy, sadness, fear, anger, trust, disgust, surprise, and anticipation. He argues that the combination of these core emotions gives rise to more complex affective states. His model also illustrates the intensity and polarity of emotions, offering a structured understanding of emotional dynamics.

Both theories investigate different aspects of language function in human experience: Plutchik's model emphasizes the psychological–emotional dimension of language, while Speech Act Theory focuses on its functional–social dimension. Integrating these two perspectives enables a more comprehensive analysis of linguistic texts, especially those rich in emotional content and rhetorical impact. Emotions are not only reflected in linguistic structures but also serve as both motivation for and responses to speech acts. In other words, speech acts are often the linguistic manifestation of emotion

or are designed to evoke specific emotions in the audience. For instance, the speech act of warning is typically associated with the emotion of fear, while congratulating aligns with joy. Conversely, Speech Act Theory holds that every utterance is a form of action—through language, the speaker performs acts such as promising, threatening, questioning, or expressing emotion. These speech acts are frequently shaped by the speaker's emotional state and simultaneously evoke emotions in the listener. From this perspective, emotions operate as motivational forces aligned with speech acts, while speech acts function as instruments for conveying, controlling, or inducing emotion. This reciprocal relationship facilitates linguistic–psychological analyses of texts, particularly those with a pronounced emotional texture, such as religious, literary, or political discourse.

The Qur'an, as a sacred text imbued with emotional, ethical, and pedagogical depth, serves as an exemplary corpus for examining the interplay between linguistic and emotional functions. Given that Qur'anic verses were revealed within diverse socio-psychological contexts, analyzing them through the lens of speech acts and emotional dynamics can uncover latent semantic layers. This study seeks to apply both Speech Act Theory and Plutchik's Emotion Wheel to the analysis of verses from Juz' 26 to 28 of the Qur'an. The central research question is: How can the application of speech act theory, in light of Plutchik's model, be used to interpret the selected verses? This integrative approach aims to uncover linguistic–emotional patterns in the Qur'an and enhance the reader's understanding of its profound moral and spiritual messages.

The simultaneous use of these two theoretical frameworks in analyzing sacred texts offers a novel tool for interdisciplinary interpretations. Analyzing speech acts in the verses not only clarifies the divine intent behind human-directed discourse but, when aligned with Plutchik's emotion model, also reconstructs the emotional states of the audience. For instance, a verse delivered in a threatening tone may be classified as a warning in terms of speech act and simultaneously indicate emotions such as fear or anger. This combined perspective provides a fertile ground for understanding the semantic and psychological complexities within the sacred text and allows for the discovery of deeper structures in the divine–human relationship.

2. Literature Review

Previous studies in the field of Qur'anic pragmatics have primarily focused on speech acts. Alamolhoda et al. (2021) analyzed the concepts of emotion and growth in the Qur'an, while Kiaei et al. (2021) explored

Plutchik's emotional categories and the image of the human being through content analysis. Their findings revealed that all of Plutchik's emotional categories are reflected in the human structure depicted in the Qur'an. Tajabadi & Pourmohammad (2022) examined commissive speech acts, such as oaths, promises (*wa'd*), threats (*wa'id*), and covenants (*'ahd*), each with distinct divine and non-divine forms. A quantitative comparison of these four categories indicated that threats were significantly more frequent, followed by promises, oaths, and covenants. Mohammadi et al. (2023), using Plutchik's theory, demonstrated the alignment of core Qur'anic emotions and the variation of their secondary forms, attributing this to the Qur'an's guiding function. Mohases and Safipourshamansouri (2024), using a descriptive-analytical method and Searle's theory, showed that the act of *iftirā'* (false accusation) in the Qur'an is frequently attributed to disbelievers, Jews, and hypocrites and is predominantly directed at God, the Prophet, and the Qur'an, constituting a highly recurrent emotional act.

Cuciniello (2024) analyzed direct speeches of the Qur'anic Prophets, Hūd, Šālīh, and Shu'ayb. Badr (2022) investigated persuasive speech acts in the short surahs of the Qur'an and demonstrated how these acts are used to influence audiences and guide them toward moral reform. Tawfiq and Mohammed (2023), applying the models of Searle, argued that directive speech acts of advice in the Qur'an are primarily issued by God to His servants, using indirect strategies to convey implied meanings. Al-Mekhlafy (2025) analyzed imperative verbs in one surah based on Searle's (1976) classification and illustrated how these verbs are employed to guide the audience. His study emphasized the role of imperative verses in transmitting ethical and pedagogical messages.

In the specific domain of combining Speech Act Theory and Plutchik's emotion model, few studies have been conducted within the field of literature. Given the close connection between speech acts and intention analysis, and the domains of emotion and affect, which emerge from the interpretation of speaker intention within texts, examining the intersection of speech acts and emotional frameworks presents a promising new avenue for expansive and innovative research in Qur'anic studies grounded in these theoretical models.

3. Research Methodology

This study adopts a descriptive-analytical approach, utilizing both qualitative and quantitative content analysis methods. Data collection was conducted through library research, covering 352 verses from Juz' 26 to 28 of the Qur'an. These include the surahs: *al-Ahqāf* (35 verses), *Qāf* (45

verses), *al-Dhārīyāt* (60 verses), *al-Najm* (62 verses), *al-Qamar* (55 verses), *al-Ḥashr* (24 verses), *al-Mujādalah* (22 verses), and parts of adjacent surahs. The selection was based on the diversity of themes related to guidance, ethics, and emotions, such as glad tidings, warning, resurrection, and prophet hood.

The verses were systematically extracted using the Arabic text of the Qur'an. In the first stage, the verses were analyzed and classified according to John Searle's Speech Act Theory into five categories: assertive, directive, expressive, commissive, and declarative, based on linguistic context, speaker intention, and social function. In the second stage, using Robert Plutchik's Emotion Wheel model, primary emotions (joy, sadness, fear, trust, disgust, surprise, anticipation, and anger) and their compound forms (such as warning, friendship, regret) were identified in the verses and linked to the corresponding speech acts. Then, qualitative analysis was used to interpret the implicit meanings and affective-pragmatic connections, while quantitative analysis recorded the frequency of speech acts and emotions in tables (Tables 1–6) and frequency charts.

To ensure accuracy, each verse was independently examined by the researcher and, where necessary, cross-referenced with authoritative exegetic sources. The relationship between speech acts and emotions was evaluated through contextual analysis of the verses, identification of divine intentions, and assessment of emotional impact on the audience. This integrated method facilitated precise identification of semantic layers, speech intentions, and psycho-emotional effects of the verses. By combining the theoretical frameworks of Searle and Plutchik, the study offers a multi-layered and profound understanding of the linguistic and emotional structure of the Qur'anic text.

4. Theoretical Framework

4.1. Speech Act Theory

One of the key theories in the field of pragmatics is Speech Act Theory. This term refers to an act that occurs as the result of uttering a certain expression or sentence (Austin 1962). According to this theory, many utterances cannot be evaluated in terms of truth or falsehood, nor do they necessarily convey factual information. To illustrate Austin's point that many utterances cannot be judged for their truth value, one may consider the example: I promise to go to the university tomorrow. Such a sentence cannot be labeled as true or false in the conventional sense (Safavi 2008). Austin

categorized these utterances as *performative acts*. Following Austin, his student John Searle significantly developed and systematized this theory, contributing to its formalization and wider application in linguistic analysis.

4.1.1. Searle's Classification

Searle proposed a five-category classification of speech acts as follows:

- **Assertive Acts:** These are utterances that express the speaker's belief in the truth of a state of affairs. Examples include statements of fact, affirmations, conclusions, and descriptions. They function to represent reality.
- **Directive Acts:** These are intended to cause the listener to perform an action. They reflect the speaker's desires or requests, and include commands, orders, requests, and suggestions—presented either affirmatively or negatively (Yule 1996).
- **Expressive Acts:** These convey the speaker's psychological state or emotional response to a particular proposition or event. The expressive function lies in articulating feelings and attitudes.
- **Commissive Acts:** These bind the speaker to a future course of action, indicating their intention or obligation to perform (or refrain from) a certain act. This reflects commitment.
- **Declarative Acts:** These are performative in nature, whereby the act of uttering the statement brings about a change in the external situation. In such cases, there is no temporal gap between speech and action (Searle 1976).

4.2. Plutchik's Theory of Emotion

In psychology, emotions typically refer to affective experiences and emotional reactions. Each emotion comprises three main components:

- **Cognitive Component**, which includes thoughts, beliefs, and expectations that determine the type and intensity of emotional response;
- **Physiological Patterns**, such as heart palpitations and elevated blood pressure;
- **Behavioral Tendencies**, specific emotional responses and observable behaviors.

While emotion is commonly perceived as a subjective feeling, in

scientific terms it is treated as a behavioral phenomenon that plays a critical role in species survival and reproduction. Plutchik proposed eight primary emotions, which he visually represented in a circular, multi-layered diagram (Figure 1). These eight basic emotions are arranged in opposing pairs: Joy & Sadness; Trust & Disgust; Surprise & Anticipation; Anger & Fear (Plutchik 1962).

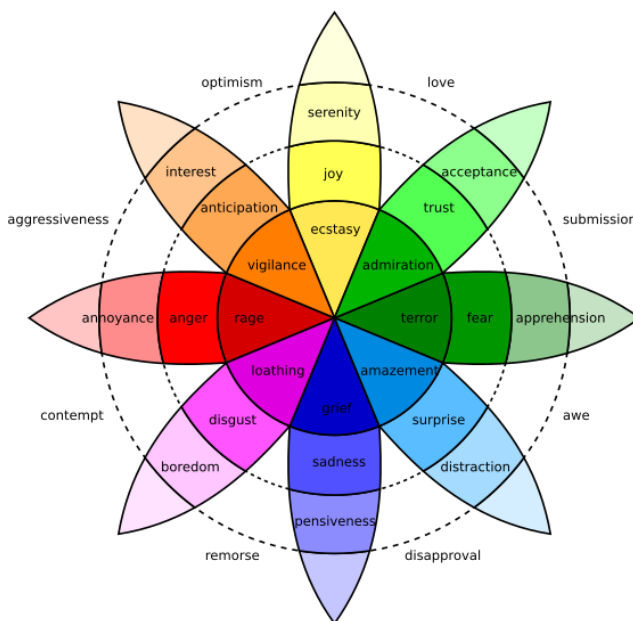


Figure 1. Plutchik's Emotional Wheel (Plutchik-wheel.svg. Wikimedia Commons. Retrieved 9 June 2024)

According to Plutchik (1962), other emotions are combinations of these core pairs. Just as the blending of adjacent colors in a color wheel produces intermediate hues, the blending of neighboring primary emotions results in compound emotions. Examples of these complex emotions include: Anger + Joy = Pride; Joy + Trust = Love, Friendship; Trust + Surprise = Curiosity; Surprise + Fear = Terror; Fear + Sadness = Despair; Sadness + Disgust = remorse; Anger + Anticipation = Aggression; Disgust + Anticipation = Suspicion; Anger + Trust = Dominance; Joy + Surprise = Delight; Trust + Fear = Obedience; Surprise + Sadness = Hopelessness; Fear + Disgust = Shame; Sadness + Anticipation = Pessimism; Disgust + Anger = Contempt; Anticipation + Joy = Optimism, hopefulness; Anger + Surprise = Outrage; Joy + Fear = Guilt; Trust + Sadness = Sensitivity; Fear + Anticipation = Anxiety; Anticipation + Trust = Hope, Fatalism; Disgust + Joy = Sickness; Sadness + Anger = Envy.

5. Data Analysis Based on Searle's Speech Act Model and Plutchik's Emotional Wheel

This section examines selected Qur'anic verses through the dual lens of Searle's (1976) taxonomy of speech acts and Plutchik's (1962) emotional wheel. By integrating the linguistic-pragmatic framework of speech acts with the psychological model of emotions, the analysis seeks to uncover how divine discourse in the Qur'an simultaneously performs communicative functions and evokes specific emotional responses. Each sub-section focuses on a distinct type of speech acts—assertive, directive, expressive, commissive, and declarative—highlighting both its linguistic realization and its corresponding emotional dimension.

5.1. Assertive Speech Acts

Assertive speech acts carry a truth value (true or false), and the speaker presents the proposition as corresponding to reality. The purpose of assertive acts is to describe how things are. The speaker depicts the external world through statements, claims, conclusions, and descriptions, according to their beliefs (Searle 1976). In the following, two examples of verses with assertive speech acts are examined.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (الاحقاف/ 13)

Indeed those who say, "Our Lord is Allah," and then remain steadfast, they will have no fear, nor will they grieve (Q. 46:13).

At the beginning of the verse, the word *inna* (translated as *Indeed*) emphasizes the certainty of the proposition and points to the eschatological theme (belief in the Hereafter). Furthermore, the use of the expression *falā khawfun 'alayhim wa lā hum yahzanūn* (there will be no fear upon them, nor will they grieve) at the end of the verse reflects God's affirmation and commitment to the truth of the statement. This ties back to the opening emphasis (*inna*), indicating divine confirmation of the believers' salvation—thus evoking hope for a promising future. Assertive acts foster a sense of inner security and are associated with spiritual well-being. It is important to note that two key manifestations of assertive speech acts—affirmation and emphasis—are both present implicitly and indirectly in this verse. Accordingly, a speech act of this verse classifies it as an assertive act expressed through emphatic affirmation.

In this verse, God gives humanity glad tidings of the Resurrection, and the emotion of hope—as a result of faith in God—is clearly present. Hope

is a motivational construct that encompasses the energy and strategy required for goal pursuit, enabling individuals to chart pathways toward achievement. Based on Plutchik's emotion wheel, the combination of anticipation and joy gives rise to optimism, courage, and hopefulness. In this verse, the fusion of these two emotions clearly denotes hope. The phrase *no fear upon them, nor shall they grieve* reveals the emotional reward—joy and anticipation—that stems from belief in God. Thus, the emotional reading of this verse identifies hope as the dominant emotion resulting from faith in God. In the verse Q. 54:2, another instance of assertive speech acts is evident:

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ (القمر/2)

If they see a sign, they turn away, and say, "An incessant magic!" (Q. 54:2)

In this verse, God describes the miracle of the splitting of the moon (*shaqq al-qamar*), which exemplifies an assertive speech act. The use of the word *in* (if) indicates a conditional clause—another hallmark of assertive statements. The continuation of the verse (they turn away, and say, "An incessant magic!") reveals the disbelievers' denial and rejection of the miracle. It is notable that denial and rejection are both manifestations of assertive acts, which are present implicitly and indirectly in this context. Therefore, this verse can be read as an assertive act expressing skepticism and denial by the disbelievers. Within Plutchik's emotional framework, the disbelievers' rejection of divine miracles signifies the emotion of despair, which emerges from the combination of fear and sadness. The phrase, "*if they see a sign, they turn away,*" expresses God's disappointment at the disbelievers' refusal to return to truth. Hence, the emotional reading of this verse identifies despair as the dominant emotion—reflecting God's grief and sorrow over their persistent rejection.

Table 1. Frequency of Assertive Speech Acts and Associated Emotions in verses of Juz' 26–28 of the Qur'an

Row	Assertive Acts	Frequency	Emotions (Frequency)
1	Emphatic Statement	70	Warning (25); Dominance (22); Fatalism (21); Awe and Fear (19); Providence (18); Friendship (12); Hope (8); Expectation (5); Disgust (4); Anger (3); Blame (3); Pessimism (3); Regret (2); Submission (2); Curiosity (2); Optimism (2); Acceptance (1); Anticipation (1); Caution (1); Sin (1); Despair (1); Joy (1)
2	Statement of Occurrence	27	
3	Statement of Result	25	
4	Motivation and Awareness	23	
5	Conditional Statement	9	
6	Statement of Doubt	3	
7	Total	157	

Given the descriptive nature of assertive speech acts—which function to convey the truth or falsehood of a statement, and to describe states and conditions—God, frequently employs such acts to depict events, circumstances, and human conditions in the Qur'an. As shown in the table 1, among the various types of assertive speech acts found in the Qur'an, emphatic assertion (*al-ta'kid*) occurs with the highest frequency. Most of these emphases involve clearly defined subjects about humanity, which God states with insistence and emphasis. Following emphatic assertions, a significant portion of assertive acts in the verses studied focus on depictions of the Day of Judgment, aiming to evoke motivation and awareness in human beings. Regarding the relationship between assertive acts and the associated emotions within the Qur'anic discourse, it should be acknowledged that a reciprocal and harmonious connection exists between these acts and their emotional continuum. Most of the emotions relate to divine warnings to humankind, the supremacy of God over humanity, and a sense of divine determination regarding the Resurrection and awareness of the Hereafter. These elements, primarily expressed through assertive acts emphasizing eschatological awareness, indicate that, affectively, a two-way relationship exists between assertive speech acts and their emotional continuum.

5.2. Directive Speech Acts

Directive speech acts are those through which the speaker seeks to influence the listener's behavior, urging them to perform or refrain from a specific action. In the Qur'anic discourse, this category encompasses divine commands, prohibitions, invitations, and exhortations directed toward humankind. Such acts are not merely linguistic imperatives but carry profound emotional undertones, ranging from compassion and encouragement to warning and admonition, which reflect the divine intention to guide, reform, and awaken moral consciousness. In this section two instances of directive speech acts are examined:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاسْتَنْظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (الحشر/18)

O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for tomorrow, and be wary of Allah. Allah is indeed well aware of what you do (Q. 59:18).

In the verse Q. 59:18, God urges human beings to fear Him and to remain mindful of the Hereafter. The propositional content consists of God's call upon the believers to practice God-consciousness and reflect on the Resurrection. It is worth noting that requesting, commanding, and inviting

are typical forms of directive speech acts, often implied through the situational context. In the second part of the verse, God not only reaffirms the directive but also warns the believers by emphasizing His complete awareness of their deeds. This is another form of directive speech act—warning—where God cautions humanity about His omniscience. Thus, the verse conveys a directive speech act with the dual function of exhorting mindfulness of the Resurrection and warning about divine awareness.

From the perspective of Plutchik's emotional wheel, the fusion of surprise and fear gives rise to the emotional states of alarm, awe, or terror. Terror is an irrational and prolonged fear of a person, object, or situation, where the individual either avoids the cause or endures it with intense anxiety. In this verse, God explicitly warns about the arrival of the Day of Judgment and accountability for deeds. Therefore, the emotional reading of this verse reflects the emotions of alarm and dread in response to divine knowledge of human actions and the imminence of the Resurrection. In the verse Q. 56:57, another instance of directive speech acts is observed:

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (الواقعة/57)

We created you. Then why do you not acknowledge it? (Q. 56:57)

The use of the interrogative *fa-lawlā* (why not), combined with the negative verb *tuṣaddiqūn*, forms a rhetorical question, which is not intended to elicit an actual answer; rather, God employs it to encourage human reflection. In other words, this rhetorical question indirectly requests a particular action from humans: to affirm faith in God as their Creator. Hence, questioning, especially of the rhetorical type, is one of the forms of directive speech acts and is clearly and explicitly observable in this verse. The speech act here identifies it as a directive aimed at stimulating reflection and belief in the audience.

According to Plutchik's emotional theory, the combination of surprise and sadness produces the emotional state of despair. In this verse, God expresses disappointment at human beings who fail to acknowledge their creation. This emotion arises from God's astonishment at human denial, ultimately manifesting as divine despair. Furthermore, combining sadness and anticipation results in pessimism, which is also retrievable from the phrase *fa-lawlā tuṣaddiqūn* (why do you not believe?). Thus, the emotional interpretation of this verse reflects God's disappointment in humankind (specifically disbelievers) and His pessimistic outlook toward them. However, based on the situational context, the dominant emotion in this verse is divine despair.

Table 2. Frequency of Directive Speech Acts and Associated Emotions in verses of Juz' 26–28 of the Qur'an

Row	Directive Acts	Frequency	Emotions (Frequency)
1	Glad tidings	57	Friendship (32); Warning (30); Hope (16); Submission (10); Providence (9); Shame (9); Fatalism (8); Threat (6); Pessimism (6); Surprise (6); Curiosity (5); Expectation (4); Lesson (4); Regret (4); Dominance (4); Acceptance (4); Despair (3); Anger (3); Disgust (3); Awe and Fear (2); Optimism (1)
2	Invitation to Reflection	36	
3	Imperative	25	
4	Cautionary	23	
5	Warning	18	
6	Pre-announcement	7	
7	Total	166	

Given the nature of Qur'anic verses—which were revealed to guide humanity and encourage piety and righteous deeds—directive speech acts are frequently observable throughout the Qur'an. As shown in table 2, glad tidings among the various types of directive speech acts, occurs most frequently, which refers to the act of conveying divine mercy and promising reward. Regarding the emotional continuum represented in the verses, it can be observed that, as the discourse progresses, the emotional tone often shifts toward negative affect, culminating in despair, wrath, dread, and awe. Nevertheless, the dominant emotional theme within the continuum remains that of friendship, affection, and hope. It is worth noting that one particular emotional response found in the verses in question is not included in Plutchik's model: the emotion of *al-tadbīr* (divine planning and providence). The entire cosmos, in its grandeur, hierarchy, and purposeful interconnectivity, is governed and created by the omniscient and wise design of God Almighty.

5.3. Expressive Speech Acts

The expressive speech acts are intended to reveal the speaker's psychological state concerning certain events or conditions specified in the propositional content. In this type of act, the speaker neither attempts to conform the external world to their words, nor to conform their words to the external world. Rather, the truth value of the utterance is assumed to be self-evident and indisputable (Searle 1976).

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ (المجادلة/16)

They make a shield of their oaths and bar [people] from the way of Allah; so there is a humiliating punishment for them (Q. 58:16).

In the verse Q. 58:16, God states that the hypocrites have used religion

as a means against religion: they have taken their oaths as a shield. To mislead and deter people from the path of truth, demonic forces from among humans and jinn employ various tactics, including false oaths, as evidenced in the above verse. Hence, those hypocrites who allied themselves with the Jews and opposed God and His Messenger are threatened with a humiliating and painful punishment. This divine threat constitutes one of the implied forms of expressive speech acts, where the emotional force of disapproval and anger is evident through the surrounding context. God's wrath toward the disbelievers—on account of their alliance with the hypocrites and obstruction of divine guidance—also qualifies as another instance of expressive speech acts, specifically anger, which is retrievable from the situational context. Therefore, the speech act of the verse identifies it as an expressive act, reflecting God's condemnation of disbelievers and hypocrites for hindering others from the path of truth.

The Qur'an's warnings are intensely serious. This severity stems from the hypocrites' conspiracies against religion. A threat is the expression of an intent to cause harm to another, and it reflects an emotional state directed at instilling fear. It should be noted that threat is one of the emotional states found in the Qur'an but not listed in Plutchik's emotional wheel. It may be derived from the combination of two emotions: anger and fear. Additionally, based on Plutchik's model, the fusion of surprise and fear results in emotions such as alarm, awe, or terror. In this verse, God promises the hypocrites a humiliating punishment for their false oaths, thus combining threat and warning as affective responses. However, based on the semantic context, the dominant emotion in this verse is divine threat. Therefore, the emotional reading of this verse is the emotion of divine threat against the hypocrites for their deceit and misguidance.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا (الطلاق/9)

So it tasted the evil consequences of its conduct, and the outcome of its conduct was ruin (Q. 65:9).

In this verse, God refers to the emotional experience of human beings in response to their own deeds. Turning away from divine commandments brings about loss, ruin, and remorse: the outcome of their affair was loss. By mentioning the consequences of disobedience, God prompts reflection, stating that the final outcome of defying God and His Messenger is loss, and reminds human beings of the remorse they will feel in the Hereafter due to their worldly actions. It should be noted that contemplation and regret are both forms of expressive speech acts, which can be implicitly retrieved from the context. Furthermore, an implicit message of the verse is to discourage

attachment to ephemeral success, and to encourage prioritization of ultimate consequences. Thus, the speech act of this verse includes both expressive act (reflecting regret) and directive act (urging contemplation of one's end). According to Plutchik's emotional model, the combination of sadness and disgust gives rise to the emotion of remorse, which is a deeply human feeling that signifies sorrow over a committed (or omitted) action. God emphasizes that the disbelievers will be destroyed in this world by divine punishment, and in the Hereafter, their ultimate fate will be remorse and regret. Therefore, the emotional interpretation of this verse is the disbelievers' remorse on the Day of Judgment for their past deeds.

Table 3. Frequency of Expressive Speech Acts and Associated Emotions in verses of Juz' 26–28 of the Qur'an

Row	Expressive Acts	Frequency	Emotions (Frequency)
1	Blame	62	Shame (17); Disgust (17); Warning (7); Regret (7); Sadness (6); Fatalism (6); Joy (6); Curiosity (5); Fear (4); Threat (4); Friendship (4); Hope (4); Providence (4); Awe and Fear (3); Despair (3); Surprise (2); Pride (2); Submission (2); Anger (1); Dominance (1); Remorse (1); Humiliation (1); Yearning (1); Expectation (1)
2	Drawing Attention	21	
3	Praise	14	
4	Curse	6	
5	Remorse	6	
6	Total	109	

Concerning the relationship between expressive acts and emotions in the studied verses, it should be noted that, just as the acts of blame and drawing attention have the highest frequency among expressive acts, the emotions of shame and disgust are the most frequent among the emotions (table 3). This parallelism is preserved along the emotional continuum; for instance, in correspondence with expressive acts such as cursing and lamentation, emotions such as fatalism, fear, yearning, and remorse appear. Therefore, from an affective standpoint, there exists a consonant relationship between expressive speech acts and the emotional continuum associated with them.

5.4. Commissive Speech Acts

Commissive speech acts involve the speaker's commitment to perform a future action. The aim of such acts is to align the external world with the propositional content of the hearer's future actions. In this type of act, the speaker asserts that they will perform a particular act in the future (Searle 1976) as it can be observed in the verse Q. 53:1-2:

وَالنَّجْمِ إِذَا هَوَىٰ * مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (النجم/1-2)

By the star when it sets, your companion has neither gone astray, nor gone amiss (Q. 53:1-2).

This verse represents a commissive speech act, as God affirms His commitment and oath to a specific proposition. Commissive acts often involve oaths, which are frequently observed in Qur'anic discourse. Here, God swears by the stars, which symbolize divine majesty and cosmic order, to emphasize the righteousness of the Prophet's path and to negate any accusation of deviation. The oath serves as a declaration of commitment to the truthfulness of the Prophet's guidance, thus qualifying this verse as a clear example of a commissive speech act, specifically the act of swearing.

From the lens of Plutchik's emotion wheel, the combination of anger and surprise results in emotions such as boldness, resentment, and disgust. In this verse, God expresses displeasure at the disbelievers who accused the Prophet of speaking from whims. The statement, "*your companion has not gone astray nor is he deluded*," reflects God's disgust and disapproval of their baseless accusations. Furthermore, God defends the Prophet against slander and upholds his truthfulness. Hence, the emotional reading of this verse centers on God's disgust toward the disbelievers for doubting the Prophet's integrity. The verse Q. 46:33 is also another instance of commissive speech acts:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَئْيَأْ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الاحقاف/33)

Do they not see that Allah, who created the heavens and the earth and[who]was not exhausted by their creation, is able to revive the dead? Yes, indeed He has power over all things (Q. 46:33).

In this verse, God guarantees the resurrection of the dead and affirms the possibility of human re-creation. This is a clear example of a commissive act, specifically guaranteeing, where God assures the resurrection of the dead in the Hereafter. The second part of the verse emphasizes God's omnipotence, thereby functioning as an assertive speech act that stresses divine capability. The use of the word *balā* (indeed/surely) reinforces this assertive function. Thus, this verse includes a commissive speech act (guaranteeing the resurrection) and an assertive speech act (emphasizing divine omnipotence). From the emotional perspective, the use of *a-wa-lam* (have they not) draws attention to the incomprehensibility of denial by the disbelievers. According to Plutchik's wheel, the combination of surprise and fear produces emotions such as alarm, awe, or dread. This verse functions as a warning to disbelievers concerning the certainty of resurrection and accountability. Hence, the emotional reading of the verse is the divine warning to disbelievers regarding resurrection and judgment.

Table 4. *Frequency of Commissive Speech Acts and Associated Emotions in verses of Juz' 26–28 of the Qur'an*

Row	Commissive Acts	Frequency	Emotions (Frequency)
1	Oath	10	Providence (6); Warning (3); Fatalism (2); Disgust (2); Dominance (2); Pride (1); Anticipation (1)
2	Certainty of the Subject Matter	6	
3	Total	16	

Table 4 shows a congruent correlation between the commissive speech acts identified and the emotions present in the verses under study. Most of the speech acts used appear in the form of oaths and certainty of the matter, while the most frequently occurring emotion pertains to God's providence in creation. This emotional continuum is sustained through themes of divine warning and sovereignty, reflecting God's boundless dominion over all matters and His comprehensive knowledge, which are manifested in the form of warnings and His control over all aspects of creation. Therefore, a consistent connection between commissive speech acts and the emotions identified in these verses is clearly evident.

5.5. *Declarative Acts*

The non-expressive function of declarative acts is to announce new conditions to the audience. Through these announcements, the speaker brings about real changes in the world. Such acts simultaneously reflect a dual correspondence between language and reality. A declarative act occurs when the speaker possesses the authority and competence to enact such statements (Searle 1976).

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَزِيزٍ لِّتُنْذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِّلْمُحْسِنِينَ
(الاحقاف/ 12)

Yet before it the Book of Moses was a guide and a mercy, and this is a Book which confirms it, in the Arabic language, to warn those who do wrong, and is a[bearer of]good news for the virtuous (Q. 46:12).

At the beginning of the verse, reference is made to the revelation of a divine book to Prophet Moses. One of the prerequisites for a declarative act is the creation of real-world changes, which is fulfilled here through the revelation of the Torah. Like previous speech acts, declaratives may also carry both direct and indirect meanings. The verse reports the revelation of the sacred book and the nature of the prophetic mission. Therefore, acts such as appointing and revealing can be considered as underlying declarative

speech acts implicitly retrievable from this verse. As such, this verse contains a declarative act in the sense that it conveys the appointment of prophets by God to deliver divine revelation. In response to the disbelievers who deny the Qur'an, the verse cites the revelation of the Torah to Prophet Moses and emphasizes that the Qur'an is consistent with the signs and content of that earlier Scripture. In essence, the revelation of divine books is intended as guidance for humanity, and according to divine providence, they were revealed to the prophets. Hence, the emotional interpretation of this verse centers on God's providance in guiding humanity through both warning and glad tidings. In the next example of declarative speech acts (Q. 50:20), it is stated that the angels, by the command of God, blow the trumpet:

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (ق/20)

Then the Trumpet will be blown: "This is the promised day" (Q. 50:20).

The phrase, "*the day of the threat*," refers to the actualization of divine warnings and represents a manifestation of God's command to announce the Day of Resurrection. It is the moment when it will be declared to humankind that this is what you used to flee from and this is the fulfillment of the promised punishment. Thus, the divine promise of a Day of Punishment is publicly declared. In this verse, a clear instance of a declarative speech act is the announcement of the Day of Judgment, directly conveyed through the act of blowing the trumpet (*naṣṣḥ fī al-ṣūr*). Accordingly, the verse incorporates a declarative act by proclaiming the commencement of the Resurrection. In the second part of the verse, it states: "*That is the Day of the Threat*," referring to the Day of Resurrection, when every human being—righteous or corrupt—will enter the arena of judgment, accompanied by a witness who will testify to their deeds. In terms of Plutchik's emotion wheel, the combination of surprise and fear produces the compound emotion of awe or dread. Hence, the emotional tone of the verse conveys a sense of terror and divine awe experienced by humans on the Day of Resurrection.

Table 5. Frequency of Declarative Speech Acts and Associated Emotions in verses of Juz' 26–28 of the Qur'an

Row	Declarative Acts	Frequency	Emotions (Frequency)
1	Creation	9	Providence (11); Warning (2); Hopefulness (2); Fatalism (1); Threat (1); Dominance (1); Regret (1); Humiliation (1); Fear (1)
2	Declaration	8	
3	Revelation	2	
4	Naming	2	
5	Total	21	

Table 5 shows that the majority of declarative acts found in the Qur'an pertain to creation, the revelation of divine scriptures, and the commission of prophets—all of which correspond with the emotion of *al-tadbir* (divine providence), which has the highest frequency. Hence, the creation of all beings, the revelation of divine books, and the appointment of prophets all reflect God's providential order in creation and the governance of the universe. In the emotional continuum, the emotions of threat, dominion, and fear follow, corresponding to declarative acts of naming (in the context of naming idols). Therefore, there exists a consistent and parallel relationship between the declarative acts and the emotions employed in the verses under study.

Table 6. Relationship between Types of Speech Acts and Dominant Associated Emotions

Speech Acts	Frequency	Dominant Emotion	Frequency	Discursive Goal
Directive	166	Friendship	32	Encouraging righteous deeds
Assertive	157	Warning	25	Emphasizing awareness
Expressive	109	Shame	17	Condemning disobedience
Declarative	21	Providence	11	Announcing creation and revelation
Commissive	16	Providence	6	Commitment to divine order

As shown in table 6, emotions are significantly aligned with the types of speech acts. In particular, directive and assertive acts exhibit the highest emotional frequency, emphasizing both emotional engagement and cognitive awareness with the audience. The emotions of friendship and warning are especially prominent, representing respectively the positive/empathic and cautionary/inhibitory dimensions of divine speech.

The relationship between speech acts and emotions in the verses in question demonstrates a harmonious interconnection designed to guide, enlighten, and reform the audience's behavior. This relationship is confirmed through both qualitative analysis of linguistic context, communicative intent, and emotional effects and quantitative analysis of the frequency of speech acts and emotions. Directive acts (166 instances) align with positive emotions such as friendship (a blend of joy and acceptance) and hopefulness (a blend of joy and anticipation), which foster empathy and encourage righteous action. Assertive acts (157 instances) correspond to the emotion of warning, combining surprise and fear, thereby invoking both alarm, and awe. Expressive acts (109 instances) are associated with shame (fear and disgust) and repentance (sadness and disgust), evoking remorse for wrongdoing. Commissive acts (16 instances) relate to providence and

dominion (anger and acceptance), reflecting divine authority expressed through oaths confirming prophetic truth. Declarative acts (21 instances) are linked to providence and warning, culminating in the emotion of fear associated with the announcement of the Resurrection.

This correspondence demonstrates that speech acts function as vehicles for divine intent, working in concert with emotions to amplify both cognitive and affective impact—guiding the audience toward piety, moral responsibility, and awareness of divine order.

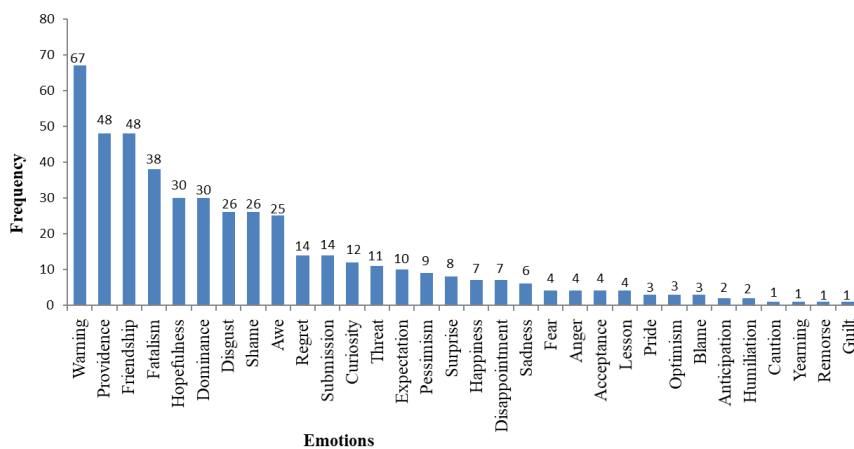


Figure 2. Comparison of the frequency of different emotions appearing in Juz' 26–28 of the *Qur'an*

Figure 2, which illustrates the frequency of emotions, highlights the prominence of the emotion of warning, rooted in eschatological and punitive themes such as the Resurrection and divine chastisement. This emotion, arising from the combination of surprise and fear in Plutchik's model, functions as an awakening mechanism, prompting reflection on one's actions and their consequences. The emotion of friendship, prevalent in directive verses, plays a key role in establishing emotional connection with the audience and reinforcing a sense of belonging to divine values. The low frequency of other emotions indicates the dominance of warning over glad tidings, which corresponds to the historical and social context of revelation, often characterized by confrontation with the deniers of faith.

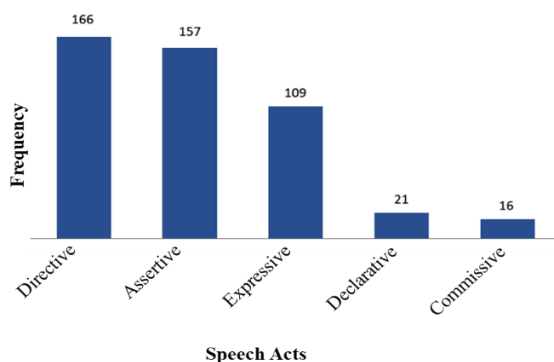


Figure 3. Comparison of the frequency of different Speech Acts appearing in Juz' 26–28 of the Qur'an

Figure 3 shows that the directive and assertive speech acts in the verses in question are the most dominant types. This distribution reflects the Qur'anic strategy of prioritizing practical guidance and intellectual enlightenment. Directive acts serve as the pillar of behavioral guidance, while assertive acts, such as emphasizing the salvation of believers, strengthen the epistemological and doctrinal foundations. These two types of acts, functioning as complementary elements, guide the audience toward both inner and outward transformation. Speech acts of the expressive, declarative, and commissive types, though less frequent, also play significant roles: expressive acts evoke emotional responses, declarative acts announce fundamental changes, and commissive acts instill confidence in divine order.

Together, these figures depict a dynamic communicative system in which speech acts and emotions operate as an interconnected network. This network maintains a balance between positive motivation (through friendship and hope) and moral warning (through fear and shame), guiding the audience through a multistage process of intellectual awareness, emotional transformation, and practical action. The correlation between each speech act and emotion reflects the integration of discourse and affect, designed to create a comprehensive experience of divine guidance. Thus, the Qur'anic audience is addressed not merely as an individual but as a member of a community engaged in interaction with divine order, benefiting from the interplay of diverse speech acts and emotions.

6. Conclusion

This study demonstrates that integrating Searle's Speech Act Theory

with Plutchik's Model of Emotions provides a more nuanced understanding of the implicit meanings and emotional effects of verses from *Juz* ' 26 to 28 of the Qur'an. The directive speech act (166 instances), as the most frequent type, underscores the Qur'an's guiding role, calling believers to righteous action and accompanied by the dominant positive emotion of friendship. This act reflects an inspirational and motivational approach aimed at attracting the audience emotionally and encouraging virtuous behavior. The assertive act, employed to inform or warn, corresponds to the dominant emotion of warning, playing a vital role in intellectual awakening and moral admonition. Its high frequency (157 instances) underscores the Qur'an's emphasis on awareness and reflection. Expressive acts convey the emotional response of the text to the audience's negative actions. Their dominant emotion, shame, indicates the text's intention to evoke remorse and repentance, guiding the audience back to the righteous path. The overall frequency (109 instances) highlights the Qur'an's emphasis on behavioral reform through emotional engagement. Commissive acts, representing commitment to divine order, express the speaker's (God's or the Prophet's) pledge to carry out future actions. The dominant emotion of providence, signifies forethought, order, and divine planning. With a moderate frequency (16 instances), these acts refer to commitment to the structure of creation and divine programs. Regarding declarative acts, the announcement of prophet hood and creation accompanied by the emotion of providence possess an executive and reality-altering nature. Their overall frequency (21 instances) illustrates their significance in conveying foundational and transformative messages.

Within the emotional continuum observed in the analyzed verses, the emotion warning is the most frequent due to repeated references to the Resurrection and divine punishment, revealing the Qur'an's emphasis on human awakening and awareness. Conversely, emotions such as *joy* or *trust*, appearing in verses of mercy and glad tidings, occur less frequently—likely due to the predominance of admonitory themes in these sections. From a psychological perspective, the integration of speech acts and emotions in the Qur'an exerts a profound affective impact on the audience. For instance, a directive act combined with the emotion of warning reinforces responsibility and constructive fear, aligning with the Qur'an's purpose of guiding humanity toward piety.

Moreover, many Qur'anic speech acts carry a social dimension. Divine oaths, for example, not only express God's commitment but also invite humans to engage with creation and comprehend their position within it. This dimension is often reinforced by emotions such as *curiosity* or providence. Overall, the findings highlight the multi-layered semantic and

emotional structure of the Qur'anic discourse, in which cognitive, emotional, and moral dimensions coalesce to form a holistic framework of divine communication.

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