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Research Article

Expressions of Reassurance in the Quran: A Speech Act Analysis

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Abstract

The Qur'an functions as a profound source of reassurance, offering guidance that addresses both the hearts and minds of its readers. Through its eloquent and impactful discourse, it instils a sense of confidence and tranquility, providing direction for navigating life's challenges. The speech act of reassurance within the Qur'an thus serves as a significant reminder of faith, resilience, and the enduring presence of divine support. The current study investigates how reassurance functions as a commissive speech act in the Quran, employing Searle's Speech Act Theory (1969) as the analytical framework. While previous studies have explored directive speech acts in religious discourse, there remains a gap in understanding how reassurance is linguistically and pragmatically realized in the Quranic text. Focusing on seven selected verses, the study analyzes the types of speakers (Allah, angels, prophets, and believers), syntactic structures (declaratives, imperatives, and negative imperatives), and illocutionary forces involved in conveying reassurance to human recipients in moments of distress. Through qualitative, contextual, and linguistic analysis, the study identifies patterns in the deployment of reassurance and examines their alignment with Searle's felicity conditions. Findings reveal that although reassurance is categorically commissive, it is expressed both directly through declarative statements and indirectly via imperative forms. The speaker-hearer relationship, situational context, and lexical choices are illustrated to play crucial roles in shaping the illocutionary force of reassurance. The study highlights the Quran's sophisticated use of speech acts to provide divine and prophetic support, offering insights into the pragmatic dimensions of religious discourse.

Keywords: Quran, reassurance, speech act theory, commissives

Reassurance is defined as a state of inner calm and stability following experiences of sorrow or fear (Al-Asfahani,2009). The concept of reassurance, aiming to impart a sense of tranquillity, is a notion recurrently conveyed in the Quran through the verb أطمأن (to reassure) across various verses, as exemplified in the verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد، 28)

Translation:
"Those who believe, and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction." (AlRa'id, 28)

This concept is often discussed extensively within the fields of psychology and medicine as an emotional solution (Abdulzahra, 2025). Bowlby (1988) argues that humans have an innate need to form strong emotional bonds, particularly during times of distress or uncertainty. Reassurance-seeking behavior is typical among individuals who have developed secure attachments, as they instinctively seek comfort and support from trusted others when facing challenges or doubts.

In the Quran, alongside the verb اطمأن and its derivatives, the term السكينة (tranquility) is also used to convey a similar thematic message. Its explicit purpose is to reassure and pacify recipients, thereby mitigating fear or panic within their hearts. Allah says:

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ (الفتح، 4)

Translation:
"It is He Who sent down Tranquillity into the hearts of the Believers, that they may add faith to their faith." (Al-Fatih, 4)

This linguistic strategy is employed by various authoritative figures within the Quranic discourse, including Allah, angels, prophets, and believers. Expressions of reassurance in the Quran serve not only a linguistic but also a deeply psychological and spiritual function, aiming to fortify the addressee's resolve during moments of hardship (Hussin et al., 2025).

The act of reassurance, elucidated through informative and expressive syntactic forms, underscores speakers' potent emotional influence on their audience (Hawamdeh, Al Aqqad & Mahamdeh, 2025). Such expressions are strategically deployed in response to contexts characterized by fear, sorrow, or vulnerability, with the Quran actively seeking to attenuate the adverse effects of such emotions and foster a more profound sense of serenity and tranquillity within believers. This multifaceted linguistic and thematic approach highlights the Quran's profound concern for the psychological well-being of its audience and its endeavor to instill a sense of faith and composure amidst life's trials and tribulations.

To analyze these expressions, this study utilizes pragmatics, which examines language usage in context. As Levinson (1983) characterizes, pragmatics investigates how meaning is conveyed and understood. This perspective is shared by influential scholars like Mey (1996), who argues that the interpretation of meanings hinges upon the speaker's intention and the recipient's decoding of contextual cues. Furthermore, Poole (1999) asserts that human communication often extends beyond explicit verbalisation. Similarly, Leech (2016) identifies pragmatics as examining the speaker's underlying intentions. Pragmatists emphasize the centrality of contextualized meanings conveyed by speakers and understood by listeners in the domain of pragmatics.

Speech Act Theory, originated by Austin (1962), examines the role of utterances in interpersonal communication, asserting that language is a form of action (Zou & Yiye, 2022). Searle (1969) and Lyons (1977) further emphasize the rule-governed nature of language use and the performative aspect of speech acts (Fillmore, 1981). Speech Act Theory analyzes the relationship between grammatical

structures and communicative functions. Scholars like Searle (1969), Vendler (1972), and Widdowson (1996) extend Austin's framework by categorizing speech acts based on their functions. Austin's notion that "we do things with words" presents the performative nature of language, where utterances such as promises, threats, and declarations have tangible effects on real-life situations. He distinguishes between constatives, which convey information, and performatives, which elicit action from the listener.

Searle's taxonomy (1976) proposes five (5) primary categories of illocutionary acts—speech acts that express a speaker's intention—to classify utterance functions. (1) Representatives (or Assertives) inform or describe states of affairs. These include actions such as asserting, emphasizing, claiming, confirming, and recommending. (2) Directives aim to influence the listener's or reader's actions. Examples are requesting, advising, ordering, commanding, urging, asking, and enforcing. (3) Commissives commit the speaker to specific future actions, such as promising, threatening, and offering. (4) Expressives convey the speaker's feelings, such as thanking, congratulating, apologizing, and welcoming. (5) Declarations are unique because, if the speaker has authority, they cause a change in reality. Examples include appointing, electing, firing, assigning, and employing. This framework helps analyze language beyond literal meaning.

Each category illustrates how language serves distinct functions in speech acts, thereby enriching and complicating communication. Searle (1969) defines felicity conditions—criteria necessary for illocutionary acts to be effective. These mostly relate to what the speaker and hearer believe and feel. The conditions include what is said, what the speaker believes and is allowed to do, the speaker's sincerity, and whether the utterance is meant to prompt the desired action.

In addition, Searle and Vanderveken (1985) introduced a framework of four (4) "directions of fit" to explain the relationship between language and reality. The (1) Word-to-world direction applies to a statement corresponding to an existing reality, such as stating one's age (e.g., "I am 45 years old"). Conversely, (2) World-to-word direction is used when a statement aims to alter reality to match the words, often seen in requests or questions that seek a specific outcome (e.g., "Will you hire me as a professor?"). (3) Double direction is observed in a statement that changes reality while also representing that change, as in the act of marriage (e.g., "I declare you man and wife"). Finally, (4) in the Null direction, the statement assumes the fit between its content and reality without explicitly questioning it (e.g., "I am so proud of my students").

Kadhim and Abbas (2015) employed Speech Act Theory to investigate threatening acts in English and Arabic, with a particular focus on the Glorious Quran. They explored types of threats in English, their conditions for success, and how threats are viewed by Arab linguists. The study also examines how the Quran conveys threats and suggests that both English and Arabic frequently employ implicit forms and the perfect tense. The research utilized a theoretical and analytical approach to selected Quranic texts. Findings show that threats in both languages are often implicit, not direct, supporting the hypothesis. The Quran employs techniques such as frightening and scaring, often in subtle ways. Explicit threats use the verbal noun "threat". Arabic uses the present or past tense for threats, as seen in these texts. The study provides theoretical and practical insights for fields such as applied linguistics, pragmatics, contrastive analysis, translation, and discourse analysis.

Furthermore, Aliyah and Laila (2019) researched commissive utterances in the English translation of Surah Al-Imran. They (1) identified the types of commissive utterances and (2) described their intentions behind these utterances. They employed a descriptive qualitative approach, analyzing the translations of Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Data was collected by documentation and observation. Analysis used Searle's classification of commissives and Leech's theory of utterances and speech situations. They identified 43 commissive utterances,

comprising 86% declarative, 12% imperative, and 2% interrogative types. Five intentions were found: threatening (49%), promising (26%), warning (21%), refusing (2%), and vowing (2%). Declarative forms and threats were most common. Similarly, Istiqomah and Ibrohim (2020) studied commissive acts and politeness strategies in Surah Taha's English translation by M. A. S. Abdel Haleem. Using Searle, Brown, and Levinson's theories, they found six types of commissive speech acts and four politeness strategies. Their study illustrates examples of commissive acts and politeness strategies in the translation.

Supriyani and Sabardila (2022) studied commissive speech acts in the translated Surah of Maryam and their effect on students' prophetic character. They collected data by reading and taking notes, then analyzed it with the high method and mark reading technique. Few studies focus on the translated Surah of Maryam and its impact on the prophetic character. This study found 11 promises, three offers, and five instances of swearing within the text. Three key prophetic character traits emerged: (1) humanization (love, devotion, promise-keeping), (2) liberation (humility, virtue, freedom from idol worship), and (3) transcendence (faith, belief in promises, and fear of Allah).

In terms of methodology, Al-Saggaf, Yasin, and Abdullah (2013) used a mixed-methods approach. They combined qualitative analysis with Conceptual Metaphor Theory, which examines how metaphor influences thought, and quantitative analysis using Corpus Linguistics tools, specifically Ant-Conc, a software for analyzing word patterns in large text collections.

Finally, Tajabadi and Pourmohammad (2022) examine commissive speech acts in the Quran using Searle's speech act theory. It employs a descriptive-analytical method to identify linguistic forms and themes within these acts. Quranic verses were selected based on specific criteria, and their characteristics were analysed, revealing four main linguistic structures: (a) oath, (b) promise, (c) threat, and (d) pledge. "Promise" emerged as the most frequent sub-speech act. The study also highlights the unequal power dynamics among speech participants, which influence the choice of linguistic forms. It emphasises the intricate relationship between linguistic style and power dynamics. Themes, domains, and frequencies varied across the identified linguistic categories.

Methodology

This study adopts a qualitative research framework, primarily aimed at providing a descriptive analysis of pertinent data from a pragmatic standpoint. To do so, the methodology involves collecting data focused on particular speech acts. Researchers then categorize these acts according to their syntactic structures, interpret their intended meanings, and classify them using Searle's Taxonomy (1969). This qualitative approach aligns with Creswell's (2017) assertion that qualitative methodology is inherently descriptive in nature. The emphasis lies on elucidating processes, meanings, and comprehension primarily through textual or illustrative means. Additionally, Quranic verses pertaining to assurance are examined through a specific analytical lens grounded in Searle's Speech Act Theory (1969). The referenced Quranic verses use the translation by Yusef Ali (2003). To ensure analytical rigor and consistency, the classification of speech acts follows a structured coding scheme based on Searle's five illocutionary categories. A second researcher independently reviewed a subset of the data and confirmed consistent interpretations, resulting in an inter-coder agreement of over 90%.

This study employs qualitative content analysis to investigate how reassurance is conveyed through various sentence types in seven Quranic verses. Scholars recommend this approach for its clear process of grouping text into categories by set coding rules (Krippendorff, 2004; Stemler, 2015; Weber, 1984). Hsieh & Shannon (2005, p. 1278) note that content analysis facilitates the interpretation of text through organized coding and the identification of themes. The goal is to clarify the meaning

of the messages, focusing on the speaker's purpose over strict adherence to grammar rules. The study aims to demonstrate how different sentence types in the Quran convey reassurance, identify the speakers and listeners, and categorize acts of reassurance using Searle's Speech Act Theory.

The Quran serves as the primary source of data for this study. It is a sacred text comprising 30 sections, 114 chapters, and 6,348 verses. The chapters are believed to have been revealed to Prophet Mohammad, PBUH, by the angel Gabriel in the cities of Makkah and Madina. As a result, scholars categorize the chapters into two groups: (1) Makki chapters, revealed during his time in Makkah, and (2) Madani chapters, revealed during his residence in Madina (Lambert, 2013).

Data collection began with a systematic and comprehensive thematic and lexical screening of an authentic Arabic version of the Quran, from which verses containing instances of reassurance are identified and extracted. This process involved searching for Arabic root morphemes and phrases associated with reassurance—such as *khawf* (fear), *amn* (safety), *taymin* (assurance), and imperative forms like *lā takhaf* ("fear not")—across both Makki and Madani chapters. Initial hits were reviewed for contextual relevance, and only verses where reassurance functioned as a primary illocutionary act were retained. Specifically, thematic inclusion criteria emphasized divine or prophetic utterances intended to comfort, strengthen resolve, or affirm support in times of distress. Verses were excluded if reassurance was incidental, conditional, or embedded within warnings or reproach. This purposive yet rigorous selection process ensured thematic focus while allowing for speaker and structural diversity in the final corpus of seven verses. Subsequently, the collected Quranic verses were analysed and categorized into four distinct groups based on the identities of the speakers. The analysis for each verse considered its syntactic structures, the relational dynamics between interlocutors, the contextual setting, and the semantic nuances of lexical choices to reinforce the intended meanings. Finally, the verses were classified according to Searle's Taxonomy to further enhance the analytical framework.

Results and Discussion

This section presents the findings of the analysis of reassurance speech acts in selected Quranic verses, examining their linguistic features and pragmatic functions through the lens of Searle's (1976) speech act theory. The discussion highlights how divine and prophetic speakers employ specific syntactic structures—particularly negative imperatives—to alleviate fear and grief, fulfilling the felicity conditions of commissive and directive speech acts. The results underscore the Quran's strategic use of language to convey comfort, certainty, and divine support in moments of distress.

Allah Reassures Prophets (Mohammad et al.)

Example 1

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(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (الشرح، 6)

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Translation: "So, verily, with every difficulty, there is relief; Verily, with every difficulty there is relief." (Ash-Sharh, 5-6)

The verse begins with the emphatic particle إنَّ (indeed), which is repeated in the subsequent verse to emotionally deepen the emphasis in the hearers' minds and hearts. Moreover, the verse mentions the word يسر twice to reassure recipients that Allah will resolve all difficulties and challenges.

These verses are extracted from Chapter Ash-Sharh, also known as Al-Inshirah. It is revealed in Mecca before the Prophet Mohammad's migration to Medina, conveying deep meanings and concise yet rich content. It delivers a message of reassurance and support to Prophet Mohammad, expressing the assistance and relief provided by Allah during moments of distress and difficulty in his mission

(Al-Tabari, 1999; Ibn Kathir, 2000).

The chapter begins with the question ‫صدرك؟‬ ‫لك‬ ‫نشرح‬ ‫ألم‬ "Did We not expand for you, [O Muhammad], your breast?" This question illustrates the comfort and tranquillity bestowed upon the Prophet by Allah when facing challenges and psychological pressures. The following verses affirm that Allah will ease the Prophet's burdens and lighten his load. The last verses of the *surah* call for worship, gratitude, and seeking forgiveness, reminding the Prophet and the believers of the importance of continuous remembrance and worship and that Allah alleviates hardships and delivers the faithful from adversity.

The direction of fit is from the word to the world, as the speaker emphasizes that ease must follow any hardship (Searle, 1976). In this case, Allah addresses His Prophet Mohammad to assure him that all difficulties and burdens will be removed, ensuring that the preparatory condition is fulfilled since the speaker holds the full power to make it happen. The sincerity condition is met as Allah intends to simplify His Prophet's mission, showing a genuine concern for his well-being and success. Furthermore, the propositional content condition is satisfied as the speech pertains to the future, conveying promises and assurances. To attain the essential condition, it is crucial that the speaker, Allah, commits to performing what he says, ensuring that his words translate into actions.

Example 2

‫قَالَ لَا تَخَافَا‌ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ (طه، 46)‬

Translation:
"He said: 'Fear not: for I am with you: I hear and see (everything).'" (Taha, 46)

This verse is part of the Quran, specifically from Surah Taha (verse 46). It comes in the context of Allah speaking to Moses and Aaron (peace be upon them), directing them to have confidence and not fear, affirming that He is with them and knows everything around them. Allah means that He hears their speech and the speech of Pharaoh, knows their and Pharaoh's locations, and nothing about their situation is hidden from Him. He also indicates that control and authority are in His hands, and Pharaoh cannot speak, breathe, or act except by Allah's permission (Al-Tabari, 1999; Ibn Kathir, 2000). Allah assures them of His protection, support, and assistance. This verse provides comfort and confidence to Moses and Aaron in their mission, affirming Allah's support for them as they face Pharaoh and his power. Pharaoh, a tyrannical ruler, asserted his divinity and demanded exclusive obedience and worship from his people. Moses and Aaron faced a daunting task amidst this oppressive regime, with the real possibility of Pharaoh resorting to violence against them. The direction of fit here is from the word to the world, as the speaker intends to change reality to align with their words (Searle, 1976).

When examining the conditions necessary for the speech act of reassurance, it is observed that in the context where Allah addresses Moses and Aaron, the preparatory condition is met as Allah eases their fears and worries. The sincerity condition is fulfilled as Allah intends to ensure the safety and protection of Moses and Aaron. Moreover, the propositional content condition is satisfied as the speech relates to a future action. Meeting the essential condition requires the speaker, Allah, to commit to carrying out the promised action. Accordingly, the negative imperative ‫تخافا‬ ‫لا‬ is used to attain the speech act of reassurance.

Allah Reassures Moses' Mother

Example 3
‫وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ‌ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي‌ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (القصص،7)‬

Translation:
"So, we sent this inspiration to the mother of Moses: 'Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for we shall restore him to thee, and we shall make him one of our messengers.'" (Al-Qasas, 7)

The cited Quranic verse delineates a pivotal moment in the narrative of Prophet Moses, focusing on the directive revealed by Allah to Moses' mother. Within this context, the negative-imperative constructions وَلَا تَخَافِي وَلَا تَحْزَنِي, "fear not nor grieve", stand as explicit directives, issued by Allah to alleviate the worries of Moses' mother regarding her infant son's safety. The choice of lexical elements such as أوحينا "inspire", لا تخافي "fear not", and ولا تحزني "nor grieve", alongside the explicit promises of divine intervention, serves to highlight the message of reassurance and divine protection.

The verse encapsulates a profound relationship between the divine and the human interlocutor, reflecting a narrative of trust and reliance on divine providence amid challenging circumstances. By employing the emphatic particle إِنَّ (indeed), Allah emphasizes the certainty of His promises, reinforcing the bond of trust between the speaker and the recipient. The repetitive use of negative-imperative forms evokes a sense of inner tranquillity within the hearer, assuring her of divine guardianship amidst adversity. The narrative background elucidates the context of maternal concern amid the oppressive regime of Pharaoh, wherein the imminent threat to Moses' life necessitates decisive action. Through divine inspiration, Moses' mother is guided to take a seemingly drastic step of placing her child in the river, an act borne out of prophetic foresight and trust in divine providence. The ensuing promise of restoration and elevation to the status of a messenger further strengthens the theme of divine protection and providence (Al-Tabari, 1999; Ibn Kathir, 2000). This verse exemplifies a form of directive speech act wherein the imperative is loaded with elements of reassurance and divine intervention. Drawing on Searle's classification of commissive speech acts, the negative imperative serves not merely to compel action but also to ease concerns and instil confidence in the hearer. In the context of the Quran, directives not only prescribe actions but also offer comfort and strength during difficult times.

The direction of fit is word to word as the speaker aims to alter reality to match his words (Searle, 1976). When analyzing the felicity conditions of the speech act of reassurance, it is noted that in the context where Allah, the speaker, addresses Moses' mother, the preparatory condition is fulfilled as Allah alleviates her fears and concerns. The sincerity condition is met as Allah intends to safeguard Moses and reunite him with his mother. Additionally, the propositional content condition is satisfied as the speech pertains to a forthcoming action. Fulfillment of the essential condition entails the speaker, Allah, committing to the obligation of performing the stated action.

Gebrail Reassures Maria the Virgin

Example 4

(فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (مريم، 24)

Translation:
"But (a voice) cried to her from beneath the (palm tree): 'Grieve not! for thy Lord hath provided a rivulet beneath thee.'" (Maryam, 24)

In this verse from Surah Maryam (Mary), the narrative recounts the moment when Mary, the mother of Jesus, is reassured by a voice emanating from beneath a palm tree, traditionally interpreted as the angel Gabriel. Mary finds herself in a distressing situation following the birth of Jesus, uncertain about how to explain her circumstances to her community, as she was unmarried. The voice, attributed to Gabriel or an angelic entity, comforts her by informing her not to grieve, as Allah has provided her with sustenance in the form of a rivulet beneath her and a palm tree bearing fruit (Al-Tabari, 1999;

Ibn Kathir, 2000).

Accordingly, this verse illustrates the theme of divine intervention and providence in times of hardship. Mary's predicament symbolises the challenges individuals face, particularly those who may be marginalised or face social stigma. The reassurance provided to Mary highlights the concept of divine care and support, emphasizing the belief in Allah's omnipotence and ability to alleviate human suffering. Furthermore, the imagery of the palm tree and the rivulet symbolize sustenance and nourishment, reflecting Allah's benevolence towards His creation. The presence of Gabriel as the intermediary reinforces the theme of divine communication and guidance, underscoring the importance of faith and trust in Allah's promise.

In the case of the Quranic narrative involving the reassurance of Mary by Gabriel, the direction of fit can be described as "word to world," where the words spoken by Gabriel correspond to the actual situation and ultimately lead to the fulfillment of Allah's promise to protect Mary and her son, Jesus. Analyzing this narrative through the lens of John Searle's speech acts theory, we can identify the felicity conditions that ensure the successful attainment of the intended meaning of reassurance. Firstly, the propositional content condition is met as Gabriel's message to Mary contains relevant and meaningful content that addresses her critical situation. This content, conveying Allah's promise of protection and support, is central to reassuring Mary in her time of need. Secondly, the sincerity condition is fulfilled, as Gabriel, acting as the speaker, sincerely intends to convey the message of Allah to Mary. The sincerity of the speaker's intention is crucial for establishing trust and credibility in the communication process. Furthermore, the preparatory condition is satisfied, as Gabriel possesses the knowledge and authority bestowed upon him by Allah to deliver the reassuring message to Mary. As a divine messenger, Gabriel holds the necessary authority to provide guidance and support in accordance with Allah's will. Lastly, the essential condition ensures that the speech act is conducted in a contextually appropriate manner, taking into account the specific circumstances, timing, and relationship dynamics between the speaker (Gabriel) and the listener (Mary). Mary's vulnerable state and her urgent need for reassurance are carefully considered, emphasising the compassionate and empathetic nature of Gabriel's communication.

Angels Reassure Believers

Example 5

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ (فصلت، 30)

Translation:
"In the case of those who say, 'Our Lord is Allah', and, further, stand straight and steadfast, the angels descend on them (from time to time): 'Fear ye not!' (they suggest), 'Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!'"
(Fusilat, 30)

This verse identifies the reward people receive for saying 'Our Lord is Allah' and remaining determined on the right path, adhering to faith and righteous deeds. Those who hold onto faith will be accompanied by the angels at the moment of death. The angels will reassure them, comfort them, and give them glad tidings of no fear or sadness thereafter (Al-Tabari, 1999; Ibn Kathir, 2000). Moreover, they will be promised the gardens of Paradise as a reward for their deeds. The verse in example 3 emphasizes that those who follow the religion of monotheism and obey the orders of Allah must be reassured by the angels. The verse starts with إِنَّ, a particle of emphasis, to convey the message of reassurance. The negative-imperative used twice by the angels, أَلَّا تَخَافُوا و لا تحزنوا, "Fear ye not! Nor grieve," as they know that the promises of Allah must be attained.

In this verse, the angels convey a message to those who adhere to monotheism and righteousness,

informing them of the forthcoming reward. The angels' utterances are influential, as they actualise a new reality for the recipients. This direction of fit, from the world to the word, spotlights the transformative power of their communication (Searle, 1976). The angels possess comprehensive knowledge that Allah's promises are immutable, reassuring the believers of their fulfilment. The angels demonstrate their understanding of the divine order by providing tidings contingent upon meeting the preparatory condition. Their sincerity in dispelling the fears and anxieties of the recipients underscores the sincerity condition. Moreover, the immediate juxtaposition of the promise with the reassuring statements ensures alignment with the propositional content condition. Ultimately, to satisfy the essential condition, it is imperative for Allah, as the speaker, to uphold the commitment of his words, thereby ensuring their realisation into tangible actions.

Example 6

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ (النحل، 32)

Translation:
"(Namely) those whose lives the angels take in a state of purity, saying (to them), 'Peace
be on you; enter ye the Garden, because of (the good) which ye did (in the world).'"
(Al Nahl, 32)

This verse indicates that the believers whom the angels take in death are in a state of goodness and peace, as they are surrounded by peace from the angels, and their souls are in a state of contentment and satisfaction. Then, the angels gave them glad tidings to enter Paradise because of their righteous deeds in the world (Al-Tabari, 1999; Ibn Kathir, 2000). Similar to Example 3, the angels reassure believers and employ selective lexical terms to convey the message of reassurance, namely طيبين (pure), سلام (peace), and الجنة (paradise). Concerning the direction of fit, the angels know that believers must be rewarded for their good deeds, so they reassure them in the moment of death. As the world of addressees will be changed according to the angels' words, a commissive act must be followed. The angels' demonstration of their grasp of the divine order satisfies the preparatory condition. Their genuine efforts to ease the recipients' fears and worries emphasize the sincerity condition. Additionally, the immediate pairing of the promise with reassuring statements ensures alignment with the propositional content condition. Ultimately, fulfilling the essential condition requires Allah, as the speaker, to ensure the realisation of his words into tangible actions.

Prophets Reassure their Followers

Example 7

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ (التوبة، 40)

Translation:
"If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the
Unbelievers drove him out: he had no more than one companion; they two were in the cave,
and he said to his companion, 'Have no fear, for Allah is with us': then Allah sent down His
peace upon him, and strengthened him with forces which ye saw not, and humbled to the
depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah
is Exalted in might, Wise." (Al Tawbah, 40)

The narrative recounted in the verse centres around the journey of the Prophet Muhammad and his companion Abu Bakr as they flee from Mecca to Medina to escape persecution by the leaders of the Quraysh tribe. In a critical moment during their journey, the duo sought refuge in a cave with Quraysh horsemen closing in on their hiding place. Their perilous situation is underscored by the imminent threat of discovery (Al-Tabari, 1999; Ibn Kathir, 2000). Remarkably, Allah's intervention is depicted through natural elements—a spider's web and a dove's nest—that camouflage the cave entrance, deceiving their pursuers into believing it to be uninhabited. When Abu Bakr becomes

overwhelmed with fear for their safety and the fate of their mission, the Prophet Muhammad reassures him with the words لا تحزن (do not grieve), expressing unwavering faith in Allah's protection. This sentiment is echoed through the use of lexical choices such as نصره الله (Allah supported him), الله معنا (Allah is with us), انزل الله سكينته (Allah sent down his peace upon him), and ايده بجنود (strengthened with forces), which serve to amplify the message of reassurance within the context (Al-Tabari, 1999; Ibn Kathir, 2000).

The speech act's direction of fit is from the word to the world, indicating that Prophet Muhammad's trust in Allah's intervention is grounded in real-world circumstances. In this scenario, Prophet Muhammad comprehends the severity of the situation and therefore resolves to address and mitigate the fears and concerns of his companion, Abu Bakr. The preparatory condition is satisfied as the speaker possesses the necessary understanding and conviction in Allah's support. Sincerity is evident as Prophet Muhammad genuinely seeks to console his companion. Furthermore, the speech's content meets the propositional condition by focusing on future events and offering assurances and pledges. However, to fully fulfill the essential condition, Prophet Muhammad must follow through on his words, ensuring that his assurances manifest into concrete actions.

The data indicate that the use of the "word-to-world" approach is evident in several verses, specifically in Surah Al-Sharh: 5-6, Surah Taha: 46, Surah Al-Qasas: 7, Surah Maryam: 24, and Surah Al-Tawbah: 30. According to Searle & Vanderveken (1985), the "word-to-world" approach refers to statements that correspond to an existing reality. This method highlights that life's difficulties will not persist indefinitely but are assured to transform into ease (Surah Al-Sharh: 5-6). Furthermore, it emphasizes the assurance of safety for those who sincerely believe (Surah Taha: 46; Surah Al-Qasas: 7). The "word-to-world" approach in these verses underscores the guarantee given by the speaker, Allah, to the hearer, which in Surah Al-Sharh is Muhammad, and in verse 46 of Surah Taha, it is Prophet Musa (Moses) and Harun (Aaron). In Surah Al-Qasas verse 7, this approach aims to instil confidence in the mother of Prophet Musa regarding God's promise and protection for her son, affirming that her son is destined to become a messenger of God. The repetition of the negative imperative style لا تخافي ولاتحزني (do not fear and do not grieve) serves to reinforce this guarantee.

In Surah Maryam: 24, Mariam (Mary) is in a state of anxiety about the burden of giving birth to a child without a father. God's assurance, using the "word-to-world" approach, provides her with confidence that what she is experiencing is a reality, emphasizing that everything is possible by the will of Allah, such as causing a date tree to bear fruit suddenly and a river to flow (Al-Tabari, 1999; Ibn Kathir, 2000). Surah Fusilat: 30 also employs the "world-to-word" approach, which is employed to alter reality to match the statement. In this context, an angel conveys a message about the rewards for those who remain steadfast in their faith, thus revealing the certainty of the unseen to the listeners.

The Quranic verses that serve the function of reassurance typically address moments of fear and sadness, aiming to alleviate negative emotions. In these verses, speakers, possessing either authority or knowledge, assure that situations will improve, rendering fears and worries unjustifiable. The Quran can indirectly convey reassurance, employing diverse syntactic structures beyond simple declaratives. For example, negative imperatives like لا تخف، لا تخافا، لا تخافي، لا تخافوا "do not fear" and لا تحزن، لا تحزني، لا تحزنوا، لا يحزنَّ "don't grieve" are commonly used, addressing individuals of various genders and numbers. Verses such as (Hud: 70; Taha: 21; Taha: 60; Al-Naml: 10; Al-Qasas: 25; Al-Qasas: 31; Al-Ankabout: 33; Sad: 22; Al-Thariat: 28) utilize negative imperatives to reassure. Additionally, phrases like وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ "on them shall be no fear nor shall they grieve" are employed across verses like (Al-Baqarah: 38; Al-Baqarah: 62; Al-Baqarah: 112; Al-Baqarah: 262; Al-Baqarah: 274; Al-Baqarah: 277; Al-Imran: 170; Al-Maedah: 69; Al-Anaam: 48; Al-Araaf: 35; Yunis: 62; and Al-Ahqaf: 13) to convey reassurance. Some verses emphasize concepts like "tranquillity" (سكينة), underscoring the importance of inner peace and psychological stability, as seen in (Al-

Baqarah: 248; Al-Tawbah: 26; Al-Tawbah: 40; Al-Fatih: 7; Al-Fatih: 18; and Al-Fatih: 26).

The following table represents a descriptive summary of the meaning of the words (Allah, Gabriel, Angels, and Prophet Muhammad) across selected Surahs in the Qur'an, highlighting their thematic prominence in sacred discourse.

Table 1

Descriptive Summary of the Findings

Example	Speaker	Syntactic Form	Illocutionary Force
1	Allah	Declarative	Commissive
2	Allah	Neg. Imperative	Directive + commissive
3	Allah	Neg. Imperative	Directive + Commissive
4	Gabriel	Neg. Imperative	Directive + Expressive
5	Angels	Neg. Imperative	Directive + Expressive
6	Angels	Neg. Imperative	Directive + Expressive
7	Prophet Mohammad	Neg. Imperative	Directive + Expressive

Conclusion

Functioning as a commissive act, reassurance in the Quran involves speakers pledging to support, protect, and aid their audience during times of distress. As Searle (1969) emphasizes, commissives carry a commitment that binds the speaker to future action, and their success depends on the fulfillment of specific felicity conditions—such as sincerity, authority, and intentionality. This study confirms and expands upon Maknun's (2017) observation that directive speech acts in the Quran often serve a reassuring function, demonstrating that even imperatives like *lā takhaf* ("fear not") operate as commissives when embedded in divine promises. Furthermore, the findings align with Khazaleh, Mohd Jan, and Sapar (2023), who highlight the Quran's strategic use of speech acts to foster psychological resilience. However, they extend their analysis by systematically categorizing reassurance according to speaker type and illocutionary force.

Reassurance is conveyed by multiple speakers—Allah, angels, and prophets—each employing diverse syntactic structures while maintaining the core function of alleviating anxiety. Divine reassurance from Allah is marked by absolute certainty and unqualified commitment, satisfying Searle's preparatory and sincerity conditions to the highest degree due to God's omnipotence and truthfulness. This reinforces the theological principle of *tawḥīd*, where divine speech is inherently efficacious (McAfee, 2007). In contrast, while sincere, reassurance from angels and prophets is contextually bounded and often functions more as emotional encouragement, relying on their roles as intermediaries rather than autonomous sources of power. This distinction echoes Abu-Rabia-Queder's (2006) insights on authority in religious discourse, underscoring how speaker identity and power dynamics shape the perceived reliability and impact of reassurance.

Crucially, the effectiveness of reassurance depends on the trustworthiness of the speaker-hearer relationship and the psychological plausibility of the promise. As Weber (1984) notes in the analysis of religious texts, credibility is constructed through linguistic consistency and contextual appropriateness—conditions clearly met in the Quranic examples analyzed. The propositions

conveyed, the speaker's authority, their sincere intention, and the hearer's disposition are all aligned to fulfill the illocutionary aim: instilling inner peace and steadfastness. Thus, these verses do not merely describe comfort—they perform the act of reassurance, transcending literal meaning to enact spiritual and emotional transformation.

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We have no conflict of interest to disclose.

AI Disclosure

We declare that this manuscript was written without the use of artificial intelligence. Hence, the content of this paper is original.

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