

THE SPEECH ACT OF CHALLENGE IN THE GLORIOUS QURAN

Hekmat Abed Daifallah Khazaleh¹, *Ahmad Arifin Sapar², Jariah Mohd Jan¹ & Syazwan Naim bin Ibrahim²

ABSTRACT

The current study aims at unveiling the speech act of challenge in the Glorious Quran. As such, the study identified different forms of Quranic verses that are employed to indicate challenge and analyzed them within the framework of Speech Act Theory. The analysis depends on the relationship between interlocutors, the situational context and the linguistic vehicles that bear the intended meaning. Furthermore, the direction of fit and the felicity conditions are elaborated to present a comprehensive analysis of the texts selected. Findings show that challenge can be categorized as a directive speech act based on the illocutionary act regardless of the structural form as the speaker wants the hearer to do a specific act in the future. However, it can be categorized under behabitives as the speaker expresses his attitude toward the hearer. Imperative, negative-imperative, interrogative, and predicative statements are employed to coin the function of challenge. Consequently, the study explores direct speech acts of challenge and indirect speech acts that are explicitly and implicitly coined.

Keywords: *Glorious Quran; Speech Act Theory; Challenge; Direct Explicit Speech Acts; Indirect Implicit Speech Act; Directives*

[1]
Department of English Language,
Faculty of Languages and Linguistics,
Universiti Malaya

[2]
Department of Arabic and Middle
Eastern Languages,
Faculty of Languages and Linguistics,
Universiti Malaya
arifin@um.edu.my

INTRODUCTION

For Muslims and many linguists, Quran is considered the most miraculous text in Arabic literature. This is further supported when even the infidels and the Prophet Muhammad's enemies did not deny the accurate linguistic pattern of Quran. They openly declared that before the people of Makkah who finally agreed to describe Quran as a "magic" and the prophet as a magician (Hisham, 2012). The Quran, in many situations, challenges the human beings and the Jinns to create a similar text but they fail. Quran symbolizes for standard Arabic language which is considered one of the major languages of the world due to its literary heritage. This truth is proven not only because of the number of its speakers but also its historical role in constructing the Arab-Muslim community (Chejne, 1969).

Challenge or *Tahadi* in Arabic, is defined as asking a counterpart to react (Ibn Khaldun, 1984). It is also defined as competing for winning (Manzur, 1975). In both definitions, the speaker or the challenger presents himself/herself as stronger and superior in comparison to the challenged person who is considered weaker and inferior. The relationship between the interlocutors must influence their linguistic choices; particularly, the speaker's choices who must select "brave" words.

Consequently, pragmatics can be one of the most appropriate areas to examine and understand this issue; pragmatics is defined as "the study of meaning as communicated by a sender (speaker or writer) and interpreted by a receptor (hearer or reader)" (Yule, 1996, p.3).

Many semanticists and pragmatists present pragmatics as "a study of the speaker's meaning"; Leech (1983), Levinson (1983), Searle (1969), Austin (1962) and others highlight the speaker's intention as a crucial factor of communication. Morris (1938), Grice (1967), Stalnaker (1972), Katz (1977), Gazdar (1979), Kempson (1988), Lycan (1995), and Davies (2005) discuss how pragmatics deals with language beyond the decontextualized meaning, they outline that context, acts performed by utterances, and implicatures stemmed from uttering are to be taken into account when dealing with meanings. Consequently, there is a strong need to introduce "speech act" as a concept that connects between the utterances, the speaker's intention, and the acts that may be performed as a result of uttering sentences.

The Glorious Quran enhances the concept of challenge in many situations and for many purposes. Different syntactic forms are employed to serve the communicative function of challenge. Within pragmatics, Speech Act Theory (Austin, 1962) is required as a tool for utterances analysis that creates a connection between the grammatical forms and the language functions (Fillmore, 1981).

In their definitions of "speech act", scholars agree upon that people do things (Austin, 1962), perform acts (Yule, 1996) and reflect their intention (Searle, 1969) when they communicate. Three types of speech acts are proposed by Austin, namely locutionary, illocutionary, and perlocutionary acts. The locutionary act is defined as "the act of uttering", illocutionary act is defined as an act performed in saying something, and perlocutionary act is defined as the effect produced by the speaker's intention on the hearer (Austin, 1962).

Austin (1962) suggests a classification of speech acts as follows: verdictives, exercitives, commissives, expositives, and behabitives. They are explained as follows:

- i. **Verdictives** that refer to a verdict such as grading, assessing, defining, describing, analyzing, calling, holding (as a matter of law).
- ii. **Exercitives** that represent exercising of authority, practicing power and rights such as ordering, commanding, dismissing, appointing, or making decisions.
- iii. **Commissives** that refer to promising, undertaking a commitment, swearing, guaranteeing, or contracting.
- iv. **Behabitives** refer to reactions to events or attitudinal social behaviors such as thanking, apologizing, requesting, and daring.
- v. **Expositives** refer to the state of asserting argument, expounding views, elaborating, insisting, reminding, and contending.

Searle (1979) has another perspective as he observes that Austin's classification is complicated and clearly overlaps from one category to another. Consequently, Searle coins his own classification paying attention to illocutionary acts. He identifies five main categories as follows:

- i. **Representatives** is the type of illocutionary acts, which describe or expresses something about true event in the world (Finch, 2000, 94). Asserting, emphasizing, claiming, confirming, and recommending are appropriate examples of this category.
- ii. **Directives** is the type of illocutionary acts which makes the hearer do something (Finch, 2000,96). Requesting, advising, ordering, commanding, urging, asking, and enforcing are examples of this category.
- iii. **Commissives** is the type of illocutionary acts in which the speaker commits to do something in the future (Finch, 2000, 95). Promising, threatening, and offering are examples of this category.
- iv. **Expressives** is the type of illocutionary acts to the express the Speaker's feeling (Finch, 2000,97). Thanking, congratulating, apologizing, and welcoming are examples of this category.
- v. **Declarations** is the type of illocutionary acts, which brings the effect to change the state affair in the world (Finch, 2000, 97). Appointing, electing, firing, assigning, and employing are examples of this category.

In relation to the speech act of challenge, some scholars explore a relationship between challenge and incapacitation as the speaker intends to defy a hearer to perform a challenging act which is beyond his abilities. In this situation, the speaker surely knows that the hearer must be unable to succeed despite the hearer's desire to prove his capacity. Issa (2015) suggests that the Quran employs many forms to attain the function of challenge. Although she studies the equivalence of Quran translation from Arabic into English, the researcher reveals some aspects of the challenge act such as creating beings, protecting themselves from death, and bringing verses or chapters like Quran. Moreover, the researcher explores that the challenge act can be implied in imperative forms used not to command or request but to prove how incapable the hearers are then to convey a persuasive message. Other scholars such as Al-Masa'eed (2009) introduces "challenge" as one of pragmatic functions of conditionals in the Glorious Quran. Al-Khawaldeh (2006) also finds out that challenge is a pragmatic function of interrogatives in the Glorious Quran.

Al-Malik (1995) suggests that challenges arise when a speaker doubts a hearer's ability to perform a certain action, often signaled by imperative language. He aligns challenges with Austin's concept of "behabitives," which involve eliciting a response from the hearer. However, Al-Malik diverges from this view by considering arguments from Amin (1982) and Atiq (1985), who argue that challenges do not neatly fit into Searle's or Bach and Harnish's classifications.

On the other hand, Sakakibara (2011) suggests that challenge is grouped as a directive speech act according to Searle's taxonomy so he criticizes Searle's taxonomy emphasizing that challenge must be incorporated as assertive speech act. Sakakibara (2011) examines the challenge as a speech act when he proposes an example "catch me if you can"; he supposes that the speaker predicts that the hearer cannot catch the speaker but the hearer intends to falsify the speaker's prediction and this must be considered as an assertive speech act.

The current study tends to show the speech act of challenge in the Glorious Quran as follows; the main topics discussed (for example creating livings, producing a single verse similar to the Quranic verses, providing a proof about their claims); the syntactic forms used (imperative, negative-imperative, interrogative, and predicative) - they are implicitly and explicitly employed to represent the speech act of challenge; and the interlocutors (the addresser and the addressee), the relationship between them, and the context of the verses embodied in the reason of revelation.

METHODOLOGY

The present study is designed within the qualitative research paradigm since it describes and analyzes the selected data pragmatically. By referring to Austin's (1962) and Searle's (1969) versions of Speech Act Theory, the study tackles some Quranic examples about the speech act of challenge. Examining the intended message of

the Quranic messages, the study depends upon the situational context, the interlocutors' relationships, and the lexical choices used for attaining the purpose of challenging.

Research Design

The current study attempts to determine the fact that the speech act of challenge in the Quranic verses is formed by different interlocutors in different syntactic forms. Frey et al. (1999) argued that researchers of qualitative analysis shed light on the meanings associated with messages more than the times message variables occur. Thus, the study illustrates some examples describing who the challengers are, their purpose of challenging, and how they form their message. By referring to Austin (1969) and Searle (1969), the study attempts to compare two visions regarding the main category of challenging as a speech act.

Data Source

The data is principally collected from the Glorious Quran which represents the holy book of Islam and Muslims. The Quran is composed of 30 sections that contain 114 chapters that include 6236 verses. The Quran is revealed in 23 years through 194 revelations; it was revealed by the angel Gabriel to the Prophet Muhammad in the 7th century (Deedat, 1991). In addition to the main source, the study refers to the English version of Ali (2003) and some Quranic interpretations namely, Al-Baghawi (1988), Al-Tabari (1999), Ibn Kathir (2000), Al-Saadi (2000), and Qurtubi (2007).

Data Collection and Analysis

For data collection, an original Arabic and English translated versions of the Glorious Quran are obtained. In reviewing the Glorious Quran, some examples of Quranic challenges are collected and categorized based on their interlocutors. The Quranic verses are explained and analyzed based on their syntactic forms, the relationship between interlocutors, the situational context, and the lexical choices used to defy, challenge, and dare the hearers. In addition, the study compares how Austin and Searle classified challenge as a speech act differently.

FINDINGS AND DISCUSSION

Speech Act of Challenge in the Quran

There are many aspects of challenge in Quran, and the current study highlights the main common topics of challenge as follows:

Allah challenges human beings and Jinns to produce the like of the Quran

One of the main communicative functions of challenge found in the Quran is when Allah deployed such speech act to challenge the human beings and Jinns to produce the like of the Quran. The following verses exemplify the situations.

"قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا" (الإسراء: 88)

"Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support" (Ali, 2003: 188).

"أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ * فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ" (الطور: 34)

Let them then produce a recital like unto it, - If (it be) they speak the truth! (Ali, 2003: 375).

"أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ" (هود: 13)

"Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah.- If ye speak the truth!" (Ali, 2003: 135)

"وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَاذْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ" (البقرة: 23)

"And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true" (Ali, 2003:9).

"أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ" (يونس: 38)

"Or do they say, "He forged it"? Say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!" (Ali, 2003: 129).

The addresser in these verses is Allah who addresses his words to all human beings and Jinns who are in doubt that Quran is revealed by Allah. Allah challenges the addressees here to produce a similar work to the Quran, ten chapters (*Suras*), or even a single chapter (*Sura*) if they can. Despite the fact that the challenge is generally directed to all human beings and Jinns, it challenges, in particular, Arabs at the time of Quranic revelation who are considered very eloquent in Arabic as they are so concerned with poetry and the Arabic language.

The addresser (Allah) is superior to the addressees in these verses; the addresser in all verses confirms that he is stronger than any other Gods who are worshipped by unbelievers. In addition, the relationship is unfriendly between the interlocutors in these situations and that influence on the linguistic choices to the extent that unbelievers are described as weak and dishonest. The Addresser's strength is explicitly appeared as he uses imperative forms, oath, and negation to be more persuasive. The addressees' weakness is also shown as the addresser asks them to have aid, backup, and witnesses. Nevertheless, they are not accused of being liars as the addresser wants to convince them through the challenge.

In the verse (Isra, 88) the addresser confirms that all human beings and Jinns cannot be able to defy Allah by producing a similar work to Quran. The addresser uses some linguistic vehicles to serve the speech act of challenge; starting with an oath which is followed by negation to emphasize the addressees' inability to react. The verse was revealed as some Jews claimed that they had an ability to produce verses like Quran so they asked the prophet to show them another miracle. Accordingly, this verse was a clear reaction to challenge them and deny their allegations (Al-Tabari, 1999) and (Al-Qurtubi, 2007). The negation in this verse is employed to assert the fact that the Quran is miraculous to the extent that nobody can imitate it whatever he/she does. In this verse, the addresser implicitly challenges and defies the addressees although he does not ask them to do a specific act in the future (Al-Baghawi, 1988). Consequently, the speech act of challenge can be categorized as an assertive speech act since the addresser wants to emphasize a fact. This analysis is on conformity with (Sakakibara,) who opposes classifying challenge as a directive and suggests that if the speaker intends to falsify the hearer, he actually asserts facts. On the other hand, the speech act of challenge in this verse expresses the addresser's attitude toward the addressees' claims, thus it can be categorized under behabitives suggested by Austin (1962). In the other verses (Hud, Al-Tur, Yunis, and Al-Baqara,) the addresser employs the imperative form although he knows that they can never do what he asks them. The imperative form is used to challenge the addressees and provoke them to think about the reason why they are not able to succeed in this challenge. Some linguistic vehicles are used to enhance and serve the context; the main verbs such as produce, bring, and call are mainly formed to challenge the addressees. Moreover, the verses conclude the message of challenge by saying "if they speak the truth" to motivate the addressee to behave somehow as they are accused to be liars if they fail the challenge. In this situation, the addresser asks the addressee directly to do a specific act in the future, hence the speech act of challenge can be classified according to Searle's taxonomy (1969) as directive speech act. In all cases, the addresser (the challenger) surly realizes that the addressees (the challenged) have no ability to succeed even if they attempt. The message conveyed by these verses do not only aim to criticize or attack the addressees but also to do a specific act in the future as their failure must enforce them to think deeply about the divine miracle sent to the prophet Muhammad.

The challenge is followed by many attempts from some disbelievers to imitate the Quran namely Musailima the liar, Sajah Bint Al-Harith, and Al-Harith Bin Al-Nudhir who all claimed that they can form like Quranic verses. Their work have been severely criticized as they failed in all levels to match the Quran (Alrafe'i). Moreover, the most aggressive enemies to the prophet Muhammad confessed that Quran is the most rhetoric words they had ever heard. Alwaleed Ibn Almughairah and Otbah Ibn Rabyah did not deny the accurate linguistic pattern of Quran. They openly declared that before other people of Makkah who finally agreed to describe Quran as a magic and the prophet as a magician (Hisham, 2012).

Allah challenges the human being and Jinns to create a fly

Another reason for challenge made by Allah to the human beings and Jinns is for them to create a fly. The following Quranic verse shows the evidence.

"إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذَّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ" (الحج: 73).

"Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!" (Ali, 2003: 225).

In this verse, Allah (The Creator) challenges all unbelievers that their Gods can never be able to create a fly although flies are so weak creatures. Idolaters are used to presenting food for their idols; however, idols cannot save their food from the flies (Al-Tabari, 1999; Al-Saadi, 2000). This example is employed to show how weak the idols so they must not be compared to Allah who deserves to be the only worshiped. The verse represents another challenge for those who selects other God; Allah denies the unbelievers' ability to create and accuses them of weakness even if they meet together. Using the present tense in negative form emphasizes the continuity and shows how feeble the addressees are. The speech act of challenge can also be categorized as behabitives according to Austin's taxonomy as the speaker expresses his attitude toward the unbelievers. As well, it can be categorized as a directive speech act as the addresser wants the addressees to react and do specific act in the future. In both analyses the informative sentence (they cannot create) and (they have no power to release) are employed either to order the addressees or express the addresser's attitude. In other words, the verse has performative and informative meaning at the same time to convey the message of challenge although the syntactic form is negative.

As the addresser's message in this situation can be interpreted that it intends to attack the addressees, shows their weakness, and accuses them of being liars, the speech act of challenge can be categorized as behabitives based on Austin (1962). However, readers can deduce that the addresser wants to urge the addressee to react, do specific act in the future, and accept the challenge. In this situation, the speech act of challenge can be categorized as a directive speech act based on Searle's taxonomy (1969).

Allah challenges the unbelievers to save themselves from death

In addition to challenging the general human beings and the Jinns, Allah in Quran is also found to make challenge to the disbelievers. One example shows how Allah challenges them to be protected against death.

"الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ" (ال عمران: 168)

"(They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth" (Ali, 2003: 48).

In this verse, the addresser is Allah who challenged the hypocrites who thought that participating in Jihad against unbelievers must be a main reason of death. The hypocrites preferred not to join the prophet Muhammad and his companions in the war against unbelievers. This incident happened in Ohid Battle when some hypocrites led by Abdullah bin Ubai decided to withdraw and not to fight with the prophet Muhammad. As well, they resorted to instigate each other to make the same decision (Al-Tabari, 1999; Al-Saadi, 2000). Allah employs the imperative form not to order them to do a specific act but to challenge them as he realizes that they cannot protect themselves from death. The addressees must find themselves in a critical situation as they are too weak to react; the addresser is superior, stronger, and more persuasive to match the act of challenge efficiently. Further, the addressees are accused of being liars if they fail to prove their claims and this is another indication to the relationship between the two parties in this situation is unfriendly.

Similarly, the speech act of challenge can be described as an attitude of the addresser toward the addressees who disappoint the prophet and the Muslims in their bad need. Further, the addresser asks them to do a future act; unreal imperative is used for this purpose to indicate that the speech act of challenge can be taken as behabitives (Austin, 1962) and directives (1969).

Prophets challenge the unbelievers of their people

In the Quran, challenges are not only made by Allah. Prophets also are found to present challenge to the unbelievers within their people. The following verses record the examples of such.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ (الاعراف: 195)

"Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!" (Ali, 2003: 108).

وَإِذْ قَالَ نُوحٌ رَبِّهِمْ إِنِّي بَدَأْتُ الدِّينَ وَأَنَا مِنَ الضَّالِّينَ فَاتَّخِذْ لِي ذُرِّيَّتَكَ بِمَا مَنَعْتَ وَالضُّرُوبَ وَمَنْ يُنْفِثِ فِي عَصَابِي الْحَصَى فَاقْبَلْ تَوَكَّلْتُ عَلَى اللَّهِ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ (يونس: 71)

"Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah, - yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite"(Ali, 2003: 131).

In these verses, the prophets (Muhammad, Noah, and Hud) challenged the unbelievers of their people after they had presented all miracles and proofs that were denied. As the prophets were supported by Allah, they must be enough strong to defy and dare the unbelievers. Accordingly, prophets employed imperative and negative-imperative forms rhetorically to convey the message of challenge. The speech act of challenge is employed to prove that the addresser relies on Allah's strength and the true message they conveyed. Logically, nobody asks others to "scheme against him", "pass his sentence to him", and "give him no respite". These orders are employed to prove that the addressees are too incapacitated and weak to react.

Two dimensions of the speech act of challenge can be elaborated in this situation; the first is embedded in the addresser's attitude toward those who oppose the prophets. The second dimension can be understood as a directive speech act as the addresser wants the addressees to react and show their capacity. Consequently, the two taxonomies of challenge as behabitives and directives can be adopted in this case.

Allah challenges infidels and idolaters to show their knowledge

Again, Allah is also recorded to challenge the infidels and idolaters. This specifically is made when Allah asks them to show proof of their knowledge. The following Quranic verse shows the evidence.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَزَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (148)

"Those who give partners (to Allah. will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie" ". (Ali, 2003: 90)

The verse represents a debate in which the addressees want to prove that they are sinless as they have no choice in their beliefs. The addresser compares between their claims and the claims of the previous nations who were revenged by Allah. The addressees here defend themselves as Allah do not inspire them to select the faith so they put their rules by themselves and they follow their ancestors. Allah says that they have no proof that they are victims but they falsely suppose that they have no determinism (Ibn Kathir, 2000).

The addresser here selects an interrogative form to challenge those who claim that they are enforced to be disbelievers. Although the addresser knows the answer of his question, he asks the addressees to prove that they are untrue. The interrogative form is used to challenge the addressees not to get information so the speech act is indirectly and implicitly formed to represent the addresser's attitude toward the addressees and to let them react. As a result, the speech act of challenge can be categorized as behabitives (Austin, 1962) and directives according to (Searle, 1969).

Allah challenges the Jews and Christians (people of the book) to present a proof about their claims

In addition to the disbelievers, Allah also challenges the people of the book which are the Jews and Christians. This is seen in the following example of Quranic verse.

"وَقَالُوا لَنْ نَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ" (البقرة: 111).

"And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful" (Al-Baqarah: 111).

In this verse, the Jews and Christians are asked to provide a proof about their wishes as they claim that paradise is exclusive for them. Illogically, Jews allege that no one enters paradise except them, Christians also adopt the same belief with no proof (Al-Tabari, 1999). The addresser is Allah who starts with denying the addressees' allegations and describing their claims as vain desires. Allah knows that the addressees have no reaction; they have no tangible proof and they are too weak to decide. As the verse starts with presenting the addresser's attitude toward the addressees when he describes them as liars, the speech act of challenge can be classified under behabitives. However, the addresser asks the addressees to present a proof; they are ordered to react if they are true. Hence, the speech act of challenge can be classified as directives.

The addresser asks the people of book (Jews and Christians) to provide a proof that they are true; Allah says in the previous verses:

"قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ" (البقرة: 94).

This verse represents a real test for those who claim that they are the people of paradise in the afterlife. However, Allah confirms that they fail this test as they will never wish death whatever happen since they do not do well in the life.

Direction of fit and Felicity of conditions for the speech act of challenge

As the speech act of challenge can be considered a directive speech act, the direction of fit for challenge is world-to- words as the sincerity condition is want. On the other hand, the performative verbs challenge, dare, and defy are all categorized as behabitives, thus there is no direction of fit for the speech act of challenge is as the truth of the proposition expressed in an expressive is presupposed (Searle, 1976).

Reviewing all the examples proposed in the current study, it is clearly observed that the addresser succeeded in his challenge. The addressees, who are asked to react and do a specific act in the future, fail and miss the test. The addresser in all situations appears as superior to the addressees; he is used to describing them as weak, liars, and uncertain. Consequently, the felicity of conditions can be summarized as follows:

- i. The propositional content condition is attained as the addresser employs some performative verbs to challenge the addressees such as "pass your sentence against me", "Do not give me respite", "produce your proof", "Do you have any certain knowledge?"
- ii. The preparatory condition is achieved as the addresser intend not to order nor to ask but actually to challenge and prove how incapacitated the addressees are.
- iii. The sincerity condition is attained as both interlocutors (the addresser and the addressees) want to show their strength; the addresser challenges and presents poofs, however, the addressees' attempts fail as they cannot present proofs, they cannot create flies, they cannot protect themselves from death.
- iv. The essential condition is also attained as the interlocutors have a commitment to challenge each other. However, the challenger succeeds to prove his superiority in all situations.

Implications in Education

Examining the speech acts of the Quranic negative-imperatives holds significant implications for education. The following are some implications:

- i. Contextual Understanding: Pragmatics emphasizes the importance of understanding the context in which language is used. In education, students can't merely focus on the literal meanings of words but must also grasp the cultural, social, and historical contexts in which texts were written. In the case of the Quran, comprehending the legislative provisions is crucial for those who are interested in Islamic studies, Arabic language, and translations.

- ii. Interpretive Skills: Pragmatics assist students to develop interpretive skills that go beyond surface-level understanding. This involves analyzing not just what is said, but why it is said, how it is said, and to whom. For instance, understanding the implications of negative imperatives in the Quran requires students to delve into the intentions behind the commandments and the effect they were meant to have on the audience.
- iii. Critical Thinking: Education influenced by pragmatics fosters critical thinking skills. When analyzing speech acts in religious texts like the Quran, students are encouraged to question, evaluate, and interpret meanings based on the context. Many Quranic examples imply rhetoric meanings that cannot be literally understood and the speech act of challenging is one of these cases as the real meaning is beyond giving orders or refrain prohibited deeds.
- iv. Cultural Sensitivity: Students learn to appreciate how linguistic choices are influenced by cultural norms and values, leading to a more respectful and inclusive learning environment.

CONCLUSION

The study has come up to the following results:

- i. The speech act of challenge is coined to urge the challenged to react, show his strength, and prove his ability to do a specific act in the future. The challenger feels that he is stronger and superior to defy, thus he confidently orders, ask, deny, and underestimate the challenged.
- ii. Challenge speech act can be categorized according to their topic; Allah challenges the infidels to produce the like of Quran verses, create flies, protect themselves from death, and provide a proof of their claims. Further, some prophets challenge their people to pass their sentence on them if they can.
- iii. Speech act of challenge is formed by different syntactic structures; imperative, negative-imperative, negative sentences, and interrogative forms are used for this purpose. Consequently, the speech acts of challenge can be classified into direct and indirect speech acts as they are implicitly and explicitly coined.
- iv. There are two main parties in each situation of challenge; Allah and the human beings, Allah and the disbelievers, Allah and the hypocrites, some prophets and their people. Mostly, the relationship between interlocutors is unfriendly as the addresser uses to repeat some expressions such as "if you are true".
- v. The speech act of challenge can be classified as "behabitives" according to Austin (1962) if the receptors understand that the addresser wants to express his attitude toward the addressees. Based on this analysis, the addresser's intention is showing the addressees' weakness and underestimating them. On the other hand, the speech act of challenge can be classified as "directives" according to Searle's (1969) when the receptors take interpret the challenge an order or an asking for the addressee to do a specific act in the future.
- vi. There is a difference and an overlap between the two taxonomies of speech acts (Austin's and Searle's); Austin classifies the performative verbs challenge, defy, and dare under "behabitives", whereas Searle classifies them as directives. The commentaries of the Quranic verses regarding to challenge are on conformity with the two classifications.

REFERENCES

- Holy Quran.
- Al-Baghawiy. (1988). *Ma'alim Al-Tanzil*. Dar Tayyibah.
- Ali, A. Y. (2003). *The Meaning of the Holy Qur'an: New Edition with Revised Translation*. Commentary, and Newly Compiled Index, 10th ed., Beltsville: Amana Publications.
- Al-Khawaldeh, A. (1996). *Pragmatic Function of the Interrogative in the Holy Quran*. Jordan: Yarmouk University.
- Al-Malik, F. (1995). *Performative utterances: their basic and secondary meanings with reference to five English translations of the meanings of the Holy Qur'an* (Doctoral dissertation, Durham University).
- Al-Masa'eed, R. (2009). *The pragmatic functions of the conditionals in the Holy Qur'an*. (Unpublished master's thesis). Yarmouk University, Irbid, Jordan
- Al-Qurtubi, A. (2007). *Tafseer al-Qurtubi. Dar al-Kutub al-'Imiyyah*.
- Al-Saadi, A. (2000). *Tayseer al-Kareem ar-Rahmaan fi Tafseer Kalaam al-Mannaan*. Dar Ibn AlJawzi.

- Al-Tabari, M. (1999). *Tafsir al-tabari*. Dar Al-Kutub Al-'Ilmiyya.
- Amin, N., & Safa, A. (2016). Analysis speech act imperative in Alquran. *Advances in Natural and Applied Sciences*, 10(17), 1-10.
- Austin, J. (1962). *How to do things with words*. Oxford University Press.
- Chejne, A. G. (1969). *The Arabic language: Its role in history*. University of Minnesota Press.
- Creswell, J. (2001). *Research Design: Qualitative & Quantitative Approaches*. London: Sage Publication.
- Cutting, J. (2002). *Pragmatics and Discourse: A Resource Book for Students*. London and New York: Routledge.
- Deedat, A. (1991). *Al-Quran, The Miracle of Miracles*. Durban: Islamic Propagation Centre.
- Davies, A. (2005). *A glossary of applied linguistics*. Mawah, NJ: Lawrence Erlbaum.
- Fillmore, C. (1981). Pragmatics and the description of discourse. *Radical pragmatics*, 143-166.
- Finch, G. (2000). *Linguistic Terms and Concepts*. London: Mac Millan Press Ltd.
- Frey, L., Botan, C., & Kreps, G. (1999). *Investigating communication: An introduction to research methods*. (2nd ed.) Boston: Allyn & Bacon.
- Gazdar, G. (1979). Pragmatics: Implicature, Presupposition, and Logical Form. London: Academic Press.
- Grice, H. (1967). Logic and conversation. In P. Cole & J. L. Morgan (Eds.), *Speech acts: Syntax and semantics* 3 (pp. 41-58). New York: Academic Press.
- Holmes, J. (2001). *An Introduction to Sociolinguistics*. England: Longman Pearson Education.
- Ibn Kathir, I. (2000). *Tafsir Ibn Kathir*. Riyadh: Dar-us-Salam.
- Manzur, I. (1975). *Lisan al-Arab*. Al Dar al-Misriyya Li-l-ta'lif wa-l-tarhim.
- Issa, M. (2015). *The Translation of Requests in the Holy Quran: A Contrastive Study between Arabic and English* (Doctoral dissertation).
- Katz, J. (1977). *Propositional Structure and Illocutionary Force*. New York: Crowell.
- Kempson, R. (1988). Grammar and conversational principles. *Linguistics: the Cambridge survey*, 2, 139-163.
- Leech, G. N. (1983). *Principles of Pragmatics*. London and New York: Longman.
- Levinson, S. (1983). *Pragmatics*. UK: Cambridge University Press.
- Lycan, W. (1995). Philosophy of language. In Robert Audi, Ed. *The Cambridge Dictionary of Philosophy*, 586–589. Cambridge: Cambridge University Press.
- Morris, C. (1938). Foundations of the Theory of Signs. *International encyclopaedia of unified science* (pp. 1-59). Chicago University Press.
- Sakakibara, E. (2011). Commands and Searle's Directive Illocutionary Acts. *Diperoleh dari <http://www.Acrographia.net/notes>*.
- Searle, J. (1968). Austin on locutionary and illocutionary acts. *The Philosophical Review*, 405-424.
- Searle, J. (1969). *Speech acts: An essay in the philosophy of language* (Vol. 626). Cambridge: Cambridge University Press.
- Searle, J. (1979). The logical status of fictional discourse. *Expression and Meaning*, 58-75.
- Searle, J., & Van Veken, D. (1985). *Foundations of Illocutionary Logic*.
- Stalnaker, R. (1970). Pragmatics. *Semantics of Natural Language, Reidel, Dordrecht*, 380-397.
- Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.