



A Pragmatic Study of Consolation in the Holy Qur'an

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Abstract in English

The Qur'an is central to the psychological, spiritual, and moral lives of all Muslims. One of the major communicative functions of the Qur'an is to provide consolation (a sense of comfort, reassured confidence, and inner peace) to both individuals and communities who are suffering from fear, grief, hardship, and anxiety about their life.

This study aims to investigate the concept of "consolation" in the Qur'an from a pragmatic point of view; speech acts, politeness strategies, and illocutionary force. The analysis shows how divine communication has the ability to console the Prophet Muhhamed (PBUH) when he suffered distress and disbelieving. The study employs a qualitative descriptive-analytical methodology which includes insights from pragmatic theories. The results of this study demonstrate that Qur'anic consolation is systematically realized with assertive, directive, expressive, and commissive speech acts, reinforced by divine politeness strategies (reassurance, honorifics, mitigation, and empathy).

Finally, the study concludes that while Qur'anic consolation is thematic, it is also basically encoded in the

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linguistic and pragmatic structure of the Qur'an, making it a powerful and enduring source of human psychology and spirituality.

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1.1 Introduction

Pragmatics is a fundamental branch of linguistics which is basically concerned with the study of contextual meaning. It approached meaning from both speaker's and listener's points of view; how a speaker conveys his intended meaning and how a listener interpret this meaning beyond the literal limits. According to Yule (2006), pragmatics is concerned with meaning that is communicated by a speaker and interpreted by a listener with a focus on contextual factors such as situations, shared knowledge, communicative goals, social relationships, etc..

Language serves as a primary means of expressing emotions, values, beliefs, etc. While language provides information and instruction, it also serves a supportive or healing role, especially within religious or spiritual discourse. Sacred texts are written to provide support, encouragement and healing to those who are experiencing a range of emotions, including anxiety, suffering and loss, as well as to guide a person's behaviour and beliefs.

Allah in His Holy Book speaks to all of humanity who are experiencing various emotional and spiritual conditions, including fear, sorrow, despair, oppression, uncertainty, etc. One of the most effective and repeated benefits of the Qur'an is that it provides comfort, or consolation, to individuals who are suffering, particularly to the Prophet Muhammad (PBUH) and the earliest followers of Islam, who were living through very difficult times. This aspect of comfort is inherent in the verse of the Qur'an and relates closely with other key concepts in Islam, including patience, trust in Allah, remembrance and Mercy.

The linguistic aspects of the Qur'an's capacity to console can be analyzed using theories of pragmatics, such as the speech act theory which explains how Qur'anic statements serve as comforting, promising and assuring actions, and theories of politeness which show how the complete authority of divine statements serve to help alleviate fear and emotional distress and how those messages resonate with divine admonition. Illocutionary force is of great importance as it shows the effect of speech acts in comforting and mitigating stress and sadness.

1.2 Problem of the Study

While various areas of scholarship represent important contributions towards understanding the Qur'an and developing beliefs about Islam, verses of consolation have not been widely explored or examined as their own distinct functional area within the context of Qur'anic language and communication; therefore, this research attempts to contribute towards that gap by developing an integrated perspective of verses of consolation in the Qur'an taking into consideration the combined views of speech act theory, politeness theory, illocutionary force, and implications of meaning and structure. The study will ultimately answer the following research questions:

1. What is the framework of consolation in the Holy Qur'an?
2. What are the speech act categories employed when using consolation in the Holy Qur'an?
3. How do politeness strategies work within divine discourse to reduce emotional distress and create comfort?
4. What is the function of consolation in the Holy Qur'an?

1.3 Significance of the Study

The importance of the study lies in its contribution to pragmatics and Qur'anic studies. Pragmatically, it validates the workability of pragmatic theory to sacred texts, in this regard it is an attempt of expanding the scope of discourse analysis. In relation to a religious side, it underpins understanding of how divine communication offers psychological and spiritual consolation through language. Through linking pragmatic and religious studies, the study highlights the active interaction between meaning, intention, context, and interpretation in sacred speech.

1.4 Scope of the Study

The study is limited to selected verses from the Holy Qur'an in which Allah addresses his Prophet Mohammed (PBUH) in times of hardship, grief and fear. Makki verses are considered right and appropriate data for investigating the concept of consolation since the delivering of his divine message was aligned with resistance, disbelieving and violence experienced by the people in Mecca, thus Makki verses were characterized by Allah's support and consolation toward his Prophet.

2.1 Literature Review

The Holy Qur'an serves as a primary source of religious study which scholars have examined for its theological and legal aspects as well as its linguistic and

communicative features. Researchers have increasingly focused on studying the pragmatic function of Qur'anic discourse which explains how speakers and listeners share meaning in particular situations. The field of pragmatics which studies how people use language in different situations (Levinson, 1983; Yule, 2006) enables researchers to study how the Qur'an delivers guidance and reassurance while providing emotional support to its listeners. A growing body of research highlights the role of Qur'anic verses in offering consolation to believers especially during times of personal or communal distress (al-Tabatabai, 1980). The study examines how particular language features and politeness strategies together with situational elements worked to provide people with comfort and reassurance and ethical support. The Qur'an uses different speech acts like imperatives, statements and promises together with divine address to communicate its message which affects how audiences think and feel according to a pragmatic analysis of its content.

2.2 Speech Act Theory

Levinson (1983) states that speech act theory studies how language users utilize their utterances to create communicative actions. He argues that when people speak they produce more than basic sentence structures because they use their speech to execute multiple actions which include requesting, promising, apologizing, warning, and informing. Speech act theory is described as part of the broader study of pragmatics because people need to understand an utterance through its illocutionary force which shows what the speaker wants to communicate. Levinson (1983) develops Austin and Searle's research by showing how contextual elements influence the understanding of speech acts. Levinson explains that speech act theory studies how people use speech to create actual results which listeners identify through their understanding of spoken content.

2.2.1 Austin's Classification of Speech Acts

Austin (1962) states that every utterance contains three acts that are interrelated to each other:

1. The locutionary act is the act of producing a meaningful statement (or speech) in a language.
2. The illocutionary act is the speaker's intention when they produce the locutionary act.
3. The perlocutionary act is the impact of what is said on the listener.

2.2.2 Searle's Classification of Speech Acts

According to Searle's (1979) classification of illocutionary acts, these can be classified into five categories:

1. Assertive (Representative) - an act that asserts that something is true: e.g., stating, affirming, claiming, reassuring;
2. Directive - an act that attempts to get the hearer to take an action: e.g., commanding, advising, requesting, encouraging;
3. Commissive - an act that commits the speaker to act in the future: e.g., promising, guaranteeing, offering;
4. Expressive - an act that shows the psychological state or feelings of the speaker: e.g., expressing thanks, expressing regret, expressing comfort, expressing empathy;
5. Declarative - an act that creates a change in institutional or social reality: e.g., pronouncing a marriage, proclaiming a verdict.

The Searle (1979) classification provides a framework for analyzing discourse and pragmatic issues throughout all forms of discourse, such as in religious and literary texts, among many others.

To demonstrate how this theory is embodied in the language of Qur'an, a number of examples should be illustrated in this section:

فأصبر إن وعد الله حق. 30:60

Al-Tabatabai (1980) interprets that Allah instructs the Prophet (PBUH) to show patience when people mock and reject him. The statement that "the promise of God is true" establishes two things which will happen at the time of resurrection and which will prove the victory of all things authentic. People should not let their doubt and agitation disturb their inner peace according to the warning which advises against being upset by people who show uncertainty. The verse requires people to stay constant in their faith while maintaining their trust in God's promise and their ability to stand strong against all challenges

This verse has two speech acts; the first one is directive whereby Allah encourages His Prophet (PBUH) to be patient and the second one is assertive in which Allah affirms the divine truth. Although the first part is grammatically imperative, it functions as consolation to soothe the hardship. While the second part provides reassurance by offering certainty. The word "indeed" reinforces the consolatory force and confidence. Another example could be:

ولا تخافي ولا تحزني. 28:7

The verse addresses a moment of fear when Pharaoh had commanded to kill all newborn Israelite boys. Moses' mother was deeply concerned with her son's life. In this emotional and fearful situation, divine inspiration came to treat her fears and grief with guidance and promise (al-Tabatibai, 1980).

In this verse, there are two directive acts that function as expressive force. Allah directs Moses' mother "not to fear" and "nor to grieve". It is a direct divine consolation because it addresses emotional state directly and provide psychological reassurance as it offers a strong promise "إنا رادوه إليك" which is a speech act of commissive. Allah promises her to get her son again. So these utterances demonstrate how consolation can be structured through speech acts whether directive, commissive, etc. turning fear into trust. The story itself is a consolation to the Prophet Mohammed (PBUH) as Allah narrates precious stories to remind him of the divine justice.

In conclusion, speech act theory enables researchers to view Qur'anic discourse as action-based language. Researchers who apply this theory to the Qur'an demonstrate that Qur'anic utterances serve an illocutionary function and do not only convey information, but instead constitute a number of different speech acts, including commands, warnings, promises, and consolation. Consequently, intended pragmatic effects represent an important layer of meaning beyond that which is purely. The speech act of consolation refers to how language is used to bring comfort, reassurance, or relief to someone in distress. In the Qur'an, many verses function as acts of consolation, especially when directed to the Prophet Muhammad (PBUH) in times of difficulty, rejection, or sorrow.

2.3 The Concept of Face and Politeness Principle

Brown and Levinson (1987) introduced this idea of face, which simply mean a person's self-image. They break it down into two main parts; positive face which refer to the human's need to feel appreciated, valued, and approved of by others and negative face which is related to one's need to have freedom to act and not be imposed upon by others.

1. Positive politeness

- This shows closeness, solidarity, and care. An example would be saying things that reassure someone or make them feel included.

2. Negative politeness

- This respects a person's autonomy and tries to minimize any imposition. It could be represented in using softened commands or indirect requests, instead of a direct order.

3. Off-record strategies

- These are more indirect hints that avoid putting pressure on someone directly.

4. Bald-on-record

- This is when you speak directly, often used when urgency or authority takes precedence over being polite.

To show how politeness principle can be integrated with consolation in the Holy Qur'an, examples should be illustrated:

يا أيها الذين آمنوا استعينوا بالصبر والصلاة إن الله مع الصابرين. 2:153

The Qur'an uses positive politeness throughout its text to provide comfort and reassurance to believers by demonstrating their close relationship with others. The verse shows this when Allah commands believers to seek assistance through both patience and prayer because "Indeed, Allah is with the patient." The phrase "Indeed, Allah is with the patient" establishes a bond of unity between the believer and Allah which demonstrates that they together experience their challenges. This verse establishes immediate and divine support which helps to comfort believers while also strengthening their determination. Positive politeness through shared suffering and divine presence creates a bonding experience that provides people comfort during challenging times.

Another example:

قال إنما أشكو بثي وحزني إلى الله. 12:86

People use negative politeness to express their twofold purpose of relieving their listeners' emotional distress through their use of indirect comforting methods. The verse shows Prophet Yaqub expressing his deep sadness about losing his son when he states: "I only complain of my suffering and my grief to Allah." The words express his emotional weakness which he directs to Allah because both his personal distress and his audience's shared pain need to be comforted. The expression permits people to grieve because it provides a respectful way to express their feelings without using forceful language. The verse uses negative politeness to protect the speaker's emotional state by showing their pain through gentle behavior and their need to seek help from God. I can create a unified academic section about consolation through speech acts and politeness strategies based on your collected examples.

To conclude, Brown and Levinson's theory on politeness describes the various strategies that individuals use to bring about positive and negative outcomes with respect to social relationships; these concepts also apply to Divine Discourse. In keeping with the idea of Allah's ultimate authority, the Qur'ān often employs numerous examples of politeness strategies which support positive reinforcement (e.g., reassurance and inclusion) in addition to strategies associated with negative reinforcement (e.g., mitigating reasons for doing something and providing reasons for doing something indirectly). These politeness strategies are most clearly articulated in verses which aim to support the faithful with comforting words, thereby strengthening the Qur'ān's consolatory message. In religious discussions, especially when looking at the Qur'an, these politeness strategies often aim to comfort, reassure, and protect emotional well-being.

2.4 Consolation as an Emotion

Klass (1993, 2006, 2013, 2014) defines consolation as grief's traditional means of alleviating suffering, but today's view of grief is not based on a theoretical framework that recognizes the role of consolation. Both grief and consolation exist within the same inter-subjective realm of experience, even at the physiological level, and are therefore inextricably linked. Additionally, Klass et al. (1996) propose that the primary source of consolation throughout the history of human cultures can be found within ongoing relationships with individuals or the divine, and the means through which those relationships can be continued can be found in all forms of ritual and symbolism from an innumerable of cultural and religious traditions.

As noted by Norberg et al. (2001), suffering can best be described as 'existential isolation, a feeling of alienation or disconnect from themselves, others, the universe, and the understanding that there is meaning beyond their own existence'. The process of consolation therefore involves recreating this feeling of closeness, the opportunity for someone who is suffering to have a "different viewpoint of the world" in which their suffering is validated by acknowledging that they are present within the community. The construction and creation of this sense of community can happen in silence; however, being able to communicate with someone else is also very important as it allows individuals suffering to talk about their suffering and share it with others.

Consolation can be thought of as a therapeutic process through which an individual attains divine insight into the nature of his/her existence and experiences; this insight gives rise to what Duclow (1979) refers to as 'introspective acceptance'. Even though the external realities of one's experiences have not changed, the individual who has attained divine insight has an elevated, majestic understanding of reality and therefore experiences heightened self-acceptance and peace. Weyhofen (1983) also supports this view in his analysis of human suffering and how it arises out of the contradiction between the individual and the world. The individual has interests, desires, and aspirations; however, the world does not correspond to those interests, desires, and aspirations. Consolation is a way to answer the suffering caused by the conflicting interests, desires, and aspirations of the individual and to create a reconciling identity. A reconciliation of the interests, desires, and aspirations of the individual with those of the world can occur in two ways: (1) by changing the individual's interests, desires, and aspirations to match, to the extent possible, those interests, desires, and aspirations of the world as it currently exists (the Stoic approach), or (2) by attaining spiritual transcendence through a mystical experience in which the individual renounces all interests, desires, and aspirations (the spiritual approach). The ultimate objective of consolation is to eliminate the disparity between the individual and the world. Weyhofen (1983) describes this elimination of disparity in a two-step process, the first of which would be through transforming the individual's interests, desires, and aspirations into alignment with the interests, desires, and aspirations of the world. The second step would involve hoping for a supernatural transformation of the world to occur wherein the expectations of the individual would be fully met.

2.5 Consolation as a Cultural Act

Wierzbicka (1999) argues that there is a misunderstanding when claiming that emotions are biologically determined and humans express them through language. Rather, emotional meanings are shaped and developed by culture and encoded in language as lexicon. To support this idea, studies have been adopted to show how languages provide speakers with different sets of tools that allow them to create a semantic "framework" for emotions like relief and comfort.

In recent years, the study of pragmatics has evolved from viewing language as a strictly neutral means for conveying propositional meaning, where meanings are perceived as culturally neutral; to seeing emotions as inherent components within all aspects of

communication and meaning, not just those associated with propositional meaning. One of the earliest influences leading to this change was Anna Wierzbicka, with her publication, *Emotions across Languages and Cultures* (1999), in which she argued that emotions should not be considered merely as psychological states but rather should be understood through their conceptualization, structuring, and communication through language. She argues against universalistic perspectives regarding emotions in that she views emotions as being socially shaped, encoded lexically, and pragmatically enacted in conversation. According to her theory, an individual's language gives them particular semantic instruments to understand and identify emotions (examples of emotions include: fear, grief, hope, relief, comfort). Additionally, the semantic meanings associated with these emotions can be found in frequently referenced linguistic structures, such as expressions or linguistically expressive acts. Because of this, emotions are embedded within the semantic structure of all languages and thus are only 'external' to language; however, they exist within the configuration of language as a means for communication. Consequently, in the work of Wierzbicka (1999), the act of consolation is a specific example of the manner in which emotion interacts with pragmatics and meaning. It can be described as more than just a platform of sympathy, but is also an orderly transactional process that involves linguistic encoding.

3.1 Methodology

This study adheres to a qualitative descriptive analysis to examine how consolation is pragmatically expressed through specific verses from the Holy Qur'an. Since this is primarily a qualitative analysis, it will allow for greater access to exploring the function and meaning of consolation through language, its use in religious text, and ways to interpret it based on context. Pragmatic theory will serve as a foundation for looking into how detrimental of sadness can be conveyed in language and via context with respect to gratitude.

3.2 Data Description

This study includes six Qur'anic extracts from the Makkan period that were revealed within a historical framework of enormous resistance, societal stress, and psychological challenges placed upon the Prophet Muhammad (PBUH) during the establishment of the early Muslim community. As with all the Makki revelations, these Makki extracts have powerful emotional components, with a rhythmic quality, and invoke the reader/direct listener (Prophet) through an emotional, empathetic approach to their

primary mission of comforting and providing them with encouragement and nurturing courage.

The Qur'anic verses, translated by Ali (2004), referenced here have a practical purpose. They assist and support Prophet Muhammad (PBUH) during the time of his emotional hardships, his rejection by society, and his struggle with mental and emotional burdens. The Qur'anic verses are not just to inform but also to support through their language. The strength of the evidence from these verses comes from their acknowledgement of the Prophet's distress, their reassurances to him that he has been cared for by Allah, how they help him to see his hardship differently, and provide guidance to him on how to cope.

3.3 Pragmatic Analysis of Consolation in Selected Qur'anic Verses

Data (1): Ta-Ha\ Makki

	○ طه - ١
1. <i>Ṭā-Hā</i> .	
	○ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ
2. We have not sent down The Qur-ān to thee to be (An occasion) for thy distress,	
	○ إِلَّا تَذَكْرَةً لِّمَنْ يَخْشَىٰ
3. But only as an admonition To those who fear (God),—	

“Ta Hā” are disjointed letters which the surah starts with. Al-Tabatabai (1980) notes that discussions on their meaning merit careful tafsīr study. The term "hardship" exists as an antonym of happiness which includes both toil and fatigue but not every effort people make qualifies as hardship. The verse explains that The Qur'an was not revealed to burden the Prophet's soul with difficulty in conveying it to people, but a reminder that revives what humans have forgotten. People possess inherent knowledge about Allah and prophecy and life after death however their daily activities prevent them from accessing this knowledge. The Qur'an therefore restores these truths and recalls them to the heart

In these verses, Almighty Allah consoles his Prophet through a number of strategies implemented by particular speech acts. First He addresses the Prophet (PBUH) directly by one of his names, as some Muslims believe, to show closeness and adornment. The opening “Ṭā Hā” carries a tone of tenderness and it is considered a positive strategy,

almost like a gentle call of endearment before the reassurance is given. Then a speech act of negating is giving to affirm that the Qur'an is not a burden meant to cause hardship. At a time when he was facing opposition and perhaps overwhelming responsibility, this verse comforts him by clarifying the purpose of revelation — as guidance and mercy, not as a source of suffering. By lifting the sense of heaviness, the verse motivates resilience and perseverance. So, the illocutionary force (intended speech act) here is consolation/comfort; Allah is consoling His Messenger, calming his concerns, and reframing his perception of the Qur'an as a mercy, not a hardship.

The verses referenced in this chapter create a foundational speech act of Allah consoled the Prophet and these verses are expressed such that they relieve the Prophet's emotional burden (negative face), while at the same time provide a clarification of the reasons for revelation (positive face). The first phrase "Ṭā-Hā" prepares the Prophet (PBUH) and the reader of the Qur'an for what will turn out to be a most comforting and intimate message. In addition, this phrase serves as a 'discourse initial' in that it creates a context of comfortable familiarity. Although the phrase does not give clear or defined semantic meaning, it has a special illocutionary function in that it conveys emotional support rather than merely a proposition. By allowing a reduction in social distance and a closer connection between Allah and man, this opening provides a context for the Qur'an that provides for positive politeness in a situation where there is typically authority.

The statement "We have not sent down the Qur'an for you to suffer" is an assertion and has as its illocutionary force, strong consolation. It provides an explicit negation for any suggestion that the Qur'an will be sent down to create difficulties and emotional challenges for those who receive it. The implication of this is that this verse has a pragmatic function; it changes the context and reference point of the Qur'an from that of an obligation to something to be embraced as an act of charity. It also provides protection to the Prophet (PBUH) regarding his positive self-image, during a time when he felt overwhelmed by responsibilities. The reassurance serves as a politeness strategy by minimizing the potential face threat by attributing distress to circumstances, rather than to personal insecurity. The subsequent clarification, as an extension of the polymorphic admonishment to those who fear God provides a means for the Prophet to view his self-burden as having communal benefit. The illocutionary force of this utterance is to shift his perception of the way he perceives himself from a self-burden to the perception that it serves a wider ethical and spiritual purpose. By framing his experience as serving a solidified purpose in Allah's divine plan and establishing an

ethical and spiritual reason to formulate the revelation in response to distress, this reframing provides the methods of achieving emotional resilience and connects the Prophet's current distress to a higher purpose. From the perspective of politeness, the combination of the lack of directive force of the appeal along with the explanatory tone of the appeal serve as a negative politeness strategy because they provide a method of guiding the interpretation of the verse while minimizing the potential for imposition. Thus, these two verses serve as examples of how Qur'anic discourse combines assertive reassurance with politeness strategies, resulting in a combined refined speech act of consolation.

Data (2): Hijr\ Makki

- ٩٥- إِنْ كَفَيْتَاكَ الْمُسْتَهْزِئِينَ
95. For sufficient are We Unto thee against those Who scoff,—
- ٩٦- الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ
96. Those who adopt, with God, Another god: but soon Will they come to know.
- ٩٧- وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
97. We do indeed know How thy heart is distressed At what they say.
- ٩٨- فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ
98. But celebrate the praises Of thy Lord, and be of those Who prostrate themselves In adoration.
- ٩٩- وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ
99. And serve thy Lord Until there come unto thee The Hour that is Certain.

Allah reassures His Prophet that He will protect him against those who mock him and those who practice idol worship. Al-Tabatabai (1980) explains that Allah's knowledge encompasses the distress of the Prophet's heart over their words and the arrogance of disbelievers, emphasizing that their rejection and insults cannot harm the divine plan. Allah commands the Prophet to show his devotion through three actions which include glorifying and praising Him and prostrating to Him and serving Him with faithfulness. This is interpreted as both consolation and guidance, showing that steadfast worship and submission are the appropriate response to opposition and that certainty in Allah's promise will ultimately be attained.

On a pragmatic level, the first verse establishes the psychological security of the Prophet (PBUH) by shifting the power dynamics between him and his detractors. In so

doing, it allows him to feel empowered to withstand the ridicule of his opponents due to the divine support he will receive. Additionally, the assurance of future accountability on the part of those who ascribe partners to Allah gives the Prophet additional reasons to be confident in the outcome of his mission without requiring him to become engaged in contention with others.

The explicit recognition of the Prophet's emotional pain as stated in the phrase "We do know that your heart is heavy" demonstrates a strong expressive speech act, giving legitimacy to the Prophet's feelings. Rather than deny or downplay his suffering, the statement acknowledges the suffering as an acceptable emotional response and, therefore, serves as an effective means of providing consolation. The acknowledgment serves an intercessory function, as it acknowledges the prophet's positive face by indicating that the emotional reaction to the mocking is also one that the divine being shares at the level of divinity. The empathetic tone narrows the emotional gap between the speaker and addressee, changes the authority of the speaker into the caring relationship of the speaker and the prophet, and thereby reinforces the relationship between the author and the recipient.

The next command of praising is a directive speech act, but the empathetic and reassuring language in the preceding sentence serves to mitigate the illocutionary force of the directive to praise. It re-frames the command as a remedy for the distress of having been mocked, and mitigates the threats associated with the order to worship. In terms of politeness, the mitigation indicates a balance between authority and compassion: rather than a command to obey with emotional detachment, the directive to worship provides a means of dealing with the distress through the act of worship and remembrance. Through the act of worship, in the context of pragmatic meaning, worship is an opportunity for emotional relief and mental stability, not simply an obligation for performing rituals.

The concluding verse provides the Prophet (PBUH) with two things: First, it provides a command to continue performing duties during the extended period of time and second, it reassures the prophet that he will have an endpoint — understood by God — for all of his struggles. In this way, the speech act encourages a permanent persistence, not only in urgent need but without threat of immediate consequence. In terms of politeness, the lack of coercive language and the moderate and respectful tone through formal, measured phrasing contribute towards a feeling of dignity and respect to the speaker and audience in both the Qur'anic text and the spoken presentation of the

Qur'an. The verses taken together provide an example of how Qur'anic speech acts create a form of a speech act of soothing by including elements of assertiveness that reassure, expressions of empathy and exhortations to endure in a manner that gentles mitigate the directives within the text.

Data (3): Yā-Sīn \ Makki

- ٧٥- لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ○
75. They have not the power To help them : but they Will be brought up (Before Our Judgment-seat) As a troop (to be condemned).
- ٧٦- فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ○
76. Let not their speech, then, Grieve thee. Verily We know What they hide as well as What they disclose.
- ٧٧- أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْقَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ○
77. Doth not man see That it is We Who Created Him from sperm ? Yet behold ! he (stands forth) As an open adversary !

According to al-Tabatabai (1980), these verses show that what the disbelievers worship have no power to help them; rather, they themselves act as “flocks” defending weak objects. Ultimately, at the Day of Judgement, both idols and their supporters will be brought forth for judgment, revealing their powerlessness. Thus, Allah consoles His Prophet, comforting him not to grieve over their words, since He fully recognizes what they hide and what they state openly, and they will be punished for their denial.

These verses put forth a type of comfort to the Prophet (PBUH) including emotional validation, reassurance, and moral refraining. For example, the statement claiming that “They have not the power to help them” and furthermore that they will stand in front of Allah on Judgement Day is in fact an assertive speech act. The function of this assertion is to minimize the threat that is perceived by the believers from the disbelievers, i.e., it shifts the perception of their power from a false form that causes fear in the heart of the believer, to a temporary form, and ultimately removes the emotional response of fear associated with them. In a pragmatic sense, this shift in reclassification of an adversary directly restores balance and control to the Prophet–divine relationship by allowing the Prophet (PBUH) to take a step back from the anger and frustration caused by their opposition. Moreover, when all authority for a final ruling is removed from the disbelievers and placed in the hands of Allah, the need for an immediate response is removed, and the trust in the Justice of Allah increased.

The next statement, “Let not their speech therefore grieve thee” is an example of a directive speech act; however, it has been softened through the surrounding context. This means that rather than simply saying, “don’t be sad,” it is necessary to take into consideration the following two lines: “Verily We know what they hide as well as what they disclose.” By acknowledging the emotional state of the Prophet (PBUH), and the malicious intentions of the disbelievers, the statement is a way of validating the Prophet’s feelings and providing assurance of Allah’s complete and total knowledge of all things that have gone before and will come after. This combination of politeness strategies reflects positive politeness in two ways: being empathetic and providing support. By providing divine knowledge, the way in which this knowledge has been experienced is not done in a separate sense, but is instead closely connected to the lived experiences of the Prophet and his companions. The mitigation of the face-threatening potential of the directive to oppose the Prophet reframes the directive as a way of providing support or encouragement the way in which the Prophet has experienced the same condition. The last verse of mentioned introduces a rhetorical question that is actually a pragmatic off-record speech act. When humanity is asked to examine whether or not it can see its original humble status, the rhetorical question avoids directly accusing anyone while at the same time suggesting that humanity is arrogant and has no appreciation for its status as a created being. The illocutionary force found within this rhetorical question is to place the Prophet's suffering into an ironic context that allows us to see how those who oppose the divine truth have completely forgotten their own dependency and have forgotten that they are created by God. The indirect strategy used in this rhetorical question allows for the Prophet's image to maintain a positive image while allowing for God to maintain all the glory and majesty of being the Creator. Altogether, all the verses just mentioned depict the cohesive function of assertive reassurance, expressive empathy, and mitigated directives between the Prophet (PBUH) and the community.

Data (4): Dhuha\ Makki

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|--|-----------------------------|
| 1. By the Glorious Morning Light, | ١- وَالضُّحَىٰ |
| 2. And by the Night When it is still,— | ٢- وَاللَّيْلِ إِذَا سَجَىٰ |

- 3- مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ○
3. Thy Guardian-Lord Hath not forsaken thee, Nor is He displeased.
- 4- وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ○
4. And verily the hereafter Will be better for thee Than the present.
- 5- وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ○
5. And soon will thy Guardian-Lord give thee (That wherewith) thou Shalt be well-pleased.
- 6- أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ○
6. Did He not find thee An orphan and give thee Shelter (and care) ?
- 7- وَوَجَدَكَ ضَالًّا فَهَدَى ○
7. And He found thee Wandering, and He gave Thee guidance.
- 8- وَوَجَدَكَ عَائِلًا فَأَغْنَى ○
8. And He found thee In need, and made Thee independent.
- 9- فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ○
9. Therefore, treat not the orphan with harshness,
- 10- وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ○
10. Nor repulse the petitioner (Unheard) ;
- 11- وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ○
11. But the Bounty Of thy Lord— Rehearse and proclaim !

Al-Tabatabai (1980) states that Sūrat al-Ḍuḥā was revealed during a time when revelation had temporarily stopped. The Prophet felt emotional distress because some people accused him of being abandoned by his Lord. He explains that the opening oaths, "By the morning brightness" and "By the night when it grows still," highlight the natural cycle of light and stillness. This cycle symbolizes the flow of divine grace. Just as night does not mean the sun has vanished, the temporary pause in revelation did not indicate abandonment. This pause was part of divine wisdom, not a sign of rejection.

The oaths found at the beginning of the surah, "By the Glorious Morning Light, and by the Night when it is still", perform a functional role as preparatory speech acts, providing a firm and focused context in which to communicate the main aim of the verses. While these oaths are formally assertive, their indirect effect is to express the reassurance of calmness and stillness, which have been offered to the addressee. By using this indirect method for opening, the emotional impact of the following speech acts is mitigated, and the reader is prepared for reassurance without being startled by it. In verse 3, the central speech act of consolation can be found with the phrase, "Thy Guardian-Lord hath not forsaken thee, nor is He displeased". This phrase comprises a

strong assertive speech act that provides a consoling effect through denying the two greatest causes of emotional distress, namely abandonment by God and God's displeasure with the addressee, respectively, that arose due to the delay of the revelation. This denial represents a type of positive politeness. This denial acknowledges the Prophet's value. By demonstrating and emphasizing the Prophet's continued care by God, this denial reassures him of his status in the eyes of his Creator and provides him with a sense of positive face. The following verses include assurances from God that the hereafter will be better than the here and now, as well as the promise of future contentment from God's generosity. The promises in these verses help provide comfort for the Prophet, and they also help to stabilize the Prophet's expectations by shifting his emotional focus from the present customary difficulties to future fulfillment.

Verses 6–8 of the Quran expand on this comfort by introducing a retrospective component that adds to the consolatory force through the use of narrative assertions. In these verses, God highlights His past intervention in the Prophet's life at a time of need and distress or seeking assistance. The illocutionary force of these verses is to reframe the Prophet's current situation (the present time of difficulty) into a broader pattern of supported divine intervention. Allah accomplishes this through assertive speech acts and provides a source of trust and support to the Prophet.

At the level of politeness, the use of rhetorical questions (“Did He not find thee...?”) is a form of Off-Record politeness. The rhetorical questions allow for a degree of reflective thought on the part of the Prophet. This indirect strategy maintains the intimate and caring tone of communication between God and the Prophet.

The last few verses of the surah reorient the reader's perspective towards the some sort of guidance that should come in the form of a set directives (verses 9-11). While these are all directives, their illocutionary force has been attenuated because of the consolation and gratitude expressed in preceding verses. As a result, rather than being received in a purely authoritarian fashion, these directives feel morally compelled due to the kindness of God. The sequence of verses builds on a politeness strategy that gives a degree of legitimacy to the commands, as they are framed within the context of empathy and personal experience. Thus, the Prophet is responding to the command by acting from his own moral agency, rather than acting under compulsion of authority.

Therefore, this surah is an excellent example of how Qur'anic discourse integrates different speech acts (expressive, assertive, commissive, and directive) into a

"pragmatic framework" to offer consolation. The illocutionary forces within this surah progress from comfort, to promise, to memory, to action. Effective politeness strategies— especially positive politeness, indirectness, and contextual softening— sufficiently attenuate the burden of delivering guidance and provide a substantial amount of comfort.

Data (5): An'am\ Makki

○ ۳۳- قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ
 33. We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of God which the wicked contemn.

○ ۳۴- وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ آتَاهُمْ نَصْرُنَا ۗ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْأُمْرُسَلِينَ ○
 34. Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs until Our aid did reach them: there is none that can alter the Words (and Decrees) of God. Already hast thou received some account of those Apostles.

○ ۳۵- وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۗ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۗ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ○
 35. If their spurning is hard on thy mind yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign (what good?). If it were God's will He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!

The previous verses constitute a cohesive section that addresses the Prophet (PBUH) with scriptural clarification and divine consolation. God clarifies that the disbelievers' rejection is not really aimed at the Prophet's personal truthfulness, but He acknowledges that He is fully aware of the sorrow caused by their statements. Instead, they are denying God's own signs. Al-Tabatabai explains that although many of them acknowledged the Prophet's honesty and integrity, their denial was motivated by injustice and obstinacy, which is defined as a deliberate refusal to accept the truth even when one is aware of it internally. As a result, the conflict is doctrinal and moral rather than personal; it is opposition to revelation from God (Tabatabai, 1980).

Allah is providing comfort to His Prophet Muhammad during a time when he has experienced rejection by the unbelievers - the Quraysh tribe in Mecca - while simultaneously directing or guiding Muhammad's feelings and thoughts about these additional rejections. The way that God's speech does this is not only through descriptive statements, but also through the performative nature of the speech acts, i.e. the discourse acts upon the audience by affirming their emotional suffering and

providing an opportunity to re-evaluate social opposition against them, and then regulating their response to such opposition. In one sense, the first verse corresponds to a type of expressive speech act in Searle's definition of them because it shows that Allah knows how the Prophet (PBUH) feels about the comments made toward him (affirming his feelings). The illocutionary force is that of a consoling and compassionate - it expresses empathy with his emotional state, which demonstrates to him the close relationship between himself and God. Following this acknowledgement of how he feels is an assertively written speech act that redefines the breaking point of rejection to not take place against the Prophet personally, but towards "The Signs of God". By providing this new reclassification or way of viewing the result of his relationship with God after this further rejection the responsibility shifts from the listener, thus providing for the positive face of the listener, and lessening the trauma of having experienced denial in light of these previous experiences.

In this verse, Allah is using a story to comfort His Prophet (PBUH), referencing the struggles of the messengers before him. It reminds him that the same thing happened to the earlier messengers and they persevered, patiently waiting for the help of God. So, it provides him with a level of encouragement that what he is going through is simply part of the role of a prophet. Additionally, this tells him that he should patiently endure what he is experiencing, without using an imperative verb. Therefore, while the message of this verse has both a comforting and an instructive purpose, it does not require direct commands to the Prophet. The use of indirectness demonstrates a politeness strategy aimed at providing guidance without placing excessive demands upon him. In addition, the statement, "there is none that can alter the Words of God" is very strongly stated; it has the force of a command, claiming the ultimate power and authority of God. Thus, not only does it assist in establishing the Prophet's relationship with God but it also allows him to feel secure in his faith and trust in God's justice. The grounding of the Prophet comfort in something other than emotive sympathy (i.e., the certainty of God's Word) also provides an additional form of assurance for the audience about the truth of their experience.

The condition "if you were able to look for a tunnel in the earth or ladder to heaven" serves more as a rhetoric than literal. The illocutionary force is an advisory and cautionary, as well as indicating the limitations of human ability regarding counselling: by creating a situation which cannot happen, this way avoids the bluntness of a "face threat", but instead uses an off-record-politeness method, allowing the reader to make

an assumption without the speaker presenting an indexical of personal negativity. The final direction, “so be not thou amongst those who are swayed by ignorance” is, although a directive speech act, contingent upon the negative form. Further to what has previously been stated therefore, rather than commanding to be patient, this way dissuades an individual from that state thus making the imposition of a directive less daunting.

Data (6): Kauthar\ Makki

<p>1. To thee have We Granted the Fount (of Abundance).</p>	<p>○ ۱- إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ</p>
<p>2. Therefore to thy Lord Turn in Prayer And Sacrifice.</p>	<p>○ ۲- فَصَلِّ لِرَبِّكَ وَأَحْزُ</p>
<p>3. For he who hateth thee,— <i>He</i> will be cut off (From Future Hope).</p>	<p>○ ۳- إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ</p>

According to al-Tabatabai (1980), “al-Kawthar” is derived from the word “kathrah”, which means "abundant good." Although some traditions interpret it as a river in Paradise, he argues that the term is broader and includes every form of abundant blessing granted to the Prophet Muhammad (PBUH). In particular, he highlights the continuation of the Prophet's descendants via Fatimah, Islam's lasting religious and spiritual legacy and His message's enduring impact. He relates the verse to the time of revelation, when the Prophet was ridiculed by some adversaries as "abtar" (cut off) following the passing of his sons. The verse is a divine answer confirming that he was given great and enduring good.

The first verse expresses assurance and declaration of truth. The illocutionary force is to be comforting and reinforcing. It gives comfort to the Prophet through assurance of divine benefaction having already been conferred upon him. The second-person address (to thee) expresses nearness and solidarity with the recipient of assurance. The plural first-person point of view (we), which expresses divine magnificence, provides authority, while not being overwhelming or attacking the recipient's honour. The

assurance counters the recipient's social status by providing support of honour in addition to support from God. Furthermore, the assurance also establishes emotional support for the recipient prior to the instruction being given.

In the second verse, Allah directs the Prophet to pray and give sacrifice. The directive has a mandatory force; however, the instruction for action is warranted by the previous manifestation of generosity on the part of God. There is indirect mitigation through sequential ordering: The directive follows God providing the recipient with a gift, thus minimizing the imposition of the directive. The possessive pronoun "thy Lord" reflects an intimate relationship with Allah. The directive is framed as a response to God's generosity, not as a coercive imperative or deed. The directive is expressed in such a manner so that it reflects gratitude toward God while not compromising the esteem of the recipient.

The verse declares God's pronouncement of justice on behalf of the Prophet. The force of this pronouncement provides authoritative assurance of the Prophet's standing before God. God provided justice to the Prophet as a reversal of the social dishonour he was subjected to by others. Off-record strategy for the opponent: God does not specifically identify the opponent. Face protection for the addressee: God shields the Prophet from outright confrontation while affirming God's justice. The verse provides emotional closure, and transfers the act of judgement of conflicting human beings to God's authority to judge. The consolatory action is presented in steps; affirming, commanding of comfort and affirming a truth about the haters.

4. Conclusion

The results indicate that in the Qur'anic discourse, consolation is more than just an emotional experience; it is a systematic pragmatic act involving both reassurance, guidance and moral support and is performed within the context of a divine authority. Utilizing Austin's (1962) theory of speech acts shows that Qur'anic verses perform illocutionary acts of consolation that fall into the realms of declarative and imperative forms and go beyond their literal connotation, thereby providing emotional stability, reassurance and spiritual comfort. The illocutionary effects of Qur'anic consolation are given additional emphasis from the nature of the relationship between the divine speaker and the human addressee. This results in the perlocutive effect of the Qur'anic

consolation creating a hopeful, patient and emotionally relieved state of mind for the recipient.

The majority of consolation that occurs within the Qur'an takes the form of expressive and directive speech acts. Expressive speech acts within the Qur'an are indicative of the compassion, mercy and comfort offered by God to the believer, while directive speech acts are intended to guide the believer to endure, trust and remain hopeful in God. Together, these two forms of speech transform consolation in the Qur'an into an emotionally supportive and ethically guiding response to the difficulties faced by the believer.

The application of politeness theory shows that consolation offered in the Qur'an is sensitive and aware of the addressee's face needs. Positive politeness strategies enhance the believer's sense of belonging and closeness to God and allow the believer to feel valued. Negative politeness strategies, on the other hand, are means to ease the distress of the believer and acknowledge their inherent vulnerability without placing an excessive psychological burden on them.

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Abstract in Arabic

يمثل القرآن الكريم جوهر حياة المسلمين الروحية والعاطفية والأخلاقية. ومن بين الوظائف التواصلية الرئيسية التي يتجلى بها هذا الدور هو تقديمه المواساة (الشعور بالراحة والطمأنينة والسلام الداخلي) لكل من الأفراد والمجتمعات الذين يعانون من الخوف والحزن والمشقة والقلق في حياتهم.

تهدف هذه الدراسة إلى تحليل الجوانب التداولية لمفهوم "التعزية" كوظيفة لغوية في القرآن الكريم، مع التركيز على ثلاثة مجالات محددة: الأفعال الكلامية، واستراتيجيات الأدب اللغوي (الكياسة)، والقوة الإنجازية. تظهر نتائج التحليل أن القرآن الكريم يوفر آليات للتواصل الإلهي، مما يجعله مصدرًا للعزاء في الأوقات التي قاسى فيها النبي محمد ﷺ شتى أنواع الحزن والتكذيب له. استخدمت هذه الدراسة منهجًا تحليليًا وصفيًا نوعيًا، يستند إلى مجال التداولية. وتبين من النتائج أن التعزية القرآنية تظهر بشكل منهجي من خلال استخدام الأفعال الكلامية

الإخبارية، والتوجيهية، والتعبيرية، والإلزامية، مدعومة باستراتيجيات أدب إلهية تشمل الطمأنينة، وصيغ التشريف، والتلطيف، والتعاطف.

وفي الختام، تبين الدراسة أن التعزية القرآنية ذات طابع موضوعي، فهي مضمنة أساساً في البنية اللغوية والتداولية للقرآن الكريم، مما يجعله مصدراً ثابتاً و طويل الأمد لعلم نفس الإنسان وروحانيته.
