A Pragmatic Analysis of Regret Expressions in Selected Quranic Verses

Asst. Prof. Dr. Israa Burhan El-Din Abdul Rahman
Department of English Language, College of Education for Women,
Tikrit University
Salahuddin, Iraq

Lecturer. Ruqaya Burhan El-Din Abdul Rahman
Department of English Language, College of Education for Women,
Tikrit University
Salahuddin, Iraq

SUBMISSION 20/12/2022
ACCEPTED 26/03/2023
E-PUBLISHED 25/07/2023

P-ISSN: 2074-9554 | E-ISSN: 8118-2663
https://doi.org/10.51990/jaa.15.54.2.26 Vol (15) No (54) June (2023) P (397-410)

ABSTRACT

Regret is a mental and psychological state, a natural feeling; a feeling of sadness that a person experiences when he realizes the consequences of a bad thing he did or a decision he made. Regret expressions in the Glorious Qur’an vary according to the situational contexts and to the extent to which the experiencer is undergoing; however, these expressions seem have to some degree the same deep structure since they all reflect the meaning of regret. This leads to the fact that regret expressions offer a fertile field of study where the deep meaning of such expressions is one but reflected in various linguistic forms in the surface structure. This paper hypothesizes that regret expressions in the Glorious Qur’an are of different categories; however, they share the same deep structure and can be expressed directly and indirectly via different linguistic expressions. Accordingly, this paper aims at verifying these hypotheses by adopting Searle’s model (1971) of speech act theory. The data analyzed consist of eight selected Qur’anic texts. The analysis is achieved by interpreting the Qur’anic text, showing the type of regret, then decide the type of the speech acts found in these texts. The results of analysis and the conclusions prove the viability of the model adopted, verify the hypotheses, and achieve the aims of the study. Studying the speech act of regret can have important pedagogical implications for language learning and communication. By developing their pragmatic competence, critical thinking skills, and emotional intelligence, EFL learners can become more effective communicators and responsible members of their communities.

KEYWORDS
Pragmatics, Regret Expressions, Quranic Verses, Speech Acts
1. Introduction:

Regret expressions are found in many positions (Suras) in the Glorious Qur’an. These expressions declare the state of the human being who committed mistakes and then feel sorry and repent for them whether in life or after death (The Domesday).

Regret expressions can be frankly represented by the verb ‘regret’; however, there are many other expressions that have the meaning of regret but occur with other linguistic forms. For example, in Al-Kahf:

[And he could only say “Would that I had ascribed no partners to my Lord!” (Al-Hilali and Khan, 1996, p. 374)], where regret occurs in the form of a wish.

This leads to the fact that regret expressions offer a fertile field of study where the deep meaning of such expressions is one but reflected in various linguistic forms in the surface structure.

This paper aims to prove that regret expressions in the Glorious Qur’an in their different forms have one deep structure; check out whether regret expressions verbs are all saying verbs or not; and check out whether regret expressions in the Glorious Qur’an are delivered directly or indirectly to the reader. Accordingly, this study hypothesizes three hypotheses; firstly, regret expressions in the Glorious Qur’an are of different categories that have one deep structure but different surface structures; secondly, regret expressions are delivered to the readers directly and indirectly; and thirdly, regret expression verbs are not all saying verbs.

The present study begins with defining regret expressions, specifying them, and categorizing them into different types; then explaining speech act theory by Searle and Austin and analyzing regret expressions in the Glorious Qur’an and showing the result of analysis, and finally formulating the conclusions of the study. In addition to highlighting the ability of language in conveying the same meaning through different linguistic forms, this paper shows the ingenuity, originality, and creativity of Allah, The Almighty, in manipulating regret expressions in different forms each of which is definitely appropriate to its unique situation.

Documentation of regret as a speech act can be found in the literature of speech act theory. For example, in his book "How to Do Things with Words", Austin (1962) discusses regret as a type of illocutionary act that can be performed in various speech situations. Similarly, Searle’s theory of speech acts (Searle, 1971) also includes regret as a type of illocutionary act that expresses the speaker’s negative evaluation of a past action or event. Speech act theorists have also developed various frameworks for analyzing and classifying different types of regret expressions, such as apologies, condolences, and expressions of remorse.

2. Regret Expressions in The Glorious Qur’an:

Regret was one of the first feelings that man felt in heaven, so Adam and Eve regretted it after Satan deceived them and made them eat from the apple tree that Allah had warned them about, so Adam repented and Allah accepted his repentance as in:

Meaning: (Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. (Al-Hilali and Khan, 1996, p.18).

The expressions of regret generally mean, as Abid and Riyadh (2021) state, expressing remorse, grief and sorrow that a person experiences because of an action or an act that a person wishes he had done or not done. This expression of remorse may be by words or by an expression with a movement, so the person utters and says phrases...
and words that indicate remorse, sorrow and sadness, and his expression may be an action or a movement that he performs, which reflects the amount of his sadness and grief, as Allah Almighty says:

٣٨٠٠ 

Meaning: "And (remember) the Day when the Zalim (wrongdoer, oppressor, polytheist) will bite at his hands, he will say: 'Oh! Would that I had taken a path with the Messenger (Al-Furqan/ 27)'. (Al-Hilali and Khan,1996, p. 455).

In this verse, the Almighty tells about the remorse of the oppressor who left the path of the Messenger and what he brought of the clear truth and took a path other than the path of the Messenger. So, on the Day of Resurrection, he will regret it when regret does not benefit him; that's why he bites his hands out of regret and oppression (Ibn Kathir,1999, p. 75). Biting the hand or hands to express remorse, anger and confusion is a human kinetic behavior that comes in a spontaneous manner, a time of intense regret and confusion and turmoil (Al-Salem and Ibrahim, 2016, p.33).

And also, the saying of the Almighty:

٣٨٠٠ 

Meaning: "So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: 'Would that I had ascribed no partners to my Lord!' (Al-Kahf/ 42)’. (Al-Hilali and Khan, 1996, p. 374).

Where the oppressor expressed his remorse by saying (I wish I were), and by doing (by biting his hands) out of the intensity of remorse and sadness.

The unbeliever began to hit one hand on the other for what he spent on it in regret, where it faded and nothing was left of it, he also regretted of his polytheism, so he says, "Would that I had ascribed no partners to my Lord!" (Al-Saadi, 2012, p. 477-478).

Where the expression of the owner of Paradise of his remorse in action by (turning his hands) and in words by saying (I wish I had not associated anyone with my Lord).

3. Methodology:
3.1. Speech Act Theory:

Speech act theory was introduced by the famous British philosopher John L. Austin (1911-1960). His lectures he gave at Harvard University in 1955 were collected in a book called "How to Do Things with Words", published in 1962. Then John Searle and other pragmatists developed this theory in the seventies and eighties. This theory is based on looking at language as performing different actions at the same time, and the saying is only one of them.

Speech acts mean that the words that are uttered are not only for the purpose of saying something but that there are actions that can be accomplished using utterances. Austin (1953) explains that speech acts are acts that refer to the action performed by produced utterances. Yule (1996) states that speech acts are a study of how the speakers and hearers use language. Bach (1979) explains that an action in verbal communication has a message in itself, so the communication is not only about language but also with action; when the speaker speaks, he is in fact telling about something, declaring a statement, commanding, forbidding, warning, marrying, divorcing, promising or apologizing ... etc. Speech act theory considers three levels or components of utterances: locutionary acts (the making of a meaningful statement, saying something that a hearer understands), illocutionary acts (saying something with a purpose, such as to inform), and perlocutionary acts (saying something that causes someone to act).
Also, there are various kinds of speech acts, yet the following, classified by John Searle (1971), have received particular attention:

1. **Declarations**: These are speech acts that bring about a change in the world simply by being uttered by a person who is authorized to make the declaration. For example, when a judge says "I now pronounce you husband and wife," the couple is legally married.

2. **Directives**: These are speech acts that are intended to make the listener do something. For example, when a teacher says "Please open your textbooks to page 42," the students are expected to follow the instruction.

3. **Commissives**: These are speech acts that commit the speaker to some future course of action. For example, when a politician says "I will reduce taxes if elected," he or she is making a commitment to take action in the future.

4. **Expressives**: These are speech acts that express the speaker’s psychological state, such as feelings, emotions, or attitudes. For example, when a person says "I am sorry," he or she is expressing remorse.

5. **Assertives**: These are speech acts that assert something to be true or false. For example, when a scientist says "The Earth revolves around the Sun," he or she is making an assertion about the nature of reality.

These five types of speech acts are important for understanding how language is used in communication and how words can have different meanings depending on the context in which they are used.

### 3.1.1. Speech Act Directionality:

The concept of direct and indirect speech acts was first introduced by the philosopher J.L. Austin in his book "How to Do Things with Words" (1962). He argued that the meaning of an utterance goes beyond the literal meaning of the words used, and that speakers can use language to perform various speech acts, such as making requests, giving commands, or expressing emotions. This idea was further developed by other linguists and has become an important topic in the study of pragmatics.

1. **Direct Speech Act**:

   Direct speech acts are speech acts that are intended to achieve their purpose directly and literally. In other words, the speaker’s intention is clear and straightforward, and there is a direct correspondence between the words used and the intended meaning of the message.

   Direct speech acts are speech acts where the speaker’s intention is clear and straightforward, and there is a direct correspondence between the words used and the intended meaning of the message. In other words, the speaker intends to achieve their purpose directly and literally.

   For example, if a person says "I am hungry," the intended meaning is clear and straightforward - the person is expressing that they have a physical need for food. This is a direct speech act because the speaker’s intention is conveyed directly through the words used.

   Direct speech acts are different from indirect speech acts, where the intended meaning of the message is not immediately clear from the words used. Indirect speech acts often rely on the listener’s ability to infer the speaker’s intended meaning from the context of the utterance and the speaker’s intentions. For example, if a person says "It’s cold in here," they may actually be indirectly asking for someone to close the window or turn up the heat (Searle, 1962).

In the Glorious Quran many regret expressions that indicate remorse, are viewed in a clear and direct way. They are mentioned in many verses, either by mentioning the word (regret) or its derivatives, as in the saying of the Almighty:

فَعَّلْنَاكُمْ فَأَصْبِخُوا تَدْوِينَ (الشعراء: 157).
And His saying:

Meaning: “And they would feel in their hearts regret when they see the torment” (Yonus, 54) (Al-Hilali and Khan, 1996, p. 270).

2. Indirect Speech Act:

Indirect speech acts are speech acts where the intended meaning of the message is not immediately clear from the words used. Instead, the speaker intends to achieve their purpose indirectly, by implying something different from the literal meaning of their words. Indirect speech acts often rely on the listener's ability to infer the speaker's intended meaning from the context of the utterance and the speaker's intentions.

For example, if a person says "Do you have the time?" in a context where they are waiting for a bus, the intended meaning of the message may not be a simple inquiry about the current time, but rather a request for information about when the bus is expected to arrive. In this case, the person is using an indirect speech act to communicate their true intention (Searle, 1962).

Other examples of indirect speech acts include:

• Requests disguised as questions, such as "Could you pass me the salt?" which is actually a request for the listener to pass the salt.
• Offers disguised as questions, such as "Would you like a drink?" which is actually an offer to get the listener a drink.
• Statements that convey meaning through implication or suggestion, such as "It sure is hot in here," which could be a request for someone to turn on the air conditioning.

Indirect speech acts can be more difficult to understand than direct speech acts, as they require the listener to understand the context and infer the speaker's intended meaning (Sebastian, 2016).

In the Glorious Quran many regret expressions that indicate regret, are viewed in an indirect or metaphorical manner. These expressions of regret have different forms, as follows:

A. Repentance:

It is the best kind of regret, which is the return of a person to his Lord after realizing his guilt and before it is too late, Al-Tabari (2001) defines it as a person's penitence to Allah’s obedience and his return to doing what pleases him and leaving what does not satisfy him. Al-Qurtubi (2003) mentions in his definition of repentance its conditions and added an important thing, which is modesty from Allah and that it is regret in the heart and abandonment of disobedience at once and the determination not to return to it and that this be modesty from Allah.

B. Grief:

One of the cases of regret for the past thing that there is no way to change it and return from it. Al-Jawhari (1987) stated that grief is one of the most severe cases of regret for what has passed. The word (grief) is mentioned in several places in the Glorious Qur’an, and the Day of Resurrection is called the Day of grief because of the intensity of the griefs that occur on that great day.


C. Sorrow:

This word appears in several places in the Glorious Qur’an:
Meaning: “Then Musa (Moses) returned to his people in a state of anger and sorrow” (Taha/ 86). (Al-Hilali and Khan, 1996: 401).

Sorrow is exaggeration in sadness and anger, as mentioned by Ibn Manzur (n.d: p5) and Ibn Ashour (1984: p81), who described it as an emotion of the soul that arises from the awareness of what grieves it and what it hates.

D. Physical Expressions:

Such as clapping hands:

And he remained clapping his hands (with sorrow) over what he had spent upon it (Al-Kahf/ 42) (Al-Hilali and Khan, 1996: 374).

And biting hands,

Meaning: “And (remember) the Day when the Zalim (wrongdoer, oppressor, polytheist) will bite at his hands” (Al-Furqan/ 27) (Al-Hilali and Khan, 1996: 455).

E. Wish:

Expressions of indirect regret were also mentioned in the verses that included the expressions of wishes, such as;

Meaning: “And he could only say “Would that I had ascribed no partners to my Lord!” (Al-Kahf/ 42) (Al-Hilali and Khan, 1996: 374).

3.1.2. Regret as a Speech Act:

Regret is considered a speech act because it is a communicative action that expresses a speaker’s negative evaluation of a past action or event. In speech act theory, a speech act is defined as an utterance that performs an action in addition to conveying a meaning. When a speaker expresses regret, they are not only conveying the meaning of their negative evaluation of the past event but also performing an action, such as apologizing, expressing sympathy, or acknowledging responsibility. According to Austin’s theory of speech acts, there are three components to a speech act: locutionary act, illocutionary act, and perlocutionary act. The locutionary act is the act of saying something, the illocutionary act is the act performed by saying something, and the perlocutionary act is the effect of saying something. Regret is an example of an illocutionary act because it is the act performed by saying something (Austin, 1962).

Regret can be appraised as thinking that one could do something about the event as caused by oneself. One feels regret when he realizes that the outcome would have been better had he chosen differently (Van Dijk and Zeelenberg, 2002). Guiraud et al (2019) propose an extended taxonomy of expressive speech acts, which includes a subcategory for regret. They define regret as an expressive speech act that “communicates a negative emotional state resulting from a past action or situation that is seen as undesirable, and often accompanied by a wish that the situation could have been different.”

According to Guiraud et al, regret can be expressed through a variety of linguistic and non-linguistic means, including:

- **Linguistic Means**: Regret can be expressed through words that explicitly convey the emotion of regret, such as “I regret my decision” or “I wish I had done things differently.” It can also be expressed through more indirect linguistic means, such as using phrases like “if only” or “I should have.”

- **Non-Linguistic Means**: Regret can also be expressed non-linguistically, such as through facial expressions, body language, or tone of voice. For example, a person may convey regret through a sad facial expression or a defeated tone of voice.
Guiraud et al (2019) argue that understanding expressive speech acts like regret is important for building more natural and effective communication systems, particularly in areas such as natural language processing and human-robot interaction. By recognizing and interpreting expressive speech acts like regret, machines can better understand human emotions and respond in more appropriate ways.

It is observed that regret as a speech act has certain conditions. According to Norrick (2009), he discusses regret as an expressive speech act in the context of conversation analysis. He notes that regret is often expressed in conversation through phrases such as “I wish” or “if only,” and that these expressions often imply a sense of disappointment or dissatisfaction with the way things have turned out. Norrick also notes that regret can be expressed in different ways depending on the context of the conversation. For example, in a casual conversation with friends, regret may be expressed more informally, whereas in a more formal or professional setting, it may be expressed more indirectly or diplomatically. Norrick’s approach to regret as an expressive speech act focuses on its use in conversation and how it is conveyed through language. He suggests that understanding the way regret is expressed in conversation can provide insights into the emotional states and intentions of the speaker, as well as the social dynamics of the conversation.

Regret can be distinguished from its related emotions or actions. Regret and disappointment cannot be regarded as mutually exclusive since it involves individual choice rather than happenstance or external agency. This action (regret) can also be distinguished from sadness since it surely brings about sadness but sadness is not necessarily or even usually regret. On the contrary, remorse and regret can be used in an interchangeable way since, many researchers have stated that remorse have to be regarded as a species of agent regret (Warr, 2016).

According to Greenberg (2012), in his theory of regret, views it as a complex cognitive state that arises when individuals perceive that they have made a mistake or a suboptimal decision that has led to negative outcomes. According to Greenberg, regret involves a combination of negative emotions, such as sadness, disappointment, and frustration, as well as cognitive processes, such as counterfactual thinking and self-blame.

To deal with regret, Greenberg proposes several strategies that individuals can use to cope with their feelings of disappointment and move forward. One strategy is to engage in problem-solving, which involves identifying the causes of the regret and finding ways to address them. For example, if someone regrets not studying harder for an exam, they may decide to create a study schedule and stick to it more closely in the future.

Another strategy is to engage in cognitive reappraisal, which involves changing one’s perspective on the regrettable event or decision. This may involve focusing on the positive aspects of the situation or reinterpreting the event in a more positive light. For example, someone who regrets not getting a promotion at work may focus on the opportunities for growth and development that come with their current role.

Finally, Greenberg suggests that individuals can use emotion regulation strategies, such as mindfulness or relaxation techniques, to manage the negative emotions associated with regret. By practicing self-compassion and self-care, individuals can work through their feelings of regret in a healthy and constructive way.

Regret as a speech act has not gained its due attention, so, it has not any strategies or ways which are proposed to identify it. The study suggests the following strategies and ways for it.

3.2. Procedures of Analysis
The procedures of analysis followed in this paper are as follows:
1. Selecting eight Qur’anic texts that include regret expression or the meaning of regret.
2. Interpreting the meaning of the Qur’anic texts following (Al-Hilali and Khan, 1996).
3. Investigating the directionality and type of regret expression in question.
4. Stating the type of the speech act of regret expressions in relation to each verse.

4. Data Analysis:

4.1. Text One:

**Qaul rabbi inna kamaa wa laa inna kamaa yadd aplaya fi Allah, ala alamatin (alalaamatin) (al-‘ilm: 44).**

**Meaning:** “She said: "My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Suleiman (Solomon)] to Allah, the Lord of the Alalamin (mankind, jinn and all that exists)” (Al-Naml: 44). (Al-Hilali and Khan, 1996, p. 479).

The underlined phrase above represents the expression of regret in this verse.

When the queen of Saba' reached to the palace of Suleiman (Solomon) and saw what he was in, she knew that he is really a prophet and a messenger, she repented and retracted her disbelief. The speaker acknowledges that she has made a mistake or committed a wrongdoing. By expressing regret, the speaker is acknowledging her responsibility for her wrong actions and seeking forgiveness from Allah.

The repentance in this verse is in the form of a conclusion, for she knew and concluded her own wrongdoing by her worship other than Allah to declare her repentance, it is (indirect speech act) and the act that is used here is:

**Assertive > Concluding:**

When she became aware of her wrongdoing, this act followed by announcing her entry into Islam (and I submit in Islam with Solomon) to confirm that this act (concluding) came out metaphorically to express repentance, which, as we mentioned previously, is one of the regret expressions in the Glorious Qur’an.

4.2. Text Two:

**Qal rabbi ilaih aouda yakee an asteqaa maa lilaih yafqada qala fa la taufiq li wataqadda yaseenee min alkhairat. (hood: 47).**

**Meaning:** “Hud said: “O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers!” (Hud: 47).” (Al-Hilali and Khan, 1996, p. 284).

The underlined phrase above represents the expression of regret in this verse.

The speaker in this verse is the Prophet Hud, peace be upon him. He feels sorry because he asked his Lord for what he does not know, which is to pray for his son to be saved. Allah told him that his son is not of his family whom Allah promised him to save, so his prayer that he prayed for the rescue of the infidel who does not believe in Allah or His Messenger is an unrighteous deed. (So ask not of Me that of which have no knowledge!) do not ask me for something you do not know its consequence. (I admonish you) with an exhortation that you will be of the perfect and you will turn away from being of the ignorant. Then Hud repented greatly and said (O Lord, I seek refuge with You). Accordingly, the verse includes an expression of regret, as the speaker is acknowledging the potential negative consequences of his actions and expressing a desire to avoid them.

Here, he expresses his remorse indirectly. It came in the form of an apology.

**Expressive > Apologizing:**

And when he knew that his prayer for his son’s sake is an unrighteous deed, he regretted it and sought Allah’s refuge and apologized to his Lord to forgive and have mercy on him.
Through mercy and forgiveness Man is saved from being one of the losers (Al-Saadi, 2012).

His apology from his Lord was followed by confirmation of this apology by glorification to Allah and asking for His forgiveness to confirm that this act (apology) came out metaphorically to express remorse, which is one of the regret expressions in the Glorious Qur’an.

**4.3. Text Three:**

Meaning: “Until, when death comes to one of them (those who join partners with Allah), he says: “My Lord! Send me back * So that I may do good in that which I have left behind! No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will have resurrected” (Al-Mu’minon: 99-100). (Al-Hilali and Khan, 1996, p. 440).

The underlined phrase above represents the expression of regret in this verse. Here, Allah tells about the condition of the polytheist who will be attended by death, where he griefs in that situation when he sees his end and the ugliness of his deeds, so he asks to return to the world not to enjoy it, but says: {I may do good in that which I have left behind!} (Al-Saadi, 2012: 559)

Therefore, what the polytheists say is regret and grief for what they missed. It is remorse in an indirect form, the act used here is:

**Commissive > Pledging:**
Regret in this verse is in the form of a pledge by which they wanted to return from what they had done and they pledge to do good deeds when they return to this world. This pledge came metaphorically to express one of the forms of regret in the Holy Qur’an, which is the grief in which they became when death came to them.

**4.4. Text Four:**

Meaning: ”They said: “Glory to Our Lord! Verily, we have been Zalimun (wrongdoers)”* Then they turned one against another, blaming *They said: “Woe to us! Verily, we were Taghun (transgressors and disobedient)” (Al-Qalam)” (Al-Hilali and Khan, 1996, p. 720).

The underlined phrase above represents the expression of regret in these verses. In these verses, the remorse of the People of the Garden becomes clear when they see their (garden) burned.

When the People of the Garden saw their garden black and burnt, they said that they were lost from it and that it was not their garden, and when they knew that it is their garden, they said that Allah deprived them of its fruits because they prevented the poor from it, and they came to blame each other.

Their regret in the verse came in an indirect form (indirect speech act) which is represented in the form of admission:

**Assertive > Admission:**
Their recognition of their wrongdoing and iniquity, that when the owners of the garden saw their garden became like a pitch-dark night (in complete ruins) and knew that it was a punishment from Allah, they glorified Allah and they asserted that they were wrongdoers after the punishment fell on their Paradise. Perhaps the confession of their sin would benefit them in mitigating the sin and repentance. Their remorse came in the form of an admission of guilt, and act (affirming) came out as a metaphor for expressing repentance, which is the most beautiful form of remorse in the Glorious Qur’an.
**Assertive > Affirming:**

**4.5. Text Five:**

> قنادين في الليلّين أن لا إله إلا أنت ستخفّنني إلى جميع من الفيلبيّين (الأنبياء: 87).

**Meaning:** “But he cried through the darkness (saying): “La ilaha illa Anta [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.” (A-Anbiya/87) (Al-Hilali and Khan,1996, p. 416)

The expression of regret is found in the saying of Yunus, peace be upon him, (I have been of the wrongdoers), when the whale swallowed him, he admitted that he was wrong.

When Yunus, peace be upon him, left his people before Allah commanded him to do so, and he thought that Allah was not able to do it, the whale swallowed him and took him to the darkness of the sea, so Yunus cried through the darkness (La ilaha illa Anta, Glorified are You! Truly, I have been of the wrongdoers). He reproached himself and admitted his wrongdoing.

Yunus, peace be upon him, expressed his remorse in an indirect form (indirect speech act), so the act which is used here is an admission of guilt.

**Assertive > Admission:**

When he admitted his sin and admitted his wrongdoing to himself, he asserted that he was of the wrongdoers, this was a clear expression of his remorse, for the verb (asserting) came out metaphorically to express remorse, which is one of the expressions of regret in the Glorious Qur’an.

**4.6. Text Six:**

> قالا ربينا أخطينا أقدأنتنا وأذى لنا وعذبة لنا من العذاب حثنا (الأعراف: 23).

**Meaning:** “They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers” (Al-A’raf: 23).” (Al- Hilali and Khan,1996, p. 201)

The underlined phrases above represent the expression of regret in these verses; every word in indicates the repentance of Adam and his wife Hawa (Eve), peace be upon them. When Satan whispered to them and deceived them, they ate from the forbidden tree then which was hidden from them (private parts) became manifest to them, so Allah called them both while they were in that state, reproached and reprimanded them. Then Allah favored them to confess their sins and pray to Allah and ask Him for forgiveness, they said: “We have wronged ourselves. If you do not forgive us and have mercy upon us by erasing the effect of the sin and its punishment, and have mercy upon us by accepting our repentance, then we are truly losers”, so Allah forgave them both.

They expressed their repentance in an indirect way (indirect speech act) in the form praying and entreating to Allah to ask Him mercy and forgiveness and the act that is used here is (entreating)

**Directives > Entreating:**

Their entreating to Allah was a reason in which that He forgave them (that Allah Alone is the One Who forgives and accepts repentance, Most Merciful), The act (entreating) came out metaphorically to express repentance.

**4.7. Text Seven:**

> فالأبنا أنت تمتعين يا نحن أنت تمتعين يا نحن (يوسف: 97).

**Meaning:** They said: “O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners” (Yousuf: 97).” (Al-Hilali and Khan,1996, p. 306)
The remorse of Yousuf’s (Joseph's) brothers, peace be upon him, appears in their saying (Oh, our father, ask forgiveness for us of our sins) followed by an admission of the unrighteous deed to confirm the repentance by saying we have been sinners.

When his sight returned to him, Jacob said to his sons, (Did I not say to you “I know from Allah that which you know not.”), I was waiting to meet Yusuf, waiting for the worry, grief and sadness to pass away, then they confessed their sin and requested their father to ask forgiveness for them (O our father! Ask forgiveness (from Allah) for what they did.

The repentance of Jacob’s sons came in the verse in an indirect form (indirect speech act), another verb was used to express their repentance, and the verb used is: Directive > Request:

When they requested their father to ask forgiveness for them, they expressed their repentance in the form of a request they requested because they regretted what they had done to Joseph and his brother. The verb (request) came out metaphorically to express repentance, which is one of the most important forms of regret in the Holy Qur’an. It serves a communicative function in that it allows Yusuf's brothers to convey their feelings of guilt and remorse to their father and to seek his help in seeking forgiveness and reconciliation with both Allah and their father.

4.8. Text Eight:

Meaning: "If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidence, verses, lessons, revelations, etc.) of our Lord and we would be of the believers!" (Al-Anam: 27)” (Al-Hilali and Khan, 1996, p. 174)

The expression of regret appears in the noble verse in Allah’s saying on the lips of the unbelievers on the Day of Resurrection as the underlined phrase shows. Allah informs about the state of the polytheists when they come to the Fire, {If you could but see when they will be held over the (Hell) Fire! to be scolded, how they admitted themselves to disbelief and immorality and wished to return to this world to be among the believers.

When the polytheists are imprisoned in Hell, they wish to return to this world so that they repent and review obedience to Allah and do not deny the arguments of their Lord and be among those who believe in Allah, His arguments and His Messengers.

Here, the remorse of the polytheists is in an indirect way (indirect speech act), and the act that is used to express remorse is (promising).

Commissives > Promising:

The wish of the polytheists here was to return to the world, then they promise to do good deed and to be of the believers, but their promises are untruthful, as if they returned to this world, they would return to what they were prevented from of polytheism.

Their promises of faith are an expression of their grief in this painful situation in which neither grief nor regret is of any use. In other words, their promise of faith came out metaphorically to express their grief and remorse.

5. Results of Analysis:

The results of data analysis show that regret expressions in the Glorious Quran can be represented in different forms which vary to different extents according to the situational context the repented person is experiencing. It is important to note that the Quranic text is highly complex and nuanced, and the expression of emotions such as regret can take on various forms depending on the linguistic and contextual features of the text. Therefore, the deep structure of regret expressions in the Quran may vary depending on the specific context and linguistic features of the text. Furthermore, the Quranic text is often interpreted and analyzed using a variety of linguistic and hermeneutical
approaches, and different scholars may have different interpretations and analyses of the same text.

Some of these texts express the word directly such as text (1); whereas other texts show repentance in other different terms - some of which are those of saying verbs, others are of which doing (action) verbs. However, they all deeply express remorse. This shows vividly the creativity and ingenuity of the Glorious Qur’an in dealing with and manipulating the same psychological phenomenon with multi-ways of expressions.

Speech Acts of Regret in the Glorious Quran

6. Conclusions:

As a speech act, regret is not simply an expression of a feeling, but also serves a communicative function, such as acknowledging responsibility for an action or seeking forgiveness. It is a way to signal to others that one recognizes the consequences of one’s actions and feels remorseful about them.

In the Glorious Quran, there are various speech acts of regret which are reflected in different framings, including:

1. Repentance: The Quran encourages believers to repent and seek forgiveness for their sins. Repentance is a speech act of regret that involves expressing remorse for past actions and resolving to avoid them in the future. For example, Surah Al-Baqarah 2:37 says, "Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful."

2. Confession: Confession is a speech act of regret that involves acknowledging one’s wrongdoing. This is when a person admits to their wrongdoing and takes responsibility for it. In the Quran, believers are encouraged to confess their sins and seek forgiveness. For example, Surah Al-A’raf 7:23 says, "They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.'"

3. Regretful Apology: This is a speech act of regret that involves apologizing for one’s actions and expressing remorse for any harm caused. For example, in Surah Al-Furqan 25:29-30, the disbelievers express regret for not having believed in Allah and apologize, "Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous."

4. Self-Reproach: This is a speech act of regret that involves criticizing oneself for one’s actions. In the Quran, believers are encouraged to engage in self-reproach as a means of seeking forgiveness and improving oneself. For example, Surah Al-Qalam 68:10 says, "And [by] the self and Him who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness, he has succeeded who purifies it, and he has failed who instills it [with corruption]."

These are some of the speech acts of regret that are present in the Quran, emphasizing the importance of acknowledging one’s mistakes and seeking forgiveness in order to improve oneself and strengthen one’s relationship with Allah. This verifies the first hypothesis.
Though the psychological state of the repented person is clearly vivid and vary
in greatness according to the situational context; however, these situations all underlie
the state of being repented though in different forms or expressions. This proves that
regret expressions in the Glorious Qur’an have approximately similar deep structures
(regret) but different surface structures (forms of regret). This proves the second hypothesis.

Again, this explicates that regret expressions verbs are not all saying verbs since
some of them, as observed, are action verbs like biting one’s hands or clapping one’s
hands. However, they all show one psychological state of repentance. This proves the
third hypothesis.

Overall, regret is considered a speech act because it is a form of language use
that has a specific function in communication and serves to convey a particular meaning.
As a speech act, regret serves a communicative function beyond simply expressing a feeling
of disappointment or sadness. It communicates an acknowledgment of responsibility
for a past action or decision (admission of mistake plus an expression of remorse), a
desire to make amends or take corrective action, and a request for forgiveness.
Bibliography:
The Holy Quran.