



APPENDIX

**Appendix 1 Data Findings of Illocutinay Acts in Video Ramadan : “ The Month of hope “
by Nouman Ali Khan.**

NOTE:

Declaration : Dec
Directives : Dir
Representatives : Rep
Commissives : Com
Expressives : Exp

No	Utterances	Illocutionary acts					function
		dir	com	exp	dec	rep	
1.	In This Khutbah I want to share with you a little history..					√	Informing
2.	of this incredible month that..			√			Praising
3.	we are all hopeful of witnessing..			√			Hoping
4.	I want to start by praying to Allah.	√					Praying
5.	Allah allows all of us to benefit as much as we possibly can from this coming month and that he makes it a means for our continued guidance.					√	Stating
6.	Our forgiveness is a means by which our hearts are softened not just towards Allah but also towards one another.					√	Stating
7.	What I wanted to share with you is actually something from the surah that is the only surah that actually talks about Ramadan surah Al-Baqarah.					√	Informing

8.	Where this ayah is mentioned or the ayat about Ramadan are mentioned are actually a progression that was mentioned something much much much before.					√	Informing
9.	Then this discussion actually begins with Adam 'alaihi-salam himself.					√	Informing
10.	Adam alaihis-salam this incredible creature..			√			Praising
11.	That Allah made that he even commanded the angels because of his creation to make sajda.					√	Stating
12.	This incredible creation was given to Jannah..			√			Praising
13.	The place that we eventually want to go back home and which this is important to know because about Jannah Allah describes believers as very soon that people who will go back to heaven are actually gaining heaven or Jenna as inheritance.					√	Stating

14.	Inheritance means your ancestors owned it, that's what that means and that was the home given to our father Adam alaihis-salam and that's where humanity began and which is why when we go back to Jannah we're actually inheriting.					√	Stating
15.	What was already mentioned meant for us, you know there are some treasures from some money in life that you have to buy by the work of your hand and there are some that are yours because the family passed it down to you.					√	Stating
16.	You know there's a property that was passed down money that was passed down a car that was passed down and it's yours or jewellery that was passed down...					√	classifying
17.	Jannah is a bit of both. It is meant for us because it was given to our Father and we cannot get it without work. It's kind of both things at the same time.					√	Stating
18.	but in any case Allah has given this amazing gift to Adam alaihis-salam directly he gave him advice directly he told him to eat freely you know.					√	Stating
19.	and you know good he told our mother and our Father both of them that they can have whatever they want in the Jannah.					√	Stating

20	You all know the story except for this one tree you know and when he gave all of this advice one thing that I want your attention on is that Allah addressed Adam alaihissalam directly.					√	Stating
21.	He talked to them directly, and you can imagine Jannah what Allah Himself describes.	√					Telling
22.	Jannah is very high up but the earth is this worldly life called dunya.					√	Stating
23.	Dunya in Arabic comes from the word at the nights the feminine form of low and it actually means the lowest possible life you can have.					√	Stating
24.	You can only get higher from here and the higher is actually Jannah it's the highest it's right under the arch of the line when I describe.					√	Describing
25.	It's right in that proximity so what I'm trying to get is not only Adam alaisalam speaking with him, he's very close to Allah.					√	Stating
26.	The one of the great marvels of Jannah ..			√			Praising

	isn't just the trees and the food but actually the closeness to Allah himself subhanahu wa'ta'ala that's a remarkable gift of Jannah.					√	Describing
27.	and yet adam alayhis-salam made a fatal mistake.					√	Stating
28.	Shaitan was successful, his whisper was successful and the mistake took place.					√	Stating
29.	And a lot of people misunderstand and think that as a result adam alayhis-salam was punished and the punishment was that he will be sent all the way down to this planet earth.					√	Stating
30.	That's how life here began for human beings, Adam alaisalam was sent here as a punishment.					√	Stating
31	When you study the surah in the Quran carefully you discover that actually Adam alaisalam was not said here as a punishment, that's actually a common Christian view.					√	Stating
32.	You know, this life is a curse and man is paying for the original sin and all of that was not what we actually believe.					√	Stating

33.	Every human being is born on a predisposed goodness and as a matter of fact even describing this earth within the context of the story of Adam Allah says about this life on this earth.					√	Stating
34.	He put a lot of things here for you to make sure you can live really well, your soul so little that you're grateful.					√	Stating
35.	Like Allah didn't describe this earth as a punishment.					√	Stating
36.	Allah described this or if there's something marvelous and beautiful as a matter of fact.			√			Praising
37.	The more you study , the more you appreciate the creation around you.				√		Guaranteeing
38.	He'll describe the beauty with which you know he made a camel or the mountain or the sky or the tree or the food that you eat or even the wrappings of the food.					√	Describing
39.	In other words Allah did not make this world ugly.					√	Stating

40.	He made this world beautiful			√			Praising
41.	Allah made this world a means of sustenance for us so that we could become grateful as in many places in the Quran.					√	Stating
42.	You learned a lot of the gifts of this world..					√	Stating
43.	One of their purposes is to remind you if this is so beautiful.			√			Praising
44.	I imagine what the original home was like like it's supposed to remind you of the original.					√	Stating
45.	Meaning Jannah it's a preview even though Jannah is beyond our imagination but there are some things in common isn't it.					√	Stating
46.	although we'll talk about trees in Jannah how it would you and I know what a tree is if we let it give us trees on this earth he'll talk about rivers he'll talk about milk he'll talk about honey he'll talk about you know the flesh of					√	Stating

	birds you know he'll talk about these.						
47.	That you would never appreciate those things if you didn't have some taste of it here.					√	Stating
48.	So it's because he made this Jannah in a sense in this world, he made it in a sense of preview of what is coming next but regardless..					√	Stating
49.	Let me get back to my point,					√	Informing
50.	The point is Adam alaisalam used to be very close to Allah.					√	Stating
51.	And now as a result of that slip-up Allah is sending him down to the earth again you and I know it's not a punishment..					√	Stating
52.	but it feels like it because you just left Jannah and you've been brought down here and you don't get old you don't get sick you have nothing to fear you have no sadness when you come down here..					√	Stating

53.	Human beings are going to be, you know drowning in toil in labor they're going to be hungry they're going to be sick they're going to get weak they're going to have to work they can't just be fed without any problems.					√	Stating
54.	That you know this world is just full of problems..					√	Stating
	That's what it comes with and beautiful as it is it's not easy every one of us has struggles in life.			√			Praising
55.	So Allah will put us on this earth and it what are the worst things about it that you can imagine Adam alaisalaam fields is that he used to be so close to Allah and now he's so so so far from Allah he was so highly ranked and you know dignified that even the Angels were commanded to do sand now he's being sent down.					√	Stating
56.	And by the way in the ayah in which he's been sent down it's him our mother and at least all of them are being sent down meaning.					√	Informing
57.	Now I have to share this place. I used to be above the rank of angels and now I have to share this place even with at least in his lineage.					√	Informing

58.	This is what I've been brought down to. It's humiliating.					√	Stating
59.	It's a humiliation and he feels very distant from Allah with no attempt but as Allah was sending him down					√	Stating
60.	Allah gave him an opportunity and reminded him.					√	Stating
61.	By the way there will be a way that you and your children and their children and their children will be able to make their way back up. You've been sent down but you'll have a way to come back up.					√	Stating
62.	And come down from here meaning descend from heaven come down on this earth on this planet but he says “ if and when guidance comes to you any guidance comes to you from me. “					√	Stating
63.	And that means the plural not just Adam - guidance to Adam but to his children at any point in history when I decide to send you guidance whoever decides to follow my guidance there's not going to be any fear for them they're not going to be scared of anything and that's not just a reference to what's going to happen in this life actually.					√	Stating

64.	Its truest sense to have no fear left and to have no sadness left is actually one of the greatest gifts of Jannah itself..					√	Stating
65.	It is as lowlife telling him to follow this guidance and watch you can and get upgraded once again you can elevate once back again to the original home that was the promise made to Adam alaisalam.					√	Stating
66.	I'm fine history goes through centuries past millennia past profits after profits each one of them fulfilling little by little, the promise that was made to Adam guidance will come if you follow it then there's not going to be any fear or sadness for those who follow it that promise kept getting fulfilled and some just some of those prophets.	√					Advicing
67.	Allah mentioned in the Quran there are among them we didn't even tell you about there are so					√	Informing
	many more prophets that we don't even know about.						
68.	So this promise of Allah guidance kept being fulfilled until that fineness the promise reached its climax the last time.	√					Advicing

69.	That promise was fulfilled when Allah decided to send his final message to all of us to his final messenger because there's no more messengers coming and that is muhammad o rasulullah sallallahu alayhi wa sallam and that is the Quran.					√	Stating
70.	One of the things about the Quran is that it's really beautiful.			√			Praising
71.	The Prophet himself would describe it as an extended Rope of Allah from the sky to the earth.					√	Stating
72.	The Quran is a rope of Allah from the sky to the earth the Quran will say hold on to Allah's rope all together In the laws rope as many of the Companions commented is actually the Quran.					√	Stating
73.	Hold on to the Quran I told you before we've been sent down there has to be a way that we can go back up and now we're learning there a rope was given.					√	Stating
74.	It cannot crack like a chain, that link would be broken, it will not snap, it will remain and it will remain extended until humanity comes to an end, generations will come and go..					√	Stating

75.	But this Rope of Allah, that final rope of Allah that has been given will never be cut once again the teachings that were given the guidance that was given to Musa aleihisalaam.					√	Stating
76.	Those guidances that they were given a time came where people forgot them and they were lost or people change them and they couldn't find the truth anymore but now Allah give this guidance that will forever remain a means by which people can make their way back to Allah again and that is the word of allah that is the Quran.					√	Stating
77.	Quran meaning that final episode of the promise of Allah given to adam alayhis-salam					√	Stating
78.	In the beginning of Al-baqarah that promise of the law reached its climax when Allah said the month of Ramadan is the one in which the Quran was sent down..					√	Stating
79.	This is the ultimate gift of Allah to all of humanity so they can make their way back to the home that was meant for them because it was given as a gift to their father so we can make it back all the way to the closeness of Allah again.					√	Stating
80.	This is actually just an introductory just a notion. What is it that we're celebrating we're celebrating the fulfillment of the last promise for the promise of hope..					√	Stating

81.	and understand there are people sitting in this audience and people that might watch this recording that felt like at some point they were close to Allah that some feel like I used to be a good person or there was a time where I was kind					√	Stating
	of much better than where I am and you felt you slipped.						
82.	You slipped really far and you feel like you're so far away from Allah now there's no hope for you.					√	Stating
83.	You've been listening to Shaitaan and you are now just lost and I can tell you as far as you think..					√	Stating
84.	you and I are from Allah. I don't think we can compare to someone who used to be in Jannah and was put down demoted into the earth. That's a pretty low that's a pretty serious demotion you know to someone who was so close to Allah.					√	Stating
85.	Allah will speak to him directly and then Allah says to him no no no more will I speak to you directly now I will speak to you through revelation.					√	Stating

86.	He's not distant and even he has hoped, he has hope in what revelation will come and it will reconnect me to my Rabb.					√	Stating
87.	The Quran is not there to condemn you to hell.					√	Stating
88.	The Quran is not there to let you know that you have no hope. The Quran is a last promise that you and I make no matter what mistakes we've made no matter how far we fall in no matter how lost we feel we are.					√	Stating
89.	We are going to be like our Father, we're not going to be like iblis. Iblis is a verb even in the Arabic language it means to lose hope.					√	Informing
90.	One of the meanings of iblis is to lose hope.					√	Informing
91.	We will not become hopeless, we are going to maintain hope first and foremost in ourselves..					√	Stating
92.	When you start telling yourself you're a lost cause I'm just a bad person what can I do when you start saying that about yourself?	√					Asking

93.	Then you have actually followed the sunnah of an iblis. He's accepted about himself, that he's evil but human beings have been given the opportunity..					√	Stating
94.	You will make mistakes, all children of Adam are going to make mistakes repeatedly..					√	Stating
95.	They'll keep making mistakes, it's not even that you make a mistake once you're addicted to making mistakes.					√	Stating
96.	I'm addicted to making mistakes and yet those who keep on making mistakes the best of them are the ones who keep coming back to Allah and keep coming back to Allah and keep coming back to Allah.					√	Stating
97.	This is the month that was given, this month is celebrating that opportunity to come back to Allah...					√	Informing
98.	Because this is when Allah who has written down his Quran down his words that can keep us always and always connected to him					√	Stating
99.	You know when you really miss someone you want to call them you want to hear their voice. If somebody's passed away and you miss them what do you do? ..	√					Asking

100.	you play a recording of them and you just you know watch this child laugh or this parent talk to you or whatever when people reminisce or want to connect with someone it's necessary that they feel like they're engaged in conversation with them.					√	Stating
101.	When we feel far away from Allah we need to be in conversation with him..	√					Advising
102.	we want to hear his words and that's what Allah gave us his word that's what he gave us subhana watala..					√	Stating
103.	This is the month, this is an opportunity of a lifetime, it's something so beautiful that Allah religion gave to us..			√			Praising
104.	That he and the one who caused adam alayhis-salam to slip he changed him up this month he puts him on the side so you will not be distracted again.					√	Stating
105.	You there will be nothing between you and allah sword, you will be connected to it subhanAllah.					√	Stating

106.	and so as I conclude this khutbah I want to share with you one of the gifts of this month..					√	Concluding
107.	There are several mentioned in the ayat of Ramadan..					√	Classifying
108.	I just leave you with one that I really hope that you and I can take full advantage					√	Stating
109.	Allah says “ when I am near.” Allah did not say “ “if my slave asks “ he says “when my slave asks because he expects that absolutely it will happen “ he's optimistic about you you may not be optimistic about yourself.					√	Describing
110.	Allah is optimistic about you, he tells his prophet.					√	Stating
111.	When they ask you about me our expectation was that Allah would tell him when they ask you, you tell them that I'm close but no when they ask you Allah stops talking to his messenger and talks to you and me directly and says I am close for sure halfway through that ayah the conversation is no longer with the messenger of Allah.					√	Describing

112.	The conversation is between you and Allah directly..					√	Stating
113.	You will haven't talked to a line for a long time. You feel like when you don't talk to someone you feel like they don't want to talk to you where you were all the time. I want to go through somebody else. He is still mad at me. You know you don't want to deal with them directly but Allah so it just breaks that wall he comes to you directly and says i am most certainly near					√	Describing
114.	Then you feel like you've been so far away why would he answer my prayers and he says I immediately respond to the single doa of the one who makes.					√	Stating
115.	even talking about the one who makes hours and hours of doa. he's talking about someone who turned to Allah just one time					√	Describing
116.	even one time Allah doesn't say “ oh okay all this time you party and now you need something and you come to me for doa get lost no no no no no I will immediately respond even to that person at that one time that they made the doa”..					√	Stating

117.	And what are his qualifications?	√					Asking
118.	You know we feel like if you're going to be able to address someone important you should have prerequisites.					√	Stating
119.	It was always the case and even spiritually speaking people might know you feel well .					√	Stating
120.	if you're going to make to Allah and you better be dressed properly you better be in the mosque it's the best place to make dua..	√					Advising
121.	Is the Haram or the Carvel or as much as in or you have better you know have stopped sinning and then you should make better and all of those things are true.					√	Stating
122.	but in this ayah I hope Allah says the only qualification I need from you is that you're ready to make the doa.					√	Stating
123.	That's it you could be in the lowest in the pits of darkness just turn back to Allah.					√	Stating

124.	Nobody else you're not doing this to show anybody else how religious you are or to impress anybody else or you're not concerned about the judgment of anybody else ..					√	Stating
125.	People around you and me will think much they either think much better than who we are or much worse than who we are ..					√	Stating
126.	People around you think you're a really good person and you know what you are or people around you think you're a horrible human being yeah there's no goodness in you and neither of them know Allah knows and you know you don't let the judgement of people fool you.					√	Stating
127.	You don't let yourself do that, you don't even know where you stand. Only Allah truly knows so you leave all of those judgments behind, it doesn't matter what people say about you good or bad..					√	Stating
128.	it doesn't matter what they say about you you just turn to Allah and you ask him you forgot about the noise of all the other nodes and whenever you make that doa.	√					Advising
129.	I will respond to the one who makes the call. I know Allah says respond immediately whenever he makes the call..					√	Stating

130.	This is in the context of the month of Ramadan especially in the month of Ramadan because Allah has extended his rope, call on Allah..					√	Stating
131.	Ask Allah for things speak with Allah speak with Allah when you're alone speak with alone when you're in the car you don't have to speak Arabic it's ok you can speak to him in Punjabi it's fine you can speak to him in Bangla you can speak to him in English it's completely fine you can speak.	√					Advicing
132.	You have to speak to him and folks about how you can speak them in on me at school unless I would have taught all languages. If you don't know the language of the scripture it's fine you.					√	Stating
133.	but the thing Allah wants from you is to connect to him directly first and foremost to speak with him to call on him.	√					Stating
134.	To call on him how many people actually call out to Allah, talk to Allah beg before Allah cry before Allah.					√	Stating
135.	The more you will talk to him you know we feel awkward. Somebody might see me talking to myself in the car. You know, maybe I've got a psychological problem.					√	Stating

136.	You know this is what's called, you truly believe if you feel awkward then you feel like he's not really listening if you truly believe that..					√	Stating
137.	he's listening talk to him who cares what would I don't let anybody else thinks that's just between you and him and so he makes a request of you he gave you an offer					√	Stating
138.	I'll answer your prayers when you call whenever you call I will answer but on the flip side of it he made a request from you he says for you mean then at the very least they should at least try to respond to me..					√	Stating
139.	you're talking to Allah and Allah says “ I'll respond to you but now Allah says “ you should respond to me too or at least try to respond to me”..					√	Stating
140.	he didn't say respond because that would mean you have to be perfect he said try to respond. at least show me the desire to respond but if you want to respond to someone you have to hear them first..	√					advising
141.	It's impossible to respond to somebody unless you listen to them.					√	Stating
142.	If there was no request made there's no response, if there's no questions asked there's no response so the fact that I'm life asking for a response means he's asking you to listen to him					√	Stating

	first but how do you listen to Allah.						
143.	Oh wait that's what the word of Allah is when you're reciting the word of Allah..					√	Stating
144.	When you're listening to the word of Allah, when you're thinking about the word of Allah you're listening to things that require a response that's a lot talking to you so he says it's time you're speaking to me let me speak to you too you want me to respond what a try and respond to me.					√	Stating
145.	This is telling us that the Quran at its core is actually a conversation between the slave and the master doar is when we speak to Allah.					√	Stating
146.	The Quran is when Allah speaks to us so beautifully ..			√			Praising
147.	that's how a conversation becomes complete isn't it it can't just be one way it has to be both ways we have to listen to Allah...	√					Advising

148.	and then Allah will listen to us also. And well you continue to believe in me Allah with your children so they may be said straight we are now learning the essential ingredients for how to fix our life.					√	Stating
149.	How do I fix my life? How do you fix your life? actually to truly be in conversation with Allah ..	√					Asking
150.	I will speak with him and he will speak with me..					√	Stating
151.	I will speak with him with my duaa with my request with my supplication with my confessions to him ..					√	Stating
152.	with my admissions to him about where I stand, what I need, what my mistakes are, how sorry I am ..			√			Apologizing
153.	What if you know what I hope to accomplish..			√			Hoping
154.	What could better myself how I stay?	√					Asking

155.	I'm hopeful when I meet him that I don't disappoint Him ..			√			Hoping
156.	and that he forgives me for the mistakes that I made..			√			Apologizing
157.	All of those are my conversations with him..					√	Informing
158.	When he speaks to you he's giving you hope he's making you grateful he's making you conscious and aware he's making you know aware of the people around you and how you treat them he's opening your eyes to reality.					√	Stating
159.	This conversation will set you straight.	√					Advicing
160.	There are some people you know when you have a problem you just need to talk.	√					Advicing

170.	There are some people you know when you have a problem you just need to talk to somebody.	√						Advising
171.	These ayah are telling you these thirty days or days to talk to Allah.					√		Informing
172.	There's a conversation we have to Allah that if you can accomplish that some of you are working at night time you can't make it to that hour we have prayer.					√		Stating
173.	Some of you are you know they're gonna have a hard time coming into the mosque you can't listen to lectures of the ruse or whatever, some of you have exams or you know you're taking					√		Stating
	extra courses in the summer you have a busy ramadan it's not going to be an easy time for some of you is going to be very very busy.							
174.	Those of you that can make the time for extra about are wonderful.			√				Praising
175.	Those of you who can't understand this fundamental and your Ramadan will be beautiful.			√				Praising

176.	it's not just about fasting it's about reconnecting and re-engaging with Allah.					√	Stating
177.	As I was in conversation in this prescribed way, I allowed them to make all of us those who directly speak with Allah and Allah speaks to our hearts through his book.					√	Stating

