Pragmatic Analysis of Implicitness in Surat Al-Fajr in the Glorious Quran

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Abstract— *Communicatively, it is unexpected that an utterance has only an explicit meaning that the speaker intends to convey. Actually, each utterance in addition to explicit meaning conveys a meaning that the speaker intends to mean implicitly. This paper aims to limit the scope of implicitness shedding the light on its types and the reasons that lead the speaker to hide part of his/her meaning. Veurchueren's model of types of implicit meaning (1999) is adopted to account for the analysis of the data which involve ten extracts taken from Surat (Al-Fajr) سورة الفجر, to be interpreted in terms of implicitness types and reasons. The data analysis is carried out qualitatively through satisfactory explanation and directed to quantitatively decipher them through percentages explicated by the table. This paper concludes that politeness and humor are the social aspects that are utilized to express implicitness and presupposition is the main tool to indicate implicitness.*

Keywords— *Pragmatic Analysis, Veurchueren's model, Glorious Quran*

I.   INTRODUCTION

Implicitness is one of the most prominent concepts in pragmatics, especially, modern studies which deal with implicitness as widely accepted concept, although it is ubiquitous in the literature. The best representation of the concept implicitness may be presented when the distinction is made between implicitness and indirectness by some research traditions. Implicit meaning is that part of meaning which is regarded as blanket term and used with a variety of phenomena that concern" hidden aspect of meaning" (Papi, 2009, p. 140). The term of implicitness is defined as "more significant" and "more problematic" concept (Cap and Dynal, 2017, p.1).

However, the concept of implicitness is taken in countless studies in specific forms of grammar as "implicit argument", semantic studies as "implicit topics and in turn taking and conversational analysis" and "implicit information" (ibid, p.2). In this vein, it is also associated with certain concepts such as the concept of politeness, strategies of focusing on new fact, avoiding repetition, using ironical and metaphorical meaning and giving explanation for the sake of advertisement.

To clarify, Haugh observes that the conceptualization of implicitness

> involves some kind of inference on the part of the hearer that either result in some kind of mismatch between the linguistic form/structure used by the speaker and it inferred communicative function or mitigation of the force of the communicated meaning or (sometimes both) (2015, p. 21).

This clarifies the idea that implicitness is the interesting point in most studies revolving around meaning. Its concerns become the main goal in modern pragmatics since it deals with the identification and clarification of meaning behind what is given by the language. This means that implicit meaning does not only concern the literal meaning, but also the study of shared knowledge, beliefs of the speaker and the addressee, extra linguistic norms and contextual issues of the action.

In this line, it is necessary to mention that implicit meaning can be found in different types of texts (e.g. legal, social, political and religious texts). Thus, this paper intends to show the types of the implicit meaning that is utilized in Surat (Al-Fajr) سورة الفجر focusing on the purpose behind this type of implicitness. But before indulging into the details concerning the data analysis, it is important to present an introduction to religious language, the concept of implicitness and the differences between implicitness and explicitness.

II. RELIGIOUS LANGUAGE

Religion is a main source which people gain their behaviors since it provides guidelines about accepted and unaccepted forms of behaviors. People value religious language because of its pragmatic value in their life (Mehaweish, 2014, p.7).This means that religion and language are related to each other .In other words; people who speak the same language are closer than others in understanding communication as well as the religious expressions in their language.

In this line, some studies have tackled this sensitive issue by, for example, Keane (1997) suggests that "religious language is deeply implicated with underlying assumptions about the human subject, divine beings and the ways their capacities and agencies differ." (p.49).This means that religious language has unchangeable terms and concepts that are specifically categorized in each language. This is supported by Ugwueye and Ohaeto (2011) who expound that because of unchangeable terms and concepts restricted to "same phraseologies, vocabularies and beliefs from one generation to another", religious language is sometimes considered as dead language. Further, they point out that "religious language or scared language is vested with a solemnity and dignity that ordinary language lacks" (p.174).

However, Nida (1994) explains that religious language can be explained in terms of two different ways: First, the interpretation of the texts is related to the historical and present-day religious beliefs of a society. Second, the interpretation of the texts is restricted to the believing community.

To sum up, many words have no adequate equivalence in other languages (Jacobson, 2000, p.114) which means that each language is related to a specific religion and vise verse. This matter opens the door for the implicit meaning to play a good move in the interpretation of the religious texts.

In Arabic context, it is worthy to say that the two main sources of religious language in Arabic are the Glorious Quran and the Prophetic Hadiths uttering by the Prophet Mohammed (PBUH). So, this paper intends to tackle the investigation of implicitness in Surat Al-Fajr سورة الفجر taken from the Glorious Quran with the aim of illustrating the function behinds this implicitness.

2.1 Implicit Meaning

One of the important functions of the communicative message of a language is conveying information from the speaker to the hearer (Brown and Yule, 1982, p.2). This means that people talk in order to share and transfer information and a good communication is a good transfer of the information from the speaker cooperating with the hearer (Mahasiswa, 2012, p.1).

Based on the context of the situation, the speaker implies some clues of his/her communicative utterances based on his/her intention without the need to being said directly (Horn, 2006, p.3).This indicates that the speaker's intention implies different words that are actually said. That is there are important things that should be involved in the investigation of implicit meaning:

1. The impossibility of complete explicitness.
2. Conversational means for conveying implicit meaning.
3. Strategic avoidance of explicitness.   (Veurchueren, 1999, pp. 25-31)

In this line, implicitness is defined by Larson (1984) as the term which refers to the hidden meaning which is not stated clearly in the utterance, but the part of it is shown in the purpose of conveying the communicative message. This means that the literal meaning is not enough to get the meaningful interpretation of a specific utterance, but there is always the need for certain factors as reference, context, situation, shared knowledge as well cultural norms to get the precise understanding. To distinguish the implicit meaning, Aminuddin (1985) provides some factors that should be aware of the interpretation of the utterance (p.50). They are as the following:

1. Internal factors or elements of language.
2. Precise consideration to socio-cultural system.
3. The participants' relations.
4. Characteristics of information and variety of speech that is conveyed.

Eventually, it is worthy to say that each utterance has two types of meaning which are conveyed explicitly and implicitly. Therefore, the next section intends to show the difference between the two types of meaning.

2.2 Implicit Meaning VS. Explicit Meaning

It is necessary to remember that each utterance has two parts of meaning that should be recognized to get at the full understanding of what is said by the speaker. Explicit

and implicit are two opposite words which lead to considerable fusion among native and English second language speakers. Explicit meaning is that type of meaning which is defined as "a situation that has been expressed without leaving anything untouched" (differencebetween.net, 2018). It is the meaning when there is no room for confusion or misinterpretation through performing a specific utterance, as the example below illustrates:

The teacher explains the lesson for his students. (ibid)

This sentence has explicit meaning since it is used to express the action of the teacher that is stated clearly and expressed unambiguously.

On the other side, the term implicit is that type of meaning which is utilized to express "something indirectly or implied" (ibid, 2018).This means that the interpretation of a specific utterance may have different sides according to the hearer and speaker's consideration. Implicit meaning may be understood by some people because it is indirectly suggested or it is stated in wording, for example:

He   likes   all   colors   except   white. (ibid)

 In the utterance above, the speaker states that he/she likes all colors including black, blue, yellow, red and so one except the white color. This is understood even though he/she does not mention that because it is stated in the utterance implicitly.

Eventually, it can be said that the difference between implicit and explicit meaning is stated in the speaker's tendency in the communication of what he/she says. This means that the speaker has an opportunity to use explicit meaning or implicit meaning for certain purpose in his/her communicative utterance.

III.   METHODOLOGY

Concerning the methodological consideration of this paper, it is important to declare that this section includes:

3.1 Sample

Surat Al-Fajr سورة الفجر is one of the smallest Surats in the Glorious Quran that is set in Mecca on the Prophet Mohammed (PBUH. This Surat consists of 30 verses, 139 words, 573 letters and sequencing 89 in the serial of the Glorious Quran in the last Juza and last Hazab ; 30 Juza and 60 Hazab. The reason behind the name of this Surat is the swear that Allah does by Al-Fajr (الفجر , the dawn); one of things that is created by Allah and it is a challenge to human beings to do so.

3.2 Method

This paper utilizes the qualitative method to explore the understanding of the nature of implicit meaning and how it is employed by the speaker. It provides the results that are generated in the adopted model of the paper. In the same line, this study also adopts quantitative method to give a clear vision about the measurements of implicit meaning in سورة الفجر through utilizing tables with numerical data to examine and show the cause and effects relations between variables.

3.3 Model

To identify the implicit meaning, a practical representation is provided by Veurchueren's types of implicitness (1999). He points out to implicit meaning as "emerging from the contextually embedded action character of speech."(p. 25).To summarize the types of implicit meaning, they have been reviewed as:

3.3.1 Presupposition

Presupposition is a pragmatic term that refers to "background information", "common knowledge "or " common ground" that is assumed to be shared-to certain degree –by the participants of the conversation. They are the relations between linguistic forms of expressions and the hidden meaning that are arrived at by the shared knowledge of the performers of conversation. For example,
The   center   is   closed   in   January. (ibid. 39)
This utterance presupposes that there is a center and it opens and closes at specific points of time. The implicit meaning that should be known is needed to identify which January is meant, whether the January of the present year or of every year. Confusion may be avoided by providing representations of implicit forms of meaning in the given utterance.

3.3.2 Conventional Implication (Logical Implication)

The second type involves the pragmatic processes that are employed to identify implicit meaning conventionally behind what is said literally. Those processes are inferences, entailments and logical implications that are performed by the speaker which should be taken into consideration by the hearer in interpreting and understanding the implicit meaning of the utterance, as the example below illustrates:
I   did   not   manage   to   get   away. (ibid, p.31)

Implicitly, this utterance means that the speaker tries to get away, but he/she fails; so no one can blame him/her to have no success of getting away.

3.3.3 Conversational Implicature

One of the most significant contributions to understand the pragmatic meaning, especially implicit meaning is

Grice's contribution (1975) that is performed by the four conversational maxims. They are as the following:

- *Maxim of Quality*
1. *Make your contribution as informative as is required.*
2. *Do not make your contribution more informative than is required.*
- *Maxim of Quantity: Try to make contribution one that is true.*
1. *Do not say what you believe to be false.*
2. *Do not say that for which you lake adequate evidence.*
- *Maxim of Relation : Be relevant*
- *Maxim of Manner : be perspicuous*
1. *Avoid obscurity of expression*
2. *Avoid ambiguity*
3. *Be brief*
4. *Be   orderly.*

(Grice, 1975, p.45)

Consider:

1996 will be a year of prosperity and peace. (ibid, p.32)

This utterance indicates that the speaker believes that this year is the year of prosperity and peace and he/she has adequate evidence for making his/her predication without ambiguity.

3.3.4 Non-Conversational Implicature

This type is related to the previous one. It differs in flouting one of the four maxims. This is utilized by the speaker to implicitly refer to something, i.e. the flouting one of these maxims is the way that is employed by the speaker when he/she has the tendency to convey what is not actually said literally.

It is necessary to mention that the methodological model of Veurchueren (1999) includes the norms as politeness that is utilized to avoid fully informative utterance or complete truth as humor is employed when the utterance turns to be humorous for precise reason that cannot be shown publically.

To analyze سورة الفجر by adopting the model of implicitness of Veurchueren (1999), it is important to present the following figure.
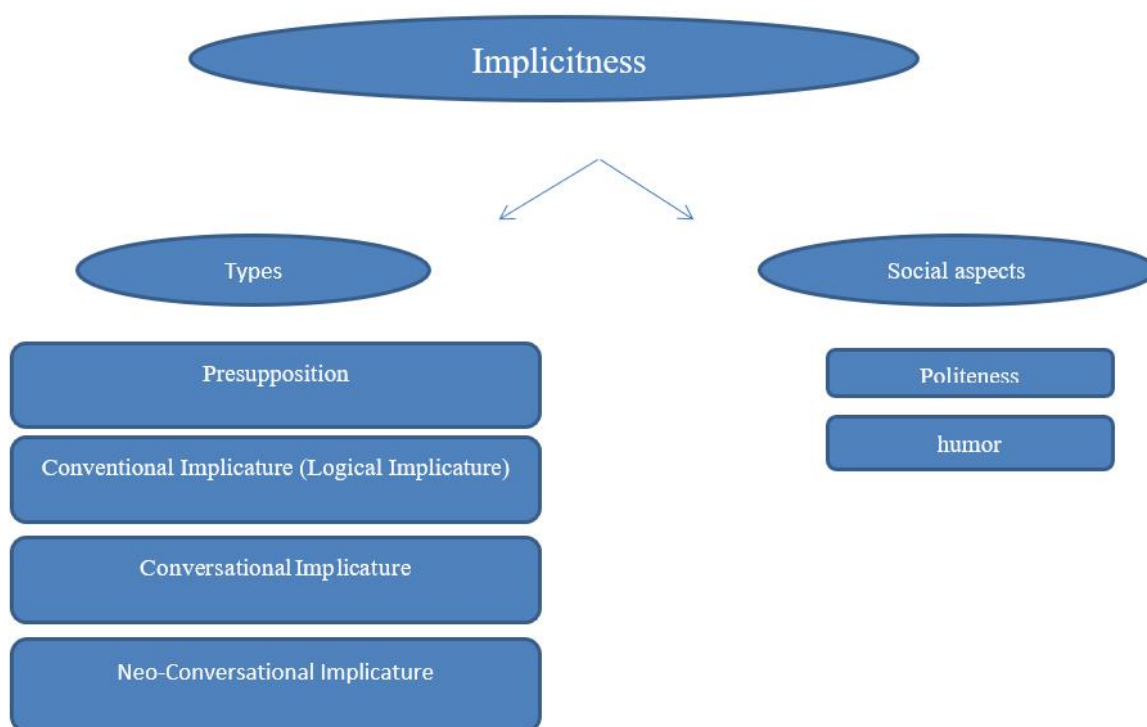

Fig.1: Model of the Analysis

IV.   DATA ANALYSIS

It is necessary to say that this paper intend to analyze ten extracts from Surat Al-Fajr in the Glorious Quran to identify the implicit meaning that this Surat implies:

Extract (1)

والفجر ۝ وليالي عشر ۝

"By the break of Day ۝ by the night twice five۝ "
(Translated by Ali Yusuf, 2001)

This extract contains God's power and justices when He shows the glory and mystery of الفجر (the break of the Day). This expresses implicitness through flouting of the

maxim of relation since there is no obvious relation between what is mentioned and the break of the Day. This indicates the meaning that implies swearing by the word (الفجر) which is one thing that Allah creates and no one has the power to do so. This is like a challenge to those people to remind them to this holy time of night as a type of spiritual awakening from darkness to faith.

Socially, this Quranic verse tends to express polite attitudes of the Quranic speech that indicates politeness toward those people who have personal nature and have faith, hope, inspiration and joy. Implicitly, the polite aspect is employed to disclose the ten nights (the first ten nights of pilgrimage).

Extract (2)

ارم ذات العماد⭕التي لم يخلق مثلها في البلاد⭕

"Of the city of Iram with lofty pillars ⭕ the like of which were not produced in all the land ⭕ "
(Translated by Ali Yusuf, 2001)

These two Quranic verses implicitly refer to the city of Iram (ارم) that seems to be the capital of Southern Arabia as the people of this city possessed an ancient civilization that Allah distinctively produces it. The word (مثلها) implies the underlined pronoun that is textually connected to (ارم) the city of Iram which implicitly indicates peace and prosperity of that city that has not been found in any place. This type of implicitness is a logical implication that is employed through an indication that implicitly signifies the city.

Socially, these two aayas express a humorous sense that the city of Iram is destroyed in spite of its uniqueness as it was not in the consent of Allah's instructions. The tendency to use implicit meaning is indicated in this humorous paradox.

Extract (3)

وثمود الذين جابوا الصخر بالواد ⭕

"And with Thamoud (people), who cut out rocks in the valley⭕" (Translated by Ali Yusuf, 2001)

The ninth aaya of this Surat points out to what happened to people of Thamoud (ثمود); those people were stronger and able to build temples, tombs and buildings –cut out of the solid rocks (جابوا الصخر بالواد).Those people were destroyed because they were unbelievers to what Allah has produced, although they were heavily built. In this line, the implicit meaning is expressed by the connection that is made between people who cut out the rocks and Thamoud who is the Prophet sent to guide them. This type of implicitness is conventional implication that is indicated through the inference between Thamoud (ثمود) and (الذين جابوا الصخر بالواد) his people implicitly.

Concerning the social point of view, the aspect of politeness is set toward the Prophet Thamoud since his name is mentioned with full respect and his people are mentioned with the destruction due to their blasphemy.

Extract (4)

فصب عليهم ربك سوط العذاب ⭕

"Therefore, did the Lord pour on them courage of diverse chastisements ⭕" (Translated by Ali Yusuf, 2001)

It is clear that this aaya is employed to express the implicit meaning of punishment that Allah did to those blasphemers. Implicitness is indicated through the flouting of the relation maxim. The maxim of quality is found in instructive information that is required to understand the intended meaning of the speaker. The maxim of quantity is indicated in this aaya through what happened to those people which is true with clear evidence. The maxim of relation is also indicated by making the relation between what those people (blasphemers) do. That implies in the underlined pronoun in the word (عليهم) and that is the reason of Allah's chastisement for them. As well, the maxim of manner is utilized through the adequate order and brief explanation that the punishment is due to the blasphemy of those people. In this line, it can be said that the implicit relation is the way that indicates implicitness in this aaya since it is related to the knowledge of people about Allah's punishment to those blasphemers.

In the social aspect, this aaya expresses implicitness in humorous sense that because of the blasphemy and unfaith, Allah punished them with severer destruction.

Extract (5)

ارجعي الى ربك راضية مرضية ⭕

"Come back, you, to the Lord, well pleased and well pleasing unto Him⭕ "

(Translated by Ali Yusuf, 2001)

This aaya carries implicitness through some presuppositions that the hearer arrives at which are common knowledge and background information about the Day of Resurrection. They are as the following:

1. There is Day of Resurrection,
2. The soul will be returned alive after its death,
3. Some people are well- pleased and well-pleasing unto Allah, and
4. Other group of people will be punished due to their deeds in life. (Ali Yusuf, 2001)

These presuppositions implicitly indicate that the speaker (Allah) shares some facts about the believers and the reward that they will receive in the Doomsday.

Socially, this ayaa points out to the polite attitude toward the believers who turn alive with well-pleased and well-pleasing unto Allah. This implies that Allah's politeness is the way in which they enter heaven peacefully.

V.   RESULTS

In order to identify the implicit meaning and the social aspects that are indicated through the interpretation of سورة الفجر Surat Al-Fajr, it is necessary to present the following results into:

5.1 Qualitative Results

1. The four types of implicitness which are adopted by Veurchueren (1999) can be found in Surat Al-Fajr obviously. Presupposition, logical implication, conversational principle and Non-conversational implicatures with clear prominence of presupposition that 30% of the extracts indicate implicitness through presupposition. That is due to the reason that سورة الفجر (Surat AL-Fajr) intends to the conditions of the Day of Resurrection that is reported over and over in different Surats in the Glorious Quran. This is due to the fact that the believers have common knowledge and share information about that day .In this line, it can be said that this is the reason that presuppositions constitute the most prominent type of implicit meaning in this Surat.

2. On the other side, the social aspects of implicitness tend to polite as well as humor since سورة الفجر (Surat Al-Fajr) is one of Surats that indicates Allah's rewarding to believers and expresses the polite attitudes toward them. It also reflects humor implicitly since it expresses punishment of different groups of people as Thamoud, Ad and Pharaoh. Those two sides are the reasons that this Surat contains politeness and humor equally with 50% of the extracts are about politeness and the remaining 50% are about humor.

5.2 Quantitative Results

The illustrative representation of the analysis of implicitness in Surat Al-Fajr can be seen in the table below:

NO.	Type	Word	Social aspect
1.	Non-Conversational Implicature	الفجر	Politeness
2.	Logical Implication	مثلها	humor
3.	Logical Implication	ثمود	humor
4.	Conversational Principle	فصب عليهم ربك	humor
5.	Presupposition	راضية مرضية	Politeness
6.	Presupposition	بالمرصاد	humor
7.	Conversational Principle	دكا دكا	Politeness
8.	Conversational Principle	صفا صفا	Politeness
9.	Non-Conversational Implicature	لا يوثق وثاقه	humor
10.	Presupposition	يا ليتني	Politeness

VI.   CONCLUSIONS

Through the analysis of سورة الفجر (Surat Al-Fajr), implicit meaning is typed differently with four types of implicitness that are adopted by Veurchueren (1999). These types of implicitness are expressed for certain functions that vary according to the situations in which implicitness is found. It can be said that implicitness is a pragmatic aspect that shows abbreviation and limitation in performing and conveying information pragmatically. Throughout the analysis, implicitness focuses on common knowledge and shared background of cooperative participants, especially in سورة الفجر (the Surat Al-Fajr) which shows the condition of the Day of Resurrection.

Since this Surat expresses the situation of two groups of believers and blasphemers at that day, the social aspect is expressed through two phases equally: politeness to the believers and humor to the blasphemers.

Then, it can be said that religious texts tends to be informative and true since they are from Allah, Prophets or good people. In this respect, implicitness plays a great role in flouting the maxim of relation and manner. That is because the text may contain information that is implicitly related and disconnected publicly or it provides the information in implicit order.

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Appendix: سورة الفجر (**Surat Al-Fajr)**