



## PRAGMATIC ANALYSIS OF DEIXIS IN HOLY QUR'AN OF SURAH AL-QASAS.

Maryam E. S. Bajiri<sup>1\*</sup>, Dr. Sami.A.M. Alquhali<sup>2</sup>

### Abstract:

In this research, the writer tries to discover the types of deixis in the Holy Qur'an, of Surah(chapter) Al-Qasas in particular. The researcher aims to find out the occurrences of deixis in Surah Al-Qasas and to analyze the types of available deixis. The data for this study was taken from Surah Al-Qasas. The method used in this research is qualitative, focusing on the pragmatics analysis of deixis. The data analysis process of this research involves reading the verses, extracting data, categorizing, and interpreting the data. The results of the study indicate that there are five types of deixis found in Surah Al-Qasas: person deixis 283 (52.89%) while the frequency of other types of deixis there is a simple variation among them as the place deixis forms 97 (18.13%), time deixis forms 28 (5.23%), social deixis 7 (13.27%) and discourse deixis form 56 (10.46%).

**Keywords:** Deixis, Surah Al-Qasas, Pragmatics.

<sup>1\*</sup>Lecturer faculty at college of women, English Department, Seyion University, Yemen. Ph.D. Scholar, English Department at Kuvempu University, India.Email:- Rm2bj111@gmail.com.

<sup>2</sup>Assistant Professor. English Dept., Amran Community College (ACC), Yemen, Email:-Samisofan81@gmail.com

**\*Corresponding author:-** Maryam E. S. Bajiri

<sup>\*</sup>Lecturer faculty at college of women, English Department, Seyion University, Yemen. Ph.D. Scholar, English Department at Kuvempu University, Email:-India. Rm2bj111@gmail.com.

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### 1.Introduction:

Deixis (deictic) is a term used in linguistic theory to refer to those aspects of language that refer directly to the personal temporal or locational characteristics of the situation in which an utterance occurs and whose meaning relates to this situation. (Crystal,1998).

On the other hand, deixis is a concept that refers to phrases and words that cannot be understood without the additional information that is provided in context. Therefore, it is a vital subject in the field of pragmatics.

There are three primary categories of deixis, according to (Fillmore and Lyons,1971).: person deixis, place deixis, and time deixis.

Levinson subsequently added two categories of deixis: discourse deixis and social deixis.

**a. Person Deixis** refers to grammatical categories of people involved in an utterance and expressed by persons: first **person deixis** (I, we), second person deixis (you), and third person deixis (he, she, it, and they). (T Abdulameer, TA Suhair, 2019).

**b. Place Deixis** refers to the terms and phrases used to indicate a location that is pertinent to the

location of a speaker. It occurs in three different forms: locative adverbs like "here" and "there," demonstratives like "this," "that," "these," and "those," and motion verbs like "come" and "go."

**c. Time Deixis** is a temporal reference that points to the moment when someone is speaking about something. The symbol that represents time deixis is adverbs of time, such as "yesterday," "now," "then," and "tomorrow," amongst others, as well as many tenses of the verb.

### d. Social Deixis

Social deixis is used to encode social distinctions that are relative to the participant and concerned with the aspects of the sentence, which reflect, establish, or are determined by certain realities of the social situation in which the utterance takes place. the writer gives information on the social deixis that is found in the holy Quran of Surah AL-Qasas. The researcher noticed that there are totally 454 deixis (all types of deixis) in 88 verses of surah Al-Qassas.

### e. Discourse Deixis

A word is considered discourse deixis if it refers to a specific portion of the text. Deixis in discourse refers to deictic expressions that

indicate previous or subsequent portions of the discourse. In other words, the words and phrases that indicate the connection between an utterance and the preceding discourse.

### 1.2 Surah Al-Qasas:

Surah Al-Qasas (القصاص "The story") consists of 88 verses. Surah Al-Qasas is Meccan, with the exception of the verses from "52\_55" which are Madani, and it contains three stories: the narrative of the Prophet Moses (peace be upon him) with Pharaoh; the other story is the Prophet Muhammad's story "peace be upon him and his family" with the unbelievers of his people, and the last story of Qarun, a rich man of Pharaoh's people, with his people from the Children of Israel. This surah was revealed in order to bolster the support of the Messenger, "may God bless him and his family," as well as the Muslim, and to let them know that victory is their ally in the end. The surah told the account of Moses and Pharaoh, as well as how the power of truth won in the end. The second story is the story of Qarun, who possessed both wealth and knowledge, but neither were of any use to him in the face of the almighty force that intervened and caused the ground to swallow him and his house. This surah was revealed to demonstrate that the power of God is the only true force capable of influencing the universe as a whole.

### 1.3 Research Procedure:

This research analyzes discourse deixis in the Glorious Quran, specifically Surah Al-Qasas, using Van Dijk's (1980) framework. The research is divided into two sections: theoretical context and practical analysis of the text. The researcher observed the deixis study of the verses in Surah Al-Qasas by reading and noting down the deictic expressions: person, place, and time deictic trying to show how often they appear in the verses and how they should be interpreted.

### 1.4 Significance of the Research:

**Table 1.** The Frequency of Non-Person Deixis in holy Quran of Surah Al-Qasas.

No	Type of Non-person Deixis	Frequency	Percentage
1.	person Deixis	283	52.89%
2.	Place Deixis	97	18.13%
3.	Time Deixis	28	5.23%
4.	Social Deixis	71	13.27%
5.	Discourse Deixis	56	10.46%
<b>Total</b>		535	100%

For further understanding of such deixis types, the research presents them one by one as follows:

This study provides an in-depth survey of pragmatics and deixis, enhancing understanding for students and researchers. It can also help language students and academics understand deictic expressions in various texts, including other surahs of the Quran, religious texts, Hadith, and speeches. Furthermore, it can contribute to understanding deictic expressions in different types of texts like literary, political, and legal texts.

### 2. Research Objectives:

The research aims to:

- Identify and classify deixis occurrences in Surah Al-Qasas.
- Determine the most dominant type of deixis in the text.
- Analyze the reasons for using these types of deixis and their effects on hearers/readers.

### 2.1 Hypothesis:

- What the most deixis has been found in the holy Quran of surah Al-Qasas?
- Who many kinds of deixis have been extracted from surah Al-Qasas?

### 3. Research Method:

This research uses a descriptive qualitative methodology, presenting data through words, sentences, and tables, followed by interpretive analysis. The data collection process employs techniques such as credibility, transferability, dependability, and confirmability.

### 4. Findings:

The research revealed that there are five types of non-person deixis in Surah Al-Qasas: person, place, time, social, and discourse deixis. The most frequently used type of deixis is person deixis, particularly the first-person deixis. In terms of frequency, place deixis ranks second, followed by time deixis, social deixis, and discourse deixis as detailed in the following table:

#### a. Person Deixis

Person deixis designates the basic roles in a speech event, the speaker, addressee, and the

person or persons who are neither speaker nor addressee (Cruse, 2000).

Table 2 below provides the first-person deixis section (I, we), the second person deixis like (you,

your) and the third deixis occurs (he, she) that found it in the surah Al-Qasas.

**Table 2:** The Person Deixis that Extract of Verses in Surah Al-Qasas of a Holy Quran.

No.	Verses of Surah Al-Qasas	First person Diexis	Second person Deixis	Third person Deixis
1.	2-20	I, we, our, me, my, us	You	He, she, it, him, his, them, they
2.	20-40	I, me, our, my, our, us	You,	He, his, them She
3.	40-60	we, our	You	Him, them
4.	60-88	My, we, us	You, your	He, them, his

**b. Place Deixis**

The place deictic word indicates the location in space relative to the speaker (Cruse, 2000).

In the table below, the researcher mentioned place deixis that consist of distal term, proximal term and projected term (specific location).

**Table 3:** Place Deixis in Surah Al-Qasas.

No	Verses of Surah al-Qasas	Place deixis		
		Distal Term	Proximal Term	Projected Term or Specific Location
1.	2-20	There	This, these That, those	Come, came
2.	20-40	There, here	This, these That, those	Came
3.	40-60	There	This, these That, those	Come, came
4.	60-88	There	This, these That, those, whom	Come

**c. Time Deixis**

The time deictic word indicates the timing of an event relative to the time of speaking (Cruse, 2006). The researcher classified the verses of

surah Al-Qasas into temporal deictic words that divided into two types of time deictic words that can be seen as follows:

**Table 4:** Time Deixis in Surah Al-Qasas

No.	Verses of surah Al-Qasas	Time Deictic Words
1.	2-20	Before, then, yesterday
2.	20-40	Towards, then, now, years
3.	40-60	Then, in this time. before
4.	60-88	Before, the day, night

**d. Social Deixis**

Social deixis indicates the position of the referent on the scales of social status and intimacy relative to the speaker (Cruse, 2006).

The table below shows the social words that extracted of the verses in surah Al-Qasas:

**Table 5:** Social Deixis in Surah Al-Qasas

Verses of Surah Al-Qasas	Social deixis
2-20	Allah's, O Prophet, messengers, wisdom, My Lord, Most Merciful,
20-40	Allah, Lord, My Lord, Witness, God, land
40-60	Allah, Mercy, Prophet, Lord, pleasure
60-88	Allah, for punishment, gods, in this world, Peace, Your Lord,

**5. Analysis Data:**

**5.1 Person Dixies:**

**a. First Person**

There are 83-person deixis in surah Al-Qasas having employed first-person deixis. The incorporation of the speaker himself or herself in the statement is what is meant by the term "first person deixis," and this applies whether the pronouns being used are singular or plural.

The word (Allah) or (God) and the pronoun (we) are frequently employed in verses. These words and the pronoun both stand in for the name of the all-powerful God. There is a capital letter at the beginning of name of Allah the greatest, which is a symbol of honor and exaltation.

Let us look at these two examples:

Data 1:

نَتْلُوْا عَلَیْكَ مِنْ نَّبَاِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ یُّؤْمِنُوْنَ

"We narrate to you 'O Prophet' part of the story of Moses and Pharaoh in truth for people who believe."

Data 2:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ ٧

"We inspired the mother of Moses: "Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers."

#### b. Second Person

The second person pronoun 'you', on the other hand, is used to indicate the person or persons being addressed.

Data 1:

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ١٢

And We had caused him to refuse all wet-nurses at first, so his sister suggested, "Shall I direct you to a family who will bring him up for you and take good care of him?"

In this verse the Moses' sister guide Phraon and his wife to the family who can care for him when she said "Shall I direct **you** to a family who will bring him up for **you**"

Data 2:

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْأُمَلَاءَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ ۗ إِنَّكَ مِنَ الْذٰلِمِينَ ٢٠

And there came a man, rushing from the farthest end of the city. He said, "O Moses! The chiefs are actually conspiring against you to put you to death, so leave 'the city'. I really advise you 'to do so'."

The second person **you** in this verse indicate to the man who rushing from the farthest end of the city.

#### c. Third Person

In surah Al-Qasas which there mentioned the third person as (he, **she**, **him**, **his**, **her**).

Let's see in these examples:

Data 1:

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَّنَا عَلَيَّ قَلْبًا لَّكُنَّ مِنَ الْمُؤْمِنِينَ ١٠

"And the heart of Moses' mother ached so much that she almost gave away his identity, had We not reassured her heart in order for her to have faith 'in Allah's promise'."

In this verse, the writer found **she**, **his**, and **her** which **she** replaces to the Moses' mother and **her** a progressive pronoun which return to Moses' mothers too.

Data 2:

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَاعْفُرْ لَهُ ۗ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ١٦

"He pleaded, "My Lord! I have definitely wronged my soul, so forgive me." So, he forgave him, 'for' He is indeed the All-Forgiving, Most Merciful."

Through this verse the writer extracted the third person he which replace of the prophet Moses.

#### 5.2 Place Deixis:

The writer finds place deixis in the following Quranic verse:

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَفَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۗ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ٢٥

"Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the wrongdoing people."

The two women returned speedily and narrated to their father what Moses did for them (the watering story), (narration). The topic is developed and one of the two women (indefinite member) came to Moses and said politely (politeness):" Verily, may father call you he may reward you for having water (our flocks). (Saleh, 2010).

This example finds the word **Came** two time which refer to movement, when the girl came to the prophet Moses polity. And the second word of **Came** which refer to prophet Moses when he goes to their fathers'

#### 5.3 Time Deixis:

The other type deixis is mentioned in surah Al-Qasas is time deixis (temporal deixis) as found in the following examples:

وَأَنْ لَّيْسَ عَلَيْكَ حَقٌّ لَّمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا لَّمْ يَعْقَبْ ۗ يٰمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۗ إِنَّكَ مِنَ الْآمِنِينَ ٣١

"Now, throw down your staff!" But when he saw it slithering like a snake, he ran away without looking back. Allah reassured him, "O Moses! Draw near, and have no fear. You are perfectly secure."

A change of topic is marked in Ayas (31 and 32), by the change of place and time. When Allah, in these Ayas, ordered Moses to do unusual works (action and order) as signs to Pharaoh and his people to affirm Moses's prophecy. "And throw your stick! But when he saw it moving as if it were a snake. (Saleh, 2010).

In this verse the writer finds time deixis from the first word **Now** that Refers to the direct order from Allah to prophet Moses to throw the stick to let him see the ayah which transfer to a snake.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرَ اللَّهِ يَأْتِيكُمْ بَضِيَاءً ۗ أَفَلَا تَتَسْمَعُونَ ٧١

"Ask 'them, O Prophet', "Imagine if Allah were to make the night perpetual for you until the Day

of Judgment, which god other than Allah could bring you sunlight? Will you not then listen?"

In Ayas (71, 72, 73, and 74), the element of time is mentioned and represented by the adverbs (night, during the day, during the night, day). (Saleh, 2010).

This example shows the time deixis from this Aya of these words Night, the Day of Judgment.

#### 5.4 Social Deixis:

Social deixis that found in the surah Al-Qasas can be seen in the following examples:

Data 1:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلَنَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ ۗ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ١٣

"This is how We returned him to his mother so that her heart would be put at ease, and not grieve, and that she would know that Allah's promise is 'always' true. But most people do not know."

Aya (13) " So did we restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true..." (Saleh, 2010).

The social deixis that shown in this verse was the name of God (Allah) the greatest when Allah Jala Walla he returned her son to feel comfort and happy and to believe that Allah promise is true.

Data 2:

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَىٰ الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ٢٤

"So, he watered 'their herd' for them, then withdrew to the shade and prayed, "My Lord! I am truly in 'desperate' need of whatever provision You may have in store for me."

Aya (24) is a development of aya No. (23), Moses watered the sheep for the two damsels women (an action), then the Aya is concluded by Moses praying Allah for more good. (Saleh, 2010).

In This verse the word (My Lord) indicates to social deixis, when the prophet Moses used it for asking Allah during making Dua.

#### 5.5 Discourse Deixis:

In the following examples you can see the discourse deixis that found in the surah Al-Qasas

Data 1:

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتْ عَيْنُ لِي وَلَكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا ۗ أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ٩

"Pharaoh's wife said 'to him', "This baby is ' a source of joy for me and you. Do not kill him. Perhaps he may be useful to us or we may adopt him as a son." They were unaware 'of what was to come'."

In this verse found a word **this** which refer to baby (prophet Moses).

Data 2:

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي ۚ حَجَجْتُ فَإِنْ أَتَمَمْتُ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ ۚ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ٢٧

"The old man proposed, "I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be 'a favour' from you, but I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man."

The seventh episode is about Moses's marriage. The father of the two women offered to Moses to wed him one of his daughters. He said:" I intend to wed one of these two daughters to you " (Saleh, 2010).

In this verse, the word (these) indicates to the two women when Prophet Moses Ask their father to get marry one of them.

#### 6.Conclusion:

In conclusion, Surah Al-Qasas contains five types of deixis: person, place, time, social and discourse deixis. Out of the 535 non-person deixis found in surah Al-Qasas, person deixis is the most frequently used type (283) deixis forming (52.89%), followed by place deixis, 97 deixis forming (18.13%), by followed by 71 of social deixis forming (13.27%), followed by 56 discourse deixis forming (10.46%) and finally 28-time deixis forming. This study contributes to the understanding of deixis in the Holy Qur'an and its implications.

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