Pragmatic Approach:
Factive Presupposition in Religious Islamic Texts

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Abstract:
The aim of study is to cast the light on factive presupposition in religious Islamic texts. The Pragmatic approach is adopted to analyze the factive presupposition in religious Islamic texts, and it looks at the relation between a text and its contexts and the ways that contexts contribute to meaning. This study is a qualitative study Pragmatic theory aims at clarifying how communication is successful and possible among people and how utterances are recognized. Apprehension of an utterance involves retrieving proposal expressed and drawing some conclusions draw on this assumption as a starting point. In terms of context, it is limited to mutual knowledge, beliefs and assumptions of the speaker and hearer, where mutual knowledge is a knowledge that divides, and also is known to be common and shared (Smith, 1982). A Presupposition is one of the main concepts of pragmatics, and it is used to include a general class of pragmatic and semantic phenomena that have a fundamental impact on the apprehension of utterances. Particularly, this concept denotes premise that truth is taken in an utterance and without the value of truth that cannot be set, and can broadly be related with a lexical element or certain grammatical features in any utterance. Thus, because pragmatics is very essential in analyzing the extent of rhetorical and sentential meaning, it is also essential to find out how factive presupposition performs in English religious texts and how it can be analyzed.

Keywords:
Pragmatics, Presupposition, Religious text, Factive Presupposition.

1. Introduction

Pragmatics deals with how language concepts and contextual factors work together to interpret particular utterances, and enabling the reader/listener to capture the correct meaning of the writer/speaker rather than just follow the reference meaning of a word. Pragmatics examines "the characterization of contextual aspects that help to identify any proposition expressed by a particular sentence" (Stalnaker, 1972). The main concepts of pragmatics are presupposition that is a presumption of the world or maybe a belief in the background regarding the expression that the truth is taken for granted in the discourse. Examples are provided in (1): The presupposition of each sentence is indicated below the sentence.

(1) a. The prime minister of Jordan is bald. The inexplicit assumption that can be recognized in this is Jordan has a prime minster and its prime minister is unique.

b. Edward knows that Michal invented the television. The implicit assumption here is that Michal invented the television.

Presupposition was a core of the linguistic issue in the1960s -1970s. In the beginning, it is used in the philosophy of logic refers to a certain kind of inexplicit information. Information that is directly mentioned is indicated as "confirmation". Thus, all types of information may be deduced from a sentence. A text involves explicit meanings and implicit meanings. The former means what literally said whereas the latter refers to the suggested meaning. Recently, pragmatics has concentrated on the role of presupposition in elaborating discourse and the use of presupposition to accomplish some impacts in communication. (Thornborrow & Wareing, 1998; Marmaridou, 2000; Bajnaid et al., 2018). Presuppositions are one of the main elements of meaning that should be assumed, understood and accepted as a matter of course (Verschueren, 1999; Fasold & Linton, 2006).

1.1 Factive Presupposition and Religious Islamic Texts

One of the most important types of presupposition is factive that means assumption about something because of presence some verbs such as regret, know, realize, to name but a few. For example, she regrets eating a pig. It is clear from this sentence that she ate a pig. Presence of "regret" verb denotes implicit assumption whereas using certain verbs such as dream, pretend, imagine refers to non-factive presupposition as in the sentence" she pretends to be sick". It can be said here she is not sick but it is just pretending of sickness.

The language of religion is complicated due to the fact that it has implicit assumption but it is important to understand that "Islam" and associated terms are ordinarily used these days in everywhere in the world. Islamic religious texts are full of presuppositions within its types as existential, factive, non-factive, lexical, structural, and counterfactual. This study is devoted to studying factive presupposition in religious texts, which normally presume the presence of something or some ideas; it is typically triggered by some verbs as "regret, realize, glad, and know". Therefore, several evidences or concepts denote factive presupposition in religious Islamic texts such as using factive verbs. For example, a religious man regrets that he unintentionally commits a sin. In this religious sentence the factive verb "regrets" indicates that he committed a sin although he did not mention that

explicitly, but here a kind of presupposed that he committed a sin and he regrets of doing this sin.

The overarching objectives of the study is to analyze and identify the factive verbs and their presupposition, so this present study tries to cast light on factive and non-factive verbs and their effects on the meaning.

2. Literature Review
The presupposition is a variety of practical and semantic frameworks, and has given rise to serious discussions. It is clear that there is no contradiction between the pragmatic and semantic conditions of the presuppositions: they all yield to related ideas but are not the same. In general, any preconceived assumption of a proposition expressed in a particular context would be a practical assumption for people in this context, but it is clear that the opposite does not exist (Davidson et al., 1972: 387). The underlying philosophy behind the use of "presupposition" is established in the meaning of discussion, and in many discussions. Preconceptions are sentences imposed by sentences in the context in which they are pronounced. Many words, phrases, and structures create predefined assumptions. Within pragmatism, some presuppositions are traditional properties of particular words or sentences. Pragmatic assumptions are beliefs about the context that must be attributed to the speaker. It is normative to assume that presuppositions of judgments become realistic practical assumptions for speakers, as speakers should believe that contexts meet the conditions required to allow their words to be meaningful. Semantic positives are assumed to be traditional properties of lexical material or vocabulary. And that all the presuppositions that appear to be closely related to certain words or combinations are presuppositions (Simons 2006: 1-8). Therefore, presuppositions are aspects of meaning that must be assumed, understood and accepted as a matter of course (Verschueren 1999: 27 and Fasold and Linton 2006: 158). Finally, the presuppositions are consistent, regardless of the context. These are the assumptions upon which the relevant speech depends on its suitability and validity. Predictive textual assumption is important in the way readers or listeners are placed: how text in your positions is largely related to the common assumptions you attribute (Fairclough 1995: 107 and Jeffries 1998: 152).

3. Statement of the Problem
Presupposition depends on implied meaning, and using factive verbs in Islamic texts has special evidence, the religious texts must contain certain verbs that do not depend on hypotheses, because Islam explained everything and left nothing for doubt and mistrust in any text concerning the security of Allah or the existence of Allah.

4. Research Objectives
The study aims to achieve the following objectives:
i.What are the verbs used in Islamic text to express factive presupposition?
ii.What are the reasons behind using this kinds of verbs in Islamic texts?

5. Methodology

The descriptive approach is used in this kind of study because it draws on the description of the Islamic texts. The analytical approach that is used in this study concentrated on the principles and rules controlling the use of language. This study identifies factive presupposition and it indicates that these aspects of factive presupposition are essential in pragmatics. This analytical approach depends on qualitative research methodology. In this current study, the researcher used the qualitative method to define and categorize the factive presupposition, and its triggers. The purpose of this section is to explore the nature of factive presupposition and how it is responsible for the variety of linguistic expressions to yield specific communicative effects, establish international patterns and serve particular intentions.

The data is selected from one source. The religious text that is taken from" *A sermon without Dots".* The text originally was written in Arabic language, and then it was translated into English. The selected text" A sermon without Dots" was translated by Yasin T. al-Jibouri into English.   These quotes will be analyzed and identified to find out the factive verbs and the implied meaning.

6. Analysis and Discussion

Presupposition is a necessary concept in pragmatics. To presume a suggestion in the pragmatic sense is to take its truth for granted, and to presuppose that others included in the context do the same. Factive presupposition is a kind of presupposition. It is the presumption presupposed to be committed to the existence of the factive verbs. The quotes and Hadith have seven occurrences of factive presupposition. In the following quotes that are taken from "A sermon without Dots" by Ali Bin Abi Talib from the book "Salooni qabla an tafqidooni" (Ask me before you lose me), by Sheikh Muhammed Ridha Al-Hakeemi. It has no dots in its entire Arabic letters.

Excerpt 1

"*Praise to Allah Who is the praiseworthy, the affectionate owner of everything, the One who forms everyone born, the ultimate end of everyone who is expelled, the One Who spreads out the earth, Who firms the mountains, Who sends out rain, who facilitates the attainment of goals, Who knows the secrets and realizes them, Who destroys the possessions and annihilates them, who folds out times and repeats them, who causes matters and is their source"*

In the quote above, Ali Bin Abi Talib presupposes there is a great creator who "forms" every born. The verb "forms" presume the presence of born; also using the verb "spreads out" the speaker/writer refers to the great creator who spread out the earth. Some of the verbs that used in the quote such as (firm, know, realize…etc) refers to the assumption that is something true. The existence of the verb " know" presuppose there was a secret and Allah knows that only. By analogy, verbs like "*folds out" presume time was folded out by Allah.*

Excerpt 2

"*He knows and He informs, He rules and He perfects: He is the origin of origins. He [Muhammad] paves the path [to the Almighty] and emphasizes the Promised Day, warning about it, Allah has made honors to reach him, depositing in his soul Islam, "*

In this quote, there is an assumption that something is true due to the existence of certain verbs such as "knows". By comparing some verbs as know, realize, and regret with other verbs such as pretend, imagine, and dream; it is clear in the first set of verbs there is a presupposition that something is true. For example, I regret I committed the sin; this sentence presuppose I committed the sin whereas in a sentence like " he pretends to be sick' it presuppose that he was not sick. Hazlett (2009) claimed that the use of "know" and some other factives is taken to include presupposition.

Excerpt 3

"Who knows about everything small and big. He is reined by his sweat, his worry crushing him, yet his tear has none to feel sorry for, his scream (defense) is not accepted. His record of deeds is brought, his innermost becomes visible, and every part of his body now speaks of his wrongdoings:

His eyes testify about what he had seen, his hands about whom he beat, his legs about where he had gone his skin about what he had contacted, his private parts about with whom he had had intercourse. He is threatened by Munkir and Nakir; and it is unveiled for him where he is heading; so his neck now is tied with chains and his hands are cuffed. He is taken alone, dragged and brought to Hell as he is in a great distress and hardship. He remains in the torment of hell given to drink of very hot pus that grills his face and separates his skin from his body. He is beaten by the torture angels of hell with iron clubs. His skin returns again and again anew after having been baked. He cries for help, yet even the angels in Hell turn away from him. He pleads for mercy, so he stays for a while regretful, yet he finds none to care about his regret. His regret will then be in vain.

We seek refuge with an Able Lord from the evil of any final end such as this".

In the text above, Imam Ali believe Allah and Allah is the creator of everything in the universe, and for sure the creator knows everything about all his creators. The factive presupposition in the text is Immam's presumptions about Allah that knows everything about creators. Using factive presupposition in Islamic texts proves there is Judgment day, and since Allah is the creator of all things, and He has everything in His control, He certainly knows what people do from sin and from obedience. Every man does a sin that Allaah will punish and whoever obeys His obedience, Allah will give him the reward for doing it. Using factive verbs in Islamic texts is very important due to it indicate facts.

5. Conclusion

This paper is aimed to find how factive verbs operate in the Islamic and religious text. The kind of category in analyzing data is presupposition, which is essential to develop discourse since it sounds to be in charge for its dynamics by distributing social roles to speaker and addressee in a speech event. The pose of presuppositions sounds involves a wide variety of linguistic materials, involving lexical items, grammatical constructions, or even verb tenses. Factive presupposition is one of the primary kinds of presupposition. Variation items or elements can represent factive presupposition in Islamic and religious texts.

Factive presupposition is explored through the use of factive verbs and their assumption or presupposition. The use of factive verbs presupposes that something is true due to the

using of verbs such as know, realize and regret. By way of concluding, it can be said factive verbs are used in Islamic texts because Islamic text do not depended on hypothesis but it is based on facts.

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[1] نقلناها عن كتاب *سلوني قبل ان تفقدوني* للشيخ محمد رضا الحكيمي، ج2، ص442- 44