

Implicit Meanings in the Quran: A Pragmatic Perspective

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Abstract—This study investigates the interpretation of indirect speech in the Quran, where meanings often extend beyond what is explicitly stated. Misinterpretations can arise when the listener's understanding differs from the speaker's intended meaning, a challenge particularly evident in the Quran due to its complex rhetorical nature. Using Thomas's (1995) Speaker's Meaning Framework, the research conducts a document analysis from a pragmatic perspective, focusing on the oral discourse between Prophets and their people. The findings, supported by insights from reputable Quranic scholars, highlight that the speaker's meaning in indirect speech is best understood by considering both context (including physical, environmental, social, cultural, and linguistic factors) and the speaker's intention. The study concludes that interpretation methods can be divided into those based on context and intention, and those based solely on intention. These insights are significant for guiding readers of the Quran in accurately interpreting indirect speech.

Index Terms—indirect speech, speaker meaning, Prophet's dialogue, Quran, pragmatics

I. INTRODUCTION

Dialogue is a communication process between two or more individuals or groups. In Arabic, dialogue is referred to as *al-Hiwar* (الحوار). Saleh bin Abdullah bin Hamid in his book titled "Usul al- Hiwar wa Adabuhu fi al-Islam" stated that *al-Hiwar* or dialogue is a process where words are repeated. Dialogue is also an element found in stories in general, and thus can also be found in stories within the Quran (Salleh Abdullah Hamid, 1993). However, not all stories in the Quran contain dialogues. This is because according to Hamsa (2021), among the stories that exist in the Quran, there are those that revolve around the image of a perpetrator or event.

Dialogues in the Quran encompass dialogues related to the almighty Allah SWT, dialogues on the Day of Judgement, rewards and sins, dialogues about the Quran, dialogues between Allah SWT and His creation, and dialogues between past Prophets and their people (Tantawi, 2001). However, this study only examined the dialogue of past Prophets with their people, where this type of dialogue is divided into general dialogues and specific dialogues (Tantawi, 2001). In general dialogues, the specific Prophet who had the dialogue with the people is not clearly stated, whereas in specific dialogues that are examined in this study, the specific Prophet who spoke to the people was clear, such as Noah, Hud, Soleh, Abraham, Luth, and Shu'ayb. Each utterance found in these dialogues was spoken in different ways, whether direct or indirect, using diverse language and eloquence that brings a variety of meanings from the speaker.

Study Objectives

This study sought to achieve several objectives based on the understanding of the meaning behind utterances in the verses of the Quran. Besides that, it also sought to explain the meaning of the Quran from a pragmatic perspective. The following are the specific objectives of the study:

- i. Identify indirect speech contained in the dialogue of the Prophets and their people in the Quran.
- ii. Analyse and interpret the meaning of the speaker in indirect speech contained in the dialogue of the Prophets and their people in the Quran.

II. LITERATURE REVIEW

Levinson (1987) defined the pragmatic field as knowledge that is linked to sociolinguistic, neurolinguistic and psychological knowledge. Pragmatics is the theory of the interpretation of meaning, which among others encompasses the interpretation of sentences that are ambiguous, nominal, and so on (Nor Hashimah, 1992). Through the discipline of pragmatics, the implicit meaning of an utterance can be obtained besides understanding the true intention of the speaker from what was uttered. The study of pragmatics sheds light on how language is used and how meaning is interpreted based on the use of expressions in various contexts. In order to understand the true meaning of an utterance, pragmatic studies seek to solve the problem of awkwardness and ambiguity in addition to finding references and attempting to convey incomplete information.

According to Nor Hashimah (1992), implicit meaning refers to the hidden message that is conveyed by a speaker in an utterance. The received message is anything that is deduced from what was said. Implicit meaning is one of the most important aspects in the field of linguistic pragmatics, which studies the relationship between sentences and contexts. The implicit meaning found in an utterance cannot be understood by only looking at its literal or denotative meaning, but instead needs to be looked at in terms of the context and intention of the speaker. This is in line with the research conducted by Mustafa (2010) who found that the meaning of speech can be explained in detail when analysed based on the context.

Based on the definition above, the study of the speaker's meaning from the indirect speech in the dialogue between the Prophets and their people in the Quran is deemed fit within the pragmatic field. This is because this study focused on certain aspects of language, which was to analyse and explain the speaker's meaning based on the context found in the dialogue. The pillars of beauty within the Quranic language such as language style, elaboration of meaning, how meaning is delivered, how meaning is explained, and the density of implicit meaning are beyond the ability of the human mind to compare.

Studies of the verses of the Quran must be closely related to the *balaghah* and *i'jaz* of the Quran. The *i'jaz* of the Quran is one of the main issues in studying and interpreting the meaning of the language of the Quran. Scholars of the Arabic language since the early days of Islam until now have paid great attention to identifying the different angles of *i'jaz* in the Quran. *I'jaz* in the Quran still needs to be studied as there are still many angles of *i'jaz* that are not widely known in detail. This research is very important because the language of the Quran has incomparable value. Muhammad Ali al-Sabuniy (1980) stated that *i'jaz* refers to the inability of humans to match the height of the Quran either in terms of the beauty of language, sciences and laws, supernatural news, and so on. Although the Arabic language contained in the Quran resembles the Arabic language spoken at that time, in terms of its usage and meaning, the Quran shows more superiority and majesty than what was spoken by the Arab community at that time (Al-Baqillaniy, 1991).

Therefore, the interpretation of meaning can no longer be done arbitrarily. The interpretation and exploration of the speaker's meaning for an utterance must be done by following pragmatic approaches and principles (Huang, 2007). At the same time, it should combine several approaches of Arabic scholars who can interpret the speaker's meaning in an utterance more accurately and comprehensively through understanding Arabic rhetoric, especially for verses of the Quran that use sophisticated language.

Hence, based on the argument above, it is appropriate to study the meaning of the speaker in the indirect speech of the dialogue between the Prophets and their people in the Quran based on the Speaker Meaning Principles presented by Thomas (1995) in the Principle of Meaning in Interaction. Through this method, the interpretation of the speaker's meaning for indirect speech will be more accurate and comprehensive. In this study, this was done in addition to examining the opinions of prominent scholars so that the process of interpreting the meaning is in line with what Allah SWT willed to convey to His servants.

III. METHODOLOGY

This research employed a descriptive-analytical approach to identify and analyse the implicit meaning conveyed by speakers through indirect speech within the dialogues of the Prophets and their peoples as depicted in the Quran. The dataset for this study was derived from the Quranic verses which are the dialogues between the Prophets and their respective peoples. However, the scope of the study was limited to analysing indirect utterances within the dialogues of six specific Prophets: Hud, Salih, Lut, Noah, Abraham, and Shu'ayb, along with their respective peoples.

The analysis was conducted following Thomas's (1995) speaker meaning framework, which provided a structured approach to deciphering the implied messages inherent in these indirect utterances. Furthermore, the research findings were contextualized and elaborated upon by drawing insights from reputable scholars of the Quran, as evidenced by references to various Qur'anic commentaries such as Tafsir Ibn Kathir, Tafsir Al-Qurtuby, Tafsir Al-Thabari, and Tafsir al-Jalalayn. These commentaries not only facilitated a deeper understanding of the Quranic text but also shed light on the cultural and historical contexts in which these dialogues took place, contributing to a comprehensive interpretation and explanation of the findings.

Speaker Meaning Framework

The speaker's meaning for an utterance according to Thomas (1995) can only be known by looking at two main elements, namely the context and the speaker's intention. Context can be understood in various ways. In the context of

this discussion, the intended context as presented by Thomas (1995) includes the physical and environmental context, the social and cultural context, and the linguistic context.

Physical context refers to the "physical setting" of an utterance (Huang, 2007). Next, the social and cultural context refers to differences in the social and cultural background between the speaker and the listener, such as the use of personal pronouns, the concept of apologising and thanking, local community ethics and etiquette, and others. The last is the linguistic context, which is considered as a form of language use that is not part of the meaning of the speech, or the act of saying something but not meaning it (Nor Hashimah, 1992). The use of language variety such as active language, reverse language, extreme language, rising language, lead language, humorous language and others are considered as manipulation to form different meanings for an utterance. In addition, the use of language styles such as diction, irony, personification, metaphor, simile, hyperbole, and natural images are also classified as the use of language according to context.

In this study, the linguistic context includes Arabic speech to derive a more accurate meaning in interpreting the verses of the Quran. The knowledge of rhetoric is highly necessary to help understand the true meaning of the verses of the Quran, particularly for elements of *majaz*, parables, and so on. As a well-known Arabic rhetorician, al-Zamkhsyari said (as recorded by Abdul Halim Hashim in his book "I'jaz al-Quran 'inda al-Baqillani": "لا تحديد لفهم اسرار القرآن إلا رجل برع في" ("علوم البلاغة") that a person will not be able to understand the secrets of the Quran unless he is a real expert in the science of rhetoric. Therefore, the science of rhetoric is pertinent to understand the meaning of the verses of the Quran, especially the implied meaning.

The intention of the speaker according to Thomas (1995) is considered as the "force". The speaker's intention is the second element in the speaker's meaning, which can be in the form of representatives, directives, commissives, expressives, and declarations (Searle, 1969). According to Leech (1983), the speaker's intention in representatives includes stating, suggesting, boasting, complaining, claiming, and reporting. For directives, the intention of the speaker can include ordering, commanding, begging, advising, and recommending. Meanwhile, promising, swearing, and inviting are among the intentions in commissives. In contrast, expressives involve thanking, congratulating, forgiving, accusing, praising, and condoling. Furthermore, declarations are given by resigning, terminating someone's service, naming, severing relations, appointing, and sentencing, among others.

IV. RESULTS AND DISCUSSION

The results of the analysis of the selected dialogues between the Prophets and the people in the Quran show that there were utterances that contained implicit meaning. The utterances can be understood when interpreted based on the Principle of Speaker Meaning as suggested by Thomas (1995). The following is an explanation of the speaker's meaning for six selected implicit utterances found in the dialogue between the Prophet and the people in the Quran.

A. Dialogue (1) Prophet Hud A.S. and His People (Hud: 52-55):

هود: يَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

Hud: And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals.

قومه: يَهُودُ مَا جِئْنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

People: O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

قومه: إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

People: We only say that some of our gods have possessed you with evil.

هود: إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا آلِيَّ بَرِيءٌ مِمَّا تُشْرِكُونَ

Hud: Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah.

هود: مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ

Hud: Other than Him. So, plot against me all together; then give me no respite.

Utterance (1):

"فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ"

"So, plot against me all together; then give me no respite."

The context, the speaker's intention, and the speaker's meaning for Dialogue (1) are explained in Table 1 below:

TABLE 1
CONTEXT, SPEAKER'S INTENTION, AND SPEAKER'S MEANING IN DIALOGUE (I)

Context And Speaker's Intention	Speaker's Meaning
Physical and Environmental Context	The speaker intended to state his position to prohibit and prevent the act of worshipping idols by the listeners even though the consequences had been announced.
Social and Cultural Context	The speaker intended to assert his resistance against arrogant listeners who continued the practice of associating Allah with idolatry.
Linguistic Context	The speaker wanted to make a sarcastic assertion to the listener that he is not afraid of the listener's dispute and rejection of his call.
Speaker's Intention	The speaker intended to instruct the listeners to stop mocking, resisting, and denying the call delivered by the speaker despite having been told the consequences of the listener's actions.

Understanding the meaning of an utterance can be done based on the context (Wong, 2013). Therefore, to form a deeper understanding of the meaning of statement (I) "So, plot against me all together; then give me no respite!", the research should be guided by the physical, environmental, social, cultural, linguistic and speaker's context. According to Thomas (1995, p. 22), the physical and environmental context in dialogue (I) shows that the topic of conversation between the speaker (Prophet Hud) and the listener (the Ad tribe) was about asking for forgiveness from Allah SWT and repenting sincerely. The discussion took place in their residence where the speaker had come to deliver the preaching call to the listeners. The speaker called for the listeners to ask for forgiveness and repent for the wrongs they had done. The speaker also explained that if the listeners did as advised, Allah SWT would surely send down heavy rain that would be of great benefit to their plants and gardens. However, they did not pay any attention to the message.

Despite having been warned against committing idolatry and being asked to repent, the listeners were still stubborn and did not want to accept the speaker's call even though they had been warned of retribution and punishment if they disobeyed. Therefore, based on the examination of the physical context and the environment, the saying "So, plot against me all together; then give me no respite!" may convey the speaker's against idol worship by prohibiting and preventing the act among the listeners (the Ad tribe).

Next, the social and cultural context shows that the speaker (Prophet Hud) was sent by Allah SWT to preach a message to the Ad tribe. The speaker was a prophet who was very persistent in his preaching efforts, always reminding his people to worship Allah SWT alone despite repeated rejections.

The listeners were people who had long worshiped idols and rejected the concept of the oneness of Allah SWT as they worshipped various types of idols in addition to Allah SWT. They continued to associate others with Allah SWT despite the warnings and prohibitions by the speaker. Their reluctance to worship Allah SWT alone was evident based on their disdainful attitude toward the call delivered by the speaker. They were arrogant and did not want to accept the call as they felt that their lives, filled with luxury, would remain unchanged even if they did not follow the teachings brought by the speaker. Therefore, these factors led the speaker (Prophet Hud) to respond with indirect speech to the listeners.

The last element of the speech context is the linguistic context. When examined in detail, in the speech "So, plot against me all together; then give me no respite!", the speaker had used the imperative word (*amr*) based on the phrase فَكَيْتُونِي جَمِيعًا in the utterance. According to *balaghah* scholars, the imperative (*amr*) is a demand to do something to a lower party, accompanied by coercion (Akkawi, 2006). In certain contexts, this imperative word (*amr*) sometimes deviates from its original meaning and can refer to other meanings such as prayer, *iltimas*, *tamanni*, *irsyad*, *ibahah*, *takhyir*, *ta'jiz*, *taswiyah*, *tahqir* and *tahdid*.

In the context of this speech, the imperative word (*amr*) that was used carries the meaning of threat, which is an order accompanied by a threat. When the imperative word (*amr*) is expressed in this context, it shows sarcasm or disapproval from the party giving the order. The speaker wanted to make a sarcastic assertion to the listener that he was not afraid of the listener's arguments and rejection of his call.

Next, one main issue that needs to be taken into account to identify the speaker's meaning is their intention. In explaining the interpretation of speech, Grice (1978) differentiates the speaker's meaning to what is said and what is intended. Therefore, the saying, " So, plot against me all together; then give me no respite!" in dialogue (I) shows that the speaker (Prophet Hud) wanted to make an assertion. However, implicitly, the speaker used the utterance with the intention of giving directives to the listener. In other words, the speaker told the listeners to stop mocking, resisting, and denying the call that was delivered. The intended order was delivered indirectly as the speaker (Prophet Hud) was trying to reduce the tension in the discussion.

B. Dialogue (II) Prophet Salih A.S. and His People (as-Syua'ra: 150-154):

Salih: So, fear Allah and obey me. صالح: فَاتَّقُوا اللَّهَ وَأَطِيعُوا

Salih: And do not obey the order of the transgressors, صالح: وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

Salih: Who cause corruption in the land and do not amend. صالح: الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

People: You are simply bewitched! قومه: إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

قومه: مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ

People: You are but a man like ourselves, so bring a sign, if you should be of the truthful.

Utterance (2):

"إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِيْنَ"

"You are simply bewitched!"

The context, the speaker's intention, and the speaker's meaning for Utterance (2) are explained in Table 2 below:

TABLE 2
CONTEXT, SPEAKER'S INTENTION, AND SPEAKER'S MEANING IN UTTERANCE (2)

Context And Speaker's Intention	Speaker's Meaning
Physical and Environmental Context	The speaker wanted to express that he disagreed with the listener's speech.
Social and Cultural Context	The speaker tried to defend their materialistic and hedonistic tendencies by denying the listener's statements to engage in actions that invite the wrath of Allah SWT by describing the listener as a person affected by magic.
Linguistic Context	The speaker mocked the listener by describing him as a bewitched person (المسحورين) excessively after hearing the statements and warnings spoken.
Speaker's Intention	The speaker (the Thamud tribe) intended to slap the listener (Prophet Soleh) for delivering his message of preaching.

The topic of the conversation between the speaker (the Thamud tribe) and the listener (Prophet Soleh) in dialogue (II) revolved around the call to fear Allah SWT. The speaker was seen to disagree with listener's words, where they were asked to have faith in Allah SWT and not follow the errors of those before them. The Thamud people had long enjoyed pleasure and luxury in their lives without adhering to any calls from the listener (Prophet Soleh). Thus, the call delivered to them was not only directly ignored but was also used as a subject of mockery.

Based on the physical and environmental context, it can be concluded that the speaker's intention was to clearly express that they did not agree with the listener's proclamation. This disagreement is clearly seen when they criticised and equated the speaker with one who has been bewitched, by saying, "You are simply bewitched!". This is clear proof that they wanted to reject the call that was presented by the listener.

Furthermore, a deeper examination into the social and cultural context shows that the speakers (the Thamud tribe) were arrogant people and who had disassociated themselves with Allah SWT. These people lived in a state of ease and luxury like those before them. They had also been blessed with a life of pleasure and various forms of success in construction and crop yields. This strengthened the hedonistic and materialistic nature within them, which led them to adopt polytheism through practicing such as making sacrifices to their mountain of worship. These led to the denial of the blessings of Allah SWT and they considered that their gains were solely as a result of their own efforts and hard work.

Therefore, the saying "You are simply bewitched!" in this context implies that the speakers were trying to defend their materialistic and hedonistic tendencies by denying the listener's call to actions that could incur the wrath of Allah SWT. They described the listener as a person who was bewitched. Despite this, the listener (Prophet Soleh) persisted in preaching by delivering exhortations and threats to the speakers following their behaviour. This matter invited the anger and dissatisfaction of the speakers, leading them to utter those words.

In the linguistic context, the saying "You are simply bewitched!" contains a hyperbole. The word المسحورين is a hyperbolic expression derived from المسحورون, which means a bewitched person. Hyperbole is a form of expression that exaggerates the meaning to be conveyed (Abdullah & Ainon, 2001). In Arabic, it is called *al-mubalaghah* (المبالغة). According to Maheram Ahmad (2011), it is often used to show the reliability of a person or the greatness of an event or atmosphere. In the context of this speech, the speaker used elements of hyperbole and satire with the intention to describe him as a bewitched person (المسحورين) after hearing the statements and warnings spoken by the listener.

Next, another aspect that is important in examining the meaning of the saying "You are simply bewitched!" is the meaning behind the speaker's intention. Based on the intention of the speaker, the speaker (the Thamud tribe) intended to insult the listener (Prophet Soleh) for the call delivered in dialogue (II). At the same time, the Thamud tribe also wanted to mock the listener, considering him bewitched to the point of speaking about preaching, which they considered to be otherworldly and impossible for a sane person to express. This is because they had never heard of such a call before.

Everything presented by the listener (Prophet Soleh) to the speaker (the Thamud tribe) served as proof of the truth of the preaching and could not be refuted by the speaker. The fact was that their hearts acknowledged the truth that was conveyed to them, but their damaged souls made them disobey the call. Therefore, it can be concluded that such utterances were deliberately spoken as a rejection to what had been conveyed to them.

C. Dialogue (III) Prophet Lut A.S. and His People (Hud: 78-80):

لُط: يَا قَوْمِ هٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ

Lut: O my people, these are my daughters; they are purer for you. So, fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?

قومه: لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

People: You have already known that we have not concerning your daughters any claim, and indeed, you know what we want.

لط: لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

Lut: If only I had against you some power or could take refuge in a strong support.

Utterance (3):

"أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ"

"Is there not among you a man of reason?"

The context, the speaker's intention, and the speaker's meaning for Utterance (3) are explained in Table 3 below:

TABLE 3
CONTEXT, SPEAKER'S INTENTION, AND SPEAKER'S MEANING IN UTTERANCE (3)

Context And Speaker's Intention	Speaker's Meaning
Physical and Environmental Context	The speaker became sarcastic to the listener who liked and engaged in homosexuality.
Social and Cultural Context	The speaker wanted to express contempt through sarcasm to the listeners who engaged in homosexuality.
Linguistic Context	The speaker wanted to express his opposition to the listener's by posing a question that intended to be insulting.
Speaker's Intention	The speaker intended to rebuke and insult the listeners for their homosexual orientation and refusal to engage with the opposite sex.

In dialogue (III), there were several exhibits involved in the interaction. The speaker was Prophet Luth while the listeners were the Sadum tribe. In actuality, there was another person who appeared as a handsome man who was a passive listener that was also there. The conversation took place in the speaker's house. Initially, the listener rushed to the speaker's house after knowing that there was a handsome and good-looking man there. The handsome man was actually the incarnation of an angel brought by Allah SWT to test the lust of the listeners.

The physical and environmental context in this dialogue refers to the listeners (Sadums) who had come to the speaker's house to meet the man in question as they wanted to have homosexual relations with him. This led the speaker to be sarcastic with the listeners who liked and engaged in homosexuality. The Sadums shamelessly came to the speaker's house to disturb his guest who was the incarnation of an angel.

Next, the social and cultural context shows that the listeners as a group often committed acts that angered Allah SWT by engaging in homosexuality and by not having any sexual desire towards women. The listeners (the Sadam tribe) were a group of people deeply entrenched in a practice of perverse sexual orientation, practiced openly for a long time. The preaching of the speaker (Prophet Luth) was difficult for them to accept and was considered irrelevant due to the normalisation of the homosexual culture. This normalised social context strengthened their perverse passions and resulted in increasing reluctance to obey the call of Allah SWT.

As the ongoing homosexual practice of the Sadum tribe became a habit and culture for them, the practice could no longer be curbed. The matter caused the speaker to utter, "Is there not among you a man of reason?" in dialogue (III) in response to their actions. The speaker wanted to express contempt for the listeners who often enjoyed perverse relationships through satire.

In the statement "Is there not among you a man of reason?", the speaker used the style of questioning (*istifham*) which carries an insult (*at-taubikh*). In the Quran, the style of questioning (*istifham*) has many meanings that are adapted to the context of the verse and its discussion (Jamallalail, 2021). Questions (*at-taubikh*) which are used to rebuke and insult is one of its meanings. According to Jamalalail (2021), reprimands or insults often happen to something that is real and the thing that is insulted is the response towards the act.

The meaning of the utterance, "Is there not among you a man of reason?" in dialogue (III) would not have been complete without examining the meaning of the speaker's intention. When examined in depth, the conversation between the speaker and the listener was quite tense as the speaker did not agree with the immoral attitude and behaviour shown by the listener. Therefore, the indirect speech used by the speaker in the Dialogue (III) was not delivered with the intention to receive a reply; rather, implicitly, the speaker intended to put pressure on the listener by asking a rhetorical question. The speaker wanted to rebuke and show contempt to the listeners due to their homosexual orientation and unwillingness to engage with the opposite sex. This point can also be clearly seen and supported by the speaker's words afterwards, "If only I had the strength (to resist you) or could rely on a strong supporter." The statement clearly shows the disapproval of Prophet Luth to the Sadums.

D. Dialogue (IV) Prophet Noah A.S. and His People (*al-A'raf*: 60-62):

قومه: إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ

People: Indeed, we see you in clear error.

نوح: يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

Noah: O my people, there is not error in me, but I am a messenger from the Lord of the worlds.

نوح: أَنبِئُكُمْ رَسُولَتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Noah: I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.

Utterance (4):

وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

“And I know from Allah what you do not know.”

The context, the speaker's intention, and the speaker's meaning for Utterance (4) are explained in Table 4 below:

TABLE 4
CONTEXT, SPEAKER'S INTENTION, AND SPEAKER'S MEANING IN UTTERANCE (4)

Context And Speaker's Intention	Speaker's Meaning
Physical and Environmental Context	None
Social and Cultural Context	None
Linguistic Context	None
Speaker's Intention	The speaker intended to express his greatness as one who has been recognised as a Prophet to the listeners while asserting his true duty as a Prophet, the messenger of Allah SWT.

From the perspective of the speaker, the statement "And I know from Allah what you do not know " can be interpreted directly based on the intention of the speaker as this utterance contains "non-natural meaning" (Grice, 1978) which is directly related to the intention. In addition, references to different and overlapping meanings caused the interpretation to become unclear (Nor Hashimah & Ahmad Harith, 2009).

From the intention of the speaker and the statement "And I know from Allah what you do not know", it can be understood that the speaker (Prophet Noah) wanted to express his greatness as one who had been recognised as a Prophet to the listeners (the Bani Rasib tribe) while asserting his true position as a Prophet who was sent by Allah SWT. The speaker was also not afraid of the abusive insults and threats by the listeners in considering him as a misguided person.

In his preaching, the speaker (Prophet Noah) included subtle threats by advising his people to fear the punishment of Allah SWT for those who do not believe in Him and lie to His messengers. The speaker also asserted that he knew things that the listeners did not know about and that what he knew came from Allah SWT. None of Allah's creations have such qualities except the prophets and messengers. Therefore, it can be concluded that a prophet is indeed tasked with delivering Allah's message using eloquent language, advising his people, and possessing a deeper knowledge of Allah than other creations (Ibn Katsir).

E. Dialogue (V) Prophet Abraham A.S. and His People (al-Anbiya': 52-56):

إبرهم: مَا هَذِهِ التَّمَاتِيْلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

Abraham: What are these statues to which you are devoted?

قومه: وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ

People: We found our fathers worshippers of them.

إبرهم: لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ

Abraham: You were certainly, you and your fathers, in manifest error.

قومه: أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

People: Have you come to us with truth, or are you of those who jest?

إبرهم: بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ

Abraham: "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify.

Utterance (5):

أَجِئْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

“Have you come to us with truth, or are you of those who jest?”

The context, the speaker's intention, and the speaker's meaning for Utterance (5) are explained in Table 5 below:

TABLE 5
CONTEXT, SPEAKER'S INTENTION, AND SPEAKER'S MEANING IN UTTERANCE (5)

Context And Speaker's Intention	Speaker's Meaning
Physical and Environmental Context	None
Social and Cultural Context	None
Linguistic Context	None
Speaker's Intention	The speaker (the Kaldun tribe) intended to make fun of and criticise the statement made from the listener (Prophet Abraham) who criticised their misguided understanding and called them to reject the listener's message.

To understand the speaker's meaning for the utterance, “Have you come to us with truth, or are you of those who jest?” special attention needs to be paid to the question (*istifham*) that was uttered by the speaker to the listener. According to Al-Baqillaniy (1991), *istifham* can be defined as a question word used to ask for information about something that has not been known before.

In Arabic, questions play the function of asking for information (Rumadani, 2020). However, Al-Hasyimi (1960) stated that questions can also be used to command (*al-maru*), prohibit (*al-nahyu*), equalise (*at-taswiyah*), deny (*an-nahyu*), provide stimulation (*at-tasywiiq*), arouse (*al-isti'naaf*), emphasise (*at-taqriir*), intimidate (*at-tahwiil*), consider impossible (*al-istib'aad*), respect (*at-ta'dziim*), belittle (*at-tahqiir*), cause confusion (*at-ta'ajjub*), mock (*at-tahakkum*), threaten (*al-wa'iid*), ask for clarity (*al-istinbaath*), warn (*ar-tanbiih*), express regret (*at tahassur*) and deny (*al-inkaar*).

Based on dialogue (V), the question (*istifham*) uttered by the speaker (the Kaldun tribe) was not asked to obtain a response. Rather, the question (*istifham*) was intended to implicitly deny (*al-inkaar*) the listener's (Prophet Abraham's) statement. The speaker wanted to indirectly reject the statement made by the listener.

Therefore, to understand the intention of the speaker behind the statement "Have you come to us with truth, or are you of those who jest?", the speaker (the Kaldun tribe) intended to mock and criticise the speech of the listener (Prophet Abraham), who had insulted their understanding as misguided. They intended to reject the call of the listener (Prophet Abraham). It can also be inferred that the question posed by the speaker was not merely to seek information but was also a form of speech act (Searle, 1969). Based on the dialogue, the intended illocutionary force of the speech act was rejection.

F. Dialogue (VI) Nabi Shu'ayb A.S. and his People (Hud: 89-91):

شعيب: وَيَقَوْمٍ لَا يَجْرِمُكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِّنْكُمْ يْبَعِدُ

Shu'ayb: And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away.

شعيب: وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ ثَابِرُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُونُ

Shu'ayb: And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate.

قومه: يُشْعَبُ مَا نَفَعَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ

People: O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. Were it not for your tribe, we would have stoned you [to death]; and you are not to us one respected.

Utterance (6):

"وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ"

"And if not for your family, we would have stoned you."

The context, the speaker's intention, and the speaker's meaning for Utterance (6) are explained in Table 6 below:

TABLE 6
CONTEXT, SPEAKER'S INTENTION, AND SPEAKER'S MEANING IN UTTERANCE (6)

Context And Speaker's Intention	Speaker's Meaning
Physical and Environmental Context	None
Social and Cultural Context	None
Linguistic Context	None
Speaker's Intention	The speaker intended to strongly reject the call by the listener based on the situation in dialogue (VI).

Based on the perspective of speaker meaning, the statement "Were it not for your tribe, we would have certainly stoned you" can be understood based on the speaker's intention. Austin (1962) stated that the analysis of an individual's speech may not be able to explain all aspects of the language used by that individual. He concluded that what is most important is the "total speech act in the total speech situation".

Therefore, the speaker (the Madyan tribe) used the statement "Were it not for your tribe, we would have certainly stoned you" to strongly reject the call delivered by the listener (Prophet Shu'ayb) by expressing the harsh threat to the listener. Traditionally, the threatening words uttered by the speaker do not mean that the speaker actually wanted to stone and kill the listener. Rather, the expression was only meant to scare the listener.

The speaker (the Madyan tribe) deliberately uttered the speech to the listener (Prophet Shu'ayb) so that the utterance would end the conversation between the listener and the speaker. By ending the conversation, the listener was expected to leave immediately and not disturb the speaker again, who felt offended by the call. This was because based on the thorough examination of the situation, the speaker had also previously rejected the listener's call through sarcasm as in the following statement:

قومه: يُشْعَبُ أَصَلْتُكَ تَأْمُرُكَ أَنْ تَنْتَرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

People: O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!

The utterance above illustrates the speaker's rejection of the listener by questioning and raising suspicion on what he asked them to do. This final rejection was delivered with several sarcastic comments towards the listener.

V. CONCLUSION

The data analysis shows that the speaker meaning for utterance (1), utterance (2), and utterance (3) can be understood based on the context and intention of the speaker, whereas for utterance (4), utterance (5) and utterance (6), the speaker meaning can be understood based on speaker intention only. Based on Thomas (1995), in the first situation, the meaning

of the speaker can be understood based on the context and intention of the speaker, whereas in the second situation, the speaker meaning can be understood based on the intention only.

Therefore, the analysis of the six indirect utterances shows that meaning based on context and speaker interaction formed two different meanings. Not all speaker meanings for indirect utterances need to be understood based on the context and intention of the speaker. Rather, the speaker meaning for some indirect utterances could be understood based on the intention of the speaker exclusively. In contrast, some speaker meaning for indirect utterances can be understood by examining both aspects, which are the context and intention. This is similar to the research done by Thomas (1995), who claimed that “From this we can see that two components of speaker meaning are closely related, but not inseparable and it would be a mistake to conflate or confuse them” (1995, p. 21).

The analysis of the study also showed that the meaning behind the context forms a relationship between the utterance and the situation. The results of the study found that meaning behind context based on the physical and environmental context can be derived from a deep analysis and observation of the physical factors of those involved in the dialogue, the topic of the conversation, the place where the conversation took place, the situation and time of the conversation, as well as any object that was in the background in the conversation. The physical and environmental context can be a reference to help listeners understand the meaning behind the speaker for an utterance.

Besides that, the study also found that the contextual meaning based on the social and cultural context greatly assists in understanding speaker meaning for an utterance. Among these are factors related to the personality of speaker and listener, principles of life, religious practices and values, and etiquette in society.

Furthermore, the findings showed that the verses in the Quran contained linguistic variations in delivering its messages that were done indirectly through indirect speech. Hence, in order to accurately understand the meanings, a close and specific study must be done based on the linguistic context. Among the linguistic functions that were identified were the use of imperative language (*amr*), hyperbole (*mubalaghah*), and questions (*at-taubikh*). These variations of language styles in the Quran prove that it is a discourse that is unparalleled and cannot be matched by anyone (Khairul Anuar, 2020).

The study also found that the analysed utterances contained the speaker’s intentions. A close examination of the speaker meaning is highly needed to better explain the true meaning of an utterance as one of the explicit reasons behind speech is to ensure the intention or intended goal is achieved by the speaker so that it can be understood clearly by the listener (Thomas, 1995). This meaning demonstrates the desire or goal of the speaker based on how they act, including to give awareness, instruct, criticise, express greatness, make fun of, and reject.

In conclusion, based on the analysis of data conducted, the indirect speeches clearly had hidden meanings that can be understood based on pragmatic knowledge. This is because the speaker used indirect language that is meant to cause a certain effect in achieving their goal. The speaker’s meaning for indirect speeches cannot be understood based on linguistic meaning from words, phrases and sentences contained in the indirect speech alone. Rather, the understanding of speaker meaning for indirect speech should consider the context by taking into account all factors that are related to the speaker, listener, and factors underlying the speech such as the choice of words and expressions, hesitancy, the use of hyperbolic sentences, and so on. This clearly shows that the speaker meaning for indirect speech can be understood through a detailed examination of the physical, environmental, social, cultural, and linguistic contexts. Besides that, the speaker’s intention is the most important aspect in determining speaker meaning that needs to be deeply considered to understand the desire and goal that was intended to be achieved by the speaker. Based on the principles of speaker meaning by Thomas (1995) and the Principles of Meaning in Interaction, the study of speaker meaning for indirect speech in dialogues between the Prophets and their people in the Quran can be more holistic and systematic.

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