

رفع شأن المرأة IMPLICIT MEANING OF IN ARABIC PROPHETIC HADITHS

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Abstract

Implicitness is one of the pragmatic concepts that is employed to achieve certain functions and specific goals through conversation. This paper is intended to investigate implicitness in religious texts focusing on the tools that the speaker utilizes to indicate implicit meaning via Veurchueren's model (1999). Vidal's (2016) model is also adopted to analyze twenty Arabic religious texts about رفع شأن المرأة in Prophetic Hadiths showing the accountings and the reasons that make the speaker use implicitness. The collected data is qualitatively analyzed through subjective identification and explanation, and then quantitatively through percentages and frequencies clarified in tables. This paper reveals that implicitness is accounted for via two important strategies: flouting Grice's maxims and speaker's intention, as well the tendency to indicate Politeness, Advertising, Humor and Manipulation are the main reasons for implicitness in these Hadiths.

Key words: Implicit meaning, Religious language, Prophetic Hadith, رفع شأن المرأة and Speaker's intention.

1. Introduction

Communication plays a pivotal role in a society as to connect people with each other in their daily life and their work in a very smooth way. Misunderstanding may take place within conversations among participants using the same language, but it is very obvious that a mismatch happens between the speaker's intended meaning and the hearer's understood meaning. Because the implicit meaning is achieved by indirect way of speech, it mostly

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depends on the context of the situation for the utterances that are performed by the speaker intentionally. This means that the linguistic forms of the utterance do not give the completed meaning of the content, as Larson (1984, p. 36) states that “implicit meaning is a meaning that is shown, but it is the part of the conversation or intention to convey”.

Implicitness is explained as semantic, pragmatic, social and discursive aspects and many scholars take this point to describe and analyze different types of conversation. Speakers may utilize their native social and cultural norms to determine the function of implicit meaning in their speeches. They may face some difficulties, so that they depend on certain strategies to avoid misunderstanding. Communicative strategies are used to refer to different kinds of linguistic ways including focusing on new information, avoiding embarrassment, irony, politeness, motivation as well advertising something implicitly (Sallal and Hussein, 2021, p.209). **Therefore, this paper is intended to show implicitness in Prophetic Hadiths, how it accounts and the reasons behind using implicitness including a satisfactory explanation about implicitness, religious language, Prophetic Hadith and the state of woman in Islam.**

2. *Implicit Meaning*

Implicitness has generally be defined as the meaning of something more or something different from what is said, that means flouting or violating one of Grice’s conversational maxims for Implicature(Grice,1975). Implicitness can be done with using such strategies that indirectly do the purpose of the conversation. Those strategies include giving hints and clues, joking overstating or understating, being ironic, using metaphor, tautologies, contradictions and rhetorical questions(Brown and Levinson 1987, p. 211-224). Nevertheless, there are other strategies which are to be vague and misunderstood with using ambiguous utterances that remain the message uncompleted, unrelated and vague (ibid, p. 222-7).

Many scholars (e.g. Lakoff, 1973, p.303) maintain that there some ways in which the participants of the conversations may not say what they really want to mean. There are some important and main reasons that make the speakers prefer to use implicitness through their speech “to save face if conversational contribution is not well received, and to achieve the sense of rapport that comes from being understood without saying what one means”.

Thus, there is no total explicit expression to have a specific and complete meaning besides there is no total implicit aspect for the utterance. This gives the implicitness scope an opportunity to dive more and more in linguistic vain with large contributions in various topics. It is found in all types of texts; religious text is one of these types, so it is necessary to mention what is religious language means.

3. *Religious Language*

The relation between language and religion may be clear by the impact of those two on one another. Language may be constrained to some degree to specific terminology and semantic contents. Language functions would focus on religious traditions, values, beliefs and ritual practices. Religious terminology may be uncommon to other groups of speech because of formality. The grammatical point of view is obvious when the syntactic items are written in more formal manner because religious text is adopted by a large number of human beings with different styles of life and educational backgrounds. It would also last for a long time if not last forever as Quranic verses (Gupta, 2017, p. 2). This means the language that is used should take the time and changes into consideration.

Therefore, the language that is used to talk to God is different from the language that is used in normal life talks. There are some aspects that should be done and other that should be avoided. The formal use of language is obviously needed in religious language rather than other types of language. It is not suitable to use slang, colloquial language, vague words or those phrases that are loosely structured. In this place, Crystal (1965, p.150) states that

“the care we take over our language is in proportion to the importance we credit the situation which is usually means the person(s) whom we are addressing, the more careful our language, the more respected the participant of it”.

Thus, everyday conversations must be excluded and normal speech should be out of place.

Finally, religious language may be defined as the language that is used by specific groups of people to express their beliefs in common occasions (Crystal and Davy, 1969, p.147). So, it can be said that each religious occasion has certain functions as advice, obligation, sarcasm as in the

Glorious Quran or by religious traditions of prophets such as Muhammad (PBUH) and clergymen.

4. *Prophetic Hadith*

Hadith is any type of sayings, actions, reports, moral aspects ...etc. that is narrated to be said by the Prophet Muhammad (PBUH). Hadith is used as a reference to interpret the Glorious Quran because it contains the Islamic rules that are included in Quran and explains all the Islamic tradition and rules that should be followed in normal life (2012, حسين, p.6).

Because the speech of the Prophet is formal, eloquent and has psychological impact on the believers in Islamic religion, Hadith takes a fundamental place in linguistic studies. It falls into a category of non-equivalence similar to the Glorious Quran. It tackles many different topics and themes; woman's high dignity is one of them, **that is due to the practical and pivotal role in society and especially in Islamic society**. Therefore, the next section intends to describe what the principle of woman's high dignity means in Islam.

5. *Woman's High Dignity in Islam* رفع شأن المرأة في الإسلام

Mentioning the related vocabularies to woman's concept has been observed in many different types of religious language. This is clear in the Glorious Quran and Arabic Prophetic Hadiths. This concept is a widely different concept adhering to Islam and how Islamic community identifies her role by the bridge of cultural, social, economic and political differences between the man and the woman (en.m.wikipedia.org, 2022).

When Islam appears in Arabic regions, the woman takes a significant role that is different from what she has before Islam since Islam deals with new standards concerning woman's rights as female education, employment, financial and legal matters, love, marriage, beauty dress code, cultural norms and menstruation. These aspects give her a higher state and make her a central dimension in life as a wife, mother, sister, daughter and even a strange woman (ibid, 2022). In this line, it can be said that these aspects are related with one of the fundamental and basic principle in Islam which highness of woman's dignity (رفع شأن المرأة). Therefore, this paper intends to analyze twenty Prophetic Hadiths that share this theme to show implicit meaning

behind these Hadiths stressing on the reasons that lead the Prophet (PBUH) to use implicitness in his sayings.

6. Methodology

To capture full understanding of implicitness tools , accountings and the reasons that lead the speaker to utilize implicit meaning rather than explicit one in his/her communicative messages, it is necessary to adopt the methodology comprising the following three divisions:

6.1 Sample

This paper intends to analyze twenty Prophetic Hadiths about woman highness *رفع شأن المرأة* in Islam through showing the tools of implicit meaning and how it is accounted for as well as the reasons that lead the speaker to utilize implicit meaning rather than explicit one. It is necessary to mention that the selected data are taken from translated Prophetic Hadiths by AL-Fahaim, 1989.

6.2 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 subjective results that are generated in the adopted model of the paper. These results are shown by the words and descriptions as well as explanations. On the other side, the results are shown through tables with numbers and percentages identifying and clarifying the three phases of implicit meaning that are adopted by the proposed model.

6.3 Model

The distinctive representation of the tools of implicit meaning and how is it accounted for as well the reasons that make using implicit meaning preferable is based on an eclectic model consisting of Vidal's (2016) model supported by Veurchueren's model (1999) which consists of the following phases:

A. Tools of Implicitness

1. Presupposition

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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. (Veurchueren 1999, p.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 that indicates the meaning of this utterance simply.

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. 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 lack 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. (Veurchueren, 1999, 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.

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.

2. *Accounting for implicitness*

To account implicitness Arabic religious texts especially, Prophetic Hadiths, it is important to clarify that the accountings of implicitness are indicated by:

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1. Grice's Maxims Theory

One of the systematic and analytical approaches of interpretation of implicitness is Grice's (1975). He insists that the mismatch between what is said and what is conveyed can be interpreted by assuming that conversation has its own logic. This principle reads as follows:

“Cooperative principle: Make your conversational contribution such as is required, at the stage of the conversation at which it occurs, by the accepted purpose or direction of the talk exchange in which you find yourself”(Grice, 1975 p.45).The four maxims are maxims of quality, quantity, manner and relation.

2. Cognition –Oriented Approaches

In cognition part, implicitness may not be identified by specific rules, principles and ways that can help to build the bridge between what is said and what is conveyed. It is the process of generalization of human mind and how it works. Human mind is restricted to interacting with environment by different imposition devices as communication behavior. The most prominent approach is what is called Relevance Theory of Sperber and Wilson (1986), (1995) and Wilson and Sperber (2004), (2012) that is based on two claims:

“First, cognitive principle of Relevance: Human cognition tends to be geared to the maximization of relevance.

Second, communication principle of relevance: Every act of ostensive communication communicates a presumption of its own optional relevance (Sperber and Wilson, 1995, pp. 260-261).

The first principle is generalization of the human mind which states that the ability to process the inputs is limited since it is related to the most appropriate understanding of what is said. Meanwhile, the second one decides which one is needed in conversational situation that comes from all possible inputs to communicative behavior to be built in guarantee of optimal relevance. Eventually, it can be said that relevance theory has no specific rules for understanding the utterance rather than the utterance itself which its interpretation is determined by particular situation and conversational settings.

3. *Reasons of Implicitness*

To account for why implicit meaning is integrated in the selected data, four reasons are detected for initiating implicitness. Vidal (2016, p.115-7) provides these reasons as:

1. Politeness

There is a mismatch between the linguistic form and communicative function that is due to the reason that leads the speaker to do so appealing to the polite side. This is indicated by the speaker's tendency to indicate modesty.

2. Humor

This reason is related to the flouting of Grice's maxims for cooperative principle in communicative situation. It is based on the shared knowledge of the speaker and implicit intentions to drive a process of interpretations. The humorous effect is driven in the process of interpretation of the performed utterances through the flouting of the maxim of relation of Grice's theory.

3. Manipulation

The other reason that leads the speaker to use implicit meaning is the tendency to make the hearer believe what is false. In order to do that the speaker should hide some of his/her intention clues. This strategy is used to control the situation that the hearer has no way to do except to believe what the speaker performs. The hearer is obliged to accept such premises and conclusions.

4. Advertising

This is one of the techniques of recovering the implicitness that many speakers try to Advertise "near-total effectiveness with 99% formula" (Vidal, 2016, p.117). It shows the implicit assumptions that utterances bear to the interpretation and process which are necessary for verbal communication.

To summarize the above account, the following figure illustrates the adopted model for analysis.

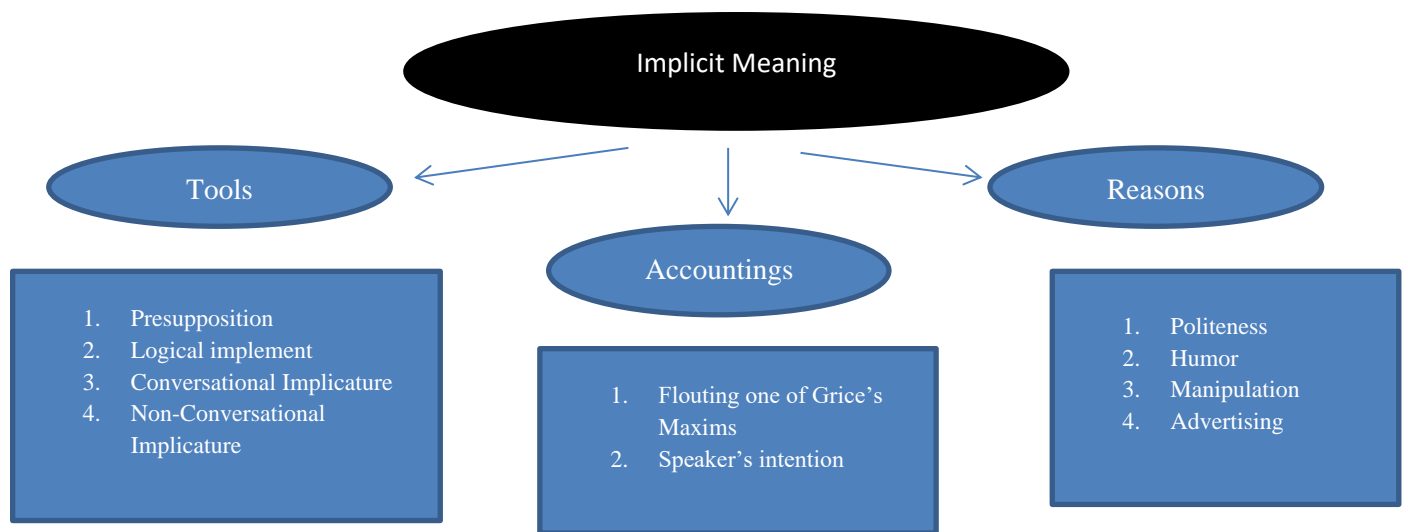


Fig: Model of Analysis (Veurchueren's model (1999) and Vidal's (2016))

7. Data Analysis

To recognize the implicit meaning in the twenty Prophetic Hadiths about woman's highness in Islam, it is necessary to mention that the selected data are translated by (AL-Fahaim, 1989). The four illustrative examples are analyzed to show how the three phases of implicit meaning: Tools, Accountings and Reasons are dealt with.

Text (1)

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"دينار انفقته في سبيل الله، ودينار اتنفقته في رقبة، ودينار تصدقت به على مسكين، ودينار انفقته على اهلك، أعظمها أجراً الذي انفقته على اهلك."

"Of the dinar you spend in the way of Allah; the dinar you spend for freedom of a slave, the dinar you give away in charity to the poor; and the dinar you spend on your wife and children, the highest in respect of reward is the one you spend on your family" (AL-Fahaim, 1989,p.105)

Through this Hadith, the Prophet (PBUH) indicates three phases of implicit meaning as the follows:

Tool: Through reading this Hadith, it is noticed that this Hadith explains the different accounts of money that the man spends and which one is preferable. The amount that is spent for domestic issues especially, to the woman (wife, mother, sister and daughter) is rewarded with highest respect as in the phrase *أعظمها أجراً الذي انفقته على اهلك* (*the highest in respect of reward is the one you spend on your family*) since it is spent for those whom the man is responsible for mandatorily. Pragmatic account is noted through the use of presupposition that the money that the man has may be spent into different accounts. The other presupposition is also indicated that one of the man's duties is to provide what his female needs financially which is indicated by the word *دينار (dinar)* that refers to the type of money used in Islamic regions.

Accounting: Implicit meaning in this Hadith is accounted for the speaker's tendency to show that the amount of the money that is spent for the woman by her husband is the highest account. This means that the speaker's intention indicates that all the different accounts are important, but the account of domestic issues which is related to female numbers is the most important and mandatory since it is one of the responsibilities' of the man in Islam that cannot be neglected, as it is indicated in the phrase *أعظمها أجراً الذي انفقته على اهلك* (*the highest in respect of reward is the one you spend on your family*).

Reason: When the Prophet (PBUH) identifies the different accounts of the money that the man has, it is the way to advertise and clarify that all the pervious accounts should be spent in second step since *دينار انفقته على اهلك* (*the dinar you spend on your wife and children*) indicates that the man must spend his money on his domestic issues concerning female numbers in first step.

Text (2)

"ان من أشر الناس عند الله منزلة يوم القيامة، الرجل يفضي الى امرأته، وتفضي اليه، ثم ينشر سرها."

"On the Day of Resurrection of Allah in the estimation; the worst position among all human beings will be of that man who performs a sexual act with his wife and then makes the secret of this act public."
(AL-Fahaim, 1989, p.105)

It is noticed that the implicit meaning of this Hadith is shown through following three phases of implicitness as:

Tool: The tool that is utilized by the Prophet (PBUH) to identify the implicit meaning in this Hadith is using conversational implicatures by following the four maxims of Grice conversational principle. Implicit meaning is indicated here when the Prophet (PBUH) follow the maxims of quality and quantity by providing informative and true information about the point of view of Prophetic Tradition concerning treatment of woman in Islam. The other two maxims which are maxims of manner and relation are also followed through indicating الرجل يفضي الى امرأته (who performs a sexual act with his wife and then makes the secret of this act public). This means that this Hadith follows the four maxims appropriately and this is the reason that the speaker has more than what he says publically.

Accounting: Utilizing the phrase ان من أشر الناس عند الله منزلة يوم القيامة (the worst position among all human beings) to mean that the Prophet (PBUH) clarifies his intention to indicate the implicit meaning behind the reason of being in such situation at the Day of Resurrection. The speaker's intention is noticed through the relation between ان من أشر الناس عند الله منزلة يوم القيامة (the worst position among all human beings) and ينشر سرها (then makes the secret of this act public). This means that the man should keep all the secrets about his wife even after divorce because those secrets are part of her life and she has confidence to be her support.

Reason: It is obvious to notice that the Prophet (PBUH) tends to criticize what the man does as in the phrase ينشر سرها (then makes the secret of this act public). This action is forbidden since both of the man and the woman have confidence in one another and try to keep their own secrets away from the public issues. In this line, it can be said that the humorous sense is indicated to

criticize those men who do not keep their domestic relations and do not take care of his wife's feelings and emotions.

Text (3)

"أكمل المؤمنين إيماناً أحسنهم خلقاً، وخياركم خياركم لنسائهم."

"The most perfect amongst believers in faith is who is the best in manner and kindest to his wife."

(AL-Fahaim, 1989, p.99)

The implicit meaning is indicated in this Hadith through the three phases of the proposed model as:

Tool: The implicit meaning is noticed through utilizing non-conversational implicatures that is followed by flouting one of Grice's maxims. It is obvious that this Hadith follows the maxims of quality and quantity by providing informative and true information. This means that the Prophet (PBUH) is the best of his nation and his moral values are followed in all aspect of people's normal life. The other two maxims which are the maxim of manner and relation, the first one is followed since the Prophet (PBUH) provides the idea *أكمل المؤمنين إيماناً أحسنهم خلقاً* (*The most perfect amongst believers in faith*). This means the most perfect believer is the best morally. The last maxim which is the maxim of relation is flouted because there is no relation between faith and how to treat woman apparently. Implicitly, this relation is made through the tie of moral values which connects faith to good treatment with the woman in Islam.

Accounting: In this sense, it can be said that the flouting of the maxim of relation between faith and woman treatment is used to account for implicitness. This means that *وخياركم خياركم لنسائهم* (*who is the best in manner and kindest to his wife*) is the way to relate faith and good treatment to woman by the tie of moral values. On the other side, this Hadith explains the idea that faith cannot be completed if the believer is not good with his family especially, female members.

Reason: The way that the Prophet (PBUH) utilizes to make connection between true faith and the way that the believer uses to treat woman is the means to show politeness toward woman. This means that the Prophet (PBUH) shows highness and respect to the woman in Islam through

identifying the relation between true faith and the way of the treatment with the woman as the phrase *وخياركم خياركم لنسائهم* (*who is the best in manner and kindest to his wife*) indicates.

Text (4)

"أستوصوا بالنساء، فإن المرأة خلقت من ضلع، وإن اعوج شيء من الضلع اعلاه ، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل اعوج، فأستوصوا بالنساء."

"I advise you to treat women kindly, for the woman was created from a rib, and the most crooked part of the rib is its uppermost part. If you try to straighten it, you will break it; and if you leave it; it will remain crooked. So treat women kindly." (AL-Fahaim, 1989, p.99)

The Prophet (PBUH) implicitly explains the way that should be followed in treatment with the woman through utilizing the three phases of implicitness. They are as:

Tool: Using different pragmatic connections is the means that the speaker tends to say what he wants implicitly. Those ties are as a reference which is obvious in the phrase *فإن ذهبت تقيمه كسرته* (*If you try to straighten it, you will break it; and if you leave it; it will remain crooked*) that indicates that the underlined pronouns are related to the same thing (rib). The other tie is utilizing comparison between the rib and woman that both of them are soft and kind and if anyone tries to modify it, his attempt will hurt it rather than modifying it. This is the reason that the Prophet (PBUH) advises to treat her very well and kindly as in the phrase *فأستوصوا بالنساء* (*So treat women kindly*). On the other side, the Prophet (PBUH) identifies the relation between *فإن ذهبت تقيمه كسرته* (*and the most crooked part of the rib is its uppermost part*) and kindness since the woman's feelings and emotions are soft and kind similar to the uppermost part of the rib.

Accounting: Through the comparison that is made between the rib and woman, it can be said that the Prophet (PBUH) tries to show his tendency to treat woman very well and kindly. This is due to the nature of the rib which is soft and nice that is similar to woman's feelings and emotions. The treatment should be careful; otherwise the attempt to modify her will break her as the condition with the rib.

Reason: The comparison between the rib and woman is the means to show the Prophet's tendency (PBUH) to identify that this rib should be treated carefully to avoid breaking. This means that the Prophet (PBUH) tends to manipulate through providing an advice to his nation to treat women kindly as the rib since both of them are soft and kind as the phrase *وان تركته لم يزل اعوج* (*it will remain crooked*) clarifies.

Table 2: Implicit Meaning in Selected Texts

| Text | Tool | Accounting | Reason |
|------|--------------------------------|---------------------------------------|--------------|
| 1 | Presupposition | Speaker's intention | Advertising |
| 2 | Conversational implicature | Speaker's intention | Humor |
| 3 | Non-conversational implicature | Flouting of Grice's maxim of relation | Politeness |
| 4 | Logical implication | Speaker's intention | Manipulation |
| 5 | Logical implication | Speaker's intention | Politeness |
| 6 | Non-conversational implicature | Speaker's intention | Politeness |
| 7 | Conversational implicature | Speaker's intention | Politeness |
| 8 | Conversational implicature | Speaker's intention | Advertising |
| 9 | Logical implication | Speaker's intention | Advertising |
| 10 | Non-conversational implicature | Flouting of Grice's maxim of relation | Manipulation |
| 11 | Logical implication | Speaker's intention | Manipulation |
| 12 | Presupposition | Speaker's intention | Manipulation |
| 13 | Presupposition | Speaker's intention | Advertising |
| 14 | Presupposition | Flouting of Grice's maxim of relation | Advertising |
| 15 | Presupposition | Speaker's intention | Advertising |
| 16 | Presupposition | Speaker's intention | Advertising |
| 17 | Presupposition | Speaker's intention | Politeness |
| 18 | Non-conversational implicature | Flouting of Grice's maxim of relation | Manipulation |
| 19 | Non-conversational implicature | Flouting of Grice's maxim of relation | Humor |
| 20 | Non-conversational implicature | Flouting of Grice's maxim of relation | Humor |

8. Results

Throughout the analysis of the twenty Prophetic Hadiths about *رفع شأن المرأة* highness of woman's dignity in Islam, it is noticed that the results are displayed on two phase: Qualitative results and Quantitative results.

8.1 Qualitative Results

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1. It is worthy to say that the speaker's intention is obvious in accounting for implicitness since it is an aspect that the speaker intends to say something implicitly; therefore, it takes up 70% in the analyzed texts.
2. The pragmatic meaning of the concept of manipulation is the means to make the hearer believe what is untrue and unknown. This does not mean that the purpose of these texts to deceive or lie, but it is the way to make the reader search more and understand what is meant by the text since it is unexpected from the religious text which its purpose is to guide and explain matters in the normal life rather than to deceive and convince the followers with the wrong beliefs. Since the religious texts, especially the Prophetic Traditions are guidable and elucidative and they are from the Prophet Mohammed (PBUH), the use of manipulation as a reason to imply something is 25% in the analyzed texts. This is due to the fact that good treatment with the woman returns with benefits to the hearer and that is the reason that the speaker of religious texts tends to clarify rather than imply things.
3. Because of the guidable and elucidative purpose of religious texts, most of data tend to advertise something implicitly. Advertising is the obvious reason that leads the speaker to show the benefits and gains of something. This is the reason that advertising takes a rate 35% in the analyzed texts which are intended to clarify and identify the hidden meaning.
4. The accounting of implicitness may result in flouting the maxims of conversational principle. What is clearly shown in these Prophetic Hadiths is that they all follow the maxim of quality and quantity as well as the maxim of manner. This is because no religious text can be untrue or uninformative since they are said by the Prophet Mohammed (PBUH). Furthermore, the maxim of relation is the way that almost leads the speaker to cut the tie between two important aspects apparently, but they are related implicitly. Flouting relation maxim constitutes 30% in all the analyzed texts.
5. Since religious texts are related to specific language as the relation between Arabic standard accent and Islam, it is normal that the audience have common knowledge and share general information background about the text religiously, politically, socially and culturally. This is the reason that makes presupposition take a rate of 35% in the selected texts.

8.2 Quantitative Results

To give a clear vision about how implicitness is indicated and accounted for as well as the reasons that lead the speaker to use implicit meaning, it is better to show the results through the following table.

Table 2: Results of Implicit Meaning in Prophetic Hadiths about Woman’s Highness

| Tool | | | Accounting | | | Reason | | |
|---------------------------------|----|------|---------------------|----|------|--------------|----|------|
| Presupposition | 7 | 35% | Flouting | 6 | 30% | Politeness | 5 | 25% |
| Logical implication | 4 | 20% | Speaker’s intention | 14 | 70% | Humor | 3 | 15% |
| Conversational implicatures | 3 | 15% | Total No. | 20 | 100% | Manipulation | 5 | 25% |
| Non-Conversational implicatures | 6 | 30% | | | | Advertising | 7 | 35% |
| Total No. | 20 | 100% | | | | Total No. | 20 | 100% |

9. Conclusions

Thorough the analysis of the twenty Prophetic Hadiths about the state of woman in Islam, it can be said that Prophetic Tradition are full of advice, order, encouragement and even warning that the woman should be treated kindly and softly in explicit and implicit manners. Linguistically, the pragmatic concept of intentionality is found to accounts for implicitness. It is because the speaker’s intention is the way that the speaker intends to mean something implicitly. Therefore, this shows that the speaker’s intention is the main source of accounting for implicitness; especially the speaker has an opportunity to deny publically what he/she means implicitly. In this same line, pragmatic tools as presupposition, logical implication, conversational implicatures and non-conversational implicatures are the main ways to indicate implicitness especially, presupposition since it is related to the common knowledge and background information. It is noticed that implicit meaning is intended when the speaker has something that he/she cannot say publically, so the four reasons that are adopted in the proposed model are: politeness, humor, manipulation and advertising ; they are the main reasons that lead the speaker to prefer implicit meaning rather than explicit one.

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Appendices

| Translation | Prophetic Hadith |
|---|---|
| 1. Of the dinar you spend in the way of Allah; the dinar you spend for freedom of a slave, the dinar you give away in charity to the poor; and the dinar you spend on your wife and children, the highest in respect of reward is the one you spend on your family. | 1. دينار انفقته في سبيل الله، ودينار اتنفقته في رقية، ودينار تصدقت به على مسكين، ودينار انفقته على اهلك، اعظمها أجراً الذي انفقته على اهلك. |
| 2. On the Day of Resurrection of Allah in the estimation; the worst position among all human beings will be of that man who performs a sexual act with his wife and then makes the secret of this act public. | 2. ان من اشر الناس عند الله منزلة يوم القيامة، الرجل يفضي الى امرأته، وتفضي اليه، ثم ينشر سرها . |
| 3. The most perfect amongst believers in faith is who is the best in manner and kindest to his wife. | 3. أكمل المؤمنين أيماناً أحسنهم خلقاً، وخياركم خياركم لنسائهم. |
| 4. I advise you to treat women kindly, for the woman was created from a rib, and the most crooked part of the rib is its uppermost part. If you try to straighten it, you will break it; and if you leave it; it will remain crooked. So treat women kindly. | 4. أستوصوا بالنساء، فإن المرأة خلقت من ضلع، وان اعوج شيء من الضلع اعلاه ، فإن ذهبت تقيمه كسرته، وان تركته لم يزل اعوج، فأستوصوا بالنساء. |
| 5. All created beings are Allah needy, so the most loved one of Allah is he who shows kindness to his needy. | 5. الخلق عيال الله فأحبهم الى الله انفعهم لعياله. |

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| 6. Be kind to your female relatives (wives, mother, sisters and daughters). | 6. رفقاً بالفوارير. |
| 7. O Allah, bear witness that I have assured a warning concerning (failure to fulfill) the rights of two weak ones: Orphan and woman. | 7. اللهم اني اخرج حق الضعيفين: المرأة واليتيم. |
| 8. This world is all temporary conveniences, and the best temporary convenience is the righteous wife. | 8. الدنيا كلها متاع، وخير متاع الدنيا المرأة الصالحة. |
| 9. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah, you too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. | 9. فاتقوا الله في النساء، فانكم اخذتموهن بأمان الله، واستحلتم فروجهن بكلمة الله، ولكم عليهن أن لا يوطئن فراشكم أحداً تكرهونه، فإن فعلن ذلك فأضربوهن ضرباً غير مبرح، ولهن عليكم رزقهن وكسوتهن بالمعروف. |
| 10. I order you to be good to women, for they are captive with you. | 10. أستوصوا بالنساء خيراً فأنهن عندهم عوان. |
| 11. You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth. | 11. وإنك لن تنفق نفقة تبتغي بها وجه الله إلا اجرت بها ما تجعل في فيء امرأتك. |
| 12. When Allah wants good for household, He causes them to adopt rifaq (gentleness, kindness) in their dealing with each other. | 12. إذا اراد الله بأهل بيت خيراً أدخل عليهم الرفق. |
| 13. The best of you is the one who is the best to his wife, and I am the best of you to my wives. | 13. خيركم خيركم لأهله وأنا خيركم لأهله. |
| 14. Assuredly, women are the twin halves of men, only an honorable man treats woman with honor and integrity; and only a vile dishonorable man humiliates and degrades woman. | 14. أنما النساء شقائق الرجال، ما أكرمهن إلا كريم، وما أهانهن إلا لئيم. |
| 15. A believer must not hate (his wife) believing woman, if he dislikes one of her characteristics he will be pleased by another. | 15. لا يفرق مؤمن مؤمنة، إن كره منها خلقاً رضي منها آخر. |
| 16. Everyone from the sons of Adam is a master, the man is the master of his family and the woman is the mistress in her house. | 16. كل نفس من بني آدم سيد، فالرجل سيد أهله، والمرأة سيدة بيتها. |
| 17. What is the right of the wife of one of over him? He replied: That you should give her food when you eat, cloth her when you cloth yourself. Do not strike her on the face, do not revile her or separate yourself from her except in the house. | 17. ما حق المرأة على الزوج؟ قال: تطعمها إذا اطعمت، وتكسوها إذا اكتسيت ولا تضرب الوجه ولا تقبح ولا تهجر إلا في البيت. |
| 18. One of you has recourse to whipping his wife as a slave is whipped and perhaps he lies with her at the end of the day. | 18. لا يجلد أحدكم امرأته جلد العبد، ثم يجامعها في آخر اليوم. |
| 19. Whoever has two wives and is inclined to one of them will come on the Day of Resurrection with one side of his body hanging down. | 19. من كان له امرأتان يميل لأحدهما على الأخرى، جاء يوم القيامة وشقه مائل. |
| 20. It is sufficient sin for a man that he neglects whom he maintains. | 20. كفى بالمرء أثماً أن يضيع من يقوت. |