

A Pragma-Stylestic Study of Symbolism in Quranic Texts

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دراسة براغماتية أسلوبية للرموز في النصوص القرآنية

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Abstract:-

Inspired by Eco's (1984) work, this study draws on symbolism to unravel the role of pragmatistylistics in "Quranic texts" for retaining the main types of symbolism and the main pragmatistylistic devices in discovering the main goal behind each symbol for the Quranic texts. Probing into symbolism and its types, this paper highlights the texts of Quran that are symbolized particular ideas and in the same time clarified how these symbols have a fundamental role in analyzing these texts.

Therefore, the study attempts to ask the following questions: (1)What is the most common type of speech acts used in Quranic texts (2)What is the most widely pragmatistylistic device utilized in Quranic texts? (3)Which is Grice maxim more used than other maxims? (4)What is the common type of symbolism utilized in these texts? Accordingly, this study adopts (Eco's (1984) and (Searle (1969) as models to analyze symbolism from pragmatistylistic perspective. For this purpose, it attempts to fulfill the following aims: (1)Discovering the most common type of speech act (2)Showing the common pragmatistylistic device utilized in Quranic texts. (3)Pinpointing the most common maxim is used in Quranic texts (4) Investigating the common type of symbolism utilized in the chosen texts.

According to the aims mentioned above, it is hypothesized that: (1) Representative speech act is most common type used in the Quranic texts. (2)Metaphor is the common pragmatistylistic device utilized in the Quranic texts. (3) Manner maxim is the more frequently used in the Quranic texts. (4) Archetype is the common type of symbolism utilized in the selected texts.

Key words: Pragma-Stylistic, Symbolism, Quranic Texts

المخلص:

مستوحاة من عمل إيكو (١٩٨٤)، تعتمد هذه الدراسة على الرمزية لكشف دور البراغماتستيلستية في "النصوص القرآنية" في الاحتفاظ بالأنواع الرئيسية للرموز والأدوات البراغماتستيلية الرئيسية في اكتشاف الهدف الرئيسي وراء كل رمز للنصوص القرآنية. من خلال البحث في الرمزية وأنواعها، تسلط هذه الورقة الضوء على نصوص القرآن التي ترمز إلى أفكار معينة وفي نفس الوقت توضح كيف يكون لهذه الرموز دور أساسي في تحليل هذه النصوص.

لذلك، تحاول الدراسة طرح الأسئلة التالية: (١) ما هو أكثر أنواع الأفعال الكلامية شيوعاً في النصوص القرآنية. (٢) ما هو الأسلوب العملي الأكثر انتشاراً في النصوص القرآنية؟ (٣) أيهما أكثر استخداماً من الأقوال المأثورة الأخرى؟ (٤) ما هو النوع الشائع من الرموز المستخدمة في هذه النصوص؟ وبناء عليه، تتبنى هذه الدراسة (Eco's (1984)) و (Searle (1969)) كنماذج لتحليل الرمزية من منظور براغماتستيلي. ولهذا الغرض، تحاول تحقيق الأهداف التالية: (١) اكتشاف أكثر أنواع أفعال الكلام شيوعاً (٢). (٣) عرض الأداة البراغماتستيلية الشائعة المستخدمة في النصوص القرآنية. (٤) تحديد المبدأ الأكثر شيوعاً يستخدم في النصوص القرآنية. (٤) التحقق في النوع الشائع من الرموز المستخدمة في النصوص المختارة. وفقاً للأهداف المذكورة أعلاه، يفترض أن: (١) فعل الكلام التمثيلي هو النوع الأكثر شيوعاً في النصوص القرآنية. (٢) الاستعارة هي الأداة البراغماتستيلية الشائعة المستخدمة في النصوص القرآنية. (٣) القول المأثور هو الأكثر استخداماً في النصوص القرآنية. (٤) النموذج الأصلي هو النوع الشائع من الرموز المستخدمة في النصوص المختارة. **الكلمات المفتاحية:** البراغمات الأسلوبية، الرمزية، النصوص القرآنية.

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Introduction

Pragmatististics attempts to provide a framework for explaining the relations between linguistic form and pragmatic interpretation and how the style of communication are varied.

Leech (1983: 5) investigates the relationship of meaning as a pragmatic concern by stating that the concept of meaning is "derived not from the formal properties of words and constructions, but from the way in which utterances are used and how they relate to the context in which they are uttered". Thus, the definition of pragmatics is that it is "the study of language use" (ibid.). According Levinson (1983: 5), pragmatics is not directly interested in

language, but in what individuals do with language, its uses, and users. By language people try to change either the world (e.g., by getting another person to do something) or the state of mind or knowledge of others (for instance, by telling them something new).

1.1 Pragmastylistics

Pragmastylistics is defined by Huang (2007: 19) as "the application of the findings and methodologies of the theoretical pragmatics to the study of the concept of style in language." Pragma-stylistics or pragmatic stylistics is also known as speech act stylistics. The speech act theory (henceforth SAT) is introduced by Oxford philosopher J.L. Austin in his book *How to Do Things With Words* and then developed by the American philosopher Searle. For a long time, speech act theory is one of the main mechanisms of pragmatics. Speech act theory explains the use of language in relation to the context, the attitude of the speaker and its effect on the hearer. These aspects are relevant in understanding the entire meaning of utterances and their consequences (Lawrence, 2006). Thus, pragmastylistics deals with the interactions between the maker of a text, its receiver and the text itself are maneuvered in different ways via linguistic choice. It can be said that pragmatics is a theory of appropriateness, while stylistics is a theory of effectiveness.

Thus, pragmastylistics is a stylistics but with a pragmatic component added to it (Hickey, 1993: 578). To Davies (2007:106), it is concerned with showing the extent to which pragmatics contributes to the study of literature; it looks at the usefulness of pragmatic theories to the interpretation of literary texts. For elaborating, it offers more complete explanations for many unexplained phenomena than stylistics or pragmatics can do alone (ibid.). It is a branch of stylistics which applies ideas and concepts from linguistic pragmatics to the analysis of literary texts and their interpretation (ibid.).

Black (2006: 2) argues that stylistics explores the way of comprehending the meaning of a text by readers and this can be influenced by the stylistic language, in which case it is preferable for stylistics to use the pragmatic tools given that pragmatics is concerned with language in use.

1.2 Methodologies

1.2.1 Pragmatic approaches in Pragmastylistics

Koivisto (2016:6) argues that stylistics applies various pragmatic models and approaches to the analysis of literary discourse and Religious texts.

Speech Act Theory and Grice's Maxims.

The association between speech acts and symbolism is considered as a central concept to which the Quranic texts used various kinds of speech acts with different pragmastylistic devices to achieve the goal of the study. Searle's classifications of speech acts (1969) are of direct relevance to symbolism and specifically to the data of Quranic verses which is chosen in the current study. These acts are of five kinds, which are classified by Searle as in the following: Representatives, declaration, expressive, commissive and directives. The present study is limited to three types of speech acts, representatives, declaration and directive. Speech acts can be effectively achieved under certain conditions "felicity conditions" which in this case of symbolism may contain two types such as allegory and archetype. In order to elucidate the pragmastylistic devices by which the current study interprets "conversational implicate," in 'Logic and conversation' Grice presents four conversational maxims and the CP. CP is initiated by the philosopher Paul Grice (1975) in which he describes the interaction among people or how they cooperate with each other and he proposes that participants in a conversation follow a common CP (Grice, 1975). The CP runs as follows:

"Make your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged." This cooperation is explained in four maxims **quality**, **quantity**, **relation**, and **manner**, which are called Gricean Maxims. Grice (1975: 49) puts certain ways in which participants in a speech conversation may fail to fulfill the maxims as **flouting** a maxim.

Flouting: Grice (1989:30) illustrates that when the speaker flouts a maxim he intentionally disobeys the maxim but tries to make the hearer or reader to infer the implicature of the utterance.

1.3. Pragmastylistic Devices

1. Metaphor: Cooper (1986: 301) notes that the people use language for purposes other than communicating beliefs. Cooper is particularly concerned with the social function of metaphor in order to show how the speaker is metaphorically spoken (Ibid: 104).

2.Simile: A simile differs from a metaphor in that a simile is not implied, it explicitly denotes a comparison. A simile very often uses the word either like or as. It is an expression used to describe a person or things as being similar to someone or something else (Gentner et al., 2001:247).

1.4. Symbolism

An interesting pragmatic approach to symbolism is offered by Eco (1984). His suggestions about the creation and reception of symbol place it firmly in the interpersonal context which characterises pragmatic approaches to interpretation. The use of the Gricean maxims for the interpretation of symbolism 'naturalises' it, showing that it forms part of the normal communicative resources we use in interaction. What Eco offers is his view of how symbolism 'works' and a possible explanation of why. Indeed, it is an essential part of Eco's view that readers will vary in their interpretations according to their encyclopaedic knowledge and, generally, what they are able to bring to the text, in the way of deriving appropriate implicatures via the Gricean maxims (**Black, 2006:124**). Eco defines symbolism as a narrow. In his analysis, a symbol is idiolectal, that is, it has value only in its context.

He argues that the potential for a symbolic interpretation is triggered by an apparent violation of one or more of the maxims particularly those of quantity, manner or relation. Symbolism is thus seen as an example of textual implicature, which invites the reader to explore possible meanings (and the motivation for encoding them allusively) in the usual way. He stresses that a symbolic interpretation is an optional extension of meaning (ibid).

1.4. 1 Types of Symbolism

1.Allegory: An allegory is very similar to a metaphor in the sense that something usually something abstract or religious is implicitly articulated in terms of something else that is concrete. Allegory is employed in the comparison of reflecting the entire work or a large part of the work. The word "allegory" comes from the Latin "allegoria," means speaking to denote something else. An allegory represents a larger point about society or human nature, whose different characters may represent real-life figures(web source1).

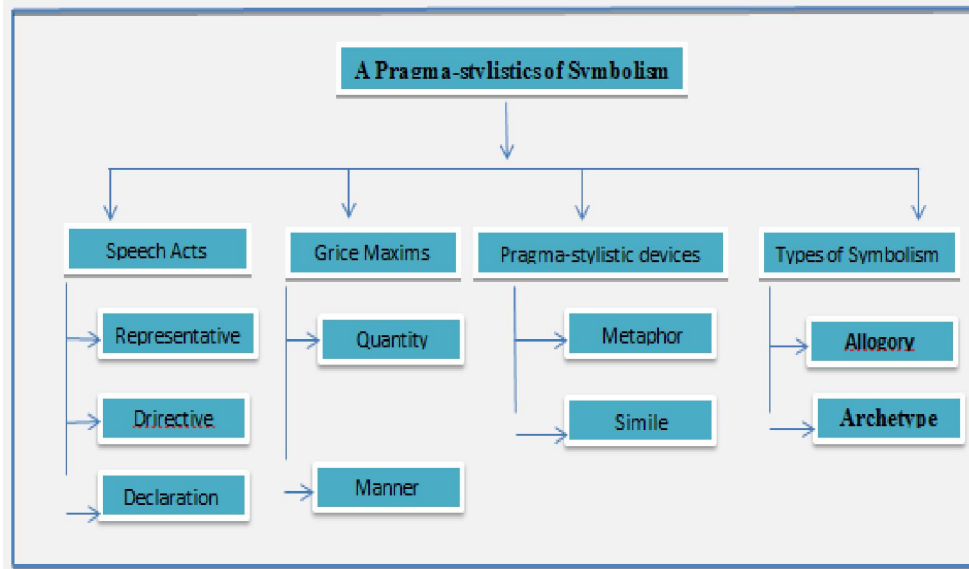
2.Archetype: The central element in a piece of fiction that recurs in cross-cultural myths is called an archetype. Perhaps the best example of an archetype is human.

1.5. Religious Symbols

The impact of the expressive nature of religious symbols is related to the communicative dimension of objects that transforms them into symbols, and it is the message conveyed by recognizable symbols, including archetypes, acts, artwork, events, or natural phenomena. Religions view religious texts, rituals, and works of art as symbols of compelling ideas or ideals.

1.6 Model of Analysis

The model adapted for this study is considered as a result of different aspects of pragmatics (an eclectic one), such as Speech Acts Theory, Grice Maxims, pragma-stylistic devices and types of symbolism. These aspects are illustrated as follows:



(Figure 1) Model of analyzing Symbolism from-pragma-stylistics Perspective

1.7 Data Analysis

The data of the current study is chosen from Quranic texts for the purpose of showing how the concept symbolism is utilized in these texts from pragma-stylistic perspective.

Extract (1)

"﴿ وَقِيلَ يَتَّأَرْضُ أَبْلَغِي مَاءَ لِيُوَسِّمَ أَرْضِي ﴾ (هود : ٤٤)"

" And it was said : " O earth ! Swallow up your water ,and O sky ! Withhold (your rain." (Al-Hillâlî and Khân ,1417 A. H : 292)

a/ **Speech Acts** :In this Aya ,Almighty Allah orders the earth and the sky ,so that the speech act which is used here is “**declaration** : calling ”

b/**Grice Maxims: Manner**: Obscurity is occurred as the order of ending the agony is indirectly explained. Thus, this maxim is flouted.

c/ **Pragma-stylistic device : Metaphor** is used here .First, “ it was said” , Almighty Allah expresses metaphorically His will since His order is inevitably enforceable.

Second ,Almighty Allah addresses the earth and the sky as if they were animate ,so that they can obey the order. Third , the earth is treated as if it has a mouth like the animate and it has the ability to swallow the water.

d/ Types of Symbolism :

1/ **Allegory** : The idea of ending the agony by stopping the rain and swallowing the water is clarified metaphorically.

2.**Archetype** :Almighty Allah is the Creator so that all the creatures are under His power. He orders the earth and the sky and they obey Their Creator.

Extract (2)

﴿فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ﴾ (الكهف: ٧٧)

“Then, they found there in a wall about to collapse and he (Khider) set it up straight” (Al-Hillâlî and Khân ,1417 A. H. : 411)

a/ **Speech act** : This Aya expresses the state of the wall . **Representative** speech act of description is used here.

b/**Grice Maxims : Manner**: The description of the wall is unclear and indirect so that the maxim of manner is flouting.

c/ **Pragma-stylistic device : Metaphor** is used in this Aya .The wall is described as if it had a will “يريد” and “ينقض”. The will and onslaught are owned by the animals. In this way ,metaphorically , the collapsing of the wall is described liked the animal when it attacks its prey.

d/ Types of Symbolism :

1.**Allegory** : The idea of collapsing is illustrated metaphorically .” Onslaught” is describes the danger. The wall is like a dangerous animal wants to prey the home owners.

2.**Archetype** :Al- Khider finds out the danger of the wall so that he re-built it.

Extract (3)

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾ (الاسراء : ٢٤)

“And lower unto them the wing of submission and humility through mercy “

(Al-Hillâlî and Khân,1417 A. H. : 371)

a/ **Speech act** : **Directive** of ordering is used in this Aya.

b/ **Grice Maxims** :**manner**: The indirect comparison between the good up-bringing, mercy ,submission and humility and lowering the wings leads to the flouting of the maxim of manner obscurity.

c/ **Pragma-stylistic device** : There is a **metaphor** in this Aya. The use of (جناح الذل) “ the wing of submission and humility “ refers to the state of birds. When the bird flies , it spreads its wings .Yet , the bird lowers its wings if it stops flying. Also , the bird lowers its wings to hold its chick ,so that lowering the wings refers to good up-bringing , mercy ,submission and humility.

d/Types of Symbolism :

1/ **Allegory** :To convey the message of treating the parents well ,Almighty Allah uses an image of the bird in its humility and submissive state.

2/**Archetype** : inspire love ,passion and commitment are naturally found in human.

Protecting and caring for others are human traits. Therefore, Almighty Allah orders sons to take care of their parents when they grow up.

Extract (4)

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةُ حَبَّةٍ﴾

(البقرة : ٢٦١)

“ The likeness of those who spend their wealth in the way of Allah , is as the likeness of a grain (of corn) ; it grows seven ears , and each ear has a hundred grains.” (Al-Hillâlî and Khân,1417A. H. : 59)

a/ **Speech acts** : The Aya illustrates the state of the spenders . **Representative** speech act of stating is used.

b/ **Grice Maxims** :**Manner** : The direct comparison between multiplying the grains and the reward makes the meaning clear. Therefore, this maxim is observed.

c/ **Pragma-stylistic device** : **Simile** is used here “ as” . Almighty Allah describes the state of the spenders who spend their wealth in

the way of Allah. A grain grows seven ears and each ear has a hundred of grains .In the same way, Almighty Allah multiplies the reward of the spenders.

d/ Types of Symbolism

1.**Allegory** : The idea of multiplying the reward is illustrated by multiplying the grains. The spenders understand the value of their work.

2.**Archetype** : The spenders prefer to spend their wealth in the way of Allah.

Extract (5)

﴿ وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ يَفْبِقِعَةُ يَحْسَبُهَا الظَّمْثَانُ مَاءً ﴾ (النور ٣٩)

“As for those who disbelieve ,their deeds are like a mirage in a desert .The thirsty one thinks it to be water “ (Al-Hillâlî and Khân ,1417 A. H. : 473)

a/ **Speech Acts : Representative** SA of stating is used in this Aya.

b/ **Grice Maxims :Quantity**: Flouting the maxim of quantity takes place because Allah in this Aya blatantly gives less information than the situation demands, since the idea of symbolism is utilized.

c/ **Pragma-stylistic device : Simile** is used in this Ayaa. Almighty Allah describes the disbelievers’ deeds as mirage. Mirage refers to what is seen as water on a flat land at noon when it is so hot. The thirsty thinks it is water but it is nothing only land. The disbelievers think that their deeds will benefit them but these deeds are of no rewards .Their deeds are useless.

d/ Type of Symbolism :

1/**Archetype**: The disbelievers rebel against Allah. They think that their deeds will benefit them and keep them away from torment.

1.8 Tables of Analyses

The following table represents the frequency of the occurrences and the percentages of the items of the analyses:

Table (1) Frequency of Occurrences and Percentages of the Items of Analyses

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No.	Item of the analyses	Frequentl y	Percentage %
1.	Speech acts : Declaration	1	4%
	Directive	1	4%
	Representative	3	12%
2.	Grice Maxims : Manner	4	20%
	Quantity	1	
3.	Pragma-stylistic Device : Metaphor	3	12%
	Simile	2	8%
4.	Types of Symbolism : Allegory	4	20%
	Archetype	5	20%
Total		25	100%

The frequency of occurrences of “speech acts “shows that “representatives “ are highly used because most Ayas describe and state the ideas for people.

The table shows that “Grice Maxims of manner “is frequently used because the ideas are indirectly explained and illustrated to people.

The frequency of occurrences of metaphor is highly used this is because metaphor gives the ideas more rhetorical benefit and personates the ideas by using a few words.

Table (1) shows that allegory is the most frequent used .Thus; the types of symbolism are used to clarify the complex idea in clear and understandable images for the reader.

1.9 Conclusions

Based on the analysis conducted in the current study, the researchers conclude the following:

1.The speech acts of representative, directive and declaration are all used in Quranic texts. However, representative is the dominant in the Quranic texts. Thus, the results of the study have verified the hypothesis which reads, ***Representative speech act is most common type used in the Quranic texts.***

2.The analyses reveal that the most common pragma-stylistic device used in Quranic texts is metaphor, so, the second hypothesis of the study is verified, which reads: ***Metaphor is the common pragmastylistic device utilized in the Quranic texts.***

3.The analyses of the present study reveal that, Allah is blatantly flouted the maxim of manner by using symbolism to describe and explain the complex ideas . Accordingly, the third hypothesis has been verified, which reads: ***Manner maxim is the more frequently used in the Quranic texts.***

4. The analyses of the present study reveal that archetype is the most common type of symbolism utilized in Quranic texts. Thus, the final hypothesis is also verified, which reads, ***Archetype is the common type of symbolism utilized in the selected texts.***

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