The Meaning of Factive Verbs in Al-Imam Al-Sajad's Plea

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Abstract

Many researchers, philosophers and linguistes have studied presupposition and its triggers, however the researcher knows that the inquiry of factive verbs as "presupposition triggers" in religious 'texts' and especially an analysis to Al-Imam Al-Sajad's Plea have not been explored yet. This paper aims at exposing how religious texts use factive verbs. Presupposition is a type of category used in data analysis that is necessary for the development of discourse since it appears to be in control of the dynamics of the conversation by distributing social roles during a speaking event, between the speaker and the addressee. The researcher tries to show how presuppositions act as deductions drawn from the use of specific lexical or grammatical categories are not consistently assigned to them and these categories are not related to one another in any systematic way.

Thus the present study will show how lexical presupposition triggers, especially factive verbs are used in Islamic religious texts. It aims to attain the following points i- What verbs are utilized to express factive presupposition in religious texts? ii- Why are these verbs used in religious texts? Many factive verbs are thought to operate as presupposition triggers in Al-Imam Al-Sajad's Plea (Al-Saheefa Al-Sajadiya). Exploring the notion of presupposition, examining semantic and pragmatic presupposition, and finding presupposition triggers are the stages to be taken in this study in Al-Imam Al-Sajad' Plea according to a model proposed by Karttunen (n.d.), cited in (Levinson 1983:181-4,Yule 1996: 28).

Keywords: Presupposition, triggers, factive, religious, religious texts

افعال المعرفة في ادعية الامام السجاد عليه السلام

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معلومات البحث

الملخص

لقد درس العديد من العلماء واللغويين والفلاسفة مفهوم الافتراض المسبق ومشغلاته. لكن على حد علم الباحث لم يتم بعد اكتشاف دراسة افعال المعرفة في النصوص الدينية وخاصة في صحيفة الامام السجاد عليه السلام (الصحيفة السجادية). تهدف هذه الدراسة الى معرفة كيفية عمل افعال المعرفة في النص الديني ويعد مفهوم الافتراض المسبق امر اساسي في تطوير الخطاب لأنه مسؤول عن ديناميكية وتوزيع الادوار الاجتماعية بين المتكلم والمخاطب في الحدث الخطابي. ويحاول الباحث ان يبين كيف تعمل الافتراضات كاستدلالات ناشئة عن استخدام فئات معجمية او نحوية محددة فهي غير مرتبطة بها بانتظام. وهكذا فأن الدراسة الحالية توضح كيفية استخدام مشغلات الافتراض المسبق المعجمي وخاصة افعال المعرفة المستخدمة في النصوص الدينية. وتهدف الدراسة الى الاهداف التالية: اولا ماهي الافعال المستخدمة في النصوص الدينية للتعبير عن الافتراض المعرفي؟ ثانيا ماهي الاسباب الكامنة وراء استخدام

هذه الانواع من الافعـال في النصـوص الدينية؟ ولقد افترض البحث بـأن هنـاك العديد من افعـال المعرفة استخدمت فـي صـحيفة الامـام السـجاد عليـه السـلام. الخطـوات التـي يجب اتباعهـا فـي هذه الدراسـة هي: استكشـاف مفهـوم الافتـراض المسـبق، التحقيـق فـي الافتـراض الـدلالي والبراغمـاتي، وتحديـد مشـغلات الافتـراض المسـبق المسـتخدمة فـي الصـحيفة السـجادية وفقـا لنمـوذج افترضـه (Karttunen) فـي (Levnsion, 1983:181-4; Yule, 1996:28).

الكلمات المفتاحية: الافتراض المسبق، المشغلات، معرفي، ديني، نصوص دينية

1. Introduction

Pragmatics is a discipline of linguistics that investigates the meaning of language through what is said or written in general" (Yule 1996). Pragmatics, according to Levinson (1985:21), is a branch of linguistics concerned with determining the relationship between the language used and the context in which it is used in other words, the implicit meaning derived from using language in a specific meaning.

Presupposition is a subject covered in Pragmatics. It's a term that refers to a fundamental assumption about what the speaker says during a conversation. Presupposition, according to Stalnaker (1998), is a set of propositions that can be true or incorrect, and that become a speaker's background beliefs, which are frequently unstated in a discourse. This indicates that there is a distinction to be made between a presupposition and a claim about something (content and truth-conditions of the sentence uttered). If the presupposition premise is true, the claim has truth value; if the presupposition proposition is wrong, the assertion has no truth value. A presupposition, according to Yule (1996: 25), is an unspoken assumption that a speaker makes when making utterances.

When a speaker has a presupposition about a listener, the speaker assumes that the listener will understand what the speaker is attempting to communicate. He or she is attempting to get the listener to repeat their sentences. A shared knowledge plays a vital role in this process. According to Stalnaker (1973), presupposition should be something like a background belief of the speaker and listener in order to ensure that the assumption pretended by the speaker is perceived in the correct way by the listener. Presupposition is also useful for making communication more effective because the speaker does not have to give the listener all of the details.

According to Levinson (1983), a presupposition is a preexisting assumption about an utterance that both the speaker and addressee must know or believe in order for the speech to be regarded suitable in context. A presupposition is anything the speaker assumes to be true before making an utterance, according to Yule(1996:25). The presuppositions belong to speakers, not phrases. A presupposition, according to Richards (1992), is what a speaker or writer pretends the message receiver already knows. Another point of view, as defined by Kreidler(1998), is the information that must be assumed in order for a sentence to be meaningful.

2. Types of Presupposition

2.1. Pragmatic Presupposition

Stalnaker(1970, 1973, 1974, 1998) and Simons(2003) developed the theory of pragmatic(speaker, conversational) presuppositions. "Pragmatic presuppositions"

consist of a number of qualifications for linguistic interaction such as, the general understanding that we are speaking the same language, the conventions of dialogue turn-taking, and more specific information about conversational objectives and aims. The most obvious examples of pragmatic presuppositions are those that cannot be traced back to specific words or phrases, but appear to emerge from more general qualities of the context and the conversation participants' expectations.

2. 2 "Semantic Presupposition"

Presupposition triggers are part of the embedded meanings of specific words and constructions known as semantic (conventional, lexical) presuppositions. Even semantic presuppositions are pragmatic because they must be evaluated in the discourse participants' common ground, despite the fact that the term semantics implies a clear separation from pragmatics. Most presuppositions are only true in certain circumstances, thus someone must always be aware of the background store of knowledge in order to evaluate them. To achieve this mixture of semantic (conventional) and pragmatic elements, Karttunen (1974) and Soames (1982) describe the same notion of utterance presupposition. Because semantic and pragmatic accounts are possibly related, using a presupposition trigger is an excellent technique to perform the speaker's action of presupposing.The semantic perspective, on the other hand, allows for the possibility that a speaker's utterance could (by convention) imply a proposition even if the speaker did not intend to do so.(Soames, 1982: 486; Levinson 1983:). However, on an account based just on speaker intents, this is impossible.

2.3. Semantic or Pragmatic?

The debate has arisen as presuppositions to whether there are semantic and pragmatic presuppositions. Although he concedes that semantics plays a vital part in determining presuppositions in a context, Stalnaker believes that all presuppositions should be interpreted in pragmatic terms., he writes, I believe that all of the facts can be presented and explained directly in terms of the basic concept of speaker's presupposition, without the need to introduce an intermediary concept of presupposition as a link between sentences (or statements) and propositions (Stalnaker, 1974: 50).

3. Properties

Presuppositions share a set of characteristics that can be used as criteria for recognizing or classifying the phenomenon. The properties of presuppositions are: a. Detachability: Presuppositions are clearly linked to specific characteristics of the utterance's surface structure. Presuppositions of existence are connected to proper names and specific descriptions, for example; presuppositions of the truth of complement clauses are attached to judgment verbs and factive verbs. This demonstrates a common link between the surface organization of sentence elements and certain presuppositions. b. constancy under negation: Presuppositions survive negation, as Frege (1892) and Strawson (1952) discovered. The negation of the primary verb or the topmost clause in a complex sentence is referred to as negations.

The negation of a sentence or a statement, according to Frege, retains its presuppositions. This explains why the positive and negative statements have the same set of assumptions. c.

Potentiality is defined as the ability to be retained in a variety of linguistic and non-linguistic contexts: Presuppositions persist not only in the face of negation, but also in a variety of other situations. They can be found in model contexts, such as embedding under model operators like 'possible' and 'there is a probability that' and deontic modalities like 'ought' and 'should.' And d. Defeasibility: In pragmatics, the concept of defeasibility is vital. This feature is exemplified by the majority of pragmatic inferences. If it's possible to cancel an inference in some cases (or contexts), it's said to be defeasible (Levinson, 1983: 186-190).

4. Presupposition Triggers

Presupposition triggers are not rare. English comes with a large variety of presupposition triggers which are given as a feature of language to mold the audience's ideology. By using presupposition triggers, the speaker or writer impinges on listener's or reader's clarification of events and facts, establishing either an appropriate or unappropriate bias throughout the text. Triggers of presupposition are lexical items that assist us in identifying the source of our presuppositions. They are terms which implicate certain propositions that play a vital role in verbal communication because of their inherent semantic nature .

The challenge of describing how a complicated sentence's presuppositions and assertions are related to the presuppositions and assertions of the clauses it contains is known as the projection problem for presupposition (Langendoen and Savin, 1971: 55). When a clause conveying a presupposition is fixed in a broader sentential structure, the underlying presupposition is

occasionally maintained throughout the entire subordinate sentence. When a presupposition is diminished, it sometimes survives as a suggestion or disappears entirely. For example, the following sentence presupposes that:

(1) "John used to play the lottery".

When a clause is contained in another matrix sentence, its strength varies.

(1) "John has stopped smoking"

(a) Mary is aware that John has given up smoking

(b) This implies that John was a smoker.

(c) "If John has stopped smoking, Mary will be pleased".

(d) "Maybe John has stopped smoking".

(e) "If John used to smoke, he has stopped smoking".

(f) "If John has stopped smoking, he used to smoke. The projection of presupposition is clearly not systematic in the examples above

Example No. (1) is preserved in (a) and (b), weakened to some amount in (c) and (d), and absent in € and (f). What accounts for this? One explanation for this issue is to believe that the function of presupposition triggers varies depending on the phrase structure in which they occur. Presupposition triggers are words that, due to their fundamental semantic nature, imply specific propositions known as presuppositions. For example, the word manage contains nothing that would prohibit us from drawing the conclusion; nevertheless, this is not the case for

(1), where the trigger *has stopped* doesn't worke in the inference (c-f). The presupposition is suspended in (c),(e), and (f) because (1) is wrapped in a conditional construction, and it is significantly weakened in (d) because (1) is "qualified" by the word "maybe."

"Triggers" conduct in accordance with the assumption of presenter and the situation in which the statement occurs. In the analysis of presuppositions an argument over whether presuppositions have a homogeneous nature that instantly links them to a vast variety of structures, words, and phrases (Yule, 2000: 27) or a heterogeneous one that allows for arbitrary trigger interpretation . Stalkner defended this idea, claiming that many presuppositions may be explained in terms of general norms without having to integrate anything about presuppositions into the meanings of specific words or constructions (Stalkner, 1974: 212). Conventional, or semantic presuppositions are calculated as a result of presuppositions of specific language triggers. It is critical to emphasize that the presence of a semantic trigger that is ordinarily accountable for a presupposition in an utterance does not imply that the potential presupposition will become the speaker's actual presupposition (Capone, 2017 :26). In particular, the presence of a trigger language form does not always result in a real presupposition. The primary presupposition triggers (Beaver, 1997: 943) are the following verbal constructions:

4.1 **The definite NPs** (Strawson, 1964): it contains names, this and that clauses, as well as possessives (Strawson, 1950). Existential presuppositions are the presuppositions that arise as a result of such triggers (Yule, 1996: 27).

4.2 Another trigger is **quantificational NPs**: admitting that a non-trivial quantificational domain exists (Roberts, 1995; Cooper, 1983; Fintel, 1995).

4.3 **Factive Verbs:** literature has been regarded linguistic triggers involving factive verbs as Kiparsky (1970), Stalkner (1974), or Gazdar (1979). A number of factive verbs such as'regret,' 'know,''realize,' and 'be sorry that', 'be proud that', 'debt', 'aware', 'believe', 'drink', 'hope', 'imagine', 'odd' can operate as triggers. The presupposed information which followes factive verbs is characterized as "a factive presupposition" (Yule, 1996: 25). In Arabic language, such mental verbs are listed as(af'al fea'weya): (يشرب, يعتقد, يتندم, تدرك,)
(يعلم, يأسف, يفتخر, يتأمل, يتخيل)

4.4 **Non-Factive** Presupposition: it explains the case falsity which refers to the fact that some expressions' information isn't accurate. It can be observed in words like "dream ",

4.5 **Structural** Presupposition: it has a lot of forms which differ from other presuppositions. It is actually used with question forms and Sentences that are active and passive. It and wh-cleft construction, as well as adverbial clauses, are used in passive and active sentences. Levinson (1983) classified question patterns into three categories: - wh questions, yes/no questions, and alternative questions.

4.6 "**Cleft Sentences**": When expressed as an it-cleft, such statements can be interpreted as triggers: 'It was x that y-ed,' for example, implies that something y-ed. Delin (1995) and Prince (1986) are two examples of this.

4.7 "**Wh-questions**": They are also regarded as triggers when the question has been answered by

the assumption of an entity's existence or the expectation of such an entity by the speakers (Beaver, 1997: 2).

4.8 "**Counterfactual conditionals"**: They are introduced in cluases such as "If-clauses" and the subjunctive which are listed as possible triggers for presuppositions.

4.9 "**Intonational Stress"**: Despite the fact that it is not a precise linguistic trigger, intonational stress is listed as a focus or a contrast in a sentence which sometimes triggers presuppositions. Beaver (1974)

4.10 **Sortally restricted predicates**: Words like "bachelor" or "uncle" imply that the inferred person is an adult male. Presuppositions behave like analytical phrases when they are triggered in this way.

4.11 An additional kind of triggers are the "**Action signifiers and temporal/aspectual modifiers" :** some items begin with 'before','after','since' are called ""temporal clauses" which are considered as triggers in certain cases.

4.12 "**Iterative adverbs"**: words like "too"and "again" presuppose repetition. Further prefixes like re- can sometimes act as a trigger.

4.13 **Implicative verbs**: supplementary triggers 'manage', 'succeed' (Karttunen, 1971),and a discourse connector like 'although' and 'because', and items like 'dream', 'imagine', and 'pretend', conclude that the presumption of meaning may or may not be correct.

5. Factive Verbs in Al-Imam Al-Sajad's(Peace be upon him) Plea

Presupposition relies upon hidden meaning,and the use factive verbs in religious writings have unique   indication. Religious writings have to involve some verbs which donot depend on hypotheses, because Islam explains a lot of things and doesnot leave anything for ambiguity,mistrust and doubt somewhere in the text regarding Allah's existence or Allah's security. The following data are samples chosen from Al-Imam Zain Al-Abedeen(Peace be upon him) **'In supplication in Asking for Repentance**'. The orginal source of data is Al-Sahhefa Al-Sajadiya. The main idea of this part is to analyze the characteristics of factive verbs and in what way they are reliable for the wide range   of   meaning to bring distinct communicative impacts, transnational trends, and specialized goals

Text1

(هـذا مقـام مـن تداولتـه أيـدي الـذنوب ، وقادتـه أزمـة الخطايـا ، واستحوذ عليه الشيطان ، فقصر عمـا أمرت بـه تفريطاً ، وتعـاطي ما نهيت عنه تعزيزاً)

Factive presupposition is   one type of presupposition. It is the assumption which is assumed to dedicat factive verbs' presence. The presumption is that there is something which is true because of the existence of some verbs such as   "handled, opened and led".   By comparing such verbs to other non-factive verbs; the initial group of verbs clarifies a presumption in which something is correct. For instance, "I regret I committed the sin"; this utterance presupposes *I committed the sin*, in contrast to a statement like: "he pretends to be sick" it presupposes that "he was not sick".

Text 2

وَ **شَرِبْتُ** مَاءَ الرَّمَادِ آخِرَ دَهْرِي،

اللَّهُمَّ وَ **أَشْرِبْ** قُلُوبَنَا إِنْكَارَ عَمَلِهِ

The above two lines are selected from two different pleas. The first is selected from his plea (peace be upon him) in 'his supplication if he resigned from his sins". The factive verb 'drink' is used in **"I drank the dust of the earth all my life"** implying that the Imam (peace be upon him) has done everything that brings him closer to God and brought him to her afterlife that no eye has seen and no ear has heard like it in the field of worship did not leave superficial or desirable but he brought them and he spent most of his life fasting during the day and standing at night and in the field Justification is against the miserable and the deprived, because he did not leave a color of righteousness and charity except he offered it to them, and despite that he sees himself negligent in his obedience to God like that is the case of the prophets and guardians who were sincere in their worship and obedience as the greatest of what is sincerity and they nevertheless did not see It has any significance on the side of Allah.

The second is selected from his "supplication against Satan". Again the factive verb 'drink' is used in " God, and drink our hearts denying action", but in a different sense, implying that Allah helps us well so that we can stand against Satan until we deny his work with our hearts, as if they were tempted by his hatred and opposition (and kindness to us in undoing his tricks) until we abolish and destroy Satan's tricks and deceit that he does to hunt man and throw him into the forbidden.

Text3:

اللَّهُمَّ إِنِّي **أَعْتَذِرُ** إِلَيْكَ مِنْ جَهْلِي.O

The text above is selected from Al-Sajad's Supplication for repentance". (God, I apologize to you for my ignorance) Whoever offends himself with disobedience to God is foolish, or denies God, or ignorant of his greatness, and whoever does not act with his knowledge is worse off, and a consequence of the fool the ignorant, and astray from the path, and in the modern: «The people of the fire to hurt world Wind leaver to learn

Text 4

اللهم وما سول لنا من باطل فعرفناه، وإذا عرفتناه فقناه،

عَرِّفْنِي فِيهِ عَلَامَةً أَتَبَيَّنُهَا

The factive verb 'know' is used in the above text which indicates that human beings know falsehood since it introduced to them, that's why he said 'what was wrong with us, so we know it'. He asks that Creator to protect him from falsehood and to introduce him a sign to avoid falsehood. "Oh God, and what He has asked us of falsehood, we know it' we define it as falsehood so that we avoid it (and if you define it, then we know it) that is: protect us from falling into what he wants, because a person often knows harm and yet commits it.

Text5:

وَ أَثْلَجَ لِصَدْرِي مِنْ **شَرْبَةِ** الظَّمْآنِ حَتَّى أُوثِرَ عَلَى هَوَايَ هَوَاهُمَا،

This text is chosen from his plea to his parents. Introducing the parents' desires to the desires of oneself parents' right, but this does not mean that their desires should be prioritized even on the will of God Almighty, and this is without doubt in the matter that "there is no obedience to a creature in disobedience to the Creator" (13). When both wills and desires are not incompatible with a mandatory rule in Islam, then the son submits the will of his parents over his will and their desire over his desire.

Text 6:

وَ اعْصِمْنِي مِنَ الْفَخْرِ

Text 6 is a direct recognition for committing sin and asking forgiveness. peace be upon him, he said: The good manners abide by sin as the sun passes through the ice. On the authority of Abu Jaafar, peace be upon him, he said: The most complete of the believers in faith, the best of them in morals. And narrations in this sense so very many. His saying, peace be upon him: "And protect me from pride." May God protect him from hatred and protect him - as a matter of beating -: he protected and protected him, and the name infallibility by breaking. And pride: claiming greatness, pride and honor. And it was said: It is insulting to people by multiplying the virtues, and when the attainment of high morals may have allowed the eminently self to the blameworthy pride, he asked peace be upon him to protect him from it. The Commander of the Faithful, peace be upon him, said: What is for the son of Adam and pride? Some of them organized this and said: He who first has a sperm and a cadaver, the end of which is proud, has become unable to offer what he hopes nor delay what he warns. And in another narration about him, peace be upon him: What is for the son of Adam and pride, but the beginning of it is a seedy seed, and the end of it is a dirty carcass, and in between that it carries the virginity).

Text 7

.اللهم لا تفتني بالقنوط من إنصافك، ولا تفتنه بالأمن من مكرك فيصر على ظلمي، وعرّفه ما وعدت الظالمين، وعرفني ما وعدت من إجابة المضطرين

The above quote is selected from Al-Imam's Plea 'if he attacked or saw wrongdoers. The factive verb

'know' is used. This plea is described as "a moment of pain". This text reflects the invocation to Allah. Injustice is a trial - that is, a test - for both the oppressor and the oppressed, and each of them lacks God's care to be saved by success and the temptation of the oppressed. After injustice, he may despair and despair of fairness and the temptation of the oppressor. Hoping for justice to Allah, and he calls upon the oppressor to stand on what God has promised the unjust, and to stop his injustice.

Conclusion

After reviewing the literature regarding factive verbs as presupposition triggers and analyzing the data, the following conclusions are arrived at:

1. The act of presuppositions appears to involve a large number of linguistic resources,including lexical objects, grammatical structures, or tenses of verbs and so forth.

2. Factivepresupposition is a primary type of presupposition. The difference of terms, elements or items can illustrate factive presupposition in the religious writings.

3. "Factive presupposition" is explained by the way of using factive verbs and their presumption or presupposition. Factive verbs imply that something is correct, such verbs are: 'know, realize, regret, be sorry and be proud' .

4. In the part of concluding, we can say that factive verbs are used in religious texts because such texts do not depend on hypothesis, but they are based on facts.

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