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Pragmatic Implications of Topicalisation in Selected Prophetic Hadiths

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Abstract

This study explores the pragmatic functions of topicalization in selected Prophetic Hadiths, aiming to uncover its rhetorical, communicative, and interpretive roles. The core linguistic problem addressed is the limited scholarly attention to how topicalization contributes to meaning-making in religious discourse, particularly in Hadith literature. Despite the prevalence of syntactic fronting in Arabic, its pragmatic implications in sacred texts remain underexplored. This research analyzes how topicalization enhances rhetorical clarity, performs speech acts, generates presuppositions, and creates implicatures. The analysis is based on a randomly selected sample of seven Hadith examples, each examined for its pragmatic dimensions. The procedure involves identifying the rhetorical purposes of topicalization, followed by categorizing the speech acts performed, and then analyzing the presuppositions and implicatures generated. To guide the analysis, four theoretical models are employed: Al-Jurjani's (1992) theory which explains rhetorical effects of word order; Searle's (1969) classification of speech acts; Yule's (1996) taxonomy of presuppositions; and Grice's (1976) theory of

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implicature. Together, these models provide a comprehensive framework to interpret the communicative strategies in the Hadiths. The study reveals that topicalization is a strategic tool to emphasize divine authority, provoke reflection, and transmit layered ethical meanings, reinforcing the enduring power of Islamic discourse.

Keywords: topicalization, rhetorical purposes, speech act, presupposition, implicature.

في نصوص مختارة من الأحاديث النبوية المضامين التداولية للتقديم للابتداء

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الـمستخلـص

تهدف هذه الدراسة إلى دراسة الوظائف التداولية للتقديم للابتداء في أحاديث نبوية مختارة، بهدف الكشف عن أدواره البلاغية والتواصلية والتفسيرية. تتمحور المشكلة اللغوية الأساسية حول الاهتمام الأكاديمي المحدود بكيفية مساهمة التقديم الموضوعي في صنع المعنى في الخطاب الديني، وخاصة في نصوص الحديث النبوي. على الرغم من كثرة الدراسات حول التقديم للابتداء في اللغة العربية، إلا أن آثاره التداولية في النصوص الدينية تظل غير مدروسة بشكل كافٍ. يحلل هذا البحث كيف يعزز التقديم للابتداء الوضوح البلاغي، وينجز أفعالًا كلامية، ويولد مسلَمات ضمنية، ويخلق دلالات تضمينية. يعتمد التحليل على عينة عشوائية من سبعة أمثلة من الأحاديث النبوية، حيث يتم تحليل كل مثال من حيث أبعاده التداولية. لتوجيه التحليل، تم استخدام أربعة نماذج : نظرية الجرجاني (1992) التي تفسر التأثيرات البلاغية للتقديم للابتداء؛ تصنيف Searle (1969) للأفعال الكلامية؛ تصنيف Yule (1996) للمسلَّمات الضمنية؛ ونظرية Grice (1976) للدلالات التضمينية. معًا، توفر هذه النماذج إطارًا شاملاً لتفسير الاستراتيجيات التواصلية في الأحاديث النبوية. تكشف الدراسة أن التقديم الموضوعي هو أداة استراتيجية لتأكيد السلطة الإلهية، وإثارة التأمل، ونقل المعاني الأخلاقية، مما يعزز قوة الخطاب الإسلامي.

1. INTRODUCTION

Topicalisation is a syntactic process that involves moving a constituent (e.g., a noun phrase, adverb, or prepositional phrase) to the beginning of a sentence to give it prominence or focus. This structure often results in a marked word order, deviating from the canonical subject-verb-object pattern. For example, in the sentence:*This book, I really enjoyed,* the object *this book* is topicalised to emphasize it. In pragmatics, topicalisation refers to the use of syntactic prominence to fulfill communicative functions, such as highlighting information, managing discourse flow, or signaling the topic of a sentence. It aligns the utterance with the context and the speaker's intentions, often guiding the listener's attention to specific elements for rhetorical or conversational purposes.

2. TOPICLISATION IN ARABIC: GENERAL OVERVIEW

In Arabic syntax, topicalisation is achieved by fronting a noun phrase, adverb, or prepositional phrase to the beginning of a sentence, often followed by a resumptive pronoun or a pause for emphasis. This marked word order deviates from the typical VSO (verb-subject-object) structure and is used to highlight the sentence's topic. For example, in the sentence الكتاب قرأته (The book, I read it), the object الكتاب is topicalized to emphasize its importance (Al-Batal, 1992: 45). Topicalization in Arabic serves both syntactic and pragmatic purposes, allowing speakers to manage information structure and guide the listener's attention to specific elements.

Pragmatically, topicalization in Arabic establishes coherence in discourse, signals contrast or emphasizes new or important information. It is a common feature in spoken and written Arabic, reflecting the language's flexibility in word order to achieve communicative goals (Owens, 2018: 112). This flexibility is particularly evident in classical Arabic texts, such as the Quran and Hadiths, where topicalization is employed for rhetorical and theological purposes.

In the Prophetic Hadiths, topicalization is used to achieve clarity, emphasis, and didactic effectiveness. The Hadiths often employ topicalization to foreground key moral or theological points, ensuring the audience grasps the intended message. (Al-Khatib, 2003: 67).

Pragmatically, topicalization in the Hadiths performs speech acts such as directives, assertives, and commissives. By placing specific elements at the beginning of a sentence, the Prophet (peace be upon him) effectively communicates commands, prohibitions, and theological truths. For instance, in the Hadith **الكلمة الطيبة صدقة** (A kind word is a charity), the subject **الكلمة الطيبة** (a kind word) is topicalized to highlight its value as an act of charity (Al-Qazwini, 2007: 89). This use of topicalization enhances the perlocutionary force of the Hadiths, ensuring their messages are impactful and memorable.

2.1 Rhetorical Purposes of Topicalization

Movement of any element out of its canonical structure is done for a specific purpose. What follows summarizes the most prominent rhetorical purposes behind Topic and Focus supported by examples from the Bible and the Prophetic Hadith:

1. Specification

The predicate, here a PP, is preposed for specification, as in the Prophets' (peace be upon him) saying:

[قالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: **لي** خمسة اسماء ، أنا محمد واحمد وأنا الماحي الذي يمحو الله بي الكفر وأنا الحاشر الذي يحشر الناس على قدمي ، وأنا العاقب]

he Messenger of Allah (ﷺ) said: *"I have several names: I am Muhammad, and I am Ahmad, and I am Al-Māḥī (the Effacer) through whom Allah effaces disbelief, and I am Al-Ḥāshir (the Gatherer) after whom people will be gathered, and I am Al-Āqib (the Last, after whom there will be no prophet)."* (www.sunnah.com)

2. **Generality**: The predicate when it is a phrase is preposed to indicate generality if the phrase contains the word (كل), as in his saying:

[قالَ رَسُولُ اللَّهِ صلى الله عليه وسلم **: على كل** مسلم صدقة.]

[*Every Muslim must pay charity*.] (www.sunnah.com)

The precedence of the predicate over the subject and the presence of the word *all* makes the meaning of the hadith indicate comprehensiveness and generality

3. Suspense: the predicate is topicalized for the sake of suspense (Al-Sakaki 422, Al-Qazwini, 1989:193)

This type of fronting is exemplified in the Prophet (peace and blessings be upon him), who said:

قالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : خمْسٌ قَدْ مَضَيْنَ اللِّزَامُ وَالرُّومُ وَالْبَطْشَةُ وَالْقَمَرُ وَالدُّخَانُ.

Five things have passed: Al-Lizam, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke (Al-Qastalani, 1996: 746, Al-Qurtubi, 1273: 89).

4. The predicate may advance to the beginning of the sentence for **clarification and interpretation**, i.e. fronting also helps clarify ambiguous statements by ensuring the key element is immediately understood. This technique prevents misinterpretation by positioning the critical part of the message at the forefront. for example, [إِلَى اللَّهِ الْمَصِيرُ] *To Allah is the return*. Here, the phrase إلَى اللَّهِ is fronted to focus the listener's attention on the divine as the ultimate destination (Ibn Hisham, 2001: 112).

5. The predicate precedes the subject for the sake of *glorification* and *importance*, such as his saying (peace and blessings be upon him):

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم [**عَلَى أَنْقَابِ الْمَدِينَةِ** مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَّالُ]

There are angels on the mountain roads of Medina, so neither plague nor the dajjal can enter it. (www.sunnah.com)

The words of the Prophet (peace be upon him) indicate the importance of Al-Madina and that his words revolve around it, so it was obvious to prepose the PP (عَلَى أَنْقَابِ الْمَدِينَةِ on the city's passages). " (Al-Qastalani, 1996: 70)

6. Some constituents are preposed for the sake of **emphasis** as in preposing the predicate of (kana) before its subject:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمَاتَ لاَ يُشْرِكُ بِاللَّهِ شَيْئًا كَانَ **حَقًّا** عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَغْفِرَ لَهُ

The Messenger of Allah (ﷺ) said: *'Whoever established Salah, pays Zakah, and dies not associating anything with Allah, he has a right from Allah the Mighty and Sublime, that He will forgive him*. (www.sunnah.com)

The word (حقا) is preposed to emphasize the reward of believers.

8. Contrast and Thematic Highlighting: Another function of fronting is to create contrast between two ideas and clearly distinguish them. This technique is frequently used in hadith to guide the listener towards the correct belief or practice Al-Suyuti, 1997: 78)

﴾ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ غَشَّ فَلَيْسَ مِنَّا﴿'

Whoever cheats are not one of us. (www.sunnah.com)

By placing مَنْ غَشَّ (Whoever cheats) at the front, the hadith contrasts between those who are part of the Muslim community and those who engage in deception.

2. 2 Speech Acts in Arabic

Speech act theory, originally developed by John Searle (1969) and J.L. Austin (1962), has been extensively studied in various languages, including Arabic. The theory examines how utterances perform actions rather than merely conveying information. In Arabic, speech acts are shaped by linguistic, cultural, and pragmatic factors that influence their interpretation and effectiveness. This paper explores speech acts in Arabic from a theoretical and applied perspective. Speech act theory categorizes utterances into three main components: locutionary acts (the actual words spoken), illocutionary acts (the intended meaning), and perlocutionary acts (the effect on the listener) (Austin, 1962: 101). In Arabic, these elements interact with the rich system of verbal morphology and politeness strategies. Searle (1979: 45) categorized speech acts into five types: assertives, directives, commissives, expressives, and declarations. These categories are present in Arabic but exhibit unique linguistic and cultural adaptations (Al-Qahtani, 2016: 23).

1. **Assertive speech acts** convey beliefs or statements about reality and are frequently used in Arabic discourse. Expressions such as ...إني أؤمن بأن (I believe that) or من الواضح أن (It is clear that) are common markers of assertiveness. Al-Khatib (2001: 78) highlights how Arabic speakers use assertive acts in religious, political, and everyday conversations. Additionally, indirect assertives, which rely on implication and rhetorical devices, are prevalent in Arabic rhetoric (Mahmoud, 2008: 52).

2. **Directive speech acts** aim to get the hearer to do something. In Arabic, these include commands, requests, suggestions, and prohibitions. The imperative form (e.g., افتح الباب *Open the door*) is a direct directive, while polite forms such as هل يمكنك أن...؟ (Can you...?) soften the command. Al-Essa (2014: 39) shows that politeness strategies and social hierarchy influence Arabic directives. For instance, in formal contexts, indirect strategies such as يُفضَّل أن (It is preferable that) are preferred over direct commands.

3. **Commissives** involve commitments by the speaker to a future action. Arabic, being a language deeply rooted in honour and obligation, employs strong commissive expressions such as أعدك بأن (I promise that) and أقسم بالله (I swear by God). According to Al-Tamimi (2010: 67), using religious oaths in commissive speech acts is more frequent in Arabic than in many Western languages, reflecting cultural and religious values.

4. **Expressives** convey emotions, attitudes, or psychological states. Arabic employs a wide range of formulaic expressions for thanking, apologizing, congratulating, and lamenting. For example, جزاك الله خيرًا (*May God reward you*

with goodness) expresses gratitude, while أعتذر لك بشدة (I deeply apologize) is a strong form of apology. Al-Zahrani (2018: 85) highlights that Arabic speakers often use expressive acts reinforced with religious and cultural references to enhance sincerity.

5. Declarative acts change reality through speech, such as judicial rulings, religious pronouncements, and institutional declarations. Statements like: (أُعلن افتتاح المؤتمر *I declare the opening of the conference.*) is an example of declarations in Arabic. According to Badawi (1992: 119), declarative acts in Arabic often hold legal or religious authority, reinforcing their performative power.

2.3 Presupposition

Presupposition refers to information that a speaker presumes previously known or acknowledged by the listener. Particular linguistic structures frequently elicit it, including definite articles, possessive phrases, and specific verbs or adverbs. The statement عاد الولد إلى البيت (The boy came home) assumes the existence of a particular boy and a distinct home recognized by both the speaker and the listener (Yule, 1996: 25). In Arabic, the presupposition is intricately linked to the utilization of definite nouns, contextual factors, and collective cultural knowledge. Theoretical frameworks for presupposition in Arabic frequently utilize pragmatics and discourse analysis. Researchers such as Al-Muhanna (2015) assert that presupposition in Arabic is fundamentally anchored in the language's dependence on context and implicit meaning, rendering it a crucial aspect of Arabic communication (Al-Muhanna, 2015: 102).

Among the linguistic manifestations of presupposition in Arabic, the following are worth to be mentioned:

1. **Definite Articles and Possessive Constructions**: In Arabic, the definite article الـ frequently catalyzes presupposition. The sentence ذهبت إلى المدرسة *I went to the school* implies the existence of a particular school recognized by both the speaker and the listener. Likewise, possessive phrases such as كتاب الطالب *the student's book*) imply the existence of a particular student and book (Al-Batal, 1992: 56).
2. **Verbs and Adverbs**: Specific verbs and adverbs in Arabic also elicit presuppositions. The verb توقف (stopped) in the sentence توقف عن الكلام (He stopped talking) implies that the individual was previously engaged in conversation. The adverb مرة أخرى (again) in زارنا مرة أخرى (He visited us again) implies a preceding visit (Owens, 2018: 118).
3. **Conditional statements**: In Arabic, conditional statements frequently entail presuppositions. The statement إذا درست، ستنجح (*If you study, you will succeed*) implies that the listener possesses the capacity to learn and that success is dependent on studying (Al-Khatib, 2003: 74).

2.4 Implicature

Implicature was introduced by philosopher H.P. Grice, who differentiated between conventional implicature (originating from specific words or phrases) and conversational implicature (arising from context and the cooperative principle). In Arabic, implicature is intricately connected to the language's dependence on context, collective cultural understanding, and rhetorical techniques. The phrase الجو بارد اليوم *The weather is cold today* may suggest a request to close the window or don a jacket, contingent upon the context (Grice, 1975: 45). In Arabic, implicature frequently serves to express politeness, indirectness, or rhetorical emphasis. Researchers such as Al-Muhanna (2015) assert that implicature in Arabic is intricately connected to the language's extensive rhetorical heritage and its dependence on implicit meaning (Al-Muhanna, 2015: 115)

1. **Conversational implicature** arises from the context of a conversation and the cooperative principle. For example, if someone says الوقت متأخر *It's late*, they might be implying that it is time to leave or end the conversation. This type of implicature relies on shared understanding and context (Yule, 1996: 35).

2. **Conventional implicature** is tied to specific words or phrases. For example, the Arabic word لكن *but* carries an implicature of contrast. In the sentence الجو جميل لكن بارد *The weather is nice but cold*, the word لكن implies a contrast between the beauty of the weather and its coldness (Al-Batal, 1992: 62).

3. **Scalar implicature** involves using quantifiers or modifiers to imply various meanings. For example, the sentence بعض الطلاب حضروا *Some students attended* implies that not all students attended. This type of implicature is common in Arabic discourse (Owens, 2018: 125).

3. METHODOLOGY

This study employs a **descriptive research design**, focusing on the classification, analysis, and interpretation of topicalized structures in Prophetic Hadiths. The data are drawn from *Sahih al-Bukhari*, recognized as the most authentic Hadith collection in Sunni Islam. A **randomized sample of seven Hadiths** was selected, each illustrating varied topicalization. The analysis proceeds in two levels: structural and pragmatic. The **pragmatic level** evaluates rhetorical purposes, speech acts, presuppositions, and implicatures to reveal the communicative intent behind sentence restructuring.

Four theoretical models guide this inquiry: **Al-Jurjani's theory** of *naẓm*, which interprets word order for rhetorical precision; **Searle's speech act theory**, categorizing utterances into assertives, directives, and more; **Yule's presupposition types**, identifying embedded assumptions; and **Grice's implicature theory**, analyzing inferred meanings beyond the literal. These

models collectively offer a **mental framework** to decode how syntactic shifts in Hadiths enhance rhetorical and communicative power.

4. DATA ANALYSIS

It is noted that the translations of those Hadiths are adopted from www.sunnah.com.   It is a website that provides information about the teachings of the Prophet Mohammed (PBUH).

1. **Text (1) A Relative Clause**

   ]الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ: قال رسول الله (ﷺ)[

[If anyone misses the afternoon prayer, it seems he has been cut off from his family and property.]

The rhetorical purpose behind presenting والَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ at the beginning of the sentence is to create suspense by mentioning the predicate first. The relative clause is also preposed to emphasize the consequences of missing the Asr prayer by drawing attention to the condition or attribute of the described individual. The hadith emphasizes the gravity of the situation by putting the relative sentence first, highlighting the immediate repercussions of missing this particular prayer. The hadith's later assertion that missing the Asr prayer is like losing one's family and riches demonstrates how this structure amplifies the message, highlighting how serious the act of missing the prayer is.

Here are some types of speech acts present in the Text (1):

1. **Assertive Speech Act**: The hadith makes a statement about the consequences of missing the Asr prayer, asserting a belief about the significance of this action.
2. **Directive Speech Act**: It implicitly advises believers on the importance of performing the Asr prayer, urging them to prioritize it.

This topicalization highlights the subject and sets the stage for the presuppositions embedded in the utterance. A **Lexical Presupposition is employed through:**

a. The word وُتِر **(lost or deprived)** carries a presupposition that losing something valuable (like family or wealth) is a grave misfortune.
b. The phrase فَكَأَنَّمَا **(it is as if)** presupposes a comparison between missing the Asr prayer and experiencing a significant loss.

This text employs several types of **implicature**:

1. **Conventional Implicature**: The phrase فَكَأَنَّمَا (it is as if) conventionally implicates that the comparison being made is **metaphorical rather than**

literal, guiding the listener to interpret the statement as an analogy rather than a factual claim.

a. **Scalar Implicature**: The phrase فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ (it is as if he has lost his family and wealth) implicates that the loss incurred by missing the Asr prayer is **on the highest end of a scale of severity**. The comparison to losing family and wealth suggests that no lesser comparison would suffice to convey the gravity of the situation.

b. The topicalization of the relative clause also implicates that **missing the Asr prayer is among the most serious neglects** a person can commit, as it is singled out for such a strong comparison.

Text (2) A Noun Phrase (Object of Preposition)

].قال رسول الله صلى الله عليه وسلم: " **نعمتان مغبون** فيهما كثير من الناس: الصحة، والفراغ" [

[There are two blessings which many people undervalue. (They are) health and free time (for doing good).]

Preposing the predicate نعمتان elicits **suspense and excitement** in the listener as they become eager to learn about these blessings and hope to receive some of them.

Concerning speech acts, the following types are utilized:

1. **Assertive**: By topicalizing نعمتان, the speaker asserts that **there are two specific blessings** (health and free time) that many people undervalue. This is a factual claim that the speaker presents as true. The assertive nature of the statement is reinforced by the use of the word مغبون (undervalued), which implies a judgment or observation about human behaviour.

2. **Directive**: Indirectly, the text encourages people to reflect on their lives and recognize the importance of valuing health and leisure.

The type of presupposition utilized through topicalising نعمتان is **Lexical Presupposition.** Lexical presuppositions are triggered by specific words or phrases that carry implied meanings.

a. The word نعمتان presupposes that health and free time are **positive and valuable**. The choice of the word نعمة (blessing) carries a connotation of divine favor or something highly desirable.

b. The word مغبون presupposes that these blessings **deserve to be valued more highly** than they currently are. It implies that the current state of undervaluation is a mistake or a loss.

In this statement, the maxim being flouted to create generalized conversational implicature is likely the Maxim of Quantity. The Maxim of Quantity requires that a speaker provide enough information to be informative but not more than is

necessary. Here, the statement is brief and does not elaborate on why health and free time are blessings or how people underestimate them. This flouting of the Maxim of Quantity creates a generalized implicature that invites the listener to reflect on the value of these two blessings and how they are often taken for granted. The statement may also flout the Maxim of Manner (which requires clarity and avoidance of ambiguity) by being somewhat abstract. This flouting creates a scalar implicature, suggesting that health and free time are among the most important blessings in life, even though they are not explicitly ranked or compared to other blessings. The listener infers that these two blessings are of paramount importance, even though the statement does not explicitly state this.

Text (3) An Indefinite Noun (Direct Object)

عَنْ أَبِي عُبَيْدَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَ سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى ("إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ " قَالَتْ **نَهَرٌ** أُعْطِيَهُ نَبِيُّكُمْ (ﷺ) **شَاطِئَاهُ** عَلَيْهِ دُرٌّ مُجَوَّفٌ آنِيَتُهُ كَعَدَدِ النُّجُومِ).

Narrated Abu Ubaida: I asked `Aisha 'regarding the verse: -' Verily we have granted you the Kauthar.' She replied, "The Kauthar is a river which has been given to your Prophet on the banks of which there are (tents of) hollow pearls, and its utensils are as numberless as the stars."

The word نهر (river) is preposed to emphasize its significance in the hadith. Placing it at the beginning of the sentence draws immediate attention to the concept of a river, highlighting its importance in the context of the given description. This structure conveys the purposes of emphasis; starting with نهرٌ underscores its centrality to the message, establishing the topic and preparing the audience for the details that follow.

Here are the types of speech acts employed in the above hadith:

1. Assertives: By topicalizing نَهَرٌ, the speaker asserts that **a river was given to the Prophet (peace be upon him).** This is a factual claim that the speaker presents as true. The assertive nature of the statement is reinforced by the description of the river's features شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ– (its two banks are adorned with hollow pearls) and آنِيَتُهُ كَعَدَدِ النُّجُومِ– (its vessels are as numerous as the stars), which are presented as factual details).

The Hadith has an **Existential Presupposition**: The statement assumes the existence of a specific river نَهَرٌ that has been granted to the Prophet Muhammad (PBUH). It presupposes that this event is recognized within Islamic tradition.

Scalar implicature: a. The phrase نَهَرٌ (a river) implicates that **this river is among the most significant gifts** given to the Prophet (peace be upon him). The use of the singular form نَهَرٌ suggests that this river is unique and unparalleled.

b. The description كَعَدَدِ النُّجُومِ (as numerous as the stars) implicates that the number of vessels is **beyond counting**, emphasizing the river's grandeur and abundance.

Generalized conversational implicature: The text is poetic and metaphorical, which might be seen as flouting the maxim of manner (clarity). However, this is intentional to evoke awe and wonder

Text (4) ?inna + Prepositional Phrase

[إِنَّ فِي الْجُمُعَةِ سَاعَةً، لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ، قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ فِيهَا خَيْرًا، إِلاَّ أَعْطَاهُ :قال رسول الله (ﷺ)]

[On Friday, there is a time when no Muslim man happens to stand in prayer, asking Allah for good things, but He will give that to him." And he gestured with his hand to indicate how short that time is.]

In this Hadith, the PP في يوم الجمعة (on Friday) is topicalized and focused on the word ساعة for glorification and great interest, as Friday is significant in the souls of Muslims. It is a holiday for Muslims in which they abandon work and the concerns of life and devote themselves to worship, prayer, and reciting the Quran. The Messenger (peace be upon him) distinguishes the greatness of this day by preposing في يوم الجمعة in the noble hadith. On this day, there is an hour in which the supplication of the Muslim is accepted.

The hadith involves several types of speech acts. Here are the main types:

1. **Assertive**: By topicalizing فِي الْجُمُعَةِ, the speaker asserts that **there is a special hour on Friday**. This is a factual claim that the speaker presents as true. The assertive nature of the statement is reinforced by the description of the hour's significance لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ، قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ فِيهَا خَيْرًا، إِلاَّ أَعْطَاهُ- (no Muslim stands in prayer, asking Allah for good, except that He grants it to him"), which is presented as a factual promise).

2. Directive: The hadith indirectly encourages Muslims to pray during this time, suggesting that they should seek good from Allah.

This hadith contains **Existential Presupposition**: The statement presupposes a specific hour on Friday during which prayers are answered. This implies that such a time exists within the weekly cycle. The topicalization of فِي الْجُمُعَةِ presupposes the existence of **Friday** as a specific day of the week. The speaker assumes that the listener acknowledges the existence of Friday. It also presupposes the existence of **a special hour** on Friday, as well as the **Muslim man** who prays and asks Allah for good during this hour.

The Hadith provides sufficient information regarding implicature and flouted Maxim without being overly detailed. It does not specify the exact time on Friday, which could be seen as flouting the maxim of quantity (not providing

enough information). However, this is intentional, as the exact time is left ambiguous to encourage Muslims to strive in worship throughout the day.

2. Conventional Implicature: the use of the word فِي الْجُمُعَة (on Friday) conventionally implicates that **Friday is a sacred and blessed day** in Islam. The word الْجُمُعَةِ (Friday) carries a connotation of communal worship and divine favour.

Text (5) A Definite Noun Phrase (Topicalised Subject)

[الحياء لا يأتى إلا بخير:قال رسول الله (ﷺ)]

[Modesty does not bring anything except good.]
The hadith الحياء لا يأتي إلا بخير translates to "Modesty (or shyness) brings nothing but good." The purpose of topicalizing الحياء (modesty) in this hadith is to highlight its importance as a virtuous quality in Islam. Thus, the subject (modesty الحياء) was presented before the verb (comes يأتي) in order to pay **attention** to it and show interest in it. The interest came to present it as an affirmation and strengthening of the ruling and a warning that goodness is confined to modesty and that nothing comes from it except that.

Types of Speech Acts in the Hadith

1. Assertive: By topicalizing الحياء, the speaker asserts that **modesty is inherently good** and that it **only brings positive outcomes**. This is a factual claim that the speaker presents as true. The assertive nature of the statement is reinforced by the use of the phrase لا يأتي إلا بخير (only brings good), which emphasizes the exclusivity of the positive outcomes associated with modesty.
2. **Directive**: the topicalization of الحياء implicitly directs the listener to **cultivate modesty and embrace it as a virtue.** The speaker is encouraging the audience to adopt modesty in their behavior. The statement also serves as an implicit call to **avoid immodesty**, implying that modesty is the only path to good outcomes.

This hadith implies Existential Presupposition, which assumes the existence of the entities or concepts mentioned in the utterance. The topicalization of الحياء presupposes the existence of **modesty** as a concept or virtue. The speaker assumes that the listener acknowledges the existence of modesty as a real and meaningful quality. It also presupposes the existence of خير (good) as a tangible outcome or result.

Regarding **implicature**, the Maxim of Manner requires that communication be clear, brief, and orderly, avoiding obscurity and ambiguity. The statement is very concise, which flouts the Maxim of Manner by not elaborating on what خير means or how modesty manifests in practice. This flouting creates a **generalized conversational implicature**, inviting the listener to reflect on the broader implications of modesty. The listener infers that modesty leads to positive

outcomes in various aspects of life, such as personal character, social interactions, and spiritual growth, even though these are not explicitly mentioned.

Text (6) An Indefinite noun modified by a definite Noun

[قال رسول الله (ﷺ): صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاة الْفَذ بِسبع وَعشْرين دَرَجَة]

[Prayer in a congregation is twenty-seven degrees more excellent than prayer said by a single person.]

The preverbal DP serves as the sentence's focal point, attracting attention and emphasis and granting the appropriate attribute. The rhetorical purpose behind topicalizing (صلاة الجماعة) is its importance and glorification.

In terms of speech acts, the following types of speech acts are utilized in the above text:

1. Assertive: They are speech acts that commit the speaker to the truth of the expressed proposition. By topicalizing صَلَاةُ الْجَمَاعَةِ, the speaker asserts **that prayer in congregation is superior to praying alone.** This is a factual claim that the speaker presents as true. The assertive nature of the statement is reinforced by the specific comparison بِسَبْعٍ وَعِشْرِينَ دَرَجَةً (by twenty-seven degrees), which quantifies the superiority of congregational prayer.

2. While the sentence is not explicitly directive, the topicalization of صَلَاةُ الْجَمَاعَةِ implicitly directs the listener to **prioritize congregational prayer over praying alone.** The speaker encourages the audience to seek the greater reward associated with congregational prayer.

The following presuppositions are observed in the above text:

1. **Lexical Presupposition**: The verb تفضل **presupposes** congregational prayer is superior to individual prayer.
2. **Existential Presupposition**: The statement presupposes congregational and individual prayer as valid forms of worship.

Regarding **implicature**, this level of specificity flouts the Maxim of **Quantity** because it provides more precise information than might be expected in a general statement about religious practice. By flouting this maxim, the statement creates a conversational implicature that the superiority of congregational prayer is not just a minor difference but a significant and quantifiable one. The listener is encouraged to infer that congregational prayer holds substantial spiritual and communal value, far exceeding that of individual prayer.

Text (7) A Noun Phrase Modified by a Prepositional Phrase

.] الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ :قال رسول الله (ﷺ)[

[Anyone who recites the two verses at the end of Surah al-Baqara at night would suffice for him.]

The topicalization of the phrase **الآيتان من آخر سورة البقرة** in the hadith serves the purposes of emphasis: By specifically mentioning these two verses, the hadith highlights their significance in providing protection and sufficiency for the believer. It underscores the value of reciting them. Emphasizing these verses clarifies which part of the Quran is being referred to, guiding believers to the exact text that holds this special merit.

In analyzing this hadith, the following types of speech acts are observed:

1. **Assertive**: The statement provides information about the significance of the two verses, asserting their efficacy in a specific context (i.e., during the night).
2. **Directive**: It encourages believers to recite these verses and recommends engaging in this practice.
3. **Commissive**: While not explicit, the implication that reciting these verses will 'suffice' suggests a commitment to the benefits of doing so, indicating a promise of spiritual fulfillment.

Regarding **presupposition**, the following is noticed:

The PP **في ليلة** (at night) **presupposes** that there is a specific time for the recitation that is more favourable or significant than others.

To analyze it in terms of Grice's maxims and **conversational implicature**, we can consider how the maxims are flouted to create meaning beyond the literal words. By flouting the maxim of Quantity, the text creates a conversational implicature that the two verses have a profound and comprehensive benefit. The listener is encouraged to infer that these verses offer protection, blessings, or spiritual fulfillment that cover a wide range of needs, even though the statement does not explicitly define these needs.

5. FINDINGS

1. Topicalisation emphasizes key topics, moral lessons, and theological concepts, ensuring the audience comprehends the intended message. For instance, in the Hadith [الكلمة الطيبة صدقة] (A nice word is charity), the subject [الكلمة الطيبة] (a kind word) is highlighted to underscore its significance as a charitable act.

2. Topicalisation delineates or generalises specific topics. For example, in the Hadith [على كل مسلم صدقة] (Every Muslim must pay charity), the term [كل] (every)

signifies   comprehensiveness.
3. By emphasizing specific components, the Hadiths generate suspense, capture the listener's attention, and foster deeper engagement. For instance, in the Hadith [خمس قد مضين] (Five things have passed), the predicate is emphasised to generate expectation.

Topicalisation is employed to exalt specific themes, exemplified by the significance of Medina in the Hadith [على أنقاب المدينة ملائكة] (There are angels on the   mountain   paths   of   Medina).
4. Topicalisation is employed to convey orders or prohibitions, exemplified by the Hadith [من غش فليس منا] (Whoever cheats is not one of us), wherein the act of cheating is highlighted to underscore the ban.

5. Topicalization is employed to assert factual statements, exemplified as the Hadith [الحياء لا يأتي إلا بخير] (Modesty brings nothing but good), which emphasises the   virtue   of   modesty.
Topicalization is employed to convey pledges or commitments, as in the Hadith [من قرأ الآيتين من آخر سورة البقرة] (Whoever recites the two verses at the end of Surah Al-Baqarah), wherein the act of recitation is certain to provide spiritual blessings. The Hadiths frequently assume the presence of certain items or concepts, exemplified by the notion of a designated hour on Friday as stated in the Hadith [في الجمعة ساعة] (On Friday, there is a special hour).

6. Specific words or phrases convey implied meanings, exemplified by the term [نعمة] (blessed) in the Hadith [نعمتان مغبون فيهما كثير من الناس] (Two blessings which many people undervalue), which presupposes the value of health and leisure time.

10. Certain words or phrases possess traditional implicature, exemplified by the term [لكن] (but), which denotes a contrast. Conversely, quantifiers or modifiers convey diverse meanings, as exemplified by the term بعض, which suggests incompleteness.

6. CONCLUSIONS

Based on the findings, the following conclusions are reached:

1. The strategic application of preposing amplifies the rhetorical effect of both the Bible and the Prophetic Hadith. It aims to captivate the audience, emphasize essential concepts, and offer a structure for comprehending intricate theological and moral doctrines. This technique illustrates the oral traditions of the texts and their intended effect on audiences and readers. The research underscores the significance of cultural and theological knowledge in comprehending the Hadiths. The common presuppositions and implicatures depend significantly on the audience's knowledge of Islamic doctrines and Arabic linguistic norms.

2. Indirect speech provides deeper connotations that extend beyond the literal text. This is especially crucial in religious writings, where purpose is often taken very seriously. While direct speech acts exist, notably in directives or plain assertions, the breadth of indirect speech acts makes them effective for transmitting complex theological and moral lessons in prophetic Hadith.

3. By prioritizing one sentence element over others, the speaker/writer aims to emphasize a specific component. They also attempt to shape how the listener/reader perceives and interprets the message. However, this approach may not always be the most straightforward way of understanding the information. This implies that the speaker/writer intentionally seeks to evoke a specific mental state in the listener's/reader's mind.

The rhetorical purposes of Topicalization and Focus are numerous in Arabic, and there is no space to mention them all. However, the researcher mentioned the most common, frequently repeated, in the Prophetic Hadith. Although these secondary purposes are numerous, they play a major role in determining the general purpose of the text, such as encouragement, intimidation, news, good news, warning, praise, blame, and the like.

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