

A Pragmatic Analysis of Deixis in Surat Al-Duha

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Abstract: *This research examines the analysis of deictic expressions in Sūrat Aḍ-Ḍuḥā, according to the five types of deixis: personal, spatial, temporal, social, and discourse deixis. It aims to uncover how these linguistic devices are employed in constructing contextual meaning and in linking the Qur'anic text to its discursual and communicative reality. The study depends on a descriptive-analytical approach, with a special focus on the dialectical relationship between the apparent meaning of the verses and their internal and external contexts. The findings of the study demonstrate that personal deixis is the most frequent type, expressing a deep and supportive relationship between the speaker (God) and the addressee (Prophet Muhammad, peace be upon him), by the repetition of the second-person suffix pronoun -ka. The results also reveal that temporal deixis moves metaphorically across three dimensions: the past (indicating the Prophet's social identity), the present (expressing reassurance and divine care), and the future (conveying divine promise). While spatial deixis limited in occurrence, is nonetheless expressed through contextual references and verbs. Discourse deixis plays a cohesive role by linking the elements of the sūrah into an integrated whole, while social deixis reflects dimensions of reverence, dynamism, and intimacy within the divine discourse. Finally, the study elaborates that to understand deixis in the Qur'anic text requires to understand the context, that takes into account both linguistic and situational contexts, as this deepens interpretation and reveals aspects of rhetorical inimitability.*

Keywords: Deixis , Surat AlDuha , Person deixis , spatial deixis , temporal deixis , dicousre deixis , social deixis.

INTRODUCTION

When speakers of different language refer to a variety of things such as people, objects, places, they use what is called “deictic expressions”. So, they communicate in linguistic and non-linguistic way (Senft, 2014). Aial (2010) states that referring in general is a pragmatic phenomenon and deixis is particularly considered with reference. Haung (2007) considers deixis as a universal phenomenon. He says that deixis is concerned with structural , contextual relationship in a language in which it is used

Research problem

Deictic expressions are important for understand the context. The relationship between the addressee and the speaker has a vital effect in understanding the deictic expressions . One of the important sources to analyze deixis is the *Holy Quran* . Although, the linguistic studies have been extend , but deictic expression haven't fully investigated . The problem is that in the Holy Quran there are so many expression cannot be understood unless the context discovered especially for non-Arabic speakers .Surat AlDuha is taken as one example to investigate the use of the deixis in the Holy Quran .

Research Objectives

This study designed to achieve the following objectives :

- 1-Discover the types of Deixis that appear in Surat AlDuha .
- 2-Analyze the types and meaning of the deixis in Surah AlDuha .
- 3-Discover which type of deixis is the most common.
- 4- Explain the context of the Ayat .

Research Questions

This study formed to answer the following questions :

- 1-What are the types of Deixis that are mentioned in Surat AlDuha?
- 2-Which deixis type is the most common?
- 2-What do these deixis mean ?
- 3-What is their context ?

Research Aims

The research aims to :

- 1-Find out the types of deixis in Surat AlDuha
- 2-Discover the most common type of deixis in Surat AlDuha
- 3-Analyze the meaning of the deixis in the Ayat of Surat AlDuha .
- 4-Elaborate the context of the Ayat .

Research Limits

This research has two limits :

- 1-Deixis .
- 2-Surah AlDuha .

The procedure

To achieve the aims of the study , the research conducts according to the following steps :

- 1-Explaining deixis and its types .
- 2-Pick up the Ayat that contain deixis in Surah AlDuha
- 3-Identify deixis in these Ayat .
- 4-Show the deixis type.
- 5-Explain their context .

6-Elabrate their meaning .

7-Find out the most common type of deixis .

The Theoretical Background

What is Deixis ?

The phenomenon of deixis is considered the single most obvious way in which the relationship between context and language is reflected in the structures of languages themselves, . The term is “deixis “ itself is not from English language , but the word itself is not English , it is taken from the Greek word for “pointing and indicating”, and it has a representative which is the use of some words or parts of speech such as : pronouns , adverbs of time and place as (now , then , here thereect.) , demonstratives and other grammatical features that are related to the utterancesurrounding circumstances . Deixis basically related to the way of languages’ encoding the utterance’s context .This is because the utterance interpretation depends on how the context analyzes. One fact about deixis is that it reminds theoretical linguists which languages are essentially used in communication of face to face . However, language can never be analyzed without elaborating context (Levinson , 1983) .

Huang (2014) indicates that “Deixis “ is borrowed from the Greek verb which mean “ pointing “ , indicating “ or “showing . Directly deixis is concerned with the relationship between the context and a language structure . So, deixis can be considered as the phenomenon in which the properties of context of utterance or speech vent are encoded by lexical and / or grammatical means in a language . Deixis as a linguistic phenomena is regarded as universal because languages of all human contain deictic terms. One may ask why is this case ? The reason is that “ a language without deictics cannot serve the communication needs of its users as effectively and efficiently as a language which does have them “ An example to show how the absence of deixis would effect on the understanding of the message If a bottle is found in the sea with a message in it ,said “Meet me here a month from now with a magic wand about this long” with the absence of deictic expressions , No one could recognize who should meet , when or where should they meet or how long the magic wand to bring .

The linguistics forms that are used for pointing is called Deixis .If you see a strange thing and wonder “what is this ?”. You make use of deixis . The word “this “ refers to something in the surrounding context . Sometimes , deixis is known as “indexicals”as they are among first spoken forms of children .They can also apply to refer to people by person deixis as “you , me, they, we ...” or to place by spatial deixis “there , here” or time by temporal deixis “then , now”. The interpretation of these expressions rely on the context that the hearer and the speaker share (Yule , 2000) .

Deixis contrasts with other referring expressions , deixis can never be explained without the context of utterance and its features . To illustrate , a bottle is found on a beach , and there is a message in it said “please rescue me ! I have been here since last month and my food will run out tomorrow .” You may want helping , but do not know who wrote this , when , where and even you don’t know if the food

finished or not yet – because of the use of the deictic expressions ‘ me , I , here , last month , my and tomorrow ‘ , You can interpret if you know who wrote the note and when and when (Birner , 2013).

Some Properties of Deixis

The distinction between gestural and symbolic is very important to deictic expressions. Gestural usage refers to cases in which the utterance can't be explained without a reference to a physical aspect of the context of the communication , For example “This one's a genuine, but this one's a fake.” The hearer can't understand this utterance unless the speaker makes physical or eye-contact that indicates the identity of the object . Symbolic usage ,on other hand , needs to certain knowledge of the communication contextual features , for instance ; “This city is really beautiful.” In this way , it is important to recognize the context of the utterance , so the speakers general location should be clear .

A further significant characteristic shared by the deixis modes is that they are egocentric organization. Deixis is related to some particular parameters , in general deixis is conducted around a fixed reference to point .person deixis connects with the speaker's role , time deixis concerns with the time of the utterance and place deixis is about the place of the speaker (Cruse , 2000).

Types of Deixis

The term deixis has been interpreted in many different ways . Buler (1934) considered any expression that has a reference to place or time is a deixis . For instance “The cat sat on the mat” has a locative expression which is “on the mat”. The sentence has a time reference , as well ,which is the tense of the sentence .However , later scholars use deixis in more specific way to talk about the expressions that depends on the event of the current speech or the participations; as in the hearer and the speaker of “The cat sat on the mat.” A reference point is the locative relation between the cat and the mat .Therefore, the cat is located with respect to the mat and the speaker as well , which probably mean that the cat was away from the speaker (Cruse , 2000). Deixis can't only expressed through the accurate use of the words (this , that , here , there) they can also be used outside their proper reference as in “ I need bag this big “ . Mey (2001). Scholars divided deixis into five major types :

Person Deixis

Senft (2014) elaborates that Person deixis allows distinctions among the speaker ('I' = first person), the addressee ('you' = second person) and everyone else ('s/he', 'they', 'the spectators', 'the others', etc. = third person. Third person singular pronouns can indicate gender too , as he and she .whereas , gender is regarded as a deictic feature since it doesn't take the speech situation into consideration . This leads to say that not all deictic expression are deictic in nature . Plural pronouns also have some significant features . Firstly, there is a kind of hierarchy among three persons .The first person who has priority over the second and third person , whereas the second person has a priority over the third person ; for example if a group of people includes the first person (the speaker), the first person plural pronoun “we” should be used , even if there are many of second and third persons . while if the listener is included and the speaker is not , the second person pronoun “you” must be used . However , when neither listener nor speaker is included , the pronoun “they” is used . Another important point is that the pronoun “we”

Publication of the European Centre for Research Training and Development UK normally uses to refer to a group . In this way , the speaker represent the whole group .Contrasting with "they" which can be use to represent a single person or a group , for example "they are going to Greek."

Person deixis that connected basically with the speaker is called as the first person and the person deixis that related to the addressee is called as the second person while others who are not speakers nor listeners are known as the third person (Cruse, 2000) .

Spatial Deixis

In the speech event , spatial deixis use to refer to how can locations be identified , by describing or naming objects or by locating them (Lyons , 1977) .Locations can be described with relation to other things or fixed objects . For instance , "The situation is two hundred yards from the cathedral." And "Kabul lies at latitude 34 degrees, longitude 70 degrees" identify the locations independently of the hearer and the speaker . Alternatively, locations can be identified in relation to the time of the utterance , as in : "It's two hundred yards away" and " Kabul is four hundred miles West of here" . In both cases , the meaning depends on the location of the speaker or other participation .

In either case, it is likely that units of measurement, or descriptions of direction and location, will have to be used, and in that case place deixis comes to interact in complex ways with the non-deictic organization of space . Although ,there are some pure place-deictic words, notably in English the adverbs here and there, and the demonstrative pronouns this and that. The symbolic usage of here can be glossed as 'the pragmatically given unit of space that includes the location of the speaker at CT'. I'm writing to say I'm having a marvellous time here (Levinson , 1983) .

Considering spatial deixis it is vital to remember that location from the speaker's prescriptive can be fixed mentally as well as physically . The physical distance is indicated by speakers by "here" who are away from their home , as if they are in the same place . Sometimes , Speaker can imagine themselves in another locations .For instance , if a speaker says "I will come later" , he may indicate the addressee 's location movement . This phenomenon is described as "deictic projection" . "Here" in "I am not here now" refers to the place of the speaker and "now" refers to the time of utterance speaking .

Whereas, in answering the telephone "now" could be apply to any time . If anyone calls you now , but the call recorded . A similar kind of projection finds in dramatic performances in which the direct speech is used to represent the thoughts , feelings and location or anything else of another person , as in the below example , when the speaker describes his visit to a pet store : "I was looking at this little puppy in a cage with such a sad look on its face . It was like , 'oh , I 'm so unhappy here , will you set me free ?"

In the above example , "here" doesn't actually refer to the physical location of the speaker who utters the words . Rather , it refers to the place of the puppy, since the speaker is temporarily performing the puppy's role . In pragmatic , it may be a base that spatial deixis refers to the psychological distance. Generally , speaker wants to treat physical close objects as psychologically close .As well as, things that are physically distance , speakers tend to treat them as psychologically distance . For example , the analysis of the word

“that” in “ I do not like that” semantically worthless , while it can be invested within contextual meaning (Yule , 2000).

Temporal Deixis

Levinson, (1983) says that encoding the temporal point and spans related to the time in which the utterance was spoken or (even written for the messages) is called temporal deixis . By this way , time deixis interacts in calendrical and non-calendrical units. Generally , the cycles of days and nights, months, seasons and years measure time . These units can either serve as measurements relative to a fixed origin that is specified on an absolute time measurement scale or as measurements relative to a fixed point of interest:

- She left last month.
- She left in December 2004.

Bernal (2013) defines the temporal deixis as this kind of deixis that is related to the time of the utterance as in : ‘ ‘ As for you my lord ‘ ‘ he said to Gumpas ‘ ‘ I forgive you your debt for the tribute . But before noon tomorrow you and yours must be out of the castle , which is now the Duke’s residence . ‘ ‘ Here ‘ ‘ tomorrow can be seen as the day following the utterance ; that is , it is deictic relative to the time of utterance .

Once again, time deixis emphasises the egocentricity, because it refers to the participant role. Therefore, it is important to differentiate between the time an utterance is actually produced (Coding time or CT) and the time of reception by the addressee (receiving time or RT) . If the CT and the RT are identical the speech will be about deictic simultaneity. When the CT and the RT fall apart difficulties can arise in the decision whether the deictic center will remain on the speaker or will be shifted to the addressee (deictic projection). (<https://www.grin.com/document/57060>)

Social Deixis

Social deixis relates to that point of sentences which indicate or established or are identified by specific realities of the social situation in which the speech act occurs (Fillmore,1982).

In many languages , Social deixis is exemplified by certain uses of what is called TV (tulous) pronouns. To elaborate the social Deixis , there are three basic possibilities involving to communicants A and B: (i) A addresses B with tu, B addresses A with vous; (ii) A addresses B with vous, B addresses A with tu; (iii) A and B both use the same form (either tu or vous). The basic parameter here is social status: tu points downwards along the scale of social status with the speaker's position as reference point, vous points upwards, while symmetrical use signals social equality. Turning now to instances of symmetrical usage of TV pronouns, let us enquire briefly into the factors which determine whether tu or vous is used, and whether such usage can properly be regarded as deixis. One factor is usually described by some such term as 'social distance': tu indicates intimacy, vous indicates lack of intimacy, or distance (Cruse , 2000)

It is tempting to draw a parallel here with the proximal and distal terms in spatial deixis, and say that *tu* is proximal and *vous* distal. Two reasons are suggested why such a parallel should not be drawn. The first is that there is no validity in an argument from reverse metaphor. That is, just because the [+intimate/-intimate] distinction would make a satisfying metaphorical extension from the [proximal/distal] distinction of spatial deixis, it does not follow that is what it is, especially if the forms used give no support to the derivation. In the present case, there is no spatial content in literal uses of *tu* and *vous* to support such a derivation. The second reason is that the dominance relations between [+intimate] and [-intimate] are the wrong way round. Recall that here dominates there: in the case of TV pronouns used to signal intimacy (or lack of it), V dominates T. It is hard to demonstrate this in French, because there is no distinct intimate plural form, as there is in, for instance, German. But it can be shown. Imagine a group of people appointing one of their number as a spokesperson to address some individual. Suppose that the person chosen would naturally say *tu* to the person being addressed. Suppose further that the group contains individuals who would naturally say *vous* to the person being addressed. What form does the spokesperson choose? French native intuitions unhesitatingly opt for *vous*. As a clue to another factor affecting the choice between T and V consider the following situation. A husband and wife jointly front a news programme on TV. When they are on the air, they address one another as *vous*; off-camera, of course, they use *tu*. Clearly neither relative social status nor intimacy can explain this. The deciding factor seems to be the formality or informality of the situation. It is at least arguable that this cannot be laid at the door of deixis at all. (ibid)

Discourse Deixis

In both spoken and written discourse, there is frequently occasion to refer to earlier or forthcoming segments of the discourse. Since a discourse unfolds in time, it is natural to use temporal deictic terms (before, next) to indicate the relation of the referred-to segment to the temporal locus of the moment of speaking or the currently read sentence. But spatial terms are also sometimes employed. Clearly, references to parts of a discourse that can only be interpreted by knowing where the current coding point or current reading/recording point is are quintessentially deictic in character. A distinction is often made between textual deixis and general anaphora. Whereas textual deixis refers to portions of the text itself (as in See the discussion above or The pewit sounds like this: pee-r-weet), anaphoric expressions refer outside the discourse to other entities by connecting to a prior referring expression (anaphora) or a later one (cataphora, as in In front of him, Pilate saw a beaten man). Insofar as the distinction between anaphoric and cataphoric expressions is conventionalized, such expressions have a clear conventional deictic component, since reference is relative to the point in the discourse. Thus Yéli Dnye has an anaphoric pronoun *yi*, which cannot be used exophorically and contrasts with the demonstratives that can be used cataphorically, looking backwards in the text from the point of reading like the English legalese aforementioned. These expressions, with their directional specification from the current point in the text, demonstrate the underlyingly deictic nature of anaphora. Many expressions used anaphorically, like third person pronouns in English, are general-purpose referring expressions – there is nothing intrinsically anaphoric about them, and they can be used deictically as noted above, or non-deictically but exophorically, when the situation or discourse context makes it clear (as in He's died, said of a colleague known to be in critical condition) (Horn and Ward, 2006).

The determination that a referring expression is anaphoric is itself a matter of pragmatic resolution, since it has to do with relative semantic generality. For this reason, the ship can be understood anaphorically in The giant Shell tankerhit a rock, and the ship went down, while resisting such an interpretation in Theship hit a rock, and the giant Shell tanker went down . These relate a current contribution to the prior utterance or text, and typically resist truth-conditional characterization. For this reason, Grice introduced the notion of conventional implicature, noting that but has the truth-conditional content of and, with an additional contrastive meaning which is non-truthconditional but conventional (ibid).

METHODS, MATERIAL AND DATA ANALYSIS

Research Design

This research is considered as a descriptive research as it aims to describe the language of the selected data . The data of this study are selected from the Holy Quran , the Arabic and the translated version . Surat AlDuha is chosen as Quranic sample . The research aims of to analyze the deictic expressions in ayat of Surat Ad Duha . SO after discussing the different types of deixis .The researcher is going to identify and anlayzie the deictic expression Referring to their meaning and context .

Data Collecting Procedure

The data for this research which is chosen from the Holy Quran (Surat AlDuha) is taken from the two version ; the Arabic one which is the original and the translated one . Surat AlDuha is the ninty three Surah of the Holy Quran Suras .It has eleven Ayat .

Data Analysis

To identify the deixix in Surat Al Duha , its ayat that contain deictic expressions are going to be classified according to the type of deixis :

The Analysis of Person Deixis in Surat AlDuha

The following table shows the person deixis in Surah AlDuha with its meaning , context and translation .

Table 1: The Analysis of Person Deixis in Surat AlDuha

The deixis meaning and context	English Translation of the Ayat	The deixis in Surat Al Duha
The suffix Ka (MaWadaka) refers to addressee(the first person) who is the prophet Mohammad (PBUH).The speaker (Alla) reassures the prophet Mohammed(PBUH) that he does not leave him . The suffix ka in (Your lord / Rabuka) indicates that the addressee is the prophet .	“Thy Lord has not forsaken thee” https://m.clearquran.com/002.html	ماودعك ربك
The Hereafter and the first (the present) life are two contrast expression in this Aya . The Hereafter refers to the life after death and first life refers to the present time . Alla direct the prophet that the hereafter is better for you than the present time by the use of the pronoun (ka).	“Surely every hour that follows is better for thee than the one that preceded(ibid)”	وللاخرة خير لك من الاولى

It is also the addresses the prophet Mohammed(PBUH) . The word means that the prophet Mohammed is the recipient of diving giving .The deixis is indicated by the use of the pronoun(Ka).	“And thy Lord will soon give thee and you wilt be well pleased .” (ibid)”	ولسوف يعطيك ربك فترضى
The prophet is directly remembered by his past that he was orphan and Alla accommodated him .	“Did He not find thee orphan and give thee shelter “	الم يجدك يتيما فوى
All of these verbs refers directly to the prophet Mohammed(PBUH) that Alla accommodated , guided and enriched .	Shelter guided thee unto Himself / enriched thee	فاوى/ فهدى/فاغنى
Once again the pronoun (ka) indicates that the addressee is instructed to talk about the diving blessing.	“And the bounty of thy Lord , proclaim” (ibid)”	واما بنعمة ربك فحدث

The Analysis of Temporal Deixis in Surat AlDuha

The below table presents the analysis of temporal Deixis in Surat AlDuha :

Table 2: The Analysis of Temporal Deixis in Surat AlDuha

The deixis meaning and context	English Translation of the Ayat	The deixis in Surat Al Duha
It refers to the morning time . In this Aya the speaker (Alla) swear in this time of the day .	“By the growing brightness of the forenoon”	والضحى
It refers to the night when it is calm . The speaker (Alla) also swear at this time .	“And by the night when it becomes still” (ibid)”	والليل اذا سجي

The Hereafter and the first (the present life) are two contrast expression in this Aya.Both of them indicate a particular time . The Hereafter refers to the life after death and present life refers to the present time . Alla direct the prophet that the hereafter is better for you that the present time.	“Surely every hour that follows is better for thee than the one that preceded” (ibid)”	وللاخرة خيرا لك من الاولى
The Aya means Alla will give you .It indicates the future time . Alla `1will give you at the future time.(Sufa) refers to the future time .	“And thy Lord will soon give thee and you wilt be well pleased .” (ibid)”	ولسوف يعطيك ربك فترضى
The verb (found you/yajidka) indicates the past of the prophet Mohammed .While (Find you/wajadka) refers to the present time.	“Did He not find thee orphan and give thee shelter “ “And He found thee” (ibid)”	الم يجدك يتيما فآوى /ووجدك

The Analysis of Spatial Deixis in Surat Al Duha

The analysis of Spatial Deixis in Surah AlDuha is presented by the following table :

Table 3: The Analysis of spatial Deixis in Surah AlDuha

The deixis meaning and context	English Translation of the Ayat	The deixis in Surat Al Duha
In this Aya , the verb (Shelter/Aw'a) means spatial protection and divine sheltering for the prophet .	“Did He not find thee orphan and give thee shelter “(ibid)”	الم يجدك يتيما فآوى
The verb (guided you/Fa'Hada) shows how the prophet moves from one place to another (from unawareness to awareness)	“And He found thee wandering in search for Him and guided thee unto Himself “(ibid)”	وجدك ضالا فهدى
The transition from need to sufficiency is shown in this expression .	“And He find thee in want and enriched thee “(ibid)”	ووجدك عائلا فأغنى

The Analysis of Discourse Deixis in Surat AlDuha

The following table presents an analysis of discourse deixis in in Surat AlDuha :

Table 4: The Analysis of Discourse Deixis in Surah AlDuha

The Deixis meaning and context	English Translation of the Ayat	The deixis in Surat Al Duha
The whole expression indicates that the surrounding Ayat show how Alla never leave you (The prophet). This meaning can be understood from the surrounding Ayat and even Suras that Alla never leave the prophet .	“Thy Lord has not forsaken thee , nor is He displeased with thee” (ibid)”	ماودعك ربك وماقلی
Two expressions are mentioned ; the hereafter which refers to the another life after death and the first which refers to the present life . These two expressions cannot be understood without recognizing the surrounding speech that is directed to the prophet Mohammed .The second things that is needed to understand the utterance is the deeply relationship between the speaker and the addressee .	“Surely every hour that follows is better for thee than the one that preceded” (ibid)”	وللاخرة خيرا لك من الاولى
To recognize the the Aya , the recipient needs to know who will give and to whom . The speaker and the giver in (Will Give you and you will be satisfied) is Alla and the addressee and the recipient of the diving giving is the prophet Mohammed . Alla promises the Prophet that he will give him and the Prophet will be satisfied .	“And thy Lord will soon give thee and you wilt be well pleased .” (ibid)”	ولسوف يعطيك ربك فترضى
Once again , this Aya refers back to the entire discourse diving blessing that All finds	“And the bounty of thy Lord , proclaim” (ibid)”	واما بنعمة ربك فحدث

him orphan and give him shelter , unaware of the way and guide him . He finds him in need and made him self-sufficient .		
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The Analysis of Social Deixis in Surah Al Duha

The below table presents an analysis of Social Deixis in Surat AlDuha :

Table 5: The Analysis of Social Deixis in Surah AlDuha

The deixis meaning and context	English Translation of the Ayat	The deixis in Surat Al Duha
Rabuka (your lord) establishes a caring , respectful and authoritative diving relationship between the prophet Mohammed and his Lord Alla .	Thy lord	ربك
Yagidka / Wagadka (find you / found you) indicates the divining awareness in the life stages of the prophet Mohammed (PBUH). That Alla knows each stage of his life .	Found /find	يجدك / وجدك
Moral authority indicates in fala' Taghar (do not oppress); The orphan should never be oppress.The utterance is not only direct for the prophet Mohammed(PBUH) , but to all humans .	“So the orphan , oppress not “(ibid)”	اما اليتيم فلا تقهر
The ethical directive is clearly shown in (do not repel the one who asks). It directs people to help others who are in need .	“And him who seek thy help, chide not” (ibid)”	اما السائل فلا تنهر

According to the above analysis. The analysis reveals that the five types of deixis are used and the following table shows the frequency of them in Surat AlDuha :

Table 6: The Frequency of the Deixis Types in Surat Al Duha

The Deixis Type	No.	Percentage
Person Deixis	10	35,714 %

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Temporal Deixis	7	25 %
Spatial Deixis	3	10,714%
Discourse Deixis	4	14,285%
Socia Deixis	4	14,285%
Total	28	100%

RESULTS AND DISCUSSION

Results

According to the analysis of the selected Al Duha , the five deictic expressions which are personal , spatial , temporal , social and discourse appear in it . Each Aya has a different meaning and context . The Analysis also show that the relationship between the meaning and the context is fundamental to understand the deictic expressions in these ayat .Some of these ayat also connected with the surrounding Suras or the ayat before or after them and this is the linguistic context . So , in order to understand them , readers need to read and understand the surrounding ayat . The person deixis creates a strong reassuring and intimate dialogue between the speaker (Alla) and the addressee (The prophet Mohammed) .The repetition of the person pronoun **ka** indicate the deep support for the addressee at a specific emotional period of time. The persona diexis is the more frequent type of the deixis that appear in Surah AlDuha because the topic of the Surah in general is a speech from God to the prophet Mohammed . It appears 10 times(.35,714 %) However temporal deixis moves between the past which indicates the social identity the prophet's life (orphan "yatiman"/ lost "Dallan / "A'lan"poor) , the present reassurance (" A'wa " shelter you / " Fahada " guide you / "Agha " sufficient) and the future promises (and lord will give you , and you will be satisfied) . Temporal deixis occurs times (25%) . Spatial deixis is limited in Surah AlDuha .It appears 3 times (10,714%). Even though , it expresses by contextual references and verbs . Spatial deixis is metaphorical .It appears through the relationship between the addressee and the speaker (Alla and the Prophet Mohammed) .It established by the divine movement of the prophet Mohammed from one state to another (orphanhood> shelter , lost >guidance , poverty > sufficiency) . Moving to the fourth type of the deictic expressions which is the discourse deixis . Discourse deixis in Surah AlDuha achieves the message by linking past kindness , present reassurance and the future promise of divine care and giving . By this way it serves the cohesive side in Surah AlDuha .It use 4 times (14,285%) . The last Type of deixis that occurs in Surah AlDuha is the social deixis .It also appear 4 times (14, 285 %) . It points to the interplay of reverence , dynamic state and intimacy of the relationship between the prophet and Allah.

DISCUSSION

The analysis of the Surat AlDuha discover that deictic expressions play essential role in conveying meaning and enhancing communication in the Holy Qur'an.Through the use of different types of deixis which are person deixis , spatial deixis , temporal deixis , social deixis and discourse deixis , clear relationship is established between speakers , listeners , events and places. These deictic expressions lead

to deep understanding of the message of the Ayat . Furthermore , the use of the deictic expressions increase the beauty of the message of the Holy Qur'an leading to more accurate understanding .Studying deictic expressions not only related to the linguistic features of the Ayat ,but it also shows how the context is important in elaborating their meaning . As long as , the analysis of deictic expressions supplies a valuable insight into both the communicative effectiveness and the linguistic structure of the Holy Qur'an.

Conclusion

In conclusion, this analysis demonstrates that Sūrat Al-Ḍuḥā presents a unique Qur'anic model in its employment of all five types of deictic expressions to serve a single discursial purpose: reassuring Prophet Muhammad (peace be upon him) and offering him psychological and moral support at a critical stage of his prophetic mission. The findings indicate that deixis is not merely a set of rigid grammatical tools, but rather a window into the psychological, historical, and social context of the text.

Personal deixis transcended its traditional referential function to build an interactive relationship based on direct dialogue. It is the most frequent one as it appears 10 (35,714 %) while spatial deixis achieved a metaphorical message across time, embodying the Prophet's journey from weakness to strength, from poverty to sufficiency, and from apparent loss to divine guidance .It occurs 3 times (10, 714%). Temporal deixis is used 7 times (25 %) .It emphasizes the social identity of through different stages of the Prophet's life . Discourse deixis contributed to textual cohesion, linking the parts of the sūrah into a unified thematic whole it emerges 4 times (14,285%) , while social deixis added a dimension of divine reverence interwoven with closeness and compassion , it appears 4times (14,285%).

These findings confirm an important methodological truth: that the analysis of deixis in the Qur'anic text cannot result from an isolated study of individual verses. Rather, it necessitates broadening the scope of reading to include both the co-text (surrounding verses) and the context of situation (the occasion of revelation and the addressee). This once again proves that the Qur'an is a text open to interpretation, where linguistic and contextual levels mutually reinforce one another to produce profound meaning.Finally, this study paves the way for further research into other Meccan sūrahs, which share with Aḍ-Ḍuḥā their affective and communicative character. Such research may reveal recurring deictic patterns that reflect the distinctive nature of Qur'anic discourse during the Meccan phase of revelation.

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