
| RESEARCH ARTICLE

Faith and Punishment: Implicitness in English and Arabic Religious Texts

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| ABSTRACT

Implicitness plays a distinctive role in communicating ideas and emotions as well as it functions to be economical in conveying what the speaker intends to say. This paper is intended to investigate implicitness in religious texts focusing on the reasons that lead the speaker to utilize implicit meaning. Vidal's (2016) model is adopted to analyze twenty religious texts about *faith* and *punishment* in English compared with the other twenty Prophetic Hadiths in Arabic sharing the same two themes. The collected data is qualitatively analyzed through subjective identification and explanation of religious texts, then directed to present them quantitatively through percentages clarified in tables. This paper arrives at the conclusion that implicitness is accounted for via two important strategies: flouting Grice's maxims and speaker's intention, as well as the tendency to indicate politeness, advertising, humor, and manipulation, are the main reasons for implicitness in these religious texts.

| KEYWORDS

Implicitness, faith, punishment, Biblical sayings, Prophetic Hadith

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1. Introduction

In communication, people do not always say what they try to convey and what they think about, but sometimes they choose to hide part of what they speak implicitly. This means that there are some purposes behind preferring implicit meaning rather than explicit one, and this makes the hearer think more about the speaker's utterances (Mahasiswa, 2012, p.1). Implicitness, as a central topic in pragmatics, means that the speaker's utterances concern verbal and non-verbal behaviors that are achieved by certain functions giving effectiveness in speech. The religious aspect of implicitness, especially in English Biblical texts and Arabic Prophetic Hadiths, is the most problematic since it involves various types with different tendencies. In fact, the differences between English and Arabic syntactic, semantic, discursive, and pragmatic systems have an effect on religious texts (Mahawesh, 2014, p.7).

In this sense, it can be said that this paper is devoted to the inspection of implicitness in English and Arabic religious texts, revealing how implicitness is expressed in situations as well as the reasons behind the use of implicitness in these texts. So, the concept of implicitness will be discussed in the next section.

2. Implicitness

The main concern of pragmatics seems to be focusing on different types of meaning that the speaker tries to convey by the language form. This means that the literal meaning is not enough to catch the whole meaning of the speaker's utterances since the range of meaning is embedded contextually that is captured under the general term of implicitness (Veurchueren, 1999, p.25). Alongside, implicitness is defined as "a meaning that is not shown, but it is part of the conversation or intention to convey speaker's meaning" (Larson, 1984, p.36). Therefore, implicitness is problematic and unlimited since it is not overtly understood.

However, Zaghual expounds that conveying implicit information has an implicit message which is part of the complete meaning of the speaker's utterances. Explicitly, the interpretation of implicitness requires a full understanding of linguistic, social, and cultural differences between the speaker and the hearer since these differences lead to misinterpretation of what the speaker says,

mismatching with what he/she intends to convey (2014, p.168). Hence, to be able to capture implicitness properly, there are different accountings that implicitness is expressed for and various reasons that lead the speaker to prefer implicit meaning rather than explicit one, since meaning is not conveyed completely in an explicit manner in any type of text such as legal, political, social, religious texts (Zaghual, 2014, p. 169). Thus, references to certain people, things, and events might emphasize the assignation of implicitness, especially in religious texts. This is due to the nature of the language of religious texts and the reasons behind those implicit strategies utilized to highlight this meaning.

3. Religious Language

Relationally, there is no space to say that there is a gap or a place for the separation between language and religion since religious observance is marked through using linguistic sources (Keane, 1997, p.47). Furthermore, the relation between language and religion is described as "it would be impossible to attain a religion without the medium of language" (Gupta, 2011, p.1). This is due to the fact that what is said may be conditioned to what is thought so; religion and language are related to each other inseparably. In addition, Gupta (p.2) suggests categorizing religious language is to have some features that make it different from everyday communicative messages. They are a formal, specific style of speaking/writing, limited phonological aspects, and particular semantic terminologies that may be different from one society to another in spite of the fact that they have some common universal features religiously.

Relationally, religious language uses a variety of formal accents since it is directed to the community at different points of time with different civilizations and ways of thinking. This is clear in using Classical Arabic in the Glorious Quran and Hebrew Bible, which is written in the Classical language that is known as the "Holy Language" (Buswel, 2003, p. 137). According to Crystal, religious language can be recognized by two criteria that should be met in order to understand the full meaning of the religious text. These two criteria are "Consistency and Intelligibility"; the first one focuses on the case that religious text must be true, and the second one elucidates the case that the text must be understandable to the audience with related events.

In the Arabic context, religious language is taken from two main sources: The Glorious Quran and the Prophetic Hadiths. These two sources follow the common universal strategies of religious language, and this opens the door for implicitness to play a distinctive role in understanding and interpreting these texts due to their social, contextual, and cultural norms of religion. Thus, it is important to clarify what is meant by Prophetic Hadith as a source of religious text in this paper. In addition, it is utilized to compare with the Biblical sayings, so; it is necessary to shed light first on the Biblical saying, then on the Prophetic Hadith.

3.1 Biblical Sayings

It is necessary to trace the term "Bible" etymologically as a translation of the Greek phrase "Good News". The fundamental copy of the Bible consists of four Gospels: "Mark, Mathew, Luke, and John" (Camp et al. 2013, p.256). These texts tell the stories and the events that took place in Christ's life and his followers. They clarify the times and the places of different practices with the witness of the events and try to describe them appropriately.

After the King James of England ordered 34 scholars to translate the Bible, several versions appeared. The New Testament has been translated from the Greek language, and the Old Testament has been translated into Hebrew (Mures and Grant, 2017, p.41).

3.2 Prophetic Hadith

The Arabic meaning of Hadith refers to an item of news, reports, tales, and stories relating to present and past events. In this line, this word is utilized in pre-Islamic poets, but it is used to mean the Prophetic Hadith of the Prophet Mohammed (PBUH) after Islam (Falahi, 2002, p.3). The main purpose of the Prophetic Hadith is to provide clarifications and explanations of the significance of the Quranic verses and to build a solid precedent for Muslims in their lives (Stewart, 2010, p. 379).

Thus, the paper is devoted to the inspection of implicitness in English Biblical texts that are about *faith* and *punishment*, comparing them with the Arabic Prophetic Hadiths.

4. Methodology

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

4.1 Sample

This paper intends to analyze implicitness accountings and the reasons that make the speaker utilizes implicit meaning in ten English Biblical texts about *faith* and other ten about *punishment*, then compare them to ten Arabic Prophetic Hadiths about *faith* and other ten about *punishment*. This means that the aim of the paper is to analyze twenty English Biblical texts and twenty Arabic Prophetic Hadiths, shedding light on implicitness accountings and the reasons in these English and Arabic data.

4.2 Method

This paper utilizes the qualitative method to explore the understanding of the nature of implicit meaning and how it is employed by the speaker. It provides subjective results that are generated in the adopted model of the paper. These results are shown by the words and descriptions as well as explanations.

Along the same line, this study also embraces the quantitative method to give a clear vision of the quantities of implicit meaning in English and Arabic religious texts about *faith* and *punishment* through tables with numerical data to examine and show the cause and effect relations between variables. This method provides objective conclusions by using numbers and percentages.

4.3 Model

The distinctive representation of implicit meaning and how it is accounted for, as well as the reasons that make using implicit meaning preferably, is based on Vidal's (2016) model, which consists of the following phases:

A. Accounting for implicitness

To account for implicitness in English and Arabic in religious texts, it is important to clarify that the accountings of implicitness are indicated by:

i. Grice's Maxims Theory

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

"Cooperative principle: Make your conversational contribution such as is required, at the stage of the conversation at which it occurs, by the accepted purpose of the direction of the talk exchange in which you find yourself" (Grice, 1975, p.45)

This principle is supported by four maxims:

- **Maxim of Quality**
 1. *Make your contribution as informative as is required.*
 2. *Do not make your contribution more informative than is required.*
 - **Maxim of Quantity:** *Try to make a contribution one that is true.*
 1. *Do not say what you believe to be false.*
 2. *Do not say that for which you lack adequate evidence.*
 - **Maxim of Relation:** *Be relevant*
 - **Maxim of Manner:** *be perspicuous*
 1. *Avoid obscurity of expression*
 2. *Avoid ambiguity*
 3. *Be brief*
 4. *Be orderly.*
- Grice (1975, pp. 45-46)

ii. Cognition-Oriented Approaches

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

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

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

The first principle is the generalization of the human mind which states that the ability to process the inputs is limited since it is related to the most appropriate understanding of what is said. Meanwhile, the second one decides which one is needed in a conversational situation that comes from all possible inputs to communicative behavior to be built to guarantee optimal relevance.

Eventually, it can be said that relevance theory has no specific rules for understanding the utterance rather than the utterance itself, and its interpretation is determined by a particular situation and conversational settings.

B. Reasons for Implicitness

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

i. Politeness

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

ii. Humor

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

iii. Manipulation

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

iv. Advertising

This is one of the techniques of recovering the implicitness that many speakers try to advertise "near-total effectiveness with 99% formula" (Vidal, 2016, p.117). It shows the implicit assumptions that utterances bear to the interpretation and process which are necessary for verbal communication. To summarize the above account, the following figure illustrates the adopted model for analysis.

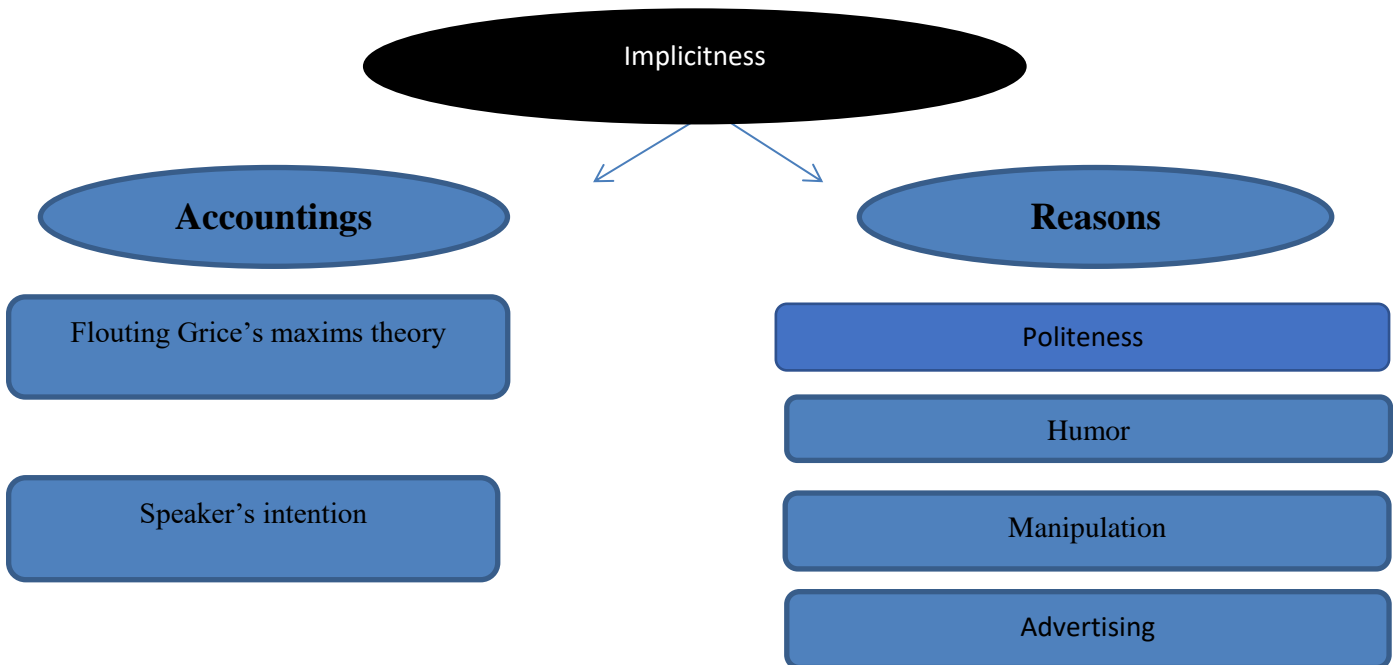


Fig .1: Model of the Analysis (Vidal, 2016, pp.102-117)

5. Data Analysis

It is important to note that twenty texts of faith and twenty for the punishment of both data are selected to be analyzed in terms of implicitness. Furthermore, two texts of each theme are presented as illustrative examples. Implicitness as a significant concept is analyzed and discussed in religious texts to show its accountings and the reasons that lead the speaker to utilize it. This section is divided into two parts, and each part is devoted to discussing implicitness as used in texts associated with two themes: Faith and Punishment.

5.1 Part One: Implicitness in English Biblical Texts

To clarify the implicitness accountings and the reasons to use it in English religious texts, this part is divided into:

5.1.1 Implicitness in English Biblical Texts about Faith

The following texts are analyzed to indicate implicitness accountings and the reasons depending on Vidal's (2016) model, which are:

Text (1): Mathew 17:20

"Truly, I tell you, if you have faith as small as a mustard seed, you can say to this mountain, "Move from here to there", and it will move. Nothing will be impossible for you."

Accounting: This Biblical text shows the speaker's intention to mean that faith is the power which the believer has to do whatever he/she wants to do, even moving mountains can be done with a small piece of faith *"as a mustard seed"*. In this line, it can be said that this text refers to the importance of faith for everyone in getting what he/she needs in his/her life implicitly.

Reason: The main reason that leads the speaker to use implicit meaning is the tendency to be polite to those who have faith in God. This indicates that *"nothing will be impossible for you"*. This means that the main purpose behind this text is politeness to the power of faith that the believer has.

Text (2): Mathew 21:22

"And whatever you ask in prayer, you will receive if you have faith."

Accounting: This Biblical text expresses implicitness that is indicated through the speaker's intention to mean that prayer is the way that leads to having whatever one asks. This refers to the speaker's tendency to make a relation between prayer and whatever one needs with the condition of faith. This equation is broken if the element of faith is missed or neglected; this means that faith is the main element for getting whatever is asked implicitly, which is shown by the speaker's intention.

Reason: On the other side, this saying expresses implicitness to show the speaker's politeness to the element of faith, which is fundamental to get whatever one asks in his/her prayer. It is noticed in making prayer the main condition that relates a person to God; without this relation, there is no fulfillment of what he/she asks.

Table 1: Implicitness in English Biblical Texts about Faith

No.	Words of Implicitness	Accounting	Reason
1.	Faith	Speaker's intention	Politeness
2.	Faith, prayer	Speaker's intention	Politeness
3.	Faith	Speaker's intention	Manipulation
4.	Faith	Speaker's intention	Manipulation
5.	Faith	Speaker's intention	Manipulation
6.	Faith, love, endurance	Flouting the maxim of relation	Advertising
7.	Faith, promise	Speaker's intention	Advertising
8.	Faith, righteousness	Speaker's intention	Advertising
9.	Believe, Scripture	Flouting the maxim of relation	Advertising
10.	Scripture	Flouting the maxim of relation	Humor

5.2 Implicitness in English Biblical Texts about Punishment

The theme of punishment is one of the significant themes in the Bible, especially in indicating implicitness; two illustrative examples are chosen to be analyzed here:

Text (1): Revelation 3:19

"Whoever curses his father or his mother shall be put to death."

Accounting: Implicitness is accounted for the speaker's intention to indicate that there is a relation between the punishment *"be put to death"* and the sin *"curses his father or his mother"*. This means that death is one of the consequences of sin for everyone who curses his/her parents. The speaker's tendency to use the words *curses* and *death* is intended to express punishment implicitly.

Reason: The speaker's tendency to refer to implicitness in this Biblical saying is to advertise that the punishment of *death* is the cause of the sin of *"curses his father or his mother"* implicitly. In the same line, this saying refers to the high state of the parents in Christianity since they struggle and get tired of protecting and making their children live good life.

Text (2): Genesis 4:13

"Cain said to the Lord, "My Punishments is greater that I can bear."

Accounting: Throughout this Biblical saying, implicitness is indicated through the speaker's intention to indicate the first crime that Cain commits. The punishment for this crime is utilized implicitly to mean that "that I can bear" is the greater sin that everyone can imagine since Cain committed this crime of killing his brother.

Reason: Cain expresses that the sin that he committed is the greatest sin, so the punishment will be greater since he committed this crime of killing his brother. This Biblical text expresses the speaker's manipulation implicitly since sin and punishment are related to each other, and the first word (sin) is the reason for the second one (punishment).

Table 2: Implicitness in English Biblical Texts about Punishment

No.	Words of Implicitness	Accounting	Reason
1.	Curses, death	Speaker's intention	Advertising
2.	Punishment, bear, Cain	Speaker's intention	Manipulation
3.	Punishment, sins	Flouting the maxim of relation	Manipulation
4.	Punishment	Speaker's intention	Advertising
5.	Punishment	Flouting the maxim of relation	Humor
6.	Punishment, cringe	Flouting the maxim of relation	Advertising
7.	Punishment	Speaker's intention	Advertising
8.	Punishment, Judgment	Speaker's intention	Advertising
9.	Fear, punishment	Speaker's intention	Manipulation
10.	Execute, punishment	Flouting the maxim of relation	Manipulation

5.2.1 Part Two: Implicitness in Arabic Prophetic Hadiths

To show the implicit meaning of Arabic Prophetic Hadiths, it is necessary to mention that two illustrative examples are chosen from each theme to be analyzed contrastively. All texts and their interpretations are taken from (AL-Fahim, 1989) to clarify implicitness in Prophetic Hadiths about the theme of faith and الدعوة وتوعية الجاليات بالربوة، المركز التعاوني للدعوة، 1438 هجري about the theme of punishment.

5.3 Arabic Prophetic Hadith about Faith

In the Arabic context, faith is expressed implicitly through the following texts below:

Text (1):

أسعد الناس بشفاعتي يوم القيامة من قال: لا اله الا الله خالصا في قلبه.

"The most deserving person for my intercession on the Day of Resurrection is he who testifies out of the sincere heart or sincere mind: there is no god, but Allah alone." (Al- Fahim, 1989, p. 183)

Accounting: Here, implicitness is indicated through the flouting of the maxim of relation implicitly. The phrase لا اله الا الله indicates faith implicitly since it refers to faith in Islamic tradition, and there is no faith without testifying that there is no God except Allah. What is noticed in this saying is that the maxim of relation is flouted implicitly, but faith is related to لا اله الا الله. It can be said that faith is not only testifying that لا اله الا الله verbally, but it must be practiced with a *sincere heart or sincere mind*.

Reason: This saying is utilized to express the Prophet's tendency toward advertising that there is a relationship between faith and saying لا اله الا الله. Therefore, advertising that faith is expressed by indicating that Allah is the only God is meant in this Hadith implicitly. This means that this Hadith is utilized to clarify that faith should be practiced with a sincere mind and sincere heart.

Text (2):

"ما من عبد قال لا اله الا الله ثم مات على ذلك دخل الجنة."

"He who dies knowing that there is no god, but Allah, enters Paradise." (Al- Fahim, 1989, p. 183)

Accounting: Obviously, implicitness in this Hadith is indicated through the speaker's flouting of the maxim of relation implicitly. This Hadith means that saying لا اله الا الله is enough for someone to enter paradise. The other three maxims of Grice's theory are followed. The maxims of quality and quantity are found through informative and true information with adequate evidence. The last maxim, which is the manner maxim, is indicated through the correct and brief order that the faith of لا اله الا الله leads to entering paradise consequently.

Reason: The phrase لا اله الا الله is noticed as an advertisement of the Prophet's intention to mean that faith should be practiced and testified with the important condition, which is the sincerity of mind as well as of heart.

Table 3: Implicitness in Arabic Prophetic Hadiths about Faith

No.	Words of Implicitness	Accounting	Reason
1.	لا اله الا الله	Flouting the maxim of relation	Advertising
2.	لا اله الا الله	Flouting the maxim of relation	Advertising
3.	تتوكلون على الله	Speaker's intention	Advertising
4.	الله احد	Speaker's intention	Humor
5.	شهادة ان لا اله الا الله	Speaker's intention	Politeness
6.	الايمان	Flouting the maxim of relation	Manipulation
7.	الايمان	Speaker's intention	Manipulation
8.	لا اله الا الله ، القول الثابت	Speaker's intention	Advertising
9.	حلاوة الايمان	Flouting the maxim of relation	Advertising
10.	يؤمن	Speaker's intention	Manipulation

5.4 Arabic Prophetic Hadith about Punishment

The following texts are Arabic religious texts that contain implicit meaning that is analyzed as below:

Text (1):

"إذا اراد الله بقوم عذابا: أصاب العذاب من كان فيهم ، ثم بعثوا على أعمالهم."

"When Allah wants to punish a people; the punishment is fall whoever is among them, then they will be resurrected according to their deeds."

(p.155, 1438 هجري ، المركز التعاوني للدعوة وتوعية الجاليات بالربوة)

Accounting: This Hadith indicates the implicit meaning of punishment through the speaker's intention to mean it implicitly. Punishment is given owing to the people's deeds in their lives. This makes the Prophet (PBUH) utilize the relation between punishment and what they do, which is the relation between cause and effect. The punishment is the effect, and their deeds are the reason for this punishment. As the phrase أصاب العذاب من كان فيهم indicate that punishment is only for those who do not follow Islamic instructions as the Prophet Mohammed (PBUH) advises them.

Reason: It is normal in the Prophetic Traditions of Mohammed (PBUH) to advertise the situation of people and the consequences of their deeds. That is because the Prophet (PBUH) is an intercessor of his nation, and it is expected to advise them utilizing advertisement of punishment is not Allah's cause, but it is due to their deeds, as in the phrase ثم بعثوا على أعمالهم. This means that the relation between punishment and what people do in their lives is the relationship between cause and effect.

Text (2):

"ان الذين يصنعون هذه الصور يعذبون يوم القيامة، يقال لهم : أحييوا ما خلقتم."

"Those who make images will be tormented on the Day of Resurrection. It will be said to them: "bring to life what you have created."

(p.173, 1438 هجري، المركز التعاوني للدعوة وتوعية الجاليات بالربوة)

Accounting: Generally, this Prophetic Hadith describes the images, pictures, and statues that people create in trying to imitate Allah's creation. This is forbidden in Islam since those people are blasphemers having another god rather than Allah; they are unable to give life to those images, and they do so to justify their blasphemy that God is not the only one who can create; they

also can do so manipulatively. Implicitness is accounted for the speaker’s intention to refer to the fact that Allah is the only creator, and anyone who tries to do so will be tormented *يعذبون يوم القيامة*. This means that those people manipulate themselves and their followers and play around with the fact that they also have the ability to do what God does, but they deceive themselves that they cannot bring life to them.

Reason: The humorous sense is obvious in this Hadith. The Prophet (PBUH) criticizes those people who try to create pictures and statues similar to what Allah creates since Allah is the only creator who can bring life. It can be said that this Hadith indicates humor for those people to show their disability to do what God does implicitly.

Table 4: Implicitness in Arabic Prophetic Hadiths about Punishment

No.	Words of Implicitness	Accounting	Reason
1.	عذابا ، العذاب	Speaker’s intention	Advertising
2.	يعذبون	Speaker’s intention	Humor
3.	لم يفلته	Speaker’s intention	Advertising
4.	تبتلى ، عذاب القبر	Flouting the maxim of relation	Advertising
5.	اشد ، عذابا	Speaker’s intention	Humor
6.	يعذبون عذابا	Flouting the maxim of relation	Humor
7.	عذابا	Speaker’s intention	Advertising
8.	البلاء، ابتلاهم، السخط	Flouting the maxim of relation	Manipulation
9.	اهلك	Speaker’s intention	Manipulation
10.	ذنب	Speaker’s intention	Advertising

6. Results

Throughout the analysis of forty selected English and Arabic texts, it is noticed that the results are displayed in two phases: Qualitative results and Quantitative results.

6.1 Qualitative Results

1. Implicitness is a pragmatic aspect that is utilized by the speaker to mean something implicitly. The speaker’s intention and floating maxims of Grice’s theory are intended to show that the speaker has something hidden in his /her speech. On this line, it can be said that religious ideas may not be expressed explicitly, only that is due to the fact that religious language is that type of language that contains eloquence and tends to be formal and standard.

2. It is noticed that the Prophetic Hadiths indicate implicitness by mentioning the ways that lead to faith, for example; saying *لا اله الا الله* is enough to indicate faith in Allah implicitly.

3. In the same line, the Prophetic Hadiths involve implicitness by referring to the reasons that lead to the punishment.

6.2 Quantitative Results

To clarify implicitness accountings and the reasons that lead the speaker to prefer implicit meaning, it is better to show the results quantitatively; as they are illustrated in the following tables:

Table 5: Implicitness in English Biblical Texts

Theme	Accounting		Reasons			
Faith	Speaker’s intention	7	70%	politeness	2	20%
	Flouting the maxim of relation	3	30%	Humor	1	10%
	Total No.	10	100%	Manipulation	3	30%
				Advertising	4	40%
				Total No.	10	100%
Punishment	Speaker’s intention	6	60%	Politeness	0	0
	Flouting the maxim of relation	4	40%	Humor	1	10%
	Total No.	10	100%	Manipulation	4	40%
				Advertising	5	50%
				Total No.	10	100%

Table 6: Implicitness in Arabic Prophetic Hadiths

Theme	Accounting			Reasons		
Faith	Speaker's intention	6	60%	politeness	1	10%
	Flouting the maxim of relation	4	40%	Humor	1	10%
	Total No.	10	100%	Manipulation	3	30%
				Advertising	5	50%
			Total No.	10	100%	
Punishment	Speaker's intention	7	70%	Politeness	0	0
	Flouting the maxim of relation	3	30%	Humor	3	30%
	Total No.	10	100%	Manipulation	2	20%
				Advertising	5	50%
				Total No.	10	100%

Through the tables above, it can be said that the quantitative results illustrate that:

1. In both data, there is no room for politeness in texts about punishment since those texts are directed at people who deny faith, deceive and blaspheme. This is owing to the Prophetic and Biblical advice to those people to turn back since they still have time to do good deeds and ask forgiveness.
2. The main reason that leads the speaker to use implicit meaning in the religious texts is the speaker's tendency to identify and clarify the religious instructions to guide people. This is shown in 50% of Arabic and English data about punishment.
3. Implicitness as a pragmatic aspect cognitively leads means that the speaker has something implicitly. This is shown when the speaker's intention is the main way to account for implicitness explained in 70% of English and Arabic data.
4. All the analyzed texts about faith have the main purpose, which is to guide people to the ways of faith. This is the reason that the humorous sense is expressed only in 10% of English and Arabic religious texts. That is due to the guidable and elucidative purpose of religious texts, especially texts about faith.
5. The relation between the speaker and the hearer is important to recognize the implicit meaning since it specifies the space and range of implicitness in conversation. Therefore, the flouting of the maxim of relation is only 30% in Arabic texts about punishment and 40% in texts about faith. The vice versa is when it is 30% in English texts about faith and 40% in texts about punishment.

7. Conclusions

Through the analysis of twenty English religious texts and comparing them with twenty Arabic Prophetic Hadiths about two significant themes: Faith and Punishment, it can be said that the two accountings of implicitness are found clearly. The first one is the speaker's intention which is utilized to mean something implicitly with some clues that indicate the intended meaning. The second one is the flouting of one of Grice's maxims, especially the maxims of relation, because religious texts are informative and true, so the maxims of quality and quantity are not flouted in religious language to indicate implicitness. This is because religious texts are Allah's speech, Prophets, or even good people's conversations.

In the social sense, implicitness is used to indicate some purposes that are adopted by Vidal's (2016): politeness, advertising, humor, and manipulation. These four reasons are found in English and Arabic religious data since the Prophet Mohammed (PBUH) and the Bible try to show religious instructions without hiding them, threatening the people's faces, and deceiving them.

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Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

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Appendices

Appendix 1: English Religious Texts about Faith

1. "Truly, I tell you, if you have faith as small as a mustard seed, you can say to this mountain, "Move from here to there", and it will move. Nothing will be impossible for you."
2. "And whatever you ask in prayer, you will receive, if you have faith."
3. "For we walk by faith, not by sight." 2 Corinthians
4. "Because you know that the testing of your faith produces perseverance." James 1:3
5. "Everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith." 1 John 5:4
6. "But you, a man of God, flee from all this, and pressure righteousness, godliness, faith, love, endurance, and gentleness." 1 Timothy 6:11
7. "And by faith, even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise."11:11
8. "For in the gospel of the righteousness of God is revealed – a righteousness that is by faith from first or last, just as it is written: "The righteous will live by faith." Romans 1:17
9. "Whoever believes in me, as Scripture has said, rivers of living water will flow within them." John 7:38
10. "As Scripture says, anyone who believes in him will never be put to shame." Romans 10:11

Appendix 2: English Religious Texts about Punishment

1. "Whoever curses his father or his mother shall be put to death."
2. "Cain said to the Lord, "My Punishments is greater that I can bear."
3. "Why does a living man complain, a man, for the punishment of his sins?" Lamentations 3:39
4. "These will go away into eternal punishment, but the righteous into eternal life." Mathew 25:46
5. "Understanding is a fountain of life to one who has it that the punishment of fools is their folly." Proverbs 16:22
6. "The hater of the Lord would cringe before him, and their punishment would last forever." Psalms 81:15
7. "This will be the punishment of Egypt and the punishment of all the nations that do not go up to keep the feast of tents." Zechariah 14:19
8. "Be afraid of the sword, for wrath brings the punishment of the sword that you may know there is a judgment." Job 19:29

9. "There is no fear in love: but perfect love casts out fear because fear has punishment. He who fears is not made perfect in love." 1 John 4:18

10. "To execute vengeance on the nations, and punishment on the people!" Psalm 149:7

Appendix 3: Arabic Religious Texts about Faith

Translation	Prophetic Hadith
1. The most deserving person for my intercession on the Day of Resurrection is he who testifies out of the sincere heart or sincere mind: there is no god, but Allah alone	1. أسعد الناس بشفاعتي يوم القيامة من قال: لا اله الا الله خالصا في قلبه
2. He who dies knowing that there is no god, but Allah, enters Paradise	2. ما من عبد قال لا اله الا الله ثم مات على ذلك دخل الجنة.
3. If you put your faith completely in Allah; He will arrange for your substance in the same way as He provides for birds. They leave in the morning with their stomach empty and return filled in the evening.	3. لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير، تغدو خصاما وترجع بطانا.
4. Men will continue to question one another until this is proposed: Allah created all things, but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.	4. لن يبرح الناس يتسألون حتى يقولوا: هذا الله خالق كل شيء فمن خلق الله؟ فقولوا: الله احد.
5. You are going to meet people who received Scriptures, so let the first thing to which you invite them be to testify that there is none worthy of worship except Allah.	5. انك تأتي من اهل الكتاب اول ما تدعوهم اليه شهادة ان لا اله الا الله.
6. Faith has over seventy branches or over sixty branches.	6. الايمان بضع وسبعون او بضع وستون شعبة.
7. Modesty is a branch of faith.	7. الحياء شعبة من الايمان.
8. When a Muslim is questioned in the grave, he testifies that there is no deity worthy of worship except Allah and that Mohammed is the Messenger of Allah. This is the explanation of the words of Allah; the Excelled: Allah will keep firm who believe, with the firm statement in the world and Hereafter.	8. المسلم اذا سئل في القبر يشهد ان لا اله الا الله وان محمد رسول الله، فذلك قوله تعالى: يثبت الله الذين امنوا بالقول الثابت في الحياة الدنيا وفي الآخرة.
9. Whoever has three traits within himself will find the sweetness of faith: One who loves Allah and His Messenger more than anything else, one who loves a servant only for the sake of Allah, and one who hates to turn back to unbelief after Allah saved him, just as he hates to be thrown in the fire.	9. ثلاث من كن فيه وجد حلاوة الايمان: من كان الله ورسوله احب اليه مما سواهما ومن احب عبدا لا يحبه الا الله ومن يكره ان يعود في الكفر بعد اذا انقذه الله كما يكره ان يلقى في النار
10. None of you will have faith till he wishes for his brother what he likes for himself.	10. لا يؤمن احدكم حتى يحب لأخيه ما يحب لنفسه.

Appendix 4: Arabic Religious Texts about Punishment

Translation	Prophetic Hadith
1. When Allah wants to punish a people; the punishment is to fall whoever is among them, then they will be resurrected according to their deeds	1. اذا اراد الله يقوم عذابا: أصاب العذاب من كان فيهم، ثم بعثوا على أعمالهم.
2. Those who make images will be tormented on the Day of Resurrection. It will be said to them: "bring to life what you have created.	2. ان الذين يصنعون هذه الصور يعذبون يوم القيامة، يقال لهم: أحييوا ما خلقتم.
3. Verily, Allah gives respite to the oppressor, but when He seizes him, He does not release him.	3. ان الله ليملي للظالم، فاذا اخذه لم يفلته.
4. This Ummah will be tested in their grave. Was it not that you would not bury on other, I would supplicate to Allah to make you hear what I hear of the torment of the grave.	4. ان هذه الامة تبتلى في قبورها، فلولا ان تدافنوا لدعوت الله ان يسمعكم من عذاب القبر الذي اسمع منه.
5. The people who will receive the sever punishment on the Day of Resurrection will be those who try to emulate Allah's creation.	5. اشد الناس عذابا يوم القيامة الذين يضاهون بخلق الله.
6. They spoke the truth. They are tormented, and their torment can be heard by animals.	6. صدقتا، انه يعذبون عذابا تسمعه البهائم كلها.
7. Allah says to the one receiving the test torment in Fire: If everything on earth was yours, would you ransom yourself with it? He says: yes. Allah says: I had asked you for something easier than when you were in the backbone of Adam: to not associate partners with Me, but you insisted on associating partners with Me.	7. ان الله يقول لأهون اهل النار: لو ان لك ما في الارض من شيء. كنت تفدي به؟ قال: نعم، قال: فقد سالتك ما هو اهلون من هذا وانت في صلب ادم، ان لا تشرك بي، فابيت الا الشرك.

<p>8. The greater the tribulation, the greater the reward when Allah loves people. He tests them. So, whoever who is content, for him is content: and whoever is discontent, for him is discontent.</p>	<p>8. ان عظم البلاء من عظم الجزاء، وان الله-تعالى- اذا احب قوما ابتلاهم، فمن رضى فله الرضى، ومن سخط فله السخط.</p>
<p>9. Do not ask me unnecessarily about what I did not mention to you. Verily, what destroyed those who were before you were they are asking too many questions and their disagreement with their Prophets. So, if I forbid you from something, then avoid it; If I command you to do something, and then do as much of it as you can.</p>	<p>9. دعوني ما تركتم، أنما أهلك من كان قبلكم كثرة سؤالهم واختلافهم على أنبيائهم، فإذا نهيتكم من شيء فاجتنبوا، وإذا امرتكم بأمر فاتوا منه ما استطعتم.</p>
<p>10. Which sin is greater (in the sight of Allah)? He said: That you set an equal to Allah while He alone created you.</p>	<p>10. أي ذنب أعظم؟ قال: أن تجعل لله ندا، وهو خلقك.</p>