

Levinson (1997) thinks that semantic and pragmatic interpretations of deictic expressions are fixed to particular points in the communicative occasion. These anchorage points constitutes the deictic centers: (1) the central person is the speaker (2) the central time at which the speaker produces the speech (3) the central place at which the utterance location (4) discourse center which is the fact at which the utterer is presently at in speaking time (5) the social center which the social statue and rank of the speaker. Moreover, there are various derivative usages of deixis according to Levinson, that are used in a certain way that shifts the deictic center, this is called by Lyons as deictic projection.

Deictic analysis in the research is made by M. Zaini Miflah (2016) in which he studies the deixis in the Jakarta Post. He uses content analysis to find out the kinds of deixis, which can be found in the Jakarta post. He finds the person, special and temporal deixis. The deictic words are (third person singular pronoun) “ it, I, me, we,” which are the first person singular pronouns , “your” as possessive form of pronoun “you.” and the possessive form of the pronoun “he” which is “his.” Special deixis are (that and here) while temporal deixis are (now and this year).

Shazali (2011) made a study to comprehend academically oriented aspects of deixis , which can help to reconcile between structural syllabus and notional syllabus. In this study, the writer tries to find out a common frame of deixis usage in pragmatics as an interpretation. It is an item in the materials of writing reflects how learning skill is affected. Also, it shows the way teachers and learners interact with each other by this curriculum, moreover, how these materials have improved to solve problems. The study finds out that it would be beneficial for the designer of the English syllabus.

Finally, Pratiwi (2018) limits his study to person deixis, in which he categorizes the kinds of person deixis in the book of As-Aalat, which is translated by Dr. Muhammad Muhsin Khan. In this research, he uses Levinson’s outline of deixis to person deixis. Moreover, he found out the dominant deixis is third person singular in (he).

3. Methodology

According to Levinson’s semantic and pragmatic interpretations, deictic expressions are fixed to particular points in the communicative occasion. These anchorage points constitutes the deictic center : (1) the central person is the speaker (2) the central time at which the utter produces the speech (3) the central place at which the utterance location (4) discourse center which is the point at which the speaker is currently at speaking time (5) the social center which is the social statue and rank of speaker (Levinson,1997) for the limitation purposes we deal with the first three centers of Levinson. Moreover, the deictic centers are divided into types; place center is divided into high and low deictic center. Time center is divided into beginning and end deictic center, whereas a person center is divided into good and bad center deixis.

المص

The first verse contains all types of deictic centers.

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ

The second verse contains a deixis of person centered type; good person centered deixis is clarified by صدرك، اليك، إليك، للمؤمنين. and the absent person pronoun on the word لتُنذِرَ. The passive voice represented by the word أنزل is a deictic center for good person center which is the representation of the Almighty God. Time deictic center actually is a deictic projection between the starting and ending centers. While, the low place deictic center lies in the general context of verse, which is the deictic context.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مِمَّا تَذَكَّرُونَ

The third verse deixis of good person center is represented by the Almighty God’s order to follow the book., which lies in the word اتبعوا , ربكم and (دونه انه) and the good person deixis which is represented by the followers of the Almighty God in the words اتبعوا انوا , اليكم، ربكم انكم . Bad person deixis center, represented by the devil, lies in the word (دونه), the bad and a good person deictic center, which is a complex deictic center of person, represented by the expression قليلًا and the تذكرون انون. Time and place deictic centers are clearly guessed by the context of verse. Time is deictic projection; while a place deictic center is low.

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

In the fourth verse, the deixis of place center is represented by the words قريهها، اهلكناها، انها، هم قريهها which are low place center type, this word قريه قائلون in ون itself is a center for both bad and good person, which is a complex deictic center of person, because this expression (the village) contains bad and good persons together. The deixis of time center appears clearly in بياتًا, قائلون; we guess the meaning of night time by the end deictic centered word بياتًا. Also, we can guess the meaning of noon time

(الظالمين). However, high place deictic center is represented by the word (الجنة) and we have another referent for high place by (اسكن in which the verb is high place center. Moreover, we guess a complex deictic center of person lies in the word من. Deictic context of begin time center is clearly guessed by the general atmosphere of verse.

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِيهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

In the twentieth Verse , we have the deictic center of good person which is Adam and Eve represented by the word ا in لهما، لهما، وَقَالَ) (الْخَالِدِينَ)، (ربكما) Also the deictic center of good person represented by (ربكما) and the absent subject pronoun of verb نهاكما . In this context, the deictic center of good person is about to be a deictic center of bad person because , Adam an Eve follow satan this is the revenge of satan to make Adam and Eve sinners like him, this is to improve that he is not the only sinner, and even the good person who all the creatures bend to him can be a sinner(bad person deictic center) like him. Here we have **the deictic projection**. Also, we guess a complex deictic center of person lies in the word من). And bad person deictic center appears in the fact that we have the absent pronoun of subject in the verb (لِيُبْدِيَ فَوَسَّوَسَ، وَقَالَ) and (الشَّيْطَانُ) . finally, here we have two context high place and begin time deictic centers appears clearly by context of verse.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِينَ النَّاصِحِينَ

In the twenty-first Verse ,the continuity of the deictic **projection** of good person and bad person deictic center shifts in هما in (قاسمهما) and (النَّاصِحِينَ) , (لكما inكما , قاسمهما) this is satan which is the bad person deictic center. Finally, we have the complex deictic center of person in من. At this point, we have two context, high place and begin time deictic centers that appears clearly in the context of verse.

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا مُبِينٌ

In the twenty-second Verse ,the continuity of deictic projection in which the shift of good person deictic center to bad person deictic center represented by هما in (انهما، انهما، فدلهما، لهما، سواتهما، عليهما، ناداهما، ربهما، انهكما،) and we have the (ا in (ذافا، طفقا،) and the described person of object in (بغور). The good person deictic center appears clearly in the absent subject pronoun of the verb in (فدلاها) and the word (ربهما) that refers to the Almighty God. We have context of begin time deictic centers appears clearly by context of verse.

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

In the twenty-third verse, the release of deictic **projection** climax lies in this verse. The bad person deixis shift to good person deictic center by the word (ربنا) and the absent subject pronouns of (ظلمنا، انفسنا، لنا، نركمنا) . Therefore, the deictic center of good person can be changed and shift to be a deictic center of bad person because of satan's inducer, to satisfy his revenge when the Almighty God requests to bend to Adam. The clear good person deictic center is in the word (ربنا) and the absent subject pronoun of (تغفر). Bad person deictic center appears in the word (الْخَاسِرِينَ). The place is high place deictic center is known by the deictic context

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

In the twenty-fourth Verse, deictic center of good person lies in (الارض) . And deictic center of bad person lies on the word (عدو). The absent object pronoun of verb (اهبطوا) , (بعضكم) (بعض) and (لكم) are the complex deictic centers of person. Also, we have the deictic center of high place in (اهبطوا) to the deictic center of lower place (الارض). Deictic center of end time exists in this verse, and can be noticed by the word حين. Finally, the place deictic projection lies in the fact of words

وَمَتَاعٌ مُسْتَقَرٌّ

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

The twenty fifth Verse contains a deictic center of good person which is represented by the absent subject pronoun of قال which refers to (God), and (تحيون، تموتون، تخرجون). The deictic center of lower place is represented by the words (فيها، فيها، منها). And the deictic center of time represented by the continuity and the sequence of actions of (تحيون، تموتون، تخرجون) that describe **deictic projection**.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَرِبَاسًا وَالتَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

In verse twenty six, there is a good person deictic center lies in the absent pronoun of the verb *انزلنا* and in *(بني ادم)* , *(كم)* , *(يذكرون انون)* , *(عليكم)* , *(عليكم)* , *(عليكم)* , *(عليكم)* , *(عليكم)* . The deictic centers of low place lies in the word *(انزلنا)* . While, low place deictic center appears clearly by context of verse

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِمَهُمَا إِنَّهُ يَرَآكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

In the Twenty-seventh verse, the deictic center of good person can be represented in two positions: the first position lies in the word *انزلنا* and in *(بني ادم)* , *(كم)* , *(يذكرون انون)* , *(عليكم)* , *(عليكم)* , *(عليكم)* , *(عليكم)* , *(عليكم)* . The absent pronoun of verb *(انزلنا)* , and the second position lies in the word *(انا)* and *(جعلنا)* , *(نا)* . While bad person deictic center lies in the word *(انزلنا)* , *(نا)* . The bad person deictic center is represented too by *(انزلنا)* , *(نا)* . The low place deictic center can be known by the general atmosphere which is the deictic context of low place, while the high place deictic center is represented by the word *(الجنة)*. The time deictic center that can be guessed by the general atmosphere is the deictic context of time, which is deictic projection.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Twenty eighth deictic centers are represented in bad person deictic center in the word *(انزلنا)* , *(انزلنا)* . The good person deictic center is represented by the absent subject and object in the verb *(انزلنا)* and in *(انزلنا)* . The deictic center of low place is represented by the general atmosphere and the context deictic center of place, which is deictic projection.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ

In the twenty ninth verse, the good person deictic center is represented by the absent of subject and object in the verb *(انزلنا)* , *(انزلنا)* . The absent of subject in *(انزلنا)* , *(انزلنا)* . The deictic center of the beginning time is represented by the word *(انزلنا)* and the end deictic center of time is seen by the word *(انزلنا)*. Whereas, the place deictic center of low place by the general atmosphere is the context deictic center of place.

4. Results

In this research we find out;

Table (2) shows projection’s scores emphasizing the following points; person projection scores (6), the highest, time scores (5) point and the lowest projection is for place which scores (1) point only.

Table number (3) shows that Context deictic center results prove that place scores the highest points which is (17) followed by time context deictic center which contains (16) point. Whereas, the lowest context deictic center is for person which scores (1) point only.

Table (1) Deixis and Complex Deixis

V no.	Person deictic center		Place deictic center		Time deictic center		Complex deixis		
	good	bad	high	low	begin	End	Person	place	Time
1.	1	1	1	1	1	1	1	1	1
2.	5			1					
3.	10	2		1			1		
4.	10	1		4			5		
5.	1	6			1	1			
6.	6					1			

7.	5		1			1			
8.	6		1			1			
9.	1	6				1			
10.	4	4		2			1		
11.	9	6			1				
12.	6	6			1				
13.	3	7	5		1		1		
14.		2					1		
15.	2	2					1		
16.	3	3							
17.	2	1					6		
18.	2	6	1				2		
19.	10	2	1				1		
20.	13	4					1		
21.	3	3					1		
22.	4	4							
23.	2	1							
24.	1	1	1	3		1	3		
25.	4			3					
26.	5			1					
27.	9	8	1						
28.	5	12							
29.	12				1	1			
	144	78	12	16	6	8	25	1	1

Table (2) Projections

No.	projections		
	person	place	time

1			
2			
3			1
4			
5			
6			
7			
8			
9			
10			1
11			
12			
13			
14			
15			1
16			
17	1		
18			
19			
20	1		
21	1		
22	1		
23	1		
24		1	
25			1
26			
27			1
28			
29	1		
	6	1	5

Table (3) Context Deixis

No.	context
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	person	place	time
1	1	1	1
2		1	1
3		1	1
4		1	
5		1	1
6			1
7		1	1
8		1	
9			1
10			1
11			1
12			1
13			1
14			
15			
16		1	1
17		1	1
18		1	
19			1
20		1	1
21		1	
22			1
23		1	
24			
25			
26		1	
27		1	
28		1	
29		1	
	1	17	16

5. Conclusion

According to what is selected from Levinson's (1997) deictic centers as the core center of analysis in this research, we find that the place deictic center with its divisions, time deictic centers with its divisions and person deictic center with its divisions are normally found in all the twenty-nine verses of Al-Araff Verse. The first verse contains a general summary and introduction. Moreover, we get to know that there is a complex deictic center in Arabic language that can clearly know and guess by Al_Araff Verse. Also, table (1) shows the good person deictic center as the highest center, which scores 144 point. It is followed by bad person deictic center which scores (78). Whereas, begin deictic center is the lowest one, that scores (6). Moreover, the complex deictic center shows the following results; person (25) which is the highest point of deixis, while place deictic center scores (1) point that equals time deictic center (1) point as well.

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