

PRESUPPOSITION AND SPEECH EVENT ANALYSIS OF ABU MALIH AND 'AIDH AL-QARNI'S ARABIC PODCAST ON THMANYAH

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Abstract

This study examines presupposition types, triggers, and the components of the speech event in the Arabic-language podcast episode "العزلة و الشهرة و الحزن مع "عائض القرني" (Isolation, Popularity, and Sadness with 'Aidh al-Qarni), hosted by Abdurrahman Abu Malih on Thmanyah's YouTube channel, the largest podcast network in the Arab region. Employing a descriptive qualitative approach, data were collected through systematic listening and note-taking of the full episode, then transcribed and translated for analysis. Presupposing utterances were first identified through Yule's (1996) six-part presupposition typology and subsequently classified according to Levinson's (1983) presupposition triggers; Hymes' (1974) SPEAKING model was then applied to characterize the contextual components of the podcast as a speech event, rather than to analyze presupposition itself. Of the 98 presupposing utterances identified, all six of Yule's presupposition types were present, with structural presupposition emerging as the most dominant type (44 utterances); of Levinson's 13 trigger categories, 12 were identified in the data, with questions occurring most frequently (16 instances). The SPEAKING analysis characterizes the podcast as a formally structured, norm-governed communicative event shaped by its interview format and religious register. These findings offer a case-based contribution to the limited literature on presupposition in Arabic podcast discourse, illustrating how Yule's and Levinson's frameworks can be productively applied to the Analysis of Arabic religious-register discourse, while also extending research on Arabic digital media discourse.

Keywords

'Aidh al-Qarni; Arabic Podcast; Dell Hymes; Presupposition; Speaking Model.



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INTRODUCTION

"We cannot communicate," as stated by (Watzlawick et al., 1967) in their writing titled "Pragmatics of Human Communication," to illustrate that as social beings, humans will inevitably never be separated from communicative activities. Before producing an utterance, a speaker adjusts to the interlocutor, context, and purpose of the exchange (Leech, 1983; Yule, 1996); an adjustment that includes assuming certain information is already shared with the listener. Attending to context has real consequences for how effectively communication succeeds; conversely, when the context is ignored, the potential for miscommunication between participants rises sharply (Gustary & Makiah, 2021).

This process of adjustment implies something further: before conveying information, a speaker assumes that their interlocutor will understand what they say (Elfitri & Fatmawati, 2021). Communication proceeds smoothly, as Andini (2018) and Balogun & Emike (2023) argue, precisely when speaker and interlocutor share the same underlying assumptions about what is being discussed. This shared assumption is what pragmatics calls presupposition: "something the speaker assumes to be the case prior to making an utterance" (Yule, 1996). The concept has remained a central concern in pragmatic theory since the late 1960s (Karttunen, 2016; Oualif, 2017); in Arabic specifically, prior work has shown that presupposition serves a range of functions, including knowledge-sharing, advising, emphasis, inference, and expressions of care (Wardat, 2017).

Just as communication can be carried out through both spoken and written means, presupposition can also be found in oral communication, including interviews: a direct and structured conversation between two or more people conducted with a specific purpose; and increasingly podcast: a digital audio or audio-video program distributed online for on-demand listening. Podcasts have since grown from simple downloadable audio files into conversational, interview-based programs, often paired with video, and span genres from entertainment to informational categories such as politics, health, and self-improvement (Alnasser, 2025). In the Arab world specifically, they have become a significant space for public discourse, offering visibility to voices often excluded from mainstream media (Alnasser, 2025).

Thmanyah, the largest podcast network in the Arab region, exemplifies this role. Its Finjan segment features Abdurrahman Abu Malih and 'Aidh al-Qarni, a Saudi Islamic scholar and author of the bestselling *La Tahzan* (Don't Be Sad), which has been translated into more than thirty languages (Almohammadi & Rababah, 2024; The 500 Most Influential Muslims, 2009). The episode

was selected for three reasons: it has drawn over 42 million views (accessed July 22, 2026), indicating its remarkable public appeal; it addresses themes of clear contemporary relevance: self-isolation, popularity, and sadness; and its unscripted interview format generates a naturally occurring range of presupposition types and triggers, making it well-suited to systematic pragmatic analysis. These themes carry broader significance, intersecting with a well-documented pattern of social comparison driven by pervasive social media use in the Middle East and North Africa (MENA), where more than 80% of people in most countries use social media, and between 20% and 40% spend more than five hours per day on these platforms (Burger et al., 2026). Excessive use has been linked to family conflict and psychological distress, including symptoms of depression when such conflicts remain unresolved (Nugraha et al., 2021).

What makes this episode analytically valuable is not only its popularity but the nature of the interaction itself. At three hours, twelve minutes, and forty-two seconds, it unfolds as a genuinely spontaneous exchange rather than a scripted text: Abu Malih's questions, while broadly prepared, are followed flexibly enough that the conversation develops organically. Crucially, the interaction is also dialogic, distinguishing it from much of the existing Arabic presupposition literature. Prior Arabic-language studies have examined presupposition in a single political speech (Youssef & Albarakati, 2020) or in general written and spoken samples collected across multiple unrelated sources (Wardat, 2017), data that are either monologic and fragmentary. By contrast, this episode sustains a single continuous conversational exchange between two speakers occupying structurally distinct roles: a host whose task is to elicit a response and a guest whose task is to inform, persuade, and advise. This raises the question of whether presupposition is distributed evenly across such roles, or patterns systematically according to what each participant is interactionally expected to do.

This question matters because presupposition is a mechanism by which speakers treat information as already shared or mutually accepted rather than open to negotiation (Stalnaker, 2002; Yule, 1996). However, much of what is known about how presupposition operates is drawn from constructed sentences or short excerpted examples, rather than from extended, naturally occurring talk in which speakers continuously build, exploit, and revise what counts as shared ground over the course of an interaction. A long-form, spontaneous, dialogic exchange offers a rare opportunity to observe this process directly: to see how a speaker in an asymmetric interactional role repeatedly presents claims, experiences, and evaluative judgments as though already agreed upon, and how a host's own contributions, structured around questions, presuppose a different order of information

altogether.

Presupposition has been examined across a range of discourse types, though rarely in Arabic, digital, and conversational genres. In literary and audiovisual fiction, Feoh & Emha (2022) identified types of presupposition in the Indonesian novel *Mantan Rasa Gebetan*, and Fitriani & Johan (2023) examined presupposition triggers in the animated film *Turning Red*. In commercial and promotional discourse, (Nopiyanti, 2021) analyzed presupposition in Indonesian cosmetics advertising, where existential and lexical presupposition function persuasively to present product claims. All of them work with scripted, non-Arabic data. Within Arabic discourse specifically, Youssef & Albarakati (2020) analyzed presupposition in a single political speech by King Salman, showing that it functions as a persuasive strategy that presents assumptions as shared knowledge to reinforce ideological messaging; their data, however, is monologic, scripted political oratory which is structurally distinct from unscripted conversational exchange. At the level of Arabic digital media more broadly, Alnasser (2025) examines rhetorical appeals (ethos, logos, pathos) in an Arabic podcast episode but does not analyze presupposition. To date, no study has combined the analysis of presupposition typology, trigger identification, and contextual explanation of speech events within Arabic podcast discourse.

This gap matters because podcasts, unlike scripted political speeches or literary narratives, are produced through spontaneous, dialogic interaction, which may surface presupposition types and triggers that are less visible in monologic or written genres. The present study addresses this gap through a case study of Thmanyah podcast episode "العزلة و الشهرة و الحزن مع عائض القرني" (Isolation, Popularity, and Sadness with 'Aidh al-Qarni) aiming to identify the types and triggers of presupposition present in the podcast based on Yule's (1996) typology and Levinson's (1983) trigger taxonomy, and describe the components of the podcast as a speech event using Hymes' (1974) SPEAKING model. The novelty of this study lies in its combined application of these three frameworks to Arabic podcast data, extending research in Arabic pragmatics into an increasingly influential and linguistically underexamined media genre.

METHOD

This study adopts a qualitative descriptive approach in pragmatics, focusing on presupposition as a fundamental aspect of meaning construction in communication. A qualitative approach is appropriate because it aims to explore and describe linguistic phenomena by addressing

what occurs, why it occurs, and how it occurs within a particular context (Chariri as cited in Fadli, 2021). The data source consists of the Arabic podcast episode entitled [العزلة والشهرة والحزن مع عائض القرني](#) (Isolation, Popularity, and Sadness with 'Aidh al-Qarni), featuring Abu Malih as the questioner and 'Aidh al-Qarni as the respondent, published on the Thmanyah platform with a duration of 3 hours, 12 minutes, and 42 seconds. The selection of this podcast was based on its popularity, the relevance of its discussion to contemporary social issues, and its rich use of naturally occurring conversational data suitable for pragmatic analysis.

Following the linguistic research procedures proposed by Sudaryanto and further elaborated by Subhan et al. (2019), this study was conducted through three stages: data collection, data analysis, and data presentation. Data were collected using the listening method combined with the note-taking technique. The researchers first listened to the entire podcast to gain a comprehensive understanding of its content, then replayed the recording to identify utterances containing presuppositions. According to Nur (2019), the listening method involves observing naturally occurring language use, while the note-taking technique is employed to record linguistic data relevant to the research objectives. Relevant utterances were subsequently transcribed and translated for analysis using the Ngalodern translation model proposed by Nugraha et al. (2022), which integrates the traditional *ngalogat* approach with modern principles of critical literacy and Arabic translation error correction, preserving semantic meaning, pragmatic nuance, and its readability.

Data analysis employed the referential identity method, in which the determining instrument lies outside the language itself, referring to entities, events, qualities, quantities, or other extralinguistic referents (Nur, 2019). Yule's (1996) framework was used to classify the presupposed content by type, whereas Levinson's taxonomy was used to identify the linguistic triggers through which that presupposition was realized. This two-step procedure was applied consistently across all data. Ambiguous or borderline cases were discussed among the three authors until consensus was reached to reduce individual interpretive bias in classification.

In addition to the presupposition analysis, the components of the podcast as a speech event were examined using Hymes' (1974) SPEAKING model. Unlike the presupposition analysis, which targets discrete utterances, the SPEAKING analysis was conducted holistically across the full recording: each component was identified through repeated viewing, drawing on verbal content,

paralinguistic cues, and observable contextual features. This analysis is descriptive and contextual and is not used to identify or classify presupposition itself. Finally, the findings were presented using the informal method, in which the analysis is described narratively through explanatory sentences rather than statistical calculations or numerical data, following (Sudaryanto, 2015).

As this study analyzes a single podcast episode, its findings are illustrative: they reflect the presuppositional patterns of this specific episode and should not be assumed to characterize Arabic podcast discourse as a whole. Because the data are drawn from a single religious-register conversation between two male Saudi speakers, the findings likewise cannot be generalized to other religious registers, topics, or sociolinguistic contexts within Arabic-language podcasts. As a qualitative study, the classification by type and triggers, and description of speech event components depend substantially on the researchers' interpretation of context; other analysts working from the same data might reasonably reach different judgments on borderline cases. Finally, because analysis relies on the Ngalodern Arabic–Indo-English translation of the original utterances, some dialectal and pragmatic nuance specific to the colloquial and Saudi dialectal features present in the source recording may not be fully captured in the translated data used for analysis.

FINDINGS AND DISCUSSION

Findings

A thorough analysis of the oral utterances produced by Abdurrahman Abu Malih and 'Aidh al-Qarni in the podcast episode "العزلة و الشهرة و الحزن مع عائض القرني" (Isolation, Popularity, and Sadness with 'Aidh al-Qarni) on Thmanyah's YouTube channel yielded 98 presupposing utterances. Each utterance was identified based on the presence of Yule's (1996) six presupposition types and then classified according to Levinson's (1983) thirteen presupposition trigger categories. Table 1 presents the distribution of types and their corresponding triggers.

Table 1. Distribution of Presupposition Types and Their Triggers

Type of Presupposition	Triggers	Data Code	Frequency	Total Frequency	Percentage
Existential Presupposition	Definite Descriptions	EP.1, EP.2, EP.3, EP.4, EP.5, EP.6, EP.7, EP.8, EP.9, EP.10, EP.11, EP.12	12	12	12.24

Factive Presupposition	Factive Verbs	FP.1, FP.2, FP.3 FP.4, FP.5, FP.6, FP.7, FP.8, FP.9, FP.10, FP.11, FP.12, FP.13, FP.14, FP.15	15	15	15.31
Nonfactive Presupposition	-	NP.1, NP.2, NP.3, NP.4, NP.5, NP.6	6	6	6.12
Lexical Presupposition	Implicative Verbs	LP.1, LP.10	2	12	12.24
	Change of State Verbs	LP.2, LP.8, LP.9, LP.11, LP.12	5		
	Iteratives	LP.4, LP.5, LP.6	3		
	Verbs of Judging	LP.3, LP.7	2		
Structural Presupposition	Temporal Clauses	SP.4, SP.9, SP.11, SP.14, SP.16, SP.17, SP.22, SP.26, SP.34, SP.39, SP.43	11	44	44.90
	Cleft Sentences	SP.23, SP.29, SP.38, SP.42	4		
	Implicit Clefts with Stressed Constituents	-	0		
	Comparisons and Contrasts	SP.3, SP.6, SP.7, SP.8, SP.10, SP.20, SP.21, SP.24, SP.36, SP.40, SP.41	11		
	Non-Restrictive Relative Clauses	SP.35, SP.37	2		
	Questions	SP.1, SP.2, SP.5, SP.12, SP.13, SP.15, SP.18, SP.19, SP.25, SP.27, SP.28, SP.30, SP.31, SP.32, SP.33, SP.44	16		
Counterfactual Presupposition	Counterfactual Conditionals	CP.1, CP.2, CP.3, CP.4, CP.5, CP.6, CP.7, CP.8, CP.9	9	9	9.18
Total			98	98	100

Source: [*Isolation, Popularity, and Sadness with 'Aidh al-Qarni*](#)

Nonfactive presupposition is reported under Yule's (1996) typology but is triggered by an epistemic particle-verb construction (قد + present-tense verb) rather than by one of Levinson's (1983) thirteen trigger categories, which do not include a nonfactive category. From Levinson's 13 categories, 12 were identified in the data; Implicit Clefts with Stressed Constituents was the only

category not attested.

Table 2. Representatives of Presupposition Data in Abu Malih and 'Aidh al-Qarni's Podcast

Code	Type of Presupposition / Trigger	Utterance	Translation	Timestamp
EP.1	Existential Presupposition / Definite Descriptions	في هذه استضفت الحلقة كاتب الكتاب الذي ذاع صيته ترجم إلى عدة لغات	In this episode, I hosted the author of a best-selling book, which has been translated into multiple languages	0:01:52
FP.2	Factive Presupposition / Factive Verbs	اكتشفت أنه لما انعزل أتاه الأفكار السوداء في ذهنه	I discovered that because he isolated himself from society, he became more sinister	0:10:05
NP.1	Nonfactive Presupposition / -	لكن الوحدة يا حبيبي قد تكون أشد عند كثير من بعض العلماء	However, my dear, the impact of loneliness may be much more severe for many academics	0:07:40
LP.10	Lexical Presupposition / Implicative Verbs	وأنا جربت الموضوع خاصة إذا كان أصعب وأصعب	I tried it myself, especially when focusing on difficult part of the book	1:40:58
LP.2	Lexical Presupposition / Change of State Verbs	يبدو أنه يمكن حتى تغير فهم الناس للحزن أثر حتى الحزن على الناس يختلف	It seems that people's perception of sadness has changed, and so has its impact on them	0:04:27
LP.4	Lexical Presupposition / Iteratives	ورجعت للدعوة وسويت قصيدة قرأتها الجماهير موجودة في الانترنت	I returned to preaching and wrote a poem that has been widely read on the internet	0:08:56
LP.3	Lexical Presupposition / Verbs of Judging	أنا مرة جاءني هجوم أدبي لأنني تعاونت مع الأستاذ المفن محمد عبده في قصيدة لا إله إلا الله	I was once criticized by someone for collaborating with the artist Muhammad Abduh on the poem 'Laa Ilaha Illa Allah'	0:07:55
SP.4	Structural Presupposition / Temporal Clauses	قبل أن نبدأ، هذه الحلقة تتعاطى مع الحزن و المشاعر من	Before we begin, this episode addresses the topic of sadness and feelings from a spiritual perspective	0:02:26

الناحية الروحانية				
SP.42	Structural Presupposition / Cleft Sentences	من أكثر العلماء الذي آثر عندي هو ابن تيميّة	From among the scholars who influenced me the most is Ibn Taimiyyah	2:58:41
SP.6	Structural Presupposition / Comparisons and Contrasts	و صار أنجح من أسر القنوات (التلفزيونية) الرائدة	It has become more successful than the leading television channels	0:03:06
SP.35	Structural Presupposition / Non-Restrictive Relative Clauses	ثم قال القائد البحري، ميلر أمريكي، مكث تحت الماء في البحر 13 يوم	Then the marine commander, The American Miller, who spent 13 days underwater	1:59:18
SP.15	Structural Presupposition / Questions	أريد أن أعرف أيضًا مثل ابن خلدون هل هو اعتزاله الناس هذه الفترة كانت شاذة في حياته أم كانت شيئاً يدأوم عليه العزلة	I'm curious as to whether, for instance, Ibn Khaldun's isolation was a one-time event or a recurring pattern in his life?	0:20:18
CP.9	Counterfactual Presupposition / Counterfactual Conditionals	لو أعلم أنك تكتب ذلك مرة أخرى، نعيدك ثاني مرة في السجن	If I knew you were writing that again, we would put you back in prison.	3:04:00

Source: [Isolation, Popularity, and Sadness with 'Aidh al-Qarni](#)

Table 3. Summary of Speech Event Components (Hymes' SPEAKING Model)

Component	Summary
Setting & Scene	Setting: closed, professionally produced by Thmanyah studio; but recording date not determinable from available data Scene: formal physical setting, engaged, candid interactional atmosphere
Participants	Abu Malih (host/questioner), al-Qarni (guest/respondent)
Ends	Host: investigate self-isolation, popularity, and sadness as social phenomena Guest: convey scholarly and experiential perspective from an Islamic framework
Act Sequence	Introduction → thematic overview → extended Q&A, semi-scripted with room for organic follow-up
Key	Host: calm, minimal gesture Guest: animated, frequent vocal emphasis and hand gesture
Instrumentalities	Oral, face-to-face, mediated via YouTube; colloquial Arabic (' <i>ammiyah</i>) with occasional Saudi dialectal features; formal register
Norms of Interaction	Host: non-intrusive questioning, no interruption, sustained attention

	Guest: explicit distinction between personal opinion and scholarly consensus
Genre	Question-and-answer interview blended with lecture/advisory discourse in the guest's turns

Table 4. Distribution of Presupposition Type by Speaker

Type	Abu Malih (Host)	Al-Qarni (Guest)	Total
Existential	3	9	12
Factive	1	14	15
Nonfactive	0	6	6
Lexical	2	10	12
Structural	12	32	44
Counterfactual	0	9	9
Total	18	80	98

Discussion

Having established the distribution of presupposition types and triggers (Table 1) and their distribution by speaker (Table 4) in the preceding section, this discussion interprets these patterns within the podcast's discourse context. It is organized around Yule's (1996) six presupposition types. For each, representative data are examined for their pragmatic function, and where a pattern's frequency or speaker distribution calls for explanation, that explanation is drawn out. Because presupposition in this data proved closely tied to the podcast as a speech event, the relevant components of Hymes' (1974) SPEAKING model, as elaborated in the Arabic pragmatics literature (Nur, 2023), are not treated in a separate section but are integrated at the points where they help account for a given pattern. Comparisons with prior research on presupposition in Arabic and other languages are drawn throughout, with attention to the genre and methodological differences that qualify how far those comparisons can be pushed.

Existential Presupposition

Existential presupposition is a type of presupposition that presupposes the existence of a particular entity within an utterance (Aziza & Amatullah, 2020). Of the 98 presupposing utterances identified, 12 (12.24%) were existential, triggered exclusively by definite descriptions (demonstrative pronouns, relative pronouns, and attached pronouns functioning as *ism ma'rifah*). Structurally, this is the most tightly bounded of Yule's (1996) six types, since only one Levinson (1983) trigger category realizes it.

In EP.1 (0:01:52), three such triggers co-occur: هذه (this), الذي (which/who), and the attached

pronoun • (his/its), layering existential meaning cumulatively within a single utterance: the episode's existence, the guest's authored work, and the book's established reputation are all presupposed simultaneously. EP.1 falls within the episode's opening introduction (Act Sequence), where establishing shared reference to the guest and his work is a structural requirement of that segment. This layering is consistent with Al-Zubeiry's (2020) observation that definite descriptions in Arabic media discourse function as pragmatic devices for projecting shared knowledge rather than merely as grammatical markers. However, A-Zubeiry's data is written newspaper opinion, a genre that requires substantial planning time, whereas EP.1 is produced in real time as a spoken introduction. That the same layering pattern appears in both genres suggests the pragmatic function Al-Zubeiry describes may not depend on the deliberateness that written composition affords; rather, the presence of three triggers stacked within an unstructured turn of speech suggests that this device has become sufficiently conventionalized in Arabic that speakers can use it fluently even under the constraints of real-time production.

Presupposition of EP.1: There exists a podcast episode in which 'Aidh al-Qarni participates as the invited guest speaker.

Factive Presupposition

Factive presupposition is realized through the use of factive verbs, a class of verbs that presuppose the truth of the proposition they introduce (Yule, 1996). It is the second most frequent type, with 15 instances (15.31%), realized through factive verbs such as *اكتشفت* (discovered), *عرف* (know), *رأى* (see), *ندم* (regret), *أدرك* (realize), *تابع* (follow), *وجد* (find), *لاحظ* (notice), *حزن* (grieve).

FP.2 (0:10:05) is produced in the context of a discussion on *uzlah* (deliberate isolation). Al-Qarni's use of the factive verb *اكتشفت* (I discovered) presupposes the truth of the embedded claim rather than merely asserting it as opinion. Interaction norms, in Hymes' (1974) framework, are the social rules governing how participants behave toward one another within a speech event (Saleh, 2018), and shared adherence to them is a precondition for a speech event's smooth conduct, with divergence risking communicative breakdown (Umezinwa, 2017). This pattern recurs across al-Qarni's factive-presupposition data, which account for 14 of the 15 instances (Table 4), and is in line with a broader pattern in Saudi podcasting more generally. Alardawi's (2024) interviews with Saudi podcasters found that speakers routinely treat citable, verifiable grounding as a precondition for

credible content to be able to substantiate religious, scientific, and ethical claims when challenged (Alardawi, 2024).

Viewed from this perspective, al-Qarni's heavy reliance on factive framing may reflect not an idiosyncratic rhetorical choice but rather a widespread expectation among Saudi podcast speakers that substantive claims be groundable in real experience or reference. This is broadly consistent with (Fitriani & Johan, 2023) finding that factive verbs cluster in discourse where speakers assert experiential knowledge, though their data, the animated film 'Turning Red', is scripted fiction, making that particular comparison genre-distant. The Alardawi parallel is a closer fit: both concern real Saudi podcast speakers under real reputational stakes, not fictional characters, and both point toward the same underlying pressure that credibility in this genre is built through demonstrable grounding, which factive constructions linguistically encode.

Presupposition of FP.2: The condition of the one who isolates himself from society worsens as a direct result of that self-imposed isolation.

Nonfactive Presupposition

Nonfactive presupposition is the conceptual counterpart of factive presupposition: whereas factive verbs presuppose the truth of their embedded proposition, nonfactive verbs presuppose that the proposition they introduce is not necessarily real, and may in fact be imagined, hypothetical, or uncertain (Ghafoory & Miran, 2022). It is the least frequent type, with only six instances (6.12%). Unlike the other five types, it is not among Levinson's (1983) thirteen trigger categories. Verbs such as dream, imagine, pretend, and suppose are typical nonfactive markers in English, while in this data it is realized through the particle-verb construction قد + present-tense verb, which marks the proposition as possible or uncertain.

In NP.1 (0:07:40), the construction قد تكون (epistemic particle + present-tense verb) presupposes that al-Qarni's claim about the severity of loneliness does not hold as an absolute fact. Notably, all 6 nonfactive instances originate with al-Qarni (Table 4), and occur specifically when the claim concerns other academics' views rather than his own experience. The concentration of these forms in al-Qarni's turns suggests that epistemic qualification is more likely when he moves beyond direct experiential authority. However, a sharper contrast emerges from Isti'anah's (2013) SPEAKING analysis of Mubarak's and Qaddafi's political addresses, which finds declarative and firmly asserted speech acts dominating almost entirely, with no comparable hedging register reported in either leader's speech. That contrast is instructive where the speaker's institutional

authority depends on projecting certainty to a mass audience with no right of reply, structurally disfavors nonfactive marking, whereas al-Qarni's advisory podcast register, produced in dialogic exchange with a questioner, evidently tolerates and even calls for moments of stated uncertainty when the claim in question falls outside the speaker's own direct experience. The presence of nonfactive presupposition at all, however rare, may thus reflect a property of dialogic genres generally rather than one specific to Arabic religious-advisory discourse. Presupposition of Data NP.1: The claim that loneliness is more severe than deliberate isolation (*uzlah*) is not held as an absolute or universally established fact among academics.

Lexical Presupposition

Lexical presupposition is a type of presupposition in which the stated meaning of an utterance carries an additional implicit assumption that, although unstated, remains contextually recoverable (Yule, 1996), consistent with the broader view that presupposition often depends on lexicographically supplied meaning that goes beyond an utterance's literal content (Shazali & Ahmed, 2016). This type of presupposition accounted for 12 instances (12.24%), distributed across four trigger categories: implicative verbs (2), change-of-state verbs (5), iteratives (3), and verbs of judging (2).

LP.10 (1:40:58) uses the implicative verb جربت (I tried) to presuppose that a genuine attempt was made, particularly with the more difficult portions of the material, since the verb itself does not license a presupposition of success. In line with what Guswita & Widodo (2019) stated, implicative verbs are usually used to describe statements or actions that are real but not clearly stated. LP.2 (0:04:27) uses the change-of-state verb تغيّر (changed) to presuppose that sadness was once perceived differently than it is now, as what Guswita & Widodo (2019) said on their research that change-of-state verbs presuppose a prior state that has since been altered. LP.4 (0:08:56) uses the iterative رجعت (returned) to presuppose prior engagement in the same activity (Crystal, 1997). LP.3 (0:07:55) هجوم أدبي to presuppose that criticism of al-Qarni's collaboration with Muhammad Abduh on the poem "Laa Ilaha Illa Allah" genuinely occurred, with an unspecified critic left agentless in the construction.

These four trigger categories differ substantially in the assumptions they introduce:

implicatives concern attempted actions, change-of-state verbs encode a prior state, iteratives indicate recurrence, and judging verbs attribute an evaluation. Karttunen (2016) reassessing Levinson's (1983) taxonomy while revisiting several of his own earlier analyses, argues explicitly that the items on Levinson's triggers should not have been lumped together, concluding that the phenomena on the list are not all of the same species. In this sense, lexical presupposition functions in the present analysis primarily as a convenient descriptive label rather than as evidence of a single, homogeneous pragmatic category. The findings, therefore, provide a concrete illustration of Karttunen's broader critique rather than merely invoking it as a theoretical background.

Presupposition of LP.10: A genuine effortful attempt was made with the more difficult portions of the material.

Presupposition of LP.2: In the past, sadness was not perceived the way it is understood today.

Presupposition of LP.4: Previously, al-Qarni had been actively engaged in preaching and writing.

Presupposition of LP.3: Al-Qarni's collaboration with Muhammad Abduh was criticized on one occasion as inappropriate.

Structural Presupposition

Structural presupposition differs from other presupposition types in that its implicit assumptions arise not from the meaning of individual lexical items but from the grammatical structure of the sentence itself (Yule, 1996).

At 44 instances (44.90%), structural presupposition is the dominant type in this dataset, realized through temporal clauses (11), cleft sentences (1), comparisons and contrasts (11), non-restrictive relative clauses (2), and questions (16). SP.4 (0:02:26) is triggered by the temporal clause marker *قبل* (before), used by Abu Malih to open the episode. The clause "before we begin" presupposes that a substantive discussion is forthcoming. Temporal clauses also have a free position, they can be at the beginning or at the end of a sentence (Fazri, 2017). As for cleft sentences, a sentence form that separates a sentence into two parts to focus on one of the two is used to emphasize what we want to convey by deviating from the usual form (Karve, 2020). SP.42 (2:58:41) illustrates a genuine Arabic pseudo-cleft structure equivalent to an English wh-cleft "What X is Y". The relative clause *من أكثر العلماء الذي أثر عندي* constitutes the presupposed material while the complement *ابن*

تيمية supplies the new, focused information. SP.6 (0:03:06) employs Arabic comparative pattern *af'ala* أنجح (more successful), which presupposes an implicit comparison class. SP.35 (1:59:18) employs a non-restrictive relative clause, "American Miller," which adds non-essential information about the marine commander, presupposing his identity and role as already established facts. Finally, SP.15 (0:20:18) uses the interrogative particle هل to form a yes/no question, which presupposes that Ibn Khaldun did experience sadness.

Structural presuppositions' dominance, particularly the questions, is directly attributable to Act Sequence: the extended question-and-answer session structuring this podcast generates structural presupposition as a matter of course, since each question a host poses typically presupposes some prior claim about the topic or guest. This becomes clearer when contrasted with a different type of speech event. Isti'anah's (2013) SPEAKING analysis of Mubarak's and Qaddafi's speeches finds an Act Sequence and Norm of Interaction characterized by what she describes as "no specific norms of interaction" beyond one speaker's uninterrupted control of the floor. Because these speeches are monologic, interrogative constructions are structurally unavailable, unlike in the present Q&A interaction. In the political speeches, the structure of the event leaves no opportunity for questions, while in the present data, the speech event is organized around sustained question-and-answer exchanges, making questions much more prominent. The distribution in Table 1, therefore, cannot simply be attributed to Arabic public discourse in general. Rather, it reflects the specific interactional structure of the speech event being analyzed.

A second comparison shows that the presence of questions does not determine how they function in an interaction. (Shalash, 2020) The study of Al Jazeera's adversarial interview program, 'The Opposite Direction,' also identifies interviewer questions as triggers of presupposition. However, the questions serve a different purpose from those in the present dataset. Abu Malih's questions primarily encourage al-Qarni to explain his views and provide further information, whereas the questions examined by Shalash are used to challenge the interviewee and create confrontation. Thus, the same syntactic form, a question, can perform different interactional functions depending on the type of speech event and the relationship between the participants.

This distinction is also consistent with Kholil et al. (2026), whose analysis of Arabic-

Indonesian code-mixing in YouTube discourse shows that similar linguistic forms can perform different social functions depending on the speaker and communicative context. Although their study concerns code-mixing rather than presupposition, it supports the broader principle that the formal identification of a linguistic form does not, by itself, determine its interactional or social function.

Thus, identifying a question as a structural presupposition trigger captures its formal function but not its interactional purpose, which must be interpreted in relation to participants, speech-event structure, and communicative goals.

Presupposition of SP.4: After Abu Malih's introductory explanation, the core discussion of the podcast episode will begin.

Presupposition of SP.42: A specific scholar exists who has significantly influenced al-Qarni's intellectual formation.

Presupposition of SP.6: Thmanyah's program is regarded by al-Qarni as having achieved notable success.

Presupposition of SP.35: Miller is a marine commander of American nationality.

Presupposition of SP.15: Ibn Khaldun experienced a period of isolation at some point in his life.

Counterfactual Presupposition

Counterfactual presupposition is not merely presupposing something assumed to be true, but rather presupposes a proposition that is known to be contrary to reality (Yule, 1996). This type accounted for 9 instances (9.18%) and realized exclusively through counterfactual conditional constructions.

In CP.9 (3:04:00) the conditional construction *لو أعلم* (if I knew) functions as a counterfactual trigger, presupposing that the proposition *أنت تكتب ذلك مرة أخرى* (that you were writing that again) is contrary to the speaker's (King Salman) knowledge at the time of speaking, framing the threatened consequence *نعيدك ثاني مرة في السجن* (we would put you back in prison) as contingent on a condition presupposed not to hold. Counterfactual presupposition is one of the types in the dataset produced by al-Qarni, with zero instances from Abu Malih (Table 4). This distribution is consistent with the different roles of the two participants: the guest is responsible for informing,

arguing, and persuading, whereas the host's role is primarily to elicit responses. Al-Qarni's use of counterfactual presupposition is also notable because he introduces it through reported speech rather than through a direct assertion. A similar strategy appears in Isti'annah's (2013) analysis of Qaddafi's speeches, where Qaddafi uses self-referential historical statements such as "Muammar Qaddafi is history, resistance, freedom, victory, revolution" to construct personal authority through past actions. The two cases are structurally similar because both invoke past experience or remembered authority to support a present communicative purpose, but the source and function of that authority differ. However, their purposes are different. Qaddafi draws on his past to reinforce his authority and legitimacy, whereas al-Qarni recounts a remembered exchange with a powerful figure to support his present advice on self-isolation and productivity. In both cases, therefore, the use of past experience or remembered authority contributes to the construction of speaker credibility, but the type of authority being constructed differs: Qaddafi presents himself as the source of authority, while al-Qarni uses another person's words as supporting evidence for his argument. This comparison shows that the SPEAKING components, particularly Ends and Genre, are not merely descriptive categories. They help explain how speakers use similar communicative strategies for different purposes within different speech events.

Presupposition of Data CP.9: Al-Qarni had previously been imprisoned.

Taken together, the six types show that presupposition in this episode is closely tied to the organization of speech events. Structural presupposition dominates because the Act Sequence is built around questioning, while the distribution of factive, nonfactive, and counterfactual forms reflects differences in al-Qarni's role as the primary informative and persuasive speaker. The findings therefore support Isti'annah's view that SPEAKING-based explanations are relative to particular speech events rather than universal properties of discourse.

CONCLUSION

This study examined presupposition in the Arabic-language podcast episode "العزلة و الشهرة" identifying 98 presupposing utterances across all six of Yule's (1996) presupposition types, with structural presupposition emerging as by far the most dominant (44 instances, 44.90%) and questions as the single most frequent individual trigger (16 instances). Of Levinson's (1983) thirteen trigger categories, twelve were attested in the data, with only Implicit

Clefts with Stressed Constituents absent. These patterns were not evenly distributed between speakers: al-Qarni, as a guest, accounted for the substantial majority of presupposing utterances (80 of 98), including all instances of counterfactual presupposition, while Abu Malih's contributions as host were concentrated almost entirely in structural, question-triggered presupposition. An asymmetry directly traceable to the podcast's organization as a speech event under Hymes' (1974) SPEAKING model, where the interview's Act Sequence structures the host's turns around eliciting questions, and the Participants' distinct roles position the guest as the primary source of assertive, informative, and persuasive content. Applying Yule's typology, Levinson's trigger taxonomy, and Hymes' SPEAKING model together to this episode demonstrates that these frameworks can be productively applied to Arabic conversational data, and that the distribution of presupposition types is inseparable from genre, participant role, and interactional norms rather than governed by lexical and structural triggers alone. Within this episode, the findings suggest that presupposition can function not only as a trigger-governed semantic-pragmatic phenomenon but also as a discourse resource through which speakers frame information as established or shared.

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