Chapter One

1.0- Introduction:

There has been a trend in recent years to focus on the workability of pragmatic theories on different genres. Many studies have been conducted on religious, literary, political….etc, genres for the end to pragmatically analyze these genres. The idea is that a clear-cut distinction between semantics and pragmatics is difficult to attain. Nevertheless, in certain cases where semantics cannot provide a plausible interpretation of what is being said or written, interlocutors rely on pragmatics to arrive at the intended meaning of an utterance. That is to go beyond what is actually stated to get an idea of what is implied that in many occasions "utterances cannot be interpreted according to their truth conditions" (khalaf, 2003).

The researcher focuses on the use of implicature in The Noble Qur'an which Muslims consider as Allah's Miracle revealed to the prophet Mohammad (PBUH). "Its eloquence lies in its highly elevated language sent to the people of Quraish; a tribe that lived in Makah and known for their excellence in Arabic literature and poetry a long with all forms of rhetoric. So the Qur'an was revealed in their language and challenged them to bring one single verse like its verses, but they failed in spite of their eloquence at the Arabic language within its classical form" (Tasneem, 2013).

This research tries to investigate the phenomenon of implicature as proposed in linguistics, in reading the Holly Quran as a perceived Arabic (mother tongue) reader. For non-Arabic (Muslim) readers, the translated texts of the Holly Quran sometimes break down the implicature into a normal concepted meaning; it may not convey the appropriate message of the implicated meanings of the original ones. So the researcher, even though not concerned with translation in this study, will suggest herself as a non-Arabic reader to show, in a bit some examples, what are the differences between production and comprehension in some texts of the two versions, considering language as an agent of connectivity between the material itself, the reader and the context out the text. Though the research treatment is (inscription) written one, not auditory i.e. seven readings, but the Qur'anic texts by their nature are characterized by the prosodic features "stress, intonation, rhythm…etc", which can be observed through the texts or the (silent) reading. Unlike other writings which rarely can describe these features of acoustic connotations or "suprasegmental phonemes" and physical (sound) denotations, having an implication behind what is pronounced.

-Vocal connotations:

1-The intonation of "ءَآلْآنَ"(in a sarcastic phonological manner) is ignored in this translation, this intonation "rising/fall" has a specific indication in the Holy Qur'an (Surah, Yunus: 91).

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupters).	ءَآلْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾

2-The pause between two words (والموتى ,Pause, يسمعون) must be considered to keep validity of the intended meaning.

36. It is only those who listen (to the Message of Prophet Muhammad صلى الله عليه وسلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).	۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۚ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

3- The stress which has been lost in this translation such as the stress in Surat Yunus, Ayah (89) (ولا تتبعانّ) and (follow not). It implies emphaticness on the stressed verb, word, syllable…etc.

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."	قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

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Notice:

The translator faces many obstacles in his way; because there are not exactly two equivalent languages, whatever, but approximately, by considering the semantics, pragmatics, grammar…etc. we can obtain accurate translation.

1.1- Statement of the Problem:

1- The problem of language itself is the ambiguity which sometimes confuses readers such as the phenomenon of duality of meaning (the word might have two antinomies meanings).

2- The problem of knowing the intentions of the speaker/writer or the Meta-language conception "what is behind words and phrases"?

3- The lack of background knowledge of the Qur'anic context for believers "Muslims" in general happens when the reader restricts himself (just) to the surface linguistic meaning.

1.2- Questions of the Study:

This study addresses some questions under investigation:

1- What does make implicature in the Holy Qur'an is the most intelligible and understandable through all other texts?

2- What are implicature's aspects captured in the Holly Quran?

3- How can we interpret the implicatures used in the Qur'anic texts?

1.3- Hypotheses:

-The researcher hypothesizes that:

1- Implicatures in the Holly Quran are the most guaranteed at ever, for instance, when the same speech is said by different persons; it might have different meanings according to its speakers/writers and their different minds and intentions, but the Holly Quran has only one "divine" source, then one reference; its meaning doesn't affected by the other's behaviors.

2-Implicature has non-linguistic and Para-linguistic aspects besides, the linguistic one; they can be captured from the Noble Qur'anic texts. This classification has done, because the implicature is considered as social- psychological phenomenon rather than its being as linguistic field.

3- Implicatures often need to the study of situation; hence, they are aspects of non- truth conditions. So, we must not depend only on language in the analysis of implicature, but also taking into account the circumstances and participants. This means interpretation of implicature in the Holy Qur'an often depends on the acknowledgement of the reasons of revelation (Asbab-An-nozoul) because, there are no direct ties between sense and reference in the implied meaning.

1.4-Objectives of the Study:

This study aims at:

1- Conveying the correct understanding of implicature used in the Holly Quran.

2- Providing the readers with evidence that enables them to observe precisely the differences between semantic (internal), and pragmatic (external) meaning in order to differentiate or connect between these two aspects of meaning when it is necessary.

3- Showing that some translators mislead the new converters, by revealing the surface interpretation of implicature in the Qur'anic Texts. For instance; in Surat At-talaaq, verse (1):

1. O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their *'Iddah* (prescribed periods) and count (accurately) their *'Iddah* (periods[1]). And fear Allâh your	يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحۡصُوا۟ ٱلۡعِدَّةَۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمۡۖ لَا تُخۡرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخۡرُجۡنَ

So, the new converters may think that this command is just directed for the Prophet Mohammed (PBUH). Then they will not obey this order as if, it is specified for the Prophet and his wives. The problem is that, some translators cannot capture the intended meaning of the Qur'anic verse due to semantic or pragmatic reasons presented in it.

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1.5- Significance of the study:

Academically, this research can be used as an additional source for the pragmatic study, especially in implication discussion or other rhetorical topics that are related to the Qur'anic studies.

For students, this research is expected to be used as an additional reference in conducting researches related to pragmatic or semantic studies.

For other readers; this research enables them to understand the implicatures used in The Holy Qur'an.

1.6- Limits of the study:

The researcher determines some implicatures used in the Holy Qur'an as her scope of the study, and she chooses the verses randomly; to cover all the kinds of implicature and to illustrate how contextual effects (Cooperative principle) work on the change of meaning. Also she considers the fields which guide to the precise comprehension of those implicatures.

1.7-Definition of Terms:

The researcher will introduce in this study, some of the terms in use.

Our matter of discussion is the use of implicature in the Holy Qur'an. This study is related somehow to other fields which obligate us to conduct a linguistic tourism by the vehicle of

language (natural or non-natural), hesitating between two grounds of language and meta-language, semantics/pragmatics, production/comprehension, where language/language-use, and intentions/extensions are far away from each other. There, appreciating the distance between words "linguistic" and world "non-linguistic", this connecting point causes a conflict resulting in an internal factionalism of language as an independent entity or means of communication under the authority of people, cultures, minds, and ages…etc. progressing into Social, educational, economical, physiological, psychological…etc languages. All these mixtures employ implicitly rather than explicitly. For instance; the use of a specific word in a social or economical state generates the denotation from explicatures into implicatures one. These social or psychological indicators are the non-linguistic aspects of meaning. This is not said vainly; because the Holly Qur'an is full of those factors and treatments.

Hence, we refer to the root of this study; the language itself as characterized by ambiguity that gives birth to the conventional implicature, where linguistic context is needed. This ambiguity is the centre of beauty; if it was not existed, how the implicature can be created?

People on the other hand, are ambiguous and strange by their very nature, sometimes, when they are committed in the cooperative principle "speaker-hearer", they try to communicate

implicitly; by the reference to the speaker or the situation in which they communicate. There, created what is called a Conversational implicature. This phenomenon is spreaded out among different Communities having reasons of application. So it takes part in the field of applied linguistics, by looking at the side of semantics which has an essential role in the process of interpretation and further to the different tongues using different words and phrases regarding to different cultures; that demands pragmatic interpretation by involving us to do the task of the Discourse analysis to study written or spoken texts with respect to impression and thoughts of writers and speakers. We need to the acknowledgement of the psycholinguistics to sink into the minds and feelings. Whither there is psychological atmosphere, there is interaction, intention and extension, and surely, cooperation of at least speaker and hearer communicate mutually under any degree of social connectivity, leads us to the sociolinguistics elaborating into intercultural, inter-languages and interpersonal/sociological interaction. Sometimes, we find an obstacle in dealing with someone/s who is/are foreigner/s. Here, immediately we call for translator interference, which is specialized in translation field. This field has a kind of policy that cannot be adopted accurately without real recognition of the Contrastive analysis.

-What does language mean?

1-**Language**:

Is a system specialized for communication (Richter, 2006: 17).

Some scholars like Yule (1996) and Richter (2006) state that arbitrariness is one of language features. "It is generally the case that there is no 'natural' connection between a linguistic form and its meaning" (Yule, 1996). And "the form of the sign is not related to its meaning" (Richter, 2006). The researcher suggests that the property of arbitrariness confuses us more when we try to investigate the concept of implicature…" If there is no explicit connection between the words and the world outside, how can these words imply another different meaning?" Anyway, the researcher refers this matter to the natural defect of our minds as human beings.

The language is gift from the divine source (ALLAH). So any letter has its own denotative/connotative meaning, nothing is put **futility**. The Arabian scholar "Ibn jinni" in his book " الخصائص", demonstrates that the letter in a word is put dependently on its weakness or strength to indicate a strong or weak "event, such as the words " قصم " and "قسم"; " the strong, high letter "ص" is used for its suitable act, and the hissing low "س" is used for its suitable act that is, letters imply denotative sense approached to interpretation of meaning. From this perception, the researcher disbelieves in the property of arbitrariness.

2-Linguistics:

It is the scientific investigation into human language, in all its many forms and aspects (Richter, 2006:17).

We use to apply language to every direction of our lives.

3-Applied linguistics:

It can be described as abroad interdisciplinary field of study concerned with solutions to problems or the improvement of situations involving language and its <u>users</u> and <u>uses</u> (Berns, 2010:3).

To solve these problems, firstly, we refer the language use to its semantic/conventional meaning as a first step of analysis.

4-Semantics:

According to (Yule, 1996): it is the study of relationships between linguistic forms and entities in the world that is how words literally connect to things (P.3)

5-Sense& Reference:

5.1-Sense:

It relates to the complex system of relationships that hold between the linguistic elements themselves (mostly the words), it is concerned only intra-linguistic relation (Palmer, 1996: 29).

5.2-Reference:

It deals with the relationship between the linguistic elements, words, sentences, etc., and the non-linguistic world of experience (Palmer, 1996:29). It is an act which a speaker, or writer, uses linguistic forms to enable a listener, or reader to identify something (Yule, 1996:17).

5.3-Diexis:

Are words in the language that cannot be interpreted at all unless the physical context is known "especially", the physical context of the speaker (Yule, 1996:129).

-They are divided into:

5.3.1-Person Diexis: (me, you, him, them).

5.3.2-Place Diexis: (here, there, yonder).

5.3.3-Time Diexis: they express time, for instance:

  (Now, then, tonight, last week) (Yule, 1996: 130)

6-Metaphor:

It relies mainly on the resemblance in connecting between two aspects (khalaf, 2013).

Cognitive linguistics has shown that metaphor is not an unusual or deviant way of using language. The use of metaphor is not

confined to literature, rhetoric and art. It is actually ubiquitous in everyday communication (www.xywyx.net).

Features of metaphors:

I-Metaphors are systematic.

II-they can create similarities between the two domains involved.

III-they are also characterized by imaginative rationality (added).

In semantics, we have forms which must be put consequently in order to shape the meanings. There might be disobeying for structure or violation of some grammatical rules. This happens for rhetorical purposes.

7-Syntax:

Is the study of the relationships between linguistic forms, how they are arranged in sequence, and which sequences are well formed (Yule, 1996: 3).
-When we carry language outside language to a wider space, what will happen??

8-Pragmatics:

Leech (1983:21) defines that pragmatics is the study of utterance have meanings in situation. Yule (1996:3) states that pragmatics: is concerned with the study of meaning as

communicated by a speaker (or writer) and interpreted by a listener (or reader) (Yule, 1996).

Pragmatics: is the study of speaker meaning.

-It is the study of contextual meaning.

-It is the study of how more gets communicated than is said.

-It is the study of the expression of relative distance (Yule, 1996:3).

Richards (2006:67) states that pragmatics is especially interested in the relationship between language and context. It includes of how interpretation of language is made depending on the speaker's knowledge? How speakers use and understand utterances, and how the structure of sentences is influenced by relationships between speakers and hearers?

Here the researcher notices the effect of syntax on implicature use, that sentence's structure plays an essential role in building meaning.

 -We understand that the study of pragmatics is established by cooperative principle or communication "participants express their thoughts and feelings".

9-The co-operative principle:

In most conversational exchanges seems to be that the participants are, in fact, co-operating with each other. This principle, together with four maxims which we expect will be obeyed, was first set out by Grice (1975). The co-operative principle is stated in the following way: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged." Supporting this principle are the four maxims:

9.1-Quantity: Make your contribution as informative as is required, but not more or less, than is required.

9.2-Quality: Do not say that which you believe to be false or for which you lack evidence.

9.3-Relation: Be relevant.

9.4-Manner: Be clear, brief and orderly (Yule, 1997:145).

10-Communication: Is a social activity of combined efforts, contains at least of two participants who consciously and intentionally cooperate to construct together the meaning of their interaction (Bara, 2010: 1)

11-Communicative act: is produced in three dimensions: Intentions, utterance, and effect (Richter, 2006:77).

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12-Expression: an expression is any meaningful unit, from sentence down: a clause, a phrase, a word, or meaningful part of a word (Patrick, 2006:15).

13-Presupposition: Is something the speaker assumes to be the case prior to making an utterance. Speakers, not sentences, have presuppositions (Yule, 1996).

Types of presupposition:

13.1- Potential presupposition: This can only become actual presuppositions in contexts with speakers.

13.2- Existential presupposition: Is not only assumed to be present in possessive constructions. For example; your car>>you have a car.

13.3- Factitive presupposition: The presupposed information following a verb like 'know' can be treated as a fact.

-A number of other verbs as well as phrases involving 'be' with 'aware' have factitive presuppositions.

13.4- Lexical presupposition: the use of one form with its asserted meaning is conventionally interpreted with the presupposition that another (non-asserted) meaning is understood (added).

13.5- Structural presupposition: it is a certain sentence structures have been analyzed as conventionally and regularly

presupposing that part of the structure is already assumed to be true (Yule, 1996:25-28).

14-An entailment: Is something that logically follows from what is asserted in the utterance, sentences, not speakers, have entailments (Yule, 1996:25).

-One may ask, what is the relation between presupposition and implicature?!

Well, the speaker presupposes>>intends>>utters>>+ the hearer listens>>infers>>cooperates= atmosphere which improves the conveyed message "implicitly".

-The beauty of the implicature is standing behind the mental efforts which create suspense within the mode of co-operation.

-The communicative environment contains at least of two participants, speaker and listener. Between production and comprehension, there is something called an inference.

15-An inference: Is any additional information used by the <u>listener</u> to connect what is <u>said</u> to what must be meant (Yule, 1996:131).

-What makes a series of sentences or utterances understandable?

16-Competence: Is the native speaker's unconscious knowledge of the system of rules in his or her language (Richter, 2006: 203).

The term Competence refers to that abstract set of capacities which the system possesses, independently of the actual use to which those capacities are put (Bara, 2010:207).

16.1-Communicative competence: It can be defined, in terms of three components, as the ability to use "L2" accurately, appropriately, and flexibly (Yule, 1996).

16.1.1-The first component is: grammatical competence, which involves the accurate use of words and structures in the L2 (Yule, 1996).

16.1.2-The second component is: sociolinguistic competence, which enables the learner to know when to say 'can I have some water?' versus 'Give me some water!' according to the social context (Yule, 1996).

16.1.3-The third one: strategic competence; this is the ability to organize a message effectively and to compensate, via strategies, for any difficulties (Yule, 1996:197).

The researcher observes that "Competence is not restricted for just those types, but there are so many, and still acceptable for more additions, such as logical, encyclopedia, rhetorical-pragmatic, linguistic and poetic competence". So, it must be taken in consideration in our treatment of implicature, because any default of the competence can mislead to a confusion of the implicature use.

Communication can be done through speech or writing by means of language, that language is very rich in value and content. We use a variety of colors to convey a massive number of messages; this involves the discourse analysis interference.

17- Discourse analysis:

It is used to describe activities at the intersection of disciplines as diverse as sociolinguistics, psycholinguistics, philosophical linguistics and computational linguistics. That discourse analysis on the one hand includes the study of linguistic forms and the regularities of their distributions and, on the other hand involves a consideration of the general principles of interpretation by which people normally make sense of what they hear and read (Brown& Yule, 1983).

-The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which those forms are designed to serve in human affairs (Brown& Yule, 1983:1).

According to (Gee,2005), Discourses are ways with words, deeds and interactions, thoughts and feelings, objects and tools, times and places that allow us to enact and recognize different socially situated identities.

18-Text: A selection of spoken or written language taken as a whole such as a speech, conversation, scene in play, poem, chapter in a book, etc (Binkert, 1999:17).

19-Text linguistics: The branch of linguistics that studies texts, especially their functions, organization, and characteristics, such as cohesion, informativeness, effectiveness, and structure (Binkert, 1997:17).

20-Co-text: Is a linguistic part of the environment in which a referring expression is used (Yule, 1996: 21).

21-The context:

The setting in which linguistic expression is used, in particular, how setting influence meaning (Binkert, 1997:50). Grundy (2000:72) states that in the case of implicature, context helps us to determine what is conveyed implicitly but not explicitly stated by the speaker. He also adds on(p.107) that context is not treated as given common ground, but rather as a set of more or less accessible items of information which are stored in short term and encyclopedic memories or manifest in the physical environment (Miftahulhuda, 2013).

Sobur (2001:57) states that there are four kinds of context in communication or in the language use, they are:

21.1-Pysical context: we can think of this in terms of where the conversation is taking place, what objects are presenting, and what actions are occurring (added).

21.2-Epistemic context: the epistemic context refers to what speakers know about the world. For example, we need to know the background of participant(s) when start conversation (added).

21.3-Linguistic context: the linguistic context refers to what has been said already in the utterance. For example, if you begin a discussion by referring to Herbert Paul Grice, and in the next sentence refer to "him", as being a famous philosopher, the linguistic context lets me know that the antecedent of "him" (the person "him" refers to) is Herbert Paul Grice (added).

21.4-Social context: the social context refers to the social relationship among speakers and hearers. Social context is circumstances surrounding the story, the situation, and what is happening in the society (Miftahulhuda, 2013).

22-Intertexuality: refers to the cases where one oral or written text directly or indirectly quotes another text in yet more subtle ways (Gee, 2005:35).

23-Cohesion: the ties and connections which exist within texts (Yule, 1996:140).

24-Coherence: It is not something which exists in the language, but something which exists in people (Yule, 1996:141).

25-Speech acts: are of different types, if the relation between an utterance structure and its act is direct, then it is 'direct speech act'. But there are cases where the relation is indirect producing an 'indirect speech act'. Avery clear case of indirect speech acts in English is "could you pass the Sault?" (Yule, 1996: 56)

(Austin, 1970) deals with three levels for speech act briefly defined as follows:

25.1- Locutionary act: The act of producing an utterance that is grammatically acceptable.

25.2- Illocutionary act: It is the result of the communicative force of the utterance, what is a count for.

25.3- Perlocutionary act: The effect the utterance has on the receiver.

-When analyzing speeches or written texts, we need to go far, beyond the concrete tongues/ languages to the inners/ psyches.

26- Psycholinguistics: Is the branch of linguistics that deals with the relationship between language and the psychological process believed to underlie its acquisition and use such as memory, perception, sensation, attention, motivation, etc (Binkert,1997:102).

27- Semiotics: The study of signs and symbols used in communication such as moves codes, sign language, and traffic signs (Binkert, 1997:107).

So, the study of Psycholinguistics may facilitate to know the speakers' intentions which have an essential role in discourse analysis and successful social communication.

28- Sociolinguistics: Is the branch of linguistics that studies language in relation to social factors like social class, economic status, ethnical racial background, educational level, occupation, gender and so on (Binkert, 1997:109).

Different groups in society use language in different ways and sociolinguistics studies the nature of such differences and their impact on society (Binkert, 1997:1o9).

-When communication covers a wide range of societies, the call for translation will be inevitable.

29- Translation: In general, is the replacing of one sign by another (Richter, 2006:130).

-Translation process: is basically transcoding, with a direct path, one-to-one, from the source language to the target language (Richter, 2006:132).

Roman jakobson (1959) states that translation can happen in three different ways:

29.1- Intra-lingual translation: This is based on the existence of synonyms and happens within a language.

29.2- Inter-lingual translation: This is what we usually call translation and the verbal signs of one language are interpreted into the verbal signs of another language.

29.3- Inter-semiotic translation: I n this case interpretation of the signs of a sign system with the signs of another sign system, e.g. 'traffic lights' (Jakobson, 1959).

-Holmes (1972) defines three main areas of research in translation studies:

1- Theoretical translation studies: These seek to establish general principles, theories and models to explain and predict the process, functions and products of translation.

2- Descriptive translation studies: These describe existing translations, their functions in the receiving culture, and the act of translation itself.

3- Applied translation studies: which include translator training, translation policy, translation planning, and translation criticism.

30-Equivalence translation:

If we understand equivalence to mean having the same meaning and function, then we can see that there is a difference in

emphasis. Meaning is not simply contained in individual words, although these are important, but also in how words are related to each other, and how they are used. Translation, to be ADEQUATE, must preserve the meaning of the original even if it cannot always preserve the forms of the original (Richter, 2006).

-Types of the equivalence translation according to (Richter, 2006) are:

 1-Grammatical equivalence: refers to the fact that grammatical categories and rules may vary across languages. Such differences can lead to changes in the information content of the message. The translator may be forced to put in or take out information depending on the grammatical possibilities offered by the language into which translation is taking place, that is, the TARGET LANGUAGE (TL). If information that is required in the TL is not specified in the SOURCE LANGUAGE (SL), then the translator is faced with a dilemma.

2-Textual equivalence: refers to the equivalence between a SL text and a TL text as regards information and cohesion. The focus here is on the ways in which texts achieve coherence and the cohesive devices. Coherence and cohesion can be realized in many ways and the choice of the translator depends on the receptor audience, the purpose of the translation and the text type.

3-Pragmatic equivalence: is the highest level and refers to the ways in which what is not said explicitly is conveyed in the source text and in the target text. This is where cultural differences play a particularly important role. The translator has to try and find a way of recreating what the author intended so that the TL reader understands it. This means working out the implied meanings   in the source text and incorporating them in the target text so that they are accessible to the reader (Richter, 2006:30-134).

-Translation equivalence: That is l1 and l2 there is sameness of meaning accompanied by difference of formal devices (James, 1982:17).

How can we gain an accurate translation or at least acceptable? -It can be by the study the contrastive analysis precisely.

31-Contrastive analysis: According to (Johanson, 2008): "is the systematic comparison of two or more languages, with the aim of describing their similarities and differences.

The researcher suggests that, translation creates peace and unity among different societies, cultures, tongues, where all agree at the same religious, economical, educational, etc, purposes.

All the previous mentioned fields take part in this study from all aspects of our lives, language is considered as a grain, and the cooperation as a fruit out of that grain.

Most of scholars approximately, undertake the Grecian theory of implicature as a fundamental method for their own studies. This will be discussed at the coming part.

1.8- Methodology:

This present study is analytical. It is based on analyzing the implicature used in the Holly Qur'an. The analysis is a semantic-pragmatic analysis.

The researcher will handle out different verses from The Holy Qur'an randomly, in order to cover all the kinds of implicature.

Chapter Two

Literature Review

2.0-Introduction:

Implicature as an interesting linguistic game has engaged scholars and philosophers. But what is about the implicature of people?

The researcher thinks that we can't skip the problem of meaning, but we can resolve it peacefully by itself and by a positive intervention from our sides. This solution is provided, because word is like the human being, when you can't recognize it as separated entity, then, ask about its collocations, family, environment, synonyms, and even though, the antinomies! This ambiguity is considered as a funny trick or a fantastic toy has its own purposes, causes and effects, and we call it as a problem, because it resembles it, somehow, but doesn't represent it. From our early stages, we step towards the language, where connotations and meanings, and jump out to the paralanguage, where the twins: sign & symbol, then breathe deeply, investigating the human psyche; to join inners, with words and manners, having a good taste, and clear vision of an implicature.

2.1- Implicature definitions and types:

Grice (1975), as the founder of the implicature, states that…

"Suppose that A and B are talking about a mutual friend C, who is now working in a bank. A asks B, how C is getting on his job? And B replies, oh, quite well, I think; he likes his colleagues, and he hasn't been to prison yet. At this point, A might well inquire what B was implying, what he was suggesting, or even what he meant by saying that C had not yet been to prison. The answer might be any one of such things, as that C is the sort of person likely to yield to the temptation provided by his occupation, or that C's colleagues are really very unpleasant and treacherous people, and so forth. It might of course, be quite unnecessary for A to make such an inquiry of B, the answer to it being, in the context, clear in advance. I think it is clear that whatever B implied, suggested, meant, etc, in this example, is distinct from what B said, which was simply that C had not been to prison yet".

In some cases, the conventional meaning of the words used will determine what is implicated, besides helping to determine what is said. If I say "smugly", he is an English man, he is therefore, brave, I have certainly committed myself, by virtue of my words, to its being the case that his being brave is a consequently of (follows from) his being an English man (Grice,1975:44).

Brown &Yule (1983) emphasize the fact that "Implicatures are pragmatic aspects of meaning and have certain identifiable

characteristics. They are partially derived from the conventional or literal meaning of an utterance, produced in a specific context which is shared by the speaker and the hearer, depending on the recognition by the speaker and the hearer of the co-operative principle and its maxims".

Gee (1999) depends in his interpretation of implicature, on Gricean theory, he states that " According to Grice (1975) implicature is used to account for what a speaker can imply, suggest, or mean, as a distinct from what the speaker literally says". Yule (1996) defines it as an additional conveyed meaning called "an implicature".

Charles (2002) states that "an implicature is a bridge constructed by the hearer (or reader) to relate one utterance to some previous utterance, and often the hearer or reader makes this connection unconsciously". He adds, implicature is a meaning derived not from what is said, but deduced from the necessary way of interpreting what is said. The meaning that speakers extract from an utterance is often more than the linguistic message itself; knowledge of reality, the situation, and the participants in the communication event enables the individual to fill in.

Abdul-Raof (2004) undertakes the implicature in contrast to the explicatures; whether explicature is a technical term in pragmatics, the branch of linguistics that concerns the meaning given to an utterance by its context. It is what is explicitly said.

As opposed to the implicature, it is the information that the speaker conveys implicitly. He mentions that "H.P.Grice, one of the founders of pragmatics, held that explicature consists only of the literal meaning of a sentence; while implicature includes the intentional meaning.

On Wikipedia (2014), implicature is a technical term in the pragmatics subfield of linguistics, coined by H.P.Grice, which refers to what is suggested in an utterance, even though, neither expressed nor strictly implied (that is, entailed) by the utterance. For example; the sentence "Marry had a baby and got married" strongly suggests that Marry had the baby before the wedding, but the sentence would still be strictly true, if Marry had her baby after she got married. Further, if we add the quantification "-not necessary in that order" to the original sentence, then the implicature is cancelled even though, the meaning of the original sentence is not altered.

"Implicature vs. entailment", this made as a contrast. For example; the statement "the president was assassinated" not only suggests that "the president is dead" is true, but requires that it be true. The first sentence could not be true; if the president were not dead, then whatever it is that happened to him would not have counted as a "successful" assassination. Similarly, unlike implicatures, entailments cannot be cancelled; there is no qualification that one could add to "the president was

assassinated" which would cause it to cease entailing "the president is dead", while also preventing the meaning of the first sentence (en.m.wikipedia.org/wiki/implicature).

-Types of implicature:

The Gricean conception of implicature:

1-Implicature as a part of what is meant: For Grice, what a speaker means by an utterance is the total content which he/she thereby intends to communicate. One component of what is meant is what is said; roughly, the truth conditional content linguistically encoded in the utterance. The remainder- what is meant, but not said- is what Grice calls implicature. Implicature itself subdivided into two major categories: Conventional and Conversational.

-Conventional implicature is content which is conventionally encoded, but non-truth conditional.

-Conversational implicature: it arises by the virtue of general principles which govern the linguistic behavior. Grice (1975) introduces the phenomenon of conversational implicature and lays out the principles which allow speakers to systematically mean more than they say.

2-The theory of conversational implicature: to account for the phenomenon of the conversational implicature, Grice proposes that there are certain norms of conversational behavior and

norms, which are mutually known and typically adhered to by conversational participants. These norms prevent conversation from consisting of "succession of disconnected remarks" and at each stage in conversation, rendering certain possible conversational contributions "unsuitable". Grice summarizes the effect of these norms as a single overarching principle, which he calls the co-operative principle, and he specifies it further in what he calls maxims of conversation "Quality, Quantity, Relation and Manner".

The view that conversation is a norm-governed activity provides the basis for Grice's account of how conversational implicatures arise in the general structure of the account is this, there is a standing presumption that speakers produce utterances which are in accord with the co-operative principle and its maxims-interpreters will assign to an utterance interpretation in accord with this presumption. In some cases, this will require the interpreter to attribute to the speaker the intention to communicate something more than, or different from, what he/she has actually said. In identifying what the speaker intends, the interpreter will rely on three things: firstly; the hearer's observation of what the speaker said (i.e. the truth conditional content expressed) and the form in which it was expressed, Secondly, the presumption to co-operativity, and thirdly; any world knowledge that might be relevant. Speakers can anticipate this behavior of interpreters, and thus, can predict that particular

utterances will be understood as conveying something more than, or different from what is literally said. The fact that, it is common knowledge that the (C.P) co-operative principle is in effect thus allows speakers to implicate, and interpreters to identify implicatures (Simons, 2009).

For the analysts as well as the hearer, conversational implicatures must be treated as inherently indeterminate, since they derived from a supposition that the speaker has the intention of conveying meaning and of obeying the co-operative principle. Since the analyst has only limited access to what a speaker intended, or how sincerely he was behaving in the production of a discourse fragment, any claims regarding the implicatures identified will have the status of interpretation. In this respect, the discourse analyst is not in the apparently secure position of the formal linguist who has "the rules" of the language which are not satisfied, but rather, is in the position of the hearer who has interpretations of the discourse which do or do not make sense (Brown & Yule, 1983). According to Griffiths (2006), conversational implicatures are inferences that depend on the existence of norms for the use of language, such as widespread agreement that communicators should aim to tell the truth. While Haung (2007) defines conversational implicature as non-truth conditional inference, which is not deductive in any general, natural way from the saying what is said, but arises solely, because of the conventional features

attached to particular lexical items, and/or linguistic construction. He adds; it is a set of non-logical conditional inference that contains conveyed messages, which are meant without being part of what is said via the co-operative principle, and its components of maxims of conversation.

Michael (2008) introduces conversational implicature as one of the most fundamental notions in pragmatic theory, based on the fact that speakers intend meanings which are not formally "linguistically" coded. As Levinson (1983) remarks, the notion of conversational implicature gives an explanation, as it gives, some explicit account of how it is possible to mean, more than what is actually said (i.e. more than what is literally expressed by the conventional sense of the linguistic expressions uttered). Simons (2009) defines conversational implicature as the phenomenon whereby a speaker says one thing and thereby conveys (typically, in addition) something else. For example, Harold says that sally should bring her umbrella, but further, conveys that (he believes that) it is likely to rain. This is a standard case of the phenomenon under examination.

Sally: what's the weather going to be like today?

Harold: you should bring your umbrella.

Conversational implicature was identified and named by philosopher Herbert Paul Grice, in his paper "Logic & Conversation", originally presented at Harvard in 1969. Much of

today's linguistic pragmatics has its origins in the insights of that paper, and concerns itself in some fashion with some aspects of conversational implicature.

(Charles, 2002) also defines conversational implicature as the information that is not spoken but is understood in tying one utterance meaningful to a previous utterance. Simons (2009) defines conversational implicature as the phenomenon whereby a speaker says one thing and thereby conveys (typically, in addition) something else. For example, Harold says that sally should bring her umbrella, but further, conveys that (he believes that) it is likely to rain. This is a standard case of the phenomenon under examination.

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According to Yule (1996), "Tautologies" are considered as sub-type of implicature, they are used in a conversation; clearly the speaker intends to communicate more than what is said. As

examples, expressions like "business is business" or "boys will be boys", when the speaker hears these expressions, he first has to assume that the speaker is being co-operative and intends to communicate more than just what the words mean. He classifies the conversational implicatures into three types; generalized, scalar, and particularized conversational implicatures.

1-Conversational implicature:

The basic assumption in conversation is that, unless otherwise indicated, the participants are adhering to the co-operative principle and the maxims. For instance, Dexter may appear to be violating the requirements of the quantity maxim.

A-Charlene: I hope you brought the bread and the cheese.

B-Dexter: Ah, I brought the bread.

After hearing Dexter's response in the example above, Charlene has to assume that Dexter is co-operating and, he is not totally unaware of the quantity maxim. He must intend that she infer that what is not mentioned was not brought. In this case, Dexter has conveyed more than what he said via a conversational implicature.

1.1-Generalized implicatures:

When no special knowledge is required in the context to calculate the additional conveyed meaning.

1.2-Scalar implicatures:

Certain information is always communicated by choosing a word which expresses one value from a scale of values. This is particularly obvious in terms for expressing quantity, as shown in the scales, where terms are listed from the highest to the lowest value.

<All, most, many, some, few>

<Always, often, sometimes>

When producing an utterance, a speaker selects the word from the scale which is the most informative and truthful (quantity and quality) in the circumstances, as in:

- I'm studying linguistics and I 'have completed some of the required courses.

By choosing "some" above the speaker creates an implicature (some=not all). This is one scalar implicature of uttering "some", the basis of scalar implicature is that, when any form in a scale is asserted, the negative of all forms higher on the scale is implicated. The first scale, which had ('all', 'most', and 'many') higher than 'some'.

1.3-Particularized implicature:

However, most of the time, our conversations take place in very specific contexts in which locally recognized inferences are

assumed. Such inferences are required to work out the conveyed meanings which result from particularized conversational implicatures.

2-Conventional implicatures: are separated from the conversational ones, by which they are not based on the co-operative principle or the maxims, they don't have to occur in the conversation, and they don't depend on special contexts for their interpretation.

-Conventional implicatures are associated with specific words and result in additional conveyed meanings when those words are used (Yule, 1996:41-45). Grice (1975) identifies three types of General conversational implicatures:

1- The speaker deliberately flouts a conversational maxim to convey an additional meaning not expressed literally. For instance; a speaker responds to the question "How did you like the guest, "speaker?" with the following utterance:

Well, I'm sure he has speaking English.

The speaker is assumed to be the following:

The co-operative principle, in spite of the flouting the maxim of Quantity, then the utterance must have an additional non literal meaning, such as: "the content of the speakers' speech was confusing".

2-The speaker's desire to fulfill two conflicting maxims; results in his/her flouting one maxim to invoke the other. For instance, a speaker responds to the question "where is john?" with the following utterance:

He is either in the cafeteria, or in his office.

In this case, the maxim of Quantity and the maxim of Quality are in conflict. A co-operative speaker does not want to be ambiguous, but also does not want to give false information by giving a specific answer in spite of his uncertainty. By flouting the maxim of Quantity; the speaker invokes the maxim of Quality, leading to the implicature, that the speaker does not have the evidence to give a specific location where he believes john is.

3-The speaker invokes a maxim as a basis for interpreting the utterance in the following exchange:

-Do you know where I can get some gas?

-There's a gas station around the corner.

The second speaker invokes the maxim of Relevance, resulting in the implicature that "the gas station is open and one can probably get gas there.

Grice adds Scalar implicature as one kind of conversational implicature. It concerns the conventional uses of words like "All" or "some" in conversation.

I ate some of pie.

This sentence implies "I didn't eat all of the pie", while the statement "I ate some pie" is still true. If the entire pie was eaten, the conventional meaning of the word "some" and the implicature generated by the statement is "not all".

Properties of Generalized conversational implicature:

According to (Riyadh& Abass, 2013), there are certain features which characterize generalized conversational implicatures:

1-**Cancellability**:

Cancillability (or defeasibility) means that it is possible to withdraw an implicature within the situation of an utterance without any contradiction. A GCI (general conversational implicature) can be cancelled by the addition of a clause that states or implies that a speaker opts out the observation of the cooperative principle, or it may be contextually cancelled (Grice, 1989). For example, the GCI in where a speaker puts a prize in his garden and tells his children that:

-The prize is either in the garden or in the attic.

Is cancelled in:

-The prize is either in the garden or in the attic. "I know that because I know where I put it, but I'm not going to tell you"

It is not the matter that the speaker is ignorant of the truth-value of the "disjunctive meaning of either-or", but he intends to puzzle his children for such a prize.

2-**Non-Detachability**:

A GCI (general conversational implicature) is expected to exhibit a fairly high degree of non-detachability in so far as the implicature is carried because of what is said, so, it is not possible to find another way of saying the same thing which is simply lacks the implicature (Grice, 1989). In other words, any linguistic expression with the same semantic content tends to carry the same conversational implicature; because conversational implicatures are attached to the semantic content rather than the linguistic form, of what is said (Haung, 2007). For example, to assume that there was a failure, if one says:

-*A tried to do x.*

Resulting in a generalized conversational implicature, this implicature would likely be carried if one says:

-*A attempted to do x, or*

-*A endeavored to do x* (Grice, 1989).

3-Non-truth functional:

Grice rejects formal approaches, with their claim that the only meaning amenable to philosophical discussion is that which

could be described in terms of truth-conditions, and could enter into truth- functional relationships. Since that the truth of a GCI is not required by the truth of what is said (what is said may be true, what is implicated may be false), a conversational implicature is not carried by what is said, but only by the saying what is said, or by "putting it that way" (Grice, 1989).

General conversational implicature can be observed in what Eljirjani refers to as "المجاز المرسل" "majaz-mursal", or transformational allegory.

The term "transformational" is divided from the assumption that a proposition is to be transformed from a subsidiary way other than the original. This type of allegory is associated to meaning based syntagm and it makes sense of an implicature by a seeming violation of the syntactic formulation of an utterance, such as "Ellipsis and addition, proposing or post posing, use of definite/indefinite article and repetition". This does not mean that any of these processes result in GCI with a mere use of such, unless they are employed for a certain purposes and affect linguistic and conceptual economy; so, a speaker may intend an additional meaning in making such modes. Both approaches; Grice and that of Eljirjani, manifest a ground of applicability to both English and Arabic religious text (Riyadh& Abbas, 2013).

-Conventional implicature is independent of the co-operation principle and its maxims. A statement always carries its conventional implicature:

Donovan is poor but happy.

This sentence implies that poverty and happiness are not compatible, but in spite of this, Donovan is still happy. The conventional interpretation of the word "but" will always creates the implicature of a sense of contrast. So, Donovan is poor but happy will always necessarily imply "surprisingly, Donovan is happy in spite of being poor".

For the researcher, this case is approximately approached to Arabic rhetorical device in "Elm El-badei", praising as being to defame, or a vise versa, by a contradictional instrument such as "but, in a contrast" in order to make the listener expecting the opposite one. While, suddenly, surprised by a stronger meaning of the word at the same sense.

-Conversational implicature and co-operative principle:

Grice (1975) makes it possible to describe what types of meaning a speaker can convey by 'flouting' one of the four maxims of the co-operative principle, which are: "quality, quantity, relevance and manner", this flouting of a maxim results in the speaker conveying, in addition to the literal meaning of his utterance, an additional meaning which is

"Conversational implicature". Grice does not suggest that this is an exhaustive list. He notes that a maxim such as "Be polite" is normally observed- it should not be attached that, the equal weight to each of the stated maxims (Brown & Yule, 1983).

Remember that, Grice (1975) states "there are, of course, all sorts of other maxims (aesthetic, social, or moral) in character, such as "Be polite", that are also normally observed by participants in talk exchanges, and these may also generate non-conventional implicatures connected with them, are specially connected (I hope) with the particular purposes that (talk and so, talk exchange) is --- adapted to serve and is primarily employed to serve. I have stated my maxims, as if; these purposes were a maximally effective exchange of information. This specification is, of course, too narrow, and the scheme needs to be generalized to allow for such general purposes as influencing or directing the actions of others.

 Horn (1984) develops an account which maintains Grice's Quality maxims (truthfulness and evidencedness), but he replaces all his other maxims with two general principles:

I- The Q-principle: Make your contribution sufficient; say as much as you can (given both Quantity and R)

II-The R-principle: Make your contribution necessary; say no more than you must (given Q).

The Q-principle is taken to be a principle based on favour of the hearer's interest "to be given as fully articulated a verbal message as possible on the topic at hand", and is assumed to encompass Grice's first maxim of Quantity (Make your contribution as informative as required) and to mop up the first two Manner maxims (avoid obscurity of expression "and" avoid ambiguity). The R-principle, on the other hand, is taken to be a principle biased in favour of the speaker's interest (to expand as little articulatory "and cognitive" effort as possible) and is assumed to subsume Grice's second maxim of Quantity "Do not make your contribution more informative than is required", his maxim of Relation and the other two Manner maxims "Be brief "and" Be orderly" (Carston, none dated).

So, we should work to elaborate the Gricean principles of conversation, and not restricted to the only four mentioned maxims. They are acceptable for addition or abstraction as Grice demonstrates himself.

The Gricean Relevance theory:

Carston (non-dated) illustrates that in communication and cognition which Sperber and Wilson (1995) discus instances of the classic case in the Gricean Relevance theory, together:

A: where does C live?

B: somewhere in the south of France.

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The context is taken to be one in which it is clear that A wants more precise answer, for instance; because she wants to go to visit C.. The implicature Grice (1975) discusses here is one concerning B's inability to be more specific; because she doesn't know, or has forgotten, where exactly in the south of France C lives. Sperber & Wilson (1995) are also interested in a different possible implicature, one according to which the speaker is reluctant to disclose more specific information. In fact as we see, the apparent failure on the part of the speaker to say more (to be more specific, to make a stronger statement). This can give arise to either of these two distinct types of implicature, the "don't know" type, or the "don't want to say" type, both of which, according to Sperber & Wilson (1995).

Given the pragmatic resources of neo-Gricean system, there is obvious way to affect the switch from the encoded lower bound to communicated upper bound. It would seem to require a pragmatic inference to the upper bound which takes the lower bound semantics as its input and then cancels it. The only established cases where Gricean analysis has this general profile, that is, an implicature with nothing actually meant (communicated) at the level of what is said, are rhetorical cases (metaphor and irony) which involve a flouting of the maxim of truthfulness (Carston none dated).

The Levinson neo-Gricean pragmatic principles:

Levinson (2000) proposes that the original Gricean theory of meaning is built upon the notion of conversational implicature includes of overarching principle, which Grice dubs the co-operative principle, plus a handful of conversational maxims and sub-maxims. According to Grice, the maxims along with the co-operative principle regulate efficient language use in communication. This original Gricean theory should be reduced to three basic communicative principles namely the Q (Quantity), I (informativeness) and M (Manner) principles. Each of these principles provides the speaker with a maxim and the hearer with the correspondent corollary, which should be followed within communication.

Michael (2008) illustrates these Levinsonean's principles as:

Q-principle: (speaker's maxim); Do not provide a statement that is informationally weaker than knowledge of the world allows, unless providing a stronger statement would contravene the I-principle.

The I-principle (speaker's maxim): the maxim of minimization "say as little as necessary", i.e. produce the minimal linguistic information sufficient to achieve your communicational ends (bearing the Q-principle in mind).

It is important to note the M-principle operates in terms of alternates that contrast in form, but not in semantic content. The main tent of the M-principle is that the use of a marked expression will implicate a marked message. In the opposite way, marked expressions should be avoided if no marked message is intended. So, for instance in a set {x,y}, where Y is more prolix than X, the use of Y will M-implicate the complement of the interpretation associated with the use of X. the dictum of the M-principle has an intuitive basis, since there must be a reason for choosing a marked expression where there is a choice for unmarked one. In effect, the question that naturally comes up is what happens when a marked expression is used instead of an unmarked one? "The terms 'marked' and 'unmarked' are used by Levinson in the sense of normality/abnormality".

In the sense, there are two sub-types of M-implicatures, namely, those indicating reference and those signaling emphaticness /contractiveness or logophoricity (Michael, 2008: 45, 54). Sperber & Wilson (1986) make a distinction between explicature and implicature, explicature as "understanding contextual meaning", while implicature as "understanding implicitly conveyed meaning which requires drawing a conclusion from premises or calling up on supplementary contextual information". Mendoza and Santibanez (2003) consider metaphor and metonymy, which are dealt with as

implicature-derivation operations, as explicature-derivation operations on the ground that they are both "forms of adjusting the meaning of utterances to contextual requirements" (Reda, 2012).

The main similarity between conventional and conversational implicature is that, they don't make any contribution to the truth conditions. On the other hand, there are number of important differences between conventional and conversational implicature; first of all, conventional implicatures are not derived from the co-operative principle and its component maxims, but are attached by convention to particular lexical items or linguistic construction, they are, therefore an arbitrary part of meaning. By contrast, conversational implicatures are derived from co-operative principle, and its attendant maxims. Hence, they are non-conventional by definition, that is, they are motivated than arbitrary (Haung, 2007), (Zainurrahman, 2010). Zare& Dianat (2012) add other new types to the main types; they state that implication has different types. This division depends on one's attitude towards words. Sometimes one thinks of words by themselves and without any combinations and look at words based on their structures and looks upon their meanings in their specific structural and conjunctional forms.

1-Implication of Morphology:

Morpheme is the smallest meaningful unit in a language. The implication of morphology is an implication which arises out of the structure of the word and its special structure features which are also called structural usages.

2-Combonational implication:

Combinational implication means the relations which exist among position of words in a sentence, and its purpose is not to express the meaning of the word itself, but its purpose is to communicate the meaning of the word combination and to specify the subject, object, etc "when a word is put in a sentence in a syntactic position, it becomes part of the social and intellectual life".

3- Contextual implication:

Contextual implications are those concepts which are intended by the speaker and the audience will understand them based on the special situation, while the speaker is speaking based on the articulation and the way it flows "speaker's tone".

4- Lexical implication:

Lexical implication is the direct meaning and common essence of a word in all its derivation and its conjunctional structures.

5-Phonetic implication:

Phonetic implication is an implication which comes out of the nature of some sounds and the relationships among these sounds with particular meanings. So each sound associates special meaning in one's mind. Such an implication is in close contact with one of the linguistic theories; that implication is the natural relationship between the word and its meaning. Ibn Jinni in his "الخصائص" calls it textual implication. Phonetic implication is quite evident in such words as "قضم" and "خضم" in Arabic. "خ" is the sound for soft and smooth food, and "ق" is the sound for tough food. This implication is the result of sounds /q/ and /kh/ in these two words with special sounds, we expect particular meanings appropriate to those sounds.

Types of phonetic implication:

5.1-Stress implication:

Stress is an increase in the flow of the air out of the lunges. A stressed syllable is usually produced by pushing more air out of the lunges in one syllable relative to others. Therefore, stress is the force and energy we put to pronounce a special part of a word in comparison to its other parts. We mention intensity, intonation, length and tone of sound as different ways of creating stress in a word.

2-Intonation implication:

Pitch is a physical phenomenon, and intonation is a pitch pattern in sentence. In an intonation, language like Arabic; pitch conveys abstract meanings of its own, usually related to the information structure of utterance. Bye defines intonation as "the successive coming together of different musical tunes and rhythms in saying a specific sentence (Zare & Dianat, 2012).

2.2-Critical studies on the Gricean theory of implicature:

Bultinck (2005) states "he will demonstrate that the neo-Gricean account suffers from methodological insecurity and as a consequence postulates highly non-conventional meanings of numerals as their "literal meaning", that it confuses the level of lexical semantics with that of utterances and that it cannot deal with a large number of counter-examples".

Atlas (1990, 1992) argues for a semantic term which is neutral among the three interpretations, "at least number", "at most number", and "exactly number"; so that they don't have any one interpretation until they are placed in a particular sentential context, and sometimes a wider context is necessary. In other words, number terms are semantically incomplete (Carston, none dated).

-Here, we observe that Bultinck and Atlas do not believe in the numerical implicature, and the researcher agrees with them, solely.

2.3-Some implicature studies on the Holly Qur'an:

Reda (2012) states that "the domain of the religious studies should be largely, if not completely, dependent on metaphorical conceptualization". It is not only a highly abstract domain quite removed from sensual experience, but its central issues of God, the soul, the hereafter, and the freedom of moral choice have traditionally been regarded as the metaphorical ideas par excellence".

She refers to Berrada (2007), as he demonstrated on the basis of a large corpus of Qur'anic metaphors, that "the Qur'an resorts to reific metaphors-using concepts pertaining to some domains that were very familiar to people who first received the Qur'anic revelations in order to delineate the less accessible notions of faith and the eschaton. For example; familiar domains related to physical and cultural experiences, such as trade, food, light and darkness, are regularly used in the Qur'an as source domains via which many aspects of Islamic faith and other target domains will be non-literally experienced.

-Reda's (2012) examples of Qur'anic metaphors:

10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلۡ أَدُلُّكُمۡ عَلَىٰ تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ ۝

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The source is "Trade", the target "belief and reward", and the Qur'anic metaphor is that "faith in Islam is a profitable trade" (Surah, As-saff: 10).

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ ۝

The source is "Trade", the target "disbelief and chastisement", and the Qur'anic metaphor "exchanging faith for disbelievers is an unprofitable trade" (Surah, Al-Baqarah: 16).

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُواْ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُواْ يَعْمَلُونَ ۝

The source is "food", the target is "chastisement", and the metaphor is "undergoing chastisement is tasting it (Surah, Fussilat: 27).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ يَهْدِى ٱللَّهُ لِنُورِهِ مَن يَشَآءُ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ۝

The source is "Light", the target is "Allah and guidance, the Prophet and his guidance; the Holy Scriptures", and metaphors

"God is Light; giving knowledge of God is Giving Light" (Surah, An-nur: 35).

> **257.** Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See

اللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَٱلَّذِينَ كَفَرُوٓاْ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ۝

The source "darkness", the target "faith, the truth, knowledge, conviction, peace of mind, tranquility, and blessing", "disbelief and heresy, falsehood, ignorance, hesitation, doubt, apprehension, damnation and curse. Metaphors "following God's instructions/believing in Allah is living in Light, Light is knowledge and blessing. Disbelieving in God is living in darkness; Darkness is ignorance and curse (Surah, Al-Baqarah: 257).

-Synecdoche in the Holy Qur'an as a subtype of implicature:

Khalaf (2013) introduces a semantic-pragmatic study of synecdoche in the Glorious Qur'an as a type of the *implicated meaning*. He states that Synecdoche is actually a compound Greek term translated into English. It means to receive jointly or in association with (from sun, together with, and ekdoche, receiving from). It is used for certain rhetorical imaginative and condensational purposes. In this figure, one word or idea

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receives something from and is exchange for another associated word or idea.

Figures of speech, or language tropes, represent a very rich area for pragmatic concern. They are mainly and exclusively based on the notion that utterances might convey much more than what is actually stated "implicature".

-Synecdoche as a figure of speech has been confused with other figures such as metaphor or metonymy. Synecdoche is different from metaphor in the nature of relationship between the two aspects of meaning. In other words, metaphor mainly relies on the resemblance in connecting the two aspects, while in synecdoche there must also be an indication to leave away the original meaning. For instance, if one says "Ann is a rose"; he/she implies that Ann is pretty depending on the resemblance between the beauty of the rose and that of Ann, i.e. this is an example of metaphor. An example of synecdoche is the use of "hand" to imply either "blessing", "grace", or "beneficially". Metonymy occurs when an author uses a word or (words) for another word or (words) based upon either a sequential, spatial, temporal, or attributive association between the two. It is not the substitution of one synonymy for another based on similarity of meaning in a variety of context. Rather, in effect, it is the substitution of one lexical item for another as though they were

synonyms; even though, each word retains its distinct area of meaning and its distinct collocational meaning.

Synecdoche establishes the most problematic relation between literal truth and meaning.

Some of Synecdoche relations:

1-Causality: this type of synecdoche is established when the used expression represents the cause of the intended meaning, or the original meaning of the expression represents the effect of the intended meaning.

13. It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).	هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾

The word "رزق" is a synecdochical reference and the logical relation is that "rain" causes "sustenance". The type of speech act is that of declaration to state the power of God.

2- Part and whole relation: this is the most common type of synecdoche where the part is mentioned to refer to the whole or the whole is mentioned to refer to the part for certain contextual purposes.

remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ۞

The type of synecdoche in this ayah is that of part to whole relationship. As the neck represents the most important part of the human body, it is metaphorically used to refer to the whole individual; therefore, setting the neck free *implies* setting the person free not only his neck "the neck represents the breath (of life) (Khalaf, 2013).

3-Foreseeing the future: in this type of synecdoche an utterance implies an anticipation of the state of affairs of something in the future.

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ۞

Almighty God has described whoever unbelievers will beget as being wicked and ungrateful though they are still unborn. This synecdoche implies an anticipation of the state of the children of the unbelievers that, like their fathers and grandfathers; they will be wicked and ungrateful (Khalaf, 2013).

Riyadh & Abbas (2013) introduce an example of implicature on the syntactic level:

29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." [*Tafsir Al-Qurtubi*]	لَّقَدۡ أَضَلَّنِي عَنِ ٱلذِّكۡرِ بَعۡدَ إِذۡ جَآءَنِيّ وَكَانَ ٱلشَّيۡطَٰنُ لِلۡإِنسَٰنِ خَذُولَا ۝

A proposing process can be assumed in the utterance since it is possible to say "خذولاً للإنسان". This results in an implicature that while a person might be so reliant to devil (whether this devil is a human or shaitan), the later seduces man easily abandons him quickly.

Tasneem (2013) in her research "A semantic and pragmatic analysis of Surat "Yusuf"; gives us some examples of a conversational implicature, one of them is:

17. They said:"O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."	قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبۡنَا نَسۡتَبِقُ وَتَرَكۡنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئۡبُۖ وَمَآ أَنتَ بِمُؤۡمِنٍ لَّنَا وَلَوۡ كُنَّا صَٰدِقِينَ ۝

This verse carries a violation of Grice's maxim of quality. The maxim says: do not say what you believe to be false, or that for which you lack evidence. In this verse, the brothers know that they are not telling the truth, yet they assure their father that they are being honest in "but you will never believe us even when we speak the truth".

Finally, we find that most concentration was on the conversational implicature, Grice (1975) himself as the founder of implicature theory, focuses his attention on the conversational implicature. Most of the implication studies on the Holy Qur'an were conversational, while the researcher observes that Reda (2013) asserts on the linguistic study of the Qur'anic texts, she means to analyze the Noble Qur'an from semantic point of view, instead of Pragmatic analysis.

Chapter Three

Methodology

3.0-Introduction:

As mentioned before, the aim of this study is to find out how implicatures are used, and to what extent it could be achieved in the Holly Qur'an. This chapter explains the methodology followed in conducting the present study. It begins with a description of data selected, followed by a description of the theoretical model used for analysis a long with the procedures used for data analysis.

3.1- Methodology:

This present study is analytical content-study. It is based on analyzing the implicature used in the Holly Qur'an. The analysis type is semantic-pragmatic.

3.2- Research data:

This study is approached to linguistic investigation. It is not from translation point of view; all Muslims are fully satisfied that there is no resemblance to the language of the Holy Qur'an, for it is the God's miracle. But sometimes the research deals with the matter of loss and gain under what is called "equivalence", that the study is by the English language about an Arabic language material, no more or less. It is based upon a randomly selected sample from the Holly Qur'an's source and

the target texts. The researcher has chosen the Holy Qur'an for the following reasons:

-The Holly Qur'an is considered as Muslims' life, so it must have the priority in the study and analysis, though of many materials which are available nowadays, but it tends to convey the demanded purposes of the Islamic message.

-The Arabic language is very rich in vocabulary and content. The researcher observes that one word or phrase in Arabic can be translated into a lot of words in English language. So, there is not an exact equivalence, to reflect this highly elevated beauty and eloquence.

-English language, unlike Arabic language, it is acceptable for modernization in prominent way, which can affect the level of translation from time to time. So the researcher is concerned more with Arabic original texts.

-The Holy Qur'an is the paradise of language where we can improve our tongues and minds.

3.3-Data collection:

There are some steps involved in the process of data collection, they are the following:

1- Listing some verses of the Holly Qur'an which contain implicatures.

2- Classifying those verses; according to the kinds of implicature, such as conventional, conversational, phonetic implicature, etc.

3- Determining the intended meanings of implicatures. This can be semantic or pragmatic interpretation, having purposes such as rhetorical or social insurance and euphemism.

4- The choosing of verses has been randomly, in order to elaborate this study by covering all types of the implicature.

3.4-Theoretical frame of analysis:

The analysis is replaced between theory and application. Each Qur'anic verse analysis in the present study is based on syntactic, semantic or pragmatic levels.

3.4.1-Syntactic level:

This level deals with the grammatical form of implicature, in which changing the word order, proposing one and post-posing another implies non literal meaning, behind what is said. This occurs, rather, in the Arabic language for rhetorical purposes. This might be considered as rule violation in English.

3.4.2-Semantic level:

This level deals with the study of meaning, where conventional implicature occurs in a linguistic, figurative flow.

3.4.3--Pragmatic level:

It concerns with the "perlocutionary force", which has serious effects on the receptors, either readers or listeners, where the speaker must take care of the appropriate message.

3.4.4- Aesthetic level:

It allows the reader/listener to taste the beauty of language.

3.5- Procedure for Data Analysis:

In order to analyze the implicature, the researcher handles the book of Holy Qur'an; the original texts as her subject of the study, besides its English version in accordance to the "King Fahd Complex for printing the Holly Qur'an", besides other pragmatic and semantic references, in order to help analyzing those implicated meanings.

Chapter Four

Data Analysis and Results

4.0- Introduction:

This chapter is devoted to the analysis of the previous collected data, in order to gain satisfactory results which serve the purpose of this study.

In this task, the researcher asks Allah to forgive her and hopes to tolerate her ignorance. But as a greedy human being, she wishes to have a touch of truthfulness by Allah almighty.

In the shadow of this analysis, the researcher tries to answer the research questions mentioned in chapter one, to facilitate the difficulties among this study.

4.1- Data Analysis:

- What are implicature aspects captured in the Holy Qur'an?

As mentioned before, there are aspects of implicature, captured in the Holy Qur'an which the researcher 'primarily' suggests to be: linguistic, Para-linguistic, and non-linguistic aspects. Linguistic aspect is from semantic and pragmatic point of view, and non-linguistic aspect refers to psychology "Para-psychology", signals and signs, and sociological features.

-The non-linguistic expressions such as gestures, facial expressions, and gazing, etc, belong to psychological

implication. The eye-winking, fingers crackling in order to draw someone's attention, etc, belong to sociological implication. When integrating social and psychological features into the linguistic domain, we will obtain sociolinguistics and psycholinguistics sciences as a result of that integration.

Social cultures have taken part on implicature. For instance, when the child called by his mother's name, it is considered as defame or defection.

From psychological point of view, that no one knows metaphysics, but Allah, and people's inners are considered in some way as metaphysics that one cannot judge them appropriately. In the case of the Holy Qur'an, there are some external psychological/sociological behaviors that ensure the internal implied sense. The researcher below tries to introduce some examples of non-linguistic aspects in the Qur'anic texts.

4.1.1- Non-linguistic aspects:

1- Reflective facial expressions; blackness implies anger and discontent:

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!	وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝

They attribute females to God as His daughters while they hate to have daughters born to them (Surah, An-nahl: 58) (Sayyid Qutb, 2012).

So, this psychological change "his face becomes dark" implies "his" discontent of Allah's destiny/fate.

2- Smile as a sign of thanksgiving:

19. So he [Sulaimân (Solomon)] smiled, amused at her speech[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾

Our prophet Suleiman understood what the ant said and was pleased. His pleasure was two-fold: he smiled at her words like an adult smiles to a child who tries to evade him, fearing that the adult wants to punish him when he has no such intention, plus he was grateful that God has given him this gift which opened up for him worlds that are normally closed to mankind. He was also joyful at the fact that ants should have such understanding, with the ability to give orders any carry them out. This is a case of refined sensitivity that enhances Suleiman's aspiration to gain God's pleasure and receive His mercy. It is expressed at the moment God's grace is brought into view, as when the ant's warning to other ants focuses attention on God's grace that made

Suleiman understand her speech (Surah, An-naml: 19) (Sayyid Qutb, 2012)

This "smile" implicates the prophet "Suleiman's" pleasure from the talk of the aunt and his grace to Allah for his gift.

3- Depression/Fear affects behavior and appearance:

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.	إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾

We, here, see people's reactions to what was unfolding "your eyes grew wild" rolled (with fear) and your hearts leapt up to your throats. This is a picture of profound fear, anxiety and distress, imparted through people's expressions and feelings, confused thoughts about God passed through your minds. The surah does not tell us about these thoughts in detail. But it gives more vivid picture of the confusion in people's feelings and Ideas, leaving minds bewildered and perplexed (Surah Al-ahzab: 10) (Sayyid Qutb, 2012).

This marvelous, artistic, Qur'anic image carries a picture of psychological implicature which stands behind manners and attitudes, for it causes sudden and spontaneous change on the general shape.

4- Soreness and humiliation:

> **44.** With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ٤٤

When the doom day comes, the "disbelievers" come with humbled sights as "a kinesics" sign of a degradation and lowness (Surah, Al-m'arij: 44).

5- Remorse:

> **27.** And (remember) the Day when the *Zâlim* (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh!

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ٢٧

One hand is not enough. So he bites both, alternating from one to the other; because his sorrow and regret are so keen. The movement itself is very common, expressing what the person making it feels. Hence, it is shown in full clarity-(Surah, Al-furqan: 27) (Sayyid Qutb, 2012).

The Holy Qur'an, in the above verse, describes the psychological status of the wrong dower "عقبة بن مُعيط" a tyrannous person from "Quraish" who abandoned the prophet Mohammed (PBUH), And followed his comrade, that he will bite his hands as an implicature of Remorse and soreness.

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Notice:

-Psycholinguistics interests in the individual rather than society. Sociolinguistics, interests with the individual within the group, or the group into a community, or a community into the universe.

Linguistic society and Sociolinguistics:

What did the community of Quraish reflect at that time "when the Holy Qur'an has revealed"?

They reflected eloquence and rhetoric, that the Holy Qur'an revealed to them by the way their elevated language and high level of understanding and communication. They usually used to express their minds implicitly such as the metaphorical expression mentioned in the example below; the use of an ear (the part for the whole) implicates one who is guided by the others without even interested by his subjective point of view. That was their description to our prophet Mohammed (PBUH), and they are very wrong, indeed, when Allah replies to them: "He listens to what is best for you……."

6- Symbolism implication and metaphorical expressions "an ear":

61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh, has faith in the believers, and is a mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment. [See V.33:57]

وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ٦١

The Qur'an uses their very words to silence them with its reply, but what sort of ear? He is a good ear, listening to what God reveals and communicating it to you as it is. In it, you have what is most beneficial to you, ensuring a very good outcome for you. Besides, He listens to you most politely, without confronting you with your hypocrisy and scheming, aware of all that as he certainly is (Surah Al-tauba: 61) (Sayyid Qutb, 2012).

4.1.2-The second aspect is the Para-linguistics:

Para-linguistic is a variable that includes: loudness, stress, rate, kinesics signals and contextual expectations among others (Encyclopedia, 2009).

In this respect, we deal with some phonological features in the Holy Qur'an, such as "intonation, stress, etc" which provide accusative connotations, have implied meanings.

4.1.2.1- The Intonation:

7- Implication of intonation and sound degree

75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn* (wrong-doers)!"	قَالُوا۟ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٧٥﴾

Intonation has close relationship with the speaker's psychology or "intention". It has semantic and syntactic functions, where the sentence implies a report or question. In the verse above, the word "His penalty" can be read as an interrogative question or interjection, exclamation; by the effect of the reader's intonation; "His penalty?" or "His penalty!".

4.1.2.2-The pause: also have an implication in this example below, in (Surah an-Nisaa: 171), the mandatory pause comes after "ولد", "having a son"; without this mandatory pause, the meaning of the verse would be distorted for then it would cause a serious interruption that son has owned the realm!! " to him belongs all that is in the heavens and all that is in the earth"

8- Silence between two words implies that they are separated in meanings:

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*)[2] created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.[3]

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِى دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٌ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرًا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ۝

4.1.2.3-The stress: also here we have an example of stress, where the stressed syllable implicates meaning.

9- Denotation of the stressed letter in the word:

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

۞ وَلَوۡ بَسَطَ ٱللَّهُ ٱلرِّزۡقَ لِعِبَادِهِۦ لَبَغَوۡاْ فِى ٱلۡأَرۡضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌ بَصِيرٌ ۝

The increased letter "زّ"or "زز" implies to drop something"رزق" gradually into separated parts, for Allah wisdom and perfect knowledge of his servants (surah Ash-shura: 27).

4.1.3-The third one is the linguistic aspect:

It can be divided into three levels: Semantic, syntactic, and pragmatic levels. We must draw attention to the phenomenon of the DUALISM which is created by either conventional implicature by the means of language itself, it stems out from the doctrine of the realm "night and noon in the day", "man and woman", "right and left in one body of the human" and so on. In language, one word may fold two antonymous meanings "أمة" as an individual and group. People sometimes transform the word meaning into the opposite one, i.e. clever may indicate "smart" or "stupid" follows from an ironical sense.

4.1.3.1-Semantic level: is a domain that restricted to the study of meaning.

10- Conventional implicature creates two antinomies parts of one word:

120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾

The Qur'an describes Abraham as the perfect follower of God's guidance, obedient to his lord, grateful to him. The Arabic term here "أُمَّة", "Ummah" means a 'nation' or a 'leader'. Thus the verse may be taken to mean that Abraham was equal to a whole

nation in his faith and true obedience. Or it may be understood to mean that he was a leader to be followed in all goodly matters. In commentaries on the Qur'an, both meanings are mentioned. In fact they are not that far apart. A leader who encourages his followers to do what is good leads a whole nation and receives his own reward and a reward similar to that given to all those whom he guides. This means that he is, in his goodness and reward like a whole nation (Surah Al-nahl: 120) (Sayyid Qutb, 2012).

We understand that the word "أُمّة" by its origin means "nation". But it is used "metaphorically" to indicate an individual in the sense of wholeness. Then, it creates the phenomenon of duality in meaning which means one word folds two antinomies.

11- Irony and Sarcasm:

| 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! | ذُقۡ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡكَرِيمُ ۝ |

Taste this, you powerful and honorable man! This is indeed the fate best suited to the one who boasted of his power and honor. Now he has none of this, because his boasting was an affront to God and his messengers (Surah, Ad-Dukhan: 49) (Sayyid Qutb, 2012).

The Irony here creates the dualism of meaning which fold "gradation and degradation". This verse has used three rhetorical devices which are Metaphor in the use of the word taste, as if

punishment is the food for the wrong dower, the Irony is found in "you, the mighty, and the generous" as a sarcasm from status the tynorous person lives in, and the Metonymy 'the time relation' in that, status with consideration to the past events " where you were in the life past as a honorable man!".

4.1.3.2-Syntactic level:

It concerns with grammatical rules; word formation, word order, sentence structure. Any change of structure followed by a change of meaning. It may carry an implicature.

12- Grammatical rule violation:

وَتَرَكَهُمْ فِى ظُلُمَـٰتٍ لَّا يُبْصِرُونَ ﴿١٧﴾

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.

There is an ellipsis of object noun and it is known for all that transitive verb, e.g. see needs an object, unlike intransitive verb which satisfies only by the subject, e.g. The child sleeps. This ellipsis aims at rhetorical purposes and implicates that they see nothing at ever, and the omission of the object in this verse indicates their sights and insights blindness, because the blind man can recognize and see by his sense!! (Surah Al-Baqarah: 17).

13- Implication in proposing and post-posing:

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."	أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ بَعۡدِي قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿١٣٣﴾

In the above verse the object is introduced to its subject. It implicates either the main focus is on "يعقوب", the form proposed to the other. So, what the reaction of "يعقوب", when the death approached him? Or to exclude the frighten sense of death.

4.1.3.3-The pragmatic level:

Is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader) (Yule, 1996: 3).

This needs shared background knowledge by the speaker and the listener in order to conduct a successful conversation in which Grice (1975) put a principle called co-operation. This conversation has four maxims "Quality, Quantity, Relation and Manner"; if one of these maxims is violated by the speaker, then we will have conversational implicature.

Violation of Maxims:

14- Maxim of Quality:

13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (صلى الله عليه وسلم) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.	وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

The hypocrisies ask permission of the prophet saying that "our homes are opened to the enemies", they lie to imply their intention of escaping away from war and Allah uncovers to us their internal desires by the end of the verse (Surah, Al-Ahzab: 13)

15- Maxim of Quantity:

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,	قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

It is sufficient for messengers to say that Allah knows our reality "ربُّنا يعلم", but in order to assert their message; they have been more informative by adding more than one emphasis tool/character "لام التوكيد"و"إنّ" (Surah, Ya-sin:16).

16- Maxim of Relevance:

74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!"

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَـٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ۞

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ۞

The answer of the good slave "khadhr" is not relevant to the asked question; he violates the maxim of Relevance to imply his message to the prophet Moses to be patient in order to learn. It is observed that in every time "khadhr" replies by the same answer "you would not be able to have patience with me!" till he illustrates eventually all reasons behind those deeds (Surah, Al-Kahf: 74-75).

17- Maxim of Manner:

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"[1]

قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَـٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ۞

Here, the Prophet Abraham knows the chief of the Idols is not capable of destroying other Idols but he blatantly flouts the maxim of Manner "by conducting a trick, in ambiguous manner by demonstrating his thumb "the biggest of them", he does not mean the Idol, but his own "biggest!" finger which contains the almost strength. He has done this to keep himself away from lie or to be tortured, because he concerns his life to serve God and

religion, and means to convey a message that "these Idols are not able to do anything, then why do you worship them? (Surah Al-Anbiya': 63).

4.2: Results:

The researcher has provided some hypothetical points concerned about implicature in the Holy Qur'an, and it found that they are of high significance and effectiveness in obtaining findings and reflective results. They are:

1-Implicature often needs to the study of the situation; because they are aspects of non-truth conditions, the language does not always provide solution, the situation of our Prophet Abraham, for instance; when he destroyed the Idols, he has been asked "who has done this by our deities? He replied that: it is "this one, the biggest…" demonstrating by his thumb as it concerns the almost strength among the other fingers. He gave an answer like that to avoid lying, to let them know; there is no God except Allah, and to have a social insurance.

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"[1]	قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْئَلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ﴿٦٣﴾

In surah (Ad-Dukhan: 49), for instance, our knowledge of whom "the addressee" makes the intended meaning more understandable. In the target text the translation uncovers the

plot of sarcasm, where it maintains more eloquence in the original copy.

| 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! | ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ |

Even conventional implicature needs to a context, that conventional and conversational are mutual complementary for each other. We sometimes, need conversation to interpret the metaphorical expression, and need the conventions to analyze the conversations.

2-Implicature in the Holy Qur'an are the most Guaranteed at ever. The same discourse may have different, contradiction, implicated meanings according to its speakers/writers. But, no doubt, the Holy Qur'an has an only one "divine" source that we can recognize by linguistic background and contextual knowledge "Asbab Al-nozoul", what the reasons for revelation? Interpreters might differ in some points, but it is found that eventually, conduct the same direction. In contrast, If we have three speakers, attributed for them the same phrase, then, we will have conventionally, contextually, culturally, psychologically, different senses/interpretations to that phrase. It will be so difficult to determine it appropriately.

3-Despite of language universality, any language has its own sense, taste, construction, expressions explicitly or implicitly. So, it is difficult to find an exact equivalence of two languages.

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Here the researcher tries not to focus on the field of translation, for it is very wide and cannot be undertaken in a research of a limited size and points, also it was not the aim, but a part of this study. As we observed in the English version of the Holy Qur'an; sometimes, there is no consideration to the rhetorical devices such as Ellipsis, concisement; as in surah Yusuf (verse, 29), the vocative expression "يا" is omitted in the source text, indicating that the addressee is so near to the speaker in a "psychological distance" while it is translated in the target text into "O Yusuf or "Joseph".

29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."	يُوسُفُ أَعْرِضْ عَنْ هَـٰذَا وَاسْتَغْفِرِى لِذَنۢبِكِ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾

In surah (Al-Baqarah: 18), " deaf, dumb, and blind…", in the source text, the pronoun "they" is omitted to show how they are scornful to be mentioned, while it is put in the target text "<u>they</u> are deaf, dumb, and blind…".

18. They are deaf, dumb, and blind, so they return not (to the Right Path).	صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

4.3: Discussion:

After obtaining the data, the researcher needs to discuss the research problems in order to provide the answers. The first problem which is proposed in this research is the problem of language, the ambiguity; which sometimes confuses the reader,

and this is the secret of conventional implicature; if there is no ambiguity, no mental efforts, how will be then, we find an implicature?

9. He will have his home in *Hâwiyah* (pit, i.e. Hell).	فَأُمُّهُ هَاوِيَةٌ ٩

The ambiguity creates questions; in the mind of the reader/listener: what does this word, phrase, utterance, sentence, mean? By which way can I obtain the truth? For instance; is it his mother in the above verse "omohu"? What, then her sin? Surely, it implies the head; for it represents the whole body. For the non-Arabian new converter, the translated texts are the solutions, but also translation sometimes, makes mistakes by changing the conception of the implicated meanings. Sometimes, it transforms it to a general, normal meanings need not to speculate, hence, it reduces its aesthetic value. This problem is a solution itself as it is a key for the omniscient linguistic reader, but at the same time, it is a problem for one who has a little knowledge about language and its rhetorical features. When the language becomes a quiz, then it is an object of pleasure.

The second problem is how to know the intention of the speaker/writer, on the meta-language conception; what behind words and phrases? The researcher observes that in some parts

of the Holy Qur'an, the interpreters themselves cannot get exactly, what the intended meaning, they say either this or that. So the all knowledge of this universe refers to Allah, He is the one who shows us or not, or some else between the two "semi-consciousness"

| 44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?[1] | بَلْ مَتَّعْنَا هَـٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ أَفَهُمُ الْغَـٰلِبُونَ ﴿٤٤﴾ |

So, what is precisely, the intended meaning? Is it explicature or implicature?

Some of interpretations say that reducing process happens to the authority of those who disbelieve in God, other say by the death of good "الْعُلَمَاء" men, other interpret it by the concrete nature of the earth, and this is in modern exegesis, even it says the earth is circular flour, then it has not edges, but it might be the "الْيَابِسة" or the "dry land" or the landfall.

This sarcastic argument exposes the absurdity of the unbelievers' beliefs. Hence, the surah stops arguing with them, but adds a moving touch which they feel in their hearts. It directs them to reflect on God's might as He folds the earth underneath triumphant armies. Thus the earth shrinks so that they are confined to a limited space, after they have wielded much power

and authority. What has corrupted their nature, then, is that long enjoyment of the good things of life (Surah Al-Anbiya': 44). "But none knows its hidden meanings but Allah" as Allah mentions in (Surah, Al-Imran: 7):

7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarî*).

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا ٱللَّهُ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۝

-The third one is the lack of background knowledge of the Qur'anic context for "Muslims" in general that happens, if the reader was restricted only to the surface linguistic meaning. The researcher observes that even in the places specified for teaching the Holy Qur'an, the teachers concern with the process of preservation, but giving a little consideration to the "Tafsir" and the investigation of the reasons of revelation "Asbab Al-nozoul" which keep the learner more knowing about what he reads, also becomes aware of the elevated language used in the Holy Qur'an. And among this knowledge he can go further to make a

distinction of what should have semantically been interpreted from the pragmatic one. Finally, he becomes surrounded by archeological world of consciousness, which proves and provides him by what he needs to understand in a specific position.

Chapter Five

Conclusions and Suggestions

This chapter is an extract of all the previous chapters; it is a gist of the thoughts mixture. It includes both conclusion and suggestions.

5.1: Conclusions:

After discussing the results of analysis, the occurrence of conventional implicature is caused by Irony and metaphor figurative of literature. On the other hand, conversational implicature is caused by the result of the flouted maxim. Conversational implicature is divided into two categories, which are generalized type "using the general fact" without considering the context, and particularized implicature drawn by understanding the specific context. There are too many types of implicature attributed to the linguistic, phonological, sociological, and psychological features. For that; it is considered as any implied sense, which hides behind the use of language, has its purposes and effects, might be aesthetic "inside language", social, moral, psychological, religious, etc, "outside the language". It has many functions, such as; expressive, directive, assertive, declarative, and praising. Some of implicature purposes are euphemism and social insurance; specially used in the Holy Qur'an.

Conversational implicature is considered as a non-truth conditional; because the speaker violates one of the conversational maxims. For instance, saying the opposite of what he thinks, or tells the lie to make a trick, or to save himself from danger by flouting the" Quality" maxim. But conventionally, by using the linguistic device, the penus with the maintenance of the truthfulness…

The Holy Qur'an is full of the implicature, it distinct from any other texts, surely, by all its characteristics, specially of that the Qur'anic drawing "prescription"; how it portrays the intonation, stress and pause among the Qur'anic verses, that can provide an implicature, by which falling/rising, stressing or easing, and making stop in a specific position and so on.

The researcher thinks that, types of implicature are not restricted to those are accounted obviously, but there are different types. Hence implicature is not explicit meaning and used in different domains for different purposes.

5.2-Suggestions:

The researcher suggests:

-referring to the implicature roots which can be ultimately, linguistic and non-linguistic. Linguistic is of three levels: semantic, syntactic and pragmatic levels. Non-linguistic implicature refers to psychological and sociological behaviors or

features. The third one: Para-linguistic is considered as a sub-type that can be calculated as form of linguistic or non-linguistic aspect, as we have to provide the phonological changes as a semantic denotation, or a pragmatic implication reflects the intention of the speaker. Non-linguistic aspect, for it concerned also with the kinetic features or body movements.

-applying pragmatics and semantics fields more on the religious or sacred texts to serve the Islamic message.

At the end of this study, the researcher wishes the novelty and invention from the coming researchers in the field of literature, and hopes that they focus their efforts on the religious, glorious texts, that the Holy Qur'an is very rich in content and context, also serves moral, social, psychological, linguistic, etc, affairs. Nothing can prove us towards like this Noble Book.

The researcher is so ready for any constructive criticism, in order to provide the better and criticize the better also, to reveal at the best level, with Allah Almighty. The researcher does not exclude mistakes, but in spite, seeks to have a drop in this imposing, spiritual, Ocean, and this honor satisfies her.

At the end, but not exactly the end "All of us are wrong dowers, but penance is still available!"

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