

Conversational Implicature, Grice's Theory of Conversation: A Pragmatic Analysis of Some Qur'anic Narratives

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ABSTRACT

Though Grice's theory of implicature has been discussed in spoken and written interactions in various languages, studies that examine this theory in the Qur'anic Arabic language have been scarcely conducted. The aim of this paper is to present the flouting of Grice's maxims of conversation in the Holy Qur'an to generate implicatures, identify their types, and understand their functions. A descriptive qualitative method was used. Based on eight selected Qur'anic stories, ten particularized conversational implicatures were found in the Arabic text of the Qur'an which performed various functions. They were triggered via flouting the conversational maxims of Quality, Quantity, Manner, and Relevance. It is also worth noting that the maxims of Quality and Quantity were much more flouted than the Manner and Relevance maxims. As aspects of Arabic Language in the Qur'anic texts are required to be studied in their pragmatic mechanisms, this study may help to provide understanding of implicatures in the Holy Qur'an. This study also gives contribution to the field of pragmatics especially in implicature conception or other rhetorical studies that pertain to the Holy Qur'an.

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Conversational Implicature, Maxims of Conversation, Standard Arabic language, Written Form, Cultural Context.

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1. Introduction

Nowadays, Grice's theory of how implicatures is laid at the center of research on the semantics-pragmatics distinction which shapes much discussion of the relationship between language and mind. Grice brings implicature to the attention of philosophers and linguists, and his own account of the nature of implicature generation has provided a hugely influential framework for thinking about implicature in the light of semantic facts and facts regarding the nature of human interaction. It is considered to be his most influential contribution to linguistics in which he describes communication as conforming to what he calls the Cooperative Principle and claims that speakers are trying to cooperate to produce meaningful conversations.

Grice (1975,1989) proposes that participants in a communicative exchange are guided by a principle that determines the most efficient and effective use of language to achieve rational communication. He refers to this principle as the Cooperative Principle, which states that one should make their conversational contribution in accordance with ongoing talk exchange. This principle is an umbrella term for nine components that guide how we communicate. These nine components are grouped together into four categories or maxims of conversation including: the maxim of quality (truthfulness), the maxim of quantity (informativeness), the maxim of relation (relevance), and the maxim of manner (perspicuity). Addressees are required to couple their knowledge of these four rules (maxims) with their experience of the world to shift from what is said to what is meant by a given received utterance (Cook, 1989; Rahman & Weda, 2019; Karubaba et al., 2024; Sachiya et al., 2025).

Furthermore, Hirschberg (1985) argues that we need to insist that conversational implicatures have the following five properties: 1) deniability, 2) reinforceability, 3) non-lexicality, 4) nondetachability, and 5) calculability. In the light of understanding these properties, conversational implicature will be perceived because it is truly conversational. It is a form of negotiation. What is more, Grice (1989) identifies three types of general conversational implicatures. The first type is a scalar implicature which concerns the conventional uses of words like "all" or "some" in conversation. Thomas (2013) also states that conventional implicature can be recognized with the presence of semantic markers and discourse markers such as: 'but', 'even', 'therefore', 'and' 'for'. The second type is conversational implicature which depends on the cooperative principle and its four maxims. The third type is implicature versus entailment that means that it can be contrasted with

cases of entailment. Entailment refers to when the proposition A is true, a proposition B must also be true. Therefore proposition A implies proposition B. Similarly, unlike implicatures, entailments cannot be cancelled; there is no qualification that can be added to A, which would stop it from involving B and at the same time preserve the meaning of A. The focus of the present study is the second kind which relies on the cooperative principle.

Taking the importance of the notion of conversational implicature in consideration, it can be stated that the literature which investigated the application of Grice's theory on the Arabic text of the Qur'an is limited. There is less emphasis on this important topic regarding the Qur'anic Arabic language. To the researchers' knowledge, Abdul-Kareem (2019) Mohammed (2015) and Al Ananzeh (2015) studies are the only ones which investigated the Qur'anic Arabic conversational implicature. It is expected that the findings of this study could be useful to researchers, teachers and learners, and interested readers. Hence, this is the gap that this study intends to fill. This is because this work advances knowledge in the larger subject of pragmatics and in the study of cross-linguistic diversity in implicature usage. Moreover, the sociolinguistic dynamics and the social norms of Arabic society are illuminated by analyzing the implicature in the language. Therefore, this study is an attempt to enrich and enhance ability and analysis skills of Arab teachers and educators and the interested readers, in terms of the use of conversational implicature. They should be aware pragmatically and have knowledge and resources necessary to make wise decisions in either their native tongue or the target language.

This study is restricted to the Standard Arabic conversational implicatures that are used in the text of the Holy Qur'an. It dealt only with ten Arabic Qur'anic utterances.

Conversational implicature in the Arabic text of the Qur'an should be given considerable attention as the related literature shows that studies that examine this theory and its maxims in the Qur'anic Arabic language have been scarcely conducted. To the researchers' knowledge, Abdul-Kareem (2019), Mohammed (2015), and Al Ananzeh (2015) studies are the only ones that deal with the notion of conversational implicature in the Arabic text of the Qur'an. Accordingly, the present study is meant to capture conversational implicature and investigate their types and functions. This study, therefore, aims to identify the Arabic conversational implicatures that were usually generated in some selected Qur'anic narratives. It may not fulfill the task of clarifying the "ijaz" of the Qur'an that was defined as 'a peculiar, integral aspect of the Arabic language' (Asad, 1980 p.17). However, it is an attempt to investigate one aspect of the Qur'anic Arabic language, Conversational Implicature, concerning Grice's Theory of Conversation. Moreover, as implicatures are aspects of non-truth conditions, this study hopefully helps to convey the correct understanding of implicature used in the Holy Qur'an. Particularly, it was reported that the true sense of the Qur'an's message was not completely communicated through translation (e.g., Arberry, 1980 ; Al Ananzeh, 2015). Thus, any translation, no matter how good it may be, would not be identical to the original text. This study further helps to manifest several Qur'anic narratives in taking into account not only language but also the circumstances, participants and background of such stories. Additionally, since the Qur'an is not meant only for Arabs, its information and ideas, therefore, should be widely spread. In his book (1994), Imam Anawawy argues that people as Muslims are required to 'disseminate the sciences of the Holy Qur'an' (p.164) as this is considered one of their duties. The current study contributes to the field of pragmatics especially in implicature conception or other rhetorical studies that pertain to the Holy Qur'an. This section provides a review of the relevant literature. It discusses the theory of conversational implicature and a discussion of the previous studies.

1.1 Conversational Implicature Theory

The theory of implicature is about how people use language to convey their thoughts. This theory was first proposed by Paul Grice (1975,1989), a philosopher of language. He suggests that conversation is a typical purpose-built cooperative enterprise, governed by what he calls the Cooperative Principle (CP): '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' (1989, p. 26). Grice (1975), in an attempt to provide a more complete explanation of his CP he suggested a four-folded theory of conversations called conversation Maxims (CMs). Some of the maxims have further sub-maxims. The maxims and their sub-maxims are as follows:

a) Quantity: Make your contribution as informative as is required (for the current purposes of the exchange). Do not make your contribution more informative than is required. Quality: Try to make your contribution one that is true. Specifically: (1) Do not say what you believe to be false; (2) Do not say that for which you lack adequate evidence. b) Relation: Be relevant. c) Manner: Be perspicuous. Specifically: (1) Be brief; (2) Be orderly; (3) Avoid ambiguity; (4) Avoid obscurity of expression.

This Cooperative Principle assumes that people taking part in communication expect themselves and the others to be cooperative, that is, be truthful, be informative, be relevant and be brief. It is this shared knowledge on the part of

interlocutors that gives rise to conversational implicatures. The inferecing process through which implicatures arise results from either adhering to the maxims or deliberately flouting the maxims.

Conversational Implicature is simplified by Baker (2011) as what the speaker means or implies rather than what s/he explicitly says. Yule (1996) further contends that 'implicature is an additional conveyed meaning' (p. 36). It is an intention behind an utterance. Nassar (2020) also defines it 'as a pragmatic inference which conveys an additional level of meaning that beyond the literal meaning of the utterance. That is, communicators can deduce and predict this meaning on the bases of a talk exchange' (p. 15). The process of understanding an utterance, accordingly, requires that the hearer knows the meanings of the words uttered, draws inferences on the basis of non-linguistic information, and assumes that the general standards of communication are met altogether (Blakemore, 1992; Irmayani et al., 2024; Youngsun et al., 2024; Nursaadah et al., 2025).

Conversational implicatures are triggered by 'certain general features of discourse' (Grice, 1989). These features include the assumption of speaker's rationality and that of linguistic exchanges being governed by the Cooperative Principle of conversation. Particularized conversational implicatures (PCIs) require special features of the context to be derived, while generalized conversational implicatures (GCIs) are triggered in the Gricean framework by the use of a certain form of words in an utterance in the absence of special circumstances.

1.2 Previous Studies

Since the study is mainly concerned with investigating conversational implicature in the Holy Qur'an, it is perhaps crucial to shed some light on the studies exploring conversational implicature regarding Qur'anic Arabic language. Literature has revealed a number of these studies. In Abdul-Kareem's study (2019), for example, seven Qur'anic verses were selected that are different from the present study's to investigate the types of conversational implicature. The study's findings showed that the four maxims of cooperative principle were all flouted. Furthermore, they revealed that flouting the maxims is used to create euphemism and to make emphasis as well as to capture readers' minds for certain issues and concepts. Moreover, Mohammed's study (2015) aimed at finding gender differentiation in the use of implicature. The results revealed that a speech situation had an impact on the choice and frequency of implicatures. It also affected other social variables, such as gender. In a study of problems encountered in translating conversational implicature in the Holy Qur'an into English, Al Ananzeh (2015) investigated the problems that translators of the Holy Qur'an face when rendering utterances including conversational implicatures. The study's results showed that as often as not the translators failed to translate some conversational implicature. However, this present study aims to examine conversational implicature in some Holy Qur'an narratives which are one of its stylistic features (Khan, 2008). As a matter of fact, those narratives are genuine happenings and not fiction like worldly literature as the Qur'an is magnificent and matchless literature on the face of the world Khan (ibid). The present study further identifies both the types and functions of such implicatures. It also shows the rationale for understanding the Qur'an as a main context that is inevitable. Since the Qur'an is the approach of Islam and Islam is not meant only for Arabs.

2. Methodology

In this section, the research methodological process is presented. The research design is illustrated by indicating the type of research. Then, there is a description of the source of data and sampling.

2.1 Design of the Study

In this study, a descriptive qualitative method was used, adopting Grice's enterprise of Conversational Implicature (1975,1989). The qualitative approach seems to be appropriate as it requires the content analysis in that observations are usually used. That is, an observation is considered as a purposeful, systematic and selective tool of watching a phenomenon as it takes place (Kumar, 2011).

2.2 The Holy Qur'an

The Holy Qur'an is the words of the Creator, Allah, the Creator of everything. It is the religious text of more than 1.5 billion Muslims around the world which consists of 114 Chapters and 6348 verses. It is a revelation from Allah, Almighty to the prophet Mohammad which was descended during the twenty-three years of his ministry and to end. It represents both spoken and written forms of Arabic language. Khan (2008) argues that the Holy Qur'an is 'the only revealed Message which with full authenticity maintains the same spoken style of colloquial Arabic' (p. 87). What is more, Eid (1987) reports that Standard Arabic (the Qur'anic Arabic) includes features from both classical (written) and colloquial (spoken)Arabic.

The present study mainly depends on the Noble Qur'an book (1997) which has English translation of the meanings and commentary of the Holy Qur'an. It was chosen because it was approved by General Presidency of the Departments of Scientific Research and Ifta (advisory), Da'wah, and Guidance, Saudi Arabia. Accordingly, it can be dependable and it can further provide the accurate meanings of the Qur'anic verses and highlight the period of revelation and its context background.

2.3 Sampling

Going through many Suras of the Holy Quran which include narratives, thirty utterances were selected and then this number of utterances was minimized to only ten utterances for analysis. Those utterances (implicatures) are accorded with Grice's Theory of Conversation (1975, 1989).

Then, the analysis of the collected data was conducted. It was employed to explore the conversational implicatures that tended to produce in some selected Qur'anic utterances to achieve the study objectives. Out of thirty utterances, the most important (10) extracts were selected, printing in both Arabic and English languages. This was done after the researchers had gone through the transcripts intensively many times to mark them. They were chosen because they represent conversational implicatures with regard to Grice's Conversational Implicature Theory. These extracts were also analyzed based on types and functions of conversational implicature. The maxims that exploited in each Qur'anic context were highlighted. All the collected data was analyzed qualitatively.

3. Result and Discussion

This study attempts to investigate the flouting of Grice's maxims of conversation in the Holy Qur'an to arise implicatures. Additionally, it aims to identify and perceive their sorts and functions. This section presents the findings of the study; it includes the results of an analysis of the data. The interpretation of the results is further revealed. Here, the Qur'an's majestic beauty is truly experienced by presenting the following Arabic ten particularized conversational implicatures.

The rhetorical question implicature is a type of implicatures mentioned in the Holy Qur'an. It is considered as expressive and effective linguistic device in expressing various meanings encoded by the speaker and decoded by the addressee and analyst. Here are two examples of this implicature type.

Data 1

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (الَّتَّخَذُ مِنْ دُونِهِ آلِهَةً) ...23)

And why should I not worship Him (Allah alone) Who has created me and to Whom you shall returned. Shall I take besides Him alihah (gods)?

One of the stylistic features of the Qur'an is narratives. However, they are not only stories, but they are 'very effective teaching for the believers get lesson direct through the Word of Allah, which is so forceful and with the eternal authority' Khan (2008: 91). One of these narratives is about the good man who calls his people to Allah. In the above Qur'anic verse, this man told them to believe in Allah and obey the Messengers of Him. Therefore, he went on saying 'what reason have I not to worship Allah Who created me, and to Whom you (his people) shall be brought back?'. Then, he inquired saying this utterance: 'shall I take besides Him alihah (gods)? (Surat Ya-Sin: 23). This utterance is a rhetorical question implicature that suggests listeners to say 'No' as an expected answer for it. This implicature functions as disapproval. Levinson (1983) calls this type of meaning a standard implicature and it is achieved by flouting the maxim of Quality which demands sincerity. However, conversational implicature can be conveyed by flouting any or several of the maxims (Grice, 1975,1989). Hence, rhetorical question implicatures are also arisen by violating the maxim of Manner in that the interlocutor, as Grice (1975) demands, uses many words to express an idea and conveys his intention. The utterance 'shall I take besides Him alihah (gods)?' is a circumlocutory response that is incompatible with the sub maxim of Manner maxim (be brief) as many words were used to communicate the idea to the hearer. Additionally, Nassar (2020) argues that "the maxim of Manner is sometimes flouted to generate rhetorical question implicatures when there is no violating of the sincerity of rhetorical question implicatures" (p. 60).

Another more example of the rhetorical question implicature is also found in the verse 71 of Surat An-Nahl which describes the custom used by the unbelievers in pre-Islamic times.

Data 2

فَمَا الَّذِينَ فَضَّلُوا بِرَادِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فِيهِمْ سَوَاءٌ أَقْبَعَهُمُ اللَّهُ بِجَحْدُونَ (71)

71. ' Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof.

Do they then deny the Favour of Allah?'

For an explanation of this verse, this clarification is provided by Qutb (1967). He says that the unbelievers were used to set aside some of their sustenance which Allah had provided them for their goddesses in the pre-Islamic times. The verse states that yet, the unbelievers are often unwilling to share their sustenance with those (slaves) whom their right hands possess, so that they all might be equal in this respect. But, why they would give some of this sustenance to their goddesses! Then, do they deny the Favour of Allah? However, the unbelievers did not do good with the gifts they were given. Instead, they ascribed divinity, side by side with Allah, to other beings. The Qur'anic expression 'do they then deny the Favour of Allah?' (Surat, An-Nahl: 71) is an effective sentence that cannot be false or doubtful and it is in the form of interrogation. It is another Qur'anic rhetorical question implicature in that the implicature given above is the obvious 'Yes' answer to such interrogation. It is used to say 'Yes' or to show the emphatic agreeing to what is asked about (the denial of Allah's blessings). This implicature is grasped by exploitation the Quality maxim which requests sincerity.

Positive and negative rhetorical question implicatures occur in the Holy Qur'an which the Standard Arabic discourse is used in. Comprehension of those implicatures involves knowing whether or not the statement in the rhetorical question is true. For example, the Qur'anic utterance 'shall I take besides Him alihah (gods)?' would generate the opposite implicature to that in utterance 'do they then deny the Favour of Allah?'. A tool for the assessment to interpret those implicatures depends on context. The maxims of Quality and Manner are normally exploited to generate such a kind of implicature as it is discussed above.

Additionally, ironic implicature is also created in Surat, At-Tawbah, verse 34, 'announce unto them (bashsherhum) a painful torment ' in which Allah threatens those who hoard up gold and silver and do not spend them for the sake of Allah.

Data 3

الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (34)

34. '... And those who hoard up gold and silver

[Al-Kanz: the money, the Zakat of which has

not been paid] and spend them not in the

Way of Allah, **announce unto them a painful torment.'**

In Arabic language, the verb ' يبشر 'youbasher' is often collocated with happiness, glad news, or blessings. Alkubaisy (2016) argues that the Arabic verb of the present form ' يبشر 'youbasher' is used when a person is delighted at the good news or with blessings that s/he might gain. This verb is usually used to imply the feeling of happiness and pleasure. Therefore, when the Arabic interlocutor merely hears the verb 'youbasher' in an utterance, s/he expects good and glad news associated with it.

Hence in the above Qur'anic verse, the verb of the plural form 'bashsherhum' indicates (+ positive news) has been used together with the noun phrase 'a'athab aleem' which means (- positive news). Nevertheless, the verb 'bashsherhum' has stylistically broken the selectional restriction rule to generate a particularized implicature of irony and sarcasm. What followed the Arabic verb ' يبشرهم 'basherhum' in the above verse is quite opposite of what is expected to follow. It is considered to be an ironic utterance of those who lay up treasures of gold and silver without spending anything for the sake of Allah. Uttering something that is untrue, while having no intention to tell a lie, 'basherhum', thus is the flouting of the Quality maxim. This example used to corroborate a statement that irony needs to involve untruthfulness. Namely there is no glad news rather than a threat from Allah, Almighty to those who hoard their wealth without spending anything thereof on righteous causes. This Qur'anic text draws a situation that involves a confrontation or juxtaposition of incompatibles.

One more implicature that works as indirect criticism and in which the context again juxtaposes incompatibility is found in the Holy Qur'an. In the below Qur'anic context, the prophet Nuh "Noah" is praised by using the utterance 'verily, he was a grateful slave' (Surat Al-Isra: 3).

Data 4

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا (3)

3.' O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful slave.'

That is, the prophet Nuh was thankful and appreciative of Allah. However, the clause 'offspring of those whom We carried with Nuh' is included in the same verse. This is a kind of indirect criticism at which the progeny of Israel have been criticized for not being thankful. The Qur'anic text, here, denotes that the prophet Nuh is admired and approved of, but on the other hand his fellows (the children of Israel) whom Allah, Almighty, carried with him in the Ark are said nothing about. To speak highly of someone and say nothing about the other is a strategy that Arab people often use to criticize someone indirectly. The Quantity maxim is flouted in this utterance because some information is purposely held back. This implicature is used as to be strong disapproval of the progeny of Israel. It is used to mean that they are unthankful and ungrateful people. Here, the juxtaposition of incompatibles is again used by giving thanks to the prophet Nuh with mentioning the clause 'offspring of those whom We carried with Nuh' in the same verse in order to implicate that the offspring of Israel were not grateful and thankful people as Nuh was.

In the below Qur'anic context, the utterance 'we have great strength, and great ability for war' (Surat An-Naml: 33) is another conversational implicature.

Data 5

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُون (32) قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بأسٍ شديدٍ... وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ (33)

32. She said: 'O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions). 33.' **They said: 'We have great strength, and great ability for war...**, but it is for you to command: so think over what you will command.'

In this situation, the Queen of Shaba consults the chiefs about the matter which confronts her. It is that the prophet Solomon "Sulaiman" has delivered her a letter calling her and her people to Islam. The prophet Solomon asked them to come to him as Muslims and true believers who submit to Allah with full submission. As the broad meaning of Islam means commitment or conformity to the will of Allah. Then, she asks the chiefs to give her their sound and mature advice in that matter. As the Queen used to decide no important matter except when they are present with her to advise. The utterance 'we have great strength, and great ability for war' is a conversational implicature that means that they were ready to fight as that they were people possessing extraordinary power and were gallant fighters. Here, the Quantity maxim is flouted as the utterance is not informative as required regarding Grice's theory of conversation. It has a declarative form but it is a suggestion. The shades of meaning that can be communicated here are that those people were ready to fight for their Queen and kingdom as they are strong fighters.

Then, the Queen came to the firm decision on the matter and said: 'But verily! I am going to send them a present' (Surat An-Naml: 35).

Data 6

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا آذِنًا وَكَذَلِكَ يَفْعَلُونَ (34) وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ (35)

34. She said : 'Verily kings, when they enter a twon (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do. 35.' **But verily! I am going to send them a present**, and see with what (answer) the messengers return.'

This utterance is further considered to be another conversational implicature. It is a particularized conversational implicature generated by flouting the Quantity maxim as it is underinformative. The Queen made her excuses before taking such a decision saying that surely when the kings enter a country as invaders, they ruin it and reduce its most honourable residents to the most degraded positions. Therefore, she is going to send them a present. The expression 'sending them

a present' denotes the meaning that the Queen disagrees on what have been suggested regarding breaking out war with the prophet Solomon and his men. To calculate the Queen's communicative intention from this overall interaction, the non-literal meaning should be grasped. The utterance 'send them a present' illustrates the Queen's decision. It is disagreement as that the Queen intends to say that her army would not fight the prophet Solomon and his men.

In addition, one more implicature that is artistically used in the Holy Qur'an is metaphor. It is an implicature generated by exploiting the first sub maxim of Quality (to tell truth) according to Grice. Duff (1981) says that 'metaphor ... has meaning that cannot be directly equated with the cumulative meaning of the words in the expression' (p.89). Here are three examples of metaphor.

Data 7

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (107)

107. Say (O Muhammad Peace Be Upon Him): 'Believe in it (the Qur'an) or do not believe (in it). **Verily those who were given knowledge before it (the Jews and the Christians (like Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration.**'

As the Qur'an performs the function of a speaker who addresses different people all over the world, in the above verse the prophet Mohammad Peace Be Upon Him calls humans in general, and his people, in particular to worship Allah and worship none but Him Alone. It is announced that you (the whole human race) may believe in the Qur'an or you may not. However, those who have been given the spiritual knowledge before Qur'an's revelation such as Abdullah bin Salam and Salman Al-Farisi, fall down on their faces prostrating submissively. This declarative Qur'anic utterance 'fall down on their faces in humble prostration' (Surat Al-Isra: 107) is a conversational implicature. The meaning of this utterance is figurative, unique and different from the sum of meaning of individual words. It indicates that such people believe in Allah and believe in that which is revealed to the prophet Mohammad Peace Be Upon Him (the Holy Qur'an). Those people are indeed true believers. They also believe in that had been revealed before the prophet Mohammad Peace Be Upon Him since they were Jewish and Christian. The intention here is not explicitly conveyed, but it is depicted in a figurative way and it functions as praise. It is a metaphor as Grice (1975, 1989) views it as a strategy of generating conversational implicature via flouting the maxim of Quality. The imagery that has been used is nice. As 'attaining to faith in Allah, Almighty and Qur'an' is depicted as 'falling down on their faces prostrating submissively'.

The utterance 'they await only but a single Saihah (shout)' (Surat Ya-Sin: 49) is also considered to be a conversational implicature. It is triggered off by the use of metaphor.

Data 8

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (48) مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ (49) فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ (50)

48. And they say: 'When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?'

49. **They await only but a single Saihah (shout)** which will sieze them while they are disputing!

50. Then they will not be able to make bequest, nor they will return to their family.

The artistic beauty and grandeur of this Qura'nic context is painted through metaphoric picture motivating by correlations in experience. The speed of the punishment for the people who disbelieve in Resurrection 'Judgement Day' conceptualizes as listening to a big sound (shout) that travels too fast. It is not just a sound but it is a big, sudden, sharp, horrible, and fast one "Saihah". It is a calamity which will overtake them while they are yet disputing about it among themselves. Therefore, such unbelievers will not be able to leave instructions about their affairs nor to their own people will they return. It will be their end. This metaphor is generated by exploiting the maxim of Quality. It involves the substitution of 'shout (Saihah)' for 'the speed of the punishment' to achieve the intended meaning performing the function of threat.

One more of Qur'anic narratives is the prophet Joseph's "Yusuf's" who was imprisoned unjustly. And with him there entered the prison two young men (the butler and the baker of the king). One of the two prison companions said to him that he saw himself in a dream pressing grapes. And the other said that he saw himself carrying upon his head bread of which the birds were eating. Then, they asked the prophet Joseph to inform them of interpretation of these dreams.

Data 9

يَا صَاحِبِي السِّجْنِ أَمَا أَحَدُكُمْمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضِي الْأَمْرُ
الَّذِي فِيهِ تَسْتَفْتِيَانِ (41)

41. ' O two companions of the prison! As for one of you, **he** (as a servant) **will pour out of wine for his lord** (king or master) **to drink**; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.'

Responding to the inquiry, the prophet Joseph says that one of you (my two fellow-prisoners) 'will pour out of wine for his lord (king or master) to drink' (Surat Yusuf: 41). This utterance is a metaphor which helps us make sense of the concept in a coherent way based on our image-schematic knowledge of the world. That is, we evaluate the concept using the image-schematic knowledge that 'pouring out wine for his master' requires 'getting out of jail'. It is a conversational implicature by way of metaphor and functions as a good omen. The intended implied message is that this prisoner will get out of prison and he turns out to be innocent. Here, the meaning has been communicated through figurative language. To arrive to the intended meaning, the associations between 'pouring his lord a drink' and 'getting out of jail' should be derived. Getting out of jail and innocence for the defendant are recognized by the utterance 'pouring out wine for his master'. That is, the prisoner will get out of jail and pour out wine for his lord to drink.

One more implicature that works as rejection is mentioned in Surat, Al-Mu'minun, verse 24, where Nuh's "Noah's" people's words direct the reader's attention to the denoted meaning.

Data 10

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (23) فَقَالَ الْمَلَأُ
الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا
سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ (24)

23. And indeed, We sent Nuh (Noah) to his people (and he said): O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him? '

24. But the chiefs of his people who disbelieved said: '**He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.**

The above items in bold typefaces in the Qur'anic verses provide an implicature; although at the first sight Nuh's people's speech seems to be mismatching the prophet Nuh's request i.e., worshipping Allah alone. This is because Nuh's people's utterance has an assertive form but it is rejection, i.e., they merely consider the prophet Nuh a human being like themselves. And they assert that Nuh wishes to take precedence over them. They also argue that if Allah had willed to send a messenger, He would have sent down angels but not one of humanity. They further never heard of such a claim among their forefathers. That is, the unbelievers (the prophet Nuh's people) reject his request of worshipping Allah alone. All they talked about indicates a tragic step in their rejection. Thus, one can say that it is fully relevant; as Nuh's people's reply to Nuh's words indicates this fact. That is, they consistently reject the request of believing in Allah. Here, the maxim of relation: make your contribution in accordance with the context, is flouted. It is generally assumed that Nuh's people's conversation will be cooperative: relevant according to Grice's theory of implicature.

It is interesting to note that conversational implicature is a considerable aspect in the Arabic text of the Qur'an. The findings show that the implicatures were used to corroborate the flouting of the maxims of Quality, Quantity, Manner, and Relevance, functioning as disapproval, emphatic agreeing, irony, indirect criticism, suggestion, disagreement, praise, threat, a good omen, and rejection. Significantly in the present study, eight Qur'anic narratives were selected to investigate the types of conversational implicatures that are found in the Holy Qur'an. However, Abdul-Kareem's study (2019) dealt with seven specific Qur'anic verses that were different from the present study's. Nonetheless, the present study's result revealed that the four maxims of cooperative principle were all flouted was consistent with Abdul-Kareem's study's (ibid). The current study's objective was further to find out conversational implicatures in the Arabic text of the Qur'an, nevertheless Mohammed's study (2015) aimed at finding gender differentiation in the use of implicature. It is also worth mentioning that the functions of conversational implicatures were not broached by both studies of Kareem's (ibid) and Mohammed's (ibid). On the other hand, Al Ananzeh's study (2015) went into investigating problems that translators of the Qur'an encounter

when rendering conversational implicatures that was different from the current study's purpose. All the previous studies, accordingly, addressed conversational implicature from the standpoint of how they should be translated, or they addressed conversational implicatures that are different from the present study area and focus. Thus, the study's findings show conversational implicatures in the text of the Qur'an that were not dealt with before.

4. Conclusion

In the present study, two crucial and interconnected things have been discussed: these are how particularized conversational implicatures of the Standard Arabic text of the Qur'an have been formed to perform a variety of functions, and how they should be perceived in accordance with the interpretation and background of Qur'anic narratives occurred in. The findings further revealed those implicatures were generated through flouting the maxims of Quality, Quantity, Manner, and Relevance with particularized conversational implicature (PCI) dominating the Standard Arabic text of the Qur'an rather than generalized conversational implicature (GCI). This is because the intended message of the Holy Qur'an is often rhetorical and artistic. Accordingly, particularized conversational implicatures are often grasped in it: that is, they are carried through in virtue of contextual features which are not germane to the utterance of the sentence. As they depend on particular features of the context, in his book (2000), Levinson states that 'particularized conversational implicatures (PCI)' as opposed to 'generalized conversational implicatures GCI'. He claims that only the latter are truly linguistic in that they do not rely on 'specific contextual assumptions' (p. 16). These particularized conversational implicatures function as disapproval, emphatic agreeing, irony, indirect criticism, suggestion, disagreement, praise, threat, a good omen, and rejection. The most central conclusion that can be further drawn from this study is that the maxim of Quantity and more importantly the maxim of Quality are much more flouted than the maxims of Relevance and Manner which is owing to the rhetoric, artistry and sublimity of the Qur'anic Arabic which is considered as 'a literary standard' (Gardon, n.d. p. 5). It is usually used to intensify or soften the effect, to involve a cognitive process to provide mental access to another conceptual entity, or simply to direct the attention to a particular aspect of the denoted meaning. It is a variety that is full of literary features. The present study is expected to enhance readers' ability to understand implicatures in the Holy Qur'an, give contribution to the pragmatic field, especially the one regarding the implicature notion and other rhetorical topics related to the Holy Qur'an and language comprehension. Furthermore, it helps to understand areas of the Standard Arabic socio-cultural aspects. As Standard Arabic reflects 'the unified identity of all Arabs' Gardon (ibid, p.5). It will be useful if different Qur'anic verses other than those used in this research are addressed to find out other implicatures for further research.

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