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### The Way of Muslim Communication Based on Implicature on Surah Al-A'raaf's

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**Abstract:** The focus of this study is to analyze what implicature are implied in the conversation verses of Surah Al A'raaf's translation by Abdullah Yusuf Ali and how the speakers imply the implicature. The study uses descriptive qualitative method to collect and analyze the data, which the data were derived from Quranic English Translation by Abdullah Yusuf Ali. The data are in the form of conversational verses. To avoid any wrong interpretation, the writer uses Tafseer Ibn Katsir and Tafseer al-Jalalayn. Then, the writer analyzes the way of speakers implied the hidden meaning, whether directly or indirectly, and through contribution of Grice's four Maxims: Quality, Quantity, Relevance and Manner. Moreover, the writer used data sources triangulation and investigator triangulation to eliminate bias and increase truthfulness of qualitative researcher. The findings of this study indicate that among 120 times, the speakers implied the implicature directly, which is direct match between a sentence type and its function is directly, and the rest is among 23 times, they expressed less directly, which is whenever there is no direct relationship between sentence type and its function. Moreover, among 75 dialogs, contained in 66 verses, 143 implicatures are implied, and there are 244 of the contribution maxims. In this study, Grice's CP and its contributory maxims have been observed in the Surah Al A'raaf, in the most cases, the observing of Grice's maxim is found in the maxim of quality and the least is manner. Based on the findings of the study, it is possible that more than one implicature are implied out of the same utterance and consequently more than one maxim or principles are involved.

**Keywords:** *implicature, grice's four maxims*

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#### A. Introduction

Grice theory of implicature is universal and applied to all languages of the world (Alduais, 2012:376). In fact, it has been used as an approach to analyze the implied meaning (implicature) in every text, for instance: Spanish advertising text, short story, article, drama, comic, humor, film, newspaper and absolutely the Holy Quran can be included. In other words, the implied meaning in the form of Holy Quran has been a field of researches and subject matters of a great number of works by Islamic rhetoric studies, whether the implied meanings are in all of the Holy Quran's Chapters *Alfatihah* (Kalero, 2010), *Yusuf* (Sharifabad and Abdul, 2011), *Al-Baqarah* (Al-Badani et.al., 2015)) or

some part of it (the word *Al-Qalb* (Solihah, 2012), *Al-Mujadalah 11-12* (Anis, 2012), *An-Nisa' 1-4* (Saputro, 2014)). Most of the researches were done holistically, where concerned on implicatures and its contributions to search the implied meaning of the chosen verses. This present study investigates the other *Surah* that is the implicature of *Surah Al-A'raaf*, which will focus on Quranic conversation verses. It will analyze through Grice's theory of implicature, and to know how the speakers implied the implicature, it will limit to the framework of Grice's Cooperative Principle (CP).

Recalling studies of the Grice's theory of implicature in the Holy Quran, there was research where open new ideas to be critically

observed for further research in study of searching the implicatures in the Holy Quran. They are western researcher, Badejani, et.al. (2013), who used the Quranic interpretation (*Tafseer*) to avoid misinterprets in determining the implicature. Their research gave new ideas that study of searching the implicatures in Holy Quran needs the interpretation, as long as the interpreter must have has validity interpreting the meaning of Holy Quran, such as having expertise on Arabic language, avoiding interpreting rashly or individual interest or no self-opinionated, etc. (Adz-Dzahabi in Sanaky, 2008:276). Moreover, nowadays, to understand the Quran does not focus on to be an Arabic linguist, as the language of Quran revealed, because the text had already translated by the linguists, so we can read its translation and its interpretation (*Tafseer*) easily (Mustofa, 2008:159). Thus, under interpreting the Holy Quran, *Tafseer* has important rules determining the implied meaning of the Holy Quran.

This study focus on analyzing the implied meaning (implicature) on conversation verses, and to know how the speakers implied the implicature in dialog, it will analyze through Grice's CP, and absolutely the writer will identify the kinds of observance maxims, non-observance maxims, and the ways of failing observe maxims. The primary data sources taken from Altafsir.com as one of the largest online collections of the Noble Quran, which is operational in Arabic and English language, such as interpretation or *tafseer* (*al-Jalalayn, Tanwir al-Miqbas min Tafsir Ibn 'Abbas, Kasf Al-Asrar tafsir*, etc.); translation (available more than 20 different languages: English (Such as M. Pickthall, Abdullah Yusuf Ali, Muh. Asad, etc), French, Persian, etc.); and everything relate with Quran. Afterwards, Altafsir.com never changes original works, so that the accuracy and authenticity of these texts was valid.

Abdullah Yusuf Ali's translation because of some considerations. Firtsly, Yusuf Ali's translation has a choice of words close to the meaning of the original text or represents the sense of original (Nassimi, 2008:77-78). Secondly, it was approved by Marmaduke Pickthall. Critically he reported that Yusuf Ali's Translation is a better English than any

previous English translation by an Indian, because he made his translation requires a special kind of literary form which looks like meter upon a language is not his own (Hindi) (Nassimi, 2008:76). Third, it was selected by a committee of Muslim scholars formed by the Amana Corporation, USA, which cooperate with the International Institute of Islamic Thought (IIIT) to represent the most recognized and authentic English translation of the Quran (Nassimi, 2008:78). Finally, henceforward, many Islamic scholars use his translation as primary data source of their research, such as Kadhim, 2000, Sharifabad, 2011, Sharifabad et.al. 2012, Peachy, 2013, Saleem, 2013, Wahyuningsih, 2013, Ashaer, 2013, Al-Hamad and Asma, 2013, Al-Badani et.al. 2014, Eldin, 2014, Saputro, 2014, etc.

This conducted study is in the shape of text analysis and relate to the aforementioned research, Badejane et.al. (2013), and used the same theory and technique to make new research, but differ from its subject as the gap of previous study. The crucial reasons in selecting *Surah Al A'raaf*. First, the writer will continue the comprehension of previous study, Badejane et.al. (2013), which studied on *Surah Al-An'am*. According to Sayyid Quthb, the content of *Surah Al A'raaf* is details of central theme in *Surah Al-An'am*, yet both of them are talking about creed (*Aqidah*), because *Surah Al-An'am* concerned only in *Aqidah* and its essence, whereas, *Surah Al A'raaf* elaborated it in different areas that is *Aqidah* in human's life, which there are inviting for creed from the first creation of human (Adam as) to the last Apostle (Muhammad saw) (Translated by Yasin, et.al., 2002:259-260). In a result, both of these *Surahs* are still interrelated and will be knowledgeable if considerable studying on their meaning, so that the further study will be strengthened by the previous study, Badejane et.al. (2013).

Secondly, there was no similar researches have been done before about analyzing of *Surah Al A'raaf*. Overall, it is appropriate subject to be critically and important to study for further understanding about the content of Holy Quran deeply. While, in a way to look for the implied meaning (implicature) of this verse is through Quranic interpretation and

theory of Grice's CP, so that people can enrich their understanding of God's verses in different ways. Moreover, this study will not take a new topic and different angle to use same theory and technique, but this study continue the previous research and complete the discussion on the Grice's implicatures, which determine the implied meaning of Holy Quran on *Surah Al A'raaf*.

Considering on conversation, to understand what the speaker wants to communicate, the listener must be aware of not only the explicit meaning that came from the literal meaning of the words and the structures of the utterance, but also the implicit meaning, which what the speakers is intentionally to convey. However, recently, there are phenomenon that when speakers are speaking is not exactly the same as what is actually intended, it means that each speakers has own characteristics ways using a language to express their ideas and the listeners should make assumption about what the speaker is trying to achieve, then generally it is called '*implicature*'. It is one of the branches of pragmatics, which concerns on the meaning implied from an utterance (or speaker's meaning). Therefore, studying on implicature, conversation in the Holy Quran has been subject matters which important one to get understanding on what the speakers actually meant.

## **B. Research Methods**

The Study use descriptive qualitative method to analyze the data, in which to understand the implied meaning of *Surah Al A'raaf's* translation. Moreover, the method used in this study is theoretical, logical and library research method to collect and analyze the data to answer the research problems, because this research will be based on the original resources and scholarly references. This research will be text analysis. Therefore, the present research, the data will be all of the utterances (words, sentences, or expression), which contain of implicature. It will be taken from primary data source. The primary data will be a list of all conversational verses (whether the direct and indirect) of *Surah Al A'raaf*, which taken from Quran's English translation of *Surah Al A'raaf* by Abdullah Yusuf Ali, which will be taken from

Altafsir.com's website. First, the secondary data will be the Holy Quran itself to help the writer finding the conversational verses. Second, the secondary data will be the interpretation books, which will help the writer detecting and interpreting the data, whether from *Tafseer al-Jalalayn* and *Tafseer Quranul 'Adhim* or *Tafseer Ibn Katsir*. The writer will take *Tafseer al-Jalalayn* in English translation version by Dr. Feraz Hamza D.Phil. from Altafsir.com (the online website) and *Tafseer Ibn Katsir* from Imaduddin Abul Fida' Ismail bin Amr bin Katsir in Indonesian language which translated by Bahrnun Abu Bakar, L.C. et.al., which is published by Sinar Baru Algensindo Offset Bandung on 2000.

The writer takes some procedures to analyze the data in order to make the data will be well organized, according to Wolcott, as the writer said aforementioned, it will be developing a description or interpreting, categorizing, and finally drawing conclusions. To answer the first question about the implicature of conversational verses on *Surah Al A'raaf*, the writer will develop a description through interpreting all of the utterances (words, sentences or expression), which is consist of implicatures through the *Tafseers* (*Tafseer Ibn Katsir* or *Tafseer al-Jalalayn*). After all of the interpretations are written down, it is time to extract the implicature out of them by formulated in the form of sentence, in order to make clearer. After all conversation implicatures are extracted, it will continue to answer the second question of this research, which is to know how the speakers are implied the implicature in the dialogs. The writer will categorize them into Grice's CP and describe them, which will be included identifying the kinds of observance and non-observance, and the ways of failing to observe maxims. In addition, the writer notes that when an utterance of dialog has more than one implicatures, which is implied out, as consequence there will be more than one maxim included. Finally, the writer will be drawing conclusions, through summarize or extract the data into the percentage of table.

## **C. Results And Discussions**

### **1. Finding**

The writer focused on analyzing the data, which has been collected, that is the

conversational verses, which contained the implicature. Based on the research problem, two topics are presented in this part simultaneously. First, the writer analyzes the data by interpreting it based on two Quranic interpretations (*Tafseers*): *Ibnu Katsir* and *Jalalain*. The part of conversation, which implicature are implied, typed in bold letters. Second, the writer analyzes the ways of speakers implied the implicature, whether directly or indirectly. The writer also continues analyzing it through the contribution of Grice's four Maxims: quantity, quality, manner, and relation, so that the relevant maxims are given in this part.

However, due to there are many speakers/hearers are included in the conversation on *Surah Al A'raaf*, in which they made different topic on thier conversation, the writer classified them into several part, based on what verses, who and to whom the conversation occurred. There are 26 part of conversation, in which the speaker and hearers construct the communication. The writer described them one by one so that the doers of conversation, the topic of conversation and the context of conversation states clearly and structurally. Thus, the writer can easily interpret the implicatures and decide the ways of speakers implied the implicatures.

- a. The conversation between Allah, Angle and Iblis

**Verse 11:**

*"It is We Who created you and gave you shape; then We bade the angels **prostrate to Adam**, and they prostrate; not so Iblis; He refused to be of those who prostrate."*

Its Tafseer is cited in *Tafseer Ibn Katsir Juz 8* :

1. After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life (*ruh*) into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. (243)

and cited in *Tafseer Jalalain*:

1. And We created you, that is, your father Adam, then shaped you, that is, We shaped him with you [deposited] in his

back, then said to the angels: 'Prostrate yourselves before Adam!', a prostration that is a bow of salutation. So they fell prostrate, all save Iblis, the father of the jinn, who was among the angels — he was not of those who make prostration.

**(7:11) Implicature**

1. [You must take a bow of salutation before him, as honoring My glory and magnificence]

**(7:11) the way of the speaker implied the implicature**

1. Directly

Allah created a man, Adam, with His Hand and ordered to all angles and Iblis to bow down or make obeisance to him as giving the salute of Allah's glory and magnificence. Regarding this verse, Allah informs Bani Adam about the honor of their father and the enmity of Iblis, who still has envy for them and for Adam. Therefore, they should beware of him and not follow in his footsteps.

The speaker of this conversation is Allah, and the way He expressed His intended meaning is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command. It means that, He stated direct expression of implied the meaning of prostrating as honoring His glory and magnificence. Moreover, He said informatively and quite clearly. He did not obscure enough, as in fact the angles are respond His command by prostrating Adam, even though Iblis did not. Thus, Allah observes the conversational maxim of Quantity and Manner.

- b. The conversation between Satan and Adam

**Verse 20-21:**

*"Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them [before]: he said: "Your Lord only forbade you this tree, lest ye should **become** angels or such beings as live for ever."*

*"And he swore to them both, that he was their **sincere adviser**."*

Its Tafseer is cited in *Tafseer Ibn Katsir Juz 8* :

1. The meaning of *an Takuna* is similar with the other word, which is in *Surah An Nisa: 176*, "(Thus) does Allah make clear to you (His Law) lest you go astray." It has meaning, so that you do not go astray.
2. "Truly, I am a sincere adviser to you" Means for I was here before you and thus I have better knowledge of this place. Regarding his word, he swore to Adam and Hawa in the name of Allah, until he can delude both of them. Indeed, the believer of Allah might sometimes become the victim of deceit. Qatadah commented on this verse, Satan swore in the name Allah and said "I was created before you (Adam and Hawa), and I have better knowledge than you. So, follow me and I will direct you." Ahlul 'ilmi said that "whoever deceit us with saying in the name of Allah, truly we will trap on it." (261-262)

And cited in *Tafseer Jalalain*

1. he said, 'Your Lord prohibited you from this tree only, in aversion, lest you become angels (malakayn may also be read malikayn) or become immortals', in other words, that is the necessary consequence of eating from it, as [is stated] in another verse: Shall I guide you to the Tree of Immortality and a kingdom that does not waste away? [Q. 20:120].
2. And he swore to both of them, that is, he swore to both of them by God, 'Truly, I am a sincere adviser to you', in this matter.

#### **(7:20-21) Implicature**

1. [this is the Tree of Immortality, if you are eating for it, you will not go to astray and become immortals]
2. [In the name of Allah, I was created before you, and I have better knowledge than you. So, follow me and I will direct you]

#### **(7:20-21) the way of the speaker implied the implicature**

1. Directly
2. Directly

In the verse 19, Allah states clearly to Adam and his wife that He allowed them to dwell in Paradise and to eat from all of its

fruits, except one tree, as His grants and favors. Notwithstanding, they did not respond wordily, they understood what Allah is actually meant and what commanded to them. Unfortunately, Satan envied them and then they planned deceitfully through whispering them that Allah actually did not forbid them to eat from forbidden tree. Satan stated to them that Allah forbade them from this tree only lest they should become angels, who teach good and evil in Paradise, or become of the immortals in Paradise, so that this is why Allah forbade them to eat from the tree. In other words, there will be consequence of eating from it, they will be two angels or dwell the Paradise for eternity. Satan emphasized that surely, if they eat from this tree, they will attain both.

Based on his utterances, that he attempt to persuade Adam and Hawa eat the forbidden tree, the way of Satan expressed their intention is directly, whenever there is relationship between structure of sentence and its function, which declarative refers to statement.

Moreover, regarding the contribution of Cooperative Principle, Satan tries to convince and trap them to believe his word through taking the oath in the name of Allah. In his oath stated that this is the tree of immortality. He lied repeatedly, that they are the one who truly adviser for them. Thus, Satan was truly saying nothing. They were uttering lies and falsehood. They spoke against Allah, because in fact, He did not allow them to eat from one tree. In a result, Satan was violating the maxim of quality, because of they say falsely.

#### **2. Discussion**

In this study, the writer examines that among 206 verses of *Surah Al A'raaf*, only 114 of them included conversational verses. Certainly, in 92 verse of this *Surah* there is no conversation. Among 114 verses contains 143 dialogs, which 117 are direct conversation and 26 are indirect conversation.

After reading its interpretations in two *Tafsir*, among 143 dialogs, contained in 114 verses, implicature were found in 75 dialogs, contained in 66 verses. The implicature were extracted out of such verses. Moreover, the total numbers of the implicature amounts 143 implicatures are implied, because in some

dialogs more than one implicatures are found. However, we can find out that there are several verses (12, 28, 37, 38, 43, 44, 110, 127, 138, 143, 187), which contain more than one dialog, some of them did not imply the hidden meaning. Above all, it can be seen in table 2. Moreover, from 75 dialogs, contained in 66 verses, involved 29 speakers or hearers, include in 26 part of conversation, so that 10 speakers or hearers which is 10 part of conversation, is left, as seen in table 1 above, in which coded by typing in the bold words. Continuing the second question of this present study is how the implicature are implied in the dialog. In other words, how the speaker intends us to interpret what is said. The writer analyzed them by using two theories, direct or indirect speech act, and Grice's Cooperative Principle (CP).

Among 120 times, the speakers implied the implicature directly, and the rest is among 23 times, they expressed less directly. It showed that the speakers were frequently expressed their intended meaning directly, which is may be equal to literal meaning and direct match between a sentence type and an illocutionary force. The declarative is used for making announcements or declarations, making claims, telling the truth, and so on. The interrogative is used to ask for a verbal response from the addressee. The imperative is used for making requests, giving orders or advice, and the like. Furthermore, implicatures, which is expressed indirectly, are among 23 times, whenever there is no direct relationship between structure or sentence type and illocutionary force or its function. Sometimes, the speaker used an interrogative to clarify something or make statements, a declarative to give command, an imperative to make statement. Above all, it can be seen clearly in the table 2. Moreover, among 144 implicatures, there are 243 of the contribution maxims, because sometimes one implicature contributes more than one maxim. Table 2 shows the result of the analysis of how implicature are implied in the dialog through Grice's CP.

The asterisk(s) in each cell shows mark to imply the relevant implicature(s). The pertinent maxims or principles are involved. The letter 'f' coded for floating or non

observing the maxims. The writer describes the contribution of maxims as follows: First, in most cases, about 105 cases of total contribution maxims, the speakers observed the maxim of quality. As it was explained in chapter two, quality maxims is divided into two sub maxims of making contribution that is true, not say what believe to be false, and not say which lack adequate evidence. There were 7 dialogs (in verse 12, 20, 21, 60, 66, 110, 123) in which its implicatures contained floating maxim of quality. Second, after observing the maxim of quality, most of observing referred to the observing of relevance maxims with 54 cases of total contribution maxims. The speakers quite contributed relevantly when they construct communication.

They were rarely misinterpreted. The writer just found one dialog in verse 82, which is flouting the maxim of relevance, because it contributed irrelevant with the context and wrongly assumed. In three cases, about 53 cases of total contribution maxims, the maxim of quantity is observed. The sub maxim of quantity is giving more or less information than needed. Among the studied dialogs, 53 cases concerned quite informatively, giving neither more nor less information than is needed, and the writer did not find any float this maxims. The least amount of observing refers to the observing of the manner maxims with 31 cases of total contribution maxims. The speakers tried to cooperative when doing communicating, through following not obscure, not ambiguous, briefly and orderly.

In conclusion, for some cases, it is possible that more than one implicature are implied out of the same utterance and consequently more than one maxim or principles is involved. In the result, the amount of contribution maxims is exactly comparable or even more than the amount of implicature. Therefore, in this study, Grice's CP and its contributory maxims have been observed in the *Surah Al A'raaf*. All maxims of Grice have been blatantly observed. However, among 8 dialog, contained in verse 12, 20, 21, 60, 66, 82, 110, 123, were flout the maxims, and 5 direct dialog, contain in verse 44, 45 and 67, were observed all of the maxims.

#### D. Conclusion

In this study, the writer examines that among 143 dialogs, contained in 114 verses, implicature were found in 75 dialogs, contained in 66 verses. The implicature were extracted out of such verses. However, the total numbers of the implicature amounts 143 implicatures are implied, because in some dialogs more than one implicature are found. If other sources are also studied, more implicature will be found out hopefully. The example of interpret the implicature on *Surah Al A'raaf* is the meaning of *Al A'raaf* itself, which it means "The Heights." Moreover, the implied meaning of *Al A'raaf* is referred to the partition-wall in which between heaven and hell is the highest one, and people whom good and bad deeds are equal inhabit it. Consequently, their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire (*Tafseer Ibn Katsir Juz 8, 2000: 330-331*). They know well the condition of dwellers of Heaven and Fire. As stated in the verse 46-48, they give best regards to the dwellers of Heaven, and admonish to the dwellers of Fire, "Your garnered wealth, great numbers, and arrogance, that is when you unbelieved Allah, couldn't save you from His immortal torture."

The way of the speakers implied the implicature are whether directly and indirectly. Among 120 times, the speakers implied the implicature directly, and the rest is among 23 times, they expressed less directly. It showed that the speakers were frequently expressed their intended meaning directly, which is may be equal to literal meaning and direct match between a sentence type and an illocutionary force. Furthermore, the implicatures expressed indirectly is whenever there is no direct relationship between structure or sentence type and illocutionary force or its function. Meanwhile, among 144 implicatures, there are 244 of the contribution maxims. Thus, it is possible that more than one implicature are implied out of the same utterance and consequently more than one maxim or principles are involved. Moreover, in most cases, the speakers observed the maxim of quality, in which the speaker said quite truthfully and sincerity, and insisted to say the factual truth based on

the real situation which happened. The contribution of relevance and quantity maxims is equal. The speakers were rarely misinterpreted, relevantly, and informatively. The least amount of observing maxims refers to manner maxims, which the speakers uttered something unambiguously, clearly, briefly and orderly. Therefore, in this study, Grice's CP and its contributory maxims have been blatantly observed in the *Surah Al A'raaf*, it means the speakers tried to cooperative when doing communication, by following four maxims.

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