CHAPTER I

INTRODUCTION

This chapter presents introduction of study involves background of the study, research question, research objectives, significance of the research, scope and limitations, and definition of key terms.

1.1 Background of Study

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 (Vivanco, 2006), short story (Risdianto, 2011), article (Novitaningtyas, 2010), drama (Sari, 2007), comic (Wahyuningsih, 2008), humor (Khusnita, 2013, Andresen, 2013, Amin, 2013), film (Alvaro, 2011, Kaloeti, 2010, Thao, 2011, Fadilah, 2012), newspaper (Kondowe, 2014) 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 they concern on implicatures and its contributions to search the implied meaning of the chosen verses. Moreover, these researchers did not examine to the area of Quranic conversation

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verses research and suggested to the other researchers to analyze the other *Surah* in the Holy Quran, because there are many *Surahs*, which are to be field of research. This present study is intended to fill in this gap by attempting to investigate the other *Surah* that is the implicature of *Surah Al-A'raaf*, which focus on Quranic conversation verses. It analyzes through Grice's theory of implicature, and to know how the speakers implied the implicature, it analyzes by using direct or indirect speech act.

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 the 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 validity in 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 need to 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.

Badejani et.al. (2013) also combined two theories: Grice's implicature and Grice's conversational maxims. They observed the implicatures of *Surah Al-An'am* focused on conversation verses only (Quranic conversation) and to know how and why implicatures were implied in the conversation, they analyzed it through Grice's Cooperative Principle (CP). Then, they used the interpretation from Noor Comprehensive Commentary Collection. It is the multimedia encyclopedia of the Quran or Quranic software, which consists of a lot of Quranic commentaries, translations, dictionaries, etc., supplied by Computer Research Center of Islamic Sciences (noorsoft.org) (Badejane et.al. 2013:875). Furthermore, the methods used in the research were the theoretical, logical, and library method there was based on the facts of the original resources and scholarly references. From the previous research, it is similar to what the writer is going to observe. That is focus on analyzing the implied meaning (implicature) on conversation verses, and to know how the speakers implied the implicature in conversation, it analyzes not only expressed directly/indirectly, but also the contribution of Grice's CP, and absolutely the writer identifies the kinds of observance maxims and non-observance maxims.

Related to this research, the writer does not use Noor Comprehensive Commentary Collection, it is because of the limitation of the writer in getting the software. Moreover, the writer also cannot find any proof about its quality to make the further research is more reliable. However, the writer used Altafsir.com. It is 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 relates to Quran. Afterwards, Altafsir.com never changes the original works, so that the accuracy and authenticity of these texts was valid. Besides that, it is supported by Prof. Ahmad Al-Tyyib as a rector Al-Azhar University, who stated that Altafsir.com is copious work of exegesis and a fundamental references and sources in this primary field of the Islamic Science and Heritage (Altafsir.com). Thus, Altafsir.com is the most comprehensive online Quranic resource for Muslims that facilitates an understanding of the Noble Text and complete Islamic website for the study of the Quranic Sciences. However, under the writer's discipline in English department and having limited ability in Arabic knowledge, by using this website, the writer prefers to select the Quranic translation from Abdullah Yusuf Ali and the Quranic interpretation from *Tafseer al-Jalalayn,* which both are in English Language. Besides that, the writer also uses one of *Tafseer*'s books in Indonesian language that is *Tafseer Quranul 'Adzim* from Ibn Katsir.

The writer uses Abdullah Yusuf Ali's translation because of some considerations. At first, according to Khan, Kidwai and the Presidency of Islamic Research, Call and Guidance (PIRICAG) of the Kingdom of Saudi Arabia, 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). Consequently, his work not only designated as the official English translation of the Holy Quran in Saudi

Arabia, but also republished in 1990. Further, it is obviously intended for a scholarly and educated English-speaking audience, especially in Saudi Arabia and Al-Hilali and Muhsin Khan in 1996 made Quranic translation based on Yusuf Ali's (Peachy, 2013:38). Second, it was approved by Marmaduke Pickthall. Critically he reported that Yusuf Ali's Translation is 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.

Meanwhile, the writer uses the Quranic interpretation from *Tafseer Ibn Katsir* and *Tafseer al-Jalalayn,* because both are often used in the Islamic studies, and many Islamic scholars refer to these *Tafseers,* because both of these *Tafseers* are written based on valid sources (Quran and *Hadits*). As Indonesian Muslims students, these *Tafseers* are generally accepted and being the curriculum, so that a number of Islamic boarding schools such as *Santri Dayah* Aceh (www.santridayah.com), PP. Al Anwar Sarang (www.ppalanwar.com), PP. Lirboyo Kediri (www.lirboyo.net), etc. referred these *Tafseers* as resources to

understand Quran. Moreover, the aim of using more than one *Tafseer* is to help the writer to strengthen and complete searching the whole of implied meaning on conversational verses. Thus, by using these works, this study is more reliable.

This study is a text analysis and relates to the aforementioned research, Badejane et.al. (2013), the writer uses the same theory and technique to make new research. As the gap of previous study, this study differs from its subject and the writer elaborates more to analyze how the implicatures expressed, whether it is directly or indirectly.

The writer selects *Surah Al A'raaf,* because the writer has crucial reasons selecting *Surah Al A'raaf*. First, the writer is interested in the content of *Surah Al A'raaf*, which is its messages should be understood and seen into deeply. Chronologically, it portrays the life's story of human must believe in One God (*Tauhid*), begin at how the Apostles invites to believe Allah, how the society rejects their inviting, what the consequence of believers and unbelievers, how the condition of man in heaven or hell, and so forth (Yasin, et.al., 2002:260). Therefore, after all, if human regards its meaning, they will remind how the life should be, to be believers or unbelievers.

Second, due to analyzing the conversational verses, the writer found that in *Surah Al A'raaf* there are many conversation verses happened, such as between God and Satan, God and His Messengers, etc. In addition, because the theme of this *Surah* is about *Aqidah,* it contains long story to present the theme, in result, there are many conversations are reflected, as Qalyubi (1997:82) said that it is used when the story is quite long, particularly if it indicates keep the faith

(*Aqidah*). Furthermore, the writer believes that, the conversations are full of reminder for all human being, because the content of Quran will not have useless meaning.

Third, the writer assumes that there was no similar researches who have conducted 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 how it is expressed is used theory of direct or indirect speech act and Grice's CP, so that people can enrich their understanding of God's verses in various ways. Moreover, this study is not take a new topic and different angle to use same theory and technique, but this study continues the previous research and completes the discussion on the Grice's implicatures, which determines the implied meaning of Holy Quran on *Surah Al A'raaf*.

Considering on the conversation, to understand what the speaker wants to communicate, the listener must be aware not only the explicit meaning, in which came from the literal meaning of the words and the structures of the utterance, but also the implicit meaning, in which the speakers is intentionally to convey. However, recently, there are phenomena that when the speakers utter words is not exactly the same as what is actually intended, it means that, each speaker has own characteristics ways in using a language to express the ideas and the listener 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, the conversation in the Holy Quran has been subject matters, which become the important one to get understanding on what the speakers actually mean.

In this study, the writer examines the conversation verse between two or more speakers. It is selected because several reasons. First, the writer wants to know what the speakers intended to convey, and how they implied the hidden meaning. Second, the writer is interested in the speakers' competence, the speakers' ability to produce appropriate utterances not grammatical sentence, when express their feeling. It is because when the speakers used their utterances in conversation, absolutely it builds directly on the communicative competence in oral language (Thao, 2011:3). Thereby, it is valuable if we know the ability of speakers construct conversation, even though the whole words are the word of God, which is hard to understand easily without little pay attention to be the linguist and refers to the credible sources. Nevertheless, Qalyubi (1997:82-83) stated that language style, in which used in the conversational verses, is not depend on the condition of psychological each speakers on the Quran, but rather the condition of prophet Muhammad saw and the society at that time when the *Surah* or verse revealed. As the stories of Prophet Hud, Shalih and Syu'aib in *Surah Al-A'raaf* are intended to explain new creed tenet, in which usually using jeer word to give alarmed for unbelievers to relize their deviation and it is appropriate with the condition of prophet Muhammad saw, who was calm and quiet.

The writer has two reasons why this study is very important to be analyzed. First, Quran is a book that contains God's words which teaches everything about life, so that learning Quran will be learning of life. Furthermore, learning Quran is not only learning its words or its sentence, but also learning to understand behind the God's words and apply it in daily life. Second, since human being must understand the meaning of Holy Quran, since the Holy Quran has high value on literature, which is full of rhetoric style (*Fasaahah* and *Balaghah*) (Syarifudin, 2012:17), and sometimes the duality of meaning happened, it creates the difficulties of understanding the messages of Holy Quran. Moreover, understanding the deep meaning of Quran is the obligatory of human being. Unfortunately, not all Muslims understand the Arabic language, as the language of Holy Quran revealed. Because of necessity, they shift to its translation to get the point of surface meaning. However, the translation sometimes is not enough fully understood and they often little pay attention to the specific context of each verses, such as the implied meaning or implicit meaning of verses. Based on this phenomenon, it is reasonable reason to the writer who wants to search the implied meaning (implicature) of Holy Quran, particularly in *Surah Al A'raaf,* because the Holy Quran is needed depth understanding not only the first meaning, but also the implied meaning (implicature) of each utterance (Badejane et.al., 2013:869). Therefore, the result of this research helps people to understand the deep meaning of Quran through knowing its implicature. Due to it is the obligatory of human being, and open new idea that understanding the Quran is actually easy by whomever, whenever and wherever they are, as Allah said repeatedly in *Al*

Qamar:17, 22, 32, and 40:*"And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?"* (taken from Syakir's translation). Thus, it can be concluded that implicature can be something quite precise dealing with analyzing the style of Holy Quran, even though human being cannot understand the words of God definitely and without fails, because the Holy Quran itself has the miracle on its words style.

In conclusion, the writer investigates the meaning of *Surah Al-A'raaf* through Grice's theory of implicature. Then, the writer identifies it by using speech act theory to know how the speakers implied the implicature in conversation verses of *Surah Al A'raaf*, whether it is directly or indirectly expressed. Moreover, the writer expands the analysis to the contribution of Grice's Maxims, to know the kind of observe and non-observance maxims in conversation verses of *Surah Al-A'raaf.* The writer uses interpretation from *Tafseer al-Jalalayn,* in English translation by Dr. Feraz Hamza D.Phil. and *Tafseer Ibn Katsir* to strengthen the implicatures. Overall, the finding from the writer's study that this study is not intended to take a new topic and different angle to use same theory and technique, but this study continues the previous research and complete the discussion on the Grice's implicatures, due to searching the implied meaning of Holy Quran. Finally, the writer believes that there is a crucial need in the result of this study.

1.2   Research Questions

Based on the research background, the writer decides some question statements as follows:

1.2.1   What are implicatures implied in conversation verses of *Surah Al A'raaf*'s translation?

1.2.2   How do the speakers imply the implicature in conversation verses of *Surah Al A'raaf*'s translation?

1.3   Research Objectives

The present research, the writer has objectives as follows:

1.3.1   To explain what implicatures are implied in conversation verses of *Surah Al A'raaf*'s translation.

1.3.2   To describe how the speakers imply the implicature in conversation verses of *Surah Al A'raaf*'s translation.

1.4   Significance of Research

The significance of the research is the writer specifically divides into two significances; they are theoretical and practical significances. Theoretically, the further research is added significance in some cases. First, it gives specific information to linguistic students who are interested in Quran study about the implicature of conversational verses in *Surah Al A'raaf,* and had understood on both the ways of speaker implied hidden meaning and the speakers' competence when used words. It approves that Quran always gives new lesson for all people

who use their brain to think about the Quran. Thus, the writer realizes that the result of the further study gives evidence that the considerable study of Quran is never end as wide range of object criticism, and Quranic comprehension can come from everywhere.

Second, the further study contributes to the development of pragmatics study especially in the Quran or Islamic area. Third, it enriches Muslims' or people's knowledge throughout the world, who are reluctant getting the implied meaning of *Surah Al-A'raaf*, due to the limitation of knowledge, especially in Arabic language, the content of the Quran must be understood deeply to get lessons inside of it. As Allah said in *Surah An Nahl*: 89:

> *"……. and We have revealed the Book (Al Quran) to you explaining clearly everything, and a guidance and mercy and good news for those who submit"* (taken from Syakir's translation).

Forth, it gives new idea or concept that understanding the Quran is actually easy by whomever, whenever and wherever they are, as Allah said in *Al Qamar* repeatedly 17, 22, 32, and 40:*"And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?"* (taken from Syakir's translation). As long as they have goodwill, avoid learning rashly, and always pray to added knowledge (Mustofah, 2008:165-166), as Allah said in *Surah Thaahaa*: 113-114:

> *"And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.*
> *Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge"* (taken from Syakir's translation).

Finally, it can be a reference for the next researchers who are interested in Quran study.

Practically, the further research has worthwhile in several areas. First, it is used as a material or reference of educational teaching in the meanings of holy Quran especially to Arab or non-Arab students who intend to gain knowledge deeply about the contents of *Surah Al A'raaf* through applied Grice's theory of implicatures, and because *Surah Al A'raaf* contained several stories, it is recommended as educational material. In other word, stories are a media to deliver a multitude of Islamic tenet, such as the obligation, the prohibition, etc. As Allah said in *Surah Yusuf*: 111:

> *"In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe"* (taken from Syakir's translation).

Second, it develops various research of linguistics in the Qur'an study, for instance, studying further on Quranic conversation through using Conversational Analysis (CA) approach, or doing research about linguistic ambiguity and language feature in conversation verses of Holy Quran, analyzing the psychology of speakers in conversational verses, and so forth.

Third, it helps the translators doing the translation of Holy Quran into different languages, because the function of implied meaning (implicature) can lead to in the target language appropriateness. Because of by knowing the implicature on several words or utterances, the translators make their translation can be able to understand easily and completely, particularly if they prefer to the *communicative translation, idiomatic translation, semantic translation,* and *free*

translation. As Newmark said in Hartono (2011:2), *"Translation is rendering the meaning of a text into another language in the way that the author intended the text."*

1.5 Scope and Limitations

The scope of the research is the writer uses Grice's theory of implicatures as the basis of the analysis on the implicatures in Quran translation of *Surah Al A'raaf.* The writer focuses on its conversation verses only whether it is sometimes typical direct and indirect. According to Brennan (2010:1) direct conversation is face-to-face conversation, its opposite is indirect conversation, which the participants do not talk face to face to each other, and it may be mediated, such as using third person. Furthermore, to ensure the credibility of the data collected and minimize bias, the writer also uses the Holy Quran itself to ascertain deciding verses containing the conversation, which conversations can be detected through knowing certain words that have the meaning *'to state'* or *'to say'* such as the basic verb word *'Qaala',* as the following example in a bold word. However, not all the word *'Qaala'* determines the dialog verses, because it sometimes contributes monolog verses, so that the writer intensively must find out who and to whom the utterances implied.

The example of verse has typical dialog, which may be in one verse, for example the verse 2:67:

وَإِذْ **قَالَ** مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً ۖ **قَالُوٓا۟** أَتَتَّخِذُنَا هُزُوًا ۖ **قَالَ** أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ۞

"And when Moses said to his people, "Allah commands you to slaughter a cow". They said, "you make us a laughingstock". He said, "Refuge of Allah, that I be among the ignorant" (taken from Syakir's translation).

On the other hand, dialogs may be in two verses or more than two, for example the verse 18:66-67:

قَالَ لَهُۥ مُوسَىٰ هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا ۝ قَالَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ۝

"Musa said to him, "Should I remain with you on the condition that you will teach me of the right things which you have been taught". He said, "You can never stay with me" (taken from Syakir's translation).

The verse mentioned above 2:67 and 18:66-67 are example of direct conversation, because the dialog is happen face-to-face, and the following examples are indirect dialog 2:124:

وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗا ۖ قَالَ وَمِن ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهۡدِى ٱلظَّٰلِمِينَ ۝

"And when his Lord tested Ibrahim with certain words then he fulfilled them. Said He (Allah) "I am to make you leader of the people," submitted he (Ibrahim as.), "and from my off springs". Said He (Allah), "My covenant does not reach to the unjust" (taken from Syakir's translation)

This verse is an indirect conversation, because Prophet Ibrahim got *firman* from Allah and he is not communicating face to face with Him. Nevertheless, actually Quran is a media for Allah to communicate with His creation, as the utterance *"Yaa Ayyuhannas, Yaa Bani Adam, etc."* However, there is certain part, which reflects the form of conversation and response, whether they are between God and Angles, God and Satan, Prophets and their followers, and so forth.

The writer used speech act theory, which focus on direct and indirect speech act to know how the speaker implied the implicature or in other words, how the speaker intends us to interpret what is said. Thus, the writer answer the second question of the present study by analyzing the way of speakers implied their intended meaning whether the implicature will express directly or indirectly. Furthermore, the writer also uses the theory of Grice Cooperative Principle (CP) or conversational Maxim to know the contribution of Maxims when either the speakers or hearers construct communication, whether observe or non-observe it, especially after analyzing their implied meaning, so that it makes clear the way of speakers' conversing. Thus, this study is more expand, because the writer does not focus on one theory to break the second question of this study.

The writer uses Quranic translation by Abdullah Yusuf Ali's (1872-1952) *The Holy Qur'an: Text, Translation & Commentary* which first published by Sh. Muhammad Ashraf Publishers in the city of Lahore, British India. It is an origin work, because according to Nassimi (2008:75), after calculating in 2004, there have been 93 different editions of Yusuf Ali's translation.

Moreover, due to avoid misinterprets in determining the implicature of *Surah Al A'raaf*'s translation, the writer uses the Quranic interpretation (*Tafseer*) from *Tafseer al-Jalalayn* in English translation version by Dr. Feraz Hamza D.Phil. He is the one who translate *Tafseer al-Jalalayn* completely into an English translation, and it has highly accurate and readable work (Altafsir.com). Both Quranic translation and *Tafseer al-Jalalayn* is taken from Altafsir.com in order to get the original works. In addition, the writer also uses *Tafseer Quranul 'Adhim* or

Tafseer Ibn Katsir from Imaduddin Abul Fida' Ismail bin Amr bin Katsir in Indonesian language, which translated by Bahrun Abu Bakar, L.C. et.al. in 2000. Moreover, the writer uses two *Tafseers: Tafseer al-Jalalayn* and *Tafseer Ibn Katsir* to detect and identify whether the conversation contain implicature or not, because to determine it, the writer needs the context or background knowledge in chosen verses, and they can be found in those *Tafseer*. However, if there are more than one implicatures or different implicatures are implied in both of *Tafseers*, the writer does not compare them, but prefers to insert them and analyze them simultaneously, because the writer wants to enrich the analysis of completely implied meaning on conversational verses.

Whereas, this present study has a number of the writer's limitation that should be noted. First, the writer cannot analyze the conversation between Allah and Prophet Muhammad, because it exactly took the whole of *Surah Al A'raaf*. When Quran was revealed, truly Allah was speaking to Prophet Muhammad, so actually the content of Quran itself is the conversation between Allah and Prophet Muhammad. However, the writer selects the conversation, in which the speaker and hearer were written in the *Surah Al A'raaf*.

Second, the writer realizes that the result of this study is not beyond question or unascertainable, because the data of this study is the Holy Quran, that is revealed by God, which has the highest values on literature. Nevertheless, the writer still keeps the present study to be more reliable and valid through the contribution of credible translation and *Tafseers*. However, the writer focuses on one Quranic translation by Abdullah Yusuf Ali and both interpretation from

Tafseer al-Jalalayn and *Tafseer Ibn Katsir*, which they may be lack, because there are many versions, whether Quran translation or interpretation, are created with different style and strategy in translating and interpreting the Holy Quran especially determining on its implicature.

Third, some of the verse in *Surah Al A'raaf* has similar meaning/messages to the other *Surah* in Quran, such as *Al A'raaf:*11 contain of conversation between God and Iblis in heaven, which Iblis, one of the unbelievers, is unwilling to make obeisance to Adam. It can be found in *Surah Al-Baqarah:34, Al Hijr:32, Al Israa':61, Al Kahfi:50, Thaahaa:116, Saad:75,* etc. There are the repeated story of Prophet Nuh (*Al A'raaf*: 59-64), in which it can be found in *Surah Hud:25-49, Al-'Ankabut:15-15, Al-Mu'minun:23-30*, etc. As a result, the message of *Surah Al A'raaf,* such as *Al A'raaf:*11 and 59-64, is not the only one must be focused or take as a priority to have understanding. Nevertheless, the similar topic in different *Surah* can enrich the knowledge and complete in understanding, because they are not in contradictory meaning, but God used different language style to deliver the message. Moreover, the repeated story is not all of it, but rather a part of it, because it is revealed based on its purpose or the condition of Prophet Muhammad saw and his society (Qalyubi, 1997:88-89). Sometimes it was down to strengthen the heart of Prophet Muhammad, or to explain torture for unbelievers, and so on.

Fourth, the writer cannot analyze this study deeply, because the writer does not go further to the question of 'why such implicature are produced or implied by the speakers' after knowing the question of 'how the speakers implied the

implicature in conversation verses of *Surah Al A'raaf*'s translation'. Actually, because the writer has a limitation getting the reliable data to know the reason of speakers imply the implicature. Furthermore, according to the writer, there are many resources are vital and needed to answer completely 'why', and the writer has difficulty to get the credible sources. For instance, they come from the Quranic interpretation (*Tafseer*): At-Thabari, Al-Baghawi, etc.; the collection of *Hadits*: *Shahih Bukhari, Shahih Muslim, Sunan Tirmidzy,* etc.; the book of faith (*tauhid*): *al-Wajiz fi Fiqhis Sunnati wal Kitabil 'Aziz* by Abdul-'Azhim bin Badawi, *Al-Aqidah Ath-Thahawiyah* by Imam Ath-Thahawi, and *Al- 'Aqidah Al-Wasithiyyah* by Syaikh 'Utsaimin, etc.

1.6 Definition of Key terms

To avoid the cause of mistakes of the little consideration, the writer clarifies the important terms as follows:

Surah Al A'raaf or "The Heights" is the seventh *Surah* of the Holy Quran, which consists of 206 verses and includes in *Assab 'uththiwaal* or the seven long *Surah.* Juz's number is 8 to 9 and revealed in Mecca (so called *Makkiyah*), except the verse 162 to 170 is revealed in Madinah (*Madaniyah*) (Al A'raji, 2005:41). The cause of called *Al A'raaf* is refers to verse 46 of *Surah Al A'raaf*, which implied to *something height* or *something honorable*, that is the partition-wall between heaven and hell is the highest one and it is inhabited by people whom good and bad deeds are equal. 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).

Moreover, there are narration about the excellences of this *Surah*, that is Muslims who read this Surah s/he will free from the computation day (*Hisab*). The implimentation of this Surah is that should be read on Friday, or at least once a month and paricularly verse 54 is read every night to avoid satanic temptation. In addition, Muslim who dream reading this Surah, Allah will give His willing (*ridlo*) and will be being trustfull man (Al A'raji, 2005:41-42).

Implicature is the speaker intends to communicate which is more than the word is said and the listener makes assumption about what the speaker is trying to achieve. In other word, when speakers utters something, truly there is hidden meanings are implied. It indicated that each speakers has own characteristics ways to use a language expressing their feeling and message. As Grice said that when speakers implied something is differ from literally says (Brown and Yule, 1988: 31).

Grice's Cooperative Principle (CP) is an imperative to *"Make your 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"* (Grice, 1989: 26). Thus, according to the writer, CP directs speakers to be cooperative in doing talk exchange. When speakers cooperate with listeners, they follow a number of additional principles that determine whether their statements are well-formed and contextually appropriate. The main principles are *quantity, quality, relation,* and *manner,* which well known as Grice's four maxims.

A conversational verse is a verse that contains a dialog, in which both speaker and hearers use linguistic forms and nonverbal signals to communicate interactively (Brennan, 2010:1). However, according to Cambridge Advance Learner's Dictionary, conversation refers to a talk between two or more people in which thoughts, feelings and ideas are expressed, questions are asked and answered, or news and information are exchanged. Thus, conversation is an activity of talk exchange, which is produced by speakers, and receives and decoded by addressees, so that both speaker and hearer talk communicatively.

Abdullah Yusuf Ali's Quranic English translation, his work is *The Holy Qur'an: Text, Translation and Commentary*, is Sunni translation and commentary of the Quran, which published by Sh. Muhammad Ashraf Publishers in the city of Lahore, British India.

Tafseer Quranul 'Adhim or *Tafseer Ibn Katsir* is a *Tafseer* from Imaduddin Abul Fida' Ismail bin Amr bin Katsir, who use analytical method (*Tahlili*), which is interpreting the Quran by describing all of the aspect that being interpreted, such as giving attention not only to the connection of each verses and each *Surah*, but also to the reasons of revealed verses or *Asbabun Nuzul*, and *hadits* (Al-Farmawi in Sanaky, 2008:273-274). It is clear that they were trying to explain the meaning comprehensively. Then, it includes in the type of *Tafseer bil Ma'tsur* which interprets Quran by emphasizing on *riwayah* or narrative approach, in which pay attention to authentic resources, whether from the Quran, *hadits* or authentic opinions even from the companions' and *tabi'in's* words.

Several commentaries about *Tafseer Ibn Katsir*: first, Imam Asy-Syaukani r.a. said that, *"This Tafseer is one of the best Tafseer than ever."* Second, Imam As-Suyuti r.a said that, *"it is a very amaze and no one who compete with it."* Third, Prof. Dr. Roem Rowi, MA. as the chief of MUI (Majelis Ulama Indonesia) East Java on 2000-2005, said that, *"The best Tafseer bil Ma'tsur? Of course, Tafseer Ibn Katsir."* Finally, Komisi Fatwa MUI said that, *"Beyond out of doubt, Tafseer Ibn Katsir is one of the credible Tafseer bil Ma'tsur and being field of reference for everyone, especially Ahlus Sunnah wal Jama'ah"* (www.rumah-muslim.com).

Tafseer al-Jalalayn is well known as a classical Sunni *Tafseer* of the Quran, which composed by Jalal ad-Din al-Mahalli and Jalal ad-Din as-Suyuti. It used *Ijmali* method, which is interpreting or explaining the verses of the Quran briefly, concisely and globally, but quite clear and without need any devious understanding, because it is still cope with language that is easy to understand for everyone, so that the interpretation is more suitable for beginners or the general society immediately (Sanaky, 2008:271-273). In other words, this *Tafseer* is accessible works because of its completely intelligible in the simplest possible way and one volume length. Therefore, al-Jalalain's two author's made an interpretation which focused on whether the structure of sentence (*Nahwu*), the derivation of words (*Sharaf*), and the ways of recite (*Qira'ah*). This is because Quran is revealed through using Arabic language, so that to understand the Quran, it must know them at all. Then, it includes in the type of *Tafsir Ar-ra'yu al-Mahmudah* or interpreting Quran by using intellectuality or *Ijtihad* (individual

interpretation and judgment) as primary approach (Salma, 2009:6-7). This *tafsir* is still permitted, because the writer is still obeying certain rule of being interpreter, such as: having expertise on Arabic language, avoiding interpreting rashly or individual interest or no self-opinionated, etc. (Adz-Dzahabi in Sanaky, 2008:276).