#### **CHAPTER IV**

## FINDING AND DISCUSSION

This chapter deals with the research finding and the discussion about the statement of problems formulated in chapter one.

#### 1.1. 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.

## 1. The conversation between Allah, Angle and Iblis

#### Verse 11:

"It is We Who created you and gave you shape; then We bade the angels <u>prostrate to Adam</u>, 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

 [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.

Verse 12:

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرَتُكَ قَالَ أَنَا خَيْرٌ مِّنَهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿ قَالَ مَا مَنَعَكَ أَلًا تَسْجُدَ إِذْ أَمَرَتُكَ قَالَ أَنَا خَيْرٌ مِنْ غَيْرُ مِنْ طِينٍ ﴿ [Allah] said: "What prevented thee from prostrating when I commanded thee?"

"[Allah] said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "I am better than he: Thou didst create me from fire, and him from clay."

The respond of Iblis is worse than the crime itself. He felt that he is better than Adam and said he did not obey Allah because who is better cannot prostrate to he who is less. Iblis meant that he is better than Adam, "So how can You order me to prostrate before him." Iblis said it because he was created from fire while, "You created him from clay, and fire is better." Iblis looked at the origin of creation not at the honor bestowed, that is, Allah creating Adam with His Hand and blowing life into him. (247)

## and cited in Tafseer Jalalain

1. He [Iblis] said, 'I am better than him. You created me from fire, while him You created from clay'.

## (7:12) Implicature

1. [I am a better, so I cannot prostrate to he who is less]
[Fire is more honored than mud or clay]

## (7: 12) the way of the speaker implied the implicature

## 1. Directly

This verse is conversation between Allah and Iblis. After rebelling Allah's command, Allah asked Iblis, "What prevented you when I bid you to prostrate Adam?" Iblis said, "I am better than him. I am made of fire while he is made of clay, and fire devours clay."

Based on their utterances, that they are more honored than mud or clay, the way of Iblis 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, in this conversation, Iblis made a false comparison when confronted by Allah's command. His claim that the fire is more honored than clay was also false comparison at all, because clay has the qualities of strong, patience, and calm. Clay is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Iblis to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience, and submission to His command, admitting his error, and seeking Allah's forgiveness and pardon for it (*Ibn Katsir Juz 8:*247). Seeing the context, Iblis blatantly floated the maxim of quality, because he said untrue, which made a false comparison the origin of creation (between clay and fire).

#### Verse 13:

"[Allah] said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest [of creatures]."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Get thee down from this" because you defied My command (rebellious) and disobeyed My observance. Get out! It is not better for you to be arrogant in Paradise." (249)

 "Get out, for thou art of the meanest [of creatures]" means in the condition of humiliated and disgraced as just recompense for his statement, by giving him the opposite of what he intended (arrogance).
 (250)

## and cited in Tafseer Jalalain

- "Said He, 'Then go down from it, that is, from the Garden it is also said, [go down] from the heavens it is not, right, for you to show pride here"
- 2. So go forth, out of it! Surely you are among the abased!', the contemptible!

## (7:13) Implicature

- 1. [Go down from Paradise for your rebellious or non-observance]
- 2. [Go down from Paradise disgracefully]

[It is the recompense for your wrong confession]

## (7:13) the way of the speaker implied the implicature

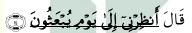
1. Directly

To what have been said by Iblis boastfully in the previous verse that he refused to prostrate Adam, as Allah commanded him and angles. As consequence, in this verse, Allah said to Iblis for their fate that they must leave the Paradise or come out of angelic form despicably and disgracefully. It is also said that this means go forth from the earth. They are degraded and humiliated in that they are punished.

Based on His utterances, that He commanded to expel Iblis and in the last sentence He give statement that they truly got the recompense for their wrong confession, the way of Allah expressed His intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command.

Moreover, regarding the contribution of Cooperative Principle, Allah stated to Iblis quite briefly and clearly, though seems irrelevantly, but after knowing the implicature His utterances are relevant as the respond of Iblis' statements. In other words, Allah makes His contribution in the dialog with Iblis effectively and communicatively. In short, Allah observes the maxims of Manner and Relevance.

## Verse 14-15:



"He said: "Give me respite till the day they are raised up."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Iblis realized that they were cursed by Allah and suddenly asked for respite until the Day of Judgment." (250)

"[Allah] said: "Be thou among those who have respite."

and cited in Tafseer Jalalain

1. "Said he, 'Reprieve me, and postpone my affair, until the day when they, people, are resurrected."

2. "Said He, 'Lo! You are of those reprieved' — in another verse, it is said, until the day of an appointed time [Q. 38:81], that is, [until] the time of the first blast [of the Trumpet]."

## **(7:14-15) Implicature**

- 1. [Allow me respite until the day when people are resurrected from the graves]
- 2. [You are given respite until the first trumpet is blown]

## (7: 14-15) the way of the speaker implied the implicature

## 1. Directly

In the verse 14, as the first utterance is uttered by Iblis as the response of what Allah said to them (in verse 13). Based on their utterances, that their commanded or requested to give time for a while, the way of Iblis expressed their intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command. Moreover, regarding the contribution of Cooperative Principle, what Iblis said to Allah is truthfully, in which describe their arrogance. In other words, they said in the truth that they asked Allah to give them a reprieve till the Day when human are resurrected from the graves, so that they fulfill the maxims of quality.

Meanwhile, in the verse 15, Allah, as the response of what Iblis' request to Him, utters the second utterance. Based on His utterances, that He approves Iblis' request and would give respite until the first trumpet is blown, the way of Allah expressed His intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is imperative and refers

to the function of statement, instead of command. Moreover, regarding the contribution of Cooperative Principle, Allah said clearly and relevant with what Iblis said to Him, that they asked Him to reprieve, then Allah fulfill their request through saying informatively that they will reprieve until the time of the first blast in the Day of Judgment. Thus, Allah observes the maxims of Quantity, in which give response as informative as required in the talk exchange.

Verse 16-17:

"He (Iblis) said: <u>"Because thou hast thrown me out of the way</u>, lo! I will lie in wait for them on thy straight way:

<u>"Then will I assault them from before them and behind them, from their right and their left:</u> Nor wilt thou find, in most of them, gratitude [for thy mercies]."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Ibn Abbas said that 'Aghwaytani' means, "You had misguided me," and others said, "As You caused my ruin, I am sure enough to prevent all of Your creation, whom You will create them from the offspring Adam, the one who cause You to expel me, into Your straight ways."

"The straight ways" mean the ways of truth (Hak) and the way of safety. Verily, I (Iblis) will misguide them from these paths, so that they do not worship You Alone (Tauhid), because You sent me astray.

Mujahid said that the 'straight path', refers to the truth that is *Islam*.

Imam Ahmad recorded that Sirah ibnu Abul Al-Fakih said that he heard the Messenger of Allah saying,

إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطُرُقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ "Verily, Satan always block the Son of Adam in all right paths. So, Satan prevent from their path of Islam." (251-252)

2. Ali ibnu Abu Talhah narrated from Ibnu Abbas concerning the Ayah:

"Then I will assault them from before them" means that I will make them doubts concerning their Hereafter, in which inform them that there is no hell, Paradise, resurrection or reckoning.

"and behind them" means that making them more eager for this life, in which inform them that the life of this world is everlasting.

"from their right" means that causing them confusion in the religion, as regard prevent them to do the right thing. So, they leave the guidance.

"and their left" means that luring them to commit sins, as regard pleasures and delights, then ask them to do it.

Ibnu Jarir stated that, the meaning of this verse is all of the good and bad ways. In other words, if it is the good ways, Satan will prevent it. However, if it is the bad ways, Satan will beautify it.

Al-Hakam ibnu Aban said that Ikrimah narrated from Ibn Abbas concerning the verse, "Then will I assault them from before them and behind them, from their right and their left" Satan did not say that he will come from above them, because the God's mercy descends from above.

Ali bin Abi Talhah reported that Ibn Abbas said, regarding the meaning of "Syakirin" is those who believe and worship only one God, Allah. (253-255)

## And cited in Tafseer Jalalain

- 1. "Said he, 'Now, because You have sent me astray (fa-bi-mā aghwaytanī means bi-ighwā'ik, 'for Your sending me astray': the bā' is for oaths, and the response of the oath is [the following]) verily I shall sit in ambush for them, that is, for the Children of Adam, on Your straight path, that is, on the path that leads to You."
- 2. "Then I shall come upon them from before them and from behind them and from their right and from their left, that is to say, from every side, and prevent them from following it [that path]. Ibn 'Abbās said, 'However, he cannot come upon them from above, lest he come between the servant and the mercy of God, exalted be He'. And You will not find most of them thankful', believing."

## **(7:16-17) Implicature**

- [Because You sent me astray, verily I will misguide the offspring of Adam to follow the ways of truth (*Hak*), the religion of Islam]
   [Because You sent me astray, verily I will misguide the offspring of Adam not to worship You Alone (*Tauhid*)]
- [I will make them doubts concerning the Hereafter][I will inform them that the life of this world is everlasting]

[I will make them confusion who are guided, in the religion, until they leave the guidance]

[I will make them commit sins, as regard pleasures and delights]

[and You will not find all of them most of them believers in You, the only God]

## (7:16-17) the way of the speaker implied the implicature

- 1. Directly
- 2. Directly

In these verses, Allah describes the revenge of Iblis after giving His wisdom and His decision and decree of reprieve. Iblis, in the condition of having appointment with Allah or they get what he wanted, begin to ill disposed and went on in defiance and rebellion, through saying "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way."

There are many implicature are implied in 2 verses as written above. As responded Allah's statements in previous verses, the way of Iblis 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, the speaker (Iblis) quite cooperatively, because they felt, that Allah has caused them to be ruin, they will have grudge against the life of human into go astray. In result, they are truthfully stated that they will be laid an ambush for the human being or the offspring of Adam on His straight path, that is, on the path that leads to Him, forever and ever. Besides that, they also truthfully say in the verse 17 that they

will assault human being from every side, and prevent them from following the God's Guidance, as stated clearly in the *tafseer* above. Then, what Iblis have been stated is true, and Allah turned out to be the same and said in *Surah Saba*':20-21:

وَلَقَدْ صَدَّقَ عَلَيْمٍ أِبْلِيسُ ظَنَّهُ وَ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿ وَمَا كَانَ لَهُ عَلَيْهِم مِّنَ هُوَ مِنْهَا فِي شَكِّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظُ مِّن سُلْطَنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْأَخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكِّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظُ

"And certainly the Iblis found true his conjecture concerning them, so they follow him, except a party of the believers. And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things." In short, the speakers are cooperatively, because they do not purely lie, and

they observe the maxim of quality. We can find out from this phenomenon that Iblis did not acknowledge his sin, and pride for it. They did not regret what he had done and did not apologize or plead. They did not blame themselves in that disobedience and did not see that it was necessary for them to repent. They were arrogant and deserved to be cursed and abandoned by Allah (*Tafsir Al-Kasf*: 193).

Verse 18:

قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا اللَّهُ مَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّم مِنكُمْ أَجْمَعِينَ عَ

"[Allah] said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all."

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

 "Ibn Jarir said, the word 'azzammu' means disgraced, and he said the word al-madhur means the distanced, that is, he is expelled and will be far from God's mercy.

Sufyan As Sauri narrated from Abu Ishaq At Tamimi from Ibn Abbas, the word *madhuran* means despised or in the condition of rebuked.

Ali ibnu Abu Talhah reported that Ibn Abbas commented on the words, *Madzuman* and *Madhuran* as "Belittled and despised", while As-Suddi commented, "Hateful and expelled." Qatadah commented, "Cursed and despised", while Mujahid said, "Expelled and banished." Ar-Rabi` bin Anas said that *Madh'um* means banished, while, *Madhura* means belittled." (258-259)

#### And cited in *Tafseer Jalalain*

1. "Said He, 'Go forth from it, degraded (read madh'ūman) disgraced or despised, and banished, removed from mercy.

## (7:18) Implicature

 [Get out from this (Paradise), cursed and despised, which is far from God's mercy]

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

## 1. Directly

In this verse, Allah replied the Iblis statement as in the previous verse 16-17. In His replied, He emphasized on His cursing, expelling, banishing and turning Satan away from the uppermost heights (Paradise) and far from His mercy, through saying "Go forth from Paradise despised and banished, removed from

mercy. As for such of them, from the jinn and humans will obey you, surely I will fill hell with all of you (of the disbelievers among the jinn and humans)." It is an appropriate answer for Satan, regarding their rebellion to their God.

Based on His utterances, that He commanded to expel Iblis belittled and despised, the way of Allah expressed His intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command.

Moreover, regarding the contribution of Cooperative Principle, what Allah said is relevant answer, clearly stated, and not too much giving information, so that, He blatantly observe the maxims of relevance, manner and quantity.

#### 2. The conversation between Satan and Adam

Verse 20-21:

فَوَسَّوَسَ لَهُمَا ٱلشَّيْطَنُ لِيُبْدِى لَهُمَا مَا وُرِى عَنْهُمَا مِن سَوْءَ تِهِمَا وَقَالَ <u>مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَا وَيُلِينَ عَنْهُمَا مِن سَوْءَ تِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَادِهِ السَّحَرَة إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَلدِينَ ﴿</u>

"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.

#### 3. The conversation between Allah and Adam

Verse 24-25:

[Allah] said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time."

He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out [at last]."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Get ye down" was addressed to Adam, Hawa, Iblis and the snake. The enmity is primarily between Adam and Iblis, and Hawwa' follows Adam in this regard. If the story about the snake is true, then it is a follower of Iblis. (266)

"On earth will be your dwelling-place and your means of livelihood, - for a time" it means, on earth you will have dwellings and it has been appointed each human ages that have been written by the Pen (*Qalam*), counted by Predestination or fate and written in the First Record (*Lauh Mahfuz*). (267)

2. "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out [at last]." It means, Allah states that He has made the earth a dwelling place for Bani Adam. On it they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds. (268)

#### And cited in Tafseer Jalalain

- 1. Said He, 'Go down, that is, Adam and Eve, with all those you comprise of your seed, each of you, each seed, an enemy to the other, on account of the wrong each does to the another. There will be for you on earth an abode, a place of settlement, and enjoyment for a while', [until] your terms [of life] are fulfilled.
- 2. Said He, 'There, that is, [on] earth, you shall live, and there you shall die, and from there you shall be brought forth', through the Resurrection (read active takhrujūn, 'you shall come forth', or passive tukhrajūn, 'you shall be brought forth').

## **(7:24-25) Implicature**

- [Oh Adam, Hawa, Iblis, and snake, Go down from Paradise]
   [Each of you will have an enemy to the other]
   [Each of you has own fate and provision age, which has been written in Lauh Mahfuz]
- 2. [On the earth, you will be dwelling, living, dying, burying, and resurrecting on the Judgment Day]

## (7: 24-25) the way of the speaker implied the implicature

1. Directly

## 2. Directly

In these verses, Allah was sending Adam, Hawa, Iblis, and snake down to the earth. The rebellious Iblis was deceit Adam and Hawa eating the forbidden tree and unfortunately, they become the victim of deceit. Thus, they disobeyed Allah's rule, so that it influence Allah to expel them go down in on the earth. He continued to give information clearly, about what the earth is and how live on it, as stated in implicature previously.

Based on His utterances, that He commanded to go down from paradise and stated to them about the essence of life in the earth, the way of Allah expressed His intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command and declarative refers to statement.

Moreover, regarding the contribution of Cooperative Principle, in His utterances, Allah did not say obscure and still related to the context, so that in which Allah tried to be cooperative through observing the maxim of manner and relevance.

# 4. The conversation between Unbelievers (the idolaters) and Prophet Muhammad

Verse 28:

وَإِذَا فَعَلُواْ فَنحِشَةً قَالُواْ <u>وَجَدْنَا عَلَيْهَاۤ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا عِل</u>َّ قُلَ إِ<u>نَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ</u> <u>أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ</u>

"When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Women used to perform *Tawaf* while naked usually at night. This was a practice that the idolaters invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allah."

And cited in Tafseer Jalalain:

1. They say, 'We found our fathers practicing it, and so we followed their example, and God has, also, enjoined it on us'.

## (7: 28) Implicature

1. [I used to perform *Tawaf* naked, because it is the legislation of Allah as our forefathers do so]

## (7: 28) The way of the speaker implied the implicature

1. Directly

This verse is regarding the people in the age of pagan ignorance preceding the Islam era (*Jahiliah*). When going around the *Ka'bah* (*Tawaf*), the woman would cover her sexual organ with something and said, "Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!)." *Mujahid* said, "The idolaters used to go around the *Ka'bah* (*Tawaf*) naked and said, "We perform *Tawaf* as our mothers bore us."

Moreover, the Arabs, with the exception of the *Quraysh*, used to perform *Tawaf* naked, because they claimed that they would not make *Tawaf* while wearing the clothes, in which they wear when commit sins, disobey or against Allah's rules, and so they forbade this (wearing of clothes). Therefrom, Allah sent down this verse (*Tafseer Ibn Katsir Juz 8*: 274-275).

Arabs, especially the idolaters said that shameful indecency is a command from God, but they said untrue and lack of adequate information, because they just using their believe that their forefathers or ancestor are do so as commanded from God. In other words, they were following their forefathers' tradition. They assumed that, their ancestors did as what God's command to them.

Based on their utterances, that they used to perform *Tawaf* naked, because of the legislation of Allah as their forefathers do so, the way of the idolaters 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, the idolaters simultaneously break the maxims of quantity and the maxims of quality. For their claim about God's commanded, they float the maxims of quantity. However, for the fact God never commands it, such to commit any indecency, as Allah replied to this false claim in the next utterance, "Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?", they float the maxims of quality. In addition, Allah emphasized it and said to Prophet Muhammad, "O Muhammad, to those who claimed this, said the practice you indulge in is a despicable sin, and Allah does not command such a thing."

Certainly, Do not say about Allah what you know not, if do so, do you brave if you attribute to Allah statements that you are not certain are true? (*Tafseer Ibn Katsir Juz 8:* 276)

#### Verse 29-30:

"Say: "My Lord hath commanded justice; and that ye set your whole selves [to Him] at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."

"Some He hath guided: Others have [by their choice] deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance."

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

- 1. "My Lord hath commanded justice"

  That is fairness and honesty (277).
- 2. "ye set your whole selves [to Him] at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight"

Allah commands you to be straightforward (*istiqomah*) in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allah and the Law (*syariat*) that they brought. He also commands sincerity in worshipping Him, only for Him. Actually, He does not accept a good deed until it satisfies these two

- essential principle (*rukun*): being correctly which is conformity with His Law (*syariat*), and doing it sincerity just because of Allah or being free of Polytheist (*Syirik*). (277)
- 3. "as He created you in the beginning, so shall ye return, Some He hath guided: Others have [by their choice] deserved the loss of their way." Ali bin Abi Talhah reported that Ibn Abbas commented on this verse, Allah, began the creation of Bani Adam, in the Allah's fate, some are believers and disbelievers, just as He said in Surah At-Tagabun:2: "He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do." He will then return them on the Day of Resurrection as He started them, some believers, and some disbelievers. (280-281)

#### And cited in Tafseer Jalalain

- 1. Say O Muhammad: 'My Lord enjoins justice, fairness."
- 2. And set (wa-aqīmū is a supplement to the [syntactical] significance of bi'l-qist, 'justice', that is to say, [it is as if] He said, 'Be just and set [your faces]', or read [wa-aqīmū] with an implied fa-aqbilū, 'so turn' towards it) your faces, towards God, in every place of worship, performing your prostrations purely for Him, and call upon Him, worship Him, devoting your religion to Him, [free] of any idolatry.
- 3. As He brought you into being, [as] He created you, when you were nothing, so you will return, that is, [so] He will bring you back to life on

the Day of Resurrection. A party, of you, He has guided, while another party has deserved to go astray

## (7: 29-30) Implicature

- 1. [I said to you that Allah commanded to perform fairness and honesty]
- [I said to you that Allah commanded to be sincerity or purely worshipping]
   [I said to you that Allah commanded not to be polytheist]
- [Allah created you as believers, so that you will return on the Day of Resurrection as believer man]

[Allah created you as disbelievers, so that you will return on the Day of Resurrection as disbelievers' man]

## (7: 29-30) The way of the speaker implied the implicature

- 1. Indirectly
- 2. Directly

These verses are the replied for the previous verse, in which the idolaters said shameful indecency for the command of Allah. Then, regarding this case, Allah informed Prophet Muhammad to say as if He commanded to say, as clearly stated above. Thus, the speaker of this verse is Prophet Muhammad, even the essence is God's words.

In this condition, Prophet Muhammad got revelation from Allah that, He rejected the previous claim and showed the truth that He commanded to perform justice, honesty, straightforward and sincerity in worshipping. Besides that, Allah has decided that creating all His creatures some of them will be miserable (*kafir*) and some will be happy (*mukmin*).

Those implicatures are implied above clearly. Based on his utterances, that he commanded the idolatries to commit justice and sincerity in worshipping, the way of he expressed his intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is declarative and refers to the function of command, instead of statement.

Meanwhile, the next utterances, in the verse 30, which he stated that Allah created all His creatures as believers, so that will return on the hereafter as believer man and conversely, the way of he expressed his implied meaning 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, the speaker follows the maxims of relevant and quality, as the conception of the previous claim. There are words somewhat obscurity, but no other words, it is the miracle of Quran, which is related to its miraculous, so that it is interesting to notice the inevitable. Therefore, after knowing the implicature, these utterances are clear and relevant to against the idolaters' statements.

Verse 32:

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيَ أُخْرَجَ لِعِبَادِهِ، وَٱلطَّيِّبَتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ ءَامَنُواْ فِي اللَّذِينَ ءَامَنُواْ فِي اللَّذِينَ عَامَنُواْ فِي اللَّذِينَ عَامَهُونَ اللَّهُ نَبَا خَالِصَةً يَوْمَ ٱلْقَيَامَةِ ۗ كَذَالِكَ نُفَصِّلُ ٱلْأَيَاتِ لِقَوْمِ يَعْلَمُونَ ﴿

"Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment." Thus do We explain the signs in detail for those who understand.

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants." its meaning is these things were created for those who believe in Allah and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.(293)

## And cited in Tafseer Jalalain

1. Say, in disavowal of them, 'Who has forbidden the adornment of God which He has brought forth for His servants, in the way of garments, and the good things, the delicious foods, of [God's] sustenance?' Say: 'These, on the Day of Resurrection, shall be exclusively (read khālisatun meaning 'exclusively theirs', or khālisatan as a circumstantial qualifier) for those who believed during the life of this world, deservedly, even if others should share it with them.

## (7: 32) Implicature

1. [No one who has forbidden the garments and the delicious foods of God's sustenance]

[In the life of the world, those will be given for believers even though the disbelievers share in these bounties]

[In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers]

## (7: 32) The way of the speaker implied the implicature

## 1. Indirectly and Directly

As previous verses, this verses Allah said to Prophet Muhammad, regarding he should inform the God's messages to the idolaters who prohibit some things out of false opinion and fabrication. In this verse, Allah clearly refutes those who prohibit any type of food, drink or cloths according to their own understanding, without relying on what Allah has legislated. In the next, Allah stated that these things were created for those who believers in the world, even though disbelievers are share in these bounties in this life. However, the life in hereafter, those will be just for believers as the only exception, and none of the disbelievers will get them, because heaven is prohibited for the disbelievers.

The model of this verse is as the previous verses, in which God commands His Prophet Muhammad to answer in this way. Therefore, absolutely, the speaker of this verse is Prophet Muhammad.

Based on his utterances, that he informed the idolaters their judgments is not true at all, the way of Prophet Muhammad expressed his intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question.

Meanwhile, the next utterances, he said that in the world, those will be given for believers even though the disbelievers share in these bounties, but in the Hereafter will not. From his utterances, the way of he expressed his implied meaning 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, the speaker of this verse, Prophet Muhammad, is quite informatively, because contributed neither less nor more information, regarding respond the idolaters. Besides that, he replied relevancy, which is not misinterpreted. Thus, he follows the maxims of Quantity and Relevance.

## 5. The conversation between Angles and the Companion of Fire

Verse 37:

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِعَايَنتِهِ ۚ أُوْلَتِهِكَ يَنَاهُمُ نَصِيبُهُم مِّنَ ٱلْكِتَنبِ ۖ حَتَّىٰ إِذَا جَآءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُواْ أَيْ<u>نَ مَا كُنتُمْ تَدْعُونَ مِن دُورِ ِ ٱللَّهِ ۖ</u> قَالُواْ <u>ضَلُّواْ عَنَّا</u> وَشَهِدُواْ عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَنفِرِينَ ۞

"Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book [of decrees]: until, when our messengers [of death] arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "They have left us in the lurch," means that they have vanished and deserted us. We have lost them, so that we had hopelessly to get their benefit and kindness. (300)

And cited in Tafseer Jalalain:

1. They will say, 'They have gone astray from us', they are not present [before us], and so we cannot see them.

## (7:37) Implicature

1. [They have deserted us]

[We cannot get their benefit and kindness from them]

## (7: 37) The way of the speaker implied the implicature

## 1. Directly

When death comes to the idolaters, who become the companion of the fire, and the angels come to capture their souls to take them to Hellfire, the angels horrify them, and saying in reprimand "Where are the things that ye used to invoke and worship the life of this world besides Allah?" The idolaters replied, "They have left us in the lurch." The idolatries realized that their "Gods" are gone away from them, when they close to their death and need it. They lose their gods, so they are not lying in and hope in their benefit or aid. Then, they admit and proclaim against themselves, that they were unbelievers.

The speaker of this conversation is the idolaters, as the companion of the fire. From their utterances, that their gods are vanished away, the way of the idolaters expressed their implied meaning 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, the replies of idolaters is relevant, and quite clearly that they acknowledge and accept their sin, proclaim against themselves, and lose hope. Furthermore, they were saying the truth on their admission. Thus, they are following of the maxims of quality.

# 6. The conversation between Allah and the Companion of Fire (the First & the Last)

#### Verse 38:

قَالَ <u>ٱدۡخُلُواْ فِيٓ أُمَمِ قَدۡ خَلَتۡ مِن قَبۡلِكُم مِّنَ ٱلۡجِنِّ وَٱلْإِنسِ فِي ٱلنَّارِ كُلَّمَا دَخَلَتۡ أُمَّةُ لَّعَنَتَ</u>
أُخۡهَا اللَّهُمۡ رَبَّنَا هَـٰٓوُلَآءِ أَضَلُّونَا فَعَا<del>تِمِمۡ عَذَابًا</del>
ضِعۡفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلِّ ضِعۡفُ وَلَكِن لَا تَعۡلَمُونَ هَ

"He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people [that went before], until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this ye do not understand."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. The last of them will say and complain to God, because the first of them were the ones who misguided them from the correct path, through saying, "Our Lord! it is these that misled us: so give them a double penalty in the Fire." It means that give them multiply torture and chastisement. As what Allah said in Surah Al Ahzab: 67-68:

"And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path; O our Lord! give them a double punishment and curse them with a great curse."

2. And Allah said in reply "Doubled for all": but this ye do not understand." It means, "We did what you asked, and We recompensed each of you and them according to your and their deeds." As Allah said in the Surah An Nahl:25 and 88, and Surah Al Ankabut: 13:

"That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear" (An Nahl:25)

- "(As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief" (An Nahl:88)
- "And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged" (Al Ankabut:13) (303-305)

## And cited in Tafseer Jalalain

- Those who were the followers shall say to the first of them, those whom they revered and followed: 'Our Lord, these led us astray; so give them a double chastisement of the Fire.'
- 2. He, exalted be He, will say, 'For each, of you and them, will be a double, chastisement, but you do not know' (read ta'lamūn, or ya'lamūn, 'they [do not] know'), what will be for each party.

## (7:38) Implicature

- [Our Lord, they lead us astray from Your religion and obedience to You]
   [So give them a double punishment and curse them with a great curse in the Fire]
- 2. [We recompensed each of you double chastisement according to your deeds]

## (7: ) The way of the speaker implied the implicature

- 1. Directly
- 2. Indirectly

In these verses, Allah said clearly to the polytheist or disbelievers, whether the First or the Last of the jinn and humankind who passed away, that they must enter into the Hell or Fire. The Last is those who being followers of the first, and conversely the First is those who being followed by the Last, regarding being polytheist or disbelievers. This is because their deeds were worse than those who followed them, and this is why they entered the Fire first. For this reason, the Last complain against the First to Allah, because they were the ones who misguided them from the correct path, through saying, "give them double torment as double what you inflict on us."

Based on their utterances, that they asked Allah to give double torment, the way of the Last expressed their intended meaning 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, what the Last said is not adequate evidence and be provocative. It seems unnecessary to say it, because they looks like cursed them as what have been done, in other sides, the curse or punishment were decided by God, so that they inappropriate made a judgments. In a result, they failed adhere the maxims of quality and quantity.

Certainly, the curse have been decided by God, so that Allah replied, "For each one there is double torment, but you don't know," because of the severity of the torment. It was God decision to give torment for those who disbelieved and hinder (men) from the path of Allah and give reward for those who doing well deeds, obeyed Allah and obeyed the Messenger. Repeatedly, Allah will punish or recompense each according to their deeds in An Nahl:25 and 88, and Al Ankabut:

Based on His utterances, that He informed the companion of hell, whether the Last or the First, about their own chastisement, the way of Allah expressed His intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is imperative and refers to the function of statement, instead of command or request. Moreover, regarding the contribution of Cooperative Principle, Allah stated truthfully (Quality), clearly (Manner), briefly (Manner) and informatively (Quantity). His words remains us that in the Day of Reckoning, people of the fire will get torment, which is according to their deeds in the world, whether they are being unbelievers, inventing lies about Him, rejecting the Holy Quran, etc. Thus, it is God's decision.

#### Verse 39:

"Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did!"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. according to As-Suddi, the meaning of "No advantage have ye over us" is truly you have gone astray as we have gone astray.(305)

And cited in *Tafseer Jalalain*:

1. Since you did not disbelieve because of us: you and we are equal [in this predicament].

## (7:39) Implicature

 [Verily, You were not better than us, because you have gone astray as we have gone astray] [For you disbelieved as we disbelieved and worshipped others beside Allah as we did]

## (7: 39) The way of the speaker implied the implicature

## 1. Directly

The verse 39 is the continuance of the verse 38. The First of them responded to the Last, "you were not better than us, such that our torment should be double yours, for you disbelieved as we disbelieved and worshipped others beside Allah as we did."

Based on their utterances, that they against the Last's statements, the way of the First 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, by the First's statement, they were floating the maxims of quantity to imply that the Last were not better than them and the Last should taste the chastisement for what they did since life in the world. In this case, the First tried to self-defense, so that they were saying something, as what the last said to them, that it was not definitely sure for God, because, the chastisement is God's authority. The decision is in the God's hand, for those who will be added torment and not. No one knows. Indeed, the people of the Fire (the first and the last) are definite sure in dispute and curse each other, as Allah describes it in the other verse, *Surah Saba*': 31-33.

"[31] And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those

who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

[32] Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty

[33] And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did."

## 7. The conversation between the Companion of Heaven and Angles

## Verse 43:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلِّ جَّرِى مِن تَحْتِمُ ٱلْأَنْهَرُ ۖ وَقَالُواْ <u>ٱلْحَمْدُ بِلَّهِ ٱلَّذِي هَدَانَا لِهَاذَا</u> وَمَا كُنَّا لِهَا اللَّهُ اللَّهَ اللَّهُ اللَّهَ اللَّهُ اللَّهَ اللَّهُ اللَّهَ اللَّهُ اللَّهَ اللَّهُ الللَّهُ اللَّهُ اللللِّهُ الللللللِّهُ اللللللللِّهُ الللللللَّهُ الللللللللللْمُ الللْمُلْ

"And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this [felicity]: never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds [of righteousness]."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

## 1. Prophet Muhammad SAW said,

كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقَّعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللهَ هَذَانِي، فَيكُونُ لَهُ حَسْرَة

"Each of the people of Paradise will see his seat in the Fire and he will say, "Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, "Might that Allah had guided me!" So it will be a cause of anguish for him."

This is why when the believers are awarded entering the Paradise, they will be told, "What you get now (the Paradise) is because of what you used to do. That is because of your good deeds, you earned Allah's mercy, so

that you can go to the Paradise and dwell in it. Then you occupy the position in the Paradise." (322-323)

### And cited in Tafseer Jalalain

1. And it is cried to them: (an is read softened, that is, [understand it as] annahu; alternatively, it is an explicative particle in all five places [here and the four to follow]) 'This is your Paradise; you have inherited it for what you used to do'.

### (7:43) Implicature

 [You give the Paradise because of your good deeds in the life of this world]

[You occupy the position in the Paradise because you get Allah's mercy]

### (7: 43) The way of the speaker implied the implicature

1. Directly

This verse is the continuous of the verse 41-43. Moreover, to understand this verse we must look the verse 41-43:

- [41] They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.
- [42] So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.
- [43] And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

Allah described both the suffering of the wrongdoers and the perfect felicity of the righteous, so that the Companions of Heaven praises and thanks are due to Allah, Who has guided them to the religion of Islam. They really get Allah's

favors and blesses. Then, a crier, in one *hadist* called him as an Angle, respond them, by saying "This is the Paradise which you have inherited for what you used to do." In other words, this verse, God explains to the Companions of Heaven that indeed the paradise is the right place for everyone who did a good deed as long as life in the world, and consequently they will get Allah's mercy to make them easier for entering the Paradise. Thus, the paradise is the destination of righteous believers.

From his utterances, that he informed the companion of heaven their reward entering the paradise, the way of angle expressed his intended meaning 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, what the crier said is relevant replied for the claim of the Companions of Heaven, though the utterance of the speaker (Angle) above seems break the maxims of relevant, but actually it is the appropriate answer for the claims of the Companions of Heaven.

# 8. The conversation between the Companion of Heaven, Fire and Angles Verse 44-45:

"The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers;-

"Those who would hinder [men] from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "The curse of Allah is on the wrongdoers" It means that the curse will happen or reside to each wrongdoer.

"Those who hindered (men) from the path of Allah, and would seek in it something crooked." It means that they always hindered the people from following Allah's path, which involves all of His Laws (syariat), and what the Prophets are said. Besides that, they want to make Allah's path appear crooked and winding, so that no one would follow it.

"they were those who denied the Hereafter." It means that they disbelieved in the Meeting with Allah in the Hereafter; so absolutely they don't believe the existence of Allah. (326-327)

### And cited in Tafseer Jalalain

'God's curse is on the evildoers, who bar, people, from God's way, [from]
 His religion, desiring it, that is, they seek the way that is, crooked, disbelieving in the Hereafter'.

### (7: 44-45) **Implicature**

1. [The curse of Allah is on the wrongdoers who hindered (men) from the path of Allah or His Law (*syariat*)]

[The curse of Allah is on the wrongdoers who hindered (men) from what the Prophets' said]

[The curse of Allah is on the wrongdoers who disbelieved in the Meeting with Allah in the Hereafter]

### (7: 44-45) The way of the speaker implied the implicature

### 1. Directly

This verse, the companion of the heaven cried unto the companion of the Fire, "We have found that which Allah promised us of rewards and favors are to be the truth. Have you too found that which your Lord promised of torment and humiliation to be the truth?" The companion of the Fire said informatively "Yes." Then, a crier, in between them, and said, "The torment of Allah is on the disbelievers"

The implicature above are uttered by a crier (The angle), in which in the hereafter, he admonishes the dwellers of hell (unbelievers) for what they have done in their whole life and why the unbelievers must enter to the hell. Absolutely, it is because the effect of what they have done, that is being wrongdoers or the disbelievers, whom have certain characteristics, as previously explained. In short, the angle will intend to proclaim them that Allah will curse the wrongdoers or the disbelievers, because it is one of God's rules for believers and unbelievers. As they also admonish the disbelievers in *Surah At-Tur*: 14-16 (*Tafseer Ibn Katsir Juz 8:* 325)

"This is the fire which you used to give the lie to. Is it magic then or do you not see? Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did."

Based on his utterances, that Allah will curse on wrongdoers, the way of angle expressed his intended meaning is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command.

Moreover, regarding the contribution of Cooperative Principle, the angle follows all of the maxims, because the angle said truthfulness (Quality), informatively (Quantity), coherently (Manner), and did not misinterprets (Relevance) of what have been stated between the dwellers of heaven and the dwellers of hell.

# 9. The conversation between Men on the Height (Al A'raaf) and the Companion of Fire

Verse 48:

"The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. Behold, of no avail were to you, that is all of your amassing or your behaving haughtily and your numbers, Indeed, you will face God's punishment as you feel right now. They will not save you from Allah's torment. (339-340)

And cited in Tafseer Jalalain:

 Your masses of property or your multitude and your haughtiness, that is, your disdaining of belief, have not availed you, [as protection against] the Fire.

## (7:48) Implicature

[Your garnered wealth could not save you from the torture of Allah in hell]
 [Your great numbers could not save you from the torture of Allah in hell]
 [Your arrogance, that is when you do not want to believe Him, could not save you from the torture of Allah in hell]

# (7: 48) The way of the speaker implied the implicature

# 1. Indirectly

In this verse, Allah states that the people of *Al-A'raf* will admonish or remind some of the chiefs of the idolatrous whom they recognize by their marks in the Fire, by their darkened faces and blue eyes, (*Tafseer Ibn Katsir Juz 8:338*). So, they were saying to the God (Al A'raaf:47), "O our Lord, don't Place us with the disbelievers in hell," and to the dwellers of Fire, "Of what profit to you were your hoards and your arrogant ways will not save you from Allah's torture."

The speaker of this conversation is the people of *Al-A'raf*. From their utterances, that they informed the companion of Fire about their great reward in Hell, the way of the people of *Al-A'raf* expressed their intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question.

Moreover, regarding the contribution of Cooperative Principle, what the men of Al-A'raf is stated, they were clearly require sincerity and truthfulness, so that they follow the maxims of quality. It seems that they were predestined by Allah to say it (*Tafseer Ibn Katsir Juz 8:340*).

However, the hearer of this conversation, the dwellers of Fire, did not reply the proclaimed of the men of Al-A'raf, because they realized what has been stated is true, and gave the answer is not essentials any more. That is exactly the idolatrous will get His torment or punishment, and their garnered wealth, riches, great numbers, and arrogance in their earthly life will be meaningless. Truly, they were in repenting. Moreover, there is no respond in this conversation, even in the form of word or action. So the hearer did not cooperative well.

# 10. The conversation between the Companion of Fire and Heaven Verse 50:

"The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. As Saddi commented on "Pour down to us water or anything that Allah doth provide for your sustenance." For what blessing in this verse has a meaning "food." Abdur Rahman ibnu Zaid ibnu Aslam stated that the

- dwellers of Fire asked to the dwellers of Paradise to give them feed and drinks of Paradise. (343)
- 2. Abdur Rahman ibnu Zaid ibnu Aslam commented on "Both these things hath Allah forbidden to those who rejected Him." It means that Allah has forbidden to the disbelievers in His guidance the food and drink of Paradise." (344)

### And cited in *Tafseer Jalalain*:

- 1. 'Pour on us some water, or some of that, food, which God has provided you!'
- 2. 'God has forbidden, He has prohibited, both to the disbelievers,

### (7:50) Implicature

- [I beg you to pour on us some water]
   [I beg you to pour on us some food]
- 2. [Allah has forbidden those (the food and the drink of Paradise) to the disbelievers in His guidance]

# (7: 50) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly

This verse is open new topic or fragment on the conversation verses of *Surah Al' A'raaf*, although this conversation is still on the companions of the Fire addressed the companions of Heaven. Moreover, there are two utterances implied in this conversation.

The First utterances is when the companions of the Fire asked the companions of Paradise to pour them some water or some of favor, which Allah has provided to them. In this verse, Allah emphasizes the disgrace of the people of the Fire. They felt thirst for water, but not get it, and for sustenance which is not be theirs, whereas the companions of Paradise are converse. They cried out to beg them, but they will not be given any of them, because the favors of paradise, which is the most extravagant and can't be found in the hell, are prohibited for the people of the fire. These things will not be transferable. Truly, they were filled with anguish. Through their saying, Allah was clearly stated on their begging.

Based on their utterances, that they commanded the companion of heaven to give them food or drinks, the way of the companion of Fire expressed their intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to request.

Moreover, regarding the contribution of Cooperative Principle, the speakers, the people of the Fire, talk honestly, as if they are in anguish, so that they follow the maxims of quality, in which they say the truth about what actually they feel and want from the people of the Heaven.

The second utterance is when the companions of Heaven answered the companions of the Fire's requests. They stated to them that Allah has forbidden those (the food and the drink of Paradise) to the disbelievers in His guidance. Regarding their statements, the way of the companions of Heaven expressed His 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, their answer seems break the maxim of relation, but it is not. The speaker is adhering to be cooperative through answering the people of hell's request. That is when the people of hell ask to pour on some water or of that which Allah has given to the companions of Heaven; they refused their request through saying the truth that Allah has forbidden the food and drink of Paradise to the disbelievers or the people of hell. It involves God's decision how disbelievers will be treated, as the revenge of what they did in their life. Moreover, the companions of Heaven continued their utterance clearly stated in the next verse *Al A'raaf*:51, as to remind the companions of the Fire and emphasize appoint their refusing. They are, the disbelievers, used to take the religion as amusement, play, falsehood, and to be deceived by the comfort and luxury of the life of the world. They forgot working for the Hereafter, through doing good deeds.

### 11. The conversation between unbelievers and Allah

### Verse 53:

هَلْ يَنظُرُونَ إِلَّا تَأْوِيلُهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ ۚ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ <u>قَدْ جَآءَتَ رُسُلُ رَبِّنَا</u> بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُواْ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوۤا أَنفُسَهُمۡ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ ۚ ۞

"Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true [tidings]. Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behavior in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "The messengers of our Lord did indeed bring true [tidings]. Have we no intercessors now to intercede on our behalf?" That is would come to us the Messengers to save us from what descend upon us.

"Or could we be sent back," that is to the first life in the world.

"Then should we behave differently from our behavior in the past." This part of the verse is similar to Allah's statement in Surah Al An'am:27-28,

"And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers. Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars." (350-351)

2. "In fact they will have lost their souls" it means that they destroyed or harmed themselves, because in the end they will enter the Fire for eternity. "and the things they invented will leave them in the lurch" it means, what they used to worship instead of Allah abandoned them and will not intercede on their behalf, aid them or save them from their fate. (351)

### And cited in *Tafseer Jalalain*:

1. On the day when its fulfillment comes, which will be [on] the Day of Resurrection, those who were forgetful of it before, [those who] neglected to believe in it, shall say, 'Indeed, our Lord's messengers came with the truth. Have we then any intercessors, that they may intercede for us, or shall we be returned, to the world, that we may act otherwise than we used to act?', [and instead] affirm God's Oneness and refrain from associating others with Him.

2. It will then be said to them, 'No!' God, exalted be He, says: Verily they have lost their souls, for they have ended up in perdition, and that which they used to invent, in alleging [that God has] a partner, has failed, has abandoned, them.

### (7:53) Implicature

 [we need intercessors whom they save us from God's punishment because of our sins]

[If we have a chance to re-life, we would be the true believers]

2. [they harmed themselves, because in the end they will enter the Hell for eternity]

[What they used to worship instead of Allah abandoned them and will not intercede or save them from punishment]

### (7: 53) The way of the speaker implied the implicature

- 1. Directly and Indirectly
- 2. Directly

The first utterance is uttered by unbelievers. They are people who disregarded the Day of Resurrection or who ignored their life in hereafter, so that they never obey God's rule or be a good human. When the Day of Resurrection came, they realize and regret for everything that they do wrongly in their life. Then, they said that they need intercessors to save their life, because before it they believe that Allah sent His Messengers to come with the truth, and now, they need someone like His Messengers to give their intercession or *syafaat* to save their life. Based on their statement, the way of unbelievers expressed their intention is directly,

whenever there is relationship between structure of sentence and its function, which declarative refers to statement

The next, they continue their statements, they begged a chance to life again in the world, so that they would be the true believers or correct all their mistakes, because they want to get a mercy or forgiveness from Allah for everything that they have done which is break the law of true rule of life. However, if God fulfilled their request, they would not deny the verses of Allah, and would not be of the believers. This part is similar to Allah's statement in *Surah Al An'am*:27-28, as the previous explanation (*Tafseer Ibn Katsir Juz 8*: 350-351). The way of unbelievers expressed their implied meaning is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of request or command, instead of question.

Overall, regarding the contribution of Cooperative Principle, according to these implicature, truly they are saying nothing. In other words, they do not really regret it, so that they are really a liar to say that, because it is the last way for them to be forgiven by Allah.

The second utterance is Allah responds the unbelievers' statement previously. For their begging, Allah responded by stating indirectly conversation, which is written after their statements, "In fact they will have lost their souls, and the things they invented will leave them in the lurch." The way of Allah expressed His 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, He said cooperatively, even seemly does not clearly answer 'yes' or 'no' for the begging of unbelievers. However, the implicature are implied in His statements respond their begging, in which they will not get their request, because they will enter the eternity hell. It means that He observe the maxim relevance. In addition, He informed the truth (quality) and quite informative (quantity).

## 12. The conversation between Prophet Nuh and his people

Verse 59-64:

لَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ يَ<mark>بِقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَيهٍ غَیۡرُهُۥٓۤ اِلِّیٓ أَخَافُ عَلَیْکُمۡ <u>عَذَابَ یَوۡمٍ عَظِیمِ ہ</u>ے</mark>

"We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!"

"The leaders of his people said: "Ah! we see thee evidently wandering [in mind]"

"He said: "O my people! No wandering is there in my [mind]: on the contrary I am a messenger from the Lord and Cherisher of the worlds!"

"I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not."

"Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you, - so that ye may fear Allah and haply receive His Mercy?"

فَكَذَّبُوهُ فَأَنجَيْنَهُ وَٱلَّذِينَ مَعَهُ فِي ٱلْفُلْكِ وَأَغْرَقَنَا ٱلَّذِينَ كَذَّبُواْ بِعَايَتِنَآ ۚ إِنَّهُمْ كَانُواْ قَوْمًا عَمِينَ وَالَّذِينَ مَعَهُ عَلَى اللَّهُ اللَّهِ عَلَيْ اللَّهُ عَمِينَ اللَّهُ اللَّهُ عَمِينَ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّ

"But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

- 1. "O my people! worship! ye have. I fear for you the punishment of a dreadful day!" it mean that, "The torment of the Day of Resurrection will be dreadful for you, if you meet Allah while in the condition of being polytheist or worship the other God except Allah." (369)
- 2. "Ah! we see thee evidently wandering [in mind]" it means that "Surely, you are in plain error in what you say. Your inviting and calling us to abandon the worship of these idols is not affected me, because we found our forefathers worshipping." (370)
- 3. "Nuh said, "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!." It means that, "There is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things." (371)
- 4. "Do ye wonder that......" It means that, no wonder if Allah sends down revelation to a man among you and indeed, it is Allah's mercies, compassions, and kindness for you. The Messengers will warn you, and that you obey Allah, afraid Him, ward off worship of other than Him and find Allah's mercies.(372)

And cited in Tafseer Jalalain

- 1. 'O my people worship God! You have no god other than Him (read ghayrihi as an adjective of ilāh, 'god', or ghayruhu as a substitution in its place [sc. instead of min ilāhin, 'any god'). Truly, I fear for you, if you worship other than Him, the chastisement of an Awful Day', that is, the Day of Resurrection.
- 2. 'Truly We see you in manifest error'.
- 3. He said, 'My people, there is no error in me (dalāla is more general than al-dalāl, 'misguidance', and so to deny it is more effective than to deny the latter), but I am a messenger from the Lord of the Worlds.
- 4. "Do you then, deny, marvel that a reminder, an admonition, from your Lord should come to you through, the tongue of, a man from among you, that he may warn you, of chastisement if you do not believe, and that you may fear, God, and that you might be shown mercy', by it?"

# (7: 59-63) **Implicature**

- 1. [I fear, you will get punishment, because in hereafter you will meet Allah while associating others with Him or being polytheist]
- 2. [you direct us into misguidance and we are in the right way, because we found our forefathers did as what we do]
- [I will not direct you into misguidance. I am a Messenger from the Lord of the World to you]
- [Allah sends down revelation to a human being like you as His mercies or kindness]

[The Messengers will warn you to obey and worship Allah only]

[The Messengers will warn you of chastisement if you do not believe]

### (7: 59-63) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly
- 3. Directly
- 4. Indirectly

First, looking at the implied meaning of the first utterance from the speaker, Prophet Nuh, alarmed his people to believe and worship in one God, if not he fears that they will be punished, and they can't meet Allah in the Day of Judgment because they are being polytheist. Allah sent him as a Messenger for those who worshipped the idols, as they named them Wad, Suwa'i, Yagus, Ya'uq, and Nasr (Tafseer Ibn Katsir Juz 8: 369). Then Allah had Prophet Nuh conveyed and delivered (the Message) laa ilaaha illallah, that is no one God except Him and only worship to Him. Thus, prophet Nuh, as the first Messenger of Allah sent to the people of the earth after Adam, commanded them to worship Allah alone honestly and as convinced as can be, so that he fear that there is no excuse for human who believe another God or be polytheist. Based on his utterances, that he commanded to worship in one God, the way of Prophet Nuh expressed his intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command. Moreover, regarding the contribution of Cooperative Principle, and after founding the implicature, he said the truth of what his God conveyed to him, in which refers to the essence of the Messengers, that is professing the Oneness of God. He is blatantly following the

maxim of quantity, because they involve giving the right amount of information for the purpose of the utterance, neither too much nor too little.

Second, the hearers, his people, can catch what he actually meant, so they answered that they did not believe his words and they called him as an error man. They intent to against or rebuttal of what prophet Nuh said. They emphasized that they were true idolaters and they will come into sin if they stop worshipping the idols, as forefathers do so. Therefore, indeed, it is the attitude of bad people, for they consider the righteous people or *mukmin* people were always in misguidance or digression. As Allah said in *Surah Al Mutaffifin*:32, *Surah Al Ahqaf*:11, and so forth.

"And when they saw them, they said: Most surely these are in error." (Al Mutaffifin: 32)

"And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie." (Al Ahaaf: 11)

Based on their utterances, that they refused and disbelieved what Prophet Nuh, the way of his people 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, his people are break the maxim of relevant and quality, who misinterpreted and said untruthfully against for what prophet Nuh said, in which his words run with God's command. Indeed, they asserted nothing and said in non-adequate evidence. Thus, they float the maxims of Quality.

The third and fourth implicature are the replies of prophet Nuh for his people's utterance that he was not an error man, he is as His Messenger from the

Lord of all that exists, and it must be nothing wrong with him. He must convey to all his people the Messages of Allah, give an advice to and knowledgeable from God what is good and not. Thus, this is the rule of God's Messenger, whom indeed no other people have them all except the messenger sent by God. Then, he continued to inform them that there should come unto them a Reminder from Allah by means of a human being like them to convey the messages of Allah.

The way of Prophet Nuh implied the intended meaning, as the third implicature of this conversation, is directly, whenever there is relationship between structure of sentence and its function, which declarative refers to statement. Meanwhile, in the forth implicature is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question function.

Moreover, regarding the contribution of Cooperative Principle, Prophet Nuh seems break the maxim of quantity, because he respond his people's utterances too much information. However, there is no providing too much information for the Messengers in conveying and explaining God's message, because it is an important message by regarding commands and prohibition. In this part, Prophet Nuh is informative (Quantity), truthfully (Quality), and not misinterpret (Relevance).

Finally, the verse 64 is replied of Prophet Nuh's people and Allah, but in the form of narration. It means that the replied is stated in the, his people insisted on rejecting and opposing him. In the conversation, they give respond in the form of doing action by means of rejecting or refusing the truthfulness of Prophet Nuh

said to them. Just few of them believed in him. Besides that, Allah also gives an action respond, through sending them a disaster and torment. Thus, both his people and Allah contribute an action respond.

Above all, the verse 59-64 is the dialog between prophet Nuh, and his people. In this dialog, there are many implied meaning are occurs, and each speaker has own ways to deliver their messages and the hearer give different respond. They constructed the conversation differently. There are follow the maxims, in which each speaker tries to cooperate, even though their intention are not directly stated in their utterances and break the maxims of conversation, in which they must have a reason behind the words stated.

# 13. The conversation between Prophet Hud, his people and Allah Verse 65-72:

"The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"

He said: "O my people! I am no imbecile, but [I am] a messenger from the Lord and Cherisher of the worlds."

"I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser."

# أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكُرٌ مِن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِنكُمْ لِيُنذِرَكُمْ ۖ وَٱذْكُرُوٓا إِذْ جَعَلَكُمْ خَلَكُمْ خَلَكُمْ فَي رَجُلٍ مِنكُمْ لِيُنذِرَكُمْ ۖ وَٱذْكُمْ فِي ٱلْخَلْقِ بَصْطَةً ۖ فَٱذْكُرُوٓا ءَالآءَ ٱللَّهِ لَعَلَّكُمْ تُفلِحُونَ ﴿ خُلَفَآءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي ٱلْخَلْقِ بَصْطَةً ۖ فَٱذْكُرُوٓاْ ءَالآءَ ٱللَّهِ لَعَلَّكُمْ تُفلِحُونَ ﴿

"Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits [ye have received] from Allah: that so ye may prosper."

قَالُوٓاْ أَحِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُ وَنَذَرَ مَا كَانَ يَعۡبُدُ ءَابَآؤُنَا ۖ فَأَتِنَا بِمَا تَعِدُنَاۤ إِن كُنتَ مِنَ ٱلصَّدِقِينَ ۞

"They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!"

"He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,-without authority from Allah? then wait: I am amongst you, also waiting."

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

- 1. "Ah! we see thou art an imbecile!" and "We think thou art a liar!" It means, "You are misguided or going astray, because you call us to abandon worshipping the idols, in order to worship Allah Alone." (378)
- 2. "I but fulfill towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser." It relates to the characteristics of the Messengers of Allah, those are conveying His Messages sincerity and honesty. (378)
- 3. "Dispute ye with me over names which ye have devised ye and your fathers." It means, "do you dispute with me about the idols that you and

your forefathers made them gods, even though they do not bring harm or benefit." (382)

### And cited in Tafseer Jalalain:

- 1. The council, those of his people who disbelieved, said: 'We truly see you in folly, ignorance, and we truly deem you of the liars', in your Message.
- 2. I convey to you the Messages of my Lord, and I am your truthful adviser, trustworthy in the Message [I convey].
- 3. Do you dispute with me concerning names which you have named, that is, with which you, you and your fathers, have named idols that you worship, for which, that is, for the worship of which, God has not revealed any warrant?, any definitive argument or proof?

## (7: 65-72) **Implicature**

1. [You are misguided, because you call us to abandon worshipping the idols, in order to worship Allah alone]

[We truly deem you of the liars', in your Message]

- 2. [I convey unto you the messages of my Lord by explaining the commands and prohibitions sincerity and honesty]
- 3. [Would your gods bring harm for you?]
  [Would your gods give benefit for you?]

# (7: 65-72) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly
- 3. Indirectly

This conversation is similar to the previous conversation, between Prophet Nuh and his rebellion people. Prophet Hud said clearly to Aad (their brother) to profess Allah's divine Oneness. However, the chieftains of his people, who were disbelieving, refused it and said that Prophet Nuh is in foolishness, ignorance, and the liars in what he said. The way of the people of Prophet Nuh expresses their intended meaning 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, the chieftain of his people remarks is lack adequate in his judgment, so that he floats the maxim of Quality.

In the next verse 67-69, Prophet Hud answer clearly, relevance and sincerity of the judgment of his people that there is no foolishness ignorance in him, but he is a messenger from the Lord of the Worlds, so that he has duty to explain His commands and prohibitions. He is a true adviser through warning them of Allah's torment and calling them to repentance and faith. He is trustworthy in conveying the message of Allah. Based on his utterances, the way of Prophet Hud expressed his intention is directly, whenever there is relationship between structure of sentence and its function, which declarative refers to statement. However, the way he implied the verse 69 is indirectly, because there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question. Moreover, regarding the contribution of Cooperative Principle, his answered follows the four maxims, because as stated previously that he is, God's Messengers, trustworthy in conveying the message of Allah.

In the next is verse 70, his people replied Prophet Hud's words. They against him and speak quite unnecessary because they want to see the threatening of torment from God, as proof if he said truthfully. Therefore, he floats the maxim of quantity.

In the verse 71, Prophet Hud answered his people's statements. He said that Allah would send down a disaster to proof what he brought is true. As admonition to them and as proof their truthfully, he said to his people that whether their gods is capable send down the disaster or not, and in the fact, his people cannot whether answer or proof it. Based on his utterances, the way of Prophet Hud expressed his intended meaning is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is imperative and refers to the function of question, instead of command or request. Moreover, regarding the contribution of Cooperative Principle, what Prophet Hud said is deliberately relevant to the question of his people, so that he follow the maxims of relevance. In addition, he speaks sincerity, because he knows the fact that their gods cannot do anything, because they just statues, and he is sure that his people are blind people, whom far from the truth. Thus, in this part, Prophet Hud tried to cooperatively when constructing the communication, so that he observes the maxims of relevance and quality.

In addition, as in the Prophet Nuh's story, in the end, Allah narrated a respond through sending them a disaster. Moreover, it also clearly proved that what brought by Prophet Hud is true and Allah's respond is relate to the proclaimed of prophet Hud's people.

# 14. The conversation between Prophet Shaleh and his people

Verse 79:

"So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel."

It means that you did not take the benefit from what I have been said to you, because you do not like the truth or the right things (*Hak*) and do not follow those who give you sincere advice.

"but ye love not good counsellors!"

It means that, according to the exegete, each prophet, whom his people are destructed, leave from the place of his people live then he will stay on *Mecca Al Mukaromah*. (407-408)

And cited in Tafseer Jalalain:

So he turned his back on them, Sālih left [them], and said, 'O my people, I
have conveyed to you the Message of my Lord and gave you sincere
advice, but you do not love sincere advisers'.

### (7: 79) Implicature

 [I delivered my Lord's message unto you but you do not take the benefit from it]

[I delivered my Lord's message unto you but you do not listen to him whom advise you]

[Why do you against the truth (*Hak*)?]

### (7: 79) The way of the speaker implied the implicature

### 1. Directly

In the verse 73-79 is talking about the story of Prophet Shaleh and Tsamud. The speakers of this conversation is quite clearly stated their intention meaning, so that the implied meaning are quite infrequently than in the previous stories, Prophet Nuh and Hud. The writer just found the implicature in the last conversation of this part.

As the story of the Prophet Nuh and Hud, this part begin to profess Allah divine Oneness. It relates with the essence of sending the Messengers, who commanding to believe in no other God, except Allah. Some of his people convinced that Shaleh is one sent from His Lord, so that they are believers. However, there are some of his people, who were scornful towards believing, so that they are unbelievers. Finally, Allah responded through giving them the earthquake. Then Prophet Shaleh said to his people, as he respond for what has been occurred to them. He said that, "O my people! I delivered my Lord's message unto you explaining the commands and prohibitions and gave you good advice. I warned you of Allah's torment and called you to repent and believe, but you do not take the benefit from it and you do not listen to those who advise you."

Based on his utterances, the way of he expressed his 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, the prophet's respond is relevant (relevance) to the phenomena that happened to his people. Besides that, he said truthfulness (quality), regarding the consequences that they got when they or unbelievers against him.

# 15. The conversation between Prophet Luth and his people

Verse 80-82:

"For ye practise your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds."

"And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. The verse 80-81 means that why do you reluctant to desire women, whom Allah created for you and you are preferred to have sex with men. Indeed, this behavior is transgress the accepted lawful and really showing your ignorant because you have placed your lust in their improper places. (410)

2. "Indeed men who want to be clean and pure!" Mujahid commented about Prophet Lut and his people, whom indeed they are a people who are sanctimonious from men's anuses and women's anuses!" (411)

### And cited in *Tafseer Jalalain*:

- 1. Nay, you are a wanton folk', transgressing [the bounds], [going] from what is lawful to what is unlawful.
- 2. Surely they are folk who would be pure!' from [the abomination of penetrating] the rears of men.

# (7: 80-82) **Implicature**

- 1. [You are a wanton folk in idolatry because transgressing from the lawful to which is prohibited]
  - [You are really showing your ignorant because have placed your lust (men's behinds) in their improper places]
- 2. [they are truly sanctimonious, who avoid the behinds of men and women]

### (7:) The way of the speaker implied the implicature

- 1. Indirectly
- 2. Directly

In this part is the story of Prophet Lut, the nephew of Prophet Ibrahim, and the people of Sodom, whom they used to have sexual intercourse with males instead of females (homosexuality). Allah sent Prophet Lut to convey His messages in which invite them to enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. Thus, this is why prophet Lut said clearly to them, "you are really showing your ignorant because you find more lust in

men's behinds, instead of the vaginas of women." Based on his utterances, the way of he expressed his intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question. Moreover, regarding the contribution of Cooperative Principle, Prophet Lut contributes the maxim of quality and relevance.

In the next verse 82, his people did not answer the proclaimed of Prophet Lut to stop their abomination deeds. On the contrary, they responded him through having intention to expel and banish him and his believers' people from their village. They stated, "Drive them out of this city, truly they are sanctimonious, who keep pure and avoid the behinds of men and women."

Based on their utterances, the way of the people of Prophet Lut expresses 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, their utterances break the maxim of relative, because they give irrelevant answer to the statements of Prophet Luth. In addition, they were also misinterpret or made wrong judgment that Prophet Lut is a sanctimonious from men's anuses and women's anuses.

Finally, as the story of the Prophet Nuh, Hud and Shaleh, Allah speak to prophet Muhammad describing what happen to the Prophet Luth's people who ignore his word. Allah sent down upon the homosexuals stones from heaven, and Allah said to Prophet Muhammad, "O Muhammad, it is the nature of the consequence for evil-doers, and the end result of the idolaters is destruction."

# 16. The conversation between Prophet Syu'aib and his people

Verse 85-87:

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيبًا قَالَ يَنقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَ قَدْ جَآءَتُكُم يَيِّنَةُ مِّن رَّيِّكُمْ فَأُوفُواْ ٱلْكَيْلَ وَٱلْمِيرَاتِ وَلَا تَبْخَسُواْ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُواْ فِ ٱلْأَرْض بَعْدَ إِصْلَحِهَا ذَالِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿

"To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear [Sign] from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.

وَلَا تَقَعُدُواْ بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَ ... بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذۡ كُرُوۤاْ إِذۡ كُنتُمۡ قَلِيلاً فَكَثَّرَكُمۡ ۖ وَٱنظُرُواْ كَيْفَكَانَ عَيقِبَهُ ٱلْمُفْسِدِينَ هِ

"And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief."

وَإِن كَانَ طَآبِفَةُ مِّنكُمْ ءَامَنُواْ بِالَّذِيّ أُرْسِلْتُ بِهِ عَطَآبِفَةٌ لَمْ يُؤْمِنُواْ فَاصْبِرُواْ حَتَّىٰ يَحَكُمُ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَكِمِينَ ﴾

"And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 8:

1. "Give just measure and weight, nor withhold from the people the things that are their due." Regarding in the focus of Muamalah, Prophet Syu'aib advised them and commanded them to give full measure and full weight and not to lessen of it. In other words, you don't be treacherous men to other men in buying and selling. You do not take their right perfidiously,

that is lessen the measure and weight by stealth, and falsification. In the *Surah Al Mutaffifin*:1-6, Allah said and threatens the doers,

- [1] Woe to the defrauders; [2] Who, when they take the measure (of their dues) from men take it fully; [3] But when they measure out to others or weigh out for them, they are deficient; [4] Do not these think that they shall be raised again; [5] For a mighty day; [6] The day on which men shall stand before the Lord of the worlds?" (416)
- 2. Prophet Syu'aib forbade his people from setting up blockades or hijack on the roads, whether physically or mentally. It stated in the verse, "And squat not on every road, breathing threats." It means that avoid threatening people with death if they do not give their money, as As-Saddi said that they were like bandits.(417)
- 3. "Seeking in it something crooked" It means that, you wish to make the path of Allah crooked and deviated. (418)
- 4. "Remember how ye were little, and He gave you increase" it means that you must remember, in the first thing, you were weak because you were few (minority), but later on you became mighty or powerful because of your large numbers (majority). Thus, you must remember Allah's favor. (418)
- 5. "Hold in your mind's eye what was the end of those who did mischief," It means that, you have to understand the destiny that must be faced by the previous nations and earlier generations. They suffered the torment and punishment, because they disobeyed Allah and rejected His Messengers. (418)

6. "for He is the best to decide." It means that, Allah will decide between you and us, and surely, Allah will award the best end to those who fear (takwa) and obey Him and He will destroy the disbelievers.(419)

### And cited in *Tafseer Jalalain*:

- 1. So give full measure and weight and do not defraud, diminish [the value of], people's goods, and do not work corruption in the earth, by way of unbelief and acts of disobedience, after it has been set right, through the sending of messengers [thereto]. That, mentioned, is better for you, if you are believers, [if you are] seekers of faith, so hasten to it.
- 2. And do not sit in every path, (every) route, threatening, terrifying people by seizing their garments, or by charging them excise (tax).
- 3. and barring, driving away, from God's way, [from] His religion, those who believe in Him when you threaten to kill them and desiring that it, seeking that the path, be crooked.
- 4. And remember when you were but few, and then He multiplied you
- 5. And behold what was the end of the agents of corruption, before you, for denying their messengers, that is, [behold] how destruction was the conclusion of their affair.

### (7: 85-87) **Implicature**

 [Do not work corruption to people's goods, by means of avoiding the falsify or diminish the measure and weight value of people's goods treacherously]

- 2. [You don't be a bandit or make blockades on the roads through threatening human's life whether death physically or mentally]
- [you don't make those who believe in Him to deviate from Allah's path or religion]
- 4. [you must remember Allah's favor when you were weak and how He did sturdy man among of you]
- 5. [Remember, the end result of the rebellion, the agents of corruption and those who disobeyed Allah and rejected His Messengers before you are through destruction, in which Allah sent the torment and punishment]

### (7: 85-87) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly
- 3. Directly
- 4. Directly
- 5. Directly

This part is story about Prophet Syu'aib, or Ibnu Maikil ibnu Yasyjur, and the people of Madyan. As the previous verse, in the story of Prophet Nuh, Hud and Luth, Prophet Syu'aib commanded his people to worship Allah alone. Then, regarding Allah's message, he advised them related to the social relationship "muamalah" as stated in three verses 85-87 previously.

In the verses 85-87, there are many implicature are implied. This is because each word stated is needed to be interpreted. Based on the implicature are written above, the way of Prophet Syu'aib expressed his intention is directly, whenever

there is relationship between structure of sentence and its function, which imperative refers to command.

Moreover, regarding the contribution of Cooperative Principle, what have been said by the Messengers are truthfully, because they said based on what Allah command to them, the one God of human being, because they have duty to convey His messages. Moreover, these verses contain the point of revelation of Prophet Syu'aib, so he must be talked sincerity and truthfully to his people. Thus, in this conversation, the speaker adheres to follow the maxim of Quality.

### Verse 89:

قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدُنَا فِي مِلَّتِكُم بَعْدَ إِذْ نَحَّلْنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا أَن نَعُودَ فِيهَاۤ إِلَّا أَن يَعُودُ لِيَا أَن نَعُودَ فِيهَاۤ إِلَّاۤ أَن يَشَاءَ ٱللَّهِ رَبُّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ فِيهَاۤ إِلَّاۤ أَن يَشَاءَ ٱللَّهِ تَوَكَّلُنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ فَيهَا إِلَّا أَن يَشَاءَ ٱللَّهِ تَوَكَّلُنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ فَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَنتِحِينَ ﴿

"We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "We should indeed invent a lie against Allah" It means that Prophet Syu'aib replied his unbelievers' people, that "Certainly if we revert to your religion and accept your ways or habituality, we will have uttered a

- tremendous lie against Allah, and therefrom exactly, we made partners as rivals to Him. (2)
- 2. "In the Allah is our trust" It means that, concerning all our affairs, whether we do of them or ignore, we must return, believe and trust (tawakal) to Allah. (2)

### And cited in Tafseer Jalalain:

- 1. We would be forging a lie against God if we were to return to your creed, after God has delivered us from it. It is not, right, for us to return to it, unless God our Lord wills, that [it be so] and forsakes us.
- 2. In God, we have put our trust.

### (7: 89) Implicature

- 1. [we will worship Allah, the one and only God and will not make partners as rivals to Him]
- 2. [In God, we have put our trust whether we do of them or ignore them]

## (7: 89) The way of the speaker implied the implicature

1. Directly

In the verse 88, the people of Madyan responded Prophet Syu'aib statements, which is implied in the verse 85-87, through threatening him and his followers with expulsion from their village or with forceful reversion to their religion or the disbeliever's religion. Nevertheless, Prophet Syu'aib and his followers were against them and refused them. Then he said, "It is not permissible for us. We will not associating others with Allah. In Allah, we do put our trust." Thus, based on his utterances, the way of Prophet Syu'aib 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, in this conversation, the speaker (Prophet Syu'aib) requires to utter sincerity, due to he replied according to Allah's messages that Allah is Lord of the World and would be forging a lie against God. Thus, in the end of his statements, he prayed to Allah for asking His help regarding to face his people. In addition, he used appropriate utterances, which is relevant to the preceding discourse, that is proclaimed by his people whom unbeliever to his words. Therefore, it can be said that the speaker is quite cooperative, because he is adhering to the maxim of quality and relevance.

# 17. The conversation between Prophet Musa, Pharaoh, Chief of the people of Pharaoh, the sorcerers, and Allah

Verse 105-106:

"One for whom it is right to say nothing but truth about Allah. Now have I come unto you [people], from your Lord, with a clear [Sign]: So let the Children of Israel depart along with me."

"[Pharaoh] said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "One for whom it is right to say nothing but truth about Allah" According to The Medina exegetes of Quran, this verse means "it remains as should be a duty for me to convey only the truth and right as what I received from Him. (27)

"Now have I come unto you [people], from your Lord, with a clear [Sign]" It means that, "I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you." (27)

"So let the Children of Israel depart along with me." It means that, "release them from your slavery and suppression. Let them worship your Lord and their Lord (He is Allah, the Oneness God), because indeed they are from the offspring of an honorable Prophet, Isra'il or Ya'qub ibn Ishaq who is son of Ibrahim, the *Khalil* of Allah." (27)

2. "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth." It means that, Fir'aun said, "I will not believe in what you have said to me and nor accede your request. If you have proof, then show it for us to see, so that we know and believe that your words are true." (28)

#### And cited in *Tafseer Jalalain*:

1. "One for whom it i<mark>s r</mark>ight to say nothing but truth about Allah"

I am, one for whom it is right, [for whom] it is appropriate, to say nothing but the truth about God (a variant reading [for 'alā] has 'alayya, 'for me', in which case, haqīqun, 'it is right', is the subject [of the sentence], its predicate being an, 'that', and what follows it [sc. 'I say nothing but the truth about God']).

"Now have I come unto you [people], from your Lord, with a clear [Sign]"

Truly I have come to you with a clear proof from your Lord.

"So let the Children of Israel depart along with me."

So send forth with me, to Syria, the Children of Israel': he [Pharaoh] had enslaved them.

2. "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth." Said he, Pharaoh, to him: 'If you have come with a sign, as you claim, then produce it, if you are of those who speak the truth', in this.

# (7:105-106) Implicature

1. ["it remains as should be a duty for me to convey to you only the Truth and right as what I received from Allah]

[I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you]

[I ask you to release them from your slavery and suppression, and join with me in Syria]

[I ask you to let them worshipping Allah]

[Bani Israil are from the offspring of an honorable Prophet, Isra'il or Ya'qub ibn Ishaq, as son of Ibrahim, the *Khalil* of Allah]

2. [I won't meet your demand]

[I will believe of what you are stated, if you can prove it]

# (7: 105-106) The way of the speaker implied the implicature

- 1. Directly and Indirectly
- 2. Directly

The implicature are clearly stated in those *tafsir*, so the writer just rewrite from what is stated. In these verses, Allah mentions a debate that took place between Prophet Musa (Moses) and Fir'aun (Pharaoh), Musa's refuting Fir'aun

with the truthfulness proof and clear miracles, and the presence of Fir'aun and his people (*Qibti*), the inhabitant of Egypt (*Tafseer Ibn Katsir Juz 9:* 26).

Prophet Musa introduced himself as the Messenger of Allah, the Lord and King of all things, who brought unequivocal evidence, and he asked Fir'aun to let Bani Israil free from his oppression. The way of Prophet Musa expressed his intended meaning in this conversation is directly, except he implied, "I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you" which is indirectly. It caused that there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question.

Moreover, regarding the contribution of Cooperative Principle, Prophet Musa is following the maxims of communication, because his utterance are quite informative (Quantity), clearly (Manner), and sincerity (Quality) as in fact, the hearer, Fir'aun, can infer what Prophet Musa's meant. That is he will not believe in Musa if he cannot prove his words is true.

Based on his utterances, the way of Fir'aun expressed His 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, Fir'aun replied is not misinterpret (relevance), and quite informative (quantity).

In addition, in the verse 107-108, Prophet Musa replied Fir'aun's request through giving action respond. Suddenly he threw his staff, and it was a big serpent manifest, he drew his hand from his armpit, and it was white shining.

Thus, he did not reply Fir'aun in the form of word, yet he is still cooperatively concerning in conversational interaction, through observing the maxims of relation.

#### Verse 110-111:

"His plan is to get you out of your land: then what is it ye counsel?"

"They said: "Keep him and his brother in suspense [for a while]; and send to the cities men to collect."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "His plan is to get you out of your land"

The Pharaoh and the Chiefs of the people of Pharaoh deliberate to decide what they should do facing of Prophet Musa. They conspired to defeat Prophet Musa through extinguishing the light that shine in his hand and impoverish his word. They planned to portray Prophet Musa as a liar and fake. Actually, they feared that Prophet Musa might attract people to believe him through his miracle. They claimed that if it happens, Prophet Musa will win and he will drive Fir'aun and his people away from their land. (31)

2. "Keep him and his brother in suspense [for a while]"
Ibn Abbas commented the word "Arjih" means, "Put him off" (for a time).
Whereas Qatadah commented it as 'make him detention'.

"And send to the cities men" It means that delegate some of your people to go forth through all city and countrywide your kingdom.

"to collect" It Means that they go out to gather sorcerer from over the length and breadth of your lands . (32)

#### And cited in Tafseer Jalalain:

- 1. Who would expel you from your land. So what do you command?'
- 2. They said, 'Put him and his brother off a while, postpone [any decision regarding] their affair,

and send into the towns summoners, gatherers, to bring you every cunning sorcerer' (sāhir: a variant reading has sahhār) to outdo Moses in the art of magic. And so they summoned [them].

# (7: 110-111) Implicature

- 1. [I feared, people are attracted to what Musa brought through his miracle]
  [I feared, Musa will expel you and us from our land]
- 2. [you do not kill Musa and his brother]

[You must imprison Musa and his brother]

[You must order your people to gather all sorcerers from over the length and breadth of your lands]

# (7: 110-111) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly

This part is the continuation of previous verses. In the verse 110, the speaker, the chiefs of the people of Fir'aun, commended to what has been done by Prophet

Musa. After watching the miracle of Prophet Musa, the chiefs of the people of Fir'aun assumes that Musa was proficient in sorcerer, who would expel Fir'aun from his land, the land of Egypt. Thus, they speak to Fir'aun, "I feared, people are attracted to what Musa brought through his miracle, and he will expel you and us from our land." Based on his utterances, the way of the chiefs of the people of Fir'aun expressed his 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, the speaker of this verse breaks the maxims of quality, because he said without knowing the truth that he just using their wrong assumption and he is prejudiced against Prophet Musa.

Then, Fir'aun said to the chief of his people, such deliberate to against Prophet Musa, by saying "What do you advise that we should do concerning this matter?" He replied, "Put him off for a while and his brother. Do not kill them." However, the other give argue about this verse that Prophet Musa and his brother should be have committed to prison. Therefore, the chief of Fir'aun people also suggested collecting all sorcerers from various lands of Egypt, because at that time, magic was the trade of the day and it was widespread and popular. They thought that what Musa did was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they asked to take all the magicians in order to defeat the miracles that he showed them.

The way of chief of Fir'aun people expressed his intended meaning is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command or request.

Moreover, regarding the contribution of Cooperative Principle, the chief of the people of Fir'aun behaves cooperatively in conversation, because he replied Fir'aun's question coherently and quite informative, so he follows the maxims of manner and quantity.

#### Verse 113-114:

"So there came the sorcerers to Pharaoh: They said, <u>"of course we shall have a [suitable] reward if we win!"</u>

"He said: "Yea, [and more],- for ye shall in that case be [raised to posts] nearest [to my person]."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. Allah describes the conversation that took place between Fir'aun and the sorcerers. Fir'aun collected them to defeat Prophet Musa. Fir'aun told them that if they win, he would make them at higher prestige and reward them inexhaustibly. He promises to give what they wished for and to make them best associates. (33-34)

And cited in Tafseer Jalalain:

1. He said, 'Yes, and indeed you shall be of those brought near'.

#### (7: 114) Implicature

# 1. [I will raise your prestige up]

[I will fulfill of what you wished to, an inexhaustible reward]

[I will be make of those who are near (to me) or make you best associates in my kingdom]

#### (7: 114) The way of the speaker implied the implicature

# 1. Directly

This part is the conversation between the sorcerers and Fir'aun. After inviting all the sorcerers, they attended in the time to defeat the miracles of Prophet Musa brought. When the sorcerers came to Fir'aun, they said, "Surely we must have a reward if we are the prevailing ones against Musa." Then, Fir'aun replied, "Yes, and you shall certainly be of those who are near to me." Behind the Fir'aun's statement, there are several intended meaning are implied, those are he will not only make them be the nearest man (in status) of Fir'aun, but also raise them prestige up, give them inexhaustible reward, and fulfill of what they wished to.

Based on his utterances, the way of Fir'aun expressed His 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, we can conclude that the speaker, Fir'aun, tried to be cooperative in his conversation, because he did not misinterpret, and the hearer, the sorcerers, understood on what Fir'aun actually want to imply, as a proof, they received what Fir'aun's promised through saying at defiance of Musa, as in the next verse. Thus, the speaker is adhering to the maxim of relation.

#### Verse 115-116:

"They said: "O Moses! wilt thou throw [first], or shall we have the [first] throw?"

"Said Moses: "<u>Throw ye [first].</u>" So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great [feat of] magic."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. Musa said to them "Throw ye [first]." According to one opinion, It was said, because there is a wisdom (hikmah) behind asking them to throw first, is that - Allah knows best - the people might to bear witness to what the sorcerer did, then they have to think about it. After that, Musa showed the truth (Hak) through his miracle, in which given by God. It will be more impressive to their hearts, so that they can decide who is truth (Hak) and (Bathil) among them. (35)

And cited in Tafseer Jalalain

1. He said, 'Cast!', this is a command permitting them to cast first, as a means to manifesting the truth.

# **(7: 116) Implicature**

1. [show your sorcery first and let you know who is the truth (*haq*) and who is the illusion (*Bathil*)]

#### (7: 116) The way of the speaker implied the implicature

1. Directly

This part is conversation between Prophet Musa and the sorcerer. The sorcerers asked Prophet Musa "O Moses! wilt thou throw [first], or shall we have the [first] throw?." Prophet Musa, replied the question from the sorcerers, "Throw first whatever you are going to throw." As in the interpretation above, there are intended meaning on what Prophet Musa said. He wanted to show them clearly, as manifesting the truth.

Based on his utterances, the way of Prophet Musa expressed his intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command or request.

Moreover, regarding the contribution of Cooperative Principle, he answered clearly, orderly (manner) and informatively (quantity), neither more nor less information. Thus, he adhere the maxim of manner and quantity.

What Prophet Musa has said comes true. In the next verse 117, Allah asked Prophet Musa to throw his staff. When Musa throw the staff that he held in his right hand, it manifest snake, swallowed all the staff that the magicians threw, then held it in his hand, and it became a staff again just as it was before. In this tremendous moment, Allah differentiated between Truth and Falsehood. The sorcery that Prophet Musa caused appear real, whereas the sorcery that the sorcerer caused is the illusion (*Batil*), in which it was not real at all. In other words, it became clear that Moses was right and that which the sorcerers were fizzled away and they were humiliated. Therefore, what Prophet Musa did is as manifesting the truth.

Verse 121-126:

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَالَمِينَ ﴿

Saying: "We believe in the Lord of the Worlds,-

رَبِّ مُوسَىٰ وَهَرُونَ 🚍

"The Lord of Moses and Aaron.

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُرْ ﴿ إِنَّ هَيذَا لَمَكُرُ مُّكَرَّتُمُوهُ فِي ٱلْمَدِينَةِ لِتُخْرِجُواْ مِنْهَا أَهْلَهَا ۗ فَسَوْفَ تَعْلَمُونَ ﴿

"Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know [the consequences]."

"Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."

قَالُوۤا إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿

"They said: "For us, We are but sent back unto our Lord:"

وَمَا تَنقِمُ مِنَّاۤ إِلَّآ أَنَ ءَامَنًا كِايَتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبَّراً وَتَوَفَّنَا مُسْلِمِينَ

"But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims [who bow to thy will]!"

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

- 1. "We believe in the Lord of the Worlds, the Lord of Moses and Aaron." In other words, the sorcerers said, "if perhaps what had been done by Musa is sorcery he would not have prevailed over us." (39)
- 2. "Surely this is a trick which ye have planned in the city to drive out its people." In other words, Fir'aun proclaimed, "verily, Musa won from you

today is such guile and by virtue of your liberality. You plotted with him and agreed to that." (40)

"To drive out its people." It means, "you and he (Prophet Musa) compromised to take the nation and power, so you will expel and replace the chiefs and masters of this land. In this case, the power in this state will be in your hand."

3. "For us, We are but sent back unto our Lord" In other words, they said, "We are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will be patience facing your punishment today, so that we are saved from Allah's torment."

"pour out on us patience and constancy." In other words, "honor us with steadfastness when we defense your religion and being firm in it."

"and take our souls unto thee as Muslims [who bow to thy will]!" it means, "make us die as men who have surrendered unto You, sincerely following the religion of Musa."

#### And cited in *Tafseer Jalalain:*

- They said, 'We believe in the Lord of the Worlds, the Lord of Moses and Aaron', for they realized that what they had witnessed of the staff could not be done through sorcery.
- 2. Surely this, that you have done, is a plot you have plotted in the city that you may expel its people from it.

3. They said, 'Surely to our Lord, after our death, however it come about, we shall be restored, we shall return, in the Hereafter. You are vindictive, spiteful, towards us only because we have believed in the signs of our Lord when they came to us. Our Lord, pour out onto us patience (and constancy), when that with which he has threatened us comes to pass, lest we revert to unbelief; and take us to You as men who have submitted'.

# (7: 121-126) Implicature

- 1. [We believe Allah]
  - [If what Musa has done were kind of sorcery, he wouldn't be able to defeat us]
- 2. [Musa's defeating you was because you were willing to plot with him]

  [You all cooperate to take the nation and power of this land and you will expel and replace the chiefs and masters of this land]
- 3. [Allah's punishment, for what the magic you forced us to practice, is more severe than your punishment]

[We will be patience facing your punishment today, so that we saved from Allah's torment in the Judgment Day]

- [O Allah, honor us with steadfastness and strength when we defense your religion]
- [O Allah, make us die as men who following the religion of Musa]

# (7: 121-126) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly

# 3. Directly

This part is the conversation between the sorcerers and Fir'aun. Both constructed the conversation interestingly. After interpreting the hidden meaning of utterances in terms of what speakers intended to convey, there are many implicatures implied in their utterances. The writer explains as follows:

First is the utterances was uttered by the sorcerers. As the previous explanation, the verse 120-122 is the reaction of the sorcerers to the phenomena relates to defeat prophet Musa. In that case, Allah differentiated between truth and falsehood. All the falsehood vanishes and the rightness appears real. This phenomenon made all the sorcerer feared and realized that it was from heaven and was by no means magic or sorcery. Suddenly, they fell in prostration and proclaimed, "We believe in the Lord of all that exists, the Lord of Musa and Harun. If what Musa have done is kind a sorcery, he wouldn't be able to defeat us." What the sorcerers said is deeply from their heart. In other words, they take conscious though that the phenomenon which happen to them is not kind of a sorcery, but it is a miracle from Allah, and then they realized what they have been done is in the wrong way, so that they said they believe to the existence of Allah and what Musa said.

The way of the sorcerers expressed their deep 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, they were saying sincerity truthfully, so that they adhere to

the maxims of quality. As stated in previously that they realize the truth and repent suddenly.

Second, Fir'aun replied the sorcerers' utterances. In his words, he threatened the sorcerers after they said that they believed in the God of Prophet Musa and Prophet Harun, and he created trick to blink the fact that both Prophet Musa and the sorcerer were a plot together, which have plotted in the city that may expel its people from it. Based on his statement, the way of Fir'aun expressed his 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, what Fir'aun said was utterly false, he knew that Musa came from Madyan, neither he knew any of them nor met them before. Therefore, it was impossible if they were closer and made plot to against him together, as what he judged. In this case, he obviously floats the maxim of Quality.

Third, the sorcerers replied Fir'aun's utterances, when he threatened to punish them as stated in verse 124, that he crucified and cut off hands and legs on opposite sides. Therefore, they stated that they were about to return unto Allah and prayed for patience and constancy. Finally, the sorcerers became Islamic persons who died for Islam (*Syuhada*).

Regarding this context, the way of the sorcerers expressed their implied meaning is directly, whenever there is relationship between structure of sentence and its function. The verse 125 is declarative refers to statement, and the verse 126 is imperative refers to request.

Moreover, regarding the contribution of Cooperative Principle, the sorcerers seems float the maxim of relevance, for what they said is praying to Allah, instead they answered the threatening of Fir'aun. However, what they said is truly relate and answer what Fir'aun said. Indirectly, they refused to believe him and blatantly unafraid to the Fir'aun's punishment. Thus, they did not break the maxim of relevant, but follow it.

"Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; [only] their females will we save alive; and we have over them [power] irresistible."

Its Tafseer is cited in *Tafseer Ibn Katsir Juz 9*:

1. "Wilt thou leave Moses and his people"

It means that, "will you let them free to spread mischief in the land? That is spreading unrest among your people and calling them to worship his Lord instead of you?" Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir'aun and his people are the mischief-makers, but they did not realize it. (46)

"to spread mischief in the land, and to abandon thee and thy gods?"

Ibnu Abbas, Mujahid, etc. read *ilahataka*, in which has a meaning "to worship you." Al Hasan Al Basri said that Fir'aun has god, who always he worshipped secrecy. In other *Riwayah* stated that, Fir'aun has a small

statue, which tide in his neck, that always he worshipped secrecy. In addition, As Saddi commented "thy gods" and narrated from Ibnu Abbas, "whenever they saw a beautiful cow, Fir'aun commanded them to worship it." This is why As-Samiri, made the statue of a calf that seemed to speak for them. (47)

# And cited in Tafseer Jalalain:

1. 'Will you leave Moses and his people to work corruption in the land, by calling to disobedience against you, and flout you and your gods?' — he had fashioned small idols for them to worship, and had said to them, 'I am your lord and their lord', which is why he says, I am your lord the highest [Q, 79:24]

# (7: 127) Implicature

1. [I worried and feared that Moses and his people will disobedience against you]

[I worried and feared that Moses and his people make your masses abandon you to leave worshipping you as a god]

#### (7: 127) The way of the speaker implied the implicature

#### 1. Indirectly

In the verse 127 is the respond of the previous verse, that is the chiefs of Fir'aun's people responded when the sorcerers firmly against Fir'aun, even though his respond is not directed to the sorcerers, but to Fir'aun, his meaning is still related. He said briefly and clearly to Fir'aun that they afraid if Moses and his people make mischief in the land by changing the religion and worship.

Based on his utterances, that he really worried and feared what Moses and his people will disobedience against Firaun, the way of the chiefs of Fir'aun's people expressed their intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question.

Moreover, regarding the contribution of Cooperative Principle, he is not misinterpreting to what the sorcerers have been said, so that he observes not only the maxim of manner, but also the maxim of relevance.

Then, Fir'aun replied clearly the question of the chiefs of his people, because in his utterances, there is no implicature are implied. He replied such he did not afraid the threat of Musa and his people, but he gave them back a threat of punishment. He had tormented them killing every newly born male, as similar he did to Bani Israil, that is before Musa was born. Truly, in this part, Allah described the conspiracy of Fir'aun and his people, their ill intentions and their hatred for Musa and his people.

In addition, relating to this conversation, there were several utterances are quite understandable, so that the implied meaning does not arise. For the next speaker, Because Fir'aun insisted on his evil plot against Bani Israel, Musa said to them clearly and briefly, as stated in verse 128. Then, they replied, as stated in verse 129.

"[128] Said Moses to his people: "Pray for help from Allah, and [wait] in patienceand constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is [best] for the righteous."

"[129] They said: "We have had [nothing but] trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."

In the verse 128-129 is talking about Prophet Musa and Bani Israel. Then in the verse 130, Allah gave action responded through striking Fir'aun and his people live in the straitened circumstances, so they suffered years of drought. However, there is no certain implicatures are raised in those verses, because they stated quite observe the conversation norm.

#### **Verse 132:**

"They said [to Moses]: "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee."

Its Tafseer is cited in *Tafseer Ibn Katsir Juz 9*:

1. "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee." In other word, they said, "Whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with." (54)

And cited in *Tafseer Jalalain*:

1. And they said, to Moses, 'Whatever sign you bring us, to cast a spell upon us therewith, we will not believe in you', and so he [Moses] invoked God against them.

#### **(7: 132) Implicature**

[whatever miracle, proof and evidence you bring us, we will neither accept
it from you nor believe in you]

#### (7: 132) The way of the speaker implied the implicature

# 1. Directly

In the verse 132 is the conversation between the people of Fir'aun and Prophet Musa. Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir'aun. They said to Prophet Musa "whatever miracle, proof, and evidence you bring us, we will neither accept it from you nor believe in you or what you came with." The way of Allah expressed his intended meaning 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, the speaker of this utterance were trying to convey honestly, because of seeing the context, when in the first meeting with Musa they disbelieve and firmly against what Musa brought to them. It can be concluded that, they said truthfully, that they verily did not believe the truth at all. They follow the maxim of quality.

Then, Prophet Musa reply their proclaimed, through prayed to the God against them, but it does not stated explicitly in the Quran. It was known, through Allah punished them, as the reaction of Allah to them because of rebellion, which is stated in the verse 133. When they suffered wretchedly and they cannot bear it any more, they asked to Prophet Musa, in which as stated in verse 134. There is no certain implicature are occurred in their utterances, because they stated clearly and orderly.

"[133] So We sent [plagues] on them: Wholesale death, Locusts, Lice, Frogs, And

Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin."

"[134] Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."

#### 18. The conversation between Prophet Musa and Bani Israel

#### **Verse 138:**

"We took the Children of Israel [with safety] across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! Fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge."

Its Tafseer is cited in *Tafseer Ibn Katsir Juz* 9:

1. "Surely ye are a people without knowledge." It means that, Musa replied, "You are ignorant of Allah's greatness and majesty and His purity from any gods or anything resembling Him" (68)

And cited in *Tafseer Jalalain*:

1. He said, 'Truly you are an ignorant folk, for repaying God's grace to you with what you have said.

#### **(7: 138) Implicature**

[You are ignorant of Allah's greatness and majesty]
 [You do not know that Allah is pure from any gods or anything resembling Him]

# (7: 138) The way of the speaker implied the implicature

# 1. Directly

In this verse, Bani Israel uttered the ignorant ones to Prophet Musa after they left Fir'aun, crossed the sea, and witnessed Allah's verses and His great power. They said stupidity, "O Moses! Make for us a god, as they have gods to worship." What they said is because after they crossed the sea, they came unto a people, called Al-Raqim, the remnants of the people of Abraham, who worshipped idols. In this case, Bani Israel still holds on the idea of idol worshipping, spoke wrongly assumption about God's essence and then Prophet Musa opposes it, as he stated clearly in the verse 138-140. In these verses, Musa reminded them Allah's blessings, such as saving them from Fir'aun, his tyranny and the humiliation and disgrace they suffered. He reminded them of the revenge against their enemy, when they watched them suffering in disgrace, and destroyed by drowning.

Based on his utterances that is God is one and must not resemble to anything, the way of Prophet Musa expressed his 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 in this conversational exchange, Prophet Musa engaged in cooperative behavior that is manifested by adhering the maxim of relevance and quality.

# 19. The conversation between Prophet Musa and Allah

#### **Verse 143:**

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِ أَنظُرْ إِلَيْكَ قَالَ لَن تَرَكِي وَكَكِنِ انظُرْ إِلَيْكَ قَالَ لَن تَرَكِي وَكَكِنِ انظُرْ إِلَيْكَ قَالَ لَن تَرَكِي وَكَكِنِ انظُرْ إِلَيْكَ فَإِنِ الشَّمَا فَإِنِ الشَّمَةُ وَكَالُهُ وَكَلَّ وَخُرَّ لِلْجَبَلِ جَعَلَهُ وَكَا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَوْلُ اللَّهُ وَمِنِينَ عَلَيْ مَكَالُهُ وَلَكُمُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِّهُ اللِّهُ اللِّهُ اللِّهُ اللِّهُ اللَّهُ اللِّهُ اللِّهُ اللِّهُ اللِّهُ اللِّهُ اللَّهُ اللِّهُ اللْمُؤْمِنِ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللِيلِّ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

"When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show [Thyself] to me, that I may look upon thee." Allah said: "By no means canst thou see Me [direct]; But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

- 1. "Glory be to Thee!" that is as praising, glorifying and honoring Allah. No one could see Him in this life, but if do so, certainly, he will die.
  - "to Thee I turn in repentance" according to Mujahid, the meaning is "I remorsefully won't ask you to look at you."

"and I am the first to believe," among Bani Israil, according to Ibn Abbas, Mujahid, and Ibn Jarir preferred this view. However, according to another narration from Ibn Abbas, it has the meaning of, "I am the first to believe is that none shall see You in this life." It is similar to what Abu Aliyah commented, that "I am the first one who believes in You that no one can see You till hereafter." (81)

# And cited in Tafseer Jalalain:

1. And when he recovered his senses he said, 'Glory be to You!, in Your transcendence. I repent to You, for having asked You what I was not commanded [to ask], and I am the first of the believers', of my time.

#### (7: 143) Implicature

1. [Praising, glorifying and honoring be to You, Allah]

[I turn unto You repentant from asking to see You]

[I am the first one who believes in You that no one can see You till hereafter]

#### (7: 143) The way of the speaker implied the implicature

# 1. Directly

In the verse 142, Allah reminds Bani Israel of the guidance that He sent to them by speaking directly to Prophet Musa and revealing the *Taurah* to him. When Prophet Musa came for His appointment and spoke to Him directly, in Mount Thursina, he asked to see Him. Then Allah said to him, "You will not be able to see me in the life of this world, O Moses, but gaze upon the mountain, if it stand still in its place when seeing Me, then maybe you will see Me." However, when Allah revealed (His) glory to the mountain, it was crashing down. Therefore, it causes Prophet Musa fell down senseless, and when he woke from his fainting, he said, "Glory unto You. I turn unto You repentant, from asking to see You, and I am the first of true believers that you will not be seen in the life of this world."

After seeing the context and based on his utterances, that he is repentant, the way of Prophet Musa expressed his 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, what Musa said is truly saying what he believe to be truth, because he had witnessed the awesomeness of the Lord revealed Himself and he is to be sure that He does not have the power to see Him. Thus, he observes the maxim of Quality.

#### **Verse 144:**



"[Allah] said: "O Moses! I have chosen thee above [other] men, by the mission I [have given thee] and the words I [have spoken to thee]: take then the [revelation] which I give thee, and **be of those who give thanks."** 

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "Be of those who give thanks." It means, "be grateful for the bounty, which is the mission and the words I have spoken to you, and do not ask for what is beyond your capacity to bear it." (87)

And cited in *Tafseer Jalalain*:

1. So take what I have given you, of bounty, and be of the thankful', of My favours.

# (7: 144) Implicature

[Be grateful for the mission and the words I have spoken to you]
 [Be grateful for My favors and do not ask for what is beyond your capacity to bear it]

#### (7: 144) The way of the speaker implied the implicature

1. Directly

In this verse, Allah states that He spoke to Musa directly, but it does not mean has face to face, and informed him that He chose him above the people of his time, by His Message and by speaking to him directly. Allah commanded Musa, through saying, "So take what I have given to you, of bounty, and be of the thankful." The way of Allah expressed His intention is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to command.

Moreover, regarding the contribution of Cooperative Principle, what Allah said to Prophet Musa is briefly, clearly, sincerity, not ambiguous, and informatively. Thus, He tries to cooperative in conversational exchange through observing the maxim of manner, quality, and quantity simultaneously. However, the hearer, Prophet Musa, did not say anything to reply Him in this conversation. Nevertheless, what Allah said to him, it is beyond question must be understood and received by him, because it is a divine revelation.

#### 20. The conversation between Prophet Musa and Harun

**Verse 150:** 

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ عَضْبَنَ أَسِفًا قَالَ بِعُ<u>سَمَا خَلَفْتُمُونِ مِنْ بَعْدِى ۖ أَعَجِلْتُمْ أَمْ</u> رَبِّكُم اللَّهُ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ بَجُرُّهُ آ إِلَيْهِ قَالَ <u>ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِي وَكَادُواْ</u> يَقْتُلُونَى فَلَا تُشْمِتَ بِ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّلِمِينَ عَلَى اللَّهُ الْمَانِ عَلَى اللَّهُ الْمَانِ عَلَى اللَّهُ الْمَانِ عَلَى الْمَانِ عَلَى اللَّهُ الْمَانِ عَلَى اللَّهُ الْمَانِ عَلَى الْمَانِ عَلَى اللَّهُ الْمَانِ عَلَى اللَّهُ اللَّهُ الْمَانِ عَلَى الْمَانِ الْمَانِ عَلَى الْمَانِ الْمَانِ عَلَى اللَّهُ اللَّهُ الْمَانِ الْمِلْمِينَ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمُلْمِينَ الْمُلْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمُلْمَانِ الْمَانِ الْمَانِي الْمَانِ الْمَانِ الْمَالْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِ الْمَانِي الْمَانِ ال

"When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by [the hair of] his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "Evil it is that ye have done in my place in my absence"

Musa said, the worst deed is that which you have done after I had left you. evil is what you did by worshipping the calf after I departed and left you. (97)

"did ye make haste to bring on the judgment of your Lord?"

Musa said, "You wanted me to rush back to you, than the right time which is decised by Allah." (97)

2. "Nor count thou me amongst the people of sin."

It means, "Do not place me on the same level as they are, as if I was one of them." (99)

# And cited in Tafseer Jalalain:

- 1. And when Moses returned to his people, angry, because of them, and bitterly grieved, he said, to them: 'Evil is that, that is, evil is the [manner of] succession, which you have followed in my place, after I had gone, this idolatry of yours. Would you hasten on the judgement of your Lord?'
- 2. Do not count me among the folk who have done evil', by worshipping the calf, in [your] reproach [of them].

#### **(7: 150) Implicature**

 [the worst deed you take is worshipping the calf after I went to the mountain]

[You wanted me to rush back to you, than the right time, which is decided by Allah]

2. [Do not assume that I am one of them, the wrong-doers]

#### (7: 150) The way of the speaker implied the implicature

- 1. Directly and Indirectly
- 2. Directly

In this verse is between Prophet Musa, his people (Bani Israel), and his brother, Prophet Harun. A first utterance is uttered by Prophet Musa.

Allah states that when Prophet Musa returned to his people after conversation with his Lord, he became angry and full of regret. He said to them, "The worst deed you take is worshipping the calf after I went to the mountain. You wanted me to rush back to you, than the right time, which is decided by Allah" The way of Prophet Musa expressed his intention, "The worst deed you take is worshipping the calf after I went to the mountain," is directly, whenever there is relationship between structure of sentence and its function, which declarative refers to statement. Meanwhile, when saying "You wanted me to rush back to you, than the right time, which is decided by Allah," he expressed indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of statement, instead of question.

Moreover, regarding the contribution of Cooperative Principle, Prophet Musa spoke honestly, because he knew the fact that his people worshipped the statue of calf, which is the worst deed that they took, so that it makes sense he said that. Thus, Prophet Musa spoke following the maxims of Quality.

Instead of this case, Bani Israel did not respond what Prophet Musa said. Then, Prophet Musa cast down the tablets '*Taurat*' from his hand and he seized Harun's hair, dragging him towards him, in anger. He felt angry to Prophet Harun,

because before departing to the Mount for the communication with his Lord, he said to Prophet Harun, "Succeed me, be my deputy, over my people, and be righteous, (among them) with regard to their affair, and do not follow the way of the agents of corruption, by consenting with them to acts of disobedience." Thus, Prophet Harun understood why Prophet Musa was so angry to him, so that he responded what Prophet Musa did to him, by saying, "Truly the people judged me weak, humiliated me and they were close to killing me, and place me not among the evil-doers."

Based on his statements, the way of Prophet Harun expressed his intended meaning is directly, whenever there is relationship between structure of sentence and its function, which imperative refers to request.

Moreover, regarding the contribution of Cooperative Principle, Prophet Harun said quite relevant with the context and truthfully, so that regarding the conversational exchange, he observes the maxims of relevance and quality simultaneously.

#### 21. The conversation between Musa and Allah

Verse 155-157:

وَآخَتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَىتِنا ۖ فَلَمَّاۤ أَخَذَتُهُمُ ٱلرَّجْفَةُ قَال<u>َ رَبِّ لَوۡ شِئْتَ</u> أَهۡلَكۡتَهُم مِّن قَبۡلُ وَاِیَّیَ ۖ **أَبُّلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّاۤ ۖ إِنْ هِیَ إِلَّا فِتَنَتُكَ تُخِلُ بِهَا مَن** تَشَآءُ وَتَهۡدِی مَن تَشَآءُ ۖ أَن**تَ وَلِیُّنَا** فَاعۡفِرۡ لَنَا وَٱرۡحَمۡنَا ۖ وَأَنتَ خَبۡرُ ٱلۡغَنفِرِينَ ۚ

"And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the

right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive."

\* وَٱكۡتُبۡ لَنَا فِ هَـٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِ ٱلْاَخِرَةِ إِنَّا هُدُنَاۤ إِلَيْكَ ۚ قَالَ عَذَابِيٓ أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَٱكۡتُبُ لِللَّهِ مَنْ اللَّهُ وَاللَّهُ عَلَى اللَّهُ وَاللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ اللَّهُ عَلَى ال اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الل

"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That [mercy] I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;-

لَّذِينَ يَتَبِعُونَ ٱلرَّسُولَ ٱلنَّيِّ ٱلْأُمِّ ٱلَّذِي يَحِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَاةِ وَٱلْإِنِيلِ اللَّهِ مُ اللَّهُمُ الطَّيِّبَاتِ وَكُرِّمُ عَلَيْهِمُ ٱلْخَبَيِثَ وَيَضَعُ الْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَا لُهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُ لَهُمُ ٱلطَّيِّبَاتِ وَكُرِّمُ عَلَيْهِمُ ٱلْخَبَيِثَ وَيَضَعُ الْمُنكَ عَلَيْهِمْ وَالْمَعْرُوفِ وَنَصَرُوهُ وَٱلْبَعُولُ عَلَيْهُمْ إِصْرَهُمْ وَٱلْأَغْلَلُ ٱلَّتِي كَانَتَ عَلَيْهِمْ فَالَّذِينَ عَلَيْهِمْ عَامَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱلْبَعُوا لَا اللَّهِمَ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهُمْ أَلْمُفْلَحُونَ وَاللَّهِمَ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهُمْ اللّهُ اللَّهُ عَلَيْهِمْ اللَّهُمُ اللَّهُمُ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهُمْ اللَّهُمُ اللَّهُ عَلَيْهُمْ اللَّهُمُ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَى اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهُمْ اللّهُمُ اللَّهُمُ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُ عَلَيْهُمْ اللَّهُمُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُمْ اللَّهُمْ اللّهُمْ اللَّهُمْ اللَّهُ عَلَيْهُمْ اللَّهُمُ اللَّهُ عَلَيْهُمْ اللَّهُمُ اللَّهُمُ اللَّهُ عَلَيْهُمْ اللَّهُمُ اللَّهُ عَلَى اللَّهُ عَلَيْهُمْ اللَّهُمْ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْهِمْ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُولُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَيْهُمْ اللَّهُ عَلَيْكُولُولُ اللَّهُ عَلَى اللَّهُ عَلَيْكُولِ اللَّهُ عَلَيْهُ عَلَيْكُولُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُمْ اللَّهُ اللَّهُ الْمُعْلِقُولُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ

"Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own [scriptures],- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good [and pure] and prohibits them from what is bad [and impure]; He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1.

2. Allah answers Musa's statement "this is no more than Thy trial" by saying "With My punishment I visit whom I will; but My mercy extendeth to all things." It means "I do what I will, decide what I will and I have wisdom (hikmah) and justice in all matters. Certainly, there is no deity worthy of worship except Allah." (114)

"for those who do right" they are the *Ummah* or people of Prophet Muhammad who avoid polytheism and mortal sins. (118)

"and practise regular charity" it includes purify themselves and it was also said that, 'Zakat' here pertains to wealth. It is possible that both meanings are included here, for this verse was revealed in Mecca. (118) "believe in Our signs" those who have faith in Our verses (Al Quran). (118)

3. "And follow the light which is sent down with him" it means the Qur'an and the revelation 'Sunnah' that the Prophet delivered to all mankind.

(135)

"it is they who will prosper" That is successful in this life and the Hereafter. (135)

#### And cited in Tafseer Jalalain

1. he, Moses, said, 'My Lord, had You willed You would have destroyed them long before, that is, before my departure with them, so that the Children of Israel might see this and not make [false] accusations against me, and me [with them].

Will You destroy us for what the foolish ones among us have done? (this interrogative is meant as a plea for compassion, in other words, 'Do not punish us for the sins of others').

It, that is, the trial which the ignorant ones underwent, is but Your trial, Your test, whereby You send astray whom You will, to lead stray, and guide whom You will, to guide.

You are our Protector, looking after our affairs, so forgive us and have mercy on us, for You are the Best of all who show forgiveness.

And prescribe for us, grant [us], in this world good and in the Hereafter, good. We have turned, repented, to You'.

- 2. He, God, says: 'My chastisement I smite with it whom I will, to chastise, and My mercy embraces, subsumes, all things, in this world, and so I shall prescribe it, in the Hereafter, for those who are Godfearing and pay the alms, and those who believe in Our signs;
- 3. and follow the light that has been revealed with him, namely, the Qur'ān, they are the ones who will prosper'.

# (7: 155-157) Implicature

1. [Do not punish us for the sins of others]

[This is no more than Your test]

[You are looking after all of our affairs]

[We really repented to You]

2. [I do what I will, decide what I will and I have wisdom (hikmah) and justice in all matters. No other God except me]

[My mercy ordain for those who are the *Ummah* of Prophet Muhammad who avoid polytheism and mortal sins]

[My mercy ordain for those who give *zakat* whether to purify themselves or wealth]

[My mercy ordain for those who have faith in Our verses (Al Quran)]

3. [follow the Qur'an and *Sunnah*, you will prosper in the life and the Hereafter]

# (7: 155-157) The way of the speaker implied the implicature

- 1. Directly
- 2. Directly
- 3. Directly

In this verse, the conversation begins with Prophet Musa said to Allah. Allah commanded Musa to come with seventy men from Bani Israil, apologizing for worshipping the calf; and He gave them an appointed time and place. Musa chose these men and went along with them, so that they could apologize. When they were arrived in the appointed place, they said as stated in *Surah Al Baqarah*: 55, "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on. Then they died. Musa stood up and crying, invoking Allah, as stated in verse 155 above.

The way of prophet Musa said to Allah, "Do not punish us for the sins of others," is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of command, instead of question. Meanwhile, the others are directly, whenever there is relationship between structure of sentence and its function, which declarative refers to statement.

In the next conversation, Allah replied Prophet Musa's invoking. He said that Hiss mercies are for those who have feared to Him or *taqwa* and believe in His verse and His Messengers, as clearly stated in the verse 156-157. Based on His statements, the way of Allah expressed His intention is directly, whenever there is relationship between structure of sentence and its function, which declarative

refers to statement. However, in the last utterances is the relationship between structure of sentence and its function, which imperative refers to command.

Moreover, regarding the contribution of Cooperative Principle, there is no too much information are implied by speakers in these verses, because both Prophet Musa and Allah are stated relate with the condition were happened at that time and both are said truly, because their utterances accord with in the fact and truism. Thus, they observe the maxim of Quantity and Quality.

# 22. The conversation between Prophet Muhammad and Mankind

**Verse 158:** 

قُلْ يَتَأَيُّهَا ٱلنَّاسُ إِنِّ رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُ مُلَكُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَهَ إِلَّا هُوَ يُحْيِ وَيُمِيتُ ۖ فَعَامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلْأُمِّيِ ٱلَّذِي يُؤْمِنُ بِٱللَّهِ وَكَلِمَنِهِ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾

"Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that [so] ye may be guided."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "I am sent unto you all" It means to all human being in the world. This verse mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind and the Jinns, as Allah said in Surah Al-An'am:19, Surah Hud:17, Surah Al-Imran:20, etc. (136)

"The Unlettered Prophet" or the Prophet who can neither read nor write.

That is the Prophet who you were promised and written in previous

revealed books (*Taurat* and *Injil*) as good news of his come. Certainly, his characteristics Muhammad was amply described in the previous books, including his description as being the unlettered Prophet. (143)

"Who believeth in Allah and His words" It means, his actions conform with his words and he believes in what he was given from his Lord. (143) "ye may be guided" it means that guided to the Straight Path. (144)

#### And cited in *Tafseer Jalalain*:

1. Say, addressing the Prophet (s) here: 'O mankind, I am the Messenger of God to you all, [the Messenger] of Him to Whom belongs the kingdom of the heavens and of the earth. There is no god but Him. He gives life and makes to die. Believe, then, in God and His Messenger, the uninstructed Prophet, who believes in God and His words, the Qur'ān, and follow him, so that you might be guided, led aright.

# (7: 158) Implicature

1. [I am sent unto all human being in the world, red and black, and the Arabs and non-Arabs alike]

[I am the prophet whom you were promised and given the good news as written in previous revealed books]

[Actions conform to words and believe in what Allah gave]
[I will guide you into the right path]

# (7: 158) The way of the speaker implied the implicature

1. Directly

In this verse, Allah speaks to prophet Muhammad, that he should said to all mankind that he is Allah's Messenger and will guide them from error to faith, as clearly stated above. As the previous verses, here, Allah said to Prophet Muhammad, and he exactly said very same with what Allah commanded to him. Thus, the message of this verse mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all humankind and the Jinns.

Regarding Allah commands Prophet Muhammad to say for all humankind in this way, based on his utterances, the way of Prophet Muhammad expressed his 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, the speaker of this verse does not lie and quite informatively, to imply related with his mission. Thus, he observes the maxims of quality and quantity.

# 23. The conversation between The third group of villages and The second group of villages (the preachers)

**Verse 164:** 

وَإِذْ قَالَتَ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَللهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا أَقَالُواْ مَعْذِرَةً لِلَىٰ وَإِذْ قَالَتِ أُمَّةً مِنْهُمْ لِكُمْ وَلَعَلَا مُعْذِرَةً لِلَىٰ وَاللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا أَقَالُواْ مَعْذِرَةً لِلَىٰ وَاللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا أَقُونَ هَا اللَّهُ مُعْذِرَةً لِللَّهُ مُعْذِيبًا مِنْ اللَّهُ مُعْذِرَةً لِللَّهُ مُعْذِيبًا لَهُ اللَّهُ مُعْذِرَةً لِللَّهُ مُعْذِيبًا اللَّهُ مُعْذِرًا لَهُ اللَّهُ مُعْذِرَةً لِللَّهُ مُعْذِيبًا اللَّهُ مُعْذِيبًا اللَّهُ مُعْذِيبًا اللَّهُ عَلَيْهُمْ مِنْ اللَّهُ مُعْذِيبًا اللَّهُ اللَّهُ مُعْذِيبًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُعْذِيبًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِيلَا اللَّهُ اللَّا اللَّهُ الللللَّا اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّالِي الللَّا اللَّا

"When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers: "To discharge our duty to your Lord, and perchance they may fear Him."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"

They said, "Why do you forbid these people from evil, when you know that they are destroyed and got Allah's punishment." Therefore, they said, there is no benefit in forbidding them. (153)

2. "To discharge our duty to your Lord"

The preachers replied, "We intentionally do these to discharge the responsibility on Your God. In other words, In order to be free from guilt before your Lord Allah for we were commanded to enjoin righteousness and forbid evil." (153)

"and perchance they may fear Him"

They said, "for on account of our advice", they might fear, stop doing bad deeds and repent to Allah. Certainly, if they repent to Allah, Allah will accept their repentance and grant them His mercy." (153)

#### And cited in *Tafseer Jalalain*:

- 1. And when (wa-idh is a supplement to the preceding idh, 'how') a community among them, who neither fished nor prohibited it, said, to those who prohibited it: 'Why do you preach [admonition] to a folk whom God is about to destroy or chastise with a severe chastisement?'
- 2. They said, our admonishing [them] is, 'As an exculpation, by which we excuse ourselves, before your Lord, lest we are reproached for failing to prohibit [them] in any way; and so that they might be wary, of fishing'

#### **(7: 164) Implicature**

- [why do you forbid these people from evil, when you know that they are destroyed and got Allah's punishment?]
   [There is no benefit in forbidding them]
- 2. [In order to have an argument or be free from guilt before your Lord, Allah, for we were commanded to enjoin righteousness and forbid evil] [Hopefully, they might fear Allah, stop doing bad deeds, and repent to Him]

#### (7: 164) The way of the speaker implied the implicature

## 1. Directly

The context of this verse refers to a village called Aylah, one of village between Madyan and At-Tur as Ikrimah, Mujahid, Qatadah, As Saddi and Ibnu Abbas said (*Tafseer Ibn Katsir Juz 9:* 149-150). The people of the village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers, the second group, that "why do you forbid these people from evil, when you know that they are destroyed and got Allah's punishment. Surely, there is no benefit in forbidding them." In this conversation, the speaker asked the preachers relating to the situation were happened at that time, in which there were people who gave advice and prohibited those who wrongdoer, and they didn't understand why the preachers must do it, although in God's laws, the wrongdoers surely get punishment.

The way of the third group of the village expressed their intended meaning is directly, whenever there is relationship between structure of sentence and its function, which interrogative refers to question. Moreover, regarding the contribution of Cooperative Principle, they said relevantly with the context happened at that time, thus they were observing the maxim of manner.

Moreover, the preachers respond the third question by saying, "In order to be free from guilt before Allah or in order to have an argument before Allah in the Judgment Day." The way of the preachers implied 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, the preachers are quite clearly stated, did not misinterpret and sincerity, so they fulfill the maxim of manner and quality.

### 24. The conversation between Allah and Bani Adam

**Verse 172:** 

"When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, [saying]: "Am I not your Lord [who cherishes and sustains you]?"- They said: "Yea! We do testify!" [This], lest ye should say on the Day of Judgment: "Of this we were never mindful":

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. Allah said, "Verily, I testifies to you the seventh layers of heavens the seventh layers of earth, and I testifies to you Adam as your offspring, in order to in the Judgment Day you all will not say "Surely, Of this we were

never mindful or we are not knowing it." Remember, there is no other God except Me, so do not be the polytheists (*Musyrikin*) with worshipping other things. And I will send you the Messengers to convey My advices and Messages, and I will send you My Books." They said, "We bear witness you are our Lord, no other God except You, the Oneness of God." (190)

#### And cited in *Tafseer Jalalain*:

1. God set up proofs of His Lordship for them and endowed them with [the faculty of] reason, and made them testify against themselves, saying, 'Am I not your Lord?' They said, 'Yea, indeed, You are our Lord, we testify', to this, and this [taking of] testimony is, lest they should say (in both instances, read third person [yaqūlū, 'they say'] or second person [taqūlū, 'you say']) on the Day of Resurrection, 'Truly, of this, Oneness of God, we were unaware', not knowing it!

#### (7: 172) Implicature

[I testifies to you there is no other God except Me, don't be the polytheists
and I will sent you My Books and the Messengers to convey My
Messages]

[We bear witness you are our Lord, no other God except You, as the Oneness of God]

[Surely, we do not know it]

#### (7: 172) The way of the speaker implied the implicature

1. Indirectly and Directly

Allah stated that He brought the descendants of Adam (Bani Adam) out of Adam's loins (*sulbi*), and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him. Allah created them on this *Fitrah*. He sent them His Books and the Messengers to convey His Messages. Regarding His statements, the way of Allah expressed His intention is indirectly, whenever there is no relationship between structure of sentence and its function, which the sentence is interrogative and refers to the function of command, instead of question.

As stated previously, the descendants of Adam (Bani Adam) replied His command by saying "We bear witness you are our Lord, no other God except You, as the Oneness of God." The way of Bani Adam expressed His 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, when Allah made them testify as to themselves through saying, "Am I not your Lord?" They said, "Yes! We bear witness against ourselves." Both of them said truthfully and quite cooperatively, there is no too much or less information. Thus, they follow the maxim of quality and quantity.

In the last, Allah gives reason why Bani Adam must testify the Oneness of God. That is in order to on the Day of Resurrection, they will not say, "Truly, of this, Oneness of God, we were unaware, not knowing it!." The way of the speaker implied their intended meaning 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, the speaker said truthfully, about the condition on the Day of Resurrection., thus, He observe the maxims of quality.

#### 25. The conversation between Prophet Muhammad and Mankind

Verse 187-188:

يَسْعَلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَلِهَا أَقُلَ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُحَلِّهَا لِوَقْتِهَا ٓ إِلَّا هُوَ ثَقُلَتُ فِي يَسْعَلُونَكَ عَلَى اللهِ اللهِ عَنْ عَنْهَا أَقُلَ إِنَّمَا عِلْمُهَا عِندَ ٱللهِ السَّمَوَتِ وَٱلْأَرْضِ لَا يَعْلَمُونَ عِندَ ٱللهِ وَلَكِنَّ أَكْنَاسَ لَا يَعْلَمُونَ هِ

"They ask thee about the [final] Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord [alone]: None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou Wert eager in search thereof: Say: "The knowledge thereof is with Allah [alone], but most men know not."

Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

Its Tafseer is cited in Tafseer Ibn Katsir Juz 9:

1. "Heavy were its burden through the heavens and the earth"

First, Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this utterances means, the knowledge of its occurrence and timing is heavy on the dwellers of the heavens and earth. In other words, they do not have knowledge in it at all.

Second, Ad-Dahhak said that Ibn Abbas explained this means, All creatures will suffer its heaviness 'harm' on the Day of Resurrection." Third, Ibnu Juraij commented, "When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allah spoke of will occur. This is the meaning of its burden being heavy." Fourth, As Saddi commented, the heavy means its knowledge is hidden or obscure in the dweller of heavens and earth, and so that none, not even angels or Messengers, has knowledge of its appointed time. (236-237)

2. "If I had knowledge of the unseen, I should have multiplied all good"

First, Ibn Abbas commented "multiplied all good" refers to money or wealth. It means "if I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from. So I will not get poverty stricken."

Second, Ibnu Jarir and others said commented, "if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it."

Third, Abdur Rahman ibnu Zaid ibnu Aslam commented, "if I know the Unseen, I would have avoided and saved myself from any type of harm before it comes." (251-252)

## And cited in Tafseer Jalalain:

1. It weighs heavily, tremendously, in the heavens and the earth, upon their inhabitants, because of its awesomeness.

2. Say: 'I have no power to bring benefit, to attract it to, myself, or hurt, to repel it, except as God wills. Had I knowledge of the Unseen — that which is hidden from me, I would have acquired much good, and adversity, in the way of impoverishment and otherwise, would not touch me, since I would take precautions against such [adversity] by avoiding what is harmful.

#### (7: 187-188) Implicature

- [Human or angles do not have knowledge of the occurrence and timing of the Day of Resurrection]
  - [All creatures will suffer its heaviness 'harm' on the Day of Resurrection]
    [When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round, the mountains will be made to pass away and all of which Allah spoke of will occur]
- 2. [If I had knowledge of the Unseen, benefit and harm, I should have abundance of wealth of benefit, and adversity would not touch me].
  [If I knew the timing of droughts, lack of harvest and of rises in prices, I would amass good in abundance and hardship would not touch me]
  [If I know the Unseen, I would have avoided and saved myself from any type of harm before it comes]

#### (7: 187-188) The way of the speaker implied the implicature

#### 1. Directly

These verses are Allah said to Prophet Muhammad. Allah informed him regarding there is people of Mecca, the *Quraysh* or the Jews, had question to Prophet Muhammad about the timing and occurrence of the Last Hour. However,

in other *riwayah*, the people who asked when the Resurrection should happen is Jibril who in the shape of a Bedouin man to teach the people matters of their religion.

Allah asked Prophet Muhammad to answer the question in this way, "The knowledge of its timing and occurrence is from my Lord. He alone will manifest it at its proper time. He manifests its occurrence and timing. The knowledge of its occurrence and timing is heavy on the dwellers of the heavens and earth. It is obscure, but most of mankind know not nor believe in it."

As stated previously, the Messengers does not know the unseen (*Ghaib*) and he can't bring benefit or harm even to himself, because the knowledge of it is from God and stated in the last sentence of this verse, Allah informed that the Prophet is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers.

In this context, Prophet Muhammad had taught to say accord with Allah implied, because it is related to Unseen (*Ghaib*), in which it is known only from Allah only. Based on his statements, the way of Prophet Muhammad expressed his 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, Prophet Muhammad had revelation to say it if there is people asked about Unseen (*Ghaib*), so that he surely said truthfulness and sincerity. Besides that, he never against everything He said to him and he always follow it. Thus, he observes the maxim of quality.

Overall, in one utterance implied more implicature as stated above, but overall they have conveyed the same message that is none not even angels or Messengers knows the knowledge of its appointed time of the final Hour or the Judgment Day.

# 26. The conversation between a couple (Adam and Hawa) and Allah

Verse 189:
 هُ هُو ٱلَّذِى خَلَقَكُم مِّن نَفْسٍ وَ حِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّلُهَا حَمَلَتُ هُو ٱلَّذِى خَلَقَكُم مِّن نَفْسٍ وَ حِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُن إِلَيْهَا ۖ فَلَمَّا تَغَشَّلُهَا حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ عَلَى فَلَمَّا أَثْقَلَت دَّعَوَا ٱللَّهُ رَبَّهُمَا لَبِينَ عَاتَيْتَنَا صَلِحًا لَّنَكُونَنَّ مِنَ حَمْلاً خَفِيفًا فَمَرَّتْ بِهِ عَلَى فَلَمَّا أَثْقَلَت دَّعَوَا ٱللَّهُ رَبَّهُمَا لَبِينَ عَاتَيْتَنَا صَلِحًا لَنكُونَنَّ مِنَ عَلَى مَن نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا وَرَبَّهُمَا لَبِينَ عَاتَيْتَنَا صَلِحًا لَيَكُونَنَّ مِنَ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهَ عَلَى اللهِ اللهُ اللهِ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ ال

"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her [in love]. When they are united, she bears a light burden and carries it about [unnoticed]. When she grows heavy, they both pray to Allah their Lord, [saying]: "If Thou givest us a goodly child, we vow we shall [ever] be grateful."

Its Tafseer is cited in *Tafseer Ibn Katsir Juz 9*:

1. "a goodly child" or Salih child means born in human. Ad-Dahhak said that Ibn Abbas commented, "Adam and Hawa feared that their child might be born in the shape of an animal!" while Abu Buhturi and Abu Malik commented, "They feared that their newborn might not be human." Al-Hasan Al-Basri also commented, "If You (Allah) give us a boy." (256)

#### And cited in Tafseer Jalalain:

when she became heavy, because of the child growing inside her, and they
became anxious that it should be a dumb child, they cried to God their
Lord, 'If You give us one, a child, that is sound, unimpaired, we indeed
shall be of the thankful', to You for it.

#### **(7: 189) Implicature**

[If You (Allah) give us a perfect human being or an unimpaired child]
 [If You (Allah) give us a boy]

### (7: 189) The way of the speaker implied the implicature

#### 1. Directly

In this verse, Allah states that He has created all mankind from Adam, and from Adam, He created his wife, Hawa and from them, people started to spread. Allah said in another *Surah Al Hujurat*: 13, *Surah An Nisa*':1, etc.

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware." (Al Hujurat: 13)

O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you." (An Nisa':1)

Then, when her pregnant became heavier or the fetus grew in her womb, they invoked Allah, "if you give us a sound human being, we shall be of the thankful, for it." Based on their utterances, the way of the couple express 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, what the couple prayed to Allah is truthfully their intention, as all human being asked when got pregnant. Besides that, they said neither too much or less information. In this case, the speakers are following the maxim of quality and quantity.

#### 1.2.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.

The writer made a list of all conversation in *Surah Al A'raaf* (as in Table 1) although it is not the first point of this study to expound on the dialogs in *Surah Al A'raaf*. Furthermore, through making a list of conversation, actually the writer believe that it will give contribution to the other researchers who interested in study of Quranic conversation, when the writer is considering that there is no similar researches have been done before, especially in *Surah Al A'raaf*. Moreover, the dialog is sometimes in one verse, some of them have together in some other verses, and sometimes in a verse more than one dialog. The detailed is presented in the table 1. In addition, there will be inserted not only the conversation is either direct or indirect, to know the condition of the doers of the conversation, but also the kind of doers (speakers/hearers) were included in certain conversation. The writer found there are 39 speakers/hearers, which divided into 36 part of conversation, as classifying the kind of doers of conversation in *Surah Al A'raaf*.

Table 1

	V E	D I	DIA	LOG	
No	R S E	A L O G	Direct	Indirect	SPEAKERS/HEARERS
1	11	1	*		Allah, Angle, Iblis

2	12	2	**		
3	13	1	*		
4	14	1	*		
5	15	1	*		
6	16	1	*		
7	17	1	*		
8	18	1	*		
9	19	1	*		Allah and Adam
10	20	1		*	
11	21	1		*	Satan and Adam
12	22	1	*		
13	23	1	*		
14	24	1	*		Allah, Adam and Hawa
15	25	1	*	7.	
16	28	2	**		
17	29	1	*	7//	
18	30	1	*		Unbelievers and Prophet
19	32	2	**		Muhammad
20	33	1	*		
21	37	2	**	4 1	Angle and the Companion of Fire
22	38	3	***		Allah and the Companion of Fire (the
23	39	1	*		First & the Last)
24	43	2	**		the Companion of Heaven and Angles
25	44	3	***		the Companion of Heaven, Fire and
26	45	1	*		Angles
27	46	1	*		Men on the Height and the Companion
21	40	1			of Heaven
28	47	1		*	Men on the Height and Allah
29	48	1	*		Men on the Height and the
	70	1			Companion of Fire
30	49	1	*		Men on the Height, the Companion of Fire and Allah
31	50	2	**		
32	51	1	*		the Companion of Fire and Heaven
33	53	2		**	Unbeliever and Allah
34	59	1	*		Chronever and Aman
35	60	1	*		
36	61	1	*		Prophet Nuh and his people
37	62	1	*		Trophet Itali and mo people
38	63	1	*		
39	65	1	*		
40	66	1	*		
41	67	1	*		Prophet Hud and his people
42	68	1	*		
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43	69	1	*		
44	70	1	*		
45	71	1	*		
46	73	1	*		
47	74	1	*		
48	75	2	**		Prophet Shaleh, his people and Allah
49	76	1	*		Trophet Sharen, ms people and rman
50	77	1	*		
51	79	1	*		
52	80	1	*	_	
53	81	1	*		Prophet Luth and his people
54	82	1	*		
55	85	1	*		
56	86	1	*		
57	87	1	*		
58	88	2	**		Prophet Syu'aib and his people
59	89	1	*		1 Tophet Syu and and his people
60	90	1	*		
61	93	1	*		
62	95	1	*	1 1	
63	104	1	*		
64	105	1	*		
65	106	1	*		
66	109	1	*		
67	110	2	**		
68	111	1	*		
69	112	1	*		
70	113	1	*		
71	114	1	*		
72	115	1	*		
73	116	1	*		Prophet Muse (Meses) Findance
74	117	1		*	Prophet Musa (Moses), Fir'aun (Pharaoh), Chief of the people of
75	121	1	*		Fir'aun, the sorcerers, and Allah
76	122	1	*		In aun, the sorterers, and Anall
77	123	1	*		
78	124	1	*		
79	125	1	*		
80	126	1	**		
81	127	2	**		
82	128	1	*		
83	129	2	**		
84	131	1	*		
85	132	1	*		
86	134	1	*		

87	138	2	**							
88	139	1	*		<b>Prophet Musa and Bani Israel</b>					
89	140	1	*		•					
90	142	1	*		Prophet Musa and Harun (Aaron)					
91	143	3		***	-					
92	144	1		*						
93	145	1		*	<b>Prophet Musa and Allah</b>					
94	146	1		*						
95	147	1		*						
96	150	2	**		Prophet Musa and Harun					
97	151	1		*						
98	155	1		*	Dronhat Muse and Allah					
99	156	2		**	Prophet Musa and Allah					
100	157	1		*						
101	158	1	*		Prophet Muhammad and Mankin					
102	160	2		**	Prophet Musa and Allah					
103	161	2		**	Trophet Wusa and Arian					
104	164	2	**		The third group of villages and The second group of villages (the preachers)					
105	166	1	1/4	*	Allah and arrogant man					
106	169	1		*	Among Evil generations who inherit  Taurat					
107	171	1		*	Allah and Believers					
108	172	3	***		Allah and Bani Adam					
109	173	1	*		Anan and Dam Adam					
110	187	3	***		Prophet Muhammad and Mankind					
111	188	1	*		1 Tophet Withanimau and Wanking					
112	189	1		*	A Couple Man and Wife and Allah					
113	195	1	*		Prophet Muhammad and Unbelievers					
114	203	2	**							
Total	114	143	117	26	39 speakers/hearers					

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.

Table 2

	V	D I	Dialog	Implicatu	In	plicatur	e expressed	Grice's Maxims				
N O	E R S E	A L O G	contain Implicatu re	re are	Direc tly	Indire ctly	Note	Qual ity	Qua ntity	Man ner	Rele vanc e	
1	11	1	1	1	*		Imperative > Command		*	*		
2	12	2	1	2	**		Declarative > Statement	f**				
3	13	1	1	3	***		Imperative > Command			***	***	
4	14	1	1	1	*		Imperative > Command	*				
5	15	1	1	1		*	Imperative > Statement		*			
6	16	1	1	2	**		Declarative > Statement	**				
7	17	1	1	5	****		Declarative > Statement	****				
8	18	1	1	1	*		Imperative > Command		*	*	*	
9	20	1	1	1	*		Declarative > Statement	f*				
10	21	1	1	1	*		Declarative > Statement	f*				
11	24	1	1	3	***		Imperative > Command and Declarative > Statement			***	***	
12	25	1	1	1	*		Declarative > Statement			*	*	
13	28	2	1	1	*		Declarative > Statement	*	*			
14	29	1	1	3		***	Declarative > Command	***			***	
15	30	1	1	2	**		Declarative > Statement	**			**	
16	32	2	2	3	**	*	Interrogative >		***		***	

		1		1	ı	•			1		
							Statement and				
							Declarative >				
							Statement				
17	37	2	1	2	**		Declarative >	**			
1 /	31	2	1	2			Statement				
							Declarative >				
10	20	2	2	3	**	*	Statement and	***	***	*	*
18	38	3	2	3	1,11,1	*	Imperative >	1,01,010	4,4,4,4	***	
							Statement				
10	20	1	1	2	**		Declarative >		**		
19	39	1	1	2	**	157	Statement		**		
20		_			4.4		Declarative >				d. d.
20	43	2	1	2	**		Statement				**
21	44	3	1	_	<i>A</i>		Imperative >				
22	45	1	1	3	***		Command	***	***	***	***
			1	7/	7		Interrogative >				
23	48	1	1	3		***	Statement	***			
					7//		Imperative >				
							Command and				
24	50	2	2	3	***		Declarative >	***			*
							Statement				
							Declarative >				
25	53	2	2	4	***	*	Statement	****	**		**
							Interrogative >				
							Command				
26	59	1	1	1	*		Imperative >		*		
							Command		1		
27	60	1	1	1	*		Declarative >	f*			
							Statement	1			
28	61	1	1	1	*		Declarative >	*	*		*
		-					Statement				
29	63	1	1	3		***	Interrogative >	***	***		***
		1					Statement				
30	66	1	1	2	**		Declarative >	f**			
50		1	1				Statement	1			
31	67	1	1	1	*		Declarative >	*	*	*	*
31	07	1	. 1	1			Statement				
32	71	1	1	2		**	Imperative >	**			**
34	/ 1	1	1			3/	Question				
33	79	1	1	3	***		Declarative >	***			***
33	19	1	1	3	1000000		Statement	40 min 242			
34	80	1	1	2		**	Interrogative >	**			**
35	81	1	1	2		4.4	Statement	7. 7.			-1
				4	ماد		Declarative >				Calv
36	82	1	1	1	*		Statement				f*
	0.7						Imperative >				
37	85	1	1	1	*		Command	*			
							Imperative >	_			
38	86	1	1	3	***		Command	***			
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39	87	1	1	1	*		Imperative >	*			
							Command				
40	89	1	1	2	**		Declarative >	**			**
		-		_			Statement				
							Declarative >				
41	105	1	1	5	****	*	Statement and	****	****	****	
71	103	1	1				Interrogative >	*	*	*	
							Statement				
42	106	1	1	2	**		Declarative >		**		**
42	100	1	1	2			Statement				
12	110	2	1	2	**	2	Declarative >	f**			
43	110	2	1	2	**		Statement	1**			
			_				Imperative >		als also de		
44	111	1	1	3	***		Command		***	***	
							Declarative >				
45	114	1	1	3	***		Statement				***
					7/	4	Imperative >				
46	116	1	1	1	*		Command		*	*	
47	121	1	1		/ /		Declarative >	**			
48	122	1	1	2	**		Statement				
40	122	1	1				Declarative >				
49	123	1	1	2	**			f**			
							Statement				
50	125	1	1		**		Declarative >				
				4			Statement				****
51	126	1	1		**		Imperative >				
		4					Command				
52	127	2	1	2		**	Interrogative >		1/10	**	**
32	127	~					Statement				
53	132	1	1	1	*		Declarative >	*			
33	132	1	1	1			Statement				
54	138	2	1	2	**		Declarative >	**			**
34	136	2	1	2			Statement				
55	1.42	2	1	2	***		Declarative >	***			
55	143	3	1	3	21. 21. 41.		Statement	4, 4, 4,			
7.0	1 4 4	1	1	2	**		Imperative >	**	**	**	
56	144	1	1	2	**	7//	Command	**	**	**	
							Declarative >				
				~	V		Statement and				
		_	_	_	1	37	Interrogative >				_
57	150	2	2	3	**	*	Statement	***			*
							Imperative >				
							Command				
$\vdash$							Interrogative >				
							Command and				
58	155	1	1	4	***	*	Declarative >	****	****		
							Statement				
							Declarative >				
59	156	2	2	4	****		Statement And	****	****		
	-						Imperative >				
							Command				

65	188	1	1	3	***		Declarative > Statement Declarative >	***			
64	187	3	1	3	***		Declarative > Statement	***			
63	172	3	3	3	**	*	Interrogative > Command and Declarative > Statement	***	***		
62	164	2	2	4	****		Interrogative > Question and Declarative > Statement	**		****	
61	158	1	1	4	****		Declarative > Statement	***	***		
60	157	1	1	1	*		Imperative > Command	*	*		

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.