الايحاءات في سورة الملك: دراسة وظيفية

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الملخص

بناءا على معتقدات المسلمين, القرآن هو كلام الله و يتضمن مجموعة كاملة من قواعد السلوك في جميع مجالات الحياة. القرآن هو اكثر الاعمال الادبية تأثيرا في العالم, استخدمت فيه العديد من الوسائل البلاغية لتؤكد رسائل الله حول الحياه, الموت, العقاب, المكافاة ....الخ بشكل فعال وقوي. هذا يوضح السبب وراء محاولات الباحثين لدراسته. تركز هذه الدراسة على سورة الملك. سورة الملك هي السورة رقم 67 في القرآن. تتكون هذه السورة من 30 أية. تظهر هذه السورة عظمة الله وجمال الكون الذي في خلقه. كذلك تذكر هذه السورة الناس بالحقيقة ان كل شيء في هذا الكون يعود الى الله وان الله يسيطر على كل شيء فيه. تحلل وتصنف الدراسة الايحاءات الموجودة في سورة الملك. تهدف الدراسة الى ايجاد انواع الايحاءات المستخدمة في سورة الملك والغرض منها. لتحقيق هدف الدراسة تم استخدام الطريقة الوصفية النوعية. بيانات الدراسة هي آيات من سوره الملك. تفترض الدراسة ان الايحاءات قد تم استخدامها للتعبير عن افكار مختلفة ترتبط بالإنسان وسلوكه والحياه بعد الموت. تدعم نتائج الدراسة فرضيته.

الكلمات المفتاحية : الايحاءات, الحياة , الموت ,العقاب, المكافئة

الباحث :

الايميل :

Implicatures in Surah Al-Mulk: A Pragmatic Study

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Abstract

According to Muslims' beliefs, alquran is Allah's speech which includes a complete code of conduct across all facets of life. It is the most influential literary work in the world in which many rhetorical devices are used to convey Allah's messages about life, death, punishment, reward…etc. effectively and powerfully. This expresses the cause behind researchers' attempts to study it. This study focuses on surah almulk. Surah almulk is the 67 chapter of the quran. It consists of 30 verses. It shows the greatness of Allah and the beauty of the universe which he creates. It also reminds people of that fact that all things in this universe belong to Allah and Allah controls every things in it. The study analyses and categories implicatures in surah al-mulk. It aims to find out types of implicatures used in this surah and their functions. For achieving the aim of the study, a descriptive and qualitative method is used. The data are verses of surah al-mulk. The study hypothesizes that implicatures are used to express different ideas about human, their behaviors, life after death. The findings of the study support its hypothesis.

Keywords: implicatures, life, death, punishment, reward

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Communication

Generally, communication means an interaction which occurs within a social context. It involves a sender and a receiver who exchange signals. The signals could be verbal, graphic, visual or gestural. In other words, communication comprises codes which are done with sounds (made with the voice), the eyes, body movement. There is always a process through which someone initiates a meaning intent which is passed to the interlocutor(Fatimayin, 2018: 21). Similarly, Crystal (2008: 89) says that "communication" denotes the process of sending and receiving of information between a addressee and a recipient using a signalling system: in linguistic contexts, a addressee and a recipient are interpreted in human terms.

Implicature

Grice introduces the notion of an implicature in his book " Logic and Conversation" which is published in 1975. He concentrates on the meaning of logical words (or, and, if—then, quantifiers and negation) in natural language which was the subject of vibrantly discussion at the time among the philosophers of natural language. It was claimed that the linguistic meaning of these words in natural language sentence is different from what it is in logic. Similarly, Grice distinguishes between sentence meaning (linguistic meaning) and the speaker meaning (the meaning that the speaker intends to communicate)(Zufferey and others, 2019:7-8). In the same way, Forouzani (2023: 222) defines an implicature as the concept of utterance meaning which is reverse (opposite) to sentence meaning. An implicature is parallel to the sense relation of entailment. Moreover, it is associated with the method by which speakers work out the indirect illocution of utterances. It also indicates the meaning derived the necessary way of interpreting what is said.

Types of implicatures

Grice (1989:28-29) states that there are different types of implicatures, they are:

1.Conversational implicatures

Crystal (2008: 238) says that conversational implicatures are the pragmatic inferences which can be inferred from an utterance, based on specific cooperative principles that govern the efficiency and acceptability of conversations e.g. "There is some chalk on the floor" is used to mean " you ought to pick it up". Additionally, Rohring (2010: 8-17) mentions that conversational implicatures are pragmatic inferences and not based on the semantic value of a word but on the cooperative principle as well the conversational maxims and the context. Grice distinguishes between generalized and particularized conversational implicature (Haugh, 2015:52) as follows:

   a. **Generalized conversational implicatures**
   Generalized conversational implicatures are inferences which are deduced from the uses of a certain form of words in an utterance. They do not require specific contextual information in order to be implicated. They are made available through regularised reasoning that cuts across contexts(ibid). Geurts (2011:17) says that Grice calls generalized conversational

implicatures refer to implicatures which tend to arise in such a broad range of contexts. They do not depend on the details of the contexts too much.

b. **Particulized conversational implicatures**

Particulized conversational implicatures are inferences that are made by stating that p on a specific occasion in virtue of special features of the context. (Haugh, 2015:52). Geurts (2011:17) states that particularized conversational implicatures refer to implicatures which are carried by saying that 'p' on specific occasions in virtue of special features of context, cases in which an implicature is not normally carried by saying that 'p'.

c. **Scalar implicature**

Scalar implicature is a specific kind of generalised conversational implicatures that emerges through the use of a weaker term in an implicational scale. Neo-Griceans claim that the first submaxim of quantity stimulates the establishment of quantity scalar such as all, most, some , the existence of which underpins the generation of scalar implicature(Horn, 2009:5) (Haugh, 2015:53) . Geurts (2011:49) underlines the idea that there is a scale which arranges its elements from weaker to stronger. An alternative to a given sentence 'a' is made by substituting an expression "b" in 'a' by a stronger scale-mate of "b".

There are a number of maxims that are associated with conversational implicatures, (Grice,1989:28-29). they are:

a. Quantity: presenting the right amount of information or assistance.
b. Quality: displaying genuine contribution.
c. Relation: making contributions suitable to the immediate needs.
d. Manner: obviously communicating one's contribution and acting efficiently.

2. Conventional implicatures

Conventional implicatures are meanings that are understood from the specific words chosen, beyond their literal definitions. They represent implications that the speaker makes through their word choice, even though these implications exist separately from the main message being commuincated. They establishes boundaries for both what is mentioned and what is implied (Haugh, 2015: 48). Feng (2010) extracts properties for conventional implicatures: non-truth-conditionality, infallibility, speaker orientation, occurrency, dependency and context-sensitivity. He argues that non-truth-conditionality and occurrency are associated with subjectivity(Levinson, 2017: 178).
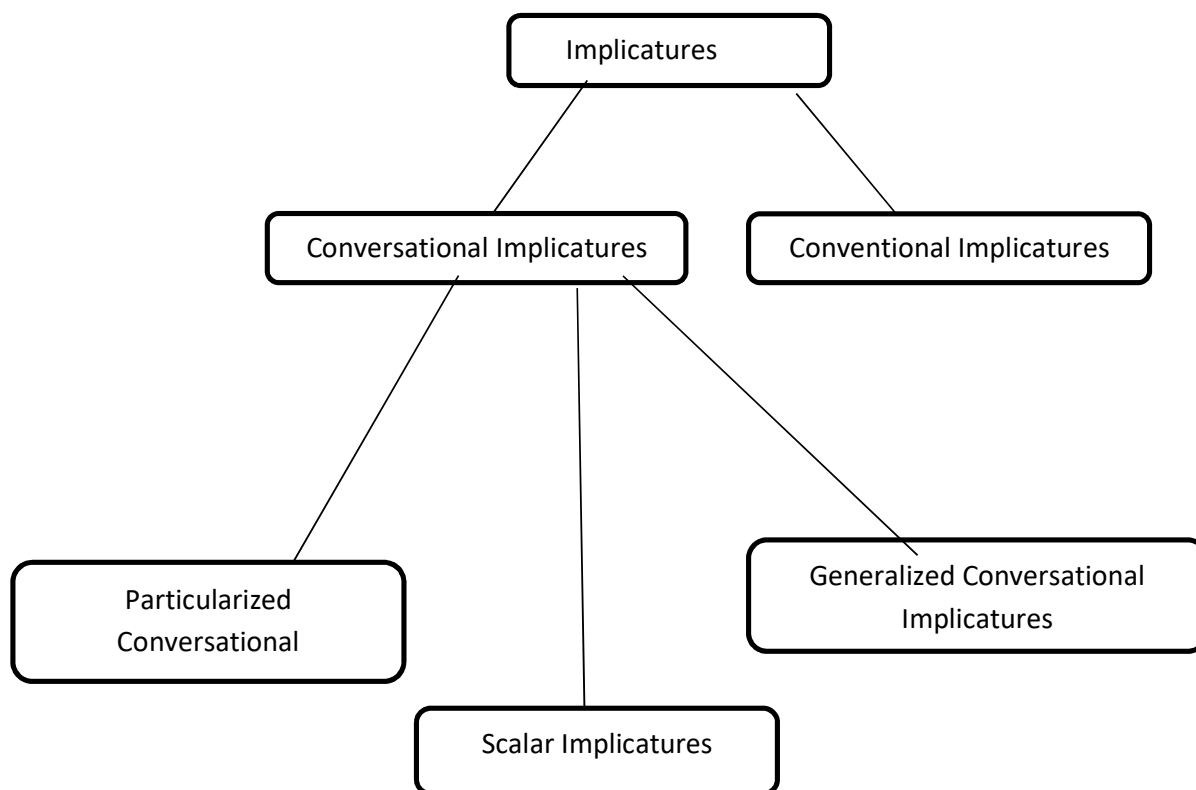
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Figure 1. Types of Implicatures

Method of research

In this research, a descriptive method is used for analysing surah al-mulk pragmatically depending on Grice's work. Using a descriptive method helps to discover the exact meaning and messages (which are intended in the verse) without imposing our own interpretations. It focuses on how meaning is constructed and conveyed beyond the literal level, which is fundamental for examining implicatures. It is crucial for identifying and describing the various ways in which implicatures are made in the text.

Data of analysis

The data are verses (utterances) taken from surah almulk. Surah al-mulk consists of 30 verses. It emphasizes the greatness of Allah, the purpose of life and death which is to test human beings and see who perform straight deeds. It highlights Allah's control over the universe, the reality of life after death and his knowledge of everything.

   Text 1

''Blessed is He in whose hand is dominion, and He is over all things competent''

This verse shows the greatness of Allah. It also indicates his complete control over all the universe. The word (blessed)in this verse carries a conventional implicature. It is impounded for Allah and denotes His exalted status in Islamic discourse. The phrase "in whose hand is the dominion"

contains a generalized conversational implicature. The word "hand" is generally understood by most readers and listeners familiar with Islamic theology to refer to Allah's power, control and sovereignty. The phrase (he is over all things) includes a scale implicature, the word" all" states that Allah's ability is at the highest point on a scale of power.

Text 2

''[He] who created death and life to test you [as to] which of you is best in deed – and He is the exalted in Might, the Forgiving''

This verse shows the purpose of life and death is a test to see who performs good deeds. The phrase (created death and life) carries a generalized conversational implicature. It states that both life and death are under Allah's control and are part of His creation. The statement "life to test you [as to] which of you is best in deed" contains a particularized conversational implicature depending on the context in which this verse is recited. The word "best" denotes a scalar implicature. It suggests that deeds are on a scale of quality, with some being better than others. The word "best" refers to the highest quality of deeds. The use of the divine attributes (Mighty, Forgiving) carries a conventional implicature. In Islamic discourse, these attributes are exclusively utilized for Allah and states His supreme power coupled with His capacity for forgiveness.

Text 3
''[And] who created seven heavens in layers. You do not see the creation of the Most Merciful and inconsistency. So return [your] vision [to the sky]; do you see any breaks?''

The perfection of Allah's creation is expressed in this verse. No flaws or inconsistencies can be found. This verse contains a conventional implicature in the use of the divine name "Al-Rahman", generalized conversational implicatures in the descriptions of the heavens "seven heavens in layers" and the perfection of creation "You do not see the creation of the Most Merciful and inconsistency". The statement (so return [your] vision [to the sky]) has a particularized conversational implicature. It is a command to a watcher to observe creation carefully and find flaws. The rhetorical question about imperfections "do you see any breaks?" includes a implicit scalar implicature. It denotes a high degree of perfection.

Text 4

''human '' Then return[your] vision twice again. [your] vision will return to you humbled while it is fatigued.''

The order to return your vision is repeated in this verse. The verse denotes the limits of human capacity to fully comprehend the grandeur of Allah's creation. It mainly includes a particularized conversational implicature in " return[your] vision twice". This statement indicates the overall implication of the futility of searching for flaws in divine creation. The word "twice" has a scalar implicature. It shows repeated observation. The implicatures in this verse the completeness of Allah's creation.

Text 5

''**And we have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devil and have prepared for them the punishment of the blaze.**''

In this verse, the stars are not just signs of beauty but they serve a functional purpose in divine justice such as being used against evil doers. The verse includes a generalized conversational implicature in the phrase "we have certainly beautified the nearest heaven with stars" that denotes the stars serve an aesthetic purpose, suggesting the idea of divine artistry in creation. The statement "have made [from] them what is thrown at the devil" also includes a generalized conversational implicature. It refers to the second purpose of the stars which is to prevent devils from coming near the sky to overhear. So this verse states a dual purpose for the stars. It also includes a particularized conversational implicature in the context of spiritual protection, and scalar implicatures in the reference to the "nearest heaven" and the severity of punishment.

Text 6

''**And for those who disbelieved in their lord is the punishment of hell, and wretched is the destination.**''

In this verse, there is a clear indication of punishment for disbelievers. This verse contains a conventional implicature in the use of the word "lord" which invariably refers to Allah in Islamic discourse, a generalized conversational implicature in the statement "and for those who disbelieved" and the phrase " punishment of hell", and scalar implicatures in the use of " hell" which refers to the most severe form of punishment and the phrase " and wretched is the destination" which denotes the worst possible destination placing it at the bottom of a scale of desirability for final destinations.

Text 7

''**When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.**''

This verse refers to the vivid imagery of hell. It mainly contains generalized conversational implicatures in the phrase "when they are thrown into it" which denotes forceful entry and lack of willingness on the part of those entering and the phrase "they hear from it a [dreadful] inhaling" that refers to the hell as an entry with certain characteristics, a particularized conversational implicature in the context of describing the punishment of hell, and scalar implicatures in the description of the sound "inhaling" that refers to the extreme end of a scale of intensity or dreadfulness and the state of hell "while it boils up" which denotes the highest point of intensity placing it at the extreme end of a scale of heat.

Text 8

''**it almost bursts with rage. Every time a company is thrown into it, its keepers ask them, 'Did there not come to you a warmer?**''

The inhabitants of hell had been warned but they ignored the warnings which leaded to the current travailing. This verse contains generalized conversational implicatures in the phrase "it almost bursts with rage" which states that hell is not just a place but an entry with emotions, specifically anger, in the statement " every time a group is thrown into it" which states that the entry into hell is ongoing and repetitive suggesting a continuous process of judgement and punishment

and the question "did there not come to you a warner?" that implies a system of divine justice that includes prior warning. It also contains a particularized conversational implicature in the context of divine justice (the question posed by the keepers) and scalar implicatures in the use of "it almost bursts" that creates a scale of intensity with hell's rage being presented as nearly at the highest possible point, the use of " warner" that implies at least one warner was sent but leaves open the possibility that multiple warners might have been sent, creating a scale of divine communication efforts.

Text 9

''They will say, "yes, a warmer had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'"''

In this verse, the inhabitants of hell regret their rejection of the warning and realize their mistake when it is too late. This verse includes generalized conversational implicatures in the use of " yes", "but we denied" and "Allah has not sent down anything". It also includes particularized conversational implicatures in the implications of current awareness of error and the reversal of their previous stance and scalar implicatures in the description of the magnitude of their error "great error" and the extent of their previous denial " Allah has not sent down anything".

Text 10

''And they will say, "if only we have had been listening or reasoning, we would not be among the companions of the blaze. ''

 People, in this verse, realize that hell can be avoided if they had listened to the warnings. This verse contains generalized conversational implicatures in the phrase "if only we had been listening or reasoning" and "companions of the blaze", particularized conversational implicatures in the use of " listening" and "reasoning" which implies that they ignore both the revealed messages and the signs in creation suggesting a comprehensive rejection of faith. It also contains scalar implicatures in the use of "or" between "listening" and "reasoning" which suggests that either listening or reasoning would have been sufficient to avoid their fate and the use of " we would not be among the companions of the blaze" which implies being among the companies of the blaze is the worst possible outcome, placing it the extreme end of a scale of consequence.

Text 11

''And they will admit their sin, so [it is] alienation for companions of the blaze.''

Admitting of sin leads to punishment in hell. This verse includes generalized conversational implicatures in the implications of late confession "and they will confess their sin" and permanent association with hellfire "companions of the blaze", particularized conversational implicatures in the implication of final and irrevocable condemnation and insufficiency of mere confession after judgement, and scalar implicatures in the references to the severity of punishment and the degree of divine rejection.

Text 12

''**indeed, those who fear their lord unseen will have forgiveness and great reward.**''

Faith and fear of Allah without seeing Him leads to forgiveness and reward. This verse incorporates a conventional implicature in the use of "Lord". The word 'lord' is conventionally used to refer to Allah in Islamic discourse. There are generalized conversational implicatures in the implications of faith in the unseen and the correction between piety and divine favour, a particularized conversational implicature in the contrast between true believers and those who might demand physical evidence, and scalar implicatures in the description of the reward and the overall divine response.

Text 13

''**And conceal your speech or publicize it; indeed, He is knowing of that within the breasts.**''

This verse indicates Allah's knowledge which includes what is spoken and what is hidden in the hearts. It denotes a conventional implicature in the use of the pronoun referring to Allah. There are also generalized conversational implicatures in the implications of the futility of concealment from Allah and the extent of divine knowledge, a particularized conversational implicature in the implication of constant mindfulness due to divine awareness, and scalar implicatures in the description of the depth of Allah's knowledge and the spectrum of speech disclosure.

Text 14

''**Does He who created not know, while He is the Subtle, the acquainted?** ''

This verse imply that Allah creates everything and he has a complete knowledge of events. It includes conventional implicatures in the use of Allah's attributes "the Subtle" and "the Acquainted", generalized conversational implicatures in the use of the Creator's knowledge and the connection between creation and knowledge, a particularized conversational implicature in the rebuke of those who might question Allah's omniscience, and scalar implicatures in the description of Allah's subtlety and acquaintance with creation. These implicatures convey complex theological concepts about Allah 's attributes particularly His knowledge and awareness.

Text 15

''**it is He who made the earth tame for you- so walk among its slopes and eat of His provision – and to Him is the resurrection.**''

This verse shows that Allah's taming of the earth to allow for human sustenance, and it reminds humanity of their eventual return to Allah. It icludes a conventional implicature in the use of the pronoun denoting to Allah (for those who are familiar with Islamic discourse, the pronoun "he" denotes Allah. Also, there are generalized conversational implicatures in the implications of divine favour, encouragement to discover and use the earth and recognition of Allah as the source of provision, a particularized conversational implicature in the implied balance between worldly

freedom and eventual accountability, and scalar implicatures in the description of the earth's tameness and the extent of human access to it.

Text 16

''Do you feel secure that He who [hold authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?''

This verse warns disbelievers. It is a question to disbeliever if they feel safe and it also states no one can protect them from Allah. It contains a conventional implicature in the reference to Allah "He who [holds authority] in the heaven", generalized conversational implicatures in the implications of human security and divine control over natural phenomena, particularized conversational implicatures in the stated extent of Allah's authority and unpredictability of divine intervention, and scalar implicatures in the explanation of the severity of potential punishment and the intensity of the earth's movement.

Text 17

''or do you feel secure that F e who [hold authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.''

Allah has the power to punish severely. People who face his wrath realize the seriousness of the warnings they are ignoring. The verse includes a conventional implicature in reference to Allah as "He who [holds authority] in the heaven", generalised conversational implicatures in the implications of human insecurity and divine control over natural phenomena, particularized conversational implicatures in the implied personal nature of the divine warning and the all-encompassing nature of Allah 's power, and scalar implicatures in the description of punishment and intensity of understanding divine warnings.

Text 18

''And already had those before them denied , and how [terrible] was my reproach.''

Past nations, that denied the truth, were severely punished. The verse contains generalized conversational implicatures in the implications of recurring patterns of denial and continuity of divine messaging across generations, particularized conversational implicatures in the implied severity of consequences for denial and the cause-effect relation between disbelief and divine punishment, and scalar implicatures in the description of the intensity of divine reproach and the certainty of the historical narrative.

Text 19

''Do not they see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the most merciful. Indeed He is, of all things, seeing.''

The ability of birds to fly is a sign of Allah's mercy and control over nature which should bethink people of His omnipotence. The verse includes a conventional implicature in the use of "the Most Merciful". People, who are familiar with Islamic discourse, know that this word is used to refer to Allah. There are generalized conversational implicatures in the statements " do not they see", and "none holds them [aloft] except the Most Merciful", these statements reflect disbelievers' inability to

see the fact about Allah's power. The statement " with wings outspread and [sometimes] folded in" has a particularized conversational implicature. It refers to Allah's creativity. The statement " Indeed He is, of all things, seeing" has a scalar implicatures. It denotes a high grade of knowledge.

Text 20

''or who is it that could be an army for you to aid you other than the most merciful? The disbelievers are not but in delusion.''

This verse denotes that no one but Allah can provide true protection or support, and those who disbelieve are feinted in thinking. The rhetorical question leads the reader to infer the helplessness of human without divine aid. The particularized conversational implicature implies that there is no support or ally that can be superior to Allah's aid.

Text 21
''Or who is it that could provide for you if He withheld his provision? But they have persisted in insolence and aversion.''

In this verse, the phrase "who is it" conventionally indicates that there is no one who can provide sustenance. The question verifies the fact that no one can equip sustenance if Allah withholds it. The phrase "if he should withhold his provision" generally implicates that Allah provides sustenance and has the power to ensconce it. The last phrase "but they persist in insolence and aversion" refers to people's rejection despite the clear evidence of Allah's unique ability.

Text 22
''Then is one who walks fallen on his face better guided or one walks erect on a straight path?''

The verse differentiates between two types of people (disbelievers and believers). There is a conventional implicature in "then is one who" since the meaning of the word itself does not depend on context. The metaphorical description of " fallen on his face" and " erect on a straight path" indicates implicatures relying on understanding this context. The phrase" erect on a straight path" also indicates the higher end of a scale of guidance.   The phrase " is better guided" refers to a generalized conversational implicature that one of these states is better than the other. The word 'better' refers to a high grade on the scale.

Text 23
''Say, "it is He who has produced you and made for you hearing and vision and hearts; little are you grateful.''

Allah orders the prophet to ask them (disbelievers) about who creates them. The word "say" conventionally indicates Allah's command to the prophet Mohammed. The statement " it is he who has created you" includes a generalized conversational implicature that Allah is the sole creator. Using " hearing and vision and hearts" implies a particularized conversational implicature that these faculties which are given to you are significant in understanding and appreciating Allah's creation. The phrase " little are you grateful" includes a scalar implicature that humans are at the lower end of gratitude.

Text 24

''Say, "it is He who has multiplied you throughout the earth, and to him you will be gathered.''

In this verse, the word "say" conventionally indicates Allah's command to the prophet Mohammed. The statement " it is who has multiplied you throughout the earth" contains a generalized conversational implicature that Allah is solely responsible for human proliferation and dispersal. The use of the verb "multiplied you" implicates the spread and diversification of humanity across the earth. The phrase " to him you will be gathered" implies a particularized conversational implicature that the concept of resurrection and accountability in the afterlife. The juxtaposition of being multiplied on earth and then gathered to Allah indicate a generalized conversational implicature about the temporary nture of earthly life and the inevitability of return to the creator. The useof "multiplication on earth" and " gathered to Allah" contain a particularized conversational implicature the cycle of human existence.

Text 25

''And they say, "When is this promise, if you should be truthful?''

In this verse, disbelievers suspect of the prophet 's promise. They ask the prophet to tell them about the day of judgment. The phrase "this promise" contains a particularized conversational implicature that there is a specific promise which is known to the speakers and the addressees. The conditional statement " if you are truthful" also implies a particularized conversational implicature. It refers to the doubt or disbelief in the promise. The question " when is this promise [to be fulfills]" contains a generalized conversational implicature that the promise has not been fulfilled and the speakers are impatient.

Text 26

''Say, "The knowledge is only with Allah, and I am only a clear warner.''

This verse expresses an important message that Allah is the only one who knows the day of judgment and the prophet 'Mohammed' is only a warner to admonish them(disbelievers) from disbelieving and illustrates Allah's orders and speech. The word "say" has the same implicature in the previous verse (24). It is Allah's command to the prophet 'Mohammed'. The statement " the knowledge is only with Allah" includes a generalized conversational implicature that no one else has complete knowledge. The word "only" refers to the highest point on a scale of knowledge. The phrase " a clear warner" includes particularized conversational implicatures. It indicates the prophet's specific role.

Text 27

''But when they see it approaching, the faces of those whose disbelieve will be distressed, and it will be said, "This is that for which you used to call.''

This verse expresses disbelievers' reaction after sighting torment (which you used to call). The phrase " when they see it approaching" particularly implicates that there is a specific event that the addressees are expected to understand from context. The statement "this is what you were calling for" also has a particularized conversational implicature. It shows that the disbelievers had been

denying the idea of punishment after death. The phrase " the faces of those who disbelieve will be distressed" has a generalized conversational implicature. It denotes fear and regret of disbelievers.

Text 28

''Say [o Muhammad], ''Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?''

The verse begins with the word 'say' which contain a conventional implicature. It is a command to the prophet 'Mohammed' to ask disbelievers about the one who can protect them if Allah perishes Mohammed and believers (according to disbelievers' wish) or saves them. There are particularized conversational implicatures in the statements "have you considered" and "who can protect the disbelievers from a painful punishment". They imply that disbelievers ought to think carefully about these two situations. The use of the word "painful" contains a scalar implicature . It refers to a higher degree of punishment.

Text 29

''Say, ''He is the most merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error.''

This verse includes Allah's command to the prophet to declare his belief, trust and rely on Allah, the prophet ought to warn them of the day of judgement. It begins with the word "say" which has a conventional implicature. It refers to Allah's command to the prophet. The phrase " we have believed in him, and upon him we have relied" includes a generalized conversational implicature that the speaker not only believe but trust and rely on the most merciful. The statement " and you are going to know who is in clear error" carries a particularized conversational implicature that there are some people who are in clear error and the addressees do not know them and are not part of them. In the future, it will become obvious who these people are.

Text 30

''Say, ''Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?''

In this verse, Allah also commands the prophet "Mohammed" to answer his question about the way in which they get the water if he (Allah) deprives them of. So the word 'say' includes conventional implicatures since all Muslims know that it is directed to their prophet. The phrase "have you considered" contains a particularized conversational implicature that the addressee does not think about this scenario and the speaker (Allah) encourages them to reflect on this possibility. The phrase "flowing water" has a scale implicature because it refers to best quality (flowing and fresh water).

Conclusions

Here are some conclusions drawn from a pragmatic analysis of implicature in Surah Al-Mulk using Grice's maxims:

1. Surah al-mulk emphasizes deeper meanings through implicatures (the implicatures go beyond the literal meaning of the text).
2. The conversational implicatures are used to communicate warnings and moral lessons implicitly rather than explicitly stating them.
3. The conversational implicatures also reinforce surah almulk's messages about Allah's power, mercy, judgment, and human responsibility.
4. The implicatures which arise from the questions accentuate Allah's control and power relying on observable truth to affirm divine attributes.
5. The Quran avoids ambiguity in its messages by using obvious and straightforward language which it gives people a chance to infer deeper meanings.
6. Conventional implicatures depend on the shared understanding of Islamic beliefs regarding Allah's attributes and the realities of life after death. These implicatures are implicitly stated.
7. By asking questions that a listener already knows the answer, surah al-mulk violates Grice's maxims particularly the maxim of relation to express certain themes.
8. Surah al-mulk shows a deep engagement with the listeners' reasoning and reflection.
9. Surah almulk emphasizes critical theological and moral lessons in a manner which respects the listeners' ability to infer deeper meanings.

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