

The Presence of Indexicals and Conversational Implicature in the Discourse of the Qur'an: A Pragmatic Approach in Surah "Al-Kahf"

Sellami Benmisra

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Prof. Sabira Qassi

Akli Mohand Oulhadj University, Bouira, Algeria

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Abstract

This study seeks to explore some aspects of the pragmatic approach in the discourse of the Qur'an. We are not concerned with the history of pragmatics or its initial developments, nor are we aiming to discuss its linguistic and terminological concepts, which are widely available in various sources and references. Rather, this paper focuses on two aspects of the pragmatic approach: indexical and their types, and conversational implicature, and attempts to apply them to the discourse of the Qur'an. We chose Surah "Al-Kahf" for this pragmatic approach, leading us to the most important findings of this analysis.

Keywords: Pragmatics, Pragmatic Approach, Indexical, Conversational Implicature, Discourse of the Qur'an.

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Introduction:

It is widely agreed among researchers and philosophers of language that the term "pragmatics" was coined by the philosopher Charles Morris, as he focused on defining the general framework of semiotics. Scholars have not agreed on a single definition of pragmatics; instead, various concepts and opinions have emerged. Although the term in foreign cultures is derived from the word *pragmatics*, Arab critics and researchers have differed in translating this term. Some have referred to it as *al-Tadawuliyyah* (Pragmatics), others as *al-Tadawuliyyat*, *al-Dhara'iyyah* (pragmatism), or *al-Naf'iyyah* (utilitarianism). In this context, "Jamil Hamdawi" refers to this issue, saying: "The best term, in our view, is pragmatics because it is widely used by scholars in the field of language and linguistics, and it refers to interaction, dialogue, communication, and exchange between the parties involved."

The concept of *al-Dhara'iyyah* refers to a philosophical school that emerged in the United States in the 19th century with "John Dewey" and "William James." They believe that truth lies in its practical and useful nature, meaning that the true and certain truth is that which serves human interests, achieves future goals, and contributes to individual development and the advancement of societies through productivity and effectiveness. "Jamil Hamdawi" interprets the term "utilitarianism" in a broader sense, encompassing not only pragmatics but also broader aspects of human life and even economics. Therefore, he prefers to use the term *al-Tadawuliyyah* to maintain the scientific communication feature between speakers.

1. Pragmatics and Arab Heritage:

It is known that the pragmatic approach is the most recent linguistic methodology. However, in this paper, we aim to link its key aspects with Arab heritage, to show that ancient Arabs had a form of pragmatic thinking that could enrich some modern studies, both Arabic and Western. In fact, some later linguistic methodologies have been influenced by ancient Arab thought and have based their approaches on it. Ancient Arabs, according to researchers, were pioneers in this field, and this is evident from Arabic dictionaries that extensively dealt with the concept of pragmatics. What we observe in most of the classical and modern Arabic dictionaries is that they do not stray from the meaning of transformation, change, and the movement from one state to another, which implies the existence of two or more parties involved in the transformation. "This is the state of language, which moves from one state in the speaker's mind to another in the listener's mind, passing between people as they exchange it"

It is true that Arab scholars did not mention the term "pragmatics" in their works, except in linguistic dictionaries. However, they studied and analyzed it in depth, defined its manifestations, clarified its essence, and provided detailed explanations. "Perhaps our rhetorical heritage justifies what pragmatics has established for itself today. One of the most prominent examples is what we teach our students in the science of meanings (علم المعاني) under the section of 'types of news', which

requires that the speech should correspond to the context". Not only rhetoric but also syntax, semantics, early Arab attempts in the field of pragmatics, as well as oratory and criticism, all played a significant role in the emergence and development of pragmatics. This is what "Nawari Saudi Abu Zaid" pointed out by saying: "However, we must also acknowledge that most of the modern principles of pragmatics are present in our Arab heritage, even if they are sometimes expressed in different terms or not strictly defined. From the early stages of linguistic studies with Sibawayh to the later critics and rhetoricians."

2. Manifestations of Influence from Ancient Arab Studies:

If modern pragmatics studies context, intention, utterance, argumentation, and speech acts, and examines the relationship between the receiver, speaker, and message, Arab studies preceded modern pragmatics by many years, studying these aspects thoroughly. Modern linguists and researchers, such as "Khalifa Boujadi" in his book *In Pragmatic Linguistics* and "Nawari Saudi Abu Zaid" in *In Pragmatics of Literary Discourse*, have extensively explained the ancient Arabs' attention to pragmatic studies. In the works of "Abdul Hadi bin Dhafer Al-Shehri," in *Strategies of Discourse*, this matter is discussed further. For instance, if modern pragmatics is concerned with intentionality, this idea was already present in "Sibawayh" when discussing verbs requiring two objects, as the context depends on the speaker's intention. This idea was reinforced by "Al-Jahiz" and "Al-Jurjani" in linking words with meanings according to the speaker's intentions.

Moreover, one of the conditions for successful communication is for the speaker to consider the listener. This idea was mentioned by "Al-Jahiz" in several places, where he says: "The orator should be composed, calm, and choose his words carefully, not speaking to the leader in the language of the common folk." He also added that the speaker must consider the appropriate level and context of speech, ensuring that each situation receives the appropriate response, which is a concept found in classical rhetorical texts by "Al-Jurjani," "Abu Hilal Al-Askari," and "Abu Ya'qub Al-Sakkaki." "Modern pragmatics focuses on the speaker's intentions, a principle that was also emphasized by Ibn Khaldun in his *Science of Syntax and Speech Organization*."

He said: "Know that language, in its common understanding, is the expression of the speaker about his intent, and that expression is a linguistic act arising from the intention to convey meaning, and it must become a settled faculty in the active organ, which is the tongue, and it varies in every nation according to their conventions." Thus, Ibn Khaldun focuses on the intention, and that the speech should be beneficial and understandable by the listener.

Therefore, the books of the ancients gathered pronunciation, intention, the context of the situation, and the speaker's consideration. While "Austin" and "Searle" spoke about speech acts and classified them into informative, performative, and expressive acts, Arabic rhetoric made great strides in dividing speech into two types: informative and performative, along with the various purposes under them. Several ancient rhetoricians discussed this matter. Just as modern

pragmatics is concerned with the speaker, the addressee, and the discourse, Arabic rhetoric also focused on these three elements that are central to the communication process. While pragmatics deals with methods of argumentation and persuasion, our Arab heritage has preserved the position of orators, from the pre-Islamic period to later times. The art of oratory in literature involves ways of arguing with evidence and means of persuasion that benefit both the speaker and the listener.

3- The pillars of the pragmatic method:

The pragmatic method studies four important aspects: deixis of various types, presuppositions, conversational or communicative implicature, and speech acts of different kinds. However, in this paper, we chose to discuss two aspects: deixis and conversational implicature, and to attempt applying them to the discourse of the Qur'an. We selected Surah "Al-Kahf" for this pragmatic approach, through which we aim to highlight the presence of deixis and conversational implicature in it.

3-1 Pragmatic deixis and its types:

It is well known that every language has words and expressions used in communication between speakers and individuals in general, and it depends on the context in which they occur, as they cannot be interpreted in isolation from it. One of the aspects that pragmatics deals with is the term "deixis," which is the foreign term (deixis). "George Yule" defines it as: "Deixis is a technical term used to describe one of the most important things we do when speaking." And this is not all; deixis is not limited to speech alone; it encompasses language in general and even aspects of daily life. Therefore, "George Yule" adds: "Deixis means pointing through language, and the linguistic form used to make this reference is called a 'deictic expression.'" Referring to the concept of deixis in its linguistic aspect, the indication is from the verb "to point," by hand or similar means, when one gestures to indicate a meaning, such as inviting someone to enter or exit. If someone points at something, it is an indication. The indication: to designate something with the hand or similar, and the indication: to wave something to show the intended meaning. Deictic expressions are linguistic signs whose reference is defined within the discourse, and they have no inherent meaning on their own. "All grammarians agree that ambiguous nouns are referred to as deictic nouns, and some have reserved this ambiguity for deictic nouns alone." This is something that pragmatics scholars have dealt with, studying deictic symbols in the context of speech and within the circumstances of their usage. The discourse is realized in language at all its levels because words are part of the language system. "Al-Shahri" presented an example illustrating some deictic expressions, in a conversation between a father and his son:

Child: "What is this, father?" Father: "What do you mean, my son?" Child: "This, this (pointing with his hand ahead), don't you understand?" Father: "What is this? The one that is white?" Child: "No, this one, look at it there." Father: "Go and stretch your hand to it." Child: (Going ahead, pointing with his hand), "This, do you see it now?" Father: "Yes, my son, I see it, it's an eraser."

The child could have gone directly to the eraser, brought it to his father, and asked him, with the father answering directly. However, "In this speech, there are more than one linguistic tool the child used to specify the things he wanted to know. These tools are (this, there), but he failed to use them despite their grammatical function in the discourse because they remained ambiguous, not pointing to a specific reference." Here, it should be noted that language alone is not enough to define the reference of the discourse or the context in which it occurred; other tools, such as hand gestures or head movements or other expressions, are necessary. And the parties involved in the discourse must share the context of the utterance to understand what they intend, either both or at least one, so as to convey meaning to the other.

Let us take another example in which deictic elements are manifested. It is the story that occurred between "Khalid bin Safwan" the Tamimi from Basra (died 135 AH), and "Bilal bin Abi Burda," the governor of Basra at the time, which "Ibrahim Shams al-Din" mentioned in his book "The Stories of the Arabs": "Bilal bin Abi Burda was calm and composed in the face of adversity. 'Yusuf bin Omar' brought him in shackles, and 'Khalid bin Safwan' stood up and said to 'Yusuf': 'O prince, this servant of God, Bilal, struck me, imprisoned me, and I did not leave the group nor forsake obedience.' He then turned to 'Bilal' in his shackles and said: 'Praise be to God who removed your power, destroyed your foundations, and removed your protection and changed your state. By God, you were once a strong protector, mocking the noble, and showing off your partisanship.' 'Bilal' responded while still in his shackles: 'O Khalid, I only challenged you with three things that are with you: the prince is turning to you and turning away from me; you are free while I am imprisoned; you are in your land while I am a stranger. Three for three.'"

In this story, both men used deictic expressions in their communication, through which they expressed what they meant. These deictic expressions were represented in:

- "Al-Dhī" – specifically used for the name of God "Allah."
- The second-person pronoun "kaf" in phrases like "your power, your foundations, your protection, your state."
- The first-person pronoun "I" in phrases like "I am imprisoned, I am a stranger."
- The pronoun "you" – in "struck me, imprisoned me, on me, from me."
- The first-person singular "I" – in "I am imprisoned, I am a stranger."

"Al-Shahri" points out that the role of deictic expressions in pragmatic context goes beyond the visible deictic references to those with a stronger presence, which are the deictics that are stable within the deep structure of the discourse at the moment of its utterance. This is what gives them their pragmatic role in the strategy of discourse.

Deictic expressions in language and discourse, and even in daily life, are numerous and varied. In addition to the pronouns of the speaker, the addressee, and the absent, there are other types that total five. "Most researchers agree that there are five types of deixis: personal deixis, temporal

deixis, spatial deixis, social deixis, and discourse or textual deixis. Some limit it to the first three, and others to the latter four." These are referred to by philosophers of language such as "Levinson," "Crystal," and others. There are no types beyond these. Discourse suffices with these five deixis types, and it is sufficient to study them according to the context in which they occur. This is the same point that "Al-Shahri" made when he said: "The process of uttering speech cannot be completed without the presence of these three deictic tools: (I, here, now), each of which represents a type of deixis, namely personal, temporal, and spatial deixis. Since they exist in the linguistic competence of the speaker, the speaker does not utter them all the time."

In general, personal deixis refers to expressions indicating the speaker, the addressee, or the absent, and includes all pronouns, as well as relative pronouns and demonstrative pronouns. As stated in the explanation of "Al-Mufasssal": "I know the pronouns of the speaker because they cannot be confused with anyone else, then the addressee, and the addressee follows the speaker in presence and observation."

As for temporal deixis, it is well known that it is represented by words like: morning and evening, night and day, yesterday, today, tomorrow, week, month, year, minute, and hour, or by mentioning the days of the week and the names of months, or the specific hours of the day and night. Spatial deixis is represented by words such as location adverbs, names of various places, and names of the four directions (north, south, east, west), and other place names such as house, school, mountain, forest, street, and various shops. Social deixis is represented by formal relationships such as forms of honorifics or those within the framework of formal dialogue between interlocutors, known as "protocol." Terms like: His Excellency the President, the Grand Imam, His Highness the Prince, His Reverence the Sheikh, as well as: Mr., Mrs., and Miss, are included. Social deixis moves from its formal context to an ordinary, unrestrained framework, such as calling names without titles, and includes common greetings like saying: Good morning, Good evening, and expressions used in social life like: Pregnant woman, and terms like husband, wife, spouse, and consort. "It is apparent that social deixis is a shared domain between pragmatics and sociolinguistics." As for discourse or textual deixis, "Mahmoud Ahmed Nahla" points out that it requires reference to something previous or subsequent, and reference involves the unification of the reference between the deictic pronoun and what it refers to, like: "Zaid is generous, and he is also the son of generous people," where the reference that "Zaid" and "he" point to is the same. Therefore, discourse deixis may be confused with reference, because discourse deixis does not refer to the same reference as reference does; rather, it creates the reference.

In addition to this, there are many deictic expressions of discourse or text, and researchers and scholars have regarded them as features of discourse because they express the speaker's opinion. They are an intrinsic part of the discourse, including expressions like: whatever the case may be, but, rather, in addition to that, thus, it was said, "These are all pure discourse deictic expressions,

which still need to be studied to uncover their aspects and their use as discourse deictic expressions." The study continues to reveal the aspects of discourse deixis, enabling researchers to reach satisfactory results that serve both language and discourse alike.

3-2 Conversational or communicative implicature:

Pragmatics does not only study deixis; it also focuses on studying conversational or communicative implicature, making it one of the most important concepts on which pragmatics is based. It is considered a fundamental part of the pragmatic method. "Al-Ayashi Adraoui" points out that the concept of conversational implicature emerged with "Paul Grice," who tried to develop a pragmatic-based grammar for discourse that takes into account all the dimensions that underpin the process of communication. Implicature in language comes from the verb "lazama," where the letters "l," "z," and "m" form one root, which signifies the constant association of one thing with another. It is said: "Lazama al-shay' yulzimuhu," meaning to accompany something. The term also implies permanence and continuity, as in: "lazama al-shay' yuzlimu lazuman" meaning it has settled and persisted. The word is also used with the hamza as in: "Alzamtu" meaning I confirmed and maintained it, and "lazimtu" means I associated with it.

In terminology, implicature carries the same meaning as its linguistic meaning, because sentences in language indicate explicit meanings, as well as implicit meanings accompanying them. Their meanings are determined within the context in which they occur. Therefore, implicature is "the operation of meaning or the necessity of something through saying something else, or in other words, it is something the speaker means, implies, or suggests, but is not a literal part of the sentence's meaning." () The origins of the research on conversational implicature go back to the lectures that "Grice" delivered at "Harvard University" in 1967. "Mahmoud Ahmed Nahla" pointed out that "Grice" introduced his perspective on this aspect of pragmatic studies and the methodological foundations upon which it is based. Grice believed that in their conversations, people may say what they mean, may mean more than what they say, or may mean the opposite of what they say. Speech involves intention, which was confirmed by "Taha Abdulrahman" when he said: "The origin of speech is intention." To clarify understanding, we provide this illustrative example between two professors:

First professor: "Is the student 'Ahmed' ready to continue his university studies in the philosophy department?"

Second professor: "The student 'Ahmed' is an excellent soccer player." The semantic load of the second professor's response indicates two meanings: a literal meaning and an implied one. The literal meaning is that the student "Ahmed" is one of the excellent soccer players, while the implied meaning is that the student mentioned is not ready to continue his studies in the philosophy department. This phenomenon is what "Grice" called conversational implicature.

3-3 Features of Conversational Implicature:

To understand the meaning of conversational implicature, we must understand the context in which it appears, as well as the speaker's intention, or the sender of the message, so as not to confuse the matter. The sender (speaker) expresses the concept instead of merely expressing their intention through the literal statement. It is a complementary relationship between the sender and the receiver. The traditional scholars differentiate between the literal meaning of a sentence and its implied meaning because the literal meaning is what immediately comes to the listener's mind when hearing it, while the implied meaning is what this phrase is used for in an indirect manner. In this regard, they mentioned the concepts of contradiction and agreement. The receiver, when hearing the discourse, may not directly understand the speaker's intent or what they aim at unless they know the context in which the sentence was uttered. "This is exactly what Grice meant by implicature in a conversation between two parties, as it results from the interaction between them." This idea is what the ancients referred to as metaphor in rhetoric. On the other hand, Grice agrees with "Abu Ya'qub al-Skaki" in what is called deriving meaning from the original and accompanying it, by using it in general contexts, where it is impossible for the receiver to shift to an intention other than the original one, which matches the speaker's intended meaning. The latter intends a specific matter, while the receiver may intend something else during the discourse, which is called entailment. "Entailment is a logical concept, while implicature is a pragmatic linguistic concept because entailment is characterized by not changing with the change of the circumstances in which the expression is used. It is inherent in the expression in all cases, whereas implicature changes with the change in the conditions of producing the linguistic expression."

4- Deixis and Conversational Implicature in Surah "Al-Kahf":

4-1 Introduction to the Surah:

Surah "Al-Kahf" is a Meccan surah, revealed to the Prophet Muhammad (peace be upon him) before the migration. It contains 110 verses and is the 18th surah in the order of the Qur'an. It is located in the middle of the noble Qur'an, between Surah "Al-Isra" and Surah "Maryam," and lies between the 15th and 16th parts of the Qur'an. It is one of the five surahs that begin with praise to Allah. These surahs are: "Al-Fatiha," "Al-An'am," "Al-Kahf," "Saba," and "Fatir." The people of the cave are the youth mentioned in the Qur'an, and there are five opinions about their names:

First opinion: (Maksalimina, Imlikha, Martokush, Nuwals, Saniyos, Batniyos, Kashfotot).
Second opinion: (Milikha with the alif omitted, Maksalimina as in the first, Martos, Nuwans, Arbatans, Anonos, Kand Saltinos).

Third opinion: (Maksalimina, Milikha, Martonis, Yanyunos, Sarbonos, Kafshatios).

Fourth opinion: (Maksalimina, Amlikha, Martonis, Yuwans, Sariyunos, Batniyos, Kashfotot).
Fifth opinion: (Maksalimina, Yamlikha, Martonis, Yanyunos, Duanwanos, Kashfitot, Nunos), and they add the mention of "Qatmir," the name of their dog and Tabari added in his interpretation that the name of their dog was "Himran" ().

4-2 Deictic Expressions in Surah "Al-Kahf":

Allah Almighty says: "Praise be to Allah, who has sent down to His servant the Book and has not made therein any crookedness." . In this verse, there are two deictic expressions related to the name of Allah: the relative pronoun (الذي) and the pronoun (الهاء) in the word "عبد" (His servant).

Allah says: "Straightforward, to warn of a severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward." . In this verse, there are two deictic expressions referring to the believers: the relative pronoun (الذين), and the plural pronoun (هم).

Allah says: "And to warn those who say, 'Allah has taken a son.' They have no knowledge of it, nor do their forefathers. Grave is the word that comes out of their mouths; they speak not except a lie." (4-5). In these verses, there are many references to the disbelievers, including the relative pronoun (الذين), in addition to the attached pronouns.

Allah says: "Indeed, We have made what is on the earth adornment for it, that We may test them as to which of them is best in deed. And indeed, We will make whatever is upon it into a barren waste." (7-8). "Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?" (9). "When the youth retreated to the cave and said, 'Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.'" (10). "So We closed their ears for a number of years in the cave." (11). "Then We raised them up that We might show which of the two groups was most precise in calculating the time they had remained." (12). "We relate to you their story in truth. Indeed, they were youth who believed in their Lord, and We increased them in guidance." (13). "And We strengthened their hearts when they stood and said, 'Our Lord is the Lord of the heavens and the earth; never will we call upon any god other than Him. If we did, we would have certainly spoken an outrage.'" (14).

In these verses, there are various types of deixis, including spatial deixis (the earth), (the barren land), (the cave), (the inscription, which is the name of the valley near the cave of the youth), (the heavens), temporal deixis (a number of years, a long time), and social deixis (the youth).

Allah, the Almighty, says:

"And you will see the sun, when it rises, inclining to the right of their cave, and when it sets, it turns away from them to the left, while they are in a spacious place within it. That is from the signs of Allah. Whoever Allah guides is the [rightly] guided, and whoever He sends astray - you will never find for him a protector who will guide him." (17)

"And you think them awake, while they are asleep; and We turn them to the right and to the left, and their dog is stretching its forelegs at the entrance. If you were to look at them, you would surely turn from them in flight and be filled with awe." (18)

"And thus We raised them up that they might question one another. One of them said, 'How long have you been [here]?' They said, 'We have been [here] a day or part of a day.' They said, 'Your Lord is most knowing of how long you have been. So, send one of you with this money of yours to the city, and let him look at which is the best food and bring you provision from it. And let him be cautious and not let anyone be aware of you.'" (19)

In these verses, there are spatial and temporal references. The words "*right*" and "*left*", "*the entrance*", and "*the city*" are spatial references, while the word "*day*" is a temporal reference.

Allah, the Almighty, continues:

"And thus We made their case known to the people that they might know that the promise of Allah is true, and that the Hour, there is no doubt about it. When they disputed among themselves about their affair, they said, 'Construct over them a building. Their Lord is most knowing about them.' Those who prevailed in the matter said, 'We will surely take for ourselves over them a place of worship.'" (21)

"They will say, 'Three, the fourth of them being their dog.' And they will say, 'Five, the sixth of them being their dog, guessing at the unseen.' And they will say, 'Seven, and the eighth of them is their dog.' Say, 'My Lord is most knowing of how long they tarried. For Him is the unseen of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protector against Him, and He does not share His judgment with anyone.'" (22)

"And do not say of anything, 'Indeed, I will do that tomorrow,' Except [when adding], 'If Allah wills.' And remember your Lord when you forget and say, 'Perhaps my Lord will guide me to a closer way than this to right conduct.'" (23)

"And they remained in their cave for three hundred years and exceeded by nine." (24)

"Say, 'Allah is most knowing of how long they remained. To Him belongs the unseen of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protector against Him, and He does not share His judgment with anyone.'" (26)

In these verses, there are diverse references: The temporal ones include "*the Hour*", "*tomorrow*", "*three hundred years*", and "*nine*", while spatial references include "*the building*", "*the place of worship*", "*the cave*", "*the heavens*", and "*the earth*". Additionally, there is a social reference in the repeated use of the word "*anyone*", as well as the relative pronoun "*those*" referring to the majority of the victorious ones.

Allah, the Almighty, further says:

"And be patient with those who call upon their Lord morning and evening, seeking His pleasure. And do not let your eyes pass beyond them, desiring the adornment of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is [in] a state of loss." (28)

"And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they cry for relief, they will be relieved with water like molten copper, scalding their faces. Wretched is the drink, and evil is the resting place.'" (29)

"Indeed, those who have believed and done righteous deeds - indeed, We do not allow to be lost the reward of one who does a good deed." (30)

"Those will have Gardens of Eternity, beneath which rivers flow, wherein they will be adorned with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place." (31)

In these verses, the references are varied, including temporal, spatial, and personal ones. Temporal references include *"morning and evening"*, and *"tomorrow"*. Spatial references include *"the fire"*, which is a place in Hell, and *"the gardens"*, *"the rivers"*. Personal references are in the relative pronoun *"those"* referring to the ones who remember Allah, as well as the various pronouns that are used. Social references in the Surah include words such as *"man"*, *"companion"*, *"wealth"*, *"children"*, *"group"*, and *"faction"* mentioned in the story of the owner of the two gardens, as well as *"Adam"*, *"descendants"*, *"allies"*, *"enemy"*, and *"partners"* mentioned in the story of Adam (peace be upon him), and *"Musa"*, *"the boy"*, *"the servant"*, *"the family"*, *"the boy"*, *"the poor"*, *"the king"*, and *"the parents"* mentioned in the story of Musa (peace be upon him) with Khidr. We also find terms such as *"Dhul-Qarnayn"*, *"the people"*, *"Gog"*, and *"Magog"* mentioned in the story of Dhul-Qarnayn at the end of the Surah.

As for the discourse or textual references, they are present throughout the Surah, from the beginning to the end, and are represented by both forward and backward references, various pronouns, and words such as *"they said"*, *"we said"*, *"he said"*, *"you say"*, *"they say"*, and *"saying"*.

4-3: Conversational Implicature in the Stories of the Surah:

The Surah "Al-Kahf" is rich with stories, making it one of the masterpieces of the Quran. It begins with the story of the young men fleeing with their faith from the oppressive king to the cave, followed by the story of the "owner of the two gardens", the wealthy arrogant man and his poor faithful companion, the story of Adam (peace be upon him), the story of Moses (peace be upon him) with Khidr, and the story of Dhul-Qarnayn with Gog and Magog. Conversational implicatures or discursive implications are present in these stories, starting with the story of the youth:

Allah says:

"And We made firm their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we call upon any god other than Him. If we did, we would have certainly spoken an excessive transgression.'" (14)

"These, our people, have taken besides Him gods. Why do they not bring for them a clear authority? And who is more unjust than the one who invents a lie against Allah?" (15)

In these two verses, there are both literal and implied meanings. When the youths say, "We will not call upon any god besides Him," it implies that there are other people who call upon gods other than Allah. And when they say, "Our people have taken gods besides Him," it implies that the youths are dedicating worship solely to Allah alone.

Allah says:

"A speaker among them said: How long have you stayed?" They replied, "We have stayed a day or part of a day." He said, "Your Lord knows best how long you have stayed, so send one of you with this silver coin of yours to the city, and let him find out which food is purer and bring you provision from it. And let him be cautious and not let anyone know of you." (19)

The dialogical implication in this verse carries both direct and implied meanings. When one of the youths asked his companions about the duration of their sleep, he knew that Allah knew how long they had slept, but he still asked. When they answered, saying that they had stayed for a day or part of a day, the speaker responded by mentioning Allah's knowledge of the duration. The implied meaning is that they had been asleep for a very long period, which they did not know, and this is evident from their answer. The proof of this is that when they sent one of the youths to bring food, the currency they used was not recognized by the people of that city. In this regard, "At-Tabari" says: "Their coins were large. Then he went until he entered the city and was surprised by what he saw. Then he took out a coin, and they looked at it, and they did not recognize it. They said, 'Where did you get this from? This is money from another time.'"

As for the story of the "Owner of Two Gardens," it contains dialogical implications between the wealthy, arrogant owner and his poor, believing companion. Some of what was mentioned in this story:

Allah Almighty said: *"And he had fruit, and he said to his companion while he was conversing with him: 'I am greater than you in wealth and stronger in men.' (34) And he entered his garden while he was wronging himself. He said, 'I do not think this will ever perish. (35) And I do not think the Hour will come. And if I am returned to my Lord, I will surely find better than this as a return.'"* (36) His companion said to him while he was conversing with him: *"Do you disbelieve in the One who created you from dust, then from a sperm-drop, then made you into a man?" (37) But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord." (38) And why, when you entered your garden, did you not say: 'What Allah wills; there is no power except with Allah'? If you see me less than you in wealth and children, (39) then perhaps my Lord will give me better than your garden and send upon it a punishment from the sky, and it will become a barren wasteland." (40) Or its water will become sunken, and you will never be able to seek it."* (41)

In these verses, there are dialogical meanings and implied meanings. The wealthy man's statement, "I am greater than you in wealth and stronger in men," is dialogical. However, the implied meaning is that the poor man does not have wealth or people like his companion. Then the

poor man rebukes his wealthy companion, saying: "Do you disbelieve in the One who created you from dust, then from a sperm-drop, then made you into a man?" This is the dialogical meaning. The implied meaning is that the wealthy man forgot his origin, being created from dust and sperm, until he became a grown man, and he denied the blessings of Allah upon him. Then, the poor man asserted that he is a servant of Allah and that he will not associate anyone with Him. He also admitted in the dialogue that he has less wealth and children than his companion. The implied meaning here is that the arrogant wealthy man is ignorant of this truth.

The next story is the story of "Moses" (peace be upon him) with his servant, and then with "Al-Khidr," where dialogical and implied meanings are clearly manifested:

Allah Almighty said: *"And when Moses said to his servant, 'I will not cease until I reach the junction of the two seas or I travel for a long period.' (60) And when they had passed beyond it, Moses said to his servant, 'Bring us our morning meal; we have certainly encountered fatigue on this journey.' (62) He said, 'Do you remember when we sought refuge at the rock? Indeed, I forgot the fish, and none made me forget it except Satan, that I should mention it. And it took its course into the sea, astonishingly.' (63) He said, 'That is what we were seeking.' So they returned, following their footprints." (64)*

The dialogical meaning in these verses is that Moses (peace be upon him) told his servant that he would reach "the junction of the two seas." The implied meaning, which is not directly apparent, is that he would travel for a long period of time to reach this place. When Moses (peace be upon him) asked his servant to bring them their meal, this is a dialogical meaning. However, the implied meaning is that they had endured much fatigue and hunger on their journey.

Regarding the story of "Moses" with Al-Khidr:

Allah Almighty said: *"Moses said to him, 'May I follow you so that you teach me from what you have been taught of sound judgment?' (66) He said, 'Indeed, you will never be able to have patience with me.' (67) Moses said, 'You will find me, if Allah wills, patient, and I will not disobey you in any order.' (69) He said, 'If you follow me, then do not ask me about anything until I make to you about it a mention.'" (70)*

These verses contain many dialogical meanings, as well as implied meanings. Moses (peace be upon him) asked Al-Khidr to follow him to learn from him. The implied meaning is that Moses was eager and enthusiastic for this matter, but Al-Khidr responded that Moses would not be able to be patient, implying that this task was extremely difficult. This is evident, as it involved actions such as breaking a boat belonging to poor people, killing an innocent child, and rebuilding a wall. When Al-Khidr broke the boat, Moses said: "Did you break it to drown its people? You have certainly done a grave thing." But Al-Khidr responded: "Did I not tell you that you would never be able to have patience with me?" The implied meaning here is that even if you see something disturbing, do not question it until the matter becomes clear. In addition to the dialogical meanings in these verses,

there are also implied meanings, such as Moses' haste and lack of patience in making judgments regarding Al-Khidr's actions. The Prophet Muhammad (peace be upon him) said: *"I wish that Moses had been patient so that we could have heard more of their stories."* (Narrated by Bukhari and Muslim, as mentioned by At-Tabari and Ibn Kathir in their tafsirs of the Quran).

5- Conclusion: Some of the main results concluded in this research paper are as follows:

1. The lack of a single term for "pragmatics" among Arab researchers is due to the many translations of the term.
2. The ancient Arabs had a role in discussing the pragmatic method, even if it was not explicitly mentioned in most of their writings; however, it was implicitly addressed.
3. Despite its modernity, the pragmatic method was influenced by ancient Arabic studies, such as mentioning context, intent, utterance, argumentation, and matching speech with the situation, as well as the discussion of news and creation.
4. Surah "Al-Kahf" is rich in various implications, which appear throughout the Surah, from beginning to end. These include personal, temporal, spatial, social, and rhetorical or textual implications.
5. Just as implications were present in Surah "Al-Kahf," dialogical implications also had a strong presence, particularly in the Quranic stories, such as the story of the youths, the story of the owner of the two gardens, and the story of Moses with his servant and with Al-Khidr, and the story of Dhul-Qarnayn with Gog and Magog.
6. In addition to all of this, pragmatics is not limited to poetry, prose, or modern studies only; it can also be applied to Quranic stories and chapters, as well as the sayings of the Prophet (peace be upon him) and old studies in general.

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