The Strategy of Authority in the Violation of the Cooperative Principle and the Generation of Meaning in Qur'anic Discourse: A Pragmatic Study

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Abstract :

In the context of proposing the formation of authority in the selected Qur'anic discourses, the present research has to regard attentively every stylistic phenomenon that focuses on the achievement result of the discourse, since sometimes the intention of the speaker is not declared literally in the discourse, but rather the meaning is determined implicitly and indirectly by the context of the action. However, when there is an indirect relationship between structure and function, the search is here for a stage that follows the stage of explicit semantics represented by direct speech act. Furthermore, the speaker takes advantage of the various means of language that the recipient can perceive through the context clues within the discourse, which is the knowledge that it perceived pragmatically. In the context of the search for the connotations contained in the context, t is necessary to attach the context with the speech act theory and the conversational Implicature.

Keywords: Speech, Authority, The Speaker, The Addressee, Conversational Implicature, Pragmatic Effect

new meanings- the linguistic phrase does not stop at the boundaries of the apparent meaning, but rather transcends it into what broadens the connotations to include broader prospects of meanings. This allows the speaker to use the implicit meanings to enable him to exercise his authority in his speech. Whereas, it may not be possible for the speaker without authority in some contexts to use direct methods of speech as a main strategy

1. Introduction:

Linguistic communication by using explicit linguistic means leads to language narrowing and semantic blockage, so words become limited in what they imply in their original meaning. On the other hand, when the limits of the direct connotation are exceeded to the meaning of the context- the meaning here is to expand the circle of language to open up to

from the question to the petition.[2] (Grace) realized that some statements do not obey the terms of an explicit sentence, but rather give more than what is indicated in that certain sentences, and implicitly evoke other meanings that cannot be verbally communicated in that sentence. And dealt with this part starting from the concept of inclusion (speech implications), which constitutes the essence of the idea of cooperation between the parties of the dialogue[3]. The basic idea can be represented as ((that the interlocutors when they are conversing, they accept and follow a certain number of implicit rules necessary for the functioning of the communication and the basic principle of that is the "principle of cooperation")) [4]The idea of principle of cooperation is explained as: (("Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of talk exchange in which you are engaged))[5]. However, this cooperative principle is divided into

for concocting speech because the implicit meanings are the best alternative that guarantees communication. However, Authority from a social point of view means ((natural power or the legal right to act and issue orders in a particular society, and this form of power is linked to a social position, accepted by the members of the community as legitimate, and then they are subjected to his directives, orders and decisions))[1]

The ancient Arab were familiar with the phenomenon of the meanings that are generated by transcending the direct meaning to the entailed meaning, for they knew the sub-meanings generated from the original meanings. The phenomenon of Conversational Implicature establishes an implicit or unspoken type of communication on the grounds ((that the speaker says certain words but intends others, just as when the listener hears certain words but his understanding is different from what he heard. Hence, many linguistic expressions, if their meaning is linked to the contexts of their effect, are not determined only in terms of their pictorial format.

Therefore, another appropriate interpretation is required to move from an explicit meaning to an explicit meaning and a phrase can you address me in the book? For example, in a specific context, its meaning comes out

violate some of these rules while adhering to the principle of the existing conversational cooperation between the two parties, the speech moves from the apparent, explicit meaning to the implicit meanings born of the status that it produced [7], in that case when one of them appears to be breaking a rule, the other must divert his interlocutor's speech from its apparent meaning to a hidden meaning depending on the situation. This meaning is derived by inference from the obvious meaning and the clues in the conversation [8]. However, there are verses in the Qur'anic discourse where the rules of the cooperative principle were broken, resulting in the producing of entailing meanings, as explained below:

2. Breaking the maxim of manner

Allah says: "O Jesus, Son of Mary, did you say to the people, 'take me and my mother as deities besides Allāh?'" He will say, "Exalted are you! It was not for me to say that to which I have no right. If I had said it, you would have known it. You know what is within myself, and I do not know what is within yourself. Indeed, it is you who is Knower of the unseen."[9]

four rules in the discourse, which are as follows[6]:

1. Maxim of quantity: It means that the participant's contribution to the speech is limited to a certain amount that cannot be increased or decreased.
2. Maxim of quality: its rule is that the participant in the conversation must be honest, so he does not say anything that he believes is false or is without evidence.
3. Maxim of relevance: Its rule is that the participant make his speech directly relevant to the desired without deviating into other subjects that contradict the goal of the speech.
4. Maxim of manner: it means that the speaker should have committed to clarity, avoiding confusion and ambiguity, and providing information in a systematic manner.

Grace intended for these conversational rules to serve as the basic regulations that ensure the benefit of a successful and an optimal communication between the speakers. He desired this so that the meanings shared by the speaker and addressee are clear and real, achieving the goal of clarity. However, if the interlocutors

this evocation is a feature of the addressee's authority ([11]).

The conditional sentence that the speaker used and its response (If I had said it, You would have known it) came as confirmation of the previous sentence's content, which is the negation, followed by the sentences that confirm the negation of that statement (You know what is within myself) and (Indeed, it is You who is Knower of the unseen) and (I said not to them except what You commanded me) .This method of communication and the response is indirect, its content contradicts the statement, and this method was useful in the discussion ((the Confirmation that this is not a right for him by the way of theological doctrine because he denied that it is permissible for him to say what he is not entitled to, so it is learned that this is not his right and that he did not say it because he is so. This is a very sophisticated and eloquent affirmation.)) [(12)] This is a sign at the heart of pragmatic research that confirms the existence of pragmaical concepts in the external recipient's thinking that aid him in understanding and interpreting the discourse. It is part of the pragmatic interpreter's competence that is one of the principles of the cooperation principle, the maxim of the manner, was violated,

We can see from the words of the Almighty Allah that Jesus (pbuh) did not began by answering right away but he exalted Allah Almighty with the phrase (Exalted are You), which is a prelude. He said that to make a strong case for negation, because no one who has such devotion for Allah Almighty would make such a statement. He also did not directly answer the question, so the sentence (It was not for me to say that to which I have no right) is an indirect answer to the question that justifies what he is not entitled to say, which is a negation of the saying (Take me and my mother as deities besides Allah), so He did not answer (I did not say that) or something similar.

In addition to clarifying the reason for not saying what he should not, the sacred status of the questioner, Allah Almighty, required that the method of discourse be violated and that the speaker come with objectionable sentences ((where the objection component forms an independent unit considering the sentence that is interspersed with it despite what it can do in terms of significance or semantic))[10]. The recipient's (the addressee's) authority can be sensed pragmatically from the significance of his evocation in the mind of the speaker in his speech -as he does not leave his imagination- and

discourse in order to preserve the contextual elements of the speech while achieving the speaker's goal in the speech and achieving its intended aspects[14].

3. Breaking the maxim of relevance

Allah says ((They ask you, [O Muḥammad], about the Hour: when is its arrival? (42) In what [position] are you that you should mention it? (43) To your Lord is its finality (44) You are only a warner for those who fear it (45) It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof (46))[15]. His statement (In what [position] are you that you should mention it?) revealed the deep structure of the speech and it was in response to the polytheists' question to the Messenger (PBUH) about the Hour since they frequently asked him about its time, based on his saying: (They ask you) which was in the present tense, so it indicates renewal and repetition - but this answer came in a different and an indirect way rather than what the polytheists asked for, which was to identify its specific time. This violation of the relevance of the speech has a systematic dimension in the response to the verbal action implied in his

because the answer did not come in order and with no explicit connotation. As it was issued from a lower rank than the speaker's, the speaker is required to address the supreme authority indirectly, based on the power disparity between the speaker and the addressee.

And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"[13] The speech was embedded within the context of God Almighty's question to the angels in his saying: (Did these [people] used to worship you) so the phrase (Exalted are You!) And (You, [O Allāh], are our benefactor excluding [i.e., not] them) was a response from the angles that broke the maxim of manner. They did not give the answer in advance to indicate the presentation of what is more important than the answer, which is God Almighty's transcendence as the owner of ultimate supreme authority, so they do not precede him by a word or a deed. The sentence (rather they used to worship the jinn) came as an appealed answer to clarify the truth of what some polytheists worshiped, as these people used to worship the jinn rather than the angels. According to his authority, the addressee's sacred status has led the speaker to consider the relationship's limits, which is considered a pragmatic demand prior to the process of producing the

they would be ready when it the time comes, since Allah Almighty did not want to reveal the time of its occurrence. The knowledge of the time of the hour is limited to Allah Almighty only and he did not did not give it to any of his creation. The Messenger's mission only to warn people as was implicated in his speech above.

4. Breaking Maxim of quality

Allah says ((They have said, "Allāh has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allāh that which you do not know?))[17]. The saying of the polytheists (Allāh has taken a son) is a claim they have nothing to justify the sincerity of it, because it lacks rationales and proofs. Consequently, they have nothing to prove that false statement. Allah Almighty is beyond and above this. He did not need to take a son since all of the creation are his and are under his authority. Allah Almighty responded to the polytheists by saying: (You have no authority for this) in the sense, they have no evidence for this claim. they deserved his reprimand, as evidenced by the question in his saying (Do you say about Allāh that which you do not

saying (xxxxxx) which has the imperative form, to demonstrate the ineligibility of those addressed to the question about what the knowledge God has assigned to himself apart from his messengers and the rest of his creation. ((This answer results from giving a speech that contradicts what is obvious, and it results from answering the questioner in a way that give the addressee a warning that it is better for him to be concerned with something else, and it is the implication of Allah statement : (You are only a warner for those who fear it). This is known as the wise method, and its counterpart is what was narrated in the (Sahih), in which a man inquired of the Prophet (pbuh), about the Hour to which the prophet responded by asking the man, "What have you prepared for it?" That is, it was preferable for you to focus your attention on doing the good deeds in preparation for the Hour's day))[16]. In this speech, the response violated the relevance maxim and fell into connotations that necessitate specific intentions, that Allah the Almighty and the Most High Authority wanted them to avoid knowing the time of the hour because the knowledge of its time is limited to him only. It is not beneficial to foretell its arrival without the people being prepared for it. Rather, he wanted to direct them to the righteous deeds that would benefit them so that

convey meaning through implications, and listeners recognize these attached meanings through inference, and it is the chosen inferences that keep the assumption of speech cooperation in place)) [19]

5. Breaking the rule of quantity

A. By increasing more than the appropriate amount of information

Allah said: (Except the companions of the right (39) [Who will be] in gardens, questioning each other (40) about the criminals (41) [And asking them], "What put you (42) they will say, "We were not of those who prayed (43) nor did we used to feed the poor. (44) And we used to enter into vain discourse with those who engaged [in it], (45) and we used to deny the Day of Recompense (46) until there came to us the certainty [i.e., death]." (47)[20]. The dialogue scenario in these verses began with a question posed by companions of the right to the criminals. As a result, the addressees have the authority to respond. Their authority formed as the companies of the right delegated their authority through the question. The response came from cromainals under this authority, but they answered in

know?) .the speech resulted in a violation of the quality maxim, since the contribution of the polytheists in the speech is without evidence which makes the dialogue between the two parties imply another meaning between the speaker and the addressee.

In the same sense, Allah Almighty said ((the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination))[18]. Without providing evidence or proof for this claim, the Jews and Christians claimed to be God's children and loved ones. Allah Almighty had to negate their claim in their speech because they were lying and thus violated the principle of cooperation, which requires giving evidence that supports the truth of what they are saying in order for the listeners to understand the speech. God gave his virtuous Prophet the command to reject their words. If what they claim is true, why does Allah punish them for their sins and confirm that they are human beings who differ in nothing from others. ((Speakers

business [here], O messengers?" (31) They said, "Indeed, we have been sent to a people of criminals (32) to send down upon them stones of clay (33) Marked in the presence of your Lord for the transgressors. (34) So we brought out whoever was in them [i.e., the cities] of the believers. (35) And We found not within them other than a [single] house of Muslims (36) And We left therein a sign for those who fear the painful punishment (37)))[22]. The above verses showed that the answer of the sent angels exceeded Abraham's (pbuh) question by a greater amount of information than was required. His inquiry about the businesses of the angles for which they came requires a specific response like (We were sent to the people of Lot) for example. Rather, the semantic situation demanded that the torment of the People of Lot be mentioned to suit with they committed of immoral acts.

Furthermore, Allah Says: ((So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" (29) [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet(30). And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive(31) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (32) And peace is on me the day I was born

increasing detail. They were not satisfied with the amount specified by the question, so they responded in multiple sentences: (We were not of those who prayed), (nor did we used to feed the poor), (And we used to enter into vain discourse with those who engaged [in it]), (and we used to deny the Day of Recompense) and (until there came to us the certainty [i.e., death]). They could have responded in a single sentence, saying: (We were infidels) without further explanation. Because the cooperative principle in this conversation was not carried out in accordance with the purpose of the question of the speaker, the respondents needed to increase the number of sentences to suit their feeling of remorse and lamenting for what they have wasted through the worldly life. The answer violated the quantity maxim by providing more details and information than was originally requested. There is an aesthetic wisdom that fulfills the artistic and religious purpose of lengthy answer of the criminals. However, ((The felling of confession is a powerful one, and it is most necessary that it take too much sentences to be expressed to reach slowly and gradually to the souls of the readers))[21].

In the same sense Allah Says: (([Abraham] said, "Then what is your

people in which they said to him ((thereupon his people said to him, "Do not exult. Indeed, Allāh does not like the exultant))[24]. This brevity necessarily requires inferring this knowledge from the recipient about what brings all of these money and treasures. With such a small amount of information, the speech violated the maxim of quantity by decreasing the appropriate required amount of information through failing to mention the source of this knowledge. It violates the cooperative principle of communication between the two parties of the conversation. However, this deficiency necessitates a question from the addressees regarding the source of his knowledge. He replies ((because of knowledge I have)) that is, he is saying that he is deserving of all the money and treasures because of the knowledge that he has which made him preferred over the people [25]. This knowledge refers to Torah knowledge, as he was the most knowledgeable of the Israelites in the Torah., however, it could also refer to the science of making money through commerce and the like, or the science of chemistry[26]. His statement (I have) implies that this is the fact, implying that I believe it is due to my awareness

and the day I will die and the day I am raised alive." (33)[23]. In this dialogue, the conversational situation made it necessary that Isa Jesus (pbuh) expands and elaborate in the description of himself. He began by describing how he is in the servitude of Allah; because Allah Almighty knows that some will claim that he is the Son of God. Then he said: (He has given me the Scripture and made me a prophet) in the tense form to make it apparent that God decreed that for him. Then he goes on to provide a lengthy answer, since that verbosity is necessary in this denial situation.

B. By decreasing the appropriate amount of information

Allah said ((He said, "I was only given it because of knowledge I have." Did he not know that Allāh had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked (78).)) In Qarun's speech ((I was only given it because of knowledge I have)) a briefing in which we can sense the speaker's arrogance and vanity as a result of his economic power. It came in response to a previous dialogue between him and his

cooperative principle, as the laws of this principle were violated in the exchange of dialogue due to the hierarchical disparity of the ranks of the participants in it.

- The use of specific dialogue methods by specific groups during communication determines the social distance between the two parties of the discourse.

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and effort[27]. The commentators of Quran concluded this meaning as evidenced by the saying: (Did he not know) which is a report on the existence of this knowledge, as well as pointing out Qarun's arrogance, which meant that he knew God had destroyed before his time who was more powerful and richer than Qarun[28]. The search by the commentators yielded an interpretation that clarifies the brevity of Qarun's words. It is a pragmatic indicator that reveals the clarity of the speech recipient's linguistic vision at a time when these terms were unknown [19–29].

6. Conclusions

- The conversational implicature revealed the informative dimension of the speech based on the speaker's intentions.
- The richness of the meaning was revealed by the conversational implicature, which is not reached by direct methods, but rather by implicit and evidential methods, which some commentators have referred to as the wise method of discourse and considered one of the arts of rhetoric.
- The interlocutors' contributions were not in accordance with the

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