The Representation of Anti-Sectarianism in the Glorious Quran: A Pragma-Rhetorical Study 1

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Abstract

The current study is devoted to the analysis of the phenomenon of anti-sectarianism in the Glorious Quran from the Pragma-rhetorical perspective. Anti-sectarianism is expressed in many Quranic verses via different linguistic aspects, particularly pragmatic and rhetorical sides. The use of these pragmatic and rhetorical aspects has made the expressions of anti-sectarianism a bit difficult to be recognised by common readers of the language of the Glorious Quran, especially those who lack knowledge of these pragmatic and rhetorical aspects. Therefore, the current study aims at identifying the pragmatic and rhetorical aspects that are adopted in expressing the concept of anti-sectarianism in the Glorious Quran. The study is qualitative in nature since it is based on Searle's (1969) classification of speech act, Leech's (1969) rhetorical devices and Grice's (1975) theory of implicatures. Four Quranic verses have been selected as samples of the current study. The study, after investigating the selected data, it has been found that the selected verses included different forms of speech acts such as directive, commissive and representative. They also include several forms of conversational implicatures. Besides that, the selected verses contain some rhetorical devices such as hyperbole, simile and allegory.

Key words: *Anti-sectarianism, pragmatics, rhetoric, Glorious Quran, religious language.*

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(1) This is a plagiarised paper from an MA thesis that is entitled (A Rhetorical-Pragmatic Study of Anti-Sectarianism in Selected Quranic Verses).

تحليل تداولي- بلاغي لمناهضة الطائفية في آيات قرآنية مختارة
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المستخلص

الدراســـــة الحاليـــة مكرســـة لتحليـــل مفهـــوم مناهضة الطائفية في القرآن الكريم من وجهة نظـر تداوليـة-بلاغيـة. يـتم التعبيـر عـن مناهضة الطائفية في العديد من الآيات القرآنيـة مـن خـلال جوانـب لغويـة مختلفـة، خاصـــة الجوانـــب التداوليـــة والبلاغيـــة. إن اسـتخدام هـذه الجوانـب التداوليـة والبلاغيـة جعـل مـن الصعب بعـض الشـيء التعـرف على التعبيرات المناهضة للطائفية من قبل القراء العاديين للغة القرآن الكريم، وخاصـة أولئـك الـذين يفتقـرون إلـى المعرفـة بهـذه الجوانب التداولية والبلاغية. لذلك ، تهدف الدراسـة الحاليـة إلى التعرف على الجوانـب التداولية والبلاغية المعتمدة في التعبير عن مفهوم مناهضـة الطائفيـة فـي القرآن الكريم.

الدراســة نوعيـة فـي طبيعتهـا لأنهـا تسـتند إلى تصــنيف ســـيرل (١٩٦٩) لأفعـال الكـلام، ادوات ليج (١٩٦٩) البلاغية ونظرية غرايس (١٩٧٥) للتضمينات. تم اختيار أربع آيات قرآنيـة كنمـاذج للدراسـة الحاليـة. بعد تحليل البيانـات المختـارة ، وجد أن الآيـات المختـارة تضمنت أشكالاً مختلفة من أفعال الكلام مثل التوجيهية ، الالزامية ، والتوضيحية. و تشمل أيضًا عدة أشكال من المعاني الضمنية. إلى جانب ذلك ، تحتوي الآيـات المختـارة على بعض الأدوات البلاغية مثل المبالغة والتشبيه والرمز .

الكلمـــات المفتاحيـــة: مناهضـة العنصـرية، التداوليـة، البلاغة، لغـة القرآن الكريم، اللغـة الدينية

1.1. Problem Statement

Language has a significant impact on people's lives, perspectives, and attitudes. The value of language in communicating cannot be overstated. Language is used in every culture to suit a variety of needs, whether they are useful or destructive (Eze, 2015). Language is considered as a two-edged sword that must be used cautiously given that it has the power to both harm and soothe. According to Ajalie (2007), language may both build and destroy a nation. Language, either spoken or written, can influence and inspire others. Hate speech is defined as any communication meant to undermine respect for a person or group of individuals

because of their sexual orientation, racial background, or ethnic origin. It also affects or conditions an individual to do violent acts.

The language of the Glorious Quran, as a religious language, is sad to include different linguistic strategies that makes its structure somehow difficult to be interpreted by common readers. Thus, A pragma-Rhetorical study is adopted to tackle the phenomenon of anti-sectarianism in the Glorious Quran. The study aims at investigating the meaning of the expressions that are used to express anti-sectarianism from the pragmatic point of view.

Religious language is considered challenging for most common readers to understand since it originates from a supernatural source and is typically regarded as endless, eternal, and incorporeal (Robert, 2002). Religious language is deemed more important than common language as it is related to heavenly teachings and commandments (Alston, 1996). This language is said to be rich in terms that oppose hatred and sectarianism, making its structure challenging to understand effectively for common readers who are unfamiliar with such sentiments (Alston, 1989).

As a sacred language, the language of the Glorious Quran is seen as symbolic, refers to meaning behind the language itself (Brian, 2004). The fact that the language of the Glorious Quran contains some linguistic manifestations of anti-sectarianism with many interpretations adds to its meaning.

1.2. Research Objectives

The current study aims at:

1. Finding out the kinds of speech acts employed in the anti-sectarianism expressions found in the Glorious Quran.
2. Identifying the types of implicatures adopted in the expressions of anti-sectarianism in the Glorious Quran.
3. Exploring the sorts of rhetorical devices utilised in the anti-sectarianism expressions in the glorious Quran.

1.3. Research Questions

The current study tends to answer the following questions:

1. What are the types of speech acts that are found in the anti-sectarianism expressions in the Glorious Quran?
2. What are the types of implicatures that are employed in the expressions of anti-sectarianism in the Glorious Quran.
3. What are the kinds of rhetorical devices that are utilised in the anti-sectarianism expressions in the glorious Quran?

2. Literature Review

2.1. Pragmatics: An Overview

According to Leech (1983), pragmatics refers to the investigation of the contextual meaning of an utterance. According to Yule (1996), pragmatics is concerned with the perception of a certain level of meaning as communicated by a language user and understood by an audience. According to Richards (2006), the main concern of pragmatics is the relationship between language and its meaning. It discusses how language understanding is affected by the speaker's level of experience. How speakers utilise and perceive expressions, and how the interaction between participants influences sentence structure (Gharab & Atia, 2020). The contextual use of language in pragmatics is connected with the importance of utterances. Al-Majdawi and Jabi (2020) illustrated that pragmatics deals with the utterances by which specific events are meant, the deliberate acts of speakers at times and places, usually involving language. This implies that pragmatics is equivalent to the expressions in which the context-dependent on the particular case consisting of time, place, and language can be drawn. Language is not meant by the form of the basic language, but by language application. It was confirmed by Levinson (1983) that the study of language use is pragmatics. Generally, based on its context and use, pragmatics can be characterised as the analysis of the meaning of utterances.

2.1.1. Speech Acts

A speech act is a theory that investigates the function of utterances in human interaction (Crystal, 2003). Historically speaking, this theory was created by Wittgenstein, the German philosopher, although Austin (1962) and Searle (1969) subsequently gave it a linguistic meaning. Austin (1962) began his widely referenced book by differentiating between constatives, which he describes as statements, and performatives, which he describes as utterances. Searle's speech act categorization criteria include illocutionary point, clear connection between language and context (Huang, 2006). The following speech actions are categorised by Searle (1979):

1. Representatives: acts that are evaluated in the context of truth. Examples include assuming, deducing, and so forth.
2. Directives: acts taken by the speaker to cause something to happen to the listener. The verbs that belong to this type of speech act include order, command, pray, allow, counsel, and so on.
3. Commissives: acts where a speaker expresses a willingness to

do certain thing in the future. This class includes vows, rejections threats, proposals and so forth (Huang, 2006).

4. Expressives: acts that convey the psychological state of the speaker. Thanking, condolences, congratulations, and so forth are examples of paradigmatic events (Searle, 1979).

5. Declaratives: are acts that are used by the speaker convey both fact and speech (Searle, 1979). This category of speech acts includes, for example, nominating a candidate, dismissing from a job, and declaring war (Al-Hilu and Turkey, 2020).

2.1.2. Implicatures

Grice (1975) states that a speaker's expression may be categorised into what he "says" and what he "implies" through a phrase. As a result, Grice refers to this as conversational implicature. He feels that indicating anything implies something that can be interpreted behind the spoken words. Implicature is considered as all that the speaker may infer, claim, or intend apart of the speaker's utterance (Levinson, 1983). The speaker of an utterance may transmit the intended meaning directly or indirectly.

According to Charles (2002), the concept of implicature is a form of interpretation that is made by the audience in relation to one statement to another prior statement, and such form of relation is always made unintentionally by that audience. Grice (1975) described two types of implicature:

2.1.2.1. Conventional Implicature. It comes from the normal interpretation of expressions and the context in which they are used. Grice gives the example "She was poor but she was honest," which shows a contrast between destitution and honesty. He claims as the words "but" and "and" have the same truth-conditional substance, with the added traditional indication that the conjuncts are slightly contrasted (Grice, 1975).

2.1.2.2. Conversational Implicature. It arises as a result of broad principles that govern the acts of expression. Grice (1975) explained the phenomena of conversational implicature and establishes the principles that allow individuals to constantly intend more than they speak. Griffiths (2006) defined conversational form of implicature as deductions that depend on the existence of language usage criteria, including such majority agreement that speakers must attempt to communicate the truth. Grice (1975) divided conversational form of implicature into three types: generalised, scalar, and particularised:

Generalised implicature occurs where no particular knowledge is essential to figure out the additionally communicated level of meaning in the context. In other terms, it takes place in the absence of any precise context for forming necessary inferences. For an example of generalised conversational interpretation, I was walking in a garden one day. In this situation, the garden is not the speaker's, since if it were, he would say (I was walking in my garden) (Al-Majdawi & Abbas, 2017).

2.2. Rhetoric

Rhetoric has its origins in Greek and Roman culture as an arrangement of methods for persuasion. Rhetoric is described as "the ability to find the existing strategies of persuasion in any given case. This field thrived with the publication of Aristotle's Rhetoric in the fourth century (Alhusseini, 2020).

Rhetoric is an emerging field that focuses on the means of persuasion and manipulation that one can use them to influence others. According to Leech (1983, p.15), Rhetoric is a persuasive argument aimed towards a specific audience. Rhetoric, in other terms, is the science of persuasion. Rhetoric employs rhetorical elements of speech and argumentation appeals to attract and/or modify people's judgements (Leech, 1969).

Rhetoric, in the words of Kennedy (2007, p. 13), is "the power of emotion and thought transmitted to others through a system of symbols, especially language, to affect their judgements or deeds." We participate in rhetoric when we convey our feelings and thoughts to others in order to influence (persuade) them." Persuasion, defined by Lakoff (1982), is a non-reciprocal attempt or objective of one person to influence the intentions, behaviour, feelings, or attitude of another person through communication. As a result, persuasion is an attempt to make the world fit the words.

2.2.1. Types of Rhetorical Devices

2.2.1.1. Simile. The definitions of simile and metaphor are equivalent. They are both comparing two very different things. A simile is a direct comparison between two objects, denoted by an expression or word such as like, as, than, comparable, resemble, or appears (Leech, 1969). The simile is the most basic type of language used in rhetoric and is commonly utilised in poetry. A simile is a comparison between two items that use the terms "like" or "as." Example: She walks just like a snake.

2.2.1.2. Allegory. Allegory is defined as a story or

representation that contains meaning underneath the surface (Leech, 1969, p. 166). Allegory is an expression with a secondary meaning. The significance of the phrase below differs from its description. As an example: He hurled the pine cones at a joyful squirrel and fled in terror.

2.2.1.3. Hyperbole. A hyperbole is considered a clear exaggeration. Hyperboles are often employed to emphasise an idea. Hyperboles should never be interpreted literally. For instance, I am so starving that I could eat a horse for dinner (I am really hungry), and we stood in the queue for an eternity! (We stood in the queue for quite some time). Hyperbole in the presentation of reality in an exaggerated form of language (Leech, 1969, p.168).

2.3. Anti-Sectarianism in the Glorious Quran

A religious type of anti-sectarianism has to be directed by neighbourly affection, which establishes an idea of the way a post-racism society might resemble (King, 1991). The goal is rehabilitation and peace-making, the formation of a cherished society bound together by the fundamental concept that all individuals have been made equal.

This religious love is real for the benefit of Almighty Allah, a display of benevolence and good motives, unselfish and modest.

This kind of love serves as the foundation for a society in which we all wish to live as equals. The installation of our anti-Sectarianism representation in Christian love does not imply passivity or indifference, nor does it rule out legal action or justified self-defence (King, 1991). Antisectarianism could be seen in activities during various situations, for instance with the prophet Joseph forgave his brothers in spite of all that they did to him, he said (قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٩٢)) "He said: This day Let no reproach be (cast) On you: Allah will forgive you, And He is the Most Merciful Of those who show mercy!" (Ali, Tran., 2004). When the Prophet Muhammad (□) pardoned his own people after decades of oppression, he quoted this Quranic verse precisely. As a result, in our situation, we can demonstrate religious love of goodwill for racists, wishing for their remorse and transformation of heart while denying, refusing, and challenging their prejudices and, if required, depriving them of the feeling of love.

According to King (1991, p.16), "we are out to defeat injustice, not white people who may be unjust." To summarise, the value of neighbourly love performs two crucial functions in the anti-racism movement: it acts as both

a vision and a technique. The vision is the ultimate objective of a neighbourly society in which all races and ethnicities live in harmony and collaboration for the greater benefit. The strategy is to use peaceful techniques to convince rather than force, to redeem rather than punish, and to forgive instead of degrade. The true triumph of racial justice is the creation of secure diverse communities, with employment that pays well, high-quality schools, and equal possibilities for all to prosper together and freely worship their Creator, rather than the false zero-sum game of one race dominating another or exacting revenge for past wrongs.

Obviously, neighbourly respect constitutes the objective towards which one ought to strive in our anti-Sectarianism activity, but the fact is that some people do not love each other and may never be able to bring themselves to show kindness to those they despise. As a result, society requires common standards of fairness that extend to everyone, regardless of their background or sexual orientation. There would be no need for justice if everyone loved each other and interacted with each other in love. As the saying goes, "justice is the heir of love." It is used if love cannot be found. Love originates from the heart, therefore it is essentially

impossible to reach everyone's heart, particularly those possessed by hatred and jealousy. In that circumstance, justice must be established so that all people's basic human rights are protected (King, 1991).

There are several Quranic Verses that include the concept of anti-sectarianism. This can be noticed in the following examples:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) (سورة الحجرات:١٣)

{(13) O mankind! We created You from a single (pair) Of male and female, And made you into Nations and tribes, that Ye may know each other (Not that ye may despite Each other). Verily The most honoured of you In the sight of Allah (is he who) the most Righteous of you. And Allah has full knowledge And is well-acquainted (With all things)} (Ali, Trans., 2004, p. 1342).

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ، واحِدَةٍ، وخَلَقَ مِنْهَا زَوْجَهَا وبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا ونِسَاءً واتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ والْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) (النساء:١)

(1) O mankind! Reverence Your Guardian- Lord, Who created you From a single Person, Created, of like nature, His mate, and from them twain Scattered (like seeds) Countless men a nd women- Fear Allah . through Whom Ye demand your mutual (rights), And (reverence) the wombs (That bore

you): for Allah Ever watches Over you} (Ali, Trans. 2004, p. 183)

3. Methodology

Understanding a certain linguistic or social idea requires research into the circumstances in which it appears and all other factors to which it may be related (Nakhilawi, 2016). For example, anti-sectarianism recognizes the existence of systemic sectarianism and attempts to actively identify, challenge, and abolish systemic sectarianism in all of its forms through policies and practices, therefore it cannot be examined in isolation from the social context (Alghezzy & Hussein, 2021).

In line with Shank's (2002) definition of qualitative research methodology as a kind of empirical and systematic investigation concerned with meaning, the current study analyses qualitative research (p. 5). According to this definition, the term "systematic" denotes organization and adherence to predetermined guidelines approved by the community of qualitative researchers. On the other hand, the term "empirical" denotes that this type of research methodology is supported by specific knowledge and experience, in a way that allows the researchers to make sense of their own experience. Qualitative researchers, according to Denzin and Lincoln (2011), "examine objects in their natural environments, trying to make sense of, or to explain events in terms of the meanings people bring to them" (p. 3). Together with a qualitative research analysis, the current study integrates a number of pragmatic theories, including Grice's (1975) theory of implicature, Searle's (1969) categorisation of speech actions, and Leech's (1969) theory of rhetoric. This qualitative study aims to determine the kinds of speech acts that are present in the Glorious Qur'an's anti-sectarian expressions and recognize the kinds of implicatures that are used in these expressions.

4. Data Analysis

4.1. Analysis of the Quranic Verse (1)

(إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰئِكَ) (لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ) (هود: ١١

{(11) Not so do those who show Patience and constancy, and work Righteousness; for them Is forgiveness (of sins) And a great reward}   (Ali, Trans., 2004, p. 512).

4.1.1. Contextual Analysis of the Quranic Verse (1)

This text's context indicates that, over time, Mankind is indeed "constantly" at a loss. With the exception of those who believe, act morally, and encourage one another to practise patience and the pursuit of truth. "Wonderful

certainly is the matter of the Believer," said the Prophet Mohammed (▢). His affairs are all positive, which only pertains to believers. When he experiences happiness, he develops gratitude, which is better for him; likewise, when he encounters misfortune, he develops patience, which is better for him (Al-Tabatabai, 1996).

4.1.2. Rhetorical Analysis of the Quranic Verse (1)

The above Quranic text, which as stated previously, includes a level of meaning that can be identified from the rhetorical point of view. In this text, it is found that the words (ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ) (those who are patient and do good deeds) include a hyperbole as one of the rhetorical devices. This expression rhetorically means that the Almighty Allah exaggerates the rewards of those who believe in Him a true and sincere faith. It means that the Almighty Allah forgives them and grants them great recompense. Those who were patient with what befell them of adversity, out of faith in God and seeking reward with Him, and did righteous deeds out of thanks to the Almighty Allah for His blessings, will have forgiveness for their sins and a great reward in the Hereafter. This verse encompasses a pathos device via which the Almighty Allah appeals to Man's emotions to encourage them to do good deeds in order to be in heaven in the afterlife.

4.1.3. Pragmatic Analysis of the Quranic Verse (1)

Some grammatical expressions in the text have pragmatic meanings. Analyzing a variety of speech acts and implicatures in this text can help to understand the pragmatic meaning. In this text, the expression (ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ) (those who are patient and do good deeds) is a form of representative speech act. In producing the speech act, the Almighty Allah asserts His speech by giving Man a taste of Mercy from Us and then withdrawing it from him, verily! he is despairing and ungrateful. Moreover, the expression (ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ) (those who are patient and do good deeds) involves a kind of implicature. This expression implies a conversationally implied meaning. The conversational implicature in this verse implies forgiveness and indulgence and it refers to how the Almighty Allah rewards those who believe and thank Him.

4.2. Analysis of the Quranic Verse (2)

قَدْ أَفْلَحَ مَن زَكَّٰهَا))(الشمس: ((٩)

{(9) Truly he succeeds that purifies it} (Ali, Trans., 2004, p. 1655).

4.2.1. Contextual Analysis of the Quranic Verse (2)

According to Ali (2004), the context of this verse indicates that he succeeds when he cleanses himself, obeys and carries out everything that Almighty Allah commanded, by adhering to the genuine religion of Islamic Monotheism, and by carrying out virtuous good actions.

4.2.2. Rhetorical Analysis of the Quranic Verse (2)

Concerning the rhetorical analysis of this text, it is found that the expression (قَدْ أَفْلَحَ مَن زَكَّاهَا) (Truly he succeeds that purifies it,) has a simile as one of the rhetorical devices. In this expression, the Almighty Allah compares piety, devoutness and faith with immorality and libertinism. The expression rhetorically means that immorality is ugliness, piety is good and beautiful, and self-purification is good. Rhetorically speaking, the Almighty Allah considers the act of true faith, belief and following the true path of Islam as the true success (Falah) in this life and the afterlife. The verse consists of a pathos device where the Almighty Allah appeals to the Man's feelings and emotions to make them do desirable and appropriate deeds and avoid evil ones.

4.2.3. Pragmatic Analysis of the Quranic Verse (2)

As the pragmatic level of meaning of this text is concerned, this text is found to include forms of speech acts and implicature. In terms of speech act, in this text, the words (قَدْ أَفْلَحَ مَن زَكَّاهَا) (Truly he succeeds that purifies it,) comprise of representative of speech act. The Almighty Allah, in this text, asserts that if Man wants to gain true success, to achieve the good and desired things then he should have sincere and pure faith in his creator and obey Him in every sense of the word.

In terms of implicature, the expression (قَدْ أَفْلَحَ مَن زَكَّاهَا) (Truly he succeeds that purifies it,) has a form of implicature. It conversationally implies that when one sanctifies and refines himself from sins, iniquity will win and triumph. It refers to pure obedience, submission, conformity, and devoutness. This means that Almighty Allah encourages Man to seek wholehearted faith and to avoid being on the evil path that would destroy Man and makes him lose everything in this life and the afterlife. Almighty Allah promises Man that if he follows the instructions of Islam, then the Almighty Allah will grant him the success that he deserves.

4.3. Analysis of the Quranic Verse (3)

(لَا يَصْلَاهَا إِلَّا الْأَشْقَى) (الليل: ١٥)

{(15) None shall reach it but those most unfortunate ones} (Ali, Trans., 2004, p.1660).

4.3.1. Contextual Analysis of the Quranic Verse (3)

Al-Tabatabai (1996) explains this verse, saying that the Almighty Allah threatens the one whose misery is intensified because of his insistence on his disbelief and immorality. that is to say, no one will be burnt in that fire except the most wretched. This is not just a threat of torture since the Almighty Allah is merciful but it can be regarded as a form of warning. The Almighty Allah warns Man from being wicked and naughty by committing evil deeds and sins. Man can become naughty by disobeying the Almighty Allah's orders and his Prophet Mohammed's (□) instructions.

4.3.2. Rhetorical Analysis of the Quranic Verse (3)

The expression (لَا يَصْلَاهَا إِلَّا الْأَشْقَى)(None shall reach it but those most unfortunate ones) is a vivid illustration of hyperbole via which the Almighty Allah describes the disbelievers in an exaggerated manner. The Almighty Allah through such a rhetorical device describes the extent to which the disbelievers will be tortured in hell for their disobedience and lies to the Almighty Allah and the Prophet Mohammed (□). There is a pathos device in this verse where the Almighty Allah appeals to the Man's emotions to terrify them and makes them return to the way of righteousness.

4.3.3. Pragmatic Analysis of the Quranic Verse (3)

Pragmatically speaking, it is found that the text includes speech acts and implicature. In this text, the expression (لَا يَصْلَاهَا إِلَّا الْأَشْقَى) (None shall reach it but those most unfortunate ones) include a commissive speech act. In producing these words, Almighty Allah threatens and promises the disbelievers and atheists what will happen to them if they remain in the way of evil and disbelief.

As far as implicature is concerned, the expression (لَا يَصْلَاهَا إِلَّا الْأَشْقَى) (None shall reach it but those most unfortunate ones) includes a form of implicature. These words conversationally imply that the condition of the disbelievers on the day of resurrection is going to be difficult for what they have done and achieved in their lives. The Almighty Allah regards them as evil, wicked and naughty that deserve to be in hell forever. The Almighty Allah is very merciful and He does not want to torture the people that He has created, so he warns them that if they disobey Him and follow the way of evil, they will not see any mercy and will go directly to hell.

4.4. Analysis of the Quranic Verse (4)

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ (هود: ٩٠) (إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

{(90) But ask forgiveness Of your Lord, and turn Unto Him (in repentance): For my Lord is indeed Full of mercy and loving-kindness } (Ali, Trans., 2004, p. 535).

4.4.1. Contextual Analysis of the Quranic Verse (4)

And ask your Lord for forgiveness for your sins, then return to His obedience and continue with it. Indeed, my Lord is Most Merciful, full of affection and love for those who repent to Him and turn to Him. He has mercy on him and accepts his repentance. In the verse, there is proof of the attribute of mercy and affection for the Almighty Allah, as befits Him, Glory be to Him. The verse means Man should ask for forgiveness from the Almighty Allah, then repent to Him of his sins. Indeed, my Lord is Merciful to those who repent, and His love is intense for those of them who repent. {And ask forgiveness of your Lord} for the sins you have committed {and then repent to Him} in the future of your lives, with sincere repentance, turning to Him in obedience, and abandoning opposition to Him. His love, meaning Al-Wadud is one of His names, the Most High, that He loves His faithful servants and

they love Him (Al-Tabatabai,1996).

4.4.2. Rhetorical Analysis of the Quranic Verse (4)

Regarding the rhetorical analysis, this text (وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ) (But ask forgiveness Of your Lord, and turn Unto Him (in repentance) includes an allegory. Almighty Allah recounts the predicament of the unbelievers and commands them to turn from their ways. With real repentance, turning to Him in obedience, and giving up opposing Him, He says, "Then repent to Him" for the sins you have committed and for the outcome of your lives. The verse comprises a logos device via which the Almighty Allah appeals to Man's logic and wants them to ask Him for forgiveness and to have a wholehearted repentance to Him.

4.4.3. Pragmatic Analysis of the Quranic Verse (4)

The pragmatic meaning of this verse is formulated via different pragmatic concepts such as speech acts and implicatures. As it relates to speech acts, the phrase (وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ) (But ask forgiveness Of your Lord, and turn Unto Him (in repentance) includes a directive kind of speech act. In uttering these words, the Almighty Allah orders the believers to be penitent, regretful and contrite.

In terms of implicature, the words (وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ)

(But ask forgiveness Of your Lord, and turn Unto Him (in repentance) has a form of implicature. However, they conversationally imply that Man should seek forgiveness from Almighty Allah for all their sins, then repent to Him with sincere repentance. Indeed, the Almighty Allah and the Sovereign of my affairs are Merciful. That is to say, ample mercy to those who repent to Him, and Lots of affection and love for those who obey Him.

5. Conclusion

After analysing the selected data, the study has come up with the conclusion that anti-sectarianism has been expressed in several Quranic verses. This concept has been represented by using different pragmatic and rhetorical aspects. These aspects make it a difficult task for the majority of readers to understand the implied meanings and interpretations that result from the use of such aspects. These pragmatic and rhetorical aspects have made the verses that include anti-sectarianism expressions require additional knowledge to be comprehended properly. The selected verses have been found to include some pragmatic aspects like speech acts and implicatures. Speech acts included different forms such as representative, commissive and directive. They, moreover, contain various forms of conversational implicatures. Besides that, the selected verses comprise some rhetorical devices including; hyperbole, allegory and simile.

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