



## 1. Introduction:

Pragmatics is the branch of linguistics that examines the way of how speakers / writers use language to perform the intended meaning by hearers / readers and its connection to the contextual environment in which a person is speaking or writing. Under the umbrella of pragmatics there are number of subfields like implicature, presupposition, politeness and so on (Atchison 2003: 104). During the communication process, people normally use cooperative principle to reach a successful understanding; they usually return to a shared knowledge of how they must co-operate in their communication (Paltridge 2008,53). It refers to the implied meaning beyond the literal sense of what is explicitly stated where factors such as the context, the situation in which the utterance is said, the shared knowledge between the participants as well as the facial expressions must be taken into consideration when utterances are intended to be interpreted (Al-Sulaimaan, 160:2011). Kridalaksana (2011: 91) mentions that the notion of implicature “is what can be logically concluded in a speech, in addition to the shared background of knowledge between the speaker and the hearer in a specific context.”

To sum up, people use different ways to communicate. Ways of communication include implied meaning called implicature usually the speaker returns to when the meaning is not wanted to be expressed literally while the hearer uses the shared knowledge to conclude the intended meaning.

## 2. The Cooperative Principle (Gricean Maxims):

To understand the idea of implicature clearly, the notion of Cooperative principle is needed to be explained here. This term is coined by Grice, who delivers it in a proposal at Harvard University in 1967, where he suggests four maxims to determine the meaning of what is said during conversation. The Cooperative Principle is appeared as “Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (Grice, 1975: 45). It means, during conversation, participants are trying to perform appropriate exchange process, at a specific time, to a particular exchange occasion.

**1. Maxim of Quality:** Make your contribution as informative as is required for the particular purpose.

**2. Maxim of Quantity:** Do not say what it is false or not truth.

**3. Maxim of Relevance:** we must be relevant that means our contribution must be relevant to the interaction.

**4. Maxim of Manner:** we must be clear, brief and orderly in our contribution to the interaction and avoid ambiguity or obscurity. (Yule: 1996,130)

In other words, the use of maxims enables participants to efficiently communicate with each other. The successfulness of conversation is reached by being sincere, relevant, clear and informative.

## 3. Types of Implicature:

The philosopher Paul Grice yields the key ideas of implicature and states how the hearer gets the implied meaning from the speaker’s literal

utterances. He clarifies the way of how the hearer comprehends what is meant from what is said (Levinson ,97:1983).

Implicature consists of two types: conventional implicature and conversational implicature (Grice, 1975: 44). Further explanation is found below.

### **3. 1. Conversational Implicature:**

Paltridge (70:2008) states that Conversational Implicature refers to the “inference a hearer makes about a speaker’s intended meaning that arises from their use of the literal meaning of the speaker said, the conversational principle and its maxims”. Yule (1996: 227) mentions that conversational implicature is related to the meaning that is not intended to be announced clearly by the speaker; instead, it is an extra meaning that must be assumed by the listener to keep the cooperative principle. Mey (2001: 46) argues that to understand a conversation depends on what we want to hear through conversational implicature. Consequently, the listener’s response does not necessarily match the intention of the speaker to ask a question. The following example explains clearly the concept of implicature:

**1- Sally:** Would you like to travel to Baghdad?

**Ann:** My mother is sick.

Implicitly, the reply of Ann states that she cannot travel to Baghdad because she has a duty toward her mother. She must take care of her mother. It means she refuses the traveling.

Grice (cited in Levinson, 1983:126) states that two types of conversational implicature could be identifies: generalized and particularized implicature.

#### **3. 1. 1. Generalized Conversational Implicature:**

Levinson (1983: 126) says that generalized conversational implicature emerges without specific context or special scenario. Yule (1996: 40) shares the same idea; he argues that in the case of “generalized conversational implicature there is no need for special knowledge in context to compute the extra meaning.” He illustrates the idea by giving the following example:

**2- Doobie:** Did you invite Bella and Cathy?

**Mary:** I invited Bella.

In the above example, background knowledge of the utterance’s context is not necessary to understand the intended meaning.

Grice (Cited in Mey, 2004: 365) argues that generalized conversational implicature is usually associated with certain linguistic forms as in the following example:

**3- Peter** is meeting a woman this evening.

The indefinite noun phrase carries generalized conversational implicature. Because of the use of the indefinite noun, it is implied that the woman is not Peter’s wife.

Grice does not add any further ideas concerning the notion of generalized conversational implicature. However; the idea has been investigated broadly by many scholars such as Gadzar (1971), Levinson (1983), and Horn (1984). They have given special attention to another form of generalized conversational

implicature, namely, scalar implicature where the implicature is communicated on the basis of scale of value.

### 3. 1. 2. Scalar Implicature:

Scalar implicature, or quantity implicature, can be found in the meaning that is implied in the explicit or literal one of a specific utterance. It is a type of implicature that can be found in certain linguistic expressions that carry some kind of scale value such as “all”, “most”, “something” and “nothing” (paltridge,71:2008). There are a group of expressions that carry the meaning of scalar value like: all, most, many, few /always, often, sometimes, usually/ ... etc. for example, “- There will be five of us for the meeting this morning. that means there will not be more than five of us for meeting this morning” (Horn, 1989: 389). In addition, in such type of implicature, a word such as 'some' is used to suggest the meaning 'not all', and 'some' which is logically consistent with 'all'. Let us examine the following “If Bill says 'I have some of my money in cash',” it is implied that Bill does not have all of his money in cash (Horn, 1989: 389).

### 3. 1. 3. Particularized Conversational Implicature:

It is a type of implicature that is called “particular” or “local” knowledge to the speaker and hearer as well as the physical context of the utterance (Al-Sulaimaan, 170: 2011) The meaning concluded mainly depends on a particular context rather than on the use of the words alone where the maxim of relation plays an important role to reach an intended meaning. Put it differently, the speaker assumes the hearer will search for the relevance of what they are saying and derive an intended meaning. For example:

**4- Sally:** You are out of coffee.

**Tom:** Don't worry there's a shop on the corner.

Sally derives from Tom's answer that they will be able to buy coffee from the shop on the corner. In fact, most implicatures are particularized conversational implicature (Paltridge, 71: 2008).

### 3. 2. Conventional Implicature:

Conventional implicature stands in contrast with conversational implicature, with respect to certain properties. It is independent of the cooperative principle and the four maxims. It is related to specific words as well as conveyed meanings when these words are used. They are “yet”, “even”, “but”, “therefore” “however”, “nevertheless”, “moreover”, “anyway”, “whereas”, “after all” ...etc. for example : My friend was poor **but** happy. The word “but” carries the implicature because what follow is not expected. In addition, the word "but" implicates a sense of contrast (Al-Sulaimaan, 165:2011). Implicature is also conventional in the sense that it is never taken from the known talk's rules (therefore it is not conversational) and it is almost connected with certain words (and thus a kind of natural meanings) (Grundy 1995: 47).

## 4. Implicature and Translation

This research includes implicature and translation which are used to explain how the implied meaning affects the process of translation. Concerning

translation, pragmatic equivalence deals essentially with implicature. So, the translator's duty is to render the intention of the original text into another language and makes it clear to TL reader. Because the Glorious Quran has the feature of being the master piece, has rich rhetorical characteristics, and has distinctive and unique style; that makes the process of translating it into another language a very difficult process.

If the reader in Arabic when reading the Glorious Quran often needs an explanation of the phrases or an interpretation of the meanings, what about the non-Arabic speaking reader? As result translating the Noble Quran into other languages is not an easy matter for anyone who wants to do that. Rather, whoever tackles such work must have a great deal of knowledge of the Arabic language, as well as the language which he/she wants to translate into, with the importance of taking into account accuracy and honesty in translation.

### 5. Meanings of Alnafs (النفس) in the Glorious Qur'an:

Alnafs (النفس), by definition, means the essence of man; it is the engine of various aspects of his activities whether they are perceptual, kinesthetic, intellectual, emotional, or moral that functions in two levels: reality and understanding. Alnafs (النفس) is the opposite part of body in their continuous interaction and exchange; they are together form a distinctive unit termed as 'personality' that distinguished one individual from another (General Islamic Encyclopedia, 1409: 2003). It could be said that Alnafs is the rational self in human beings that gives its features to the body. Human soul has the power (life), Alnafs in turn connects the soul to the body (Al-Yawzy, 61: 1965).

Alnafs (النفس) is mentioned 295 times (Jalloom, 2015: 1335) in many places in the Holy Qur'an with different inflectional affixes. The meaning of the word is varied according to the context where it occurs. Alnafs mentioned in the Holy Quran to refer to the human being as whole body and personality, and this is often mentioned in the Holy Quran, as in:

﴿ وَمَا كَانَتْ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا ﴿١٤٥﴾ (سورة آل عمران: الآية: ١٤٥).

“Nor can a soul die except by Allah's leave” (Shakir, 1999: 30)

It is mentioned to refer to Adam, peace be upon him, such as in the following Quranic verse:

﴿ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ﴿١﴾ (سورة النساء: الآية: ١).

“who created you from a single person” (Shakir, 1999: 34)

The Holy Quran mentions it to refer to the group or tribe (Ibn Al-Jawzy, 1984:595) as in:

﴿ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ ﴿١٦٤﴾ (سورة آل عمران: الآية: ١٦٤).

“when He raised among them a Messenger from among themselves (Shakir, 1999: 30)”

The word Alnafs (النفس) is found in many contexts in the Holy Quran to refer the human soul (Ibn Al-Jawzy, 1984:595), for example:

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا ﴿٤٢﴾ (سورة الزمر: الآية: ٤٢).

“Allah takes the souls at the time of their death (Shakir, 1999: 225)”

The Human mind is also a meaning implied in Alnafis (Bin Ashoor, 7: 115), as in the following:

﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾ (سورة المائدة: الآية: ١١٦).

“Thou knowest what is in my mind, and I do not, know what is in Thy mind (Shakir, 1999: 55)”

In some verses of the Holy Quran the word Alnafis (النفس) refers to the forces of good and evil in human beings (Sayyid Qutab, Part 6: 3917), as in:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ﴾ (سورة ق: الآية: ١٦).

“And certainly, we created man, and We know what his mind suggests to him, (Shakir, 1999: 253)”

Because the word “Alnafis النفس” is considered to be heavy in meanings in the Glorious Quran, it becomes a rich topic to be investigated by researchers.

## 6. Fieldwork:

### 6. 1. Methodology:

This study follows certain methodology to analyze the selected data. The selected verses are explained in general (Ibn Kathir, 2000). While the indefinite word “nafis نفس” is analyzed to show the occurrence of conversational implicature. The researchers examine the English translations of the word in the related verses and the existence of the implicature (if there is any).

### 6. 2. English Translations of the Glorious Quran:

The present study adopted three translations of the Glorious Quran to investigate if the translators maintain the implicature that is identified in the source text. The following English translations of the Quran are chosen:

“Ali, 1989; Shakir, 2005; AL-Hilali & Khan, 2020”

“Shakir, 2005; Ali, 1989; and AL-Hilali & Khan, 2020”

### 6. 3. Data Analysis:

The word Nafs “نفس” that contains conversational implicature are underlined along with its related translations. Then, they are analyzed according to the adopted model (Levinson, 1983: 126).

#### Verse 1:

##### Source Text:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ (سورة البقرة: الآية: ٢٨٦).

##### Target Text 1:

##### Shakir:

286 “Allah does not impose upon **any soul** a duty but to the extent of its ability; for it is [the benefit of] what it has earned and upon it [the evil

of] what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.” P.21

### Target Text 2:

#### Ali:

286 “On **no soul** doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. [Pray:] ‘Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.’” P. 21.

### Target Text 3:

#### Al-Hilali and Khan:

286 “Allah burdens **not a person** beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ‘Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people.’” P.29

### General Explanation:

It means here that Almighty Allah does not burden his worshipers except with what they are capable of; he doesn't stress them with more than they can.

### Analysis:

In the source text, the word “soul, نفس” mentioned here to refer to all believers. It is noticed that the word is singular; however, it refers to plural (all believers in God). The generalized conversational implicature used for the translated texts are all scalar and the expressions used are (any soul, no soul, not a person) respectively. The reference is also the same: God's believers. The expressions (not all, not some, not few) implicates that all believers are not burdened with more than their ability.

**Table 1: Summary of Analysis**

Text	Implicature	Type
Source text	all his believers +> نفسا	Generalized implicature (indefinite noun)
Target Text 1	Any soul + > all his believers	Generalized implicature (scalar)
Target Text 2	No soul + > all his believers	Scalar implicature (scalar)
Target Text 3	Not a person + > all his believers	Generalized (scalar)

**Verse 2:**

**Source Text:**

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴾ (سورة الأعراف: الآية: ١٨٩).

**Target Text 1:**

**Shakir:**

189 “He it is Who created you from **a single being**, and of the same [kind] did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.” P.77

**Target Text 2:**

**Ali:**

189 “It is He Who created you from **a single person**, and made his mate of like nature, in order that he might dwell with her [in love]. When they are united, she bears a light burden and carries it about [unnoticed]. When she grows heavy, they both pray to Allah their Lord, [saying]: ‘If Thou givest us a goodly child, we vow we shall [ever] be grateful.’” P. 79

**Target Text 3:**

**Al-Hilali and Khan:**

189 “It is He Who has created you from **a single person (Adam)**, and (then) He has created from him his wife (Hawwa (Eve)), in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): ‘If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.’” P.96.

**General Explanation:**

Allah created us from a single soul; he is Adam, peace be upon him. And His Almighty Created Eve from this soul. Then she got pregnant.

**Analysis:**

“In the source text, the indefinite noun (Nafs, نفس) refers to the prophet Adam, peace be upon him. Here the word is identified as generalized conversational implicature because meaning is not determined by specific context. Target text 1 and 2 also use indefinite nouns ‘being and person’ preceded by the adjective “single”; they are all implying for our father Adam, peace be upon him. However; target text 3 maintains zero implicature since the phrase “a single person” is clarified by the word that follows it “Adam””.

**Table 2: Summary of Analysis**

Text	Implicature	Type
Source text	Adam +>نفس	Generalized implicature
Target Text 1	A single being + > Adam	Generalized implicature
Target Text 2	A single person + > Adam	Generalized implicature

Target Text 3	- a single person (Adam) > Ø	Zero implicature
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**Verse 3:****Source Text:**

﴿ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ اللَّهُ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾ ﴾ (سورة يونس: الآية: ١٠٠).

**Target Text 1:****Shakir:**

100 “And it is not for **a soul** to believe except by Allah's permission; and He casts uncleanness on those who will not understand.” P. 97

**Target Text 2:****Ali:**

100 “**No soul** can believe, except by the will of Allah, and He will place doubt [or obscurity] on those who will not understand.” P.99

**Target Text 3:****Al-Hilali and Khan:**

100 “It is not **for any person** to believe, except by the Leave of Allah, and He will put the wrath on those who are heedless.” P. 122

**General Explanation:**

Almighty Allah is addressing the prophet Muhammad, peace be upon him, telling him that there is no way for any person to believe you unless Allah permits it to be. In other words, none of the creations of God can believe in the prophet Muhammad, peace be upon him, except by the will of Almighty Allah.

**Analysis:**

The indefinite noun (نفس) refers to all human beings. It is generalized implicature because there is no specific context is linked to infer the intended meaning. In target text 1, the indefinite noun “a soul” is used to implicate all human beings; it is also generalized conversational implicature with the use of indefinite noun. While in target texts 2 and 3 the expressions “no soul, any person” are used respectively to implicate the same thing; is generalized conversational implicature, and the form used here is scalar.

**Table 3: Summary of Analysis**

Text	Implicature	Type
Source text	all human beings + > نفس	Generalized conversational implicature (indefinite noun)
Target Text 1	A soul + > all human beings	Generalized conversational implicature (indefinite noun)
Target Text 2	No soul + > all human beings	Generalized conversational implicature (Scalar)
Target Text 3	any person + > all human beings	Generalized conversational implicature (Scalar)

**Verse 4:****Source Text:**

﴿ فَأَنْطَلَقًا حَتَّىٰ إِذَا لَقِيَا عُلَمَاءَ فَتَنَاهُ، قَالَ أَقْتَلْتَنِي زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾ ﴾ (سورة الكهف: الآية: ٧٤).

**Target Text 1:****Shakir:**

74 “So they went on until, when they met a boy, he slew him. [Musa] said: Have you slain **an innocent person** otherwise than for manslaughter? Certainly, you have done an evil thing.” P. 137.

**Target Text 2:****Ali:**

74 “Then they proceeded: until, when they met a young man, he slew him. Moses said: ‘Hast thou slain **an innocent person** who had slain none? Truly a foul [unheard of] thing hast thou done!’” P.142.

**Target Text 3:****Al-Hilali and Khan:**

74 “Then they both proceeded, till they met a boy, he (Khidr) killed him. Moosa (Moses) said: "Have you killed **an innocent person** who had killed none? Verily, you have committed a thing "Nukra' (a great Munkar - prohibited, evil, dreadful thing)!"” P. 175.

**General Explanation:**

After the servant of God (al-Khidr) kills an “innocent boy”, Musa (Moses) cries out in astonishment and wonders why.

**Analysis:**

The indefinite noun “نفسا” is unknown to the speaker; it is followed by the adjective “زكية”. Since the boy is so young, it is implicated that Mosa (peace be upon him) assumes that he is an innocent soul that should not be killed. The implicature here in this verse is generalized. All the three translations rendered the phrase “نفسا زكية” into “an innocent person”; and since they all maintain the idea that the boy is unknown to the speaker, the implicature here can be identified as generalized conversational implicature while the form is the indefinite noun “person.

**Table 4: Summary of Analysis**

Text	Implicature	Type
Source text	a young boy +> نفسا زكية	Generalized implicature (indefinite noun)
Target Text 1	An innocent person +> a young boy	Generalized implicature (indefinite noun)
Target Text 2	An innocent person +>a young boy	Generalized implicature (indefinite noun)
Target Text 3	An innocent person +> a young boy	Generalized implicature (indefinite noun)

**Verse 5:****Source Text:**

﴿ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴾ (سورة القصص: الآية: ٣٣).

**Target Text 1:****Shakir:**

33 “He said: My Lord! surely I killed **one of them**, so I fear lest they should slay me;” P. 186

**Target Text 2:****Ali:**

33 “He said: ‘O my Lord! I have slain **a man** among them, and I fear lest they slay me.’” P. 192.

**Target Text 3:****Al-Hilali and Khan:**

33 “He said: ‘My Lord! I have killed **a man** among them, and I fear that they will kill me.’” P. 241.

**General Explanation:**

The prophet Musa, addressing his God, expresses his fear of Pharaoh’s people because he kills one of them.

**Analysis:**

The indefinite noun “نفساً” indicates that this person is unknown to the speaker. It is implying here that the person who is killed by the prophet Musa, peace be upon him, is one of Pharaoh’s people, hence it is generalized conversational implicature. Concerning the English translations, it is noticed that in Target Text1 the word “نفساً” has been translated into “one of them” where the meaning is inferred; it is generalized conversational implicature. Target text 2 and 3 use the indefinite noun “a man”; the meaning is also implied here and the type is generalized conversational implicature.

**Table 5: Summary of Analysis**

Text	Implicature	Type
Source text	Pharaoh’s people +>نفساً	Generalized conversational implicature (indefinite noun)
Target Text 1	One of them +> Pharaoh’s people	Generalized conversational implicature (indefinite noun)
Target Text 2	a man +> Pharaoh’s people	Generalized conversational implicature (indefinite noun)
Target Text 3	a man + > Pharaoh’s people	Generalized conversational implicature (indefinite noun)

**Verse 6:****Source Text:**

﴿وَأَنْتُمْ أَلْسَاءَ صَدَقْتِهِنَّ نِحْلَةً فَإِنْ طِبَّنْ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُونُوا هُنَّ مَرِيئًا ﴿٣٣﴾﴾ (سورة النساء : الآية : ٣٣).

**Target Text 1:****Shakir:**

4 “And give women their dowries as a free gift, but if they **of themselves be pleased** to give up to you a portion of it, then eat it with enjoyment and with wholesome result.” P. 34.

**Target Text 2****Ali:**

4 “And give the women [on marriage] their dower as a free gift; but if they, **of their own good pleasure**, remit any part of it to you, Take it and enjoy it with right good cheer.” P.34.

**Target Text 3:****Al-Hilali and Khan:**

4 “And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, **of their own good pleasure**, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful).” P. 45.

**General Explanation:**

This verse is addressed to the Muslim husbands ordering them to give women their dowries as gifts willingly. If women give up what husbands gave freely from them, then husbands can eat it because it is Halal.

**Analysis:**

The indefinite noun “نفسا” is singular; however, it refers to plural - all Muslim women. It is implied that if any Muslim woman wants to give her husband from her dowry, her husband can enjoy it because it is halal.

Zero implicature is identified for all the three translations.

**Table 6: Summary of Analysis**

Text	Implicature	Type
Source text	any of muslim women +>نفسا	Generalized conversational implicature (indefinite noun)
Target Text 1	of themselves be pleased ->	-
Target Text 2	their own good pleasure ->	-
Target Text 3	of their own good pleasure - >	-

**Verse 7:****Source Text:**

﴿قُلْ أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾﴾ (سورة الأنعام: الآية: ١٦٤).

**Target Text 1:****Shakir:**

164 “Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and **no soul** earns [evil] but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.” P. 66.

**Target Text 2:****Ali:**

164 “Say: ‘Shall I seek for [my] Cherisher other than Allah, when He is the Cherisher of all things [that exist]? **Every soul** draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed.” P. 71.

**Target Text 3:****Al-Hilali and Khan:**

164 “Say: ‘Shall I seek a lord other than Allah, while He is the Lord of all things? **No person** earns any (sin) except against himself (only), and no

bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing.” P.82.

**General Explanation:**

Allah says to the prophet that there is no crime of a person except against himself and no one bears the guilt of another. Threatening infidels, Allah telling the prophet that all people will return to Him on the day of Resurrection and reward them for their deeds to distinguish between the doer of good and bad.

**Analysis:**

The noun “نفس” is singular; however, it refers to plural - all human beings. Since the specific context is not needed to infer the intended meaning, the type of implicature is Generalized conversational implicature while the form is scalar. The three translations maintain the same type and form of implicature.

**Table 7: Summary of Analysis**

Text	Implicature	Type
Source text	all human beings +> كل نفس	Generalized conversational implicature (scalar)
Target Text 1	no soul + > all human beings	Generalized conversational implicature (scalar)
Target Text 2	every soul + > all human beings	Generalized conversational implicature (scalar)
Target Text 3	no person + > all human beings	Generalized conversational implicature (scalar)

**Verse 8:**

**Source Text:**

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (سورة لقمان: الآية: ٣٤).

**Target Text 1:**

**Shakir:**

34 “Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and **no one** knows what he shall earn on the morrow; and **no one** knows in what land he shall die; surely Allah is Knowing, Aware.” P.198.

**Target Text 2:**

**Ali:**

34 “Verily the knowledge of the Hour is with Allah [alone]. It is He Who sends down rain, and He Who knows what is in the wombs. Nor does **any one** know what it is that he will earn on the morrow: Nor does **any one** know in what land he is to die. Verily with Allah is full knowledge and He is acquainted [with all things].” P. 205.

**Target Text 3:**

**Al-Hilali and Khan:**

34 “Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. **No person**

knows what he will earn tomorrow, and **no person** knows in what land he will die. Verily, Allah is AllKnower, AllAware (of things).” P. 258.

**General Explanation:**

Allah has the knowledge of the hour when the Resurrection will take place; no one else knows that. Allah sends down rain from the sky, and no one else is able to do that. Allah knows what is in the wombs of females. No one, but Allah, knows what he will earn and do tomorrow. No one knows when he will die except Allah. The one who knows all of this is Allah for He is All-Knowing of everything.

**Analysis:**

The indefinite noun “نفس” is mentioned twice but both have the same reference - all human beings. The meaning is identified without context, that’s why it is Generalized conversational implicature. The three translations are also Generalized conversational implicature, however the form used is scalar.

**Table 8: Summary of Analysis**

Text	Implicature	Type
Source text	كل نفس + > all human beings	Generalized conversational implicature (scalar)
Target Text 1	no one + > all human beings	Generalized conversational implicature (scalar)
Target Text 2	Any one + > all human beings	Generalized conversational implicature (scalar)
Target Text 3	no person + > all human beings	Generalized conversational implicature (scalar)

**Verse 9:**

**Source Text:**

﴿ أَنْ تَقُولَ نَفْسٌ يَحْسَرْتَنِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴾ (سورة الزمر: الآية: ٥٦).

**Target Text 1:**

**Shakir:**

56 “Lest a **soul** should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;” P. 226.

**Target Text 2:**

**Ali:**

56 “Lest a **person** should say: "Alas, my grief that I was undutiful to Allah (i.e., I have not done what Allah has ordered me to do), and I was indeed among those who mocked (at the truth! i.e., La ilaha ill-Allah (none has the right to be worshipped but Allah), the Quran, and Muhammad SAW and at the faithful believers, etc.)” P. 234.

**Target Text 3:**

**Al-Hilali and Khan:**

56 “Lest a **person** should say: "Alas, my grief that I was undutiful to Allah (i.e., I have not done what Allah has ordered me to do), and I was indeed among those who mocked (at the truth! i.e. La ilaha ill-Allah (none has the

right to be worshipped but Allah), the Quran, and Muhammad SAW and at the faithful believers, etc.)” P.297.

**General Explanation:**

God Almighty calls his servants to repentance before it is too late. God is giving a warning so as not the a soul will regret neglecting the side of God.

**Analysis:**

The indefinite noun “نفس” is singular but refers to plural (the polytheists). It is implied that the polytheists cry out expressing their regret about what they have done. It is generalized conversational implicature since context is not needed to recognize the meaning. The three translations are also generalized as conversational implicature (*a soul* for target text 1 and *a person* for target text 2 and 3). For the three translations, the form used is the indefinite noun.

**Table 9: Summary of Analysis**

Text	Implicature	Type
Source text	نفس+> the polytheists	Generalized conversational implicature (indefinite noun)
Target Text 1	a soul + > the polytheists	Generalized conversational implicature (indefinite noun)
Target Text 2	a person + > the polytheists	Generalized conversational implicature (indefinite noun)
Target Text 3	a person + > the polytheists	Generalized conversational implicature (indefinite noun)

**Verse 10:**

**Source Text:**

﴿يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾ (سورة الانفطار: الآية: ١٩).

**Target Text 1:**

**Shakir:**

19 “The day on which **no soul** shall control anything for **[another] soul**; and the command on that day shall be entirely Allah's.” P. 300.

**Target Text 2:**

**Ali:**

19 “[It will be] the Day when **no soul** shall have power [to do] aught for **another**: For the command, that Day, will be [wholly] with Allah.” P.312.

**Target Text 3:**

**Al-Hilali and Khan:**

19“(It will be) the Day when **no person** shall have power (to do) anything for **another**, and the Decision, that Day, will be (wholly) with Allah.” P.416

**General Explanation:**

God Almighty mentions the condition of people on the Judgment Day. The day when no one benefit or harm anyone. The matter on that day belongs to God alone who cannot be overpowered or subdued by anyone.

**Analysis:**

The indefinite noun “نفس” is mentioned twice but has the same reference - human beings in general. They are all generalized conversational implicature but the form is varied between indefinite noun.

**Table 10: Summary of Analysis**

Text	Implicature	Type
Source text	نفس+> all human being	Generalized conversational implicature (indefinite noun)
Target Text 1	no soul + > any human being	Generalized conversational implicature (scalar)
Target Text 2	no soul + > any human being	Generalized conversational implicature (scalar)
Target Text 3	no person + > any human being	Generalized conversational implicature (scalar)
Source text	لنفس+> all human beings	Generalized conversational implicature (indefinite noun)
Target text 1	Another soul+> any human being	Generalized conversational implicature (indefinite noun)
Target text 2	Another +> any human being	Generalized conversational implicature
Target text 3	Another +> all human being	Generalized conversational implicature

**Verse 11:****Source Text:**

﴿عَلِمَتِ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾﴾ (سورة التكويد: الآية: ١٤).

**Target Text 1:****Shakir:**

14 “Every soul shall [then] know what it has prepared.” P. 299.

**Target Text 2:****Ali:**

14 “[Then] shall **each soul** know what it has put forward.” P.311.

**Target Text 3:****Al-Hilali and Khan:**

14 “(Then) **every person** will know what he has brought (of good and evil)” P. 414.

**General Explanation:**

When the day of resurrection comes, each person will know what good has brought, so that he will go to Heaven, or evil, so he will go to Hell.

**Analysis:**

The indefinite noun “نفس” indicates the destiny of each human being on the Judgment Day. According to their deeds, they either go to Heaven or Hell. It is generalized conversational implicature. The three translations maintain the same type and form.

**Table 11: Summary of Analysis**

Text	Implicature	Type
Source text	نفس+> each human being	Generalized conversational implicature (indefinite noun)

Target Text 1	every soul + > each human being	Generalized conversational implicature (indefinite noun)
Target Text 2	Each soul + > each human being	Generalized conversational implicature (indefinite noun)
Target Text 3	every person + > each human being	Generalized conversational implicature (indefinite noun)

**Verse 12:****Source Text:**

﴿وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾﴾ (سورة الشمس: الآية: ٧).

**Target Text 1:****Shakir:**

7 “And the soul and Him Who made it perfect,” P. 306.

**Target Text 2:****Ali:**

7 “By the Soul, and the proportion and order given to it;” P.318.

**Target Text 3:****Al-Hilali and Khan:**

7 “And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;” P. 430.

**General Explanation:**

Almighty swears by the soul he created in the perfected way.

**Analysis:**

The indefinite noun “نفس” is mentioned here to refer to all human beings. It is generalized conversational implicature. In Target texts 1 and 2, the word is translated into the phrase “the soul” which is also can be identified as generalized conversational implicature. While in target text 3 zero implicature is indicated.

**Table 12: Summary of Analysis**

Text	Implicature	Type
Source text	نفس+> each human being	Generalized conversational implicature (indefinite noun)
Target Text 1	the soul + > each human being	Generalized conversational implicature
Target Text 2	the soul + > all human being	Generalized conversational implicature
Target Text 3	Nafs (Adam or a person or a soul, etc.) - >	-

**7. Conclusions:**

The following are some concluding remarks:

1. Grice’s generalized conversational implicature is applicable to determine the different meanings implied in the indefinite word nafs (نفس) as it mentioned in the Glorious Quran along with its translations.
2. The specific context is not essential to determine the meaning implied in the word “nafs نفس”. Instead, general shared knowledge plays a vital role to distinguish the meaning implied.
3. Most of the translations follow the same type of implicature found in the source text while few cases where the translator reveals the hidden meaning and consequently the implicature is cancelled.

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