



Exploring the Implicit Meanings of the Qur'ān Through Pragmatics: Reference, Presupposition and Entailment in Focus

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ABSTRACT

Pragmatics is a field of study that aims to analyze and clarify the underlying intentions and meanings behind spoken and written communication. By considering both linguistic and non-linguistic contexts, this discipline seeks to uncover the intended meaning of speakers and writers, including implicit, figurative, and indirect meanings within their words. The goal of this article is to introduce the field of pragmatics and its key components, such as references, presuppositions, and entailments, and to explore how these components can be applied to the analysis of Qur'ānic verses, particularly in understanding the profound intentions of the Almighty. This qualitative research involves collecting data through library research. While many of these components can be found scattered throughout Islamic literature and various branches of Islamic studies like rhetoric, Qur'ānic studies, interpretation, and principles of interpretation, a comprehensive examination of them from a fresh perspective can enhance our understanding of the Qur'ān and lead to the discovery of new concepts within its verses.

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1. Introduction

Pragmatics, a relatively recent subfield of linguistics, focuses on interpreting and explaining the meanings of utterances within the context of language use, considering temporal and spatial conditions. Some scholars view pragmatics as a part of semiotics, a concept first introduced by C.W. Morris, who defined pragmatics as the study of the relationship between signs and the individuals who use them (Safavi, 2003, p. 47). The definition and purpose of pragmatics, as well as its distinction from semantics, highlight its aim of providing solutions for interpreting and analyzing the intentions of speakers or writers in creating discourse, known in Islamic tradition and the principles of exegesis as the "primary intention." Pragmatics introduces components and strategies to guide the audience towards understanding the true intention of the speaker and inferring their ultimate purpose. Since Qur'ānic interpretation is described as the "expression of the functional meanings of Qur'ānic verses and revealing God's intention based on Arab literary and rational principles" (Babaei, 2013, p. 23), applying the principles and mechanisms presented in pragmatics can aid in deducing the primary intention of the Qur'ānic verses. In this study, we will aim to utilize three commonly used components of pragmatics - references, presupposition, and entailment - to extract God's primary intention from these verses. References are expressions that help the speaker or writer create understanding for the listener or reader by providing contextual information. These referential expressions can include proper nouns and names (e.g., Shakespeare, Ibn Sina, and Ali), definite nominal phrases (e.g., the reader, the author), indefinite nominal phrases (e.g., a man, a woman, a beautiful place), and pronouns (e.g., he, that, they) (Yule, 2012, p. 29). Presuppositions are expressions that lead to inferring the speaker's or writer's ultimate intention, offering clues to the listener or reader to extract the true purpose of the discourse (Safavi, 2012: 136). Entailment refers to a logical consequence expressed within the context of a discourse; therefore, entailment relates to the sentence itself rather than the speaker (Gazdar, 1979, p. 119; Yule, 2012, p. 41). This article aims to provide an overview of this field, its components, and discuss important topics in pragmatics, showcasing its effectiveness in interpreting the Qur'ān and revealing its primary intentions. By primary intention, we refer to the speaker or writer's ultimate intention, often concealed and thus requiring linguistic analysis for inference (Babaei, 2013, p. 23).

2. Theoretical Foundation

In the Qur'ān, a crucial objective is to discern the primary intention behind God's message within its verses. Put differently, eminent commentators of the Qur'ān have endeavored to uncover the divine intent behind the verses through a blend of linguistic and non-linguistic methodologies. In modern times, leveraging contemporary linguistic insights allows for a continuation of this pursuit. With this in mind, the central inquiry of this study emerges: How can we ascertain the true or primary intent conveyed in the Qur'ānic verses through the sub-components of pragmatics, namely references, presupposition, and entailment? To gain a deeper understanding of this core question, it is essential to first provide an overview of pragmatics, its contextual relevance, and fundamental components.

2.1. Pragmatics

Charles Morris and Rudolf Carnap are widely recognized as the trailblazers who laid the foundation for the field of pragmatics (Carnap, 1938, p. 172). Building upon the work of these two scholars, numerous linguists and philosophers have contributed to defining this discipline, distinguishing it from semantics, and elucidating its parameters and constraints.

Among the notable definitions is that put forth by contemporary linguist George Yule, who describes pragmatics as “the study of meaning; specifically, the meaning conveyed and interpreted by the hearer or reader from a speaker or writer's utterance” (Yule, 2012, p. 11). Therefore, pragmatics focuses on analyzing individuals' intentions in speech acts rather than just the literal meanings of words or phrases. It involves interpreting meaning within a specific context, taking into account factors like the audience, setting, time, and constraints, ultimately exploring meaning in context (Yule, 2012). The delineation of three distinct levels of language interaction leading to the formation of three separate branches of linguistics—syntax, semantics, and pragmatics—is a common thread in the definitions provided by experts in the field. These levels are often referred to as “sentence”, “proposition” and “utterance”, each playing a crucial role in linguistic analysis. A brief elucidation of these levels is warranted for a comprehensive understanding.

The most concrete level of language is the utterance, which represents the physical realization of a sentence. An utterance embodies a sentence each time it is spoken or written, with variations in pronunciation or writing upon each occurrence. Consequently, an utterance presents a single sentence that can be articulated in diverse manners. Utterances fall within the realm of pragmatics, as the circumstances surrounding the production of each sentence, along with its linguistic and non-linguistic context, differ, leading to the generation of distinct meanings (Brown & Yule, 1983, p. 25).

Propositions, which pertain to the meaning of a sentence independent of its production conditions, primarily focus on the external implications of the sentence and reference an utterance beyond itself, exploring external reference. Essentially, propositions scrutinize the external implications of the sentence, aligning with logical semantics when considering their truth value. Consequently, propositions are synonymous with sentences when evaluated based on their truth value, making them the subject of logical semantics. Lastly, a sentence represents the surface level of language, emphasizing the internal relationships among its components rather than focusing on meaning, instances, or external production conditions. Therefore, sentences are analyzed within the domain of syntax (Safavi, 2003, pp. 44-46).

2.2. Context

Pragmatics, a subfield of linguistics, delves into the examination of meaning within specific contexts, with the concept of context serving as a pivotal element that underpins many assumptions and theories within this domain. The delineation between syntax, semantics, and pragmatics as subfields of linguistics hinges on the notion of context (Saneipour, 2011, pp. 62-63). Therefore, it is imperative to initially delve into the diverse types of contexts and their respective definitions to elucidate their significance in this area of study. It is crucial to acknowledge that pragmatics does not stand alone in its scrutiny of context and its influence on text; rather, it serves as an intersection for various disciplines such as linguistics, text linguistics, psychology, and anthropology (Qaemi-Nia, 2011, p. 327). Given the multifaceted discussions surrounding context in different fields, a myriad of definitions have been proposed, rendering the concept intricate and ambiguous.

2.2.1. Layers of Context

As highlighted, pragmatics is a discipline that investigates language and meaning in real-world usage, aiming to discern the intentions and objectives of the communicator. Central to understanding the producer's intent is the consideration of the context in which the communication takes place. Context plays a pivotal role in facilitating the transmission of

complex ideas without sole reliance on explicit verbal cues (Halliday & Hasan, 2009: 35). For instance, when a person enters a sandwich shop and simply says, “A sausage, please”, they leverage the situational context to convey their request efficiently, avoiding the need to explicitly state, “Please give me a sausage sandwich.”

Context operates on multiple layers:

- The primary linguistic layer encompasses the sequence of words forming a sentence. By examining the syntagmatic and paradigmatic relationships among words and the choice of words from a pool of synonyms, one can discern the producer's intent in crafting the text.
- Moving to the situational or non-linguistic context, this layer considers the temporal and spatial dimensions of discourse production, aiding in comprehension.
- The third layer involves the audience's background knowledge and the assumptions made by the speaker, serving as a contextual backdrop that aids in understanding the producer's or writer's intent. This includes non-linguistic or encyclopedic knowledge such as the nature of a sandwich shop as a food-selling establishment and the understanding of sausage as a type of food (Safavi, 2003, p. 64; Safavi, 2011, pp. 97-98).

When analyzing Qur’ānic verses to grasp their primary meanings, it is essential to delve into all three layers of context, as emphasized in foundational exegeses and interpretation books. To enhance comprehension, a structured framework with three distinct sections for the aforementioned contexts can be devised. By categorizing Qur’ānic verses within this framework and subjecting them to scrutiny through the lenses of linguistic context, non-linguistic context, and presuppositions and background knowledge, one can unveil the core intentions behind the verses. This article aims to elucidate these three layers of context within the realm of pragmatics. Subsequently, it will interpret select Qur’ānic verses through this lens, utilizing the three contextual layers to underscore the role of pragmatics in Qur’ānic interpretation and its efficacy.

3. Methodology

3.1. Linguistic Context

The preliminary stage of analysis through which Qur’ānic verses are analyzed involves studying the morphological and syntactic features present in the text, referred to as the linguistic context. Within this layer, in addition to investigating intra- and intertextual dependencies, another crucial aspect that warrants consideration from a pragmatic perspective is deictic elements.

3.1.1. References

In the fields of pragmatics and the philosophy of language, there have been extensive discussions on references, indicators, and the semantics of these linguistic elements. While these discussions often focus on theoretical and philosophical aspects such as the truth or falsehood of propositions, they do not always align with our ultimate goal of uncovering the speaker's intention. Therefore, we will briefly touch on the relevant sections.

In pragmatics, referential expressions are those that allow the speaker or writer to convey understanding to the listener or reader. These expressions can include proper nouns and

names (e.g., Shakespeare, Ibn Sina, and Ali), definite nominal phrases (e.g., the reader, the author), indefinite nominal phrases (e.g., a man, a woman, a beautiful place), and pronouns (e.g., he, that, they) (Yule, 2012, p. 29). Understanding references is essential in analyzing Qur'ānic verses, as they play a crucial role in conveying the intended meaning. By identifying and interpreting these referential expressions, we can gain a deeper insight into the context and the primary intentions behind the verses. In the following sections, we will explore the analysis of references in Qur'ānic verses, highlighting their significance in the overall understanding of the text.

3.1.2. Types of References

3.1.2.1. Pronouns

Pronouns of the first and second person typically refer to the speaker and the audience, making it relatively straightforward to identify their referents without the need for a specific inference process or explicit linguistic clues. The complexity arises with third-person pronouns, where determining the referent often involves referencing preceding or subsequent statements. In most cases, the context preceding a pronoun makes its referent clear. For example, in the sentence "I bought six books and gave them all as a gift", the pronoun "them" refers back to the noun phrase "six books". However, at times, a pronoun may be introduced before its referent, creating ambiguity to engage or surprise the reader or listener (Yule, 2012, p. 37).

In the Qur'ān, careful attention to pronouns, especially absent pronouns, and identifying their referents in preceding or subsequent verses or understanding them through context are crucial for interpreting Qur'ānic verses. This level of detail is so significant that discrepancies in determining the referent of a pronoun can result in vastly different interpretations of a verse and even the development of distinct theological principles within a single verse. An example of this can be seen in the verse 42 of Surah Yusuf:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

And he said to the one whom he knew would go free, 'Mention me before your master.' But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.

The varying interpretations of the pronouns "أنساه" (made him forget) and "ربه" (his master) have sparked diverse perspectives. Some scholars argue that these pronouns refer to Joseph, indicating that Satan caused him to forget his Lord and seek help from someone other than God. Conversely, another group of exegetes posit that the pronouns actually refer to "الَّذِي" (the one whom), suggesting that Satan influenced Joseph's friend to forget mentioning Joseph when meeting his master, the king (Razi, 1998, pp. 463-464). This seemingly minor discrepancy in identifying the pronoun's referent has triggered theological debates concerning the infallibility of prophets.

Similarly, attention to the referent of pronouns in similar verses aids in discerning meaningful differences in sentences within the primary context. For instance, in the verses of 184 Surah Ali 'Imran and of 25 Surah Fatir, respectively:

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالرُّبْرِ وَالْكِتَابِ الْمُنِيرِ

So if they deny you, [O Muhammad], the messengers before you were denied. They came with clear proofs, and with scriptures and the enlightening Book.

وَإِنْ يَكْفُرْ بِكَ فَكُذِّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

And if they deny you, [O Muhammad], those before them have denied. Their messengers came with clear proofs and scriptures and the enlightening Book

Although the verbs “كُذِّبَ” (they deny you) and “يَكْفُرْ بِكَ” (they deny you) may seem similar, the context of the preceding verses clarifies the intended referents. In the first verse, “they” refers to the Jews of Medina, while in the second verse, “they” refers to the disbelievers of Mecca. By discerning this distinction in pronoun reference and considering additional linguistic and non-linguistic context clues, a nuanced understanding of these verses emerges, revealing different speech acts and conveyed messages.

3.1.2.2. Definite Nouns

In the majority of languages, an initial mention of a noun typically involves a non-definite structure, while subsequent references to the same noun utilize a definite structure. Recognizing these types of nouns necessitates careful consideration of the linguistic context and previously mentioned elements. For example, in the sentences below:

- “Buy a book from the market.”
- “Wrap the book in colored paper.:

The phrase “the book” in the second sentence refers back to the same word mentioned in the first sentence. In Arabic, particularly in the Qur’ān, the presence or absence of definite articles “ال” can convey multiple implicit meanings and enhance the comprehension of the intended message and purpose of the text. For example, the two verses from Surah Al-Baqarah (126) and Surah Ibrahim (35):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا...

And when Abraham said, 'My Lord, Make this city secure...

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And when Abraham said, 'My Lord, make the city a secure city and keep me and my sons away from worshipping idols

The transition from the non-definite form of “city” in the first verse to its definite form in the second suggests a potential difference in the timing and circumstances of Abraham's supplication. Initially, Abraham prayed during his early travels to the Hijaz region when the area was uninhabited, hence the indefinite reference to “city”. In contrast, in subsequent journeys when the region had become populated, the definite article “ال” is used with “city”. Moreover, the presence of the definite article “ال” in some instances can accentuate the subject of the sentence, leading to varied implications in the communicated message.

3.1.2.3. Deixis

In pragmatics, deixis is a key aspect often discussed as part of the broader field, aiding in the interpretation of a speaker's intention in conjunction with reference. The distinction between reference and deixis lies in the manner in which the speaker derives meaning from each. References rely on the linguistic context and the careful consideration of preceding and subsequent words to determine the intended meaning of a specific reference (Kaplan, 1989, p. 73). On the other hand, deixis draws upon the situational context and the participants in the discourse, as well as the location and time of the speech event, to interpret the meaning of a deictic expression. Thus, deixis commonly involves personal pronouns, demonstrative pronouns, and spatial and temporal deictic nouns. In discussions on references, third-person pronouns, indefinite and definite nouns, proper nouns, and other elements are typically explored.

Deixis is generally categorized into three main types: personal deixis, spatial deixis, and temporal deixis. Personal deixis encompasses demonstrative pronouns like "this" and "that," as well as first-person pronouns such as "I" and "we", and second-person pronouns like "you". A notable pragmatic discussion in this realm revolves around the use of first-person pronouns "I" or "we" and second-person pronouns "you" in upholding speech etiquette and conveying additional nuances to the listener. For example, responding to the query "Are you going to the party?" with "We are going to the party" implies that the listener is also invited or that the speaker will not attend the party without the listener.

In the Qur'ān, scholars and experts in Qur'ānic sciences have paid attention to nuances in the use of pronouns and their intended meanings based on linguistic indicators, situational context, and inferred additional meanings of pronouns. For example, Suyuti in his book "Al-Itqan" in type 51, and Zarkashi in type 42, have elaborated on various aspects of Qur'ānic addresses, their semantic and rhetorical benefits (cf. Suyuti, 2002, pp. 20-25; Zarkashi, 1991, pp. 349-375). The sudden change in pronouns, termed "التفات" in the Qur'ān, has long been a focal point of scholars and rhetoricians, leading to valuable works in this field (e.g., Suyuti, 2002, p.155; Zarkashi, 1991, p. 381; Ma'refat, 1994, p. 430; Sultan, 1986, p. 178). Undoubtedly, attention to these subtle differences in determining the primary intent of verses can be productive. For example, in similar verses of 79, 81 and 82 in Surah Al-Kahf, respectively:

فَأَرَدْتُ أَنْ أَعِيبَهَا

So I intended to cause defect in it...

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرٌ

So we intended that their Lord should substitute for them one better than him...

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

So your Lord intended that they reach maturity...

The use of pronouns in the first three verses of Al-Kahf is based on the type of action being described. In the first verse, the first-person singular pronoun is used to attribute the

action of causing damage and corruption to the Prophet individually. In the second verse, the first-person plural pronoun is used to attribute a benevolent action to both God and the Prophet collectively. In the third verse, a noun is used to emphasize the exclusive power of God in reaching maturity, without the use of a pronoun.

4. Situational or Non-linguistic Context

In many Western discussions, the term “context” typically refers to “situational context” or “non-linguistic context”. Situational context, also referred to as non-linguistic and physical context, encompasses all paralinguistic (non-verbal) factors related to pragmatics and the individuals involved in producing and interpreting speech. Situational context can have various dimensions, including micro and macro contexts. Some scholars also view social context as a type of situational context (Aghagolzadeh, 2011, pp. 39-40). In Islamic studies, Muslim scholars have long acknowledged and stressed the significance of this type of context, known as “سياق حالى” in Qur’ānic exegesis.

5.1. Dell Hymes’ Situational Context

Dell Hymes, a sociolinguist, introduced a model for analyzing discourse within the framework of speech events and communicative acts embedded in a cultural context. He developed a set of concepts to elucidate the situational context, known as the “Communication Accommodation Theory”. Hymes coined the acronym “SPEAKING” to represent the key components of his theory, which proves valuable for dissecting various discourses and revealing the intricate connection between text and context. Central to Hymes’ theory is the sociocultural context, which plays a pivotal role in establishing textual coherence and semantic continuity of linguistic units. Identifying the “role” of each sentence within the text necessitates a deep understanding of contextual elements such as the social setting and all temporal and spatial factors influencing text production (Safavi, 2012, p. 313).

The interplay between textual elements and context is fundamental, with the social situation and contextual factors governing text production serving as primary determinants of a text's role. Context is integral to text construction, and considering the “role” of each sentence within the social and cultural milieu is key to ensuring coherence and continuity of linguistic units. Viewing language within the broader context of culture and society underscores the importance of studying language not in isolation but in relation to social and cultural contexts (Aghagolzadeh, 2011, p. 40). Hymes' identified factors are crucial elements that shape the determination of a sentence's role in text production and, subsequently, its overall meaning. These factors and elements encompass:

- Setting and Scene: The physical or social environment where the communication occurs.
- Participants: The individuals involved in the communication act.
- Ends (Goals): The purpose or goal of the communication.
- Act Sequence: The overall structure or sequence of the communicative act.
- Key: The tone, manner, or spirit in which the communication takes place.
- Instrumentalities: The channels or modes used for communication.

- Norms: The cultural or social expectations governing communication.
- Genre: the style of speaking or writing that the speaker or writer chooses for communication. (Hymes, 1962, pp. 63-5)

Hymes, through his ethnographic lens on communication, expanded the notion of linguistic validity beyond mere grammatical accuracy. He proposed a framework that emphasizes the appropriate use of language in accordance with social norms and conventions. In this perspective, the focus of linguistic analysis shifts from individual sentences to encompass the broader concept of a speech event (Aghagolzadeh, 2011, p. 44). Hymes aimed to illustrate that deducing linguistic “roles” from diverse forms of expression relies on the factors he outlined. To delve deeper into this assertion, let's examine the following examples:

“Do you smoke?”

Context 1

- Speaker: A friend
- Addressee: A friend
- Situation: At a party
- Evaluative apparatus: Friendly tone
- Inferred role: Invitation to smoke

Context 2

- Speaker: Doctor
- Addressee: Patient
- Situation: Doctor's office
- Evaluative apparatus: Serious tone
- Inferred role: Informational

Context 3

- Speaker: Father
- Addressee: Son
- Situation: Father entering son's room
- Evaluative apparatus: Harsh and surprised tone
- Inferred role: Threat and reproach

It appears that in analyzing the extralinguistic context of Qur'ānic verses, factors such as the setting and scenario, participants, objectives, sequence, and genre could prove to be significant. Our premise is that the Qur'ān embodies a divine language in both its words and meanings, characterized by distinct linguistic attributes. Consequently, not all of Hymes' suggested contextual elements may be applicable for Qur'ānic analysis. When scrutinizing Qur'ānic verses, the setting and scenario can denote the time and place of revelation or the time and place being described in the verse. The participants may include God as the speaker of the Qur'ān and the Prophet (PBUH) as the primary recipient. However, in narrative verses, the speaker and audience could vary. Furthermore, this component may encompass the intended audience of the verse. The term "genre" pertains to examining the structural and lexical characteristics of the verse to unveil its underlying purpose. Within the sequence section, one may explore preceding and subsequent verses or events occurring during or after the revelation of a specific verse. Lastly, the objectives section delves into whether the verse serves as praise, condemnation, advice, or warning, essentially elucidating the role the verse fulfills. For instance, in the verse of 3 in Surah Al-Ma'idah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.

Delineating the context of revelation of this verse with Dell Hymes's proposed components aids in a better interpretation of the verse:

- Speaker: The Almighty God.
- Audience: The Muslims during the time of the Prophet (PBUH), the pilgrims present at the Farewell Pilgrimage (Hajjat al-Wada).
- Context: In the twelfth year of Hijra, during the Farewell Pilgrimage, in the region of Ghadir.
- Tone of Speech: Energetic. The use of verbs such as "أَكْمَلْتُ" (preferred), "أَتَمَمْتُ" (completed), "رَضِيتُ" (approved) both semantically and rhythmically indicates the announcement of a significant matter.
- Sequence: In the above -mentioned Qur'ānic verse, two kinds of sequence can be identified: the first is linguistic sequence which is preceding this statement, "الْيَوْمَ يَكْفُرُوا بِدِينِكُمْ فَلَا تُخْسِرُوهُمْ وَاحْشَرُوا" with the English translation of "Today those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me" (Surah Al-Ma'idah, verse 3) and the second is non-linguistic one which is the appointment of Imam Ali (AS) as the next caliph on the day of Ghadir.
- Purpose and Role: Announcing the completion of the religion with the appointment of Imam Ali (AS) as the caliph, emphasizing the significance of Imamate and leadership in the religion.

5. Presupposition and Background

The third contextual layer that aids in deducing the speaker's or writer's intention is known as presupposition and background. Often, many details in a text or speech are implicitly understood, thanks to presupposition and background. This implies that the speaker or writer doesn't feel the necessity to provide an exhaustive account of information. For example, when someone says, "I woke up the kids in the morning and sent them to school", this level of detail serves the speaker's purpose without needing to delve into specifics like how the kids were awakened, the precise time, or the number of kids involved. In this case, presupposition contributes to brevity in the conversation. Additionally, the background, which consists of the listener or reader's existing knowledge, also plays a crucial role. Background knowledge refers to the general information and facts that the reader or listener already possesses, allowing the speaker or writer to omit many unnecessary details. For instance, in the sentence "The president met with the Secretary-General of the United Nations at the UN headquarters", there is no need to specify "in New York City" as it is assumed that the listener is aware of this based on their general knowledge .

In the field of pragmatics, what concerns the speaker's or speech's presuppositions is conveyed through presupposition and entailment. On the other hand, what pertains to the background is sometimes known as inference and at times as encyclopedic knowledge (Safavi, 2003, pp. 70-73). It is important to note that in the section discussing presupposition and entailment, understanding the speaker's or writer's intention is often achieved through linguistic tools and considering the linguistic context. Since the inferred meaning is not explicitly stated in the text and context, it is classified under the third layer of context.

5.1. Presupposition

Presupposition is a crucial element in deciphering the speaker's or writer's underlying intention, offering hints to the listener or reader to discern the true purpose behind a discourse. Essentially, presupposition represents a type of semantic relationship at the level of language sentences, indicating that information in one sentence can lead to accessing other information. In certain instances, a sentence may presuppose information contained in another sentence (Safavi, 2012, p. 136). It is important to note that presupposition is determined by the speaker for their discourse and is not always a logical necessity (Yule, 2012, p. 40). Further elaboration on the disparity between presupposition and entailment will be provided later in this discussion.

Presupposition refers to the information that the speaker assumes the listener already knows but hasn't explicitly mentioned, yet it is implied in the discourse. Put simply, the speaker does not explicitly state certain information, but it is implied to the listener. Since this information is not explicitly articulated, only a portion of it is considered conveyed, contrasting with information that can be inferred from what was said. In the realm of pragmatics, two terms are employed to differentiate between these two types of information: presupposition and entailment. Presupposition is what the speaker assumes before making a statement, hence why we attribute presuppositions to speakers rather than sentences. On the other hand, entailment pertains to something that logically follows from what has been expressed, making sentences, not speakers, the entities that entail information. This distinction between presupposition and entailment holds significant importance (Qaemi-Nia, 2010, p. 264).

From a linguistic perspective, presupposing something involves assuming its existence and affirming the existence of something else based on it. In the examples provided below, sentence A encompasses the meaning of sentence B as a presupposition:

A) He has quit smoking.

B) He used to smoke.

A) Mary's husband is well-mannered.

B) Mary is married.

A) I don't regret leaving Tehran.

B) I have left Tehran.

A) I regret leaving Tehran.

B) I have left Tehran.

A) The Prime Minister of Malaysia is in Dublin.

B) Malaysia has a Prime Minister.

It is important to acknowledge that a discourse can encompass multiple presuppositions. For instance, in the sentence “Mary’s brother bought three SUV cars”, the speaker typically presupposes the existence of a person named Mary, the presence of a brother for Mary, the assumption that Mary has only one brother, and the inference that Mary's brother is affluent. These presuppositions are linked to the speaker's perspective and are not necessarily logical consequences of the sentence. The exploration of presupposition has been a significant and debated subject since the 1970s. Esteemed linguists such as Kempson (1975), de Villiers (1975), Büring and van der Sandt (1976), and Gazdar (1979) have delved into this topic and contributed scholarly works on the subject.

5.1.1. Types of Presupposition

While we have established that presupposition is not a logical consequence of the stated propositions, it is intricately connected to the utilization of different words, phrases, and structures. These linguistic forms are referred to as “presupposition triggers”, and they play a crucial role in identifying various types of presuppositions. In the following sections, we will delineate the different types of presupposition, present examples from linguistic research, and culminate with an example from the Qur’ān to demonstrate how this element is applied in Qur’ānic interpretation, elucidating the intended meaning.

5.1.1.1 Existential Presupposition

Existential presupposition is a type of presupposition linked to possessive constructions, where the assumption of the existence of a specific possession is made. Essentially,

whenever ownership is attributed to an individual in a possessive structure, it is implied that the speaker presupposes the existence of that possession. For instance, in the sentence “My car is broken”, the speaker presupposes the existence of the car's owner. Similarly, any definite noun phrase implies the presupposition of the existence of the entity mentioned. For example, in the sentence “Ali is married”, the existence of an individual named Ali is presupposed, and in “The king of Sweden is sick”, the presupposition involves the existence of the king of Sweden. Therefore, the sentence “Ali's house is ruined” entails at least two existential presuppositions: the existence of an individual named Ali and the presupposition that he possesses a house.

In the Qur’ān, this linguistic characteristic facilitates the extraction of implicit concepts. For instance, in the verse 2 of Surah Al-Baqarah:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book, wherein is no doubt, a guidance to the God-fearing

The term “the Book” implies the existence of the Qur’ān in the form of a written book. Therefore, one could infer that during the early period of the Prophet Muhammad’s (peace be upon him) stay in Medina, the Qur’ān existed in a written format (Hashemi Rafsanjani et al., 2000, Vol. 1: 45). In another instance, in the verse 23 of Surah Al-Jathiyah:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ...

Have you seen he who has taken as his god his [own] desire...

The phrase "his god" preceding "his own desires" suggests that the individual in question is conscious of having a deity whom he should worship, but instead of worshipping the one true God, he prioritizes his own desires. Therefore, in this verse, the acknowledgment of Allah as the Supreme Being is presupposed, indicating that the person knowingly rejects the one true God. Consequently, the verse concludes with "and Allah has led him astray due to knowledge" (Tabatabaie, 2007, p. 172; Ibn Ashur, 1976, p. 82).

5.1.1.2 Fictive Presupposition

Fictive presupposition occurs when something is assumed to be true based on certain verbs like “know”, “realize”, “be glad”, “be sorry”, “regret”, “aware”, “odd”, etc. In such cases, the speaker presupposes the existence of a certain reality and conveys further details about it, such as comprehension or awareness.

1. I didn't know he was sick implies “He is sick.”
2. I wasn't aware that he is married implies “He is married.”
3. I realized he left early implies “He left early.”
4. I'm glad it's finished implies “It's finished.”

In the Qur'ān, some verses incorporate fictive presuppositions using terms related to knowledge “علم”. For instance, in the verse of 22 in al-Baqarah:

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

So do not set up equals to Allah while you know

The phrase “while you know” is found in the descriptive clause concerning the recipient of the action of “set up” (Darvish, 1996, Vol. 1: 54). This implies that, despite having awareness, one should not associate any partners with Allah. Therefore, the verse implicitly highlights the understanding that you are aware that there are no partners to Allah. This aspect serves to underscore the inherent knowledge of the Divine within all individuals (Razi, 1998, p. 343; Hashemi Rafsanjani et al., 2000, p. 74).

5.1.1.3 Lexical Presupposition

Lexical presupposition arises from the meaning expressed by a word. It is associated with verbs such as “stop”, “start”, “again” or “manage to”.

1. He quit smoking implies “He used to smoke.”
2. They started complaining implies “They didn't complain before”.
3. You came late again implies “You were late before”.
4. He couldn't get an excellent grade implies “He tried”.

The difference between lexical presupposition and fictive presupposition lies in the fact that, in lexical, a specific word or phrase implies an unsaid concept, while in fictive, the speaker explicitly refers to the known reality. The speaker aims to provide an explanation about it and doesn't intend to convey the exact concept. For example, in the verse 3 of Surah Al-Baqarah:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen, establish prayer, and spend out of what We have provided for them

The phrase “spend out of what We have provided for them” may be considered as a lexical presupposition, indicating that one of the attributes of the pious people is spending what God has granted them. The use of the phrase “out of what we have provided” instead of “out of what you have” may suggest that spending is acceptable when it comes from what God has provided, which means it is earned through lawful way. Therefore, spending unlawfully earned money is not considered genuine spending (Zamakhshari, 1989, p. 40).

5.1.1.4 Structural Presupposition

Structural presupposition is derived from the syntactic structure of a sentence and conveys a specific type of presupposition. For instance, when asking about the time and location of an action, the speaker assumes that the action has taken place. Moreover, when a sentence highlights a particular element, the structural presupposition reveals the speaker's

emphasis on that element. For example, in the statement “This was Hassan who assisted me”, the expression “This was Hassan” suggests that someone aided the speaker, with the focus on identifying the helper. Conversely, in the sentence “The action that Hassan performed was aiding”, the emphasis is on “aiding”, with the structural presupposition being that Hassan carried out an action.

Examples

1. When did he leave? implies “He left.”
2. Where did you buy your bike? implies “You bought the bike”.

In verse 30 of Surah Al-Baqarah, when Allah informs the angels about the creation of humans, they ask:

وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْۤا اَنْ تَجْعَلَ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَ يَسْفِكُ الدِّمَآءَ...

Would You place on it one who causes corruption therein and sheds blood?

This suggests that the angels were already aware of beings causing chaos and violence on Earth. This could indicate the presence of other beings prior to humans, such as jinn, who had a past marked by tyranny and corruption (Tabari, 1993, p. 158; Tabarsi, 1993, p. 177).

Structural presupposition is based on the speaker assuming that the listener has already acknowledged the primary subject. This form of presupposition can be observed in different syntactic structures, including interrogative sentences, relative clauses, and comparative structures, and can aid in comprehending the speaker's intended message (Saeed, 2003, p. 107; Karttunen, 1994; Levinson, 1983, p. 12).

5.1.1.5. Counter Factual Presupposition

Counterfactual presupposition pertains to presuppositions rooted in specific verbs or unreal conditional sentence structures, where the falseness of the presupposition is implied. Moreover, unreal constructs like unreal conditional sentences or unrealistic wishes can also fall under this classification:

Examples

1. I dreamt that I was wealthy implies “I wasn't wealthy.”
2. We imagined that we were in Hawaii implies “We weren't in Hawaii.”
3. He pretends to be sick implies “He isn't sick.”
4. If you were my friend, you would help me implies “You're not my friend” (Yule, 2012, pp. 42-53; Qaemi-Nia, 2011, pp. 264-368).

In the Qur’ān, there are numerous examples of unreal conditional sentences of this type. For instance the verse 22 of Surah Al-Anbya:

لَوْ كَانَ فِىْهَا اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ

If there were in them [the heavens and the earth] gods except Allah, they would have been corrupted

The unreal condition in the verse presupposes that there are no multiple gods. Similarly, in the verse 99 of Surah Al-Anbya:

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ

If these [idols] were gods, they would not have come to it [Hell], and all will abide eternally in it

The condition implies that these idols are not real gods.

Unreal presuppositions are often associated with verbs expressing mental states, such as dreaming, imagining, pretending, and conditions that are contrary to reality. These structures are crucial for understanding the speaker's intentions and the context of the statement (Yule, 2012; Qaemi-Nia, 2011).

5.2. Entailment

The discussions on presupposition have clarified that entailment is not fundamentally a pragmatic element in terms of the speaker's intentions; rather, it is considered a purely logical concept, and therefore, it is more extensively discussed in semantics and logical semantics. However, because in applied linguistics and practical semantics, some treat entailment independently, and others consider it as part of presupposition, a general overview of some of its key aspects is provided (Lycan, 2013, p. 183).

Entailment is a logical consequence expressed in the context of a discourse; hence, entailment pertains to the sentence itself rather than the speaker (Gazdar, 1979, p. 119; Yule, 2012: 41). Entailment is one of the tools available to the reader or listener to extract meaning from linguistic signs. This semantic relationship operates at the sentence level, implying that the meaning of one sentence necessitates the meaning of another sentence that can be extracted from the linguistic context, without the speaker explicitly referring to it. In other words, if sentence A has occurred, sentence B must also have occurred. For example:

A: Esfandiar was killed in a car accident.

B: Esfandiar is dead.

A: Farhad's cat is pregnant.

B: Farhad's cat is female.

Entailment, in the realm of logicians, is a type of presupposition of a propositional nature that is examined based on the conditions for the truth value of a statement and its correspondence to external reality. Some argue that in applied linguistics, there is no essential need to separate entailment from presupposition. They contend that no listener or reader, when processing information or reading a text, is inherently concerned with distinguishing between entailment and presupposition as discussed here (Safavi, 2003, p. 71).

Nevertheless, understanding entailment as a dependent or independent pragmatic element from linguistic contextual factors requires careful consideration of the necessary and sufficient conditions of the words. For example, in the sentence "Farhad's cat is pregnant," analyzing the term "pregnant" and recognizing that a necessary condition for the realization of the meaning is being a female animal leads to the implication that "Farhad's cat is female." Additionally, as mentioned earlier, one of the crucial indicators for recognizing entailment is the absence of inference in case the base sentence is negated. For instance, the sentence "Farhad's cat is not pregnant" does not entail the entailment "Farhad's cat is female."

The concept of entailment, bearing close resemblance to "مفهوم التزامي" in Islamic tradition, is abundant in the Qur'ān, and Islamic interpretations also refer to them. For example, in the verse 16 of Surah Al-Baqarah:

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

The describes the hypocrites, the word "اشتروا" (purchased) is used in the sense of acquiring. This conveys the idea that the situation of hypocrites is likened to someone who has exchanged guidance for misguidance. By closely examining the meaning of "اشتروا" and considering its necessary and sufficient conditions, it becomes evident that in any type of purchase, it is essential for the buyer to possess the price. Since in this verse, the buyer of misguidance, i.e., the hypocrites, are deemed to have purchased misguidance and the price is guidance, the implication is that the hypocrites had a form of guidance, even though it is known that before encountering Islam, they were polytheists and lacked any form of guidance. (Tusi, 1999, p. 38). This question and the deduction of this entailed meaning from the term "اشتروا" have led commentators to express various possibilities, such as the intention of potential guidance that they could have obtained by accepting Islam or the initial awareness of their knowledge about the advent of the Prophet through the Jews, or the intention of their innate and internal faith, and so forth (Zamakhshari, 1989, p. 70; Tabarsi, 1993, p. 144).

6. Results

As mentioned, the purpose of this article was to elucidate and correlate the discussed components in a linguistic sub-discipline called pragmatics with the verses of the Qur'ān, aimed at clarifying their intended meanings. It appears that the systematic use of these components in Qur'ān commentary, despite leaving traces in traditional interpretations, can yield benefits and results, some of which are outlined below. A systematic and comprehensive approach to examining Qur'ānic verses using pragmatic components allows for a thorough evaluation of all linguistic, non-linguistic, and implied meanings within a specific framework. This approach has yielded practical results that demonstrate the effectiveness of linguistic methods in uncovering semantic layers, aesthetic aspects, and wisdom points of the verses. The concordance of these findings with the statements of exegetes and rhetorical scholars confirms the validity of linguistic methods and establishes the legitimacy of Islamic scholars' efforts and methodologies. The pragmatic analysis of certain Qur'ānic verses has not only confirmed traditional methods but has also introduced innovative approaches in methodology and extraction techniques:

-Maximal Utilization of Minimal Words

The examination of presuppositions in Qur'ānic verses reveals that this component can represent a part of the intended meaning, considering the speaker's intention and assumed contextual elements. This concept allows for the extraction of maximum meaning from minimal words, a concept highly applicable to the Qur'ānic text, which is believed to possess various layers of meaning.

-Illustration of Contextual Layers

A pragmatic view of Qur'ānic verses, considering linguistic and non-linguistic aspects, helps to explicate implications and extract implicit messages. This approach can illustrate various layers of meaning and explore hidden existential realms in the Qur'ān, a characteristic appreciated by Muslims.

-Importance of Descriptive, Additive, Emphatic Structures, etc. in the Qur'ān

Analyzing verses with pragmatic applications affirms the possibility of extracting implied meanings from structures such as possessive, descriptive, conditional, and emphatic structures in the Qur'ān. This highlights the importance of these structures for practical and applicable meanings.

-Extraction of Implicit Concepts from Syntactic and Morphological Structures

Certain morphological and syntactic structures in the Qur'ān, such as the use of gerunds or verbs, can lead to the inference of implicit concepts framed as entailed meanings within a semantic implication context.

-Inference of Jurisprudential, Ethical, Social, etc., Concepts

The pragmatic theory has the potential to diversify Qur'ānic teachings and transform them into propositions suitable for various cognitive domains. By adopting a pragmatic perspective on Qur'ānic verses, it becomes possible to extract legal, ethical, or social meanings from verses that may initially appear threatening.

7. Discussion and Conclusion

The primary focus of this research was on exploring how to interpret the Holy Qur'ān using modern linguistic tools and emerging knowledge, considering its rich symbolic elements and plentiful indirect concepts.

The study found that the field of pragmatics, a fundamental discipline dedicated to uncovering the intentions of authors and speakers through their expressions, can greatly assist in deciphering the Qur'ān and revealing implicit concepts that traditional Muslim interpreters may have missed. Through the utilization of references, presuppositions, entailment, as well as linguistic and extra-linguistic contexts, the research successfully interpreted selected verses of the Qur'ān. The results illustrated that by employing references and linguistic analysis, such as pronouns, demonstratives, definite descriptions, etc., intricate and less noticed aspects of Qur'ānic verses could be elucidated.

This was evident in the analysis of verses from various chapters of the Qur'ān, including Yusuf (42) Ali 'Imran (184), Fatir (25), Al-Baqarah (126), Ibrahim (35), Al-Kahf (79, 81 &

82), Al-Ma'idah (3), Al-Baqarah (2, 3 & 30) Al-Jathiyah (23) and Al-Anbya (22 & 99). By delving into the extra-linguistic context, the study applied Dell Hymes' theory of SPEAKING to examine Qur'ānic verses based on the different components of this theory, leading to a deeper comprehension of the divine intentions within the Qur'ānic text. The third verse of Surah Al-Ma'idah was one specific verse explored using this theory.

The research also demonstrated that through the technique of presupposition, many implicit concepts in the Qur'ān, intended by God the Almighty, could be grasped. This was exemplified in the analysis of particular verses such as Al-Baqarah (2), Al-Jathiyah (23), Al-Baqarah (3 & 30) and Al-Anbya (22 & 99). Additionally, the study emphasized the effectiveness of using the theory of entailment to uncover implicit meanings from certain Qur'ānic terms, which can significantly enrich Qur'ānic interpretation. This approach was illustrated in the examination of a verse from Surah Al-Baqarah. In conclusion, it was found that by utilizing tools and elements of Pragmatics, significant new and indirect concepts can be derived from Qur'ānic verses, thereby assisting in addressing contemporary religious and societal challenges.

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