

# Implicative Speech Acts in the Twenty-Eighth Part of the Holy Quran<sup>1</sup>

Entssar Ismael, Prof. Suhad Jasim Abbas (Phd.)

Iraqi University, College of Education for Women, Department of Arabic Language, Iraq

---

## ABSTRACT

This study focuses on the discourse theory and its application to the twenty-eighth part of the Holy Quran, specifically examining verbal actions and their impact on the process of communication, comprehension, and understanding. The study concludes the following:

1. The establishment of discourse features and considering the multidimensional linguistic context as a fundamental element in successful communication through the study of verbal actions.
2. Tracing the efforts of theorists like Austin and Searle in the theory of speech acts, as well as the contributions of Arab linguists such as Sibawayh and Ibn Jinni, and modern Arab linguists like Taha Abdulrahman and Masoud Sahrawi. These contributions emphasized the surrounding contexts of interlocutors and the conditions for successful communication.
3. The multiplicity of approaches in studying grammatical methods, direct and indirect speech in the Holy Quran, by examining verbal actions and their transition from one meaning to another.
4. The application of the theory of speech acts to the Quranic text by applying its principles and foundations to the words of Allah, the miraculous speech, in every time and place.

## HINTING SPEECH ACTS:

Undoubtedly, a speaker, while directly expressing the content of their speech through its expressive forms, also relies on figurative linguistic forms that engage the reader in an aesthetic manner, prompting them to engage with the details of the discourse. The reader may interact with the formal structure or the conceptual interpretation. Al-Fakhr al-Razi said in discussing the reasons for using figurative language: "Indeed, diverting from reality to figurative language is either for the sake of the wording or the meaning, or both... As for using figurative language for the sake of meaning, it can be for the purpose of glorification, belittlement, emphasizing clarification, or softening the speech".

Among these linguistic techniques representing hinting speech acts in the twenty-eighth part of the Holy Quran are the following:

## FIRST TOPIC: THE STYLE OF OMISSION

Omission and mentioning are considered delicate techniques in the Arabic language. It is known that an Arabic sentence is based on certain elements, and when any of these elements are omitted, it necessitates exploring the necessity that prompted the omission.

Grammarians argue that the default in speech is to mention, and nothing should be omitted without evidence. Ibn Jinni said: "Arabs have omitted phrases, singulars, particles, and vowel markings, and none of that is omitted except with evidence." Dr. Fadel al-Samurai said regarding evidence for omission: "Whether this evidence is semantic, meaning that it is implied by the meaning, or artificial, meaning that it is implied by grammatical construction, and whether it is indicated by a verbal context or an inferred context".

In this context, Imam Abd al-Qahir al-Jurjani describes omission as "a precise and intricate method, delicate in its application, astonishing in its effect, and resembling magic. It allows you to abandon mention, yet express more

---

<sup>1</sup> How to cite the article: Ismael E., Abbas S.J. (2023), Implicative Speech Acts in the Twenty-Eighth Part of the Holy Quran, *Multidisciplinary International Journal*, Vol 9 (Special Issue), 150-157

clearly; to remain silent without conveying information, yet convey more; and it enables you to articulate what you would be unable to articulate if you did not articulate it, and complete what would remain incomplete in expression".

Dr. Tammam Hassan states: "We should not understand omission as an element that was present in the speech and then removed, but rather the meaning to be understood is the difference between the prescriptions of the linguistic system and the demands of the contextual usage".

Thus, resorting to omission is an artistic need in the use of this discourse pattern, a necessity that, when employed correctly, enhances the meaning. Imam al-Jurjani illustrates the artistic and aesthetic value of omission, stating that it is more expressive and explicit than mentioning.

It is important to note that the term "omission" should not be understood as something that was present in the speech and then deleted, but rather the meaning to be understood is the difference between the requirements of the linguistic system and the demands of contextual usage.

Based on this understanding, some Quranic verses that exhibit discursive hints and where omission is central to the discourse are presented.

**(Allah said )** Of a truth ye are Stronger (than they) Because of the terror In their hearts, (Sent) by God. This is because they are Men devoid of understanding] ( Hashr: 13)

The speech in this verse is directed to the Prophet (peace be upon him) and those with him among the Muslims. It emphasizes that the fear they instill in the hearts of their enemies is greater than the fear of Allah. The omission of the possessive pronoun in the phrase signifies that their fear from you is greater in their hearts than their fear of Allah. This omission carries an indirect stylistic effectiveness by highlighting the believers rather than focusing on fear. Ibn Ashur explains that the intended purpose is to strengthen the spirits of the Muslims, making them aware that their enemies are fearful of them. This further encourages the Muslims to be more determined in their fight against them. The context of the speech does not aim to record the fear of the hypocrites and Jews towards Allah, but rather to inform the Muslims that they are more fearsome to them than the greatest fears. This unique construction of the sentence is a remarkable linguistic composition. The usual way to express this meaning would be to say, "Their fear from you in their hearts is greater than their fear of Allah." However, the verse uses a different structure to highlight the emphasis on the Muslims and to attribute fear to them, anticipating their impending attack. The omission of the possessive pronoun in the phrase "from Allah" is appropriate because it would not be suitable to say, "Their fear is greater than Allah".

Additionally, the verse indicates another productive effect of the omission by providing glad tidings to the Prophet (peace be upon him) and the Muslims of the victory that begins with instilling terror in the hearts of their enemies and ends with their defeat. This aligns with the statement of the Prophet (peace be upon him), "I have been given victory through terror for a distance of one month." It is a call to hold onto the religion of Allah, which is emphasized in Surah Al-Hashr.

Furthermore, in this verse, there is a specification mentioned by the term "their hearts." The verse does not merely state, for example, "You are more fearful to them than Allah." By mentioning their hearts, it signifies that the fear is firmly established within them and not a mere claim. Ibn Ashur explains that describing the fear as being in their hearts indicates that it is a genuine, hidden fear. It means that they pretend to be prepared for war against the Muslims and boast of their bravery to intimidate the Muslims, but they are not actually as formidable as they claim. Allah, however, informs His Messenger (peace be upon him) of their true state.

From the above, it becomes clear that the productive power of omission in this noble verse lies in highlighting the believers rather than focusing on fear. It also includes the announcement of glad tidings to the Prophet (peace be upon him) and the Muslims regarding victory that begins with instilling fear in the hearts of their enemies. Furthermore, the omission of the possessive pronoun and the mention of "their hearts" emphasize the reality of fear being present within them rather than being a claim.

## **THE SECOND TOPIC: THE TECHNIQUE OF PREPOSING AND POSTPONING**

In the Arabic language, each element of a sentence, whether it is nominal or verbal, has a position in the construction order. However, there are factors that may require a change in the order of the sentence, where what deserves postponement is placed before what deserves to be presented. Al-Jurjani says about this topic: "It is a chapter with

many benefits, abundant merits, and extensive flexibility. It takes you away from the ordinary and leads you to the subtle. You will continue to encounter poetry that pleases your ears and has a delicate placement before you. Then you look and find the reason why it appeals to you and has a delicate effect on you, which is that it presented something and shifted the word from one place to another".

**There are two ways of presenting:**

1. Preposing that is said to be for the purpose of postponement. This occurs when a certain element is placed before its rightful position based on its original function and its grammatical role. For example, when the subject is placed before the subject, or the object is placed before the verb, as in the phrases "Muntaliq Zaid" (Zaid is departing) and "Darba Omaran Zaid" (Zaid struck Omar).
2. Preposing that is not for the purpose of postponement, but rather to transfer the function of an element from one role to another and assign it a different grammatical function. This occurs when there are two nouns, and each of them can be the subject or predicate of the other. In this case, one is sometimes placed before the other. This technique allows for a semantic interpretation that connects different texts together as a method of interpretation. The technique of preposing and postponing takes on interpretive dimensions that work to relate texts to each other as a method of interpretation. The researcher will present examples of verses from the twenty-eighth part of the Quran that contain preposing and postponing. Among them is:

-O ye of Faith! say not (to the Apostle) words of ambiguous import but words of respect; and hearken (to him); to those without faith is a grievous punishment.) Surah Al-Baqarah, 2:104

Translation: "O you who have believed, say not [to Allah's Messenger], 'Ra'ina' but say, 'Unzurna'..."

)Note: The above translation is one possible interpretation. Please note that Quranic verses should be referred to in their original Arabic form for accurate understanding

(Allah said ) Little did ye think That they would get out : And they thought That their fortresses Would defend them from God]( Hashr : 2)

What did you, O believers, think that the Banu Nadir would come out of their homes while they were in a state of siege for six days, with the strength of their fortresses and their barriers? They thought that their fortifications would protect them from the decree of Allah to evacuate them from the city.

The use of the narrative technique of "Taqdim" (fronting) and "Ta'khīr" (postponement) in the Quranic verse serves to emphasize the disparity between the believers' and the Jews' beliefs. The Jews were convinced that their fortresses were impenetrable and would shield them from any harm. However, the verse employs the technique of "Taqdim" and "Ta'khīr" to indicate that the situation would change, and their fortresses would not be able to protect them from Allah's decree. Ibn Ashur explains the significance of the fronting and postponement by saying, "The fronting of the fortresses, which is an adjective, on the subject is more appropriate and makes the adjective the predicate. Departure from this order indicates the importance of their belief in the effectiveness of their fortresses, and it is placed in the position of fronting to evoke their belief" (source [iii]).

Al-Alusi states, "They thought that their fortresses would prevent them or shield them from Allah's punishment. Their fortresses are the subject (mubtada'), and [the statement] 'they thought' is the fronted predicate (khabar muqaddam). The apparent meaning suggests a correspondence with [the following verses] 'But they thought they would not be expelled,' and [the technique of fronting and postponement] indicates the disparity between their beliefs. It signifies their strong conviction that they were safe within their fortresses, indifferent to anyone who would oppose or covet their enmity" (source [iv]).

In summary, the use of fronting and postponement in the structure of the Quranic verse serves to indirectly convey the disparity of beliefs. The Jews had excessive confidence in their fortresses, believing themselves to be in a position of power and security due to them. However, the verse confirms that what they held onto would be mentioned first.

### **THIRD SECTION: THE STYLE OF REALITY AND METAPHOR**

Within the realm of indirect suggestive speech, there are mechanisms that focus on the speaker and lead them to their intentions, such as metaphor and metonymy. This falls under the category of metaphor, which Ibn Qutaybah considers a shared aspect among languages and a necessary expression that cannot be avoided [v]. He states, "It has become

clear to those who are familiar with language that figurative speech exists in it. It is said, 'The wall said,' meaning 'Hope,' or 'The camel said,' or 'The camel,' " [vi].

"Reality is every word intended for what it was placed for" [vii], while metaphor is every word intended for something other than what it was placed for, or it is every word by which something is inferred without returning to its original placement unless it resumes that placement. It is used to highlight the distinction between what it permits and what it implies, and between its original placement and the placement to which it is directed. This is metaphor. The purpose of observation is that it relies on something other than what is intended by it at present [viii].

This section examines examples of verses in which words deviate from their original or literal meaning to convey a metaphorical meaning known as "Qarāʾīn" (indicators) and conditions, such as figurative language and metonymy. Examples include:

for the speech of Allah

**(Allah said)** rely God loves those Who fight in His Cause In battle array, as if They were a solid Cemented structure. ]( Saff :4)

"The fighters who describe themselves as organized and stand firm in their positions when facing the enemy are beloved. Ibn Ashur explains in this verse that a row (ṣaff) is a group of things arranged in a sequential manner in specific places. It is used to refer to the row of worshippers, the row of angels, and the row of an army in the battlefield. When the battle begins, the army forms rows consisting of men or horsemen, and then some of them may advance individually or in groups. Here, the term 'row' signifies order and steadfastness in combat. As for 'aligned,' it refers to the close proximity of individuals to each other, resembling stability and lack of dispersal.

In this noble verse, there is a figurative shift from the literal meaning to the metaphorical meaning by using the term 'row' (ṣaffan), indicating orderliness.

This figurative shift indicates an indirect speech act, which signifies orderliness and deliberate combat.

**(Allah said)** When thou looks At them, their exteriors Please thee; and when They speak, thou listens To their words. They are as (worthless as hollow) Pieces of timber propped up, (Unable to stand on their own). They think that every Cry is against them. They are the enemies; So, beware of them. The curse of God be on them! How are they Deluded (away from the Truth)! **(Munāfiqūn :4)**

"And when you, O Messenger, see these hypocrites and look at their bodies, you are amazed by their physical appearance, as if Ibn Abi Jasiyma were a handsome young boy. And if they speak, you listen to their words, impressed by their eloquence and sharp tongues. Allah says, 'And that is a magnificent similitude: They are like hollow pieces of wood, propped up, unable to benefit or harm, like lifeless trunks leaning against a wall' (Quran 63:4) ([i]).

The figurative shift in this verse involves the use of a simile in Allah's statement, comparing these people to wood that has no usefulness in the metaphorical sense, apart from other qualities in its literal form. The interpretation of this simile, as mentioned by scholars, is that these individuals resembled pieces of wood leaning against the wall in the gatherings of the Messenger of Allah (peace be upon him). They were devoid of faith and goodness, like lifeless entities, because wood that leans against a wall is of no use unless it is part of a structure or support. It is also possible that the reference to wood could be to carved idols made of wood leaning against walls, symbolizing their external beauty and lack of substance in terms of their deeds and contributions ([ii]).

This simile indirectly signifies a speech act, indicating stiffness and rigidity. Ibn Ashur explains that 'propped up' refers to being supported against a wall or something similar, implying that they are thick, tall, and strong but of no benefit when it comes to a roof or a tightly held wall. They are likened to leaning wood, a simile that represents external beauty and lack of effectiveness. This implies that their admired physical appearance and influential words are devoid of any benefit, just like the uselessness of leaning wood. If you observe them closely, you will find them lacking in the qualities you initially attributed to them, such as intellect, knowledge, and expertise. Therefore, do not be deceived by them ([iii]).

In conclusion, this simile emphasizes that they are imposing figures that may appear intact, but they are devoid of any usefulness or goodness.

#### FOURTH POINT: THE STYLE OF SHIFTING

Shifting is a style characterized by transitioning from one form to another due to the speaker's needs. AL-Zarkashi defined it as: "Transferring speech from one style to another, to entertain and engage the listener, renew their attention, and protect their minds from boredom and monotony caused by the continuous repetition of a single style" ([iv]). Others have mentioned that shifting means expressing a meaning in one of the three ways: speech, written discourse, or indirect expression, after expressing it in another form ([v]).

Examples of shifting include :

##### 1- Paying attention from backbiting to the addressee

(Allah said ) When the Prophet disclosed A matter in confidence To one of his consorts And she then divulged it (To another) and God made it Known to him, he confirmed Part thereof and repudiated A part. Then when he Told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted (With all things)" ( JTahrim, 3 , 4).

Stated in the focus in the mentioned verse is the shift from the third-person pronouns referring to the absent individual in "He, His, and Him" to the second-person pronouns addressing the addressee in "You, Your." This is interpreted, as stated in the exegesis books, in the following manner: When the Prophet confided in his wife Hafsa (may Allah be pleased with her), and she informed Aisha (may Allah be pleased with her) and Allah made him aware of her disclosure, Hafsa partially acknowledged what Aisha had informed her, while graciously refraining from informing her of the complete disclosure. When Aisha informed her about what had been divulged from the conversation, she asked, "Who informed you of this?" The Prophet replied, "Allah informed me. He is the All-Knowing, All-Aware, to whom no secret is hidden." If both of you (Hafsa and Aisha) turn to Allah in repentance, indeed, your hearts have deviated from what the Messenger of Allah (peace be upon him) disliked in the disclosure of his secret.

This shift effectively achieves an indirect accomplishment that can be understood from the context, which is the exaggerated reproach of Lady Aisha and Lady Hafsa. Ibn Ashur states: "The shift from mentioning the two stories to the admonition of those associated with them is a resumption of the divine discourse directed to Hafsa and Aisha. The Prophet's notification of his knowledge of their disclosure aims to admonish, warn, and guide them to rectify their neglect of their duties towards their husband. Since this act was indeed a sin, as it involved neglecting the rights of the husband, especially by revealing his secret, it reminds them of their obligation to repent".

Thus, the functional purpose of the implicit speech act in the previous verse becomes evident, which is the exaggerated reproach of Lady Aisha and Lady Hafsa (may Allah be pleased with them).

##### 2\_Paying attention to backbiting when speaking:

(Allah said ) ) *Had We sent down This Qur-ān on a mountain, Verily, thou would have seen It humble itself and cleave Asunder for fear of God. Such are the similitudes Which We propound to men, That they may reflect. God is He, than Whom There is no other god ;— Who knows (all things) Both secret and open ; He, Most Gracious, Most Merciful.* ( Hashr : 21\_22)

In this verse, it becomes clear to us that the focus has shifted from the pronoun of speaking in [the previous verses], to backbiting in [the following verses]. This interpretation is supported by the exegesis books which state: "The meaning is that if the addressee of the Qur'an were a mountain, and the mountain understood the address, it would be affected by the Qur'an's address in a way that arises from fear of Allah, a fear that would influence it through the meanings of the Qur'an. The meaning is that if the mountain were in the position of those who forgot Allah and turned away from understanding the Qur'an, and did not benefit from its admonitions, the mountain would not be admonished, and its rocks and soil would not split due to the intensity of its fear of Allah".

And the apparent implication is to restrict the pronoun without mentioning the name of Allah, because the intended meaning is to inform about the pronoun with [the following attributes] and what follows, so combining the pronoun with what is considered as a counterpart with regard to considering that the name of Allah encompasses all attributes of perfection, because its root is "the God" and its connotation entails all attributes of perfection.

Thus, the shift from speech to backbiting has indeed given an indirect verbal act, which is to exalt the Noble Qur'an and demonstrate the greatness of Allah Almighty through His attributes.

### 3\_The shift from addressing the singular to addressing the plural:

(Allah said )

O Prophet! When ye Do divorce women, Divorce them at their Prescribed periods] (Talaq: 1)

In this verse, there is a shift from addressing the singular with the statement [previous verse], to addressing the plural with the statement [following verse]. Ibn Ashur states, "Directing the address to the Prophet (peace be upon him) is a style used in the verses of legislation that are concerned with him. However, this does not imply the exclusivity of what is mentioned after the Prophet (peace be upon him), such as [specific attributes]. The Prophet (peace be upon him) is the one responsible for implementing the Shariah in his nation and clarifying its conditions. If the legislation mentioned encompasses both him and his nation, then the address is inclusive of that, as seen in the plural form in [the verse]... The address is directed to him (peace be upon him) because he is the conveyer to the people, the leader of his nation, their role model, and the executor of Allah's commands among them in their interactions".

Therefore, this shift indeed carries an indirect verbal act, except for the specificity of addressing him (peace be upon him) alongside the general address to his nation. This is done for an honorable purpose, to show his elevated status.

#### FIFTH TOPIC: THE STYLE OF CONCISENESS

Conciseness is one of the rich Arabic styles that contains subtle and precise considerations. Al-Qazwini defined it as "specifying one matter with another matter in a specific way." Among the styles that indicate conciseness are the use of (meaning "only"), negation and exception, conjunction with (meaning "no," "rather," and "but"), and placing what deserves delay in advance.

Conciseness has different categories and methods based on the circumstances, addressee, and the parties involved (the limited and the one being limited).

The style of conciseness is found within the realm of implicit speech acts. Conciseness in speech carries an indirect effective meaning, which is the hidden implication derived from the verse's meaning, suggesting the accomplishment of an indirect verbal act. Examples of this include:

(Allah said) The Evil One has Got the better of them: So he has made them Lose the remembrance Of God. They are the Party of the Evil One. Truly, it is perish! Of the Evil One That will perish! (Mujādila : 19)

"Any inclination that overwhelms their minds, Satan whispers it to them and embellishes it, so they follow it and become losers." (Quran [i])

In this verse, the term "the losers) "losers" is attributed specifically to the followers of Satan. No one will be characterized as a loser on the Day of Judgment except those who follow Satan and belong to his party. The use of the pronoun "they "emphasizes that they are the losers and no one else.

This attribution serves to indirectly convey the significant warning about the danger of this matter and to highlight that those who follow Satan will inevitably face the consequences without any escape. At-Tahir ibn Ashur elaborates on this issue, stating that the phrase. It must be said" The people of devil are the losers " suggests that it could have been stated as: "Indeed, the followers of Satan are the losers." However, it was altered to the form of a preface letter as a reminder of its importance and the need to emphasize it in people's minds. The excessive warning is meant to prevent Muslims from integrating with them and falling into the same deceptive behavior mentioned earlier. This warning is further reinforced by the use of the particle" that " and the shortened form, as there is no doubt that the followers of Satan are losers. This fact is universally accepted among humans. Therefore, these affirmations were not intended to refute denial but to warn Muslims against being enticed by Satan's traps, deceived by the appearance of hypocrites, or misled by their false faith. The pronoun "they" signifies the limitation of their description, highlighting their distinctiveness, so that no one would hesitate to recognize them as the followers of Satan. [ii]

The purpose of employing the rhetorical device of "qasr" (shortening) in the previous verse becomes clear as a means of exposition and admonition from Allah Almighty, aiming to avoid the path that ultimately leads to loss on a day when wealth and children will be of no benefit. This intended meaning would not have been complete without the use of "qasr".

Similarly, the use of "qasr" is mentioned in another noble verse:

[The hypocrites] are those whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers. (Quran [ii])

**(Allah said )** Secret counsels are only (Inspired) by the Evil One, In order that he may Cause grief to the Believers ; But he cannot harm them In the least, except as God permits ; and on God Let the Believers Put their trust.( Mujadila: 10)

The intended meaning of this Quranic verse is: "And secret conversation is not but from Satan, in order to cause grief to the believers. But it does not harm them except by permission of Allah. And upon Allah let the believers rely." (Surah Al-Mujadila, 58:10)

Ibn Kathir said, "This (secret conversation) only comes from those who are misled by Satan and adorned by him." It means that this whispering originates from those who are influenced by Satan's temptation and adornment.

And regarding the statement, "And it does not grieve him except [for] the one who is saddened," it means that this whispering does not harm the believers unless it is by the will and permission of Allah. The believers should rely and trust only in Allah and not be concerned about the whispering of the hypocrites, as Allah protects them from their evil and schemes. This is mentioned in the hadith: "When you are three, do not converse privately to the exclusion of the third person, for that will cause grief to him".

There are three instances of restriction in this verse. The first is in the statement: "And secret conversation is restricted to sin and aggression against the truth." Ibn Ashur commented on this verse, saying, "The restriction here is applied to a quality and an initial state, meaning that whispering is limited to the universe of Satan".

The second instance of restriction is found in the statement: "It does not grieve him except [for] the one who is saddened." This restriction is expressed through the negation particle "not" and the exception particle "except," as it restricts a quality to the one who possesses it. The purpose of this restriction is specification. Ibn Ashur said, "It is permissible for something general to be intended specifically".

## **THE SIXTH TOPIC :MANIFESTATION IN THE POSITION OF IMPLICATION**

Among the implicit speech acts is the manifestation in the position of implication or vice versa. This style carries meanings and implications that are not conveyed by the explicitness or manifestation of the noun. These secrets appear in linguistic forms that engage the reader in an aesthetic manner to understand the various types of indirect performative speech acts. Examples of this include:

**(Allah said )** When the Hypocrites Come to thee, they say, "We bear witness that thou Art indeed the Apostle Of God. " Yea, God Knoweth that thou art Indeed His Apostle, And God beareth witness That the Hypocrites are Indeed liars.] **Munāfiqūn: 1**

"If the hypocrites come to you, [O Muhammad] , they would say, 'We bear witness that you are indeed the Messenger of Allah.' And Allah knows that you are indeed His Messenger, but Allah bears witness that the hypocrites are liars in their testimony. They take their oaths as a cover, so they avert [people] from the path of Allah. Indeed, it was evil that they were doing." ([i])

Note: The translation provided above is a rendering of the text you provided into English. It is important to note that translations can vary based on interpretation, and the original Arabic text may contain nuances and cultural references that may not be fully captured in the translation. **(Allah said) O Prophet! When ye Do divorce women, Divorce them at their Prescribed periods] ( Talaq : 1)**

In this verse, there is a manifestation in the statement of Allah, "And whoever transgresses," in the position of implication. This is done to emphasize the seriousness of transgression. The meaning of the verse, as Ibn Ashur explains, is that "the word 'hadd' (limit) is derived from the verb 'hadda' which means to prevent or hinder from crossing over to what is beyond it. It is either absolute, such as the limits of protection (hadd al-himma), or it is for the purpose of changing a situation, such as the limits of the sanctuary (haram) that prohibit hunting, or the limits of the times for entering the state of ihram during Hajj and Umrah. The meaning is that these rulings are similar to limits in preserving what they entail".

After Allah has clarified divorce and its rulings, He brings this verse to refer to those who exceed the limits set by Allah, as they have wronged themselves.

Therefore, the communicative purpose of the implicit speech act becomes evident. By manifesting "whoever transgresses" in the position of implication, it serves to emphasize the gravity of transgression and to indicate the reason for the ruling stated in Allah's saying: "He has wronged himself".

## REFERENCES

1. See: Levels of Verbal Verbs in Quranic Discourse, Surat Al-Kahf as a Model, PhD thesis Khaloufi Kaddour, 191.
2. Al-Mahsul fi 'ilm al-Usool, 1/125 :2/360).
3. Characteristics
4. The Arabic sentence, its interpretation and divisions: 75.
5. Evidence of Miracles in the Science of Meanings: 146.
6. The Arabic language, its meaning and structure, 298.
7. See: The Semantic Lesson of Abd al-Qaher al-Jurjani, 244(..28 /102 ,103
8. the enlightenment of editing
9. See: previous source, 28/103
10. Hadith in Sahih Al-Bukhari (Book of Prayers - Chapter: Sayings of the Messenger (may God bless him and grant him peace) made for me the earth as a mosque (1/95 and back).
11. Liberation and enlightenment: 28/103.
12. Evidence of Miracles, 106.
13. See: Evidence of Miracles, 107, 106, and Al-Burhan fi Ulum Al-Qur'an, 3/275.
14. See: The easiest interpretation of the words of God, the Most High, the Great, 119/9, and see: Ibn Kathir's interpretation: 488/25.
15. See: Tahrir and Tanweer, 28/66(..28/ 70 )the previous source .369 ,368/3.
16. See Safwa interpretations
17. See: Levels of verbal verbs in the Quranic discourse (Surah Al-Kahf as a model) (Thesis PhD ), 208.
18. Interpretation of the problem of the Qur'an, 109.
19. Asrar Al-Balaghah, 350.
20. See: previous source, 352.). 3/350 22)Al-Tafseer Safwa ( 28/176(23)The Tanweer and Tahrir ((
21. The easiest interpretation of the words of the Most High, the Great: 5/354 23/21.25)Al-Ma'ani, Spirit (:28/24026)The Tanweer and Tahrir)
22. Al-Burhan fi Ulum Al-Qur'an, 3/314.
23. See: Syntax Indications, a rhetorical study, Muhammad Muhammad Abu Musa, 34.
24. See: The Easy Interpretation, 2/372 ,28/356 .30) Al-Tanweer &Al-Tahrir ,28/117(
25. Al-Tanweer& Al-Tahrir(
26. See: the previous source, 28/118 ,28/294 .
27. Al-Tanweer &Al-Tahrir (Clarity in the Sciences of Rhetoric, 3/514/227
28. Al-Ma'ani (Ruh)
29. See: Tahrir and Tanweer, 28/55 3/320.)Al-Tafseer Safwa
30. Interpretation of the Great Qur'an, 8/44 28/3439) Al-Tanweer &Al-Tahrir( 28/3640)the previous source ( 363/241)Al-Moasir al-Tafsir ((
31. See: Ruh al-Ma'ani, 14/32928/304() Al-Tanweer& Al-Tahri
32. See: the previous source, 28/305
33. See: Ruh al-Ma'ani 14/329.