



## Violation of Grice's Principle of Quantity in Surah Takhar by Emphasizing the Vocabulary of Two Verses

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### **Abstract**

The Holy Quran used rich and at the same time special literature to express its noble knowledge. Achieving deep levels of Qur'anic knowledge is in the group of familiarity with the special literature of the Qur'an. Therefore, since long ago, Muslim thinkers tried to get a better understanding of the Qur'an by using traditional literary topics. In addition to classical literary views, referring to new linguistic theories can also be useful in this field. The upcoming research, which is provided by descriptive-analytical method, tries to discuss some subtleties hidden in Surah Takhar based on Gross's theory. The results of the research show that although God's speech with braggarts appears to be in contradiction with Grice's principle of quantity, but it seems that the violation of this principle leads to an increase in the eloquence of the speech and conveys the meaning in a better way through brevity and omission. Perhaps, in the light of this, the obstinate mind of boasters will be affected and the ugliness of their work will be revealed.

**Keywords:** *Brevity; Omission; Takhar; Violation; Object; Violation of Grice's Quantity Principle*

### **Introduction**

Speech" has three elements: the speaker, the audience and the message, and the purpose of using words is to understand and understand the meaning of the message by the speaker, so the method to achieve this goal is to use data analysis." *It gives the method not to move only at the level of phrases and sentences, let's look at the text as a whole and in addition to knowing the relationships between the sentences in the text, we should also pay attention to the metatextual elements, that is, the sender, the audience, and also the situational context of the message* "(Paltridge, 2006,2). The three mentioned elements of speech need a criterion and a rule to create a coherent speech to understand the meaning (Gric, 1975, 225).

Paul Grice - Philosopher and linguist- studied conversations using a user oriented approach and established rules called "Cooperation Principles" which include four principles including the principle of quality, according to which lying should be avoided in words, the words should be reasoned. The second

principle of quantity based on which do not inform less than necessary. The third principle is the way of expression, which says that you should not speak with ambiguity, and the fourth principle is based on the rule of communication, that the speech should be appropriate to the topic and irrelevant (Grice, 1975, 45-46).

Sometimes these four principles are violated in order to ignore the apparent meaning and reach the implicit meaning of the word, which Grice's concern was to go beyond the surface meaning and recognize the deep meaning in the word. In fact, by putting these criteria in words, Grice made it easy to access the meanings of conversation in any language, and it has been approved by linguistics scientists (Lines 2017, 417; McCarrick, 2015, 239).

Surah Takhar is related to blaming the group that used to boast about their wealth and capital and the large number of people. In this regard, for a better understanding of this warning, Grice's principles of conversation have been used, and only the violation of Grice's principle of quantity is investigated in order to understand the implied meaning of the word in two verses of Surah Takhar

The questions examined in the present study are as follows:

- 1- Why is the main focus of the Surah, which is warning, faced with the abbreviation of the word "Al-Takathr"?
- 2- Why is the object that emphasizes the active verb and is the content of the warning omitted in the word "Taelamun"?
- 3- To what extent can the context and analogies help to violate the principles of the word?

### **Research Background**

Authors Mahmoudi and Mozafari (2019) in the article "*on the need for communication in the dialogues in Surah Al-Imran based on Paul Grice's theory*", By violating the principles of conversation, Grice came to the conclusion based on verses 35 to 49 of Surah Al-Imran that the violation of this The principles of reason require communication.

The authors Bakht Lili Heshmati Dargah and Mirza Khah Rudsari (2023) in the article "The Violations of the Principles of Grace's Cooperation in Surah Mujadaleh" investigated the violation of the principles of Grace's conversation in Surah Mujadaleh and the result is different motivations that cause the transition from the apparent meaning to the implied meaning of the verses has been.

The author Gholam Abbas Saeedi (2013) in his article on the *Linguistic Study of the Proportion of Verses based on the Principle of Grice's Cooperation*" has paid attention to the appropriateness of the Quran's verses by using the principle of Grice's Cooperation.

The aforementioned studies examined the principles of Grice's conversation in Sur, but the following article is different in several ways. In addition to mentioning the violations of Grice's principles, this article also points to rhetorical points and the role of context and verses in violating these principles.

### **The Glory of the Descent of Surah Takha**

Commentators believe that this surah was revealed about tribes that boasted about each other and boasted about their large numbers of people and population or their property and wealth to the extent that they went to cemeteries to increase the number of people in the tribe and counted the graves of the dead of each tribe. However, some consider it referring to the two tribes of the Quraysh tribes in Mecca, and

some to the two tribes of the Prophet's Ansar tribes in Medina, and some to the pride of the Jews over others, although it seems more correct that it is Meccan; But it is certain that whatever these revelations are, they never limit the meaning of the verse (Zamakhshari, 4, 1407, 791; Makarem

1340,254,27), Shirazi, 1371, 27, 275 ; Tabatabai, 1374, 20, 604; Tabarsi

## 1- Grice's Quantity Principle

*Inform as much as you need, don't give more and less than you need "(Grice, 1975, 45)"*

### 1-1- Violation of the Principle of Quantity Due to the Brevity

In the verse of Al-Hakam al-Takathar (Takathar/1), the word "al-Takathar is from the root of" kathar" which means many which is related to the adjective of vice which is the concept of overindulging in something and boasting (Mashkur, 1357, 748; Farahidi, 348 5, 1409; Manzoor 1371, 1414; Ragheb Esfahani, 703,1412 ;Tarihi, 1375, 3, 469; Qoresh Az Hari, 102, 2001; Firouzabadi, 212, 1415). Of course, in addition to the reprehensible reproduction that was mentioned, there is also praiseworthy reproduction in obedience to God's orders ( Fakhrazi, 270, 32 1420) Violation of Grice's principle of quantity in the verse with the same theme, The reason for the brevity of the word "Takathr" is in the word, and the problem is that the verse expresses what kind of Taktar? Duplication of what caused the warning and threat at the beginning of the verse?

"Ijaz" means to be abbreviated and to express the meaning in the shortest word and least phrase that is clear and expressive (Saheb Ibn Ebad, 1414, 7, 153; Askari, 1400, 31 ;Fayoumi, 1414, 2, 648; Ibn Manzoor, 1414, 5, 427). brevity is one of the techniques of rhetoric, not ignoring speech (Asgari, 1372, 264; Jahiz, 91, 1926; Shahbazi 1392 58) and also the ijaz is divided into two parts "*shortening and omission*" and whenever a word or a sentence in the verse is omitted due to the presence of analogy and this analogy indicates omission, the word has the authorization of omission. (Siyuti, 1421, 3, 375, 1421; this genie, B to 90; 2, 1994; Khafaji, 1411, 172); in other words, "*if there is no reason to delete it, it is null and void*"( Baqir Hosseini,1427,447; Abdul Aziz Abn Abdul Salam,1416,3).

One of the reasons and proofs of the brevity of the word "*al-Takathar*" in the verse is the context and meaning of the word:" with the help of the context, "*according to what is understood with the help of the context, the meaning of the verse is that you are proud of having the wealth and adornment of the world and competing among the people*" (Tabatabaie, 1995, 600, 20). Another reason for the brevity of the word "*al-Takathar*" is the habit and custom of boasting of people in the era of descent into bravery and praising the wealth of the tribe. The number of people was even in the number of graves (Tabari, 7, 1977, 2047; Ali, 2006, 174; Ali, 1413, 7, 26; Fakhrazi, 1420, 32, 270; Makarem Shirazi, 1371, 7, 275). The act of boasting is not necessary for words.

The rhetorical understanding of God's words in the word "*multiplication*" with the help of the context and clues is the purpose and motivation of violating the principles of the word in order to guide the audience from the apparent meaning of the words to the deep and implied meaning of the verse, that is, to understand the motivation and habit of the people of that era to do useless things.

### 1-2- Violation of the Principle of Quantity for the Motive of Warning

In the verse "*Kala-Suf Ta'alamun*" (Takathar,3)" *you will understand the ambiguity of the sentence in its meaning soon*" and caused the principle of quantity of words with motivation and purpose to not be observed in the words. The ambiguity is why the object in the verb "*Taalamun*" was omitted? What will they understand soon and when will it be understood?

Omitting the object is for a reason that is close to understanding and its benefit is brevity in words (Abd al-Aziz bin Abd al-Salam, 1416, 2, 12; Siyutie, 1, 1421, 309). Finding the omitted object requires

more reflection, which is revealed from the context and context, and this is one of the principles of rhetoric (Ibn Athir 296, 2, 1994) and analogies may be verbal or spiritual (context) Abdul Aziz, 15, 2, 1416).

The word "*ta'alamoun*" means "*finding awareness and knowing something*" (Ibn Manzoor, 12, 1414, 416; Farahidi, 152, 2, 1409; Hosseini Zubeidi, 1414, 495, 17 of Hari 2, 2001, 252; Sahib bin Ebad, 1414, 2, 59; Afram Al-Bustani, 2000, 61). The words "kola" and "manuf ta'alamoun" in the verse emphasize the threat of boasters who considered their happiness in the number of property and children (Fakhrazi ,271, 32, 1420; Tabarsi, 1996, 6, 697; Mughniyeh, (1999, 8, 168).

Ragheb has given a precise meaning of science in adjectives: "*Science means knowing the truth of something that in this case is transitive to an object*"( Ragheb Esfahani, 2, 1412, 635); The meaning that Ragheb defined about the word "*science*" is compatible with the meaning of the word in the verse "*ta'alamoun*"; That is, braggarts will know the truth of their action, that the object is omitted here, that the object is omitted according to the context of the verses in the sentence "Suf Ta'alamun", "The effect of the act of boasting at the time of death is(Tabatabaie, 601,20,1995; Howezie, 1415 , 5, 661; Tusi, 10, 403,ND; Zamakhshari,1407, 4, 792; (270, 32, 1420), Tabarsie, 1996, 27, 255; Faiz Kashani, 1415, 5, 369;Fakhrazi,1420,32,270).

The reason for the omission of the object is as follows: The verb "*Ta'alamun*" is absolute and without an object, so that the audience can think and worry about what they can in their mind. You will wake up from this dreamy and dreamy dream and you will know how you have become a game of endless increase and its deceptive illusions and to what extent you have destroyed your capital and lost yourself. And what torments are ahead of you, and the further you are from this world and the closer you are to the reckoning, the greater your knowledge and awareness will be (Taleghani, 242, 4, 1362)

With the aim of warning and threatening the braggarts, the object was removed and abbreviated in the speech, which caused the violation of the principle of the quantity of speech, but this violation of the principle is effective for the audience who have only chosen the path of stubbornness and the end of the argument in the speech.

## **conclusion**

The present research gives these results by applying the principle of Grice's quantity in two verses of Surah Takhar:

- 1- In the era of descent, they were more proud of having wealth, children, and population, and this boasting became a habit and custom, and for this reason, the word "**Takhar**" was spoken with concise rhetoric and based on context and evidence, in violation of the principle of quantity, and it was called ugly. make their verbs more visible.

In the verse "Kala-Suf Ta'alamun" (Takhar,3), despite the fact that the object in this sentence plays the main axis of the chapter, the object "Talamun" has been removed due to the threat and the importance of the harmful effects of boasting, in violation of the principle of grace quantity.

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