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بررسی اصول گفتگوی حضرت عیسی (ع) و حواریون در قرآن براساس نظریه پل گرایس

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چکیده

زبان‌شناسی شناختی رویکردی در مطالعه زبان است که به بررسی رابطه میان زبان و ذهن او و تجارب اجتماعی و فیزیکی او می‌پردازد. زبان‌شناسی شناختی یکی از دانش‌های میان‌رشته‌ای است که هدف آن تأمل و دقت در ساز و کار رابطه ساختار و عناصر سازنده یک متن برای درک بهتر چگونگی روند تکمیل معنی و معنای نهفته در آن است. هربرت پل گرایس یکی از فیلسوفان تحلیلی زبان‌شناختی است که متناسب با این دیدگاه و درباره مکالمات و کنش‌های زبانی و معنای غیرمستقیم و ضمنی آن‌ها در زبان روزمره مطالعات دقیق و گسترده‌ای انجام داده، که به عنوان اصول همکاری گرایس معروف شده است. مکالمه و گفت‌وگوی یکی از عناصر سازنده هر متن روایی است که در ایجاد انتقال معنی نقش محوری دارد. گرایس مکالمه را رفتاری هدفمند و عقلانی و آن را نوعی تعامل مبتنی بر همکاری می‌داند که منطق خاص خود را دارد. مطابق نظریه وی هر گفتگوی موفق مبتنی بر رعایت ۴ اصل همکاری (کمیت، کیفیت، ارتباط و شیوه) می‌باشد و هرگونه عدول و خروج از یکی یا چند اصل از اصول چهارگانه چنانچه مبنی بر قرینه و غرض مشخصی باشد منجر به استلزام ارتباطی می‌گردد و اگر این غایت فراهم نگردد، خروج از این اصول، گفت‌وگو به شکست منتهی می‌شود. از این‌رو در این پژوهش برخی مکالمه‌های حضرت عیسی (ع) و حواریون در قرآن کریم براساس نظریه قواعد گرایس به روش توصیفی تحلیلی بررسی شده تا به این پرسش پاسخ داده شود که نحوه کاربرد و تخطی از اصول تعاون به چه صورت است و این تخطی‌ها چه تاثیری در بیان معنا و هدف گوینده دارد؟ نتایج حاصل از پژوهش نشان می‌دهد مکالمه‌های حضرت عیسی و حواریون در قرآن کریم از قاعده ۴ اصل همکاری تخطی صورت گرفته سه اصل بیش از همه مشهود است که کمیت سه بار در مکالمه‌های حضرت عیسی (ع) و حواریون در قرآن کریم و دو اصل دیگر اصل ارتباط و روش سهمی هماهنگ در گفت‌وگوی حواریون و حضرت عیسی دارند.

واژه‌های کلیدی

زبان‌شناسی شناختی، اصول تعاون، معنای ثانوی، حواریون، حضرت عیسی (ع)، پل گرایس.

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ORIGINAL ARTICLE

Investigating Principles of Conversation between Jesus (PBUH) and Apostles in the Qur'an, Based on Paul Grice's Theory

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ABSTRACT

Cognitive linguistics is an approach in the study of language that examines the relationship between his language and mind and his social and physical experiences. Cognitive Linguistics is one of the interdisciplinary sciences whose purpose is reflection and precision in the mechanism of the relationship between the structure and the constituent elements of a text in order to better understand the process of completing the meaning and the concept hidden in it. Herbert Paul Grice is one of the linguistic analytical philosophers that according to this point of view, has conducted detailed and extensive studies on conversations and linguistic actions and their indirect and implicit meaning in everyday language, which has become known as Grice's cooperative principle. Conversation is one of the constructive elements of every narrative text that plays a central role in transferring the meaning. Grice sees conversation as a purposeful and rational behavior and it is a type of cooperation-based interaction that has its own logic. According to his theory, every successful dialogue is based on observing the 4 principles of cooperation (quantity, quality, communication and method) and if any deviation from one or more of the four principles is based on a certain relationship and purpose, it leads to the necessity of communication and if this goal is not provided departing from these principles will lead to the failure of dialogue. Therefore, in this research, some of the conversations between Jesus and the apostles in the Holy Qur'an have been analyzed, based on the theory of Grice's rules in a descriptive and analytical method in order to answer the question of how the cooperative principle is used and violated and what effect these violations have on the meaning and purpose of speaker. The results show that the dialogues of Jesus and the apostles in the Holy Qur'an violate the 4th principle of cooperation. The 3rd principle is most evident that the words of Jesus and the apostles have the quantity of 3 times in the Holy Qur'an and 2 other principles namely the principle of communication and the principle of method have a harmonious participation in the dialogue of the apostles and Jesus.

KEYWORDS

Cognitive Linguistics, Cooperative Principle, Secondary Meaning, Apostles, Jesus, Paul Grice

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Introduction

Applicationology of language is one of the main branches of linguistics which considers discourse coherence to be the result of the interaction between users and the context of the text, hence its subject is the study of the ability to use the language and make sentences related to the context to show how "Speech acquires meaning in situations". (Levinson, 1983: 5)

In fact, the applicationology of syntax studies and examines the sentences, and the applicationologist seeks to explain the external appearance in the context of application and situation that is used in it (Sane'i pour, 2010: 62). One of the concepts that are studied in applicationology is verbal actions, which focuses on the epistemology and applicationology of language and has been proposed by theorists such as Lakoff, Austin, Searle, Grice, etc. (Levinson, 1983: 27) This approach tries to establish a link between the abstract theories of language and its practical realities. In the meantime, since Grice's theory "basically justifies and explains the communicative role of sentences, including indirect linguistic actions", from this point of view, it has made a great contribution to the emergence and development of discourse analysis. (Agha Golzadeh, 2006: 33) So that it has been said in linguistics, applicationology has been seriously discussed with the works of Grice (Qa'emi Nia, 2010: 537). On the one hand, considering that a large part of the literary and artistic burden of narrative texts is based on verbal interactions, the detailed study and analysis of the processes of the language communication system in dialogues, is very effective in our deeper understanding of how the text works and understanding its precise semantic angles, and using the applicationology ideas of language is a useful tool to achieve this purpose.

Qur'an is a book that, in addition to having educational, moral, social, religious, etc. values, due to the stories and narrations of the past prophets and peoples, it is a literary narrative text, and the artistic language of its narrative parts according to the context, that is, "What contemporary Arab thinkers equate it to context" (Sane'i pour, 2010: 52) has the ability to be investigated from different aspects of application. Therefore, in this research, in order to examine the role of indirect language actions of characters in the construction of the meaning of one of the Qur'anic narratives, the fictional conversations between Jesus (PBUH) and the apostles in the Qur'an, which is the focus of the conversation, is analyzed based on the theory of Grice in a confirmatory and analytical way. In order to find out how and to what extent and for what purposes the cooperative principle of Grice was applied in the conversations of this narrative. And what effect these violations have on the formation of the meaning and characterization of this narrative. In other words, the approach of the present research is narrative-cognitive linguistics, that is, it focuses on discovering and analyzing the underlying layers of verbal communication and dialogues between the characters of the narrative of the apostles and Jesus (PBUH) based on the cooperative principle with the aim of revealing the verbal subtleties of the characters during the conversation and its effect on the process of forming the overall meaning of this narrative and how the mental image of the characters is formed in the overall context of the work and the mind of the audience.

Problem statement: the concern that the article is problem-oriented and the relevance of the verses is the most important part of this article.

1. Research background

It is worth mentioning that so far many research have been carried out with this approach in various scientific fields such as linguistics, sociology, political science, psychology, and literature, including "Analysis of the words of schizophrenic patients from the perspective of the cooperative principle" (Salmani and Mahmoudi Bakhtiari, 2008: 28-34) "The role of Grice's cooperative principle in achieving balance in translation (Saifi and Mahmoudzadeh, 2009: 45-57) "Reflection of feminism through the function of Grice's cooperative principle in the play "Leader of Women" (Dadkhah Tehrani and Mahmoudi Bakhtiai, 2010: 23-28) "The role of violating Grice's principles in creating a new generation of Qur'anic jokes" (Khairabadi, 2012: 39-53) "Examination of Grice's principles in the story of "Siyâvash" in the Shahnameh" (Keshwardost, 2012: 133-154). But one of the few researches that are directly related to the subject of the researches which are directly related to the subject of this research is the article "Linguistic investigation of the appropriateness of verses based on the cooperative principle of Grice" (Saeidi, 2011: 173-191), the author of which only mentions a few examples of scattered narrative and non-narrative verses from the entire Qur'an, to explain the theory of Grice. All these examples can be found in almost every narrative text, and therefore the result he gets is not very coherent and comprehensive and does not reflect the special features of the conversation of the Qur'anic text. In other words, as far as the author has searched, so far, the narrative conversations of the Qur'anic stories have not been thoroughly examined with this approach.

2. Grice's principle

Based on the applicationology approach in the course of linguistic applications and the transfer of meaning and conversations between people, meaning making is not only a simple process of pairing sentences, but language phrases are a motivation to express complex mental processes. Because in a conversation or text, the full meaning of a phrase or part of speech is not present and ready in the words (Roshan and Ardbili, 2012: 160-161), and "the relationship between form and role in natural language sentences is not necessarily a one-to-one relationship, and language sentences have different roles in different situations. (Safavi, 2012: 38) Therefore, it should be said that in the verbal act, "A chain of grammatically well-constructed sentences does not necessarily create a successful communication act.... understanding the meaning of a statement depends on knowing more than its example, you must know its "Load" too. (Mc Carrick, 2006: 256-257) Because the range of meaning of each word is determined according to its meaning in the language, i.e. its intra-linguistic and referential meaning, but its real and extra-linguistic meaning depends on a set of contextual factors (Lines, 2011: 420-21) and it is the same thing that applicationology is interested in discovering and explaining it. In fact, this approach deals with the relationship between linguistic forms and their practical use in spoken or written text to achieve the goals and desires of humans through dialogue (Yowl, 2008: 13).

Herbert Paul Grice is one of the analytical philosophers of language who, according to this view, has conducted detailed and extensive studies about conversations and linguistic actions and their indirect and implied meanings in everyday language, which became known as Grice's "Cooperative Principle". Grice considered

conversation as a purposeful and rational behavior and considers it as a type of interaction based on cooperation, which has its own logic and is based on principles that are universal. That is, because it is common in all languages, they are used in examining the meanings of conversations and in all languages. (Marmaridou, 2000: 25; Mc Carrick, 2006: 239; Lines, 2011: 417; Herman, 1995: 1740)

Since in a conversation or dialogue, two characters namely the speaker and the listener are involved, and the speaker's verbal expression is meaningful only in connection with the presence of the listener, the conversation is based on participation and cooperation (Herman. 1995: 165)

According to Grice, "in linguistic interactions between humans, there is a series of common presuppositions for the development of the conversation process, which apparently originates from a series of rational considerations and are considered as instructions for the effective use of language in conversations with the aim of greater cooperation between the participants (parties) conversation). (Agha Golzadeh, 2006: 35)

Grice calls these common goals "The cooperative principle", a principle that tells the parties of the conversation: the participants in the conversation should contribute their linguistic contributions sufficiently, according to the purpose and direction of the conversation, in order to communicate with and also help each other effectively (Agha Golzadeh, 2006: 36. Mc Carrick, 2006: 239. Qaiminia, 2010: 314 and Alam, 2015: 211)

2-1 The four rules of the cooperative principle:

The cooperative principle has four more detailed rules, which are known as Grice's

"conversation rules", and each of them has one or more sub-rules, which are as follows:

1. The rule of quantity: in the conversation, you must a) share the conversation appropriately b) do not give less or more information than necessary.

2. The rule of quality: in your turn to speak, your contribution should be honest and (a) don't say what you know to be false and untrue b) speak with reason and don't say what you don't have enough evidence for.

3. The rule of relation: The parties to the conversation should speak appropriate words to the topic and avoid discussing unnecessary topics.

4. The rule of manner: speak clearly, concisely, and regularly, which means a) avoid ambiguity, b) do not use incomprehensible words, c) avoid slang and generalization d) speak with proper rhythm (Lines 2011: 401, Qaiminia, 2010: 315-316, Agha Golzadeh, 2006: 36, Grice 1975: 45-46)

2-2 Violation of the four principles of cooperation (flouting Maxim):

According to Grice, it should be kept in mind that the four principles of verbal participation are not always observed exactly in all conversations. And most of the times, one of the parties to the conversation violates one or more examples of the four rules of quantity, quality, relation and manner, in such a way that sometimes he violates one or a number of these principles silently and sometimes he violates a principle deliberately. He sometimes completely ignores and sets aside a principle, and sometimes by emphasizing too much on one principle, he puts it in conflict with other principles. (Mc Carrick, 2006: 239; Grice, 1975: 41-42)

But it should be noted that any apparent violation of any of the four principles of quantity, quality, manner and relation is a purposeful sign that forces the audience to

search for a meaning beyond the apparent meaning of words and sentences. "In such a case, the audience, considering the conditions and factors governing the context of the speech are directed to the message intended by the theologian" (Agha Golzadeh, 2006: 38) Grice calls this message, which is outside of the framework of the literal meaning of the sentences and mostly obtained through the extra-textual context of the word, an implicit or implied message.

According to him, the implied meaning is either contractual or conversational, the implied or contractual meaning is related to the level of words, but the implicit meaning of a conversation is obtained as a result of violating the rules of conversation. (Grice, 1975: 225) What Grice thinks is the implied meaning of conversation, because it is contrary to the understanding of the implied meaning of the contract that you get from the words themselves. And the implied meaning of a conversation is understood by the external context of the speech and the agreements that are the same between the speaker and the audience in all languages.

Also, it should be noted that although the violation of the rules of cooperation (collaboration) during the conversation are conscious deviations from the rules of the conversation, the communication function of the conversation is not disturbed. Because even though the violation of the rules of cooperation on the part of the speaker seems uncooperative, it is actually based on this cooperation that according to the context of the speech, the speaker is aware of the ability of the audience to infer the implied meaning, which was intended by him and has conveyed it by violating the rules of cooperation.

As a result, in cases where the understanding of this implied meaning depends on the

audience's effort, such as irony and metaphor, in which the principle of quality is not observed, as Grice believed that metaphor is achieved by violating one of the four principles of speech. If one of the universal principles of speech is violated, the listener will conclude that the speaker's intention is different from what he says" (Eko, 2004: 42-43)

The ambiguity in the words, changing the topic of discussion and raising an issue are among the other examples that indicate the violation of the rules of conversation. Of course, each of them has a specific purpose and theme according to the context of the conversation such as observing politeness, mocking and taunting, avoiding answering, etc., that will be explained in a practical way.

3. Examining the rules of conversation in the dialogue between Jesus and the apostles in the Qur'an

Before starting the discussion, it is necessary to pay attention to several points: In this research, the story of the mission of Jesus and his followers in the Qur'an was considered only as a narrative text, because "the Qur'an is the greatest literary work in the Arabic language and this book, like other literary books, is read in a literary way" (Mahdavi-Rad et al., 2011: 76). Since "Dialogue means conversation, speaking and exchanging ideas with each other. (Mir-Sadeghi, 2007: 468) And the cooperative principle of Grice only examines the conversation between two characters, for this reason, in this research, only the conversations that were between two people in a coherent manner are the basis of the investigation because the internal monologues and one-sided statements without answers have been overlooked. Also, for the coherence of the discussion, first this narrative is divided into several parts based on the main actions, and

then the conversations in each of them have been examined in terms of how to apply the rules of conversation.

3-1 The requirement of relation made in the conversations between the apostles and Jesus (PBUH):

Before examining the rules mentioned in the story of the mission of Jesus and the presence of the apostles next to him, it is necessary to mention some materials that are interesting and can lead us to a suitable and desired result in a comparative study.

3-1-1 Conceptology of Ḥawārīyyūn:

3-1-1-1 The word Ḥawārīyyūn from a lexical point of view: the first step to know Ḥawārīyyūn i.e. apostles, we should refer to some dictionaries, which define the word Ḥawārīyyūn as follows:

Ḥawārīyyūn [Ḥarīyū] (Ikh) Jihwārī, (translated by Adel ibn Ali), Companions of Christ) Abu al-Faraj ibn Al-Jawzī in al-Madhash has given the names of the disciples of Jesus as follows: 1-Simeon al-Safa 2- Simon the Zealot 3- James the Great 4- James the Less 5- Philippos 6- Marcus. 7- Saint John 8- Luke. 9- Saint Thomas 10- Saint Andrew 11- Bartholomew 12- Saint Matthew

Some of these twelve names do not match with the names given by Christians. The apostles acknowledged the prophecy of that Prophet and the monotheism of His Holiness, and after the removal of Jesus, they scattered throughout the world and spread his religion. They say that Judas, who was counted as one of the apostles, was a traitor and betrayed Jesus to his enemies, and was rejected from among the apostles and deserved eternal damnation, and Mathias took his place. Some consider Paul and Barnabas as apostles. The Western call the Apostles Apoter. This word is taken from Greek Apostolo, which means messengers

[plural of messenger] and on this occasion some Christians call them Apostles (Dehkhoda, 1993 1: 220) in another dictionary the name of Twelve Companions of Jesus are mentioned (Amid, 1994, 1: 340)

3-1-1-2 The word Ḥawārīyyūn in Qur'anic terminology:

In the Holy Qur'an, the word Ḥawārīyyūn is defined as follows: the plural of Ḥawārī and Ḥawārī is a person who is assigned to a person from among all people, they say: its root is Ḥūr, which means very much whiteness and it is like that the person's Ḥawārī has a sign like a horse with a white forehead and people know him as his friend and helper, but it is not used in the Holy Qur'an except for the attributes of the companions of Jesus (PBUH). (Rāghib Isfihānī, 1995)

The name of the Ḥawārīyyūn is explained in this way: "Ḥawārīyyūn" is taken from the plural of "Ḥawārī" which means white bran flour, and on the occasion of the same meaning, the chosen friend who is pure in his love is also called "Ḥawārī". Imam Reza (AS) says about naming them as "Ḥawārīyyūn" because they had cleansed themselves and the people from sin by their preaching and guidance. (Hosseini Dashti, 2002)

3-1-2 The faces of Ḥawārīyyūn in the Qur'an:

Each of these topics that the Qur'an repeatedly discusses is a living example and a clear proof of this matter. One of those examples is the subject of (the apostles) of Christ which has been discussed in this verse and other verses. Now we gather here all the verses that have been mentioned about them, all these verses do not pursue anything else except one goal, which is their purity and firm faith. The Qur'an introduces the apostles of Jesus as follows:

They were the companions of God when the Messiah invited the Israelites to his ritual and

counted his miracles for them and announced that I am the confirmer of the Torah and at the same time making some forbidden things as halal. At this time, he felt that the majority of Israelites were thinking of disbelief, denial, and rejection of his mission, so in order to separate his companions from others, he raised his voice and said: O people of faith, be God's companions, just as Jesus, the son of Mary. The apostles said: We are the companions of God. A group of Israelites believed and another group disbelieved. We helped the believers against the enemies and finally they won.

The apostles of Jesus were his special friends and disciples who believed in him heartily and spread his religion to the world after the absence of Christ. They are twelve people and their names are as follows: 1-Saint Peter 2- Saint Andrew 3- Saint Jacob 4- Saint John the Beloved 5- Philippos 6- Bartholomew 7- Luke 8- Saint Matthew 9- Simon the Zealot 10- Lebbaeus 11- James the Less 12- Judas Iscariot.

The Qur'an has clearly judged the apostles of Jesus Christ; the Qur'an's judgment about them is completely equal and praises all of them for having a spirit of sacrifice in the path of Christ. Even in the discussed verse to motivate Muslims to sacrifice in the path of Islam and become the helpers of God, narrates the process of the apostles and says: They answered the request of Christ for help like this: (We are the followers of God; we are the helpers of God). So you, Muslims, be God's friends like them and know that you will be victorious over the enemy just as they were victorious. (Şaff: 14) (Mousavi Hamedani; 1993, 3: 698) (Makarem Shirazi, 1998: 34)

When Jesus felt their disbelief and denial of prophecy, he said: Who are my companions to guide people to God? The apostles said: We are the companions of God. We believe in Him and bear witness that we submit to him.) (Al-Imrān:

52) The apostles are inspired. One of the meanings of revelation in the Qur'an is inspiration to the heart. Undoubtedly, divine inspiration has conditions and restrictions, and it belongs to those whose soul is cleansed from the dirt of sins and find special merit for such a gift.

If the mother of Moses is inspired (breastfeed your baby and if you are afraid of Pharaoh's officials, throw him into the sea and do not fear the end of the work, because we will bring him back to you and make him one of the messengers) it is for Moses' mother was worthy of such honor.

According to the Qur'an, the apostles of Jesus had such merit, and God inspired them to believe in him and his prophet. They also believed in him and testified that they submitted to God's commands. As He says:

"And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims.'" (Mā'idah: 111)

Heavenly food comes from the sky for the apostles. Even though the apostles of Jesus Christ had a firm belief in him, in order to gain more assurance and raise the level of their certainty and faith, they requested him to ask God to send down food from the sky for them. This desire for a miracle does not mean that they doubted the prophecy of Christ, but - as it was said - this was a request to gain more certainty and attain the highest levels of faith; because no matter how much a person believes in something, he wants to touch and observe it closely.

Although Ibrāhīm Khalīl ar-Raḥmān had a firm belief in the resurrection of humans that one day God will resurrect everyone, he asked God to show him how to resurrect the dead so that he could see it closely. When he was called to account by God and was addressed that, don't you believe in My power, he replied: Sure! (...)

But I want to assure my heart...). I have firm faith that You bring the dead back to life, but in order to increase my faith and complete the level of certainty, I want to see it tangibly. (Baqarah: 260)

By the way, the same explanation is also reflected in the request of the apostles; because they turned to Christ after asking for the heavenly food and said:

"We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle." (Mā'idah: 113)

Jesus accepted their request and asked God to send down some food from the sky for them and to make that day a feast and a day of joy for the whole of Israelite and to be a sign from God on the truth of Christ's mission. God accepted the prayer of Christ, and to confirm their faith, He sent down a food from the sky on them.

These verses clarify the position of the apostles of Jesus in the Muslims' Qur'an, which we all believe in.

Knowing and understanding more about the apostles from the point of view of the Qur'an, now it is the turn of the way of conversations and checking the violation of the rules in this area:

The topic of the discourse of Jesus and the apostles:

1- Measuring the faith of the apostles, verse 52 of Surah Al-Imrān

2- Testimony of the apostles, verses 53 of Al-Imrān and 111 of Mā'idah

3- The apostles' request for heavenly food from Jesus (PBUH) for the assurance of their heart, verse 113 of Mā'idah

4- Answering the apostles' request by Jesus (PBUH)

And in the continuation of the discussion and analysis of the mentioned verses based on

the theory of Grice, we mention the reason for it in Surah Al-Imrān in verse 52 and 53:

"When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims. Our Lord! We believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

And in surah Mā'idah verse 111: "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'"

Jesus (PBUH) tests the apostles for their faith while feeling some of the apostles have weakened in their faith and asks them for help, and because of the belief problems that plagued the Israelite again and they were separated from the truth of God's religion, he sees God's religion as needing help, and he asks them for help, and here is when the apostles call themselves the companions of God or the helpers of God's religion, and they call themselves the followers of Jesus (PBUH). In verse 52 of Surah Al-Imrān, the metaphor of allegory is used in the word "Aḥassa".

In such a way that a non-sensual thing is considered as a sensory thing, it means the same disbelief that he observed in the behavior of the Israelite and is also suspected of the apostles. The point here is that disbelief is not a tangible thing that anyone can see, but here the Prophet of God uses it as a tool to test his companions. And here 3 principles of Grice have been violated: 1) it is a violation of the rule of quantity that happened between Jesus and the apostles because of the conditions governing the Israelite, there was too much discourse between the prophets and the righteous friends, and this is because of the test

of their companions in helping God's religion. And in verse 53 of Surah Al-Imrān, this violation of the rule of quantity happens on the part of the apostles because of their steadfastness in helping God's religion. And the next rule that is violated here is 2) the rule of quality, which speaks of Jesus' lack of trust in the apostles because of the disbelief that the Prophet felt and doubted about the quality of the apostles' words and help to the religion of God, and there is a need to prove the truth and validity of the apostles' claims, and the third rule that is violated in the conversations of these verses is 3) the rule of manner that mentions every conversation should be far from ambiguity, and should have no sarcasm or any kind of generalization, as it was observed that there is a metaphor in the word "Aḥassa" and it was used by Jesus (PBUH) and he had a purpose in mind for using this metaphor.

(Darwish; 1420 AH, 1: 448-450) (Mousavi Hamedani; 1993, 3: 689) (Zamakhsharī; 1408 AH; 1: 366) and in the following verses, this violation of the rule occurs with regard to the request of heavenly food by the disciples, and this verse confirms this story:

"Behold! The disciples, said: "O Jesus the son of Mary! Can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith." (Mā'idah: 112). In this verse, the discourse and conversation of the apostles is violated in terms of the rule of quantity, because with the knowledge that certain companions had of the truthfulness of Jesus, they asked him for a miracle again. And here is a rhetorical question, and again, despite the power of Jesus, they ask him whether you can ask for heavenly food from your Lord and here there is also a violation of the rule of quality and relation. Violation of quality is how the apostles request a clear and specific issue from their messenger,

and this request makes Jesus (PBUH) surprised, and their generality causes Jesus to observe piety on behalf of (PBUH) (Darwish, 1420: 448-450) (Taleghani, 1983, 2: 225)

Because with the ambiguities they had in their words and the generalization they did, it caused Jesus to doubt in their true faith, and this violation of the rule of relation and quality is considered in these verses.

"They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle. Jesus the son of Mary said: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)." (Mā'idah: 113-114)

And in the last verse that Prophet Jesus (PBUH) asks God for heavenly food, and this request is actually a completion of the proof for the apostles and the fact that it provides the assurance of the heart of the apostles, and this new miracle will be nothing but the completion of the proof for the Israelite, especially the apostles. As you will see in the appearance of this verse:

"Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples." (Mā'idah: 115)

And this matter is clear in verbal clues like the repetition of the word torment. (Zamakhsharī, 1407 A.H. p. 79) (Allameh Tabātabā'ī, 1993, 3: 318-319) (Ṭabrisī, 1990, 4: 87-88) (Kāshānī, 1300, 2: 212)

Conclusion

The narration of Jesus and the apostles, which has been stated in the Qur'an in verses 52 and 53 of Surah Al-Imrān and verses 111 to 115 of Surah Mā'idah, uses the elements of the conversation between the apostles, Jesus and God Almighty, here the following results have been obtained, which are as follows:

1. In this narrative, examples of violations of the principles of quantity, quality, relation, and manner can be seen on both sides of the conversation, and it shows the degree of violation of the cooperative principle of Grice by each of the characters in this narrative. As it is clear, the apostles had the highest degrees of violation including the principles of quantity, quality, relation and manner which are the four rules of Grice's cooperative principle.

2. The motivation for violating the four principles in the conversation has been different from both sides, and what has been observed in the violation of the rules is that the rule of quantity is assigned the first rank, followed by quality, and the third place is the violation of the rule of manner, and then relation. It is evident in the conversation of the apostles with Jesus (PBUH) that it is proof of the companionship and help of God's religion.

3. One of the reasons for the miracles of the Qur'an is the violations of the principles of Grice done in the Qur'anic conversations, which are purposeful and coordinated with the beginning and the end of the Surah and the order of the verses and the results given in the Qur'an. And this matter is brought up when we are engaged in discussion and research in Qur'anic conversations.

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