

A Pragmatic Study of the Holy Names of Almighty Allah in the Glorious Quran

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Abstract

This study clarifies the pragmatic aspects of the Holy Names of Almighty Allah, *al-asmā al-husnā* (The beautiful Holy Names), which are repeating terms in the Quranic texts. This study aims to explore the contextual meaning of these Holy Names and recognize their pragmatic meanings. This is because these Holy Names are found in different contexts in which each one of these sacred Names may not have the same semantic and/or pragmatic meaning in other contexts. In this regard, the study focuses on the pragmatic meanings of these Holy Names. Thus, the current study attempts to identify the kinds of implicature, and presuppositions implemented in these Blessed Names. To achieve the study aims, the researchers adopt a model based on Grice's (1975) theory of implicature and Yule's (1996) taxonomy of presupposition by selecting four Quranic verses from the Holy Quran to analyse these Holy Names. This study has found that the Holy Names of Almighty Allah are not just names that can be comprehended superficially and effortlessly; they are proved to have different pragmatic meanings that are related to implicature and presupposition.

Keywords: Al-asmā Al-husnā (The beautiful Holy Names); Names and Naming; Pragmatics; Implicature; Cooperative Principles; Presupposition.

1.0 Introduction and Background

Byrne (2009) described a name as a proper noun, word, or phrase that serves as a title or designation in which a person or thing is recognized or known. Names, which comprise personal and proper names, occur in every language, forming a distinct group within its lexicon. According to Markman (1991), naming is a linguistic act or process of designating individuals or places that reflect social-cultural and occasionally religious beliefs and traditions. Naming is the procedure of carrying culturally particular meanings into a linguistic material.

The Holy Names of Almighty Allah are known as the Divine Names, or the Most Beautiful Names are the loci of manifestation. These Holy Names are the Attributes and relations through which Holy Self-disclosure happens. Everything derives its origins and existence from the meanings and structural qualities indicated by the Holy Names of Almighty Allah; then, the Holy Names and their manifestations are the only means of knowing the fact of Almighty Allah (Hulusi, 2012). Almighty Allah' Names and all the epithets and designations that characterize His Holy Attributes are vital terms in the narrative of the Glorious Quran.

The Holy Quran is well-structured and built. Despite its simple language, it is a rich source of rhetorical and symbolic devices. As a result, some meanings in the Holy Quran cannot translate literally. Instead, it necessitates essential knowledge of Arabic to obtain the correct meaning (Abdul-Kareem, 2019; Watson, 2020a). Given that Arabic and English are not

identical languages regarding the meaning assigned to the corresponding symbols or the arrangement of these symbols in sentences, linguistic challenges are inevitable. Furthermore, the Holy Quran represents the literal and figurative words of Almighty Allah and His instructions for Muslims. To understand the Glorious Quran, one must deeply understand its lexical resources. The most common problem among Muslims is the lack of knowledge about the Holy Names, particularly their meaning. By learning the Holy Names through traditional methods such as textbooks and whiteboards, Muslims become less inspired and have no desire to learn more about the Holy Names (Sabriana, 2018; Watson, 2020b; Wills, 2020).

The current study examines the linguistic meaning of the Holy Names presented in the Glorious Quran from the pragmatic aspects. It aims to identify the different kinds of pragmatic aspects implemented in these Holy Names, including implicature and presupposition.

2. Literature Review

2.1 The concept of Names and Naming

Bright (2003) showed that the term name is frequently used to refer to anything, as in "Banana is the name of a fruit." In this sense, the word name is nearly synonymous with the noun. People frequently use the word name to call proper names more precisely within the known names category. Names are more than just a collection of letters and numbers; gender, marital status, and even birthplace are all revealed by names. As a result, names contain various elements that may differ between cultures. They also go through phonetic and alternate spelling variations (Boonpaisamsatit, 2011). According to Evans & Wimmer (1990), the essential issue for names emerges as a social need. Names are studied according to their origin, history, types, functions, and the influence of social and cultural aspects on names; this comes under the focus of onomastics. There are different types of names; the names of places and people representing the subfields of toponymy and anthroponymy are the most prominent (Bramwell, 2011).

2.2 Almighty Allah's Names in the Glorious Quran

Understanding the Holy Names of Almighty Allah is one way to get to know Him. Almighty Allah uses Al-asmā al-husnā (The beautiful Holy Names) as an intermediary so that people can confer with Him. This can be considered a channel through which humans can spontaneously know Almighty Allah. And it is precise and could pave the way for fundamental discovery and vast open realms of spirituality to witness Almighty Allah's light (Muntasir, Bahri, Yusufriadi, Muttaqien, Nidal & Fadlon, 2019).

In Arabic the term al-asmā al-husnā (The beautiful Holy Names) is a combination of its adjectives and adjectives that are al-asmā (names) and al-asmā al-husnā (The beautiful Holy Names). The plural of the word ism (name) is the al-asmā (names) which carries the meaning of the name (Arbak, Yatiban & Atiyah, 2020). The Holy Names in the Glorious Quran are referred to as "Most Beautiful" because they refer to them as al-asmā al-husnā, which denote "most beautiful" in the Glorious Quran itself. The term al-asmā al-husnā is found in 17 times in the Glorious Quran, which refers to the beauty of the Holy Names (Al Ghamdi, 2015), as stated in the following example:

"Wa lillaahil Asmaaa 'ul Husnaa fad'oohu bihaa wa zarul lazeena yulhidoona fee Asmaaa'ih; sa yujzawna maa kaanoo ya'maloon { 180 }" (Surah Al-A'raf : 180).

" The Most Beautiful Names belong to Allah. So call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited { 180 } ". [Surat Al A'raf (The Heights) ,7:180; (Ali, Trans. 2004, P. 379)]

Pragmatics is a branch of linguistics that can play an essential role in the Quranic interpretation. According to the definition agreed upon by most Muslim exegetes, Quran commentary (Tafsir) includes the exegete's attempts to discover Almighty Allah's intention behind His word expressed in the Quranic text (Sotudenia & Habibolahi, 2019). Grice's theory of implicature is devoted to analyzing the implicature in all texts. In the shape of the Glorious Quran, the implied meaning is a field of research and the subject of many works by Islamic rhetoric studies, regardless of whether the implied meanings are in all of the Quran's texts (Maghfiroh, 2016).

3. Pragmatic Features

In linguistics, pragmatics primarily serves as a wastebasket for phenomena that semantics would otherwise explain. The linguistic theory becomes increasingly complex by relegating such phenomena to pragmatics with numerous additional complications (Bach, 1997). As Levinson (1983) showed, the main idea in pragmatics is that the inference is cheap, articulation expensive. Huang (2007) defined pragmatics as "the systematic study of meaning under or depending on the use of language" (p. 2). According to Levinson (1983), pragmatics is concerned with language usage only and has nothing to do with that linguistic structure; using Chomsky's term, pragmatics is concerned with performance and not competence. Crystal (1985) noted that no coherent, pragmatic theory is achieved, owing to the wide range of topics it must account for, such as aspects of deixis, implicatures, presuppositions, speech acts, and discourse structure.

3.1 Grice's Theory of Implicature

According to Mey (2009), Grice's theory means what is said and implicated are part of the speaker's meaning. What is said is that part of the meaning is specified by truth-conditional semantics. At the same time, what is implicated is that part of the meaning cannot be captured by truth conditions and therefore belongs to pragmatics. Implicature is a model of pragmatic explanations of linguistic phenomena (Levinson, 1983). As Finch (2000) put implicatures arise from the process of implication upon which speakers and listeners depend on producing and interpreting utterances. So, implicatures refer to an expression's implicit or indirect meaning derived from a context does not present in its use (Grice, 1975). Implicatures are a type of implicit communication that differs from presuppositions in that they do not project through negation and interrogation. Implicature can be defined as linguistic implication (Zufferey, Moeschler, and Reboul, 2019).

3.2 Types of Implicature

3.2.1 Conversational Implicature

An important concept in pragmatics is the concept of conversational implicature. The source of this type of pragmatic inference stands for something other than the organization of language (Levinson, 1983). Conversational implicature is "a component of speaker meaning that constitutes an aspect of what is meant in a speaker's utterance without being part of what is said" (Cummings, 2010, p. 206). According to Grice (1975), conversational implicature has two types, generalized and particularized (Mey, 2009). A generalized conversational implicature is generally connected to the form and thus does not need to compute each time a relevant utterance is made. While particularized conversational implicature is specific to the context in which they occur (Birner, 2013).

3.2.2 Conventional Implicature

Grice (1975) showed another type of implicature he named conventional implicature. Conventional implicature contrasts with the first type, conversational implicature, which is

context-sensitive and inspired by conversational maxims. The conventional implicature of a word or construction is an element of its conventional meaning. This implies they cannot be explained contextually or pragmatically and must be learned word for word. Unlike lexical entailment, conventional implicature does not contribute to the truth conditions of a sentence and, as a result, is sometimes thought to involve a pragmatic rather than semantic content (Kroeger, 2018).

3.2.3 Cooperative Principle

Grice's fundamental insight is that conversation can only work if both people try to cooperate and make their contributions relevant to the conversation (Birner, 2013). According to Grice (1975), certain default assumptions about how conversation works. He expressed these through a general cooperative principle and several specific sub-principles dubbed "maxims" (Kroeger, 2018). Grice (1975) identified four main maxims of conversation or universal principles underlying effective cooperation of language (cooperative principles) as jointly expressed (Levinson, 1983). These four maxims cover different aspects of linguistic interaction and describe what a cooperative speaker is expected to do with that maxim (Birner, 2013). The maxims and sub-maxims are as follows:

- 1) Maxim of Quantity: Make your contribution as informative as required for the exchange's current purposes .
- 2) Maxim of quality: Try to make your true contribution one, especially: do not say what you believe to be false and do not say that for which you lack adequate evidence.
- 3) Maxim of relevance: Say only what is relevant .
- 4) Maxim of manner: Be perspicuous and especially be brief, precise, and avoid Ambiguity (Grice, 1975, pp. 45-6).

According to Birner (2013), the speaker can behave in four ways concerning the cooperative principle; the speaker can observe a maxim that is to obey it, in other words, to say only what the speaker has evidence for, to say the right amount, to be clear, or to be relevant, unambiguous, and brief. Birner added that to violate a maxim is to fail to observe it but to do so inconspicuously, expecting the listener not to notice. To flout a maxim is to violate it, but in this instance, the violation is so evident that the listener is expected to recognize it. Lastly, opting out of the maxims is akin to refusing to play the game.

3.2.4 Presupposition and its Types

A presupposition is a statement whose truth is assumed by the producer of an utterance and must be known and accounted for in the utterance for an interpreter to make sense of it (Levinson, 1983). It debates whether presuppositions are a semantic or a pragmatic phenomenon. If they are inherent qualities of certain linguistic expressions, they are semantic. If they are context-dependent, they are pragmatic (Cruse, 2006). Frege (1952) was the first modern philosopher to tackle such issues. He raises many issues that later become central to the discussion of presupposition (Levinson, 1983).

Yule (1996) defined the presupposition as something that the speaker presumes to be true former to making an utterance; it refers to how people can depict their thought process when analyzing specific aspects of hidden meaning. Yule classified types of presupposition into six categories:

1. Existential Presupposition

It is not only presumed to be present in possessive structures but more generally in a definite article. For example, "Jack's car is new," the listener can assume that Jack exists and possesses a car.

2. Factive Presupposition

The assumed information follows some verbs like "know," "regret," "realize," and the sentences including the words "glad" and "odd". For example, Thus, when someone says, "I'm glad that it's over," this sentence can presuppose it's over.

3. Lexical Presupposition

The use of one form with its asserted meanings is interpreted with the presumption that another (non-asserted) meaning is comprehended. For example, He stopped smoking. (>> He used to smoke). In this context, the terms "stop" and "again" are assumed to imply another concept.

4. Structural Presupposition

It is the presumption that part of the sentence is true. In English, the wh-question is interpreted assuming that the information following the wh-question (when and where) is already known. For example, when did he leave? (>> he left).

5. Non-Factive Presupposition

It is assumed that something is not true. Some verbs are included in this type, like "dream," "imagine," and "pretend." For example, I dreamed that I was rich. (>> I am not rich).

6. Counterfactual Presupposition

It is the presumption that what is assumed is not only incorrect but also contradictory to reality or opposed to the facts. A conditional structure, called counterfactual conditional, assumes that the information included in the if-clauses is false at the moment of utterance. For instance, if you were my brother, I would not let you do this (> you are not brother).

4. Methodology

The Holy Names of Almighty Allah have several meanings and uses. Everyone must first understand the deep meaning of these Holy Names. However, the current study is qualitative. Qualitative research can be defined as "the collection, analysis, and interpretation of comprehensive narrative and visual (non-numerical) data to gain insights into a particular phenomenon of interest" (Gay, Mill, & Airasian, 2012, P. 7). The current study aims to combine pragmatic analysis that includes Grice's (1975) theory of implicature and Yule's (1996) theory of presupposition. This qualitative research seeks to identify the implied meaning of the Holy Names of Almighty Allah and analyse them pragmatically. Such analysis aims to determine the types of implicatures, and presuppositions included in the Holy Names of Almighty Allah that are found in Quranic texts.

The researchers have chosen the samples for the current study by considering the meanings of the Holy Names of Almighty Allah and the simplicity with which the selected data could be analysed. Sampling can occur numerous times in qualitative research, both during data collection and interpretation and reporting. Sampling for qualitative research is not the same as sampling for quantitative analysis since researchers are not concerned with statistical generalization but with intentional or strategic sampling. As a result, one might conclude that

what matters most in data gathering is the sample size and the depth of the data (Nakhilawi, 2016).

These levels of analysis that are adopted to analyze the selected data of the study are stated below:

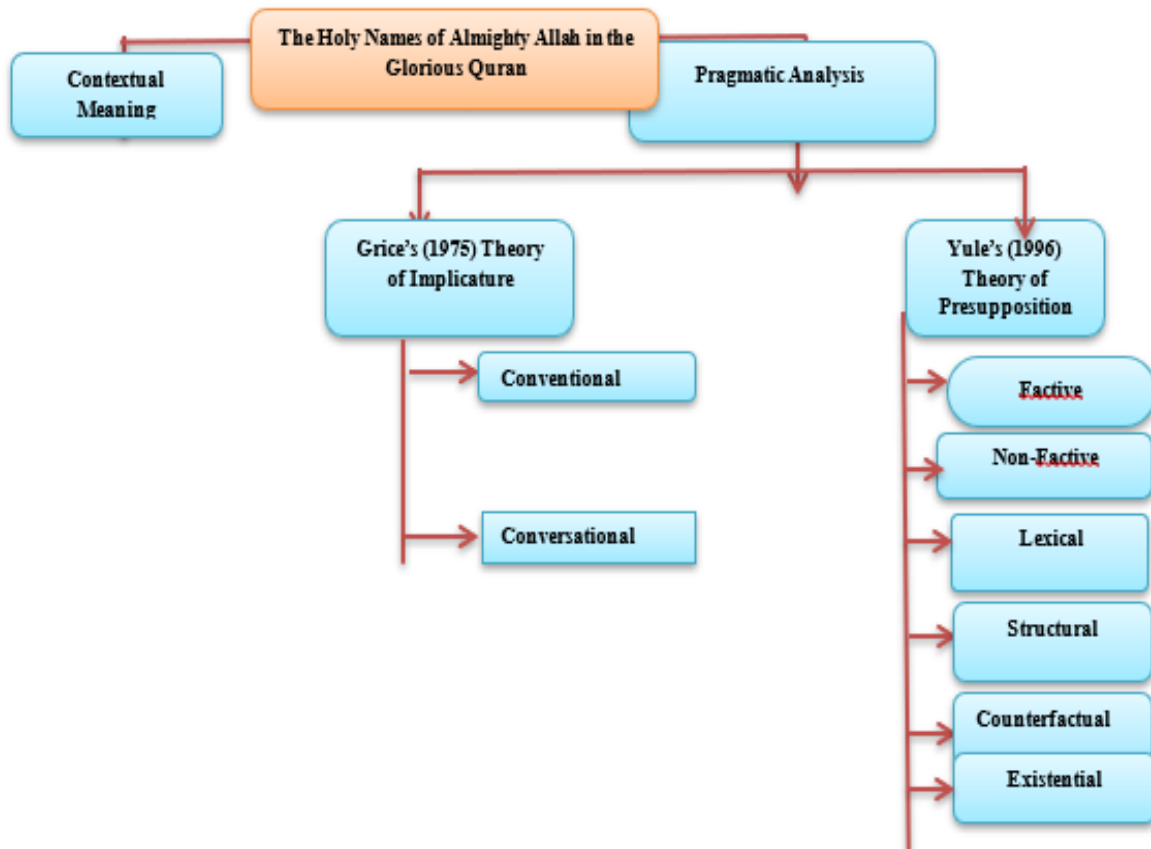


Figure 1: Theoretical Framework of the Study adopted from Grice (1975), and Yule (1996)

5.0 Data Analysis

In this section, four Quranic texts have been chosen to be analysed according to the above model in Figure 1 above. The analysis is based on adopting the following procedures:

Analysing the contextual meaning which is based on the interpretation of the selected Quranic texts and different views of the exegeses of Muslim scholars, such as: Al-Tabatabai (1996), Ibn Kathir (1999), and Al-Zamakhshari (2009).

Analysing the pragmatic meaning by adopting Grice's (1975) theory of implicatures and Yule's (1996) theory of presupposition and its types.

5.1 Analysis of Text (1). Surat Al Mu'minun (The Believers), (23: 116)

"Fata'aalal laahul Malikul Haqq; laaa ilaaha illaa Huwa Rabbul 'Arshil Kareem {116}". (Surah Al-Mu'minun: 116).

" Therefore, exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour {116}". [Surat Al Furqan (The Criterion), :23 116; (Ali, Trans. 2004, P. 863)]

5.1.1 Contextual Meaning of Text (1)

This Quranic verse (QV) means sanctified Almighty Allah is beyond the notion of creating anything in vain since He is the True King Who is far above doing such a thing. The Throne is mentioned because it is the highest point of all creation and is described as Al-Kareem, meaning beautiful in appearance and splendid in form. This argument is based on tanzih (proclaiming God's transcendence, purity, and freedom of impurities and imperfections). Here God describes Himself by four qualities that show His purity and superiority: He is a King, True, there is no God but Him. The verse mentions these four qualities after referring to Him as "Allah," meaning One Who gives existence to others, but Himself is self-existent. The four qualities indicate He is Allah (Ibn Kathir, 1999).

5.1.2 Pragmatic Analysis of Text (1)

This verse contains several pragmatic features, including implicature and presupposition. The Holy Name Al-Malik (the King) has a conversational implicature. This name implies that Almighty Allah, in His Attributes and essence, does not need any existing thing, whereas every existing thing needs Him. There is nothing among things that can exist apart from Him, whether in its essence or its attributes, its survival, or its existence; instead, each thing's existence is derived from Him or something from Him. Everything other than Almighty Allah is subject to Him in its Attributes and essence, while He is independent of everything, which is what it means King entirely. It is up to Him to rule as He wills in life, death, sustenance, creation, and resurrection. His rule is binding, and His command is definite in His dominion. The human being cannot be understood as being King completely. He cannot dispense with everything; He will always be needy concerning God the highest and would be even if He could dispense with all but Him. Nor can one imagine a human being having everything in need of him since most existing things do not need him. Though, one may taste kingship to the degree that it is possible to be free from certain things while other things need him.

This verse consists of a presupposition. The Holy Name Al-Malik (the King) presupposes that Almighty Allah is the absolute Owner of everything; He is the absolute Lordship and supreme management; He is the Creator of everything and God of everything. Nothing can prevent Almighty Allah from disposing and managing a thing in any way He pleases; it is the actual possession. An ownership system governs the universe. The type of presupposition is existential. It is existential because the use of the definite article "The" asserts the existence that Almighty Allah owns everything; therefore, He acknowledges every Owner as well as all his (or its) possessions. He is, therefore, the absolute King of all the creation. He belongs to the Kingdom and is due (all) praise with a most Powerful King.

5.2 Analysis of Text (2). Surat Al Hashr (The Mustering), (59: 23)

"Huwal-laahul-lazee laaa Ilaaha illaa Huwal-Malikul Quddoosus-Salaamul Muminul Muhaiminul-'aAzeedul Jabbaarul-Mutakabbir; Subhaanal laahi 'Amaa yushrikoon {23}."(Surah Al-Hashr : 23)

" Allah is He, then Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him. {23}”. Surat Al Hashr (The Mustering), 59: 23; (Ali, Trans. 2004, P. 1449)]

5.2.1 Contextual Meaning of Text (2)

This verse consists of several attributes; according to Al-Zamakhshari (2009), Al-Malik **الْمَلِكُ** means the King and Owner of all things, who has complete power over them without resistance or hindrance. The attribute Al-Quddūs (The Absolutely Pure) means the Purest from all defects, that is, Almighty Allah is free from all kinds of defects, imperfections, and deficiencies that are not in conformity to His Supreme status. Al-Mu'min (the Giver of Security), when applied to a human being, means a believer, but when this attribute is used to Almighty Allah, it means the one. He provides perfect peace and safety to those who believe in Almighty Allah and His Prophets. The attribute Al-Muhaymin (the Ever Watching) means Guardian that its route is hamn, which means to look after or take care of or watch over. The attribute Al-'Azīz (the Mighty) means the One who overpowers everything and who cannot be overcome. The attribute Al-Jabbār (the Compeller) means the dominant One. The Holy Name Al-Mutakabbir (The Supreme) is derived from takabīr (glorifying), and that from kibriya' (pride) means 'greatness' which is a characteristic of Almighty Allah. Every greatness is attributable only to Almighty Allah, who does not need anyone. Whoever is in need cannot be great. Therefore, if this Name is used for a person other than Almighty Allah, it is a sin and defect because the claim of greatness by a person who is not great is false and tantamount to a declaration of being a partner of Almighty Allah, the Besought of all, in one of His exclusive attributes. That is why Al-Mutakabbir (The Supreme), when attributed to Almighty Allah, is an attribute of perfection, but in respect of others, it is no more than a false claim.

2 Pragmatic Analysis of Texts (2) 5.2

There are several pragmatic concepts included in this verse. This verse employs implicature and presupposition in its linguistic structure. In terms of implicature, The Holy Name Al-Mutakabbir (The Supreme) has a form of implicature. The current Name conversationally implies that Almighty Allah is a right to exercise His supremacy over His creation and therefore requires the human being to stand as a witness. This quality of Almighty Allah, when assumed by human beings, is described as arrogance. Almighty Allah does not accept anyone to share with Him His majestic qualities. There are no partners of Almighty Allah. The Holy Name Al-Mutakabbir (The Supreme) one who considers everything insignificant about Himself, who perceives glory and majesty exclusively to Himself, and who views others as a monarch views his subjects. And if His assessment is accurate, He will entirely be proud, and the one with this assessment will be proud. Furthermore, this is inconceivable to anybody but Almighty Allah. But if that presumption of greatness were wrong and the one who saw himself as incomparably great was not as he saw himself, then the pride would be immoral and reprehensible. In fact, should anyone notice himself as majestic and great to the exclusion of all else, His assessment would be fallacious, and His consideration vain-unless He is Almighty Allah, may He be praised and exalted.

In terms of presupposition, the Holy Name Al-Mutakabbir (The Supreme) presupposes that Almighty Allah is the Supreme. He reveals His Greatness and Power at every moment and in every incident. This Holy Name uses His privileges, rights, and attributes that are beyond and above everyone else's rights. The kind of presupposition is existential. The Holy Name Al-Mutakabbir (The Supreme) is the one who is above any evil, defect, and deficiency due to His greatness and grandeur.

5.3 Analysis of Text (3). Surat Al Furqan (The Criterion), (25: 60)

"Wa iza qeela lahumus judoo lir Rahmaani qaaloo wa mar Rahmaanu 'a nasjudu limaa ta'murunaa wa zaadahum nufooraa {60}" (Surah Al-Furqan: 60).

" When it is said to them, "Adore ye ((Allah)) Most Gracious!", they say, "And what is ((Allah)) Most Gracious? Shall we adore that which thou commandest us?" And it increases their flight (from the Truth) {60}". [Surat Al Furqan (The Criterion), 25: 60; (Ali, Trans. 2004, P. 903)]

5.3.1. Contextual Meaning of Text (3)

According to [Al-Tabatabai \(1996\)](#), this verse exemplifies how the people treat Almighty Allah's Prophet Mohammed (SAW) and his call to truth. It alludes to their haughty reluctance and aversion to humble themselves before God when commanded. Additionally, they employ the term Amr (bidding, command, order) regarding the Prophet's instruction—"Make obeisance"—which indicates mockery and scorn. Additionally, it contributes to their aversion: This statement is connected to "they say" by the conjunction "and." "It adds" relates to the Prophet's instruction to "pay homage to the Beneficent." When instructed to prostrate [before God], they demonstrate arrogance, which adds to their aversion. It is said that once the disbelievers saw the Prophet and his Companions prostrate, they turned away from them contemptuously. According to this interpretation, the pronoun "it" in "it adds" alludes to the Prophet's act of sujūd (obeisance, prostration).

5.3.2. Pragmatic Analysis of Text (3)

This QV has a pragmatic meaning. The pragmatic meaning is conveyed using pragmatic concepts such as implicature and presupposition. This QV is spoken to them: Obey the Beneficent. The pronoun "them" refers to unbelievers. Their answer implies that the person who speaks these words to them is the Prophet (SAW). The verse makes no explicit reference to the Prophet to demonstrate that their haughty conduct is really in contradiction to Almighty Allah. The Holy Name Ar-Raḥmān (The Most Beneficent) conversationally implies one of Almighty Allah's characteristics which refers to His Mercy for all people and particularly to those who believe and have faith in Him. This Holy Name is an attribute of Almighty Allah that is a component of His Essence. The Holy Name Ar-Raḥmān (The Most Beneficent) is an adjectival in nature (refers to who He is). This Holy Name implies that Mercy is an attribute of Almighty Allah. In Qv, the disbelievers may pronounce Almighty Allah's name, but they do not comprehend the whole meaning of His title of Ar-Raḥmān (The Most Beneficent). Perhaps the disbelievers are terrified because of their misdeeds; they are unaware of Almighty Allah's boundless Mercy. These guys are contrasted with Almighty Allah's faithful servants. This concept of Almighty Allah's Great Mercy serves as a prologue and context for everything that follows. The disbelievers say who (mā what) what is the Beneficent? By addressing the Prophet with the word "what" (the particle am) rather than "who" (the particle man), the disbelievers enquire about the actuality and "whatness" of Almighty Allah, ostensibly appearing to be utterly unaware of Him. This rhetoric directly results from their pride and arrogance toward Almighty Allah. Alternatively, they would inquire, who is the Beneficent? Here, disbelievers base his refusal to bow down, which seems a feeble excuse, flouting the maxim of relevance

In terms of presupposition, the Holy Name Ar-Raḥmān (The Most Beneficent) has a presupposition that mercy does exist and the One that is Merciful and Most Gracious is Almighty Allah. He is Most Gracious, and His Grace is unique and incomparable. Grace stands against sins and disfavor of man, which need Grace and Mercy from Almighty Allah. In this QV, there are two types of presuppositions that are structural and existential. Structural presupposition because there is wh-question (what) in this QV. It can be said here they know Ar-Raḥmān (The Most Beneficent). Another kind is an existential presupposition because Ar-Raḥmān (The Most Beneficent) is the proper name of Almighty Allah, and the use of the definite article "The" asserts the existence of perfection and abundance of mercy.

5.4 Analysis of Text (4). Surat Al An'am (The Cattle), (6: 114)

"Afaghairal laahi abtaghee hakamanw wa Huwal lazee anzala ilaikumul Kitaaba mufassalaa; wallazeena atai naahumul Kitaaba ya'lamoona annahoo munazzalum mir Rabbika bilhaqqi falaa takoonanna minal mum Tareen {114}"(Surah Al-An'am: 114).

" Say: "Shall I seek for judge other than Allah. - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt {114}". [Surat Al An'am (The Cattle), 6: 114; (Ali, Trans. 2004, P. 328)]

5.4.1 Contextual Meaning of Text (4)

This verse shows that the virtuous man researches no other criterion of judgment but Almighty Allah's Will. How can he, when Almighty Allah in His grace has explained His Will in the Glorious Quran, with specific that men of all capacities can realize, the humblest can learn lessons of right conduct in their daily lives, and the most enlightened can find the highest wisdom in its spiritual teaching, which is replete with a variety of beautiful illustrations from the story of a man (Ibn Kathir, 1999). Al Tabatabai (1996) states that this verse is addressed to the Prophet to consolidate and encourage him in what he says to the polytheists. It assures him that the Book sent to him has been sent from his Lord with the truth. Therefore, it gives strength and solace to the Prophet; it makes it plain to the polytheists that the Prophet is following a clear proof regarding his message. "With truth" describes what is revealed by your Lord. The Book has been revealed "with truth," as opposed to being an inspiration or temptation from the devils or being the speech of soothsayers.

5.4.2 Pragmatic Analysis of Text (4)

Regarding the pragmatic meaning of this verse, it is found that it includes implicature and presupposition. Implicature is concerned with the Holy Name Al-Hakam (The Judge) and consists of a conversationally implied deep meaning. This Name implies that the One judges all matters in the heavens and the earth. The Owner of all Authority, who witnesses and arranges all affairs. He is the Supreme Lord, from whom nothing is lacking, not even the weight of an atom on the earth or in heaven, nor anything greater or smaller. Almighty Allah is the arbitrating magistrate and the vengeful judge, whose decision cannot be overturned and whose decree cannot be altered. Among His ruling's concerning humanity is that person has only what he tries for, that his effort will be seen, and that the virtuous will meet happiness while the wicked will be punished by hellfire.

Concerning presupposition in this verse, the Holy Name Al-Hakam (The Judge) presupposes that Almighty Allah is the Giver of Justice, the only real Judge, and always delivers justice in every situation. Almighty Allah is the one whose judgments and decrees are never overturned, and He makes the final decision on the nature of all issues. He is the one who judges amongst His slaves, in this life, and the hereafter, with absolute fairness and equity, based on His universal will, His religious legislation, and His reward and punishment. In this QV, the type of presuppositions is factive and existential. It is a factive presupposition because there is a verb know.

6. Conclusion

The study investigates the Holy Names of Almighty Allah in the Glorious Quran by adapting eclectic models that include Grice's (1975) theory of implicature and Yule's (1996) theory of presupposition. After analyzing the selected data, it finds that the Holy Names of Almighty Allah are not just Names that can be comprehended superficially and effortlessly.

The researchers have proved that these Holy Names include various linguistic concepts that cause difficulty in figuring out their meaning and variation in the levels of meanings. Thus, the Holy Names, including Quranic texts, contain more than the literal meaning. There is a need to summon pragmatic information to interpret such Holy Names. The Holy Names in the selected Quranic texts are asserted to include conversationally implied meaning. Thus, the study finds that the implied meaning in these Holy Names cannot be understood and interpreted by casual readers unless they return to the exegesis and consult them to find the correct meaning. The meaning of presuppositions can be analysed by considering the context of the verses. From the analysis, the researchers find five types of presuppositions, including existential, structural and factive, applied in the Holy Names. The existential presupposition is investigated through the names, which operate as a distinctive feature due to the frequency of occurrence in religious texts. All Holy Names are the proper Name of Almighty Allah, so all of them are an existential presupposition. The researchers recognize that the study results show that the great study of the Glorious Quran ends as a broad range of object criticism and Quranic understanding can come from various Quranic commentaries and expert-level knowledge of the culture, language, and history of Quranic verses.

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