

## Optative Expressions (Tamannī) in the Qur'an: A Pragmatic Analysis Based on Grice's Cooperative Principle

Muhammad Syazwan Hakim bin Jamil <sup>\*1</sup>, Muhammad Irfan bin Abdul Malek <sup>2</sup>

<sup>1</sup>Centre for Languages and Pre-University Academic Development (CELPAD),  
International Islamic University Malaysia (IIUM), Malaysia

<sup>2</sup>Faculty of Languages and Linguistics, University Malaya, Kuala Lumpur, Malaysia

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**Abstract:** Each *tamanni* (optative) verse in the Quran carries expressions that are rich in emotive and figurative meaning. Overlooking the implicit aspects of these verses risks obscuring the intended message of the revelation and impedes effective comprehension among readers and listeners. Accordingly, this study aims to identify the non-observance (flouting) of Grice's Cooperative Principle in *tamanni* verses employing *layta* (ليت) and to elucidate the resulting implicatures through a pragmatic lens. The study adopts a textual analysis of all 14 Quranic verses containing *layta*, guided by [Grice's Cooperative Principle \(1975\)](#) and supported by major classical tafsir works to ensure alignment with authoritative exegesis. The analysis shows that flouting of conversational maxims in these verses not only convey wishes for the impossible but also reveal sentiments of regret and remorse. The derived implicatures demonstrate how implicit meanings can deliver messages more effectively and persuasively than literal interpretations alone. This study contributes to Arabic linguistics and Quranic studies by illustrating how a modern pragmatic framework can serve as a viable approach to interpreting *tamanni* verses, highlighting their rhetorical richness and expanding the nuanced understanding of the sacred text.

### 1. Introduction

The magnificence of the Qur'an lies in its miraculous nature, known as *i'jāz*. Among the various dimensions of Qur'anic miraculousness, scholarly attention has consistently emphasized its linguistic aspect, referred to as *i'jāz lughawī*. Historically, Arab literary elites who were renowned for their linguistic mastery were unable to challenge the elevated quality of Qur'anic language, which demonstrate its unparalleled

\* Corresponding Author's E-mail address: [syazwanbadar@gmail.com](mailto:syazwanbadar@gmail.com)



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eloquence (Waraz, 2008). This inability to produce even a single comparable verse highlights the linguistic dimension as one of the most profound manifestations of Qur'anic miracle (al-Khālidi, 2000). Consequently, early Muslim scholars prioritized linguistic investigation as a primary gateway to understanding Qur'anic miraculousness, a focus that continues to shape contemporary scholarship.

Within this linguistic framework, rhetorical expression plays a central role in conveying meaning. Qur'anic discourse frequently employs stylistic constructions that transcend literal expression and require contextual interpretation. One such rhetorical style is *tamannī*, which expresses longing or a wish for something unattainable or extremely difficult to realize. Verses containing the particle *layta* (ليت) often portray emotional, moral, and eschatological dimensions that cannot be fully understood through literal interpretation alone.

Understanding such utterances requires attention to contextual meaning. In modern linguistics, meaning is not confined to semantics alone. Pragmatics examines how context shapes and extends meaning beyond the literal content of words. Pragmatic analysis enables researchers to uncover implicit meanings that remain inaccessible through purely literal approaches (Jalaluddin). Without considering pragmatic dimensions, interpretations of Qur'anic expressions risk becoming superficial and may obscure the intended communicative message. This issue is particularly significant in *tamannī* verses, where rhetorical depth and implicit meaning form essential components of Qur'anic discourse.

Although pragmatic approaches have increasingly been applied to Qur'anic studies, analyses focusing specifically on *tamannī* constructions remain limited. Readers often encounter difficulty in comprehending the implicit meanings embedded within such expressions, especially when wishes articulated in the verses refer to impossible or irreversible situations. Consequently, a systematic pragmatic investigation is necessary to clarify how these utterances function communicatively within the Qur'anic narrative. Based on this research gap, the present study aims to:

1. Identify the forms and contextual usage of the *tamannī* particle *layta* (ليت) in Qur'anic verses;
2. Determine whether Gricean maxims are flouted or observed in *tamannī* verses;
3. Analyze the functions of the implicatures and their influence on the interpretation of the divine message.

Through this approach, the study seeks to expand linguistic interpretations of the Qur'an and to strengthen understanding of the aesthetic and communicative strategies of revelation from the perspective of modern pragmatics.

## 2. Literature Review

Scholarly discussions on the linguistic dimension of Qur'anic miraculousness have long emphasized the role of rhetoric (*balāghah*) in unveiling the aesthetic and communicative sophistication of the sacred text. [تارين و مالك \(2022\)](#) identifies rhetorical organization as a fundamental component of Qur'anic eloquence, particularly through *'ilm al-ma'ānī*, which examines how utterances correspond to contextual communicative demands. This perspective highlights that meaning in the Qur'an emerges not only from lexical choice but also from the relationship between language and situational context ([al-Hashimi, 2024](#)).

Within Arabic rhetoric, *tamannī* refers to expressions of wishing for events that are impossible or extremely difficult to attain ([Al-Maydānī, 1996](#)). Classical scholars frequently distinguish *tamannī* from *al-rajā'*, as the latter conveys hopeful expectation accompanied by attainable effort, whereas *tamannī* typically reflects unattainable longing. Nevertheless, exegetical debates persist regarding their overlap at the level of explicit meaning ([Amri & Dumillah, 2019](#)). Studies have shown that while *tamannī* is most commonly expressed through the particle *layta* (ليت) ([محمد & محمد السيد, 2019](#)), Qur'anic discourse may also employ figurative or metaphorical constructions conveying similar meanings ([Awandano et al., 2024](#)). These findings underscore the importance of contextual and rhetorical analysis in interpreting *tamannī* expressions accurately.

From a modern linguistic perspective, pragmatics provides an analytical framework for examining how meaning extends beyond literal expression. Pragmatic analysis resolves semantic ambiguity by incorporating contextual information and communicative intention ([Zakaria et al., 2019](#)). One of the most influential pragmatic models is [Grice's Cooperative Principle \(1975\)](#), which explains how speakers generate implied meanings through adherence to or deliberate flouting of conversational maxims. Rather than representing communicative failure, maxim flouting function as strategies for producing implicature and enriching interpretation.

Recent studies demonstrate the applicability of pragmatic theory in Qur'anic analysis. [Samir et al. \(2025\)](#) show that Gricean implicature effectively reveals implicit meanings within Qur'anic narratives, while

Fathurrosyid (2016) integrates syntactic, semantic, and pragmatic dimensions to interpret the narrative of Maryam by considering contextual and communicative factors. These studies indicate that pragmatic approaches can complement classical exegetical traditions by illuminating layers of meaning embedded within the text.

Despite these developments, pragmatic analyses specifically addressing *tamannī* verses through Grice's Cooperative Principle remain scarce. Existing studies often discuss rhetorical or semantic aspects separately, leaving a gap in systematic pragmatic investigation. Therefore, the present study seeks to contribute to this area by examining how maxim flouting generate implicatures in Qur'anic *tamannī* expressions while remaining aligned with authoritative classical tafsīr traditions.

### 3. Methodology

#### 3.1. Research Approach

This study adopts a descriptive qualitative research design to conduct a document-based textual investigation of *tamannī* verses in the Qur'an from a pragmatic perspective. Qualitative research enables scholars to explore linguistic and interpretive phenomena in depth within their natural context, thereby facilitating comprehensive understanding of complex communicative meanings (Gay et al., 1976). Hammarberg et al. (2016) further emphasize that qualitative approaches allow flexibility in interpreting meaning according to contextual demands of the data.

Given that the Qur'an represents a revealed corpus characterized by elevated linguistic quality and intricate rhetorical structures, a qualitative approach is particularly appropriate for examining both literal and implicit meanings embedded within *tamannī* expressions. The study focuses on interpretive analysis rather than statistical generalization, aligning with the objectives of uncovering pragmatic implicatures within Qur'anic discourse.

Content analysis was employed as the primary analytical method, as it enables systematic identification of textual patterns, thematic structures, and recurring linguistic phenomena (Engler & Stausberg, 2021). This method is especially suitable for Qur'anic textual studies, where meaning emerges through contextual and rhetorical relationships rather than isolated lexical units.

#### 3.2. Corpus and Text Selection

Data sampling was conducted using purposive sampling. All Qur'anic verses containing the particle *layta* (ليت) were selected as the corpus of analysis, as this particle constitutes the primary linguistic marker of

*tamannī* (محمد & محمد السيد, 2019). Through this selection process, fourteen verses from different surahs were identified and included in the dataset.

The study focuses exclusively on verses containing *layta* to maintain analytical consistency within the pragmatic framework employed. Although other lexical constructions in the Qur'an may convey *tamannī* figuratively or metaphorically, these forms belong to different rhetorical categories and were therefore excluded to preserve methodological clarity.

Each selected verse was examined in relation to its structural form, narrative context, and communicative setting to identify both explicit meanings and implicit meanings generated through implicature within Qur'anic discourse.

### 3.3. Analytical Framework

This study is theoretically grounded in Grice's Cooperative Principle which serves as the primary interpretive framework for analyzing implicit meaning in *tamannī* expressions. Introduced by Grice (1975) in the seminal work *Logic and Conversation*, this Cooperative Principle explains how effective communication is achieved through shared assumptions between speaker and listener.

According to Grice (1975), effective communication operates through four fundamental conversational maxims that guide the cooperative exchange of meaning between speaker and listener. The Maxim of Quantity requires speakers to provide information that is sufficient to meet communicative needs without offering unnecessary excess. The maxim of Quality emphasizes the importance of truthfulness, obliging speakers to present statements supported by adequate evidence and to avoid conveying false or unfounded information. The maxim of Relevance ensures that utterances remain contextually appropriate and directly related to the ongoing communicative purpose. Finally, the maxim of Manner requires information to be delivered clearly, orderly, and without ambiguity, thereby facilitating accurate interpretation by the listener.

Deliberate violation or flouting of these maxims generate implicature, defined as meaning inferred through contextual reasoning rather than explicitly stated content. Jalaluddin notes that such floutings frequently occur in figurative or rhetorically rich discourse, where indirect expression enhances communicative effectiveness.

Within this study, Grice's framework is applied to examine how maxim flouting functions as rhetorical strategies that produce implicit

meanings in Qur’anic *tamannī* verses, thereby revealing deeper pragmatic and communicative dimensions of the text.

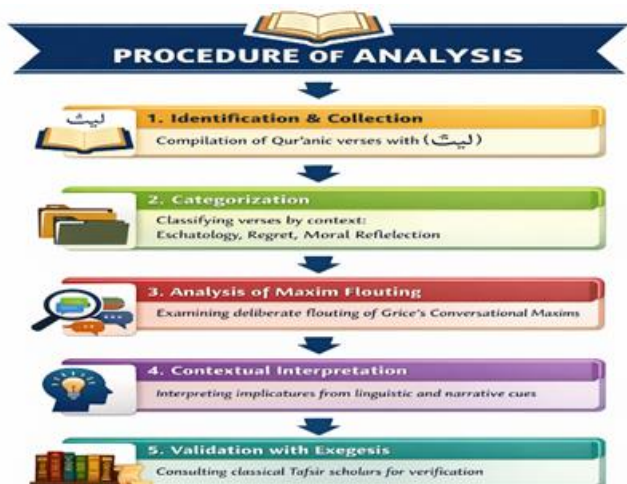
### 3.4. Procedure of Analysis

The analytical procedure was conducted in several systematic stages. First, all Qur’anic verses containing the particle *layta* were identified and compiled as the primary dataset. Second, each verse was classified according to its structural form and contextual setting within the Qur’anic narrative.

Third, each verse was analyzed using Grice’s Cooperative Principle to determine whether conversational maxims were observed or deliberately flouted. The analysis subsequently identified the types and functions of implicatures generated through these maxim flouting.

To ensure interpretive validity, pragmatic findings were supported by references to authoritative classical Qur’anic exegeses, including the works of al-Ṭabarī, al-Qurṭubī, al-Rāzī, Ibn Kathīr, al-Zamakhsharī, Ibn ‘Āshūr, and al-Ṣābūnī, particularly in linguistic and rhetorical discussions. Implicatures were considered valid only when contextually justified and consistent with established exegetical interpretations, thereby preventing interpretations that diverge from accepted principles of *tafsīr* and *‘ulūm al-Qur’an*. To provide a clearer overview of the analytical process, the stages of analysis applied in this study are illustrated in Figure 1 as below:

Figure 1. Analytical procedure applied to the study of *tamannī* verses in the Qur’an



## 4. Results

### 4.1 *Layta* (ليت) in *Tamannī* Verses

The analysis identified fourteen Qur'anic verses containing the particle *layta* (ليت), each functioning as an expression of *tamannī*, namely a wish directed toward an unattainable or irreversible situation. These verses occur in diverse narrative contexts, including eschatological scenes, moral admonitions, personal regret, and intense emotional experience. Table 1 (Appendix A) summarizes the identified verses together with their contextual functions, types of maxim flouting, and the implicatures generated within each discourse setting.

Overall, the data indicate that *layta* consistently appears in situations where speakers express longing for conditions that cannot be realized, such as returning to worldly life after death, reversing past actions, or escaping divine judgment. For instance, in Surah al-An'ām (6:27), the inhabitants of hell express the wish to return to worldly life after witnessing punishment, reflecting an irreversible existential realization. Similarly, in Surah al-Kahf (18:42), the owner of the two gardens expresses regret following the destruction of his wealth, illustrating a retrospective wish that emerges only after recognition of past error. In both cases, the *tamannī* construction does not function merely as a literal expression of desire but rather as a rhetorical manifestation of regret and moral awareness.

These observations demonstrate that the function of *layta* extends beyond simple wishing and instead operates as a linguistic marker revealing psychological realization, ethical evaluation, and emotional intensity within Qur'anic discourse. The distribution of these functions across different narrative contexts further indicates that *tamannī* expressions serve as communicative devices that guide readers toward reflective understanding rather than conveying attainable hopes.

The fourteen *tamannī* verses analyzed in this study, together with their contextual classifications and pragmatic features, are presented in Table 1. The distribution of *tamannī* expressions presented in Table 1 reveals several recurring pragmatic patterns across the selected verses. First, the use of *layta* consistently emerges at moments of existential realization, particularly when speakers confront irreversible consequences of past actions. In eschatological contexts, such as Surah al-An'ām (6:27), al-Aḥzāb (33:66), and al-Naba' (78:40), the utterance occurs only after the reality of divine judgment becomes undeniable. The wish expressed is therefore temporally displaced, arising after the opportunity for corrective

action has passed, which reinforces the rhetorical function of regret rather than genuine desire.

Second, *tamannī* expressions frequently appear in narrative moments involving moral awakening. For instance, in Surah al-Kahf (18:42), the speaker's realization of shirk occurs only after material loss, while in Surah al-Furqān (25:27–28), regret emerges following recognition of misguided companionship. These examples demonstrate that *layta* functions as a linguistic trigger marking the transition from ignorance to awareness, transforming personal realization into a communicative lesson directed toward the audience.

Third, the data show that *tamannī* is not restricted to negative emotional states alone. In Surah Yā Sīn (36:26), the utterance expresses compassion rather than despair, as the speaker wishes that his people could recognize divine truth. This variation indicates that *layta* operates as a flexible pragmatic device capable of conveying multiple emotional orientations, including regret, warning, empathy, and moral reflection.

Collectively, these patterns suggest that the Qur'anic deployment of *layta* serves a broader communicative purpose: it dramatizes human realization at critical moments in order to produce reflective engagement in the reader. The particle thus functions not merely as a grammatical marker of wishing but as a rhetorical mechanism that externalizes psychological and ethical awareness within Qur'anic discourse.

#### 4.2. Patterns of Maxim flouting in Tamannī Verses

Based on the analysis of the fourteen Qur'anic verses containing the particle *layta* (ليت) presented in Table 1, the findings indicate that floutings of Grice's Cooperative Principle occur consistently across *tamannī* verses. From the overall dataset, it is evident that all *tamannī* verses fail to fully comply with at least one of the cooperative maxims. This systematic deviation suggests that maxim flouting in *tamannī* constructions is not incidental, but rather a deliberate rhetorical strategy employed within Qur'anic discourse.

The analysis further reveals that the floutings are not confined to a single maxim. They involve various combinations of the Maxims of Quality, Quantity, Relevance, and Manner. Such patterned floutings function pragmatically to generate implicatures that extend beyond the literal expression of wish or longing. In the context of *tamannī*, these implicatures predominantly convey themes of regret, remorse, warning, emotional distress, moral evaluation, and eschatological reflection.

Accordingly, the following section summarizes the dominant patterns of maxim flouting observed across all Qur’anic *tamannī* verses examined in this study.

**Table 2.** *Patterns of Maxim floutings in the Fourteen Tamannī Verses*

| Maxim     | Frequency of Maxim floutings | Percentage (%) |
|-----------|------------------------------|----------------|
| Quality   | 13                           | 92.9           |
| Relevance | 10                           | 71.4           |
| Quantity  | 6                            | 42.9           |
| Manner    | 8                            | 57.1           |

The findings show that the Maxim of Quality is flouted most frequently (92.9%), followed by Relevance (71.4%), Manner (57.1%), and Quantity (42.9%). This distribution indicates that *tamannī* expressions frequently involve utterances that are knowingly impossible or unrealizable from the speaker’s perspective. Rather than constituting communicative failure, these floutings signal rhetorical intentionality, allowing speakers’ emotional, moral, and psychological states to be conveyed indirectly.

The frequency distribution presented in Table 2 demonstrates a clear hierarchy in maxim floutings, with the Maxim of Quality occurring most frequently (92.9%). This dominance is pragmatically significant, as *tamannī* inherently involves wishes directed toward situations known by the speaker to be impossible or unrealizable. The apparent departure from truthfulness does not indicate communicative failure; rather, it functions rhetorically to intensify emotional and moral realization. By articulating statements that contradict reality, speakers foreground the irreversible consequences of their actions, thereby generating powerful implicatures of regret and warning.

The high occurrence of Relevance floutings (71.4%) further indicates that *tamannī* utterances frequently shift attention away from immediate situational demands toward retrospective reflection. Instead of responding pragmatically to present circumstances, speakers redirect discourse toward hypothetical alternatives that can no longer occur. This displacement creates interpretive tension, encouraging readers to infer moral lessons beyond the literal speech situation.

Floutings of the Maxim of Manner (57.1%) reveal the Qur’an’s reliance on figurative and emotionally charged expression. Hyperbolic

formulations, ambiguity, and indirect phrasing allow emotional intensity to be conveyed without explicit exposition, thereby enhancing rhetorical impact. Meanwhile, the comparatively lower frequency of Quantity floutings (42.9%) suggests that omission of detail functions selectively, often allowing meanings to remain open-ended so that readers actively participate in interpreting the discourse.

Taken together, these patterned floutings demonstrate that Qur’anic *tamannī* expressions systematically employ pragmatic deviation as a communicative strategy. Rather than undermining coherence, maxim floutings operate as mechanisms that activate implicature, enabling the discourse to convey psychological depth, moral evaluation, and theological warning simultaneously.

4.3 Functions of Implicature

Based on the preceding analysis, the findings summarized in Table 3 indicate that the primary function of implicature in *tamannī* verses is to serve as warning and admonition, followed by the exposure of attitudes and expression of emotional states. This analysis is consistent with findings from pragmatic studies and authoritative Qur’anic exegesis, which emphasize the multiplicity of functions performed by implicit meanings in the Qur’an.

The implicatures generated through *tamannī* constructions do not merely convey unrealized wishes; rather, they function as powerful rhetorical and communicative devices that guide readers toward moral reflection, self-evaluation, and ethical awareness. Through deliberate floutings of Gricean maxims, *tamannī* verses activate layers of meaning that extend beyond literal interpretation, allowing the Qur’anic discourse to address human conscience, emotional experience, and accountability in a nuanced and persuasive manner.

Table 3. Functions of Implicature in the Fourteen Tamannī Verses

| Function of Implicature     | Number of Verses | Percentage (%) |
|-----------------------------|------------------|----------------|
| Warning Derived from Regret | 10               | 71.4           |
| Revelation of Attitude      | 2                | 14.3           |
| Emotive Expression          | 2                | 14.3           |

The results indicate that warning derived from regret represents the dominant function (71.4%), followed by attitudinal revelation and emotive

expression (14.3% each). These findings suggest that *tamannī* constructions operate not merely as expressions of longing but as rhetorical mechanisms guiding readers toward moral reflection and ethical awareness.

## 5. Discussion

Based on the overall data examined, the findings indicate that all occurrences of the particle *layta* (ليت) in the selected corpus consistently express wishes directed toward impossible or unattainable situations. Contexts that reflect a desire to return to a past state, as observed in samples (1, 2, 3, 5, 6, 8, 10, 14), wishes concerning events that are inevitable and cannot be avoided, as found in samples (4, 7, 11, 12, 13), as well as the wish to gain access to unseen knowledge, as illustrated in sample (9), all share a common semantic core namely, the expression of longing for events that are difficult or impossible to occur. This finding accords with the concept of *tamannī* in Arabic rhetoric (*balāghah*), as articulated by [Al-Maydānī \(1996\)](#), who asserts that such utterances generally do not represent realistic hopes that can be readily attained.

Furthermore, all data reveal at least one instance of flouting of the cooperative maxims outlined by Grice. The systematic flouting of maxims in these Qur'anic verses indicates that the Qur'anic text embodies a high level of linguistic sophistication and is rich in implicit meanings that extend beyond its explicit expressions. This observation is consistent with [Jalaluddin](#) assertion that deliberate maxim floutings do not constitute communicative defects; rather, they function as mechanisms for generating additional layers of meaningful interpretation. Such phenomena are clearly evident in *tamannī* verses articulated by particular human speakers whose utterances are recorded in the Qur'an. These findings also support the study by [Istiqomah et al. \(2025\)](#), which demonstrates that maxim floutings in Qur'anic discourse operate as strategic communicative devices designed to convey admonitory messages to the community in a more effective manner. Consequently, the present findings further affirm that implicature serves as a viable mechanism for understanding Qur'anic *balāghah*.

The flouting of maxims in these verses also manifests in at least three principal types of implicature: warnings derived from regret, revelation of individual attitudes, and emotive expression. Implicatures functioning as warnings rooted in regret are identified in samples (2, 3, 5, 6, 8, 10, 11, 12, 13, 14), while implicatures revealing individual attitudes appear in samples (1, 7), and emotive expressions are evident in samples (4, 9). These patterns indicate that *tamannī* verses do not merely convey expressions of

longing for difficult or impossible outcomes; rather, they perform broader pragmatic and rhetorical functions. Detailed elaboration of these functions, supported by authoritative classical Qur'anic exegesis, is presented in the following discussion:

### 5.1. *Implicature of Warning Derived from Regret in Tamannī Verses*

In Sample (2), namely *Surah al-An'ām* (6:27), the verse portrays the regret of the inhabitants of hell who wish to return to worldly life for a second time. This utterance constitutes a flouting of the Maxim of Quality, as it contradicts Grice's (1975) injunction: "Do not say what you believe to be false." The continuation of this discourse in *Surah al-An'ām* (6:28) clarifies the falsity of this hope by explicitly characterizing them as *kādhībūn* (liars).

This flouting is further supported by al-Rāzī's (2012) interpretation in *Maḥāṭib al-Ghayb*, where he explains that expressing hope for an impossible outcome implicitly entails an element of falsehood. The utterance merely reflects an intense desire to return to worldly life rather than genuine repentance. Their regret does not stem from renewed faith, but rather from an attempt at self-preservation. This demonstrates that the speakers articulate something they themselves believe to be untrue, thereby flouting the Maxim of Quality within the Cooperative Principle.

The same verse also exhibits a flouting of the Maxim of Relevance, as the desire to return to worldly life bears no direct relevance to the reality of Hellfire punishment. This utterance arises from overwhelming fear of impending torment. Collectively, these maxim floutings generate an implicature that functions as a warning namely, that there is no return to worldly life after the hereafter. This implicature aligns with the findings of Syafitri and Putri (2024), who argue that the particle *layta* reflects the psychological state of the inhabitants of Hell, marked by profound regret over their disbelief in worldly life.

In Sample (3), *Surah al-Kahf* (18:42), the regret expressed by the owner of the two gardens provides a clear illustration of an implicature functioning as a warning derived from regret. The verse depicts a man who was initially arrogant and reliant upon his wealth, but who later realizes his error after both gardens are destroyed by Allah. Al-Rāzī explains that this utterance emerges from shock and deep remorse after witnessing the collapse of what he once took pride in and depended upon materially.

This utterance flouts two maxims: Relevance and Manner. The flouting of Relevance occurs because the *tamannī* expression does not explicitly

link the destruction of the gardens with *shirk*. Meanwhile, the flouting of Manner arises from the lack of explicit clarification regarding the form of *shirk* committed that led to the destruction.

Al-Zamakhsharī (1998), in *al-Kashshāf*, clarifies this link by explaining that the speaker's realization stems from his arrogance and attribution of success solely to personal effort, excluding divine agency. Al-Ṣābūnī (2016) further explains that the *shirk* in question is not overt polytheism, but rather hidden *shirk* manifested in ingratitude (*kufr al-ni'mah*). These maxim floutings collectively generate an implicature serving as a warning that reliance on entities other than Allah is inherently unstable and ultimately destructive.

In Samples (5) and (6), *Surah al-Furqān* (25:27–28), the regret of the wrongdoer who failed to follow the Messenger and instead chose misleading companions is depicted through the act of biting one's hands. In Sample (5), the utterance flouts the Maxims of Quality and Relevance. The flouting of Quality arises because the wish to return to the past is impossible in the hereafter, while the flouting of Relevance occurs because the desire to follow the Messenger bears no immediate relation to the punishment being experienced. These floutings generate an implicature warning against disobedience to the Messenger that leads to irreversible regret. Tantawi (1998), in *al-Tafsīr al-Wasīṭ*, highlights that the physical gesture of biting one's hands symbolizes extreme anguish and disappointment.

In Sample (6), which continues the discourse, all four cooperative maxims are flouted. The flouting of Quality arises because the wish never to have befriended a certain person cannot be reversed in the hereafter. The Maxim of Quantity is flouted due to the lack of specification regarding the identity of "so-and-so" (*fulān*). The Maxim of Manner is flouted through ambiguity, while Relevance is flouted as the choice of companionship does not directly correspond to the context of divine reckoning. Tantawi (1998) explains that the generalized use of *fulān* broadens the warning to encompass all harmful companionships, reinforcing the implicature that misguided social choices lead to eternal regret.

In Sample (8), *Surah al-Aḥzāb* (33:66), the suffering of the inhabitants of hell, whose faces are turned repeatedly in the Fire produces regret over disobedience to Allah and His Messenger. This utterance flouts the Maxims of Quality and Relevance, as the speakers know that obedience in the hereafter holds no salvific value. Drawing upon al-Rāzī's interpretation, the wish expressed through *layta* implicitly carries falsehood, since their worldly rejection of truth undermines the sincerity

of this hope. Al-Ṭabarī (2005) explains that the irrelevance of obedience at this stage intensifies the implicature, which functions as a stern warning that repentance is only meaningful in worldly life.

In Sample (10), *Surah al-Zukhruf* (43:38), profound regret is expressed by an individual misled by a satanic companion (*qarīn*). The *tamannī* utterance flouts all four maxims. The Maxim of Quality is flouted because the speaker knows that absolute separation after the Day of Judgment is impossible. The Maxim of Manner is flouted through hyperbolic expression, which al-Rāzī interprets as an exaggerated manifestation of hatred toward Satan. The Maxim of Quantity is flouted because the identity of the *qarīn* is unspecified, although earlier verses identify Satan explicitly (al-Qurṭubī, 1993). The Maxim of Relevance is flouted because the wish bears no direct relation to the process of reckoning. These floutings collectively produce an implicature warning against companionship with Satan and moral negligence.

In Samples (11) and (12), *Surah al-Hāqqah* (69:25, 27), the verses depict intense regret experienced by those who receive their records in the left hand. In Sample (11), the utterance flouts the Maxims of Quality and Manner, as the speaker knows that receiving one's record is inevitable. Ṭanṭawī (1998) explains that this knowledge renders the wish inherently false. Ibn 'Āshūr (1984) adds that the lack of explicit explanation reflects the speaker's awareness that punishment results from worldly misconduct, reinforcing the implicature of warning.

In Sample (12), the flouting becomes more complex, involving all four maxims. The Maxim of Quality is flouted as the wish for death to be final contradicts reality. Kathir and bin Umar (1999), citing Qatādah, notes that such individuals previously feared death in worldly life, revealing the utterance as an expression of despair rather than genuine desire. The Maxims of Quantity and Manner are flouted due to ambiguity surrounding *al-qāḍiyah* (finality), while Relevance is flouted as no death follows the reckoning. These floutings collectively reinforce an implicature warning of the overwhelming severity of punishment.

In Sample (13), *Surah al-Naba'* (78:40), the utterance of one who denied the hereafter flouts the Maxims of Quality, Relevance, and Manner. The wish to become dust reflects an ultimate manifestation of regret rather than a literal desire, as explained by Ibn 'Āshūr (1984). Ṭanṭawī (1998) attributes this wish to extreme fear of impending punishment, while al-Rāzī interprets the ambiguity as stemming from the speaker's desire to escape reckoning altogether. The implicature functions as a universal warning to humanity regarding accountability.

Finally, in Sample (14), *Surah al-Fajr* (89:24), the *tamannī* utterance expresses deep remorse for failing to perform righteous deeds in worldly life. The Maxim of Quality is flouted because the speaker knows returning to the past is impossible, while the Maxim of Quantity is flouted due to the absence of specific deeds mentioned. This deliberate vagueness reflects the vast scope of neglected righteous actions. Al-Rāzī (2012) notes that the phrase *li-ḥayātī* (for my life) rather than *li-hādhihi al-ḥayāh* emphasizes regret over failing to prepare for true life in the hereafter. Accordingly, these maxim floutings generate an implicature that functions as a powerful warning, urging humanity not to repeat such regret as recorded in the Qur'an.

### 5.2 Implicature of Attitudinal Revelation in Tamannī Verses

The implicature of attitudinal revelation is evident in Sample (1), *Surah al-Nisā'* (4:73), which appears in the context of divine reproach directed at the hypocrites who refrained from participating in jihad alongside the Messenger of Allah (SAW). The verse depicts their reaction when the Muslim community attains victory and divine bounty. At that moment, they express regret by saying: "*If only I had been with them, I would have attained a great triumph.*" Although this utterance takes the form of a *tamannī* construction that literally conveys a wish for something that has already occurred and cannot be altered, pragmatically it generates an implicature that exposes the speaker's true attitude.

The implicature derived from this utterance reveals traits of hypocrisy, opportunism, and materialism. The hypocrites do not genuinely regret their absence from jihad due to weakness of faith, but rather because they missed the opportunity to obtain worldly gains such as war booty. The expression "*yā laytanī kuntu ma'ahum*" reflects a false desire rooted in self-interest rather than sincerity toward the Islamic struggle. This indicates that they evaluate success and *fawz* 'aẓīm (great triumph) in material terms, not in terms of divine reward or spiritual merit. As explained by al-Rāzī (2012) in *Mafātīḥ al-Ghayb*, this verse manifests *nifāq al-qalb* (hypocrisy of the heart), a spiritual ailment whereby regret arises not from sin itself, but from the loss of worldly benefit. Similarly, al-Qurṭubī (1993) interprets this utterance as a form of insincere regret (*nadam ghayr ṣādiq*), which only emerges upon witnessing the gains of others.

Within Grice's (1975) implicature framework, this verse demonstrates floutings of both the Maxim of Quality and the Maxim of Relevance. The flouting of the Maxim of Quality occurs because the speaker articulates an intention that is untrue in terms of sincerity and faith. Although they

claim a desire to have joined the believers in jihad, they lack genuine commitment or belief. Thus, the *tamannī* utterance is hypocritical and insincere, generating an implicature that their regret is merely rhetorical.

The flouting of the Maxim of Relevance is evident in that the utterance fails to align with the appropriate moral response to the context. In the event of victory granted to the believers, a sincere believer would respond with gratitude to Allah and renewed determination for future struggle. Instead, the hypocrites' regret is motivated purely by worldly interest. This irrelevance reveals an opportunistic and unprincipled disposition, whereby actions are evaluated based on personal gain rather than religious responsibility.

Accordingly, the implicature of attitudinal revelation produced by this *tamannī* verse demonstrates that the utterance is not merely an expression of longing, but a reflection of insincerity, self-interest, and spiritual ambiguity. This analysis confirms that Qur'anic language, through pragmatic and rhetorical strategies, is capable of subtly unveiling the psychological and moral dimensions of human behavior. As emphasized by al-Rāfi'ī (1980) in *I'jāz al-Qur'ān wa al-Balāghah al-Nabawīyyah*, every linguistic structure in the Qur'an possesses profound rhetorical force, enabling it to expose the inner state of the speaker through contextual and lexical choices.

A similar implicature of attitudinal revelation appears in Sample (7), *Surah al-Qaṣaṣ* (28:79), in the utterance “*yā laytanā mithla mā ūtiya Qārūn*”, expressed by those who are enamored with worldly life upon witnessing Qārūn's opulence and adornment. Literally, this *tamannī* construction conveys a desire for something difficult or impossible to attain. Pragmatically, however, it reveals the speakers' underlying attitudes toward worldly values and success.

Through implicature analysis, this *tamannī* verse exposes a materialistic mindset and superficial worldview. The utterance “*If only we had been given the like of what Qārūn was given*” signifies admiration and envy toward Qārūn's wealth, equating happiness and success with material abundance. Implicitly, it reflects weak faith and shallow perception, as “good fortune” is equated with wealth rather than divine favor or moral integrity. Al-Rāzī (2012) describes this attitude as *ghurūr al-dunyā* (the delusion of worldly life), which distracts humans from recognizing worldly wealth as a test rather than a blessing. Likewise, al-Qurṭubī (1993), in *al-Jāmi' li Ahkām al-Qur'ān*, explains that this utterance is not merely an expression of desire, but evidence of inner confusion that mistakes material prosperity for divine honor.

From the perspective of Grice's (1975) implicature theory, this utterance flouts the Maxim of Quality and the Maxim of Relevance. The flouting of the Maxim of Quality occurs when the speakers assert something factually and morally untrue namely, that Qārūn is “*dhū ḥazzin ‘aẓīm*” (one of great fortune), whereas his wealth ultimately becomes the cause of his destruction. The flouting of the Maxim of Relevance is evident when the utterance fails to align with the moral context in which Qārūn should serve as a cautionary example rather than an object of admiration. These floutings collectively generate an implicature that the speakers possess a distorted worldview, valuing material wealth while neglecting spiritual and divine dimensions.

In conclusion, this analysis aligns with the views of modern Arab scholars such as al-Rāfi‘ī (1980), who assert that every Qur’anic utterance carries *balāghī* dimensions that reveal the psychological state (*ḥāl al-qā’il*) of the speaker. In this context, implicatures of attitudinal revelation demonstrate how *tamannī* utterances reflect inner moral and spiritual ailments, such as envy and worldly infatuation. Consequently, the application of pragmatic theory in Qur’anic analysis affirms that the meaning of divine discourse extends beyond literal interpretation, encompassing implicit meanings that unveil the speaker’s attitudes, ideology, and moral values.

### 5.3 Emotive-Expressive Implicature in *Tamannī* Verses

In Sample (4), the Qur’anic verse portrays the condition of Maryam as she endures the pain of childbirth alone beneath a date palm tree. Her utterance, “*yā laytanī mittu qabla hādhā*” (If only I had died before this), takes the form of a *tamannī* construction namely, a wish directed toward an impossible state, i.e., having died prior to childbirth. According to Amri (2022), in his analysis of *lafẓ al-rajā’ wa al-tamannī fī al-Qur’ān*, *tamannī* typically signifies a desire that is impossible or extremely difficult to attain and is often expressed to discharge emotional burdens that cannot be contained by rational thought.

The pragmatic function of the particle *layta* in this verse, as discussed by al-Zamakhsharī and al-Rāzī, is to externalize profound sorrow and overwhelming distress. Maryam does not literally wish for death; rather, this expression conveys the peak of emotional pressure, shame, and fear of social accusation regarding a child born without a father. Tafṣīr al-Qurtubī (1993) describes this utterance as *tamannī al-mawt* employed *majāzan* (figuratively), functioning as an emotive depiction of anxiety and fear of condemnation rather than a literal request for death.

From the Gricean perspective, this utterance involves a deliberate flouting of the Maxim of Quality, since the literal proposition is not intended as a truthful statement in terms of the speaker's real intention. Maryam does not actually want to die; instead, the expression operates as an emotional hyperbole and a metaphorical outlet for severe psychological distress. This accords with Mardjoko's (2021) discussion in *Bahasa Implikatur dalam al-Qur'an*, which notes that maxim floutings in Qur'anic discourse frequently occur to intensify affective impact and generate implicature that cannot be sufficiently explained through literal interpretation. Here, the Maxim of Quality is strategically flouted to foreground Maryam's despair and emotional intensity.

A flouting of the Maxim of Relevance is also observable, as Maryam's utterance does not directly correspond to the immediate situational demands of childbirth. Logically, a "relevant" utterance in such a context would involve seeking assistance or supplication for safety. Instead, Maryam expresses the wish, "*If only I had died before this,*" which may appear pragmatically irrelevant at the level of action, yet highly relevant at the level of emotion. Abidin and Ahmad (2021), in their study on psychological and rhetorical dimensions of Qur'anic discourse regarding emotion and communicative politeness, argue that the Qur'an often conveys speakers' emotional states to reflect profound humanity and subtle psychological realism. Thus, what seems literally irrelevant functions rhetorically to expose inner conflict and psychological strain.

The resulting implicature is an intense emotive expression of grief, shame, fear of social slander, and the desire to escape social suffering. Al (2022), in *From Grammar to Intentionality*, emphasizes that grammatical structures and verb forms in the Qur'an play a significant role in expressing intention and emotion. The perfective form "mittu" (I have died) depicts an unreal, completed act, intensifying the sense of total escape from reality. This further strengthens the verse's function as a psychological utterance rather than a literal statement.

In Sample (9), the *tamannī* expression occurs after a believing man has died and is commanded to enter Paradise. The utterance "If only my people knew" constitutes a *tamannī* wish namely, a desire for something that is impossible after death. The particle *layta* here functions to convey longing and hope that his people might recognize the truth and the reality of the bliss he has attained, even though such a wish cannot be realized in worldly terms (Amri, 2022; al-Qurṭubī, 1993).

From a pragmatic standpoint, this utterance involves floutings of the Maxims of Quality, Quantity, and Manner. The Maxim of Quality is flouted because the proposition is not literally possible; the utterance is

not intended as a factual claim but as an emotional disclosure. The Maxim of Quantity is flouted because no details are provided about the nature of Paradise, implicitly suggesting that its pleasures are too vast to be fully articulated. The Maxim of Manner is flouted due to the figurative and non-explicit phrasing employed to convey longing and emotional attachment rather than propositional clarity (Mardjoko, 2021; Abidin & Ahmad, 2021).

The principal implicature derived from this verse is the expression of compassion and concern of a believer toward his people, coupled with sorrow that they do not recognize the truth of faith and the unseen reality of the hereafter. The bliss of Paradise is immeasurable and inaccessible to worldly perception, and thus the speaker feels an emotive loss at being unable to share this reality directly. The verse highlights spiritual and moral values by portraying the believer's hope that his people might return to the right path, even though such hope is pragmatically impossible after death.

In conclusion, *Surah Yā Sīn* (36:26) demonstrates how the Qur'an employs *tamannī* and strategic maxim floutings to express profound emotions, compassion, and longing for human well-being. These utterances function not as literal propositions but as implicature-rich expressions that emphasize the magnificence of Paradise and the believer's desire for guidance for his people (al-Rāfi'ī, 1980; al-Rāzī, 2012).

## 6. Conclusion

This study has successfully achieved its stated objectives by identifying maxim floutings in Qur'anic *tamannī* verses and explicating the implicatures generated by such floutings. Based on a pragmatic analysis of fourteen Qur'anic verses containing the particle *layta* (ليت), several important conclusions may be drawn.

First, floutings of Grice's Cooperative Principle occur systematically in *tamannī* verses and function as effective rhetorical strategies. These floutings do not represent communicative deficiencies; rather, they demonstrate the linguistic sophistication of the Qur'an in conveying implicit meanings that are deeper and more impactful than literal expressions alone. Indeed, such floutings serve as an effective mechanism for understanding and evaluating *balāghī* strategies within the Qur'anic text.

Second, the implicatures generated through these maxim floutings perform multiple communicative functions, including the exposure of hypocritical attitudes, the evocation of regret and moral awareness, and

the delivery of ethical admonition to readers. The analysis reveals that each *tamannī* verse produces a distinct implicature shaped by the specific context and situational background of the utterance.

Third, the pragmatic approach employed in this study demonstrates its relevance and effectiveness in illuminating aspects of *i'jāz lughawī* in the Qur'an. Grice's theory, as a modern pragmatic framework, can be successfully applied to uncover the subtlety and refinement of revelatory communication, thereby enriching the understanding of *balāghah* embedded within the sacred text.

Fourth, this study contributes to the fields of Arabic linguistics and Qur'anic studies by introducing a systematic analytical approach to uncovering implicit meaning in the Qur'anic discourse. The integration of modern pragmatic theory with classical exegetical methodology opens new avenues for more comprehensive and interdisciplinary research.

Fifth, the implicatures identified in this study are found to be consistent with authoritative classical exegetical works such as *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kathīr*, *al-Kashshāf*, and *Mafātīḥ al-Ghayb*. This consistency demonstrates that pragmatic analysis can complement traditional exegetical methods without contradicting the foundational principles of *tafsīr*.

Based on the findings of this study, several avenues for future research may be pursued to further expand the pragmatic investigation of Qur'anic discourse. Comparative studies examining *tamannī* as a rhetorical style in both the Qur'an and other classical Arabic texts may help identify distinctive communicative features that characterize the Qur'anic approach. Future research may also explore figurative (*majāzī*) *tamannī* expressions that do not explicitly employ the particle *layta* (ليت), thereby broadening the scope of pragmatic analysis beyond explicit grammatical markers. In addition, translation-oriented studies could investigate the extent to which implicatures embedded in *tamannī* verses can be effectively transferred into other languages without diminishing their contextual and rhetorical meanings. Empirical investigations focusing on reader reception may further examine how engagement with *tamannī* verses contributes to moral and spiritual awareness among contemporary audiences. Finally, the development of a specialized pragmatic analytical model for religious texts integrating insights from classical Arabic rhetoric and modern linguistic theory may offer a more comprehensive framework for understanding implicit meaning in sacred discourse.

It is hoped that this study will contribute meaningfully to the advancement of Arabic linguistics, Qur'anic studies, and pragmatics in a broader scholarly context. A deeper understanding of the communicative

mechanisms of revelation through pragmatic analysis may enhance the quality of Qur'anic interpretation and religious discourse in the contemporary era.

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#### Appendix A: Table 1

**Table 1.** *Tamannī Verses in the Qur'an*

| NO | Qur'anic Verse                                                                                                                                                                                                                                                                                                                                                                    | Function of Layta (ليت) as a <i>Tamannī</i> Particle                         | Maxim Flouting                                                | Implicature                                                                                                                                                                                                       |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|---------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | <p>(وَلَوْ أَنَّ أَصَابَكُمْ فِتْنَةٌ مِّنْ اللَّهِ لَيَقُولُنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ لِّئَلَّا تُكَذِّبُوا بِآيَاتِ عَظِيمَا [النساء: ٧٣])</p> <p>But if you return with Allah's bounties, they will say as if there had been no bond between you "We wish we had been there with them to share the great gain!"</p>                               | Expression of hope for an impossible situation, accompanied by regret        | flouting of the Maxims of <b>Quality</b> and <b>Relevance</b> | Reveals a hypocritical attitude among the hypocrites ( <i>munāfiqūn</i> ), characterized by regret and envy toward the believers due to their failure to seize worldly gains (war booty).                         |
| 2  | <p>(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ [الأنعام: ٢٧])</p> <p>If only you could see when they will be detained before the Fire! They will cry, "Oh! If only we could be sent back, we would never deny the signs of our Lord and we would 'surely' be of the believers."</p> | Expression of hope for an impossible situation, arising from regret and fear | flouting of the Maxims of <b>Quality</b> and <b>Relevance</b> | Serves as a warning to readers that the flouting of divine commands leads to severe punishment, as the torment of hell is so dreadful that it gives rise to profound regret and a wish to return to worldly life. |
| 3  | <p>(وَاجْبِطْ بِمَرَّةٍ فَأَصْبَحَ يَبْلُغُ كَفِّهِ عَلَىٰ مَا أَتَفَقَّ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ</p>                                                                                                                                                                                                                                                                       | Expression of regret accompanied by shock, without                           | flouting of the Maxims of                                     | Conveys regret over reliance on entities other than Allah, which                                                                                                                                                  |

|   |                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                        |                                                          |                                                                                                                                                                                                                                                                       |
|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|   | <p>عُرُوشُهَا وَيَقُولُ يَلَيْتَنِي<br/>لَمْ أَشْرِكْ بِرَبِّي أَحَدًا<br/>[الكهف: ٤٢]</p> <p>And so all his<br/>produce was<br/>‘totally’ ruined,<br/>so he started to<br/>wring his hands<br/>for all he had<br/>spent on it, while<br/>it had collapsed<br/>on its trellises.<br/>He cried, “Alas! I<br/>wish I had never<br/>associated<br/>anyone with my<br/>Lord ‘in<br/>worship!’”</p> | heeding prior<br>admonition                                                                                                            | Relevance and<br>Manner                                  | ultimately led to<br>the destruction of<br>both gardens.<br>Serves as a<br>warning to readers<br>that absolute<br>reliance should be<br>placed solely upon<br>Allah SWT as the<br>only true source of<br>salvation.                                                   |
| 4 | <p>(فَاجَاءَهَا الْمَخَاضُ إِلَى<br/>جَذْعِ النَّخْلَةِ قَالَتْ<br/>يَلَيْتَنِي مِثْلُ قَبْلِ هَذَا<br/>وَكُنْتُ نَسِيًا مَنْسِيًا ۚ<br/>[مريم: ٢٣])</p> <p>Then the pains of<br/>labour drove her<br/>to the trunk of a<br/>palm tree. She<br/>cried, “Alas! I<br/>wish I had died<br/>before this, and<br/>was a thing long<br/>forgotten!”</p>                                              | Expression of<br>hope for an<br>impossible state<br>(death before<br>childbirth),<br>arising from<br>intense<br>emotional<br>suffering | flouting of the<br>Maxims of<br>Quality and<br>Relevance | Expresses deep<br>emotional distress,<br>sadness, and a<br>sense of shame,<br>reflecting human<br>vulnerability in<br>facing severe trials<br>particularly<br>concerning the<br>honour and social<br>perception of a<br>woman bearing a<br>child without a<br>father. |
| 5 | <p>(وَيَوْمَ يَعَضُّ الظَّالِمُ<br/>عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي<br/>أَتَّخَذْتُ مَعَ الرَّسُولِ<br/>سَبِيلًا ۚ<br/>[الفرقان: ٢٧])</p> <p>And ‘beware of’<br/>the Day the<br/>wrongdoer will<br/>bite his nails ‘in<br/>regret’ and say,<br/>“Oh! I wish I had<br/>followed the<br/>Way along with<br/>the Messenger!</p>                                                                | Expression of<br>hope for an<br>impossible<br>alternative,<br>accompanied by<br>regret over past<br>life choices                       | flouting of the<br>Maxims of<br>Quality and<br>Relevance | The act of biting<br>one’s hands<br>symbolizes extreme<br>remorse and anguish<br>resulting from regret<br>that proves futile in<br>the hereafter. Serves<br>as a warning to<br>readers that<br>repentance after<br>divine judgment is<br>of no avail.                 |

|   |                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                    |                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                         |
|---|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 6 | <p>(يُوَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ<br/>فُلَانًا خَلِيلًا<br/>[الفرقان: ٢٨])</p> <p>Woe to me! I wish I had never taken so-and-so as a close friend.</p>                                                                                                                                                                                                                                               | <p>Expression of hope for an impossible reversal, accompanied by regret over misguided choices</p>                 | <p>flouting of the Maxims of Quality, Quantity, and Manner</p>  | <p>Illustrates emotional regret experienced by the wrongdoer that cannot alter the reality of the hereafter, highlighting the grave consequences of erroneous choices in selecting companions. Emphasizes that a person's identity alone does not determine one's path, but the character and influence of chosen companions play a decisive role in shaping behaviour.</p>                             |
| 7 | <p>(فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَبِثْنَا لَهَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَوُ حَظٌّ عَظِيمٌ<br/>[القصص: ٧٩])</p> <p>Then he came out before his people in all his glamour. Those who desired the life of this world wished, "If only we could have something like what Korah has been given. He is truly a man of great fortune!"</p> | <p>Expression of desire for extraordinary wealth, exemplified by Qārūn, which is extremely difficult to attain</p> | <p>flouting of the Maxims of Quality, Relevance, and Manner</p> | <p>Reveals an excessive longing for worldly luxury and material wealth, reflecting a materialistic and worldly mindset. Portrays the assumption that Qārūn's possessions constitute true blessings, despite the reality that such wealth represents a worldly trial that ultimately transforms into punishment. Exposes a human tendency to compare social status superficially without recognizing</p> |

its hidden moral consequences.

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| 8 | <p>(يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ) [الأحزاب: ٦٦]</p> <p>On the Day their faces are 'constantly' flipped in the Fire, they will cry, "Oh! If only we had obeyed Allah and obeyed the Messenger!"</p> | <p>Expression of hope for an impossible outcome after experiencing punishment, driven by regret.</p> | <p>flouting of the Maxims of Quality and Relevance</p>         | <p>Serves as a warning that repentance in the hereafter holds no value. The cause of their admission into hell is disobedience to Allah and His Messenger, and the regret experienced at that moment is ultimately futile.</p>                                                                                      |
| 9 | <p>(فَإِذَا دَخَلَ الْجَنَّةُ قَالَ يَلَيْتُ قَوْمِي يَعْلَمُونَ) [يس: ٢٦]</p> <p>'But they killed him, then' he was told 'by the angels', "Enter Paradise!" He said, "If only my people knew</p>                                                                                | <p>Expression of hope for an impossible outcome after death.</p>                                     | <p>flouting of the Maxims of Quality, Quantity, and Manner</p> | <p>Conveys the immense nature of the blessings of paradise, which surpasses clear and measurable description. Reflects the speaker's sorrow at being unable to share the joyful news of divine reward with his people, while simultaneously revealing his benevolent desire that they return to the right path.</p> |

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| 10 | <p>(حَتَّىٰ إِذَا جَاءَنَا قَالَ<br/>يُلَيْتُ بَنِيَّ وَبَنِيكَ بَعْدَ<br/>الْمُشْرِقِينَ فَيَسَّ الْقَرِينَ<br/>[الزخرف: ٣٨])</p> <p>But when such a person comes to Us, one will say ‘to their associate’, “I wish you were as distant from me as the east is from the west! What an evil associate ‘you were’!”</p> | <p>Expression of deep regret over personal negligence resulting in deviation from Allah and companionship with the evil (Satan)</p> | <p>flouting of the Maxims of Quality, Quantity, Relevance, and Manner</p> | <p>Reveals profound remorse due to choosing misguided companions in worldly life. Serves as a warning that the influence of close companions whether outward or inward can become a decisive factor leading a person toward Hellfire.</p>                                                                                                                                                          |
| 11 | <p>(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ<br/>بِشِمَالِهِ فَيَقُولُ يُلَيْتُ لَمْ<br/>أُوتِ كِتَابِيَّةَ [٢٥]<br/>[الحاقة: ٢٥])</p> <p>And as for those given their record in their left hand, they will cry ‘bitterly’, “I wish I had not been given my record,</p>                                                         | <p>Expression of an impossible wish after receiving the record of deeds in the left hand, reflecting explicit regret</p>            | <p>flouting of the Maxims of <b>Quality</b> and <b>Manner</b></p>         | <p>The speaker’s wish does not indicate rejection of accountability or scripture, but rather conveys an intense desire to avoid punishment in hellfire. It depicts profound anxiety and terror in the face of impending recompense, all of which stem from overwhelming regret. Serves as a warning that punishment in the hereafter is a consequence of evil deeds committed in worldly life.</p> |
| 12 | <p>(يُلَيْتُهَا كَانَتْ الْقَاصِيَةَ<br/>[٢٧] [الحاقة: ٢٧])</p> <p>I wish death was the end!</p>                                                                                                                                                                                                                       | <p>Expression of an impossible yet earnestly desired outcome by one who receives the</p>                                            | <p>flouting of the Maxims of Quality, Quantity, Relevance, and Manner</p> | <p>The deceased, upon receiving the record of deeds in the left hand, wishes that death had been final and decisive, marking an absolute</p>                                                                                                                                                                                                                                                       |

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|    |                                                                                                                                                                                                                                                                                                                                                                                                                                    | record of deeds<br>in the left hand                                                                                |                                                                      | end without<br>resurrection or<br>reckoning. This<br>reflects the<br>unbearable severity<br>of punishment in the<br>hereafter, to the<br>extent that<br>annihilation is<br>preferred over<br>accountability. The<br>utterance manifests<br>cumulative regret<br>expressed in<br>preceding verses<br>and functions as a<br>stern warning to<br>readers that actions<br>in worldly life<br>inevitably lead to<br>recompense after<br>death. |
| 13 | <p>﴿إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا<br/>يَوْمَ يَنْظُرُ الْمَرْءُ مَا<br/>قَدَّمَ قَدَّمَ يَدَاهُ وَيَقُولُ<br/>الْكَافِرُ يَلْبِثَنِي كُنْتُ تُرْبًا<br/>[النبا: ٤٠]﴾</p> <p>Indeed, We have<br/>warned you of an<br/>imminent<br/>punishment, the<br/>Day every<br/>person will see<br/>the<br/>consequences of<br/>what their hands<br/>have done, and<br/>the disbelievers<br/>will cry, “I wish I<br/>were dust.”</p> | Expression of<br>an impossible<br>wish not to be<br>resurrected at<br>the moment of<br>reckoning and<br>recompense | flouting of the<br>Maxims of<br>Quality,<br>Relevance, and<br>Manner | The servant fully<br>realizes that past<br>deeds committed<br>in worldly life will<br>inevitably lead to<br>punishment. The<br>wish to become<br>dust or ashes in<br>order to escape<br>reckoning reflects<br>an ultimate<br>manifestation of<br>regret. Serves as a<br>warning that<br>recompense in the<br>hereafter is certain<br>and that every<br>individual will be<br>held accountable<br>for his or her<br>actions.               |
| 14 | <p>﴿يَقُولُ يَلْبِثَنِي قَدَّمَ<br/>لِحْيَاتِي [٢٤: الفجر]﴾</p>                                                                                                                                                                                                                                                                                                                                                                    | Expression of an<br>impossible wish<br>arising from                                                                | flouting of the<br>Maxims of                                         | When confronted<br>with punishment<br>resulting from<br>disbelief on the                                                                                                                                                                                                                                                                                                                                                                  |

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| They will cry, “I wish I had sent forth ‘something good’ for my ‘true’ life.” | profound regret | self- | Quality<br>Quantity | and | Day of Resurrection, the individual experiences deep remorse for failing to perform righteous deeds and for committing sins in worldly life. Serves as a warning that preparation through righteous actions is the only means of salvation from punishment in the hereafter. |
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