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## A Pragmatic Study of Sufism in Shafak's Novel "The Forty Rules of Love"

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### ABSTRACT

The present study identifies the pragmatic aspects of Sufism in the English novel *The Forty Rules of Love* by the Turkish novelist Elif Shafak (2010). This study aims to clarify the concept of Sufism and its pragmatic aspects that are used in the Sufi language and particularly in Shafak's novel *The Forty Rules of Love*. In order to achieve the aims of this study, the researchers adopt a model which is based on Grice's Theory of Implicature and Cooperative principles (1975) by selecting Five representative texts from the English novel *The Forty Rules of Love* in order to represent and cover all the aspects of Sufism. The researchers follow two levels of analysis to examine the aspects of the Sufi language according to their contextual factors and pragmatic analysis. In this study, it is concluded that the Sufi language is represented by certain pragmatic aspects to reflect their philosophical ideas such as the concept of implicature. It is also concluded that the selected texts reflect the Sufi thoughts, themes, and symbolisms.

**Keywords: Sufism, Pragmatic Study, Grice's Theory of Implicature, Cooperative Principles.**

## المستخلص

تبحث الدراسة الحالية في الجوانب التداولية للتصوف في الرواية الإنجليزية "قواعد العشق الأربعون" للكاتبة التركية أليف شفاك (٢٠١٠). تهدف هذه الدراسة إلى توضيح مفاهيم التصوف التي استخدمتها الكاتبة في هذه الرواية.

ومن اجل تحقيق اهداف هذه الدراسة، قام الباحثان باختيار خمسة نصوص نموذجية من الرواية الإنكليزية "قواعد العشق الأربعون" لتمثيل وتغطية جميع جوانب التصوف. حيث اتبع الباحثان مستويين من التحليل لدراسة جوانب اللغة الصوفية وفقاً لعواملها السياقية والتحليل التداولي. ومن اجل تغطية جميع جوانب اللغة الصوفية المستخدمة في الرواية، قام الباحثان باعتماد نموذجاً انتقائياً يمثلته نظرية (Gricean Implicature Theory and Cooperative principles 1975). وقد توصلت هذه الدراسة إلى أن اللغة الصوفية تتمثل في بعض الجوانب التداولية لتعكس أفكار المتصوفة الفلسفية مثل مفهوم الاستلزام الحواري. وقد تم التوصل أيضاً إلى أن النصوص المختارة تعكس الأفكار الصوفية والتعابير او القضايا الصوفية.

## 1. Introduction

The human being is a social animal who is inclined to thinking, creativity, innovation and inherently constructive in nature. After the arrival of Islam, the wisdom of Prophet Mohammed (p.u.h) and the orders of the Holy Quran are interpreted in various ways, Sufism is one of these ways (Peeran, 2016 a). Besides, Sufism is deep-rooted as the man himself. From the period of the birth of Man, Sufism has arrived to this world. The study of Islamic Mysticism has been called Sufism, which is known as 'Irfan عرفان', the knowledge of our own self or 'Tasawwuf تصوف', the depth of the knowledge of the Divine (Peeran, 2016 b).

According to Schimmel (1975), Sufism is originated from the Arabic word 'Suf صوف' which means 'Wool'. This word implies the simple use of wearing a coat by early Muslims.



Generally speaking, Sufism is the main mystical folklore in Islam, which is developed from and within the abandoned modes of faithfulness (Al-zuhd الزهد) during a period that is protracted from the last decades of the 8<sup>th</sup> to the beginning of the 10<sup>th</sup> century. It is noticed that there are certain approaches appeared during that periods. The first mystical approaches act in the first half of this age, since these approaches are likely different and varied in nature. From the mid-third till ninth century forwards, Baghdad Sufis come into full view as members of a different mode of the mystical faithfulness. In addition, there are other mystical movements appeared in Iraq, Syria, and Iran. However, the Mystic of Baghdad is widely different from these movements, but they are gradually blended and identified as Sufis (Karamustafa, 2007).

Moreover, Gupta (2004) illustrates that Sufism is greatly influenced by Islam, so taking all the Sufis as Mystical Muslim would be intolerant view to understand Sufism in its factual sense. We can say that Al-Tasawwuf 'Sufism' is not a philosophy, a religion, a habitual or a simple learning. According to Bouillier & Stein (2006), when the Islamic wealth was shifted from Damascus to Baghdad after the damage of the Umayyad dynasty in the 2<sup>nd</sup> century, a new city was built within the Persian area to symbolize the Islamic world. The Sufi school emerged from Baghdad city and included great philosophers such as Al-Ghazali, Ibn Al-Arabi, and Al-Rumi.

Karamustafa (2007) focuses on the study of Sufism inside the holy Quran since this concept becomes an important ideology and is developed to be a wisdom which is based on the aspects of the life of Muslims. The Sufi concept at that time is known as 'Renunciation' or 'Al-Zuhd الزهد'. This concept is organized into special movements from the path of Sufism believing as a purity matter concerning the cultivate and exploring the inner life such as the stages of spiritual development of love, union with God and the knowledge of experiments of the human soul .

In fact, the concept of Sufism has a close relationship with some fields of linguistics such as semantics, rhetoric, and pragmatics. The present study aims mainly at identifying the relationship between Sufism and



pragmatics. In this regard, pragmatics is not only the study of social, political and moral or linguistic matters, but also concerns with the study of religion and philosophical facts in which one of these facts is the concept of Sufism. In religious culture, there are many explanations on Sufism considering the experiences of their spiritual knowledge.

Generally speaking, pragmatics is defined as the study of actual utterances; the study of use rather than meaning (Lyons, 1977). It is also defined as the study of that part of meaning which is not purely truth conditional or the study of performance rather than competence (Levinson, 1983). Yule (1996) also views another definition to pragmatics as the study of the intended meaning of speech acts or the study of the speaker's meaning. Accordingly, such a hybrid field has become a lively and interesting area for research. Though many left out issues concerning meaning and use of language have been settled through its methodology, many other intricate phenomena are still in need to be given due attention. One of such a kind of phenomena is implicature. In addition, Mey (2001) states that the pragmatic issues are initially stated by different items such as the concepts of presupposition, speech acts, in addition to the concept of implicature which is presented by Grice's maxims.

In addition, Crystal (2003) states that pragmatics is used to emphasis on the role of the users of language, the choices they make, the constraints they encounter, and this reflects the real concept of using the Sufi language as a pragmatic study. Thus, this study attempts to search about the relationship between Sufism and pragmatics in order to find the basic pragmatic aspects of Sufism and its basic forms that are used in the Sufi language and particularly in some selected texts of Shafak's novel "*The Forty Rules of Love*."

Furthermore, it aims at finding out: the pragmatic function of implicature, in terms of Grice's maxims, the most common types of implicature that are used to reflect the Sufi ideas; explicating the function of each type when there are specific aspects of Sufism that are used by the writer.

## 2. The Concept of Sufism

Yahya (1992) states that Sufism is assumed to be an idea and a belief which states the knowledge of God, in addition to the spiritual path of the sense and mind. The term of Sufism or Mysticism is developed by the Greek philosophers, since they argue that the term Mysticism is concerned with "Mystery". Schimmel & Ernst (2011) identify different definitions of Sufism concerning different meanings such as:

1. The spiritual way of Sufism is exemplified by the two terms of 'ادب Adab' and 'اخلاق Akhlaq'.
2. It is a refining to the soul and heart.
3. It has the meaning of 'إخلاص Iklas'.
4. It identifies the meaning of 'استقامة Istiqamah'.

Some scholars state that the word 'تصوف Tasawwaf' is neither Arabic term nor an Islamic one. Therefore, this word is derived from Greek which means Sofia, subsequently, the translation of this word comes into Arabic. Another opinion concerning this matter is that the term 'Sufi' is just like the Sanskrit term 'yogi'. The word 'yogi' refers to the one who has attained the aims, however; this term is frequently applied by extra time to initiate the people who are traveling near to it. The term "initiate" is used to indicate the idea of this spiritual way, a distinctive ceremony of initiation which is an obligatory condition (James, 1921).

### ٢.1 Theories of Sufism

According to Yahya (1992), Mysticism is found in Islam, there is no mysticism without Islam. Therefore, Yahya (1992) explores different theories which state the origin of Sufism such as: the Aryan theory (Indian), the Neo-Platonist theory, and the Esoteric Islamic theory.

#### ٢.١.1 The Aryan reaction theory

According to Forman (1990) this theory is represented by two formulas:- which may be represented by the Persian and the Indian formulas. The first is known as 'Aryan Reaction Theory': this theory indicates the idea of Sufism as a Persian product. This is represented through the Sasanian

times by the safe method which is the historical one. Persian Sufism is explored by different Persain philosophers such as Ibn-ulFarid (1234-5) and Ibn-ul Arabi (1240-1). They are philosophers of Arabic speech, but they have never dropped the Persian blood .

### ٢.1. ٢ The Neo-Platonist theory

In the western scholarship, Mysticism has different meanings especially in British and French cultures (1670-1960). These varieties reflect the practice of spiritual soul and God. This term is particularly associated with the meanings of Fenelon in France and Molinos in Italy: both of these two doctrines are eventually fated by the Catholic Pope in the eighteenth century. Their philosophy has its origins in the fifteenth century and the early of the sixth century. Mysticism of a such kind is reflected in the Neoplatonic tradition of that time which represents the late Antique philosophy. The term Neopltonism reflects the initial period of Christianity in Dionysius and then it reflects the concept of Christianity in Fenelon and Molinos. In the 9th century, this term is also found in Islam when the Greek texts are transformed into Arabic. Therefore, the influence of the Arabic Mysticism is reflected strongly in Muslims and Jewish cultures (Sedgwick, 2012).

### ٢.1. ٣ The Esoteric Islamic theory

The Holy Quran is the straightway to God. It is the heart of Sufism and the Islamic religion. Within Islam, Sufism has two forms: external and internal forms. The internal from is called 'Esoterism' which deals with the inner reality of the Islamic exposure. On the other hand, the external form is called 'Sharish' which means the expression of 'Haqiqah حقيقة'. This represents the orthodox of 'Shariah شريعة' which indicates the idea of a mystical understanding of martyrdom. So, this idea represents the central principle of Sufism which is 'the Oneness of Being' (Yahya, 1992).

### ٢.٢ Stages of Sufism

Islamic Mysticism or Sufism is termed as a mystical pilgrimage. This mystical pilgrimage or journey is stated by the Sufis through mystical stages or 'Maqamat مقامات'. These stages are elaborated by the traveller or what has

been called as 'Salik سالك' in order to gain his aim of the union with reality. These stages can be learned and developed by the Sufi himself since these stages are specified as mystical feelings and moods over which a Sufi has no control. In addition, this journey is not finished until the Sufis have passed through all these stages. Sufism indicates the idea of perfecting soul, so this idea is raised to the higher levels of awareness 'Haqiqat حقيقة'. This stage explores the Sufi as the Knower or 'Arif عارف' (Nicholson, 1963).

Chittick (1994) states that the Sufi path (Tariqa طريفة) is a controversial process which converts the human being through love. Sufism is a spiritual journey which involves both desires and inspiration. Each stage of Sufism is presented as a metaphorical symbolic through what is derived before and whatever is yet to derive. The Sufi path can be described as a syntagmatic sequence of inspiration and each stage of this journey can be seen as a metaphorical conversion which is related to the other, and during these conversions the soul become more closer to God .

This idea is indicated by chain of stages 'Maqamat مقامات' the singular form of 'Magam مقام', these stages state the concept of 'Ahwal احوال' the singular form of 'Hal حال'. Subsequently , the number of these stages is different from one philosopher to another which is characterized by seven stages (Schimmel & Ernest, 2011, P.100).

According to the Sufis philosophy , Sufism is organized by different stages or what have been called 'Maqaamat مقامات', which is represented by the stages of the human soul . There are seven stages of Sufism: Tawba توبة, Wara ورع , Zuhd زهد, Faqr فقر , Sabr صبر, Twakkul توكل and Rida رضا, (Nicholson, 1963). Renard (2009) presents that Sufism is a mystical journey to God, during this journey the Sufi will develop himself through many stations or 'Maqamat مقامات'. Therefore, the term 'maqamat مقامات' refers to managing this mystical journey. Consequently, these stages are stated as the following:

1. Repentance (Al-Tawbt التوبة): recurring to God for gaining divine mercy.
2. Reticence (Al-Wara الورع): careful is not to be presuming in any way in God's existence.
3. Renunciation (Al-Zuhd الزهد): the impact of life as an appearance of the deep faith in God who resources all needs.
4. Poverty (Al-Fagar الفقر): this state means the mystical poverty. According to the Sufi philosophy, this state means that the person has nothing and is not modeled by anything (Geoffrey, 2010).
5. Endurance (Al-Sabar الصبر): This state reflects the perfect readiness to endure whatever God sends (Renard, 2009).
6. Trust (Al-Tawakul التوكل): having entire confidence in God (Renard, 2009).
7. contentment (Al-Rida الرضا): fulfilled with that God has given (Simuh, 2016).

### 3. Sufism and Pragmatics

Katz (1992) states that the intended language has two inferences:- the first is indicated by language speak to a particular audience for the sake of producing the environments for the desired knowledge and empathetic and not an independent body of philosophical intentions, while the second is illustrated by the idea of language. Language is a method which implies the polar association of greatness in which the master and the believer subjugate characters corresponding to those of religion and humankind. The intentionality of spiritual language in Sufism adopts the master-disciple connection, and within this language each word implies transcendence as both construction and practice. Meanwhile, the role of the leader (whether God, Prophet or master) is the performance as a checkered on distinct self-will and to open up the soul to what the Sufi demand 'realities', 'stations' and 'names.'

kovecses (2005) exemplify the idea of the Sufi path by focusing on some aspects such as: ethical choices, the relationships between God and human beings, and the impression of a moral life. Therefore, the relationship between Sufism and pragmatics may appear through different aspects of a



spiritual language that intentionality adopts through using language as both construction and practice.

The basic strategy to solving the "problem" of language and Sufism is the overcoming of the significance theory of language, which maintains that words are "signs" that signify "objects."

Therefore, language and world are equivalent. Language is disclosure, it allows the appearing of meaning out of concealment. where words designate objects, is that "object" is a linguistic event. Any explanation of language or talk of pre-linguistic "objects" is still language. Outside of language, there is in fact "nothing." Any recognition of "meaning" or "existence" or "experience" is an event of language (Hatab, 1982).

Language is not primarily re-presentation (signification) but presentation. The world "is not" unless presented in language. In this way language can be meaningfully associated with a non-objective dimension. If language and reality are correlative, then not only must the positivist revise his attitude toward reality, but the mystic must revise his attitude toward language (kovecses, 2005).

Mystical meaning needs disclosure. Language cannot be considered deficient or merely incidental to mystical experience. If language and world are coextensive, and the mystic has an "experiential world" (God, nature, transcendence) then language is still in effect, perhaps in extraordinary forms, but in effect nevertheless; and if language is in some way essential to mysticism or Sufism, then mystical experience must in some way be intelligible. Different forms of the Sufi language can be said to exhibit different branches of linguistics such as grammar, discourse, and pragmatics (Hatab, 1982).

According Mey (2001), pragmatics is the study of language use in context since its issue is normally noticed as complementary to the linguistics field. Levinson (1983) specifies the idea of context as an important fragment in understanding the significant idea of utterances. Subsequently, context reflects the social and physical situations of an utterance in defining the



language sense, so utterances are living in the context. Malinowski indicates two types of context, context of culture and context of situation, both of them have an important part in understanding the meaning of the context. As well as, context of situation focuses on the situation of the occurring text, while the context of culture focuses on the historical or cultural aspects of the text. In addition, Pragmatic issues are initially stated by different items such as the concepts of presupposition, speech acts, in addition to the concept of implicature which is presented by Grice's maxims.

Therefore, the vocabulary of Sufism is apparent in the relations of pragmatic sorts. Even the expressions of 'word' and 'name' have reference to the mystical involvement. In the Sufi lexicon, all names and words identify the association of intimacy between God and human soul. The Mystical language uses certain aspects of pragmatics to reflect their ideas such as the using of implicature as a kind of symbols or indication which almost resources 'gesture' and infers a communication of a nature that can hardly be verbalized.

### 3.1 Grice's Cooperative principle

Mey (2001) offers that pragmatics is presented by the study of language use in communication when people are involved to cooperate. Paul Grice (1975) is the first academic scholar who exchanges the idea of co-operation principles which is connected with the actions of linguistic communication. Cooperation has been raised to the prominence of the Grice principles by the American scholar Paul Grice (1957-1989). This theory involves four pragmatic maxims or principles: (Quantity , Quality , Relation, and Manner maxims).

1. **The quantity maxim:** be informative and give information as much as needed , but no more.
2. **The quality maxim:** be truthful, and don't give information that its false.
3. **The relation maxim:** be relevant.
4. **The manner maxim:** be brief and clear.

### 3.1.1 Flouting the Maxims

According to Grundy (1995) flouting the maxims of cooperative principles is indicated when a speaker doesn't follow at least one maxim in a statement or an utterance. Meanwhile, a speaker sets up with the maxims, it identifies that implicature arises since the maxims are satisfied. It is similar to the statement of the listener or speaker when the speaker finishes and follows the cooperative principle. Occasionally, the cooperative principle is not always stood in a realistic communication, particularly in such a kind of literary work. Therefore, the maxims of Grice can be flouted since flouting maxims can be implicit as the speaker's effort to illustrate what he capitals by violating at least one maxim in a statement or an utterance. Moreover, Cutting (2002) states that "whenever a maxim is flouted, there must be an implicature to save the utterance from simply appearing to be a faulty contribution to a conversation" (P. 76).

### ٣.2 Gricean Implicature

The concept of implicature can be introduced as a new method or technique of describing meaning. Grice's central influence to the notion of meaning is unique, non-conventional process of discussing meaning in conversation, which is described as a non-natural meaning. In linguistics, mainly in structural linguistics, meaning is affected by different ideas of conventions that describe the natural language (Saussure, 1968).

According to Grice (1975) implicature has been acquired by interactions in conversation. Peoples' utterances are frequently understood by the hearer even when they do not identify their aims directly since these utterances are based on certain principles. Therefore, these principles reflect the idea of CP that are based on four maxims summarized as:- "Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (P.44.)

As far as the Sufi language is concerned, the Sufi philosophy is based on the idea of using different rhetorical devices such as metaphor, simile, and

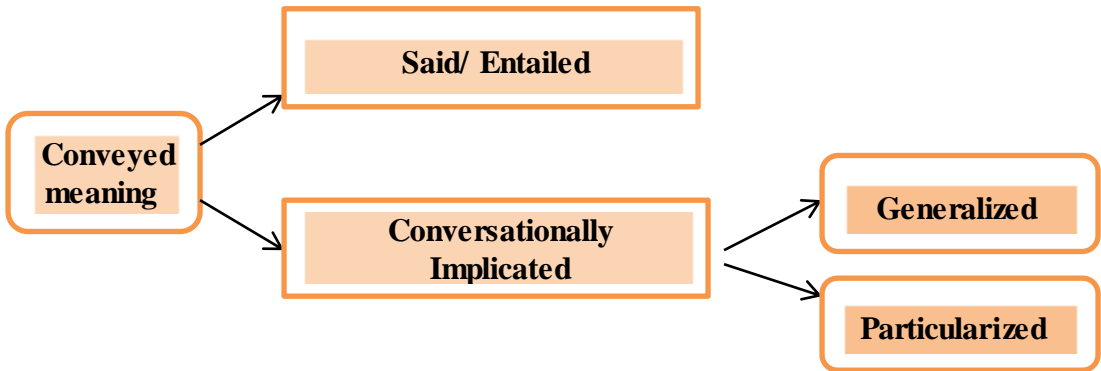
symbolism which are viewed as conversational implicatures. Grice (1975) identifies the idea of implicature when the speaker infers something different from what she or he utters. Besides, when Grice sets the four principles of Quality, Quantity, Manner, and Relevance, he states that if the utterances interrupt any of these four principles, the hearer is expected to arise the idea of implicature to reflect the utterer's intention in the situation. Meanwhile, the most exciting implicature is viewed when a principle is flouted. Grice offers an explanation about the rhetorical devices which have been stated as particular illustrations of implicature. Consequently, the utterer must have been trying not to violate the principle of truthfulness "don't say what you think to be false" (Grice, ١٩٧٥).

### 3.3 Types of Implicature

Grice (1975) exemplifies this idea by making distinction between what the speaker utters and what the listener infers. According to this idea, Grice presents different types of implicature. This distinction is based on the idea of natural and non-natural meanings. Smith (1982) states that the concept of meaning is based on two aspects; sense and reference, this is reflected in the philosophy of language when reference is a property of utterances more than a property of linguistic contexts.

Levinson (1983) presents that the idea of implicature is firstly presented by Grice (1967) and is published as a mount of meaning that is based on understanding the language use. So, Grice identifies two types of implicature: Conventional implicature and conversational implicature. The first one is based on using specific words in the context and what are the conveyed meaning of using these words. So, it doesn't depend on the theory of cooperative principles or on the meaning of special context in conversation. For example: Ahmed is poor but happy, the using of 'but' implicates the idea of contrast between poverty and happiness, (web source 1). The second type of implicature is conversational implicature. This type of implicature states the idea of an implied meaning that can be anticipated by the one who recognizes the situation of the context. The latter one is divided into two types, (See Figure (1) below:

1. **Particularized Conversational Implicature:** Particularized conversational implicature is identified by special aspect that is inherent in the utterance of the context and is not supported by the sentence used. Ex; War is war. (web source 2).
2. **Generalized Conversational Implicature:** Generalized conversational implicature is identified without any particular context. In addition, there is another prototypical example of this type is known as scalar implicature .  
Ex; A: "Most of the mothers were Victorian" (Birner, 2013, P.63a).  
B: "Not all of the mothers were Victorian"(Birner, 2013, P.63b).

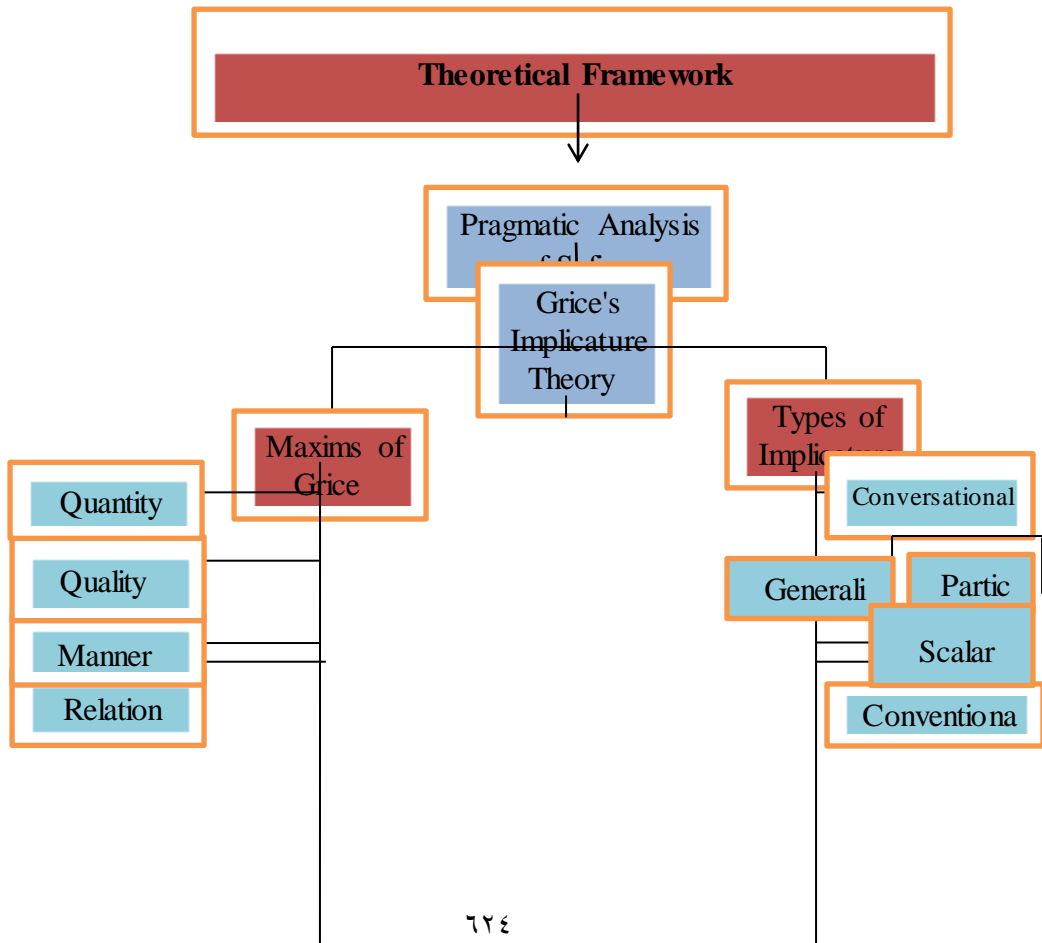


**Figure (1): Types of Conversational Implicature**

#### 4. Methodology

This study is limited to investigate the concept of Sufism in terms of certain pragmatic theories, i.e., implicature theory and cooperative principles. Therefore, the current study is a qualitative in nature that aims to investigate the pragmatic aspects of Sufism in Shafak's novel *The Forty Rules of Love*. Five texts from the English novel *The Forty Rules of Love* are chosen because these extracted texts represent specific aspects of the Sufi language. Moreover, the extracted texts cover different themes and concepts of Sufism in general.

The adopted model is based on following Gricean theory of implicature and Cooperative Principles (CP henceforth) (1975). This will be done by analysing some selected texts from the novel of *The Forty Rules of Love*' by highlighting special characteristics of the Sufi language such as the concept of implicature, and finally discussing the results of the study to explore the findings of the study. The researchers have chosen this theory because, according to Grice (1975), implicature has been acquired by interactions in conversation. Peoples' utterances are frequently understood by the hearer even when they do not identify their aims directly, since these utterances are based on certain principles. Therefore, these principles are reflected in the idea of CP. Consequently, Grice's theories can be used to provide a better understanding of pragmatic aspects of the Sufi language as presented by following the theoretical framework of the analysis shown in Figure (2) below:



**Figure (2): The proposed Theoretical Framework [adopted from Gricean Implicature Theory and Cooperative Principles (1975)].**

Consequently, specific analytic techniques are adopted to achieve the purpose of the present study which are stated as follow: First, contextual factors of each extracted text will be examined in order to clarify the meaning of the selected texts. Second, the pragmatic aspects of the selected speeches are examined by following Gricean theory of Implicature (1975) and Cooperative principles. Finally, discussing the findings of the textual and pragmatic analyses to provide some concluding remarks based on the aims of the study.

## 5. Text Analysis

### 5.1 Text (1)

*" How about you, great preacher?" he was asking me. "Of the seven stages, which stage are you at? And do you think you have the heart to go further, till the very end? Tell me, how big is your cup?"*

(The Forty Rules of Love, P.166)

#### 5.1.1 Contextual Analysis

These two lines are uttered by Shams (Mohammed bin Malik al-Tabrizi, whose name is attributed to the city of Tabriz 'Iran nowadays', after that he is known as Shams, who is a real wondering dervish with unconventional ways and heretical proclamations. A mystic lover of the heavenly love, who sums up the concepts of Sufism in forty rules of love as is presented in the novel of *Forty Rules of Love* in Konya, October 17, 1244. In this extract, Shams states the final stage of Sufism which is illustrated by Rumi's Character as the purified Nafs 'Insan-i-Kamil', a perfect human being.

#### 5.1.2 Pragmatic Analysis of Extract (1)

As identified earlier, pragmatics is the study of language use in context since the idea of context plays an important part in understanding the impressive meaning of speech. According to Grice (1975), implicature has been

exemplified by certain utterances in interactions. Accordingly, these certain utterances are stated by certain maxims which are known as Grice's maxims. Concerning the first extract, the writer flouts the maxim of relevance by the speech of Shams, so she intends that the reader is expected to be aware of the inference. The idea of the big cup and stages of Rumi's heart are two completely different things. What is the relationship between the big cup and the stages if the reader takes them as a literal truth? Therefore, the writer says something that flouts the maxim of relation since this maxim emphasizes the idea of being a relevant.

### 5.1.2.1 Grice's Maxims

1. Maxim of Quantity: Shams conforms this maxim by making his contribution as informative as is required.
2. Maxim of Quality: Shams Conforms this maxim by giving truthful information about the final stage of Sufism.
3. Maxim of Manner: Shams doesn't flout this maxim because he states his idea in a clear and brief way.
4. Maxim of Relevance: Concerning the first extract, the writer flouts the maxim of relation by the speech of shams about the final stage of being a Sufi. Since this maxim emphasizes on the idea of being relevant. That is, each person must make a contribution relevant to the topic. Communicating messages cannot be random, but must relate to what has gone before. This maxim directs us to organize our utterances in such a way as to ensure their relevance to the conversational exchange. People who change the subject abruptly, or who go off at a tangent, are usually considered rude or inconsiderate. We normally feel under an obligation to link any new contribution to the existing topic to preserve some sense of continuity.

### ٥.1.2.2 Grice's Implicature Type

Implicature exists by reason of general social conventions, the chief of which is the principle of cooperativeness between speakers. The idea of implicature, which links logic and conversation, was developed by the philosopher Paul Grice. He argued that speakers tend to be cooperative when they talk. One way of being cooperative is for the speaker to give as much information as is expected. That is to say, Grice's theory of implicature is, on the one hand, based on the function of human reasoning, which is a cognitive process, and, on the other, on the socially based factors pertaining to the communicative event, which comprise social behavior. Therefore, concerning the first extract the type of implicature is stated by the conversational type by flouting the maxim of relevance.

### 5.2 Text (2)

*"While pretty flowers are instantly plucked, few people pay attention to plants with thorns and prickles. But the truth is, great medicines are often made from these."*

( The Forty Rules of Love, P.153)

### 5.2.1 Contextual Analysis

These lines are uttered by Shams in Konya, October 30, 1244. Shams in these lines describes Rumi's experience of being a Sufi as a wild garden that full of different kinds of plants.

### 5.2.2 Pragmatic Analysis of Extract (2)

The novel of *Forty Rules of Love* is a pure and a strange example of human love which is based on two important real characters: Shams al-Tabrizi, a traveling philosopher, 'who sought divine love,' and Rumi who is a great mystic poet, 'the spiritual companion of the shams. To identify this aspect pragmatically, the writer uses conventional implicature because she connects between two things that complete each other by using the word "and". Since life is a sequence of births and deaths which is completed by the moments.

### 5.2.2.1 Grice's Maxims

1. Maxim of Quantity: The writer flouts this maxim by stating something more informative than what is required.
2. Maxim of Quality: The writer conforms to this maxim by giving truthful information about Rum's state.
٣. Maxim of Manner: Shams doesn't flout this maxim because he states his idea in a clear and brief way.
4. Maxim of Relevance: the writer conforms to this maxim since this maxim emphasizes on the idea of being relevant.

### 5.2.2.2 Grice's Implicature Type

In this extract, the writer uses conversational implicature since this type is identified by three elements: the utterance, Grice's maxims, and the context. Consequently, the writer is flouting the maxim of quantity by stating something more informative than what is required. In this extract, the type of implicature is stated by scalar conversational implicature since this type is unique to a specific context as it is identified in this extract by the idea of using the two words of 'few' and 'often'.

### 5.3 Text (3)

*" Spirituality is not yet another dressing for the same old dish. It is not something we can add to our life without making major changes there ."*(The Forty Rules of Love, P.146)

### 5.3.1 Contextual Analysis

These lines are selected from Aziz's letter to Ella in June 5, 2008 Northampton. In these lines, Aziz identifies the concept of humanity during the 21st century which emphasizes on the spirituality aspects such as Sufism.

### 5.3.2 Pragmatic Analysis

In this extract, the writer pragmatically conveys the idea of Spirituality as a new aspect that differs widely from the medieval age. Through this letter, the writer confirms the real experience of the Sufi concept by Aziz's responses to Ella's questions about the meaning of Sufism and spirituality in the time of materialism and globalization. This letter serves as a reference to a humanistic experience which is based on a spiritual love.

#### 5.3.2.1 Grice's Maxims

There is another category of implicatures which like conversational implicatures, are non-truth conditional, but which unlike conversational implicatures are context-independent. Therefore, these are called conventional implicatures. There is no maxims but they are attached to a particular linguistic expression.

#### 5.3.2.2 Grice's Implicature Type

The writer is conventionally implicating the idea of spirituality. She uses a particular linguistic expression since conventional implicature is illustrated by context-dependence. For instance, the using of 'yet' implicates the idea that the present state is expected to be different, or possibly the opposite.

### 5.4 Text (4)

*"There are people who heard Shams remark, "A scholar lives on the marks of a pen. A Sufi loves and lives on footprints"!"*

(The Forty Rules of love, P.252)

#### 5.4.1 Contextual Analysis

These lines are selected from The Zealot explanation about Sufis men by identifying the speech of Shams. In his speech, he explains the difference between religious scholars and Sufis men. The events of this extract are stated in Konya, February 1246.

#### 5.4.2 Pragmatic Analysis

In this extract, the writer explains the difference between religious scholars and Sufis, as most of the clergy live a luxurious life under the cover of religion, while the Sufi live his reality with all the cruelty and austerity.

Pragmatically speaking, the writer implicates this idea by stating two different inferences. The first one states the idea of 'a scholar lives on the marks of a pen', in this sentence there is no clear connection between the living of scholars and their pens. So, the writer uses conversational implicature by flouting the maxim of quality. The second inference states the idea of Sufis who love and live on their footprints, in this sentence the writer uses conversational implicature by flouting the quality maxim.

#### 5.4.2.1 Grice's Maxims

1. Quantity Maxim: The writer conforms this maxim by making his contribution as informative as is required.
2. Quality Maxim: The writer flouts this maxim because she states something untruthful.
3. Manner Maxim: The writer doesn't flout this maxim because he states his idea in a clear and brief way.
4. Relation Maxim: the writer conforms this maxim since this maxim emphasizes on the idea of being relevant.

#### 5.4.2.2 Grice's Implicature Type

In this extract, the writer uses generalized conversational implicature by flouting the maxim of quality. Consequently, maxim of quality is based on trustful aspects since the writer connects between the living of scholars and their pens, the Sufi living and their foot prints, so the writer pragmatically implicates the inferences by stating something untruthfulness. Literally, there is no scholar lives in his pen as well as there is no Sufi lives in his footprint.

#### 5.5 Text (5)

*"when you have both eyes closed to the world, a third eye opens in your heart. And only then do you come to realize that eyesight conflicts with inner knowledge. No eye sees so clear and sharp as the eye of love. After grief comes another season, another valley, another you."* (The Forty Rules of Love, P.341)

### 5.5.1 Contextual Analysis

These lines are uttered by Rumi in Konya, October 31, 1260. The writer in this extract states that the path to God must be seen with the eye of love and compassion which is passed from heart to head. The Sufi should see God through his heart since the way to God begins from the heart not mind and this is one of the Sufi aspects.

### 5.5.2 Pragmatic Analysis

The writer pragmatically states that the path to God must be seen with the eye of love and compassion which is passed from heart to head. As stated above, the Sufi should see God through his heart since the way to God begins from heart not mind and this is one of the Sufi aspects. Therefore, the writer illustrates this aspect by using the concept of implicature because literally there is no third eye in human body, as well as, the heart is an organ which uses to pump blood through the body by the circularity system.

#### 5.5.2.1 Grice's Maxims

1. Quantity Maxim: The writer conforms this maxim by making his contribution as informative as is required.
2. Quality Maxim: The writer flouts this maxim because she states something untruthful .
٣. Manner Maxim: The writer doesn't flout this maxim because he states his idea in a clear and brief way.
4. Relation Maxim: the writer conforms this maxim since this maxim emphasizes on the idea of being relevant.

#### 5.5.2.2 Grice's Implicature Type

The type of implicature in this extract is identified by conversational implicature. The writer flouts the maxim of quality by connecting between the " third eye" which is a physical aspect and the heart as an organ of seeing. Literally, the writer states something untruthfully. Besides, the writer uses particularized conversational implicature by using particular context such as the implicated idea of a third eye.



## 6. Conclusions

Based on the analysis of the current study, it is found that the selected texts reflect the Sufi ideas, themes and symbolisms by using the aspect of implicature as a pragmatic way to convey certain meanings. Hence, one can say that the study of language use in this context of the novel will help to understand the impressive meaning of speech. Besides, the writer uses certain types of implicature which are stated by the conversational and conventional types, in addition to sub-types of conversational ones such as the generalized and particularized types.

The textual and pragmatic analysis have shown that the writer has stated different forms of Sufism that are represented by the truth of the mystical thought as a state of rebellion and a revolution to reject political, social, and economic reality, not just rituals and dance movements. The selected texts reflect that this state is a revolution against corruption which is based on interest in form more than content. Sufism is the harmony between the ego and truth, the union of faith and behavior as presented by different characters in this novel. On the other hand, Sufism is not just a reflection outside the framework of reality, but an arbitration of reason and logic to support humanity. One of these important aspects is illustrated by the friendship of the Rumi and Shams al-Tabrizi, who embodied the friendship in its spiritual and enlightened sense. This concept is embodied through the mystical love of the materialism, with special manifestations that radiate the soul and radiate to those around them with gratitude. Therefore, the selected texts illustrate that the concept of Sufism revolves around the idea of absolute love, it emphasizes on love as a way of living and connection with God.

Every man has his world view or philosophy of life, so is a narrative text. This is true to Shafak's novel *The forty Rules of Love*. This study identifies sufficient definitions of Sufism or Mysticism. Mysticism, Sufism or Tasawwuf is a concept and such a movement is identified as an institute or aspect of religious philosophy. Therefore, understanding the concept of Mysticism as an experience clarifies the conventional aspect among spiritualists. Therefore, Sufism is the spiritual development of specific knowledge, such a topic usually attempts to show some aspects of Islamic beliefs.

Concerning the present study, implicature is an illustration of the more general principle that expressions or utterances only make sense against certain background conventions. This technical word covers a variety of non-



explicit meanings, some are “conventional”, i.e. attached conventionally to specific forms of expressions, and others are conversational or “scalar” where the inference is made by reference to a scale of values, one of which has been chosen by the utterer / writer. The utterer/ writer’s choice implicates "not the higher values". In the realization of conversational implicature, texts employ different types of implicature which are the generalized and particularized types.

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