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A Pragmatic Analysis of Implicature in Imam Ali's Selected Letters

A Thesis Submitted to the Council of the College of Education for Human Sciences/ Kerbala University as Partial Fulfillment for the Requirements of the Degree of Master of Arts in English Language and Linguistics

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1441 A.H

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

● يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ
أَوْتُوا الْعِلْمَ دَرَجَاتٍ ●

صدق الله العلي العظيم

سورة المجادلة (الآية – ١١)

**“ALLĀH WILL RAISE THOSE WHO HAVE
BELIEVED AMONG YOU AND THOSE WHO
WERE GIVEN KNOWLEDGE” (AL-MUJĀDALAH
AYA-11) (Yusuf Ali)**

DEDICATION

Dad: Adnan (the kindness world)

Mum: Haifa (The Fountain of Tenderness)

Wife: Riyam (My eternal love)

My sons: Ali, Hassan, and Hussein

Brothers: Dulfakhar, Murtadha, Mujtaba, and Mustafa

Sisters: My elder sister Azil and the younger Fatima

Friends: especially those who supported me

Thank you for the spiritual, moral, and financial support. May God bless you all.

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CERTIFICATION

I hereby certify that the thesis entitled "*Pragmatic analysis of implicature in Imam Ali's selected letters*" has been prepared under my supervision at the University of Karbala in partial fulfillment of the requirements for the degree of Master of Arts in English Language and Linguistics

Signature:

Supervisor: Asst. Prof.

Date: / /

In view of the available recommendations, I forward this thesis for debate by the Examining Committee.

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EXAMINING COMMITTEE'S REPORT

We hereby certify that we have read the thesis entitled "*Pragmatic analysis of implicature in Imam Ali's selected letters*" and as Examining Committee, examined the student in its contents, and that, in our opinion; it is adequate as a thesis for the degree of Master of Arts in English Language and Linguistics.

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TABLE OF CONTENTS

<u>CONTENT</u>	<u>PAGE</u>
AYA	II
DEDICATION	III
ACKNOWLEDGMENTS	IV
ABSTRACT	X
LIST OF TABLES	XII
LIST OF FIGURES	XIII
ABBREVIATIONS	XIV

CHAPTER ONE

INTRODUCTION

1.1. Background of Study	1
1.2. Statement of the Problem.....	4
1.3. Research Objectives.....	6
1.5. Research Questions.....	7
1.6. Hypotheses	7
1.7. Scope of the Study and Limitations.....	8
1.8. Significance of the Study	9
1.9. Thesis Procedure	11
1.10. Definitions of the Key Terms	12

CHAPTER TWO

LITERATURE REVIEW

2.1. Pragmatics	14
2.2. Context.....	17
2.3. Implicature	18
2.3.1. Relevance Theory	18
2.3.1.1. Implicature and Explicature Distinction.....	21
2.3.1.2. The Principles of Relevance Theory	26

2.3.1.2.1. Cognitive Principles	27
2.3.1.2.2. Communicative Principle.....	30
2.4. Letters.....	31
2.4.1. The Genre of Letters' Communication	32
2.4.2. The Letter Language (The Letter-Discourse)	33
2.4.3. Political Discourse Analysis	36
2.4.4. The Political Islam	37
2.4.5. Imam Ali and Muawiya's letters.....	39
2.5. Review of Related Studies.	42
 CHAPTER THREE	
 RESEARCH METHODOLOGY	
3.1 Research Methodology	
3.1.1. Research Type	45
3.1. 2. Data Description.....	46
3.1.2.1. Data	46
3.1.2.2. Data Selection.	46
3.1.2. 3. Instruments	47
3.1.2.4. Data Collection.....	47
1. Observation	48
2. Document Analysis	49
3.1.2. 5. Data Analysis.	50
1. Data Reduction.....	52
2. Data Display	53
3. Conclusion Drawing/Verification	54
3.1.2. Triangulation	55

CHAPTER FOUR

ANALYSIS

4.1. Introduction.	57
4.2. Speaker Meaning and Letters-Discourse Type.	104
1. Convincing.	111
2. Threatening\Warning.	119
3. Preaching	131
4.3. Strategies Used in Recognizing the Communicator's Meaning	136
1. Inference-Based Intention.	137
2. Inference-Based Skills and Abilities (Metarepresentations).	148
3. Weighted The Utterance Interpretation.....	150
1. Disambiguation.	151
2. Reference Assignment.	159
3. Enrichment.	166
4. Ad Hoc Concept.	184

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES

5.1. Conclusions	192
5.1.1. Implicature and Relevance Theory.	192
5.1.2. Implicature in Current Data.	196
5.1.3. Implicature and Extra-Application.....	201
5.2. Recommendations	206
5.3. Suggestions.....	207
Bibliography	208
Appendix	224

ABSTRACT

No other form of communicative interaction has had a broad impact on the development and conceptive capacity of communication as an implicature. Implicature has long been recognized as a highly psychological phenomenon, and this research has shown that it is the most psycho-cognitive method of all interpretation processes. One of the most subtle impacts of implicature on communicative development is shown on the letters traded-off between Imam Ali and Muawiya. It has been observed, in letters, it is often the meaning that the writer means through expressions, and words seem more than what is written. In the pragmatic domain, this is called “Implicature.” There has been very little work directed towards letters in general, and it may be almost non-existent for the letters exchanged between Imam Ali and Muawiya in particular. In relevance theory, an understanding of the receivers’ abilities and assuming propositions on the expectation that they will spend little effort to grasp the conveyed meaning. This type of cooperation contributes to facilitating the process of interpretation, and it seems an effective factor to achieve a successful interaction.

This interpretive-analytical study is conducted on 15 letters traded-off between Imam Ali and Muawiya. Data are collected by a valid and reliable observation, document analysis of data interpretation based on strategies offer by relevance theory. On the relevance model, to arrive at implicature, the inference seems an urgent necessity. It is a psych-cognitive process, locates in mindreading, intentions, encyclopedic entries, recursive studies, as an input to perform matching, comparing, and recognizing. Following the psycho-cognitive path (inference) contributes to bridging the gap between what the lexicons assume and their truth-conditions; this then reduces possible ‘loose use opportunities.’ Besides, disambiguation, reference assignment, enrichment, and ad hoc concept are involved in facilitating the process of interpretation and arriving at the communicator’s implicature. This study investigates the validity of its hypotheses in which relevance theory is intelligible for investigating the present data since implicature might be recovered psychologically rather than linguistically, which views language\cognition and culture\behaviour are important to identify the communicators’ intentions. Elaboration of purpose attention has also been paid to

the way that the senders followed in conveying implicatures, and what are the logical strategies can be used to recover the implied meaning.

The study finds that this kind of correspondence is political implicature, where it reveals issues related to the Caliphate, Islamic state, and allegiance. For the two-ground layer species, the study finds that Imam Ali's implicatures depict his argumentative, factual, and informative intentions, while Muawiya's implicatures employ polemical, emotional, and procrastinative intentions. Implicature, from Imam Ali's viewpoint, is an effective means that works to change or modify beliefs, thoughts intuitively, or contemplatively when it is logical, relevant, evidential, and reason-based content. This research concludes, there is a purpose identified in the sender's letters that are argumentative or polemical intention. These two intentions are employed in four purposes: convincing, threatening, preaching, and warning.

This thesis subdivided into five chapters. First chapter is the introduction includes some information, which seem necessary to understand the general perception of the thesis. Second chapter includes some scholarly sources and views about pragmatics, implicature, letters and political discourse. Third chapter is the research methodology focuses on the research type, data collection and analysis. Fourth chapter concentrates on analysis of the data. Fifth chapter is the conclusions recommendations and suggestion for further studies.

LIST OF TABLES

Tables	Titles	Pages
Table 1	Sample of Analyzing data	50
Table 2	Explicatures and Implicatures are singled out in letters	58
Table 3	Explicature-decoding process	61
Table 4	Implicated premises and implicated conclusions	86
Table 5	The convincing argument based belief and internal reasons	114
Table 6	The convincing argument based belief and external reason	117
Table 7	The forms of threatening discourse	122
Table 8	Metz factors in assessing threatening validity	124
Table 9	Threatening-probability levels	127
Table 10	Threatening and warning analyzation	129
Table 11	Warning types designed as responding to threatening discourse	129
Table 12	The process of constructing the “unit of proof” as an argumentative exhortation	134
Table 13	Possible combinations of cooperation types	140
Table 14	Inferential process based on Scott-Philips’ cooperative procedure	140
Table 15	The ratio of strategies applied to the whole letter based on frequencies	191
Table 16	Summarize the findings in current data	200

LIST OF FIGURES

Figures	Titles	Pages
Figure 1	Semantic\pragmatic distinction	27
Figure 2	Analysis process based on relevance theory (1986-1995)	52
Figure 3	The way involved in showing the result	54
Figure 4	Letters of polemical discourse	108
Figure 5	Letters of argumentation discourse	108
Figure 6	Overt communication and “showing meaning _{nn} continuum	109
Figure 7	An explanation of Internal/external reasons and intuitive/ contemplative representation	119
Figure 8	Frequencies of the letters of cooperative procedure involvement	147

LIST OF ABBREVIATIONS

ABBREVIATIONS	EXPLANATIONS
A&D	Anscombe and Ducrot
AHC	Ad hoc concept
meaning_{nn}	Non-natural meaning
RT	Relevance theory
SW	Sperber and Wilson
W&W	Wilson and Wharton

CHAPTER I

INTRODUCTION

This chapter explains information tends to be necessary as an introduction to the thesis topic, the research problems, hypotheses, reasons, and motivations for investigating the current one. Additionally, it works to highlight and give some beneficial ideas and information that the study works to achieve related to our expectation that they will be intelligible for both students and researchers.

1.1. Background of the Study

People need language in everyday life to maintain their relations, fulfill their needs, express their feelings, or manage interest issues. Language, with its characteristics, can be seen as a powerful and vital instrument in any speech community. Relying on its flexibility and capacity, users can employ the meanings, words, and utterances that they wish. Therefore, people use language for communication and interaction. Language is not merely a tool with the sense that it is a tool with no content to find itself valuable according to the user's desires. Still, it is a unity with ideologies, values, and powers to the extent that it can shape thoughts and emotions. This view seems compatible with what Benjamin Whorf views "Language shapes thoughts and emotions determining one's perception of reality." Thus, language acts fundamentally in the process of communication as "*a symbolic behaviour*" which enables for such peculiarities tend to be 'specific' for humans like (religious beliefs, scientific investigations, or literary works) (Brunetti, 2018). It is worth saying that successful communication would be possible in terms of the language, specifically, when it allows the users to link unlimited words in such a way as meaningful, corresponding to the communicator's context, circumstances, culture, or mentality.

Accordingly, language is a set of ideas, concepts, or information (experience and repertoire). They are constructed in the user's mind and produced in concrete situations as representations of the mind-concepts. The communicator '*attaches meaning*' to the selected utterances in a way that fits his intention, and he/she can modify the same meaning when there is a necessity (Gleitman and Papafragou 2005: 644).

Pragmatics then seems intelligible to investigate aspects of '*meaning*,' particularly those not explicitly expressed '*Implicature*' (Crystal 2008: 379). It is related to the assumption that the communicator intends to convey something via his communicated utterances. According to Wilson and Sperber (2002:2), pragmatics is a procedure that the communicators select to do things. It allows them to know various things about language and be aware of all utterance conditions to accelerate the interpretation process (ibid.). People cannot be explicit all the time; many aspects of their intentions are left for the addressee to infer, which sounds evident in their daily conversations. Everyone may know that what the utterances "*I am in the meeting*" or "*there is the phone*" are literally mean or how they are syntactically formulated. Nevertheless, we probably miss that "*I cannot speak to you right now*" or "*Could you please answer the phone?*" Besides, it can be inferentially deduced that both the speaker and the addressee are friends, or at least they know each other very well. Pragmatics not only studies the context and other utterance circumstances, but it goes further to study "*the behaviors and stimuli*" of the communicators, such as why he/she proposes such an assumption, in which occasion, and where (Sperber and Wilson 1987: 699).

Pragmatics, in this sense, is closely related to the cognitive and philosophy. This view seems in line with what Sperber and Wilson (2005:30) argue. Additionally, they view that pragmatics is a part of "*cognitive sciences*" development, which have shifted the concept of "*philosophy from the language to the mind*," this shift seems clear in '*modern pragmatics*' (ibid.). Traditionally,

to be more precise, on Grice's version, aspects of meaning are possibly attached as a part of a psychological process where they are adjusted linguistically (SW 2005:2-3). He asserts that the expected mismatch between *“the sentence meaning and the speaker's meaning”* is possibly bridging by philosophers when they try to arrive at what the communicator intends, excluding the assumption of context-features only, but it relates to the concept of philosophy (ibid: 31).

Unlike Grice's view, relevance theory (1986, 1995, and 2002) asserts that the effective way to bridge such a gap arises when semantic/linguistic involved in identifying the communicator's meaning is through inference. Inference contributes not only to implicature, but also it helps the utterance truth-conditional determinacy (Carston 2002:96, Sperber and Wilson 1995: 68, Bublitz 2011:42). Therefore, relevance theory states that the distinction between what is said (explicature: sentence meaning) and what is implicated (implicature: speaker's meaning) is not a mere linguistic encoding process. However, it is an essential process and preparatory step, which offers direct access to mind-structure concepts (Carston and Hall 2012: 78). In this regard, explicatures (sentence meanings) are the mental representations that act importantly to arrive at a comprehensive interpretation. In contrast, implicature is a personal psychological awareness; that is, implicature is the whole psychological comprehension process, whereas explicature is a part of personal cognition (Wilson and Sperber 2002:14).

Amid the controversy, between those who linguistically-oriented (e.g., Grice) and those who cognitively-approached (e.g., relevance theory), context appears as an urgent necessity to adjust the interpretational relevant aspects. According to SW (1986:5, 1995:16) and Assimakopoulos (2017:2), context contributes to narrow the gap between linguistic meaning and general perception of psychological comprehension; it offers accessibility to the relevant premises to draw the final conclusions. Hence, it has been observed that relevance theory finds in *“formal*

language system” evidence that the interpretation process is a “*conscious psychological process*” based on the linguistic meaning that constitutes the concrete representations of what human-minds contain. With the aid of ‘*dynamic contexts*,’ the receiver can arrive at the communicator’s meaning (implicature) (SW 1995: 138). Relevance theory on this framework can abstractly be defined as “*cognitive psychological procedure*” comprising “*modelling of cognitive processes, experimental tests, studies of communication pathologies (e.g., autism), and evolutionary insights*” (SW 2005: 31). Implicature is then derived based on what is singled out cognitively relevant in pragmatic-semantic interpretations in terms of ‘inference and mindreading’ (ibid.).

Accordingly, Sperber and Wilson (2005:31-32) assert that relevance theory is a part of “*developed pragmatics*” that views the meaning adjustable is labelled under the concept of philosophy of mind somewhat of being a philosophy of language because the linguistic meaning is only representations of what constructed concepts that the mind has. Then again, the comprehension procedure of meaning will, in general, be an inference-based context and an interpretation - based cognition. For this reason, relevance theory follows such a way to regulate the process of communication as well as the process of comprehension, which is called “*relevance-based procedure.*” Not that is all, but there are some strategies that the interpreter can follow to arrive at comprehensive interpretation, mainly when the assumption sounds indirect or bears a sense of ambiguity such as; “*disambiguation, reference assignment, enrichment, and ad hoc concept.*”

1.2. Statement of the Problem

Three problematic issues this study working on:

1. *How could the senders employed implicature in a way depicts their contradictory intentions?*

This correspondence takes the form of struggle to the degree that the sender uses his slyness, maneuver, or ingenuity to wrap up specific aims. In contrast, another sender uses an argumentation, convincing, and exhorting to arrive at his expected intentions. Each one of them finds in implicature a procedure to fulfill his needs. Thus, how they could employ implicature in these two different ways and how they act and design their implicature in a way can be defined as “*manifest.*” According to relevance theory, implicature to be recovered, the communicator tends to be select the issues he expects that is mutual and common for the addressees, provides the receivers with context-rich assumptions “*dynamic context*” to facilitate the process of accessibility (Yus 2006: 3). Indirectness, vagueness, and ambiguity are ways the communicator uses for the sake of manipulating and negotiating (Pilkington 2000:55). This, thereby, allows the interpreter to expect more than one interpretation because the communicator does not focus on the issues of relevance.

2. The communicator and the receiver cooperation entail the recognition of implicature, but the case seems difficult if the communicator manipulates or negotiates. This, then, requires additional strategies and efforts.

The assumption is that the interpretation process and identifying the communicator’s meaning is not the responsibility of the receiver only, but it seems successful when they both cooperate. However, if the communicator does not cooperate, the interpretation process becomes approximately rather than spontaneously, miscellaneous instead of being single based evidence, and mere expectations rather than contemplations (Allot 2010: 96 and Pilkington 2000:66).

3. Since implicature is a part of the developed psychological procedure, how it could be enacted socially if we regard the assumption that the social discursive shows unequal capacities of its actors.

If we agree with the assumption that the process of recovering implicature is a conscious psychological procedure includes cognitive processing procedure,

experimental tests, and evolutionary insights (Sperber and Wilson 2005:31). Implicature, in this sense, is applicable for all; is it confined for philosophers and stakeholders only? According to Grice, the process of identifying the communicator's implicature is the business of philosophers, especially the distinction between the speaker's meaning and sentence meaning is a reflection of such philosophical concepts (ibid: 30).

1.3. Research Objectives

The primary objectives to be gained in this study are:

1. The current study aims to check the validity of what its hypotheses propose.
2. It is an attempt to subjugate religious and political issues and to arbitrate them philosophically and logically. In other words, it aims to analyze and assess the meaning based on systematic methods of comprehension derived from the connection between inference, reasoning or what is intuitively determined as true.
3. This study investigate the nature of the below inquires and tries to make it clear as possible:
 - How can the senders use implicature in their letters? (implicature production and recognition based on relevance theory model)
 - Why are the senders left part of their meaning unsaid?
 - Is it possible to establish ethical standards, assumed rules to regulate lifestyle relying on implicature?
4. To acknowledge how others of interest can instill *the authentic, accuracy and feasibility* inside the readers and receivers. This appears possible by following techniques and strategies defined as logical, psychological, natural, and admittedly. In addition, the ideas of accuracy and feasibility are present progressively in different stages across the investigation process to achieve the validity and reliability subsequently as being qualitative method instruments. Additional to “*triangulation.*”

1.4. Research Questions

The accompanying questions are guided this study:

1. How do the two senders inscribe “implicatures” in their letters? Is it applicable for all? Is it a part of social interaction?
2. What are the senders’ meaning implicated by their letters?
3. What are the ‘logical’ strategies that can be used to arrive at the senders’ implicatures?

1.5. The Hypotheses

1. Relevance theory is intelligible for investigating the current data due to the assumption that it is a conscious psychological process. Additional to the idea of ‘relevance’ that seems plausible to study such data in terms of how they appeared; informative, logical, cooperative, mutually manifest in events selection, or meme state activator.
2. Implicature might be recovered psychologically rather than linguistically, which views language\cognition and culture\behaviour are important to identify the communicators’ intentions. It is a proposal for additional laboratory studies or experimental investigations, for example, on Neuro-linguistic programming (NLP). This will carry a bit of advantage to get a profound understanding of the communicators’ faiths, beliefs, or thoughts.
3. Concepts, ideas, or thoughts can be conveyed via implicature when the communicator is aware of the fact that they are socially accepted and meet the receivers’ abilities. Implicature, then, inferentially (with the aid of other strategies) deduced as ‘weak’ if it is employed for manipulation and deception.

1.6. Scope and Limitations of the Study

This study involves a qualitative method, triangulation method, besides primary and secondary information sources. This can help to examine what its hypotheses assume and how they connotatively match the research findings. This study aims to arrive at how the contextual/cognitive implements conduct the interpretation process. It works to understand their impact on the general perception and to be aware of the motivations of employing some encyclopedic entries in certain situations that correspond to the senders' intentions. In other words, the communication process and recover the implicature from the senders' utterances are researched based on a procedure-based relevant as it proposes by Sperber and Wilson (1995) in their psychology and cognitive theory. The findings of the current study are the outcome of testing its hypotheses in letters exchanged between Imam Ali and Muawiya in the era following the event of 'Uthman's death. This investigation identifies that the process of communication tends to be the responsibility of both the communicator and the receiver; it is not confined to the receivers only. Therefore, as mentioned, the process of communication is a cooperative one; in a way, both communicators need to exert efforts to perform direct, informative, materialistic assumptions. It relates to the fact that mentions the issues of relevance, avoiding vagueness, and indirectness shortened the interpreter's way to get direct access and catch the intended meaning.

Broadly speaking, Imam Ali's speech is motivational; his letters sent to Muawiya depict the high-harmonized structure, the most eloquent and objectively designed. Besides, this correspondence is thematically political, but not like the modern concept. It relates to issues of the Caliphate (the person who manages the issues of the Islamic state after the prophet's death). Hence, these corresponded letters (15 letters) are employed with various meanings in different situations. However, they include the discourse of struggle so that the sender seems careful to convey his intentions according to what he believes, thinks, or faiths.

Two points could be announced as limitations that faced the researcher; first, it was found that there has been little work or no prior research on this topic. In this case, the researcher established a benchmark in relation to research questions, hypotheses, and study design. Second, investigating such topics like this historical one tends the researcher to skim all relevant materials, information, and other supplemental entries that exist on books consisting of volumes over 15 or 20 as in Ibn Abi Al-Hadeed commentary books and others.

1.7. Significance of the Study

the expected significance of this study could be in two levels:

1. Theoretical

The research's findings tend to confirm the following assumptions:

A. *“Pragmatics is a part of Mind-philosophy rather than a language-philosophy.”*

This assumption confirms: (1) identifying the communicator's meaning is an inference-based context and an interpretation-based cognition only. This is a fact cannot be neglected by any form wherein the widening gap between the sentence meaning and communicator's meaning is possible to bridge if we involve a basic assumption of the philosophy of mind (See Sperber and Wilson 2005:30). The idea is that identifying the communicator's implicature is a matter of inferring his communicative or informative intention via his expressed utterances (ibid: 30-31). (2) The utterance truth-conditions cannot be taken as *“a unit of meaning”* alone because they lack definite semantic interpretation. Therefore, linguistic semantics works as clues to trigger the inference based on context and cognition (see Allot: 2010:1-4).

B. *“The successful communication process is a joint collaborative process.”*

This assumption signifies that successful communication is not arbitrary process, but it is a conscious psycho-cognitive process. This view resulted from the fact that the encoding and decoding process tend to be process-based principles when they

followed resulted in meanings versus forms and speech recognition rather than production. In contrast to traditional views, the successful communication process is a joint collaborative process that belongs not only to the recipient but also from the sender's desire to be informative and materialistic.

C. "Implicature is a psycho-cognitive phenomenon being recoverable through inference-based context and interpretation-based cognition."

Identifying implicature in this way is beneficial, for not only linguists but also it sounds applicable in forensic linguistics and a proposal for further laboratory studies in terms of neurolinguistics. This proposition is a psychological one that depicts the human mind as "modular," conducting some insights from cognitive sciences. According to this peculiarity, Sperber and Wilson have worked on the psychological theory of "Mindreading" to denote that humans can infer what others think about relying on behaviours and actions(Mazzone 2015: 2).

2. Practical

- a. For students:** This study states the readers, the ways that are involved in '*modern pragmatics*' to interpret the communicator's meaning from expressed utterances, offers them what they need to know in order to arrive at comprehensive meaning. They will know that understanding Implicature is not a matter of linguistic only recovered through the decoding process. However, it is a psychological process to identify the communicator's intention and how they could have plausible evidence that ensures their intentions.
- b. For researchers:** most of this study's findings can be used as a reference for the researchers due to its written records, mentioned views, and comments of most influential scholars. The methodology that the research involved is fruitful too. Furthermore, this study prepares for other studies, for example, studies on "*epidemiological*" procedures to culture, in particular, the relation is that culture is a subject of explaining the psychological factors that cause certain

concepts, ideas and thoughts, practices, and motivations lie behind such behaviours and actions (See Allot 2010: 230).

1.8. Thesis Procedure

The research '*Pragmatic analysis of Implicature at Imam Ali's selected letters*' is organized in five chapters; the first is an introduction that includes the background of the study, research hypotheses, significance of the study, research questions, statement of the problem and objectives.

The second chapter is about the literature review. It includes some views and concepts define pragmatics, what is implicature, principles of relevance theory, explicature/implicature distinction, letters and letters discourse.

The third chapter is about this research methodology. It comprises an introduction, the research type, the method of data collecting and analysis. This chapter also mentions the triangulation method and procedure.

The fourth chapter includes an analysis of the collected data. It is classified into three sub-divisions; the first is an introduction with some statistics and the application of relevance theory in the analysis process, the second traces the senders' meaning, the ways involved in their letters, their meaning classification, processing, and analyzation. The third subdivision is about the strategies that the model offers to arrive at the intended meaning, how they used, why they dissimilar, are they logical or not.

The fifth chapter and the last specializes in the conclusions, findings, and recommendations. The researcher in this chapter mentions the result in three levels: (1) Implicature and relevance theory. (2) Implicature in the current data. (3) Implicature and extra-application. Besides, to the recommendations for both perspectives (theoretically and practically) of related insights.

1.9. Definitions of the Key Terms

1. **Implicature:** on the version of relevance theory, implicature is a proposition assumed by the communicator via an utterance, which is expressed implicitly (Carston 2002: 144, Bach 1994:2, Sperber and Wilson 1995: 36).
2. **Explicature:** according to relevance theory, explicature is “the development of logical form,” it acts as a part of the utterance interpretation process, which portrays the explicit meaning. (Carston 2000:1)
3. **Relevance theory:** is a psychological/cognitive theory, which lays down a set of principles and procedures to arrive at what the communicator meant by a specific assumption as well as to manage the process of communication successfully. (Sperber and Wilson 1995:3, Carston 2004:4)
4. **Context:** the constructed information in mind derived from what the communicator assumes from informative events, mutual manifest, encyclopedic and schematic entries (Fabricius Hansen 2006: 4-5)
5. **Optimal relevance:** each ostensive stimuli (comprising every utterance) raises the expectation that it would be optimally relevant for the receiver. The assumption is that the utterance seems relevant enough to the degree that it merits the sender’s attention and compatible with his abilities and preferences. This is called communicative or second principles of relevance. (Allot 2010: 148)
6. **Cognitive effect:** the assumptions are formulated correspondingly to the process of activating the meme (Mind-thoughts) state by specific stimuli (Yus1998: 316)
7. **Stimulus:** is an input for psychological processing; it can be sub-classified into verbal (utterances) and non-verbal(signs)
8. **Processing effect:** is a psychological process seeking for meaning matches. (Sperber and Wilson 1995: 35)
9. **Inference:** is a form of deduction (conclusion) relying on various psychological aspects, linguistic triggers, and other mental skills (Yus 1998:313)

- 10. Genre:** The concept of genre bears two potential things: first, it covers various kinds of literary studies. Second, it comprises a distinctive type of discourse, spoken or written, never mind inscribed with literature or not (Swales: 1990:33).
- 11. Ostensive stimuli:** an assumption is overtly communicated, which conveys manifest information (informative intention) (Sazali 2014:13-14)
- 12. Polemic:** Polemic is a type of conversation or correspondence between two participants or more, exchanging opinions about specific issues. It may not be possible to call it a polemic unless there is an interaction. (Dascal 1996:4)
- 13. Metarepresentations:** the capacity to create snippets of information by representing to what the mind has from considerations and ideas in concrete situations (Allot 2010:124)

CHAPTER TWO

LITERATURE REVIEW

This chapter introduces some scholarly sources that provides an overview of pragmatics in general and implicature based on relevance theory in particular. In addition, this chapter studies the concept of letter as a genre with considerable explanation of the letter's discourse especially the political one.

2.1. Pragmatics

Pragmatics is the ability to manage the language successfully, as shown by the informative circumstance and the social context (Çetinavci and Öztürk, 2017:185). It offers an accentuation on a speaker and the language being used. Hence, pragmatics is likewise *“the investigation of language from the perspective of language users, particularly of outcome they perform”* (Crystal, 2008:379). Paltridge (2006: 53) makes sense that the concept of pragmatics is nearly bound to think about the meaning dependent on real contexts (textual context or situational context). Comprehensively, it is possible to confirm that pragmatics fundamentally concentrates on context, text, and function. Cutting (2002: 2-3), in turn, remarks on these three angles as follows: in context, pragmatics centers around utterances or words, which transmits the strict understanding. Additionally, it pursues studying parts of meaning based on cognitive status and psychological viewpoints.

Text in the scope of pragmatics is probably used either spoken or written. Pragmatics takes a gander at content as the solidarity of implying that requires further interpretation endeavors than explicit and literal meaning. Pragmatics additionally considers work that centers on the author, speaker; it also thinks about the objectives of verbal or non-verbal interactions (ibid.).

At that point, pragmatics is vigorously involved in interpretation, and this process is not simple for all individuals. Since it requires numerous elements, perhaps, the communicators concentrate, for example, context (ought to indicate:

about time, place, and participants that we call it physical context). This methodological analysis is vital to expose insights into how the reader\hearer comprehends the communicator's intentions based on what is genuinely inferred. This view coordinated the accentuation towards what we call implicated meaning (Cutting 2002: 2-3). Nonetheless, this methodology shows an obvious opportunity to draw a line between what is said and unsaid. The context then looks to be decisive, particularly when enriched by encyclopedic entries and background knowledge. Closely related, Pragmatics is a part of communicative competence. Thomas fundamentally presented it in 1983 in his article "*Cross-Cultural Pragmatic Failure*." He argues:

"Communicative competence refers to the human's knowledge stores in mind, which thereby enables them to accomplish particular goals and to comprehend implicated meaning" (Thomas: 2006: 92).

Bachman (1990:81-84) states that linguistic knowledge is considered a wellspring of communicative competence in each language. It gives language users essential perspectives like suitable Illocutions that presents information to choose specific speech acts and offers choices for selecting an appropriate context. Eventually, it helps to manage our communicative system, and that, in turn, justifies the speaker\writer-connected intentions (Thomas 2006: 92-94). Thomas (ibid.) stresses that communication competence is principally subdivided into grammatical competence and pragmatic competence. Grammatical competence refers to word image and theoretical rules store in a human's mind, such as semantics, language structure, phonology, and morphology. Pragmatic competence, in turn, represents logical skills about how the communicator uses the language successfully to convey his\her goals and to interpret the implicated meaning with a proper context.

Yule (1996:3) defines pragmatics as the investigation of how one communicates than what is said. It implies that in communication, the receiver

should consider making inferences to the speaker's intentions. Therefore, interpretation is significant in pragmatics. It concentrates on three principles: an utterance, the relevant implications, and what the contexts in the utterances are. Peccei (1999:3) states that pragmatics focuses on the strings of the meaning that cannot be anticipated by linguistic information alone and considers information about the physical and social world.

Since pragmatics is an area of study, not concentrate on the explicit meaning, pragmatic inference involves such cognitive aspects and pragmatic measurement ability (e.g., the ability to interpret utterances in a particular context) by using language correctly. This indicates two things: first, be aware of some pragmatic structures and dimensions such as speech acts (precisely), implicature, presupposition, and others. Second, recognize the meaning that coordinates towards explicit verbal and non-verbal practices to show the standards that guiding them (Takač and Medve, 2013: 2-3).

On the other hand, Garcia (2004: 3-5) states that any utterance in pragmatics encompasses two meanings: the sentence meaning and the speaker's meaning. Both of them are needed to create a communicative stimulus that helps the language users to fulfill their intentions. Austin (1975) and Searle (1969) show that many aspects and dimensions of language lie beyond the traditional linguistic principles like grammatical knowledge, which incorporate language capacities. They are, for example, apologizing, complaining, giving advice, requesting, and refusing. Additional to the dynamic logical variables, social shows, the speaker's viewpoint.

In the point of relevance, pragmatics is a disciplinary covering any type of communication, verbal or non-verbal. An advanced movement has witnessed in pragmatics over the last twenty years that have made the undertaking to blend pragmatic thoughts into the text's investigations. As of late, different for all intents and purposes educated strategies to manage discourse analysis (e.g., Maillat and Oswald 2009, Saussure 2007).

2.2. Context

Many pragmatists (e.g., Bach 1994:23, Recanati 2004:3) agree that interpreting and comprehending an utterance's implicated meaning involves combining contextual variables and background knowledge. This process is essential to bridge the gap between the conveyed meaning of linguistic expressions and what is really implicated (Fabricius-Hansen et al., 2006:4). This, in turn, leads the accentuation to two subsumes; **first**, Context-based-content refers to utterances that encompass any piece of text or discourse, which contributes to understanding their meaning (Stalnaker: 2014:2). This context relies on what linguistically encoded from expressions and lexicons to interpret the literal meaning regardless of situational attitudes, social variables, or psychological principles. Consider:

1) Mary has lost her bag. (presently, she does not have a bag)

In this example, the receiver can interpret the intended meaning based on the literal meaning of utterances out of other contextual factors. Context-based content reflects how the communicator functions the stylistic devices to raise the receiver's capacity to catch the utterance meaning.

Second, context-based-interpretation reveals that the explicit meaning that the utterances propose to seem in some situations incomplete (Akman. Et.al. 1995:28-29). Therefore, the assumption is that what literally expressed (lexical and linguistic expressions) triggers pragmatic reasoning via evolving the interpretation process (Stalnaker 2014:78-79). Stalnaker remarks that since many utterances can express various meanings, mainly when they are used depending on some pragmatic principles such as stylistics and rhetorical devices. They actually demand further efforts under the rubric of '*the Interpretation process.*' As needs be, Huang (2017:95) adds that the wonder of implicature is fallen under the name of pragmatics that generally incorporates the interpretation of involved meaning more than what is, really said:

2) *Irony: this is my dream car.* (Reveals that the speaker is really hated it.)

3) *Implicature: How far is the distance to the court?* (He wants to hire a taxi)

According to Huang (2017: 22), there are two essential strategies wherein empower the reader or listener to capture the point as it figured in certain content: ‘*semantic minimalism*,’ which offers unmistakable quality to semantics that is enhanced with different linguistic expressions. What is more, ‘*Contextualism*’ that reflects the cognitive procedure as far as the inquiry of how context structure can be accessible.

2.3. Implicature

According to (Crystal 2008:265), language is a communicative system that allows users to contact information, emotions, or ideas directly or indirectly, verbal or non-verbal. As supposed to be, the communicator picks up his utterances precisely involving special techniques and strategies to enable the receiver to reach the definite point via derivation inference, utterances manipulation, and context-based variables. Etymologically, implicature is a word rooted in the Latin verb “*to imply*,” which indicates substantially suggest the truth or existence of (something not explicitly stated). Paul Grice (1975-1989) mostly suggested the implicature concept, which typically indicates: (1) suggesting or implying something, which is not expressly stated. (2) The subsequent object of that implication. Brown and Yule (1983. 31) affirm that the significant feature in the implicature phenomenon is that the communicator’s intended meaning is not directly introduced. That serves to mark a line between what explicitly expressed and what they truly implicated.

2.3.1.Relevance Theory (RT)

Pinales and Rivas (2005:27)) state that the American philosopher Peirce (1839-1914) is the first who noticed that the pragmatic meaningful representations tend to be administrated by a set of logical principles in terms of “*pragmatic maxims*.” He justifies that the meaning of a specific concept applies results from different gathered implications of observations and behaviours. Such pragmatic strings of

meaning bear a crucial concern; this validity comes not because of their existence, which contributes to understanding underlying intentions. However, they portray the application of projected cognitive theories, the configuration of interconnected mental ideas, and performing a narrow vision of conditional truthfulness (Pietarinen 2006: 49).

The above criterion is the central concern of relevance theory; this presupposition urges to insert the relevance theory in pragmatic theories of meaning classification. Sperber and Wilson suggest this theory in the book entitled ***“Relevance cognition and communication.”*** in 1986 and re-printed in 1995, 1998, and 2002. It has served to be a fruitful source for all psychological and logical magnitude of relevance. SW view that relevance theory is, with the aid of other things, an attempt to realize the relevance as a model of communication that is identified cognitively across contextual effects.

Relevance theory is like a Gricean procedure to deal with pragmatics, additional to some attempts have been carried out to re-frame Grice’s notion into a psychologically realistic account submitted to empirical attempts to prove its standards and principles as valid and successful (Wilson 2016:2).

Wilson (ibid.) explains that relevance theory starts from Grice’s three propositions: the first is that an utterance interpretation is necessary to capture the communicator’s intentions. The second is that the communicator decoded meaning is only possible through inference derived from behaviour, simultaneously with context-dependent knowledge. The third is an inference where receivers can predict that the communicative act should meet particular Grice’s principles: cooperative principle and conversation maxims. Besides, for relevance theorists, an assumption of optimal relevance, as Clark (2013: 7) states, Sperber and Wilson pay attention to contextual effects in overt communication. The relation is that the communicator’s utterances being uttered to, and the receiver captures what the uttered utterances denote. Initially, the interpretation process is typically the

addressee's responsibility, which requires some efforts regardless of whatever the communicator performs.

According to Sperber and Wilson (1995: 142), people show an ability to identify the communicator's intentions if they and only if ostensive stimuli and relevant enough; this, in turn, helps them to assign a proper context. Hence, the notion of '**relevance**' may acquire its significance from Sperber and Wilson's (1986: 163) suggestion; the communication, verbal or non-verbal, is consistently in demand for mental state faculty. This peculiarity is biologically originated to amplify the relevance of utterances and non-verbal behaviour as an overt stimulus. Notably, even the communication process is an overt stimulus; it is subjective or objective views, both then possibly gathered to form 'inputs' for psychological processing.

It is worth mentioning that relevance theory was born when opinions were towards Grice's insights, but it has proved itself brilliant among others. Some considered it an advanced attempt to Grice theory, while others considered it to be in line with Post-Gricean visions (see Huang 2017: 79). Nonetheless, it is a theory that rose to express the depth of the analysis and the observation's accuracy. It might stray a little further from Grice's theory by refusing to accept that intentions roughly expressed in terms of mental state outlined human communication (Cruz 2016:3-4). Cruz says that on Grice's vision, an inference is an act of communication that can be derived from proposed utterances for the sake of recognizing the speaker's intention. Contrary, relevance theory unwillingly rejects Grice's proposal that communication possibly exists even if it lacks code (ibid.). Instead, Sperber and Wilson (1995: 37) assume two levels of intentions: informative and communicative. As the name shows, the informative intention is to inform the addressee of something, while the communicative intention engages in conveying the former intention. This view regularly works out relying on an

ostensive stimulus, that is, evident for both the addresser and the addressee “*mutually manifest*,” as termed by Sperber and Wilson (Cruz 2016: 4).

In communication, also relevance theory (1995: 201) is unique in its perception that no necessary for four Gricean maxims. This claim is proved in the case of figurative language and irony. Dae-Young (2013: 92) states that this is empirically opposed to maxims of quality (tell the truth), which might be caused loose during language usage. Alternatively, the relevance explains to avoid the language “*loose use*” by adopting a well-established framework based on relevance prediction (SW 1995: 235).

Four notifications can outline this theory: (1) the sentence meaning is encoded, instead of truthfulness-based maxims. An utterance is compatible with various possible interpretations, which are significantly affected by contextual effects (Yus: 1998a:3). (2) These interpretations are guided to ‘accessibility’ of contextual presumptions, which is necessary for utterance understanding and processing ostensive stimuli (Carston: 2002: 7). (3) For better interpretation, the receiver needs to choose suitable standards. (4) These standards or criteria tend to be conclusive, enormously active, thereby leading the receivers to select a single interpretation process.

2.3.1.1. Implicature and Explicature Distinction

Following Grice’s model, ‘*what is said*’ means involve decoding process and little inference efforts, which encompassing reference assignment and disambiguation of current utterances. Implicature, in this position, is determined inferentially in terms of disambiguation and reference assigning (Ido 2003: 26, Yus 1998:12). Relevance theorists Sperber and Wilson (1995) and Carston (2002) replace the concept of ‘explicature’ instead of what Grice assumed ‘what is said.’ Wherefore, Yus (1998: 12) annotates that explicature denotes a logical, factual, or enrichment proposal assertion of an utterance. Unlike the Gricean notion of explicit content, explicatures can convey a sense of enrichment out of contextualization demand as

an implicature. As Yus (ibid.) states, explicature overlays broad range aspects of meaning that Grice framed within implicature terminology, which is later called Generative Conversational Implicature (GCI). Interestingly, Carston (2002: 116-119) asserts that this kind of distinction is essential for two issues:

First, assuming that this distinction is characteristically applicable within the addresser's communicative intention. This probably helps to recognize the addresser's proposition and his explicature, which might be communicated only throughout strings of utterances. This view is entirely coordinated with central relevance account of non-literalness, particularly in figurative language (e.g., irony, metaphor) in which communicated; a proposition is not clearly explicated.

Second, this distinction also raises our attention to differentiate between decoded linguistic and pragmatic inference. This differentiates process, as Carston (2002:117) states, is necessary since the explicature content involves the utterance and context. Logically, the output of the decoding process cannot construct a complete logical propositional entity, but it is regarded as the schematic knowledge of intended inferential to establish an ideal expressed proposition (ibid.). Consider the below situation:

- 4) *a. The police officer accused that Bill was murdered in the garden yard.*
- b. They accused that he was murdered there.*
- c. He was murdered there.*
- d. In the garden.*

These examples explain that any utterance might be used in various contexts to express one explicit proposition. In (d) and (c), comprehension is widely involved in inference, opposite to (a), and (b), which explicitly clear. It is essential to say that as indicated by SW (1995:226), to arrive at the interpretation, the receiver is required to develop his perception techniques, not only reference assigning or disambiguation process, but he has to enrich some aspects of arguments. The

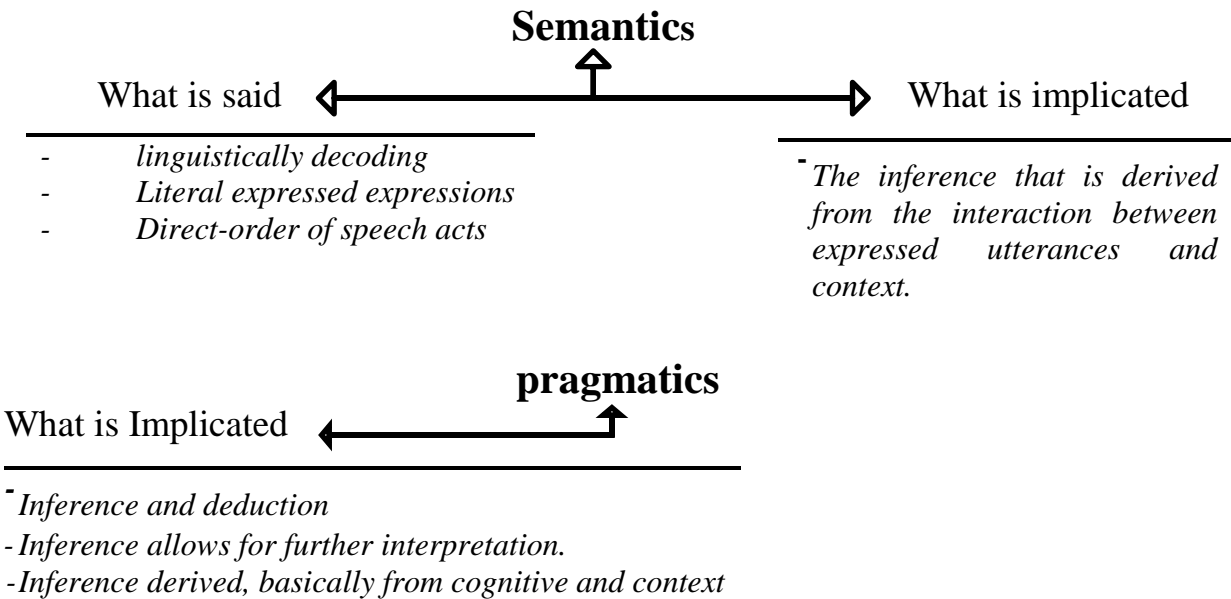
relevance model can provide a contextual enrichment process, which is necessary to recover the expressed explicature. Implicature, in turn, Sperber and Wilson (ibid: 182), concludes that implicature could be premises or conclusions determined by the utterance. They are not enrichments of the logical utterance form; both are possibly inferred (SW 1995:195). This is a marked separation point from Grice's assumption that explicature is a decoded form of linguistic expressions, unlike implicature, which is basically inferred.

According to Sperber and Wilson (1995: 176-183), implicated premises depending on the receiver's schematic knowledge (specifically knowledge stores in long-term memory). They seem ready to recover intended knowledge or, within less effort, contribute developing thoughts, which are necessary for constructing eligible propositions. Implicated conclusions, on the other hand, is determined from explicature or comprehensively from accessible contextual implications, it is easy to identify as the conclusion of the addresser's full intention. Both ***“Implicated premises and implicated conclusions”*** are possible to recognize through interpretation based on the principles of the relevance model (ibid.).

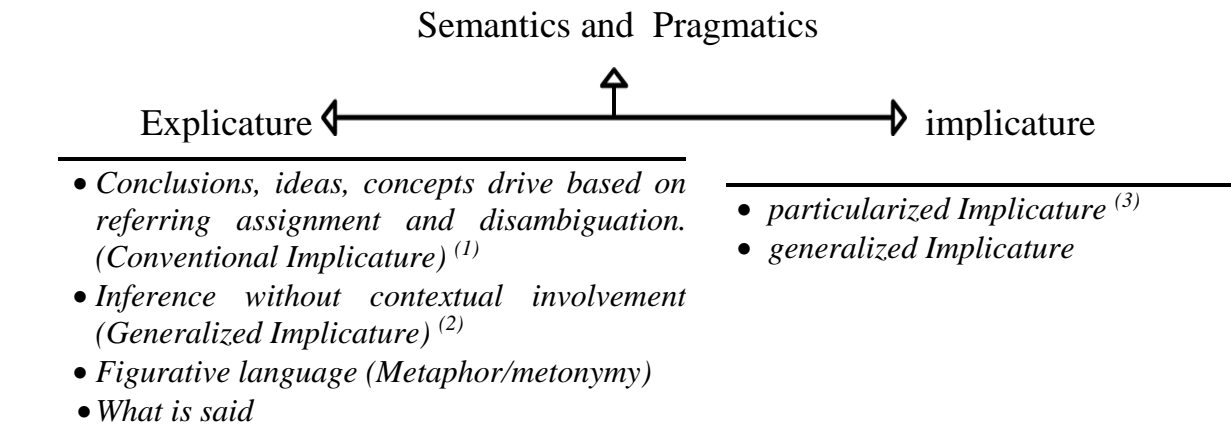
Blakemore (1992: 58) starts his notification by saying that explicature\Implicature distinction is not a standard version of (saying and implicating) set by Grice (1989), despite its original work inspired by Gricean view. In Grice's version, implicature is determined by processing and combining background knowledge with pragmatic principles. Instead, in relevance theory, the case is dissimilar where Blakemore (ibid.) comments; the pragmatic process is not the only way for the addressee to identify the implicature, it possibly recovers through mutual information and deduction conclusion. In this framework, explicature is the encoded semantic representation, whereas implicature is determined by inference depending on contextual accessibility and an utterance interpretation (Blakemore: 1992: 59). Hence, these two theoretical views are providing semantic\pragmatic distinction as:

Figure 1: Semantic\pragmatic distinction based on Clark (2013: 66)

a) Grice's determinacy of meaning(1975)



b) Sperber and Wilson model (1986,1995)



-
- (1) The meaning produces as a part of the encoding process that is derived from the expressed lexicons or expressions agreement, somewhat of being derived from language use or based on the truth condition of the proposed utterances.
- (2) Generalized implicature is conversational implicature, which is inferentially derived with no contextual involvement needed.
- (3) Particularized implicature is a conversational Implicature, which is inferentially derived, relying on the context only.

This figure states that in Gricean view, any implicated information is pragmatically inferred through ‘what is said’ interpretation. Notwithstanding, the relevance model denotes that explicature\ implicature might be inferentially decoded in various contexts involving aspects of relevance principles. Since the receiver’s fundamental role is to capture the explicature by decoding the linguistic meaning in a communicated utterance, so it has noticed that the utterance explicitness could be a higher level or weaker level of explicitness. This is what SW (1995: 182) termed as *“The degree of explicitness.”* (Carston 2000: 12 and Wilson 2002: 6)

Carston (2002 13-14) views, higher-explicature level (or strong explicature) alludes to decoding linguistic input that is regularly processed with a little effort for positive effects. Likewise, it includes the communicator’s modes (be angry, be optimistic) or higher-speech act level (be wondering, to be commanding). Ido (2003: 31-32) adds that the concept of strong and weak communication attracts consideration if it applies to implicature. It is related to the fact that implicature is on an elementary level, may generate from a communicated expression that is not involved by the prepositional form of an utterance. As a result, it is possible to find multiple implicature types even if within the same utterance, one of them successfully communicated than the other consider:

5) *A. I wonder if you could send me your book*

B. I wonder if you could send me your book again

In (a) example, the implicature seems weak and requires more effort to infer a logical prepositional form relying on various contexts. The utterance ‘book’ is an ambiguity that needs the hearer’s efforts to find a logical link towards the speaker’s proposition. On the other hand, (b) example includes strong implicature derived from the current utterance ‘again,’ which requires less effort in decoding strict output. Ido (2003: 29) and Yus (2006: 4-5) add that both explicature and implicature allow for degrees (Strong and weak) involving the addressee’s capability for complete contextualization access to retrieve the encoded proposition

through interpretation relevance enrichment. On the other hand, Bach (2010: 1-6) suggested a third type, “*Implicature*” mediates between explicature\Implicature that is expansions or completions of semantic content. However, scholars such as Vicent (2002) are unsatisfactory reject, justifying that it covers wide aspects fit the Sperber and Wilson’s view of explicature. From all previously mentioned, it is concluded that this sort of distinction is not deliberately proposed to set out another terminology simply composed of different segments of this theory. It speaks to the general discernment about how one effectively accesses on different utilization events, what standards the recipient needs to recuperate explicature\implicature, and comprehension explicature\implicature rooted nature that helps in acquiring an utterly logical outcome.

2.3.1.2. The Principles of Relevance Theory

The relevance theory is the essential contemporary pragmatic theory. The central claim is how to overcome any barriers between the semantic portrayals proposed and the general interpretation of expressions on a current accessible context (Clark 1991: 2-3). Like other pragmatic theories, relevance theory tries to cross over any barriers that might abided the receiver from selecting reasonable inferences and potential interpretations of expressed utterances.

At first, relevance theory builds its foundation postulating on one principle to represent how the ostensive communicative act is precisely fitted to its radical relevance. After a while, the consideration shifted, after publishing his modification in the second addition (Sperber and Wilson 1995: 260-263), signifying two pillars: cognitive and communicative principles. The former indicates a developed faculty, that is, principally required to increase the relevance between the incoming stimuli and the process of decoding. At the same time, the latter is an ostensive communicative act that tends to convey a proposition by its relevance of optimality (Yus: 2010a: 753).

2.3.1.2.1. Cognitive Principles

Clark (2013:91) denotes that the term ‘*cognitive*’ can be seen from two different standpoints: **First** is that it embodies the actual representation of thinking; it is a process that covers any mental activity like recalling, assessing, planning, which falls under the rubric of “*Cognitive processes.*” **Second**, it portrays the mind as a means of information processing that grasps progression, recognition, inspiration, and affectedness. Accordingly, Wilson and Sperber (1994: 608) stress that inferential communication is initially gotten from some genuine parts of human cognizance. SW (1995:261) state that human mentality, in its inclination, grades to concentrate on one relevant phenomenon represented by the explicit route on a specifically developed context. In fact, humans directly tend to find relevance for the current propositional representations, and that essentially allows in processing them during a constructed context characterizes with relevance redundancy (Sperber and Wilson: 1995: 273-274).

Yus (ibid: 754) figures out that there is filtering information seems not to be relevant (like those people who almost know; however, it is difficult to retrieve the mind knowledge about where and how we know them). Indeed, even now, the human mind is functionally oriented to find a sense of relevance to recover the communicator’s underlying intentions. This coincides with the inherent human ability to identify the relevant information from general contextual contact. This feature represents the potential inherent faculty of humans by only directing the consideration of relevance information. This is called “*the cognitive principle of relevance.*”

According to Sperber and Wilson (1995:270), the capacity to join the strings of data previously proposed with current information is naturally open at the interpretation. Sperber and Wilson (2002:2) state that input relevant is not just bound to external stimuli (e.g., utterances, observable phenomena); preferably, it might include inner-mental representations (like concepts, ideas, or interesting

eventual inferences). Yus (2010a: 2) views that either external stimuli or inner-mental representations operate as cognitive input processing, which is nearly relevant to individuals. This framework allows us to agree with the assumption that the central relevance claim is how to set the required principles down for the relevance-based procedure. This is innately equipped, which reflects the main relevance objective. Sperber and Wilson (1994: 609) rise a guiding question “When is an input relevant?” Pilkington (2000: 84) responds to the question by saying that the mind is a directory, and an input tends to be relevant for individuals by maximizing cognitive effects. Moreover, Allot (2010: 28-29) declares that cognitive effects can be typical to positive outputs in a cognitive system of processing an utterance or other stimulus. Allot relates this processing's performance with a context, considering both cognitive effects and contextual effects are terms alternatively used. Pilkington (2000: 73-74), Allot (2010: 29), Yus (2010a: 754-755) point out that cognitive effects are possibly taken three forms:

1. Supporting and strengthening of already current proposition (Yus: *ibid.*)

prefers to name; new information or visual input:

6) *A new student is enrolled in our class, coming from London city.*

2. Cancelling or weakening of already current proposition, more occasionally ends by rejection (Relying on background knowledge):

7) *The man who is walking by the wall comes to work by bus. (It is possibly rejecting the assumption that the man comes to the work by his own car.)*

3. Calculating the inference of new propositional interaction in order to obtain a new conclusion.

8) *The court has postponed the case for a couple of weeks to collect more evidence.* Pilkington (*ibid.*) stresses:

“The improvements attained in these ways lead to a more reliable representation of the world and enable the mind to become more efficient and reliable in its processing of further information. Thereupon, Pilkington (ibid.) continues, the

mind's existence is inescapable, mainly, in processing an input that eventually helps in deriving a wide range of cognitive effects. It also works as a guide for representing these effects in such a way for perfect conclusions. Sperber and Wilson (1987: 7) mention that cognitive effects or (contextual effects) of a proposition in the current occasion of use are constituent just a type of pair factors preferably take a consideration. As mentioned above, contextual effects are generated cognitively; this process is naturally rooted, as an efforts-based process. The process depicts the second factor of relevance degree. Pilkington (2000:74) argues that processing efforts are a mind-directed process, on account of time and energy limitedness, the mind tends to process those contextual implications that are not costly high in both processing and representing them in the easiest way.

Allot (2010: 155) views that processing effort is the mental repertoire intended to process incoming stimuli. This is virtually corresponding to the assumption of what efforts an individual needs to infer that the speaker wants the listener to open the window if he says (the weather is hot here). In this regard, Yus (1998a: 309) remembers that SW (1995) insist that all cognitive sciences start from effort notion in two theoretical presuppositions:

- a. Initially, any mental activity depending on processing effort and,*
- b. The greater the effort required, reduces of successful representation possibility.*

Notably, cognitive effects and processing efforts are guiding and promising for such a project, if and if only we realize how they could be carried out. Besides, Sperber and Wilson's view ***"The greater the effort required, reducing the successful performance possibility"*** is not clear enough, since processing effort is determined by the complexity of incoming stimuli, contextual implications, or the possible contextual accessibility. Another ambiguity is that there is no specific measurement-procedure of effort. It is technically and informally involving an individual's mental abilities, which is brought about unequal frequencies.

2.3.1.2.2. Communicative Principle

Communication is an innate faculty that humans heavily involve achieving meaningful interaction with the outside environment. Although the language is an overly complicated tool, it is unavoidable, which provides a solid ground for all humanity to interact with one to another. Regardless of the communicator's personality or the language entity, people engage in searching relevance inferential approaches derived from what SW termed the "principle of relevance." Allot (2011: 17) comments that this theory's crucial goal is how the utterance interpretation gains its accuracy. The addressee should select his interpretive duty from various interpretations that the utterance performs in the context of contact. Carston (2012: 45) sees that what characterizes ostensive from non-ostensive stimuli is that it maximizes the expectation of relevance level in the relevance-based cognitive procedure. Inasmuch, Cruz (2016b:7) adds, this procedure combines effect and effort cognitive systems in such a way like; the addressee is allowed to expect sufficient cognitive efforts to enhance the utterance interpretation that is worth his consideration. Besides, its accordance with the capabilities and preferences (see also Wilson and Sperber (2000a:256), Carston (2002: 45), Yus: (2010a: 757), Allot (2010: 34), Zufferey (2010: 23), Yus (2010a: 757-760), Allot (2011:11), Xu, X (2013: 2-3), argue that the communicative principle is assumed to certificate a theoretical approach of relevance comprehension.

Sperber and Wilson (1995: 271) and Allot (2010: 232), state that on account, the expectation that any utterance interpretation is possible for fully understand when the addressee follows the two assumed procedures. *First*, follow a less level-effort procedure in an utterance interpretation (Especially, disambiguation, assignment referring, analyzing an utterance meta-representation, maximizing the contextual accessibility by a range of assumptions or calculating the inferential\Implicature conclusions.)

Second, stop if the relevance expectations are fulfilled. Yus (ibid.) explains that the relevance expectations are fulfilled when the utterance interpretation meets two points:

- i. The greater of an utterance seems optimal relevance for people, the extension of positive cognitive effects.
- ii. Maximizing positive cognitive effects, less-effort required. Thus, the communicative principle underlies the notion of relevance theory on ostensive communication and other stimuli (Allot 2010: 34)

2.4. Letters

As technically and conventionally acceptable, writing is an act of communication; it does not knit itself superior among other communicative acts in terms of meta-representations. On more occasions, written communicative code takes different forms of interaction, which mainly relies on a word. This type of communication seems in line with “*discourse*,” where both are possibly carried out by more than one participant. There are a sender and receiver, and the sender has a message to convey, regardless of the means he\she involves. Despite that intentions and inferences are pure human abilities, the receiver engages in grasping the sender’s intended meaning, not only by decoding the linguistic meaning of expressions but also by the inferential conclusions. According to Breen (2002: 5), a letter is a well-known act of communication by its harmonized textual devices; stylistically, it reveals the writer’s identity. It is considered a type of text, that is, one of an extensive activity performed substantially by educated people across cultures and societies (Barton and Hall 2000: 1). The letter’s significance comes from the fact that it has been commonly spread historically (ibid.); it represents only a means of communication for an extended period used by lovers, families, friends, and the like. What characterizes letters from other communication forms is its dynamic, cohesive structure representing the power of the text, reliable, and cost-effective (See Swales 2004).

Meanwhile, it is not an exaggeration if letters are taken as a criterion to pass on the judgment about social class, cultural level, or mentality of people who engaged in letter writing. Fitzmaurice (2002:5) signify that letters are revelatory; they often transmit from a sender to a receiver via a mutual acquaintance; furthermore, the content of the letters (ideas, feelings, and attitudes) is entrusted to a messenger. A letter is a text processing, often with the acquaintance that the outcome has been various emotional forms: superficially or deeply interpretable, as professional craftsman shaves wood for a single advantage.

2.4.1. The Genre of Letters' Communication

Bergs (2007:27) and Biber (1988) (cited by Jucker 1989:482-483) assert that letters in a broad sense *“form a special and distinct genre”* or *“text-type”* unlike other *“genres”* or *“text-types”* such as sermons, tales, or recipes. Generally, letters are regarded as the lead of literature; therefore, many scholars put this text with genre classification. According to Swales (1990:33, 2004: 5-6), the concept of genre bearings two potential things: first, it covers various kinds of literary studies. Second, it comprises a distinctive type of discourse, spoken or written, never mind inscribed with literature or not. Thence, it is very likely to regard the areas: an ethnography of communication, folklore researches, conversational analysis, stylistics, figurative language, sociology, and linguistic studies within the concept of the genre (Paltridge: 1997: 1). The genre of the letter offers exemplary service, as a medium of communication, in two levels: semantics and pragmatics. Palander-Colline et al., (2013: 290) assumes that letters are a genre suitable for semantic studies. He justifies, a letter is context-based information where a proposition assumed is possible to be understood without inference intervention.

In contrast, Jucker et al., (2017: 178) remarks that a letter is a reaction motive that encompasses two aspects: dialogue and soliloquy; it could be reacted to a preceding letter even the correspondence is not instantaneously occurred. These features enhance the general perception underlying pragmatic principles.

Depending on their types, letters autonomously contain highly-structured language, which is efficient enough to affirm some phenomena manifestations. Barton and Hall (2000:2) argue that senders generally have intuitive preliminaries about what the letters are; hence, the letter is a genre of interaction and presents valuable evidence for pragmatists in politeness implicature, and speech acts.

The most crucial thing in a letter, as a communication tool, is the message (Popescu: 2007: 4). Traditionally, the message of the letter's discourse is recognizable by its structural components as some letter layout requirements, e.g., greeting, date, and closing complementary. Furthermore, the message's meaning is negotiable, relying on the receiver's interpretation. Fitzmaurice (2002:20) remarks, letters are most likely found regarding an intertextual relationship; it speaks to, as a reaction to past letters and a reason for new ones. Popescu (ibid.) signifies that it has been observed that the most successful encoded messages that carried out when they formulate the letter's content based on three factors:

“Linguistic and paralinguistic competence, cultural and ideological competence as well as restrictions imposed by the universe of discourse and by the model of production.” (Popescu 2007: 4)

Popescu (2007:4-5) states that for a better understanding of the message conveyed, a recipient begins interpretation from similar creation rules laid down by the letter-writer himself. This relevance between the writer's encoding message and the receiver decoding process is pivotal to keep the endeavours in portion and maintain a strategic distance from multi-interpretation understandings and misleading.

2.4.2. The Letter Language (The Letter-Discourse)

A Letter, a text type, or a genre mirrors itself a shred of evidence supporting insights on how language ultimately used in writing as is to speak. Elspaß (2012:156, 2015: 6) argues that letters are parallel to speech, which liken to non-fictional texts. Thereupon, Biber and Finegan (1989:498, 1994:362) view that some

sorts of letters show features that seem to be mutual in terms of the text's communicative nature. Wherefore, Letter-discourse, accounting for its interactive nature, can be seen as a plausible alternative to speech (Biber and Fingan 1989:489-490). Fitzmaurice (2002:1) adds that letters are fundamentally composed of correspondences relative to conversations where each letter reacted to the previous letter and caused the next one. In this regard, letters participate with conversations in terms of exchange; both are successfully lead to interaction; he considers letters as *"A conversation on paper"* (ibid: 233).

It is necessary to mention that a letter is not a mere content of communication with absent members incised within the text (Violi: 1985: 149 cited in Barton and Hall: 2000: 6), or *"Epistolary intent"* involves the writer's intention achievement or meta-representation of cognitive approach (Stanley: 2015: 242). Besides, it goes further than that as Barton and Hall comment:

"The existence of the letter itself has meaning in addition to the content and, in a reflexive way, reference is often made within the letter to the existence of the letter itself" (Barton and Hall: 2000:6).

In this regard, letter-discourse signifies itself as dynamic propositional content and a catalyst for the interaction that may be non-existent due to the nonattendance of the sender\receiver and the distance (literal meaning or figurative discourse) (Stanley: 2004:209). Hence, the word "discourse" is a term with broad applications; notably, it employed, in an abstract sense, to indicate specific meaning. It is then an entity of a series of signs by which socially identified (Hall: 1997:6). Furthermore, and from the standard language estimation, the discourse category shows off its entity on the convergence or spacing from the types of genre or style (Fairclough: 1995:3). Admittedly, discourse is a concept involves two potential precepts: meaning in such a way as *"discourse integrates a whole palette*

of meaning, ranging from linguistics, through sociology, philosophy, and other disciplines” (Titscher et al., 2000: 144).

Alternatively, text within context, as Schiffrin et al., (2001: 356) explain that discourse is “*text within a context in which data are liable for empirical analysis.*”

Accordingly, in letters, we are not only engaged with the text itself but also with the communicative exchange of meaning-making. In this regard, letter-discourse meaning might vary based on the sender’s encoded intention, and the receiver decoded interpretation. Political discourse is a common category of discourse that is possibly recognized by its writer or sender. Chilton (2004:3) points out that political discourse is commonly comprehended in two ways: first, it identifies struggles overpower (between those who aim to maintain their power and those who hold off), while the second is that it demonstrates the act of collaboration in societies or individuals.

Interestingly, Chilton (ibid: 4) adds, the Political discourse is regarded as an effective medium, plays a vital role in shaping the authority relying on its thought production, concepts maintenance, and holds off the essential standards. Unlike other discourse categories, political discourse carries a collective sense, public interest and can be distinguished from others in terms of accuracy of speech, depth of meaning, and abundance in ideology (Okulska and Cap 2010: 6). Therefore, Okulska and Cap state that:

“Political discourse is any kind of human communication whose objective is to pursue a variety of discourse goals in different (power-marked) social relations and configurations.” (2010: 6).

This view allows us to assume that the discourse is political when situationally determined, so it allows for interpretations (See Chilton: 2004:7).

2.4.3. Political Discourse Analysis

Analyzing political discourse often raises the skeptical of whether a discourse is naturally political or dependent on a discourse category without overt content or context relation. However, many scholars agree that political discourse potentially defines such terms as a struggle, authority, power, and control (see Power and Cirilo 1985, Fairclough 1992a, Chilton 2004). It is concluded that political discourse is virtually conceptualized as *“the potentially political,”* depending on (1) remarked outcomes of communicative behaviour, which situationally acts in shaping four functions: coercion, resistance, disguise, and legitimation (Chilton and Schaffner:2002:13).

Van Dijk (2003:17) states that political discourse is viewed as a communicative phenomenon characterizes by power and ideology in which the writer\speaker constructs his opinion confirmed by textual coherence, relative context, and socio-culture background. If it so, political discourse is typically a category of communicative behaviour that ideally shaped with the aid of schematic knowledge and factors: sentimental communication (knows how ending discourse), updating the communicative process (self-feedback), be able to interact, and the communication should ensure freedom and democracy (not forced) (van Dijk 2003:18, van Dijk 2011:304-305)

(2) Understanding the function and the nature of political discourse means be tactical awareness about how language is used. Since political discourse is classified under the rubric of ‘language use,’ It must share the language fundamental role about producing, maintaining, dominating, and coercing the power phenomenon in a specific social community (Chilton: 2004: in his preface). This assumption opens the possibility to find a thread of relevance between the two poles; language\cognition and politics\culture. For this reason, Okulska and Cap (2010:3-5) assume to use the term *“Analysis of political discourse”* as a result of their conclusion that political discourse is a socially-based analysis of politics,

which mediates between [political] discourse and [political] society. This proposal mirrors the central claim as the language used mainly throughout the [political] context. In conclusion, political discourse is not only content regarding its significance, but it also represents thoughts, concepts, and doctrine that can change, reform, not just individuals; it could be groups or societies.

2.4.4. Political Islam

Let us start with the fact that Islam is more remarkable than other main religions. This becomes clear when Islam proving the pillars of its realm east and west. This Islamic prosperity comes from; piety and ritualism, the Politics of Muslim identity, the politics of the Muslim state, the politics of Muslim values, and prohibition of violence as an upright habit (Cook: 2014:445). The most critical issue is that Islam offers numerous rules, by perfect interpretation, they can guide Muslims to experience how to contact, trade, and state the systematic governmental bases (e.g., values, doctrines) for establishing the Islamic state. The Islamic state purposely founded to set, maintain, and develop high-quality virtues, aiming to create the identity of a good man (Teik and Nakanishi 2014:21). Cook (ibid: 191) responds to the inquiry: Why is Islam seen ***“Politically salient”*** if it is compared with other dominant religions? He justifies:

“If you take the Islamic heritage, it has more resources for people who are active [in the] politics of the modern world than other heritages. You are simply getting a better bouquet of resources in the Islamic case”.

In other words, Cook, who has good acquaintance in Islamic heritage, successively answers the question that because of the Islamic ability, with its heritage and principles, in formatting the political identity, by offering its partisan with values. This view shows a correspondence sense with what it is called ***“contemporary political context,”*** mainly in its readiness to be reshaped in a fundamentalist way. Cook (ibid: 70) also comments, Islam supplies its adherents

with general concepts (e.g., power and ideology) that are the potentially political, which his polity dates back to the birth of Islam. Therefore, to prove this as a feature, Cook compares this with Hindu politics, asserting that they are wrongly footed due to the lack of the tradition of such concepts (power and ideology) from the Hindu heritage. Moreover, this eventually leads the people to be careless or hostile towards the political application in this way. According to Akhtar (1985:4), for a better understanding of political Islam. It needs paying consideration for two things: first, one should be aware of the deep-rooted linkage between Islam as a complete scheme regulating people's life and second, recognize politics as a fundamental instrument to ensure the general acquiescence to that scheme.

Notably, the Islamic identity and values associated with the early Islamic polity, with how Muslims communicate not only among themselves but also with people from other religions and doctrines. This seems clear by looking successively at their letters, underlying that words are used to spread Islam instead of involving violence. After a while, the prophet adopted the letter strategy to explain Islamic tenets and principles globally. Admittedly, letters in this period (prophethood and Caliphatehood) are politically designated, which are overwhelmed by religious issues and other controversial cases. Caliph (person who rules the Islamic state) and Caliphate (an Islamic state) are a subject matter for the most letters and correspondence at that time, as historical recorders tell. Imam Ali and Muawiyah's letters are a comprehensive example. These letters are regarded as enduring evidence that helps to figure out the political strategies used to shape and assert the phenomenon of an "authority" in various political veins. Such discoveries need to consider possible gaps between discourse diversity and recognition of that discourse's multifarious communicative acts. Most of these letters and correspondences are initially collected in a book entitled "Nahjul –Balagha" 'peak of eloquence' by Al-Sharief Al Radi. Any real attempt to investigate these letters of this book (which classified into sermons, letters, and sayings) probably draws a

virtual line between two different thoughts towards the concepts of power, ideology, and governance.

Finally, it seems necessary to state that the impact of Islamic issues on politics is not a case just restricted to the Islamic religion. Notwithstanding, it is doubtful for any political scholar to neglect the Islamic religion's impact on Muslims' in consistent lives. The investigations and studies in this portion take two different views: first, those specialists who center around linguistics, discourse analysis, sociology, or ethnographies, while the other view in pragmatics and stylistics a far-reaching plan for a better approaching result. Hopefully, via pragmatics, we can remove diamonds and pearls from its concealed tank so we can profit by them.

2.4.5. Imam Ali and Muawiya's letters

Firstly, the reader should remember that these letters (currently our data) are not like others. This is related to many considerations like; they sent from two figures who engaged high positions in the Islamic state, which means each one of them could move thousands of armed people by words. Furthermore, the fifteen letters selected give us a complete description of the era that proceeds the armed confrontation. Therefore, they seem a part of strategies involved by the two senders to affect one against another. The reader of the upcoming chapters can spontaneously draw a line between two different ideologies, powers, and authorities, which are employed in two different directions. This diversity takes our hands and goes more in-depth to find the potential essence and motivations for this diversity.

It has been found that the letters-discourse is politically labelled in two sub-headings (Polemic and argumentation) in which each sender finds in polemic or argumentation a procedure that fits his intentions and desires. The sender of argumentation is identified as logical, factual, and informative. It is distinguished with multi-functional discourse to persuade and convince on one side and act as a

psychological factor for both; enemies to remind, motivate or intimidate and for followers to ensure a sense of tranquility on another side.

On the other hand, the sender of polemical discourse is singled out as less logical, interested in words, and meaning manipulation (cf, Dascal 1996:16). It is observed that he finds in polemic-discourse an opportunity to increase the rate of escalation like threats, rejection, and accusation. Notably, letters were the only media window available at that time, which Imam Ali uses in communicating with others. Therefore, no specific number that the researchers and investigators can mention; for example, we have found that Sharif Al-Radhi talks about 79 letters in *Nahjul al Balagha*, Kashif Alghita mentions 53 letters in his book (*Mustadrik Al-nahj*). In contrast, Safwat does not seem different when he mentions the same numbers with bringing others the first time in his book (*Jamahrat rasaal al Arab*). The issues of the Caliphate, allegiance, and the war are taken the significant part sharing with Muawiya.

Another thing is that the selected letters are written in circumstances that can be described as abnormal and result from the political situation at that time (Dinuri 1990: v7. 64-68). It has been observed, the idea of demanding “Uthman’s blood,” and the punishment of his killers had crystallized into an explicit threat of death or of torture and beheading, which is evident in most of Muawiyah’s letters (as in letters 2, 4, 8, 11). Thus, it is a struggle, but for what? In his letters, Imam Ali claims that he does not want the war, but it is the right that separates him for decades (as in letters 1, 5, 9, 10). He argues Muawiyah with ‘Al-Shura’ (e.g., letters 1 and 5), which he does not believe in, but to bind him to what he committed himself to. It has been noticed in letter (1, 5, and 7) Imam Ali argues by the crowd of Muhajurin and Ansar around his house, asking him to get out so that they swear him their allegiance. Accordingly, both senders find in language a flexible tool to achieve their intentions. Therefore, this study shows that the letters-discourse of Imam Ali is full of facts and focus on issues that tend to be mutual, informative

events, relevant, and accessible. Contrary, Muawiyah's letters-discourse is designed for attacking, threatening, no peaceful solutions proposed, no choices he accepted, but the war (See also Al Akkad 2006:50, Bin Wadih 1964. V2. 150). These two different directions represent the social, cultural, spatial, religious, and ethical standards that the senders have.

Therefore, the current data depicts two different orientations: first, the letters of "*savvy, trick, Convolution and greed*" sent by Muawiya. The second is the letters of "*religion, conscience, honesty, truth, principle, and legitimacy*," sent by Imam Ali. This fact is also the subject or conclusion of most scholars and researchers, for example:

1. Awad (2007: 70) continues, this conflict mirrors that Imam Ali intends to save the "*legitimacy*" and to keep the Muslims' unity as possible, while Muawiya, who entered the scene "*struggling the fourth caliphs of Muslims Ali Bin Abi Talib*" under the rubric of 'uncover those who participated in 'Uthman's blood.
2. Al-Akkad (2006: 50): Akkad believes that the difference between two rivals, different regimes are not mutual; one rebels and not settling, and the other accepts the government as it has emerged and tends to remain and stability; and this explains the division of the followers between the two systems.
3. Jordac (2010:600) "Their conflict has roots in numerous differences between the two families. They differed in origin, education, and practice; they also differed in understanding concepts and objects' actuality. Therefore, the two families have numerous differences concerning their virtues and ethics, policy, and practices."
4. Al-Badri (2009: 237) mentions in her conclusion that "*most of Imam Ali's letters are designed to convey the messages of exhorting, advice, and recommendations, it permeates all the letters without exception.*"

5. Alturfi (2012: 248) investigates the concept of “state” under the rubric of ‘Civil state’ and ‘religious state’ from Imam Ali’s viewpoint; among the researcher’s findings, he arrives at “*Imam Ali involves the concept of argumentation and convincing as well as call and guidance instead of the force and violence.*”
6. Barhumih and Mubydin (2016: 1859), study the letters between Imam Ali and Muawiya and remark that Muawiyah’s letters are almost polemical discourse while Imam Ali’s letters are argumentative or polemic in the sense that it provides evidence, real historical events, and mutual knowledge. In their investigation, they record some inductive notes like; the polemical discourse is unlike argumentative discourse, where the former aims at proving the sender himself as the strong, the winner and appear with personal issues, contrary to argumentative discourse that aims at convincing and affecting
7. Al kafaji (2018:195) finds in his dissertation that Imam Ali’s letters are not argumentation in the sense that he intends to prove his right, but he seeks to warn, warn, advise, guide, and preach. These all conveyed by selecting such expressions and utterances are pragmatically expressed to achieve effectiveness and activate meme state.

2.5. Review of Related Studies

Many research studies have been done in the pragmatic field and, all the more explicitly, an implicature. These investigations have handled “Implicature” in various ways and for different aims. During a research period, the researcher has chosen some of them, accepted to be relevant. One of them is Kurniawan (2011). He investigates implicature in Obama’s speech, commenting on Bin Laden’s death. The researcher uses Grice’s notion of conversational implicature as a model of his analysis. They are concluding that by following Grice’s rational, cooperative principle, interlocutors possibly achieved perfect outcomes. Kurniawan involves

the classification of implicature (generalized conversational implicature and particularized conversational implicature) in his analysis.

The second one is Muhamad Sazali (2014), who analyzes Barack Obama and Hillary Clinton's interview-based relevance theory. The researcher tries to identify the implicature between Obama and Clinton during a face-to-face interview based on relevance theory. The researcher also engages in showing a context relevance between them in terms of the question and relevant answer. Data involved are listening and transcripts.

The third one, conduct research on analyzing Woody Allen's *Mighty Aphrodite* based on relevance theory. Boff sets this research in (2007). He tries to figure out the implicature conversation, relying on relevance theory. The researcher explains and describes the implicature conversations in the first two chapters. Nevertheless, he never explains the method of analysis as well as data analysis. The researcher aims to identify how conversational Implicature produces.

To support this research, the researcher also has investigated whether there is relevant research in Arabic. It has been found that there are some researches in Arabic done in pragmatics (Al-tadawulia), particularly in Implicature (Al-Istilzam). Nevertheless, the ones relevant are: by Yuslih Diani (2017). She analyzes the implicature in the novel *Salamatul Qos*; the researcher aims to show the sentences that carry the Implicature in this novel. She involves Grice's cooperative principle model by classifying the sentences into four Maxims (Quantity, quality, relevance, and manner). Another research by Lena Rifqi (2017) advocates that understanding the underlying meaning of al-Hujarat surah involves relevant context and inference conclusions. Her investigation centers around what types and inferential meaning of Implicature in al-Hujarat verses. The method of analysis is qualitative. She concluded with 15 Implicature verses divided into two types, conventional Implicature are 12, and conversational Implicature are 3.

Related to the mentioned studies, what distinguishes the current research from the above mentioned is its objectives. The concentrate is not limited to recognizing the notion of implicature and its sorts but also showing the strategies adopted to inscribe the Implicature in their letters. Moreover, how these strategies are affected in shaping the receivers' general perception since the source of the target speech belongs to a religious person with a doctrinal connection with an entire people; therefore, it is impossible to interpret from a personal point of view. This point makes our research unique in analytical data (Imam Ali and Muawiyah's letters).

Another thing that defines this study by novelty is, analyzing the implicature notion based on (Sperber and Wilson 1995) model in letters. Unlike other investigations that applied this model to face-to-face conversations or specific novel and drama, letters are sheets of papers delivered by courier. As its existence is related to the writer's mental and emotional state, that is, if there is no necessity, it will not have existed. Therefore, to find a thread of relevance between the reason for receiving the message and the incentive to send another important to grasp the Implicature in the correspondence. Accordingly, identifying Imam Ali and Muawiyah's Implicatures requires mutual manifest and background knowledge with the aid of context rather than comprehending it through a scene or direct conversation. This investigation probably encourages others to follow a cognitive-psychological procedure in upcoming studies. Due to its peculiarity, the human-mind ability is worthy of capturing the intended meaning regardless of what is literally expressed, involving the equipped skills and retrieval knowledge from long-term memory.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Research methodology

The plan is to exhibit a complete picture of the exploration strategy that is utilized in the momentum research. The objective is to give a detailed description of the nature of data just as its source at that point gives an informative discussion about the type of research design. Besides, states how the analyst has broken down this kind of information finally clarifies the technique and strategies of data collection and analysis.

3.1.1. Research Type

In conducting this research, content analysis is included in the qualitative method. As indicated by Creswell (2009:15), qualitative method must move toward the topic and include the research's interpretation. Qualitative is multi-method in focus, analytically depending on an interpretive, natural-based procedure. Importantly, it deals with data, as it is in settings, helpful to provide a relevant meaning of a phenomenon interpretation. This method is also applicable to analyze data brought by utterances, words, interviews, transcripts, or documents. The researcher uses content analysis to explore the utterance representation within texts by identifying and classifying the encoded texts into feasible categories based on the utterance or word representative level.

Qualitative method is involved, accounting on its assumptions that it offers an in-depth description and comprehensive interpretation of the strategies adopted to explore the sender's intention and implicature of a specific sent letter. Ary et al., (2010: 453) views that the qualitative method is descriptive in nature, illustrates data systematically, involves facts and observations to produce proper support for

data analyzing. This research is a comprehensive interpretation of a particular situation, including document preview, or observation accuracy.

It involves the communicator himself regarding the context, background knowledge, and relevant associated acquaintance. Using the qualitative interpretive method, the plan is to identify the letter-writers' intended meaning and figure out the sender's implications. Qualitative method is useful in data collection and analysis, never mind the utterance is spoken or written (Creswell 2012: 19).

3.2. Data and Data Description

3.2.1. Data

The data is 15 selected letters exchanged between Imam Ali and Muawiyah, especially after the allegiance of Imam Ali as a Caliph to the Muslims in Medina city at 35h (556 A.D). The correspondence takes a long time, interspersed with wars and conflicts. Each sender sends his letters with persons, and they are chosen carefully because they play a role in arguing, explaining, or justifying. Notably, it has been planned that the selection of letters should be in terms of the letter and its response. This can help to keep the thematic unity, obtain the comprehensive outcome, avoid misleading, and discover the nature of that sort of conflict. It helps to understand how implicature inscribes in these letters and extract the sender's implied meaning among the lines.

3.2.2. Data Selection

As a matter of fact, searching about sequence correspondence of letters occurring before about one thousand and five hundred years ago for thematic unity is not easy. Although many historical and religious books have devoted chapters for those letters, they cannot agree about the letter's date and response. As a result of the prolonged research period, the researcher has found (the encyclopedia of Ameer Al Mumneen Ali Bin Abi Talib, 2011, V.11) by Baqir Sharif Al-Qurashi, (Iamama and politics, Caliphas' history, 1990, V.1,2) by Ibn Qutaybeh al-Dinouri, Safwat

(Jamharat Rsaal Al-Arab1992, V.1, 2) and Nahjul Balagha (Imam Ali's sermons, letters, and sayings) by Al-Sharif Al-Radhi. According to these sources, letters have been arranged sequentially based on the letter and its response. Notably, some translated letters have also been involved (Nahjul Balagha, translated by Yasin T. Al Jibouri. Volume 2) as well as some translated letters downloaded from <https://www.al-islam.org>.

3.2.3. Instruments

An instrument in research is essential that helps in gaining the research data. According to Janesick (2000:5), Meloy (2002: 127), and Patton (2002: 14), the main instrument in the qualitative method is the researcher himself. They assert that the researcher is an effective instrument involving observation by reading, interpreting, understanding, and recording notes. This employs the researcher's capabilities from sense and cognitive processing to create a flexible interaction that is maximized and minimized, as the situation requires.

The researcher is an instrument to find, collect, identify, classify, and analyze the data. Creswell (2009:195) views, the researcher is the primary instrument to complete data collection and analysis rather than other inanimate devices. Books also have been used as instruments; hence, it is better to elicit the relevant one; for example, since the research is a historical one, incredible difficulty has been appeared to find related historical sources not because they do not exist, but because most of them are written in volumes. Thus, it is necessary to skim most volumes even they are more than 18 volumes like Ibin Abi Al Hadeed commentaries, which is the longest one among other 210 commentaries. Laptop, stickers, notes, pens are also instruments used in this research.

3.2.4. Data Collection

Data collection involves every attempt to gather relevant information to answer the current research questions, adequate hypothesis examination, and assessment of

expected outcomes. Data collection methods could be seen in two subdivisions: *“secondary method and primary method of data collection.”* A secondary data collection method is data that naturally exist in books, sources, newspapers, videos, or journals. We use data reachable in these sources, which show a level of relevance in terms of the research validity and reliability. On the other hand, in this research, the primary data collection method adopts a qualitative method in which the data are analyzed by illustrating interpretively and descriptively. The current research uses observation and document analysis as data collection methods. Ary (2010:431-438) states that observation and document analysis are the most common methods in qualitative methods. Observation involves a profound description of behaviour per current context instead of statistics and numeric reviews of occurrence. Document analysis is a method possibly applied to print books purposely to discover the text characteristics and interpretations.

1. Observation

Observation is a method of collecting data through observing. This method is viewed as a participatory method that allows the researcher to immerse himself directly by making notes and records (Ary 2010: 216). According to Marshall and Rossman (2016: 143), observation is a systematic description of something in a specific setting; it is possible to present a complete description through our cognitive senses.

The observation method is used here because it ultimately suitable in explicature decoding process to verify utterances' expressed meaning in various ways: discover the inherent utterance ability in communication production. It can be involved in understanding strategies that utterance can perform, enabling the researcher to construct his hypotheses, assess, evaluate, and describe some concepts used by the contenders involving informative events and general perception of relevant context (Goldstein and Reiboldt 2004:244, Ary 2010:216-217). Observing participants' behaviour is crucial for us to develop the holistic

realization of the phenomenon under investigation (Cresswel 2009: 178-179). Hence, observation and documentation analysis are methods that are involved in the current investigation to maximize the study's validity and increase the general understanding level. By observation method, it is possible to gain the following data:

- Political discourse is dominant in most letters. It can be either argument or polemic.
- It helps in arranging and classifying the letters based on (action and reaction), a letter reacted to the previous letter and caused the next one. This is vital in formulating hypotheses, to enrich and complete illogical forms of explication via inserting such entries from encyclopaedic knowledge.
- Maximize the researcher's holistic understanding of events, contexts, and participants to facilitate the decoding process. This can help to realize which utterances need to complete in terms of disambiguation, reference assignment, AHC, and enrichment.
- It provides the researcher direct access to the context and highlights every one of the rich-assumptions. This, then, guides the researcher to identify strong or weak implicature.

2. Document Analysis

Document analysis is used here to evaluate and review the data after the identified, classified, and interpreted phase, which is carried out in the observation method. The plan is to apply document analysis to extract meaning, raise understanding levels, and compare incoming outcomes. Bowen (2009: 27) remarks that document analysis also comprises utterances and words that exist without the researcher's intervention. By this method, the researcher organizes findings, elicits the ones of relevant, interpret and synthesize the data in a document like (quotations and text-excerpts), and also he uses this method to gain the following data:

- Contextualize the data selected in observation, which means document the letter's meaning within a specific context, occasionally supported by historical events in terms of background knowledge. They are essential to generate premises to ensure the conclusion derivation.
- The collected data allows the researcher to assess, compare, or complete the possible illogical forms. Document analysis helps to identify the utterances of relevance or single out the issues mutually manifested. Furthermore, it engages in validating the proposed hypotheses that corresponded to concrete situations, assessing reasonable premises generation, matching the referential, and enhancing the selection of conclusions via various inference types.
- Documentation provides supplementary information; additional knowledge is needed to complete the research process further.
- In this phase, it is possible to review the available document drafts for possible change or development. This procedure helps to make a comparison among available drafts to identify the next step; it could be either removing or adding some clues.
- Finally, the decision is to verify the findings, whether they are contradictory or corroboratory. Below is an example of document analysis:

Table 1: Sample of the document analysis process

Letter No	Text-excerpt or quotation	Explicature decoding process with enrichment	Implicature Premises and conclusion	Discourse type	Analysis

3.2.5. Data Analysis

Data analysis is a mode of qualitative method that provides techniques of recognizing, testing, interpreting meaningful utterances\words, comparing, and

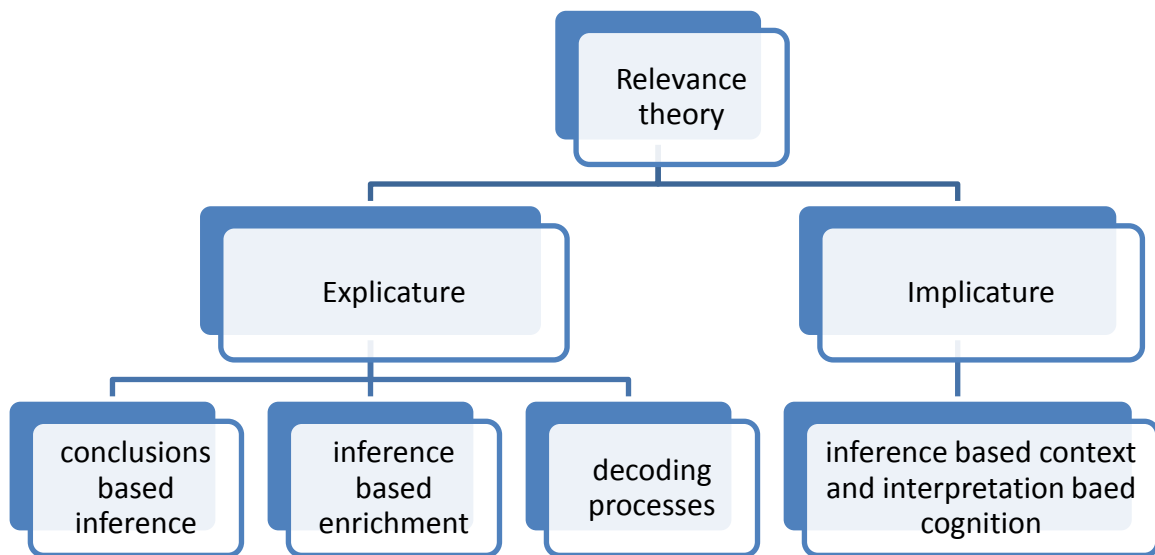
juxtaposing (Lodico et al., 2006:272). Meaningful units are determined based on relevance levels that the utterances exhibit towards the current study's planned objectives. According to Miles and Huberman (1994:10), a comprehensive qualitative analysis is systematic and highly ordered to ensure the research's objectivity, thereby reducing others' chances to replicate it with various processes or suggestions. Thus, the evaluative estimates started side-by-side with data collection following the assumption that qualitative analysis views the data collection and analysis are not discrete stages (Miles and Huberman, *ibid.*). Meanwhile, the investigation wheels stopped on this phase to:

- ***Evaluated incomes:*** examine the collected data to construct a complete picture of answering expected evaluative questions. It is possible to avoid shorthand or incomplete picture of perplexing, iterative incomes.
- ***Starting with optimal relevance:*** review every ostensive communication act that shows “*optimal relevance*” in terms of direct access to the utterance's context with less processing effort required, calculating the compatibility between the sender's ostensive intentions and his communicative abilities and preferences.
- ***Utterance interpretation:*** the plan is to start with utterance as a unit of meaning. In this regard, Pickering model (2006:2) is involved initially for full understanding, how the senders encoded their meaning in their selected utterances.
- ***Decoding explicature process:*** explicatures have decoded the meaning that linguistically triggered, lexically indexicalized, or syntactically inscribed (Carston 200:2). Also, disambiguation, referring assignment, enrichment, and AHC involved to arrive at comprehensive interpretations, particularly in utterances with vague, indeterminacy, or indirect meaning.
- ***Implicated premises and implicated conclusion:*** the researcher then assumes premises to select logical conclusions. Implicated premises are those

assumptions applied by the receptor, and it could be either restoring them from schematic knowledge stored in the memory or formulating them by an enrichment (SW1995:195). However, implicated conclusions are deductive constructions derived from explicatures (the context and the utterance (ibid.)

- **Weak\strong implicature identification:** the step before the last is to determine which implicature is strong or weak. Strong implicatures are singled out as the interpretation where the receptor arrives at his expectations (Ido 2003: 32). Unlike weak implicature, the derived meaning seems insufficient to achieve the full comprehension, or the utterance has a range of interpretations.
- **Sender's meaning recognition:** the last step is to identify the communicator's meaning. The communicator's intention is taken as a pivotal role in figuring out the communicator's meaning. Therefore, it is possible to summarize the model of analysis as follows:

Figure 2: Analysis process based on relevance theory (1986-1995)



Therefore, to arrive at accurate and authentic results, a method advanced by Miles and Huberman (1994) has been involved in this research to identify the essential

stages of data analysis, which consist of three flows: **“data reduction, data display, and conclusion drawing/verification.”**

1. Data Reduction

The researcher typically starts data analysis to elicit, direct, facilitate, abstract, and review the data recorded in drafts. According to Miles and Huberman (1994:10-11), the importance of data reduction comes from two things: to facilitate the process of decoding/interpreting which makes the data easy to manage and to merge different patterns of meanings to be perfectly compatible with the unity of the subject. Of course, this enhancing the researcher’s decision about the data needed further description based on selectivity standards (ibid.). For better output, the reduction process related to given data with a general comprehensive plan; and measured under the following criteria:

1. Whether it is progressively coded in analysis, are they effectively contributed to the analysis framework?
2. To examine whether they are a part of the hypothetical examination or have no direct relevance in the analysis process.

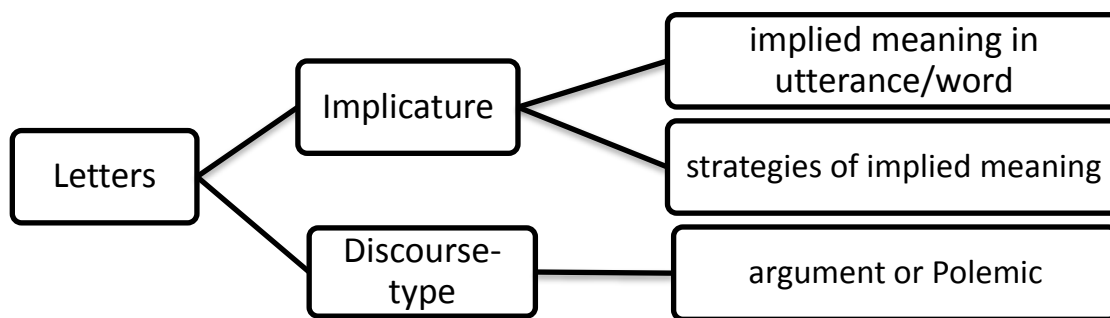
Accordingly, in this research, the collected data had been reduced into letter-discourse type; participants implied meaning and utterance/word bears implicature. Besides, other data chunks work as a mutual acquaintance, an informative situation, and a relevant context.

2. Data Display

Scholars like Merriam (2009: 187) Tracy (2013: 217), Miles, Herman and Salana (2014: 31), note that data display is the second step in data analysis and the most important one. The researcher condenses assembly data is arranged, which allows deduction drawing. He involves elongated pieces of texts, schemes, tables that served to be enriched methods for more arrangements, an illustration of reachable assembled data (Tracy 3013:214). It is possible to rearrange, compares, and show

the relevant associations between the data or themes that may appear from the data processed initially in data reduction through transformed data into diagrammatic shapes. By visual displays, it is possible to get direct access to core knowledge, grasp implied messages, and explore new perspectives about issues being addressed (Iliinsky 2010: 16; Verdinelli and Scagnoli 2013: 219). In this regard, the investigation focuses on singling out relevant and vital information, neglecting the ones irrelevant and displayed in the forms of figures, diagrams, charts, clusters, and drawings. Thereby, the researcher makes a shortcut to depict concepts, clarify information, configured themes, or ordered conclusions:

Figure 3: The way involved in showing the result



3. Conclusion drawing/verification

This is the third step in which virtually adjust the consistent result for the study. This step has to regard the data analyzed and evaluate their relevance for the subject adjusted (Miles and Huberman (1994:11).

Miles and Huberman (1994:11), Tracy (2013:266), and Miles et al., (2014:244) state that the researcher initially involves interpretation as well as gather regularities, illustrations, samples, available configurations, and assumptions not for making the conclusions, but to maintain unusual extension and to revise scepticism. After that, the study seems progressively arrived at the stage when the conclusions are verified by drawing data revision and reconfiguring assembled data as they were initially processed in data collection. It also compares outcomes with exploratory coding analysis and examining the emerging temporal result according

to data validity, data durability, and data confirmability (See Miles and Huberman 1994). The leading researcher task in conclusion verification is to confirm the data validity (according to Miles and Huberman, 1994:11). Validity means that the conclusions extracted from data are reasonable, affirmed, permissible, and able to show their identity, among other various explanations.

3.3. Triangulation

It has been planned to follow such research as it has a systematic and logical approach, far from self-orientation and bias. To achieve this, the investigation focuses on two crucial things:

- Validate the research findings to ensure whether they are precise enough to the degree they interact and reflect the situations.
- And to confirm that they are rich with evidence; they seem worthy of instilling the spontaneous authoritativeness.

This procedure, in fact, sounds in accordance with what the qualitative method adopts in terms of “*Validity*” under the two sub-headings “*true*” to check the research findings accuracy, and “*Certain*” to identify if the research findings coincide with evidence (Cresswell 2012: 259). Therefore, triangulation is used as a technique where the qualitative method offers to test the study’s validity by comparing, analyzing, and measuring the research question from different perspectives (ibid.). Another objective, the triangulation application, is not only to arrive at “*consistency*” across the current data source or method, but it is possible to use ‘inconsistency’ as an extra-strength, relative-evidence, and associative-information (Cresswell 2009:149-150). This may lead to identifying the scope of the study and isolating those relevant only (see Patton 2002). Two types of triangulation are used:

1. **Data triangulation:** different information-source involved, sources diversity can ensure the validity of the study. Wherefrom, other researchers’ insights have been involved, especially those whose ideas almost acceptable for all, critical

views, some historical events, or previous studies (the academic studies are involved only) as mentioned on page 44.

According to Cresswell (2009: 191), the diversity of sources in the study appears to be an extension and depth-investigation. Instead, it is an attempt to copy others' experiences. However, everyone holds certain beliefs, but we only take the information relevantly, and events tend to be mutual and familiar.

- 2. Investigator triangulation:** Virtually is assumed that if the current researcher is changed, what would the result of the analysis process be? Would he use alternative strategies unlike those that we involved in? Of course, the qualitative method still compatible with such study as the ones that we have, by all its sub-branches (observation, description, investigation, validity, and comparative). Moreover, other investigators' result, their conclusions, notes, and comments are involved as material allowed to compare, measuring the draft of findings. Actually, the model that is used, "*relevance theory*," is a psychological and logical one; no more space left for the investigator to express his self-orientation or subjective- bias. However, its foundations postulate how relevant the claim exhibit and even the interpretation relies on the cognitive motivations that resulted in such interpretation to achieve satisfaction.

Finally, this study gives extraordinary efforts and directs all possible insights to generate a good understanding of the investigated phenomenon from different views and perspectives. Accordingly, no necessity seems clear to determine such investigation through cross-testing data from various information sources or procedures and verify that is correct or not as much as to maximize the level of knowledge towards the investigated phenomenon and to strengthen the investigator's view from different perspectives, primarily when the concentration focused precisely on the methodological framework of the research.

CHAPTER FOUR

DATA ANALYSIS

4.1. Introduction

This chapter concentrates on the interpretation and illustration of meaning emanating from the correspondences between Imam Ali and Muawiyah. Relevance theory application will be involved in the text-letters exchanged for a systematic description of the correspondence informative intention and induction of their communicative intentions. The analysis of the data is executed as follows:

- 1) The expectation of the optimal relevance of letters sent. This means the researcher documents every ostensive communication act that shows “*optimal relevance*” in terms of direct access to the utterance’s context with less processing effort required, calculating the compatibility between the sender’s ostensive intentions and his communicative abilities and preferences. These techniques effectively can single out the letters, which their foundations postulate on manipulation, that is, an attempt to mislead the receiver. A letter of manipulation ensures by limited contextual implications that its accessibility requires more considerable effort to process it (See Oswald et al., 2016 3-5).
- 2) Maximizing relevance-based explicature/implicature, the researcher involves interpretations extracted by such strategies as reference assignment, disambiguation, contextual assumptions, or enrichment. These are crucial to predict implied meaning from the messages exchanged.
- 3) Minimizing processing effort by violating the truthfulness maxims, an utterance may maximize the optimal relevance expectation, but it is challenging to ensure the assumption of truthfulness. The sender can apply many tactics to put the right on his sides, such as using some Holy Quran verses, threatening, showing sympathy, denial, employing vague utterances, and an aphorism inaccurately. To avoid issues like these, such strategies are used like reference assignment, disambiguation, contextual assumptions, background knowledge, informative

events, ad hoc concept, or enrichments as techniques to explore the letters implied meaning. The data used for analysis consist of 15 letters, after analyzing them; explicatures and implicatures have singled out as follows:

Table 2: Explicatures and Implicatures are singled out in letters

Letters		Explicature Used		Percentage %	Implicature used	Percentage %	Ratio of explicatures to Implicatures %
No.	Total words	utterance	words				
Letter -1-	258	7	115	44.5	6	2.3	19.3
Letter -2-	14	2	9	64.2	1	7.1	9
Letter -3-	96	4	36	37.5	4	4.1	9.1
Letter -4-	0	0	0	0	1	100	100
Letter -5-	293	4	29	9.8	4	1.3	7.5
Letter -6-	208	3	55	26.4	3	1.4	18.5
Letter -7-	274	5	80	29.1	5	1.8	16.1
Letter -8-	192	4	48	25	4	2	12.5
Letter -9-	224	6	83	37	6	2.6	14.2
Letter-10-	265	6	115	43.3	3	1.1	39.3
Letter -11-	126	4	32	25	3	2.3	10.8
Letter -12-	115	3	64	55	3	2.6	21.1
Letter -13-	59	3	25	42.3	3	5	8
Letter -14-	83	2	36	43	2	1.2	35.8
Letter -15-	83	2	12	14.2	1	1.2	11

According to this table, explicature and implicature are both used in selected letters. However, they are unequally employed from one letter to another, but they succeed in communicating a proposition. Explicature communicated a proposition using utterances, relying on a schematic background or logical form; it is determinacy for various communicative messages. Analyzing utterances started by explicature construction, which indicates the letters-content of what is explicitly communicated; this is so-called “*directly constructing assumptions*” (Sperber and Wilson: 1995: 223). This fact explains why the frequencies of explicatures sound higher than implicature, and even the ratio between them seems too far in more than a single letter. Most explicatures that are singled out are not totally ‘explicit’ but rather ‘implicit,’ this is assumed by its name explicature that is akin to ‘explicate’ instead of ‘explicit’ (Sperber and Wilson 2006:14 and Bach 2010:

4). Accordingly, explicating process that a cognate of “spell out,” and in order to spell explicatures out, the researcher makes completely explicit of what seems partly implicit involving enrichment (gap-filling) disambiguation(bridging), as what will be seen in 3.3 in this chapter.

An implicature, in turn, is fully implicit that is indirectly conveyed (Bach 2010:4). In letters, the senders employed implicature to mean one thing and implicating something else. Implicit something means not to say it even partially (ibid.). It has been found that an implicature is the implicitness, and explicature as the explicitness of an utterance-content. According to Ido (2003:26), both implicature and explicature can be undertaken as a matter of degrees, involves the content whether it is directly communicated (even half explicit and half implicit) or indirectly conveyed (fully implicit) just as an implicature. In this study, explicatures are also recognized involving some components to interpret them accurately, of pragmatically extracted meaning, or semantically encoded meaning (See Cetinavci and Öztürk (2017:185). To interpret an explicature, the enrichment process is involved. In other words, the foundation of conceptual material is virtually inferred, relying on cognitively communicative behaviour (WilsonandSperber1994:99-100).

Furthermore, some analyzed explicatures show unorthodox features; some of their conceptual materials are slightly different from those encoded lexically by the template structure of the utterance sent. That means an explicature itself gives more than a single meaning in different ways. The meaning decoded based on such **“linguistic logical rules”** is regarded as a part of the human mind and repertoire, thereby leading to further manipulation and communication (Carston 2004:3). Contrary, the lexical decoding process that behaves as a clue or marker for the meaning corresponds to what one already has in mind (Ibid). However, by relevance-based procedure, we are able to derive the meaning and concepts from the lexical items by relating them to the relevant context. This decoding process of

explicatures ensure the assumption that there may be an apparent gap between the logical meanings interpreted by current linguistic items and the explicature decoded by the receptor (Carston 2004: 3-4).

Therefore, it could be said that the reason behind the various outcomes of explicatures used is the explicature content conveyed, that is, it shows diversity in explicitness degree, then this is open the possibility for further interpretation attempts (Sperber and Wilson 2005:15). Thence, the full understanding of an is necessary to grasp the intended message. In this study, explicatures are examined in three ways proposed by Pickering (2006:2), so he explains them as follows:

1. **Intelligibility**, an explicature seems intelligible when the receiver finds himself capable to identify utterances in terms of phonology and feasibility.
2. **Comprehensibility**, an explicature viewed comprehensible when it allows direct access to the proposition conveyed in its current context. Comprehensibility denotes that the semantic representations connected to an explicature used that is principally normalized with its truth-conditional content.
3. **Interpretability**, our validity selection is not involved in the lexical items or syntactic structure of an explicature used. That is, pragmatically oriented, in which the decoding process does not linguistically implement; instead, it concentrates on the sender's implied intentions assigned by contextual assumptions to figure out the utterance conveyed meaning.

The below tables are the decoding process of explicature, where different strategies tend to be involved in arriving at comprehensive meaning. The plan is to start with utterance as a unit of meaning. In this regard, the Pickering model could be used initially for full understanding, how the senders encoded their meaning in their selected utterances. Explicatures are the meaning that linguistically triggered, lexically indexicalized or syntactically inscribed, to indicate intentions, representations of mental concepts, beliefs claimed to confirm logically, thoughts proposed to find matches, ideas assumed as an effect to specific causes. Lastly,

disambiguation, referring assignment, enrichment, and ad hoc concepts are involved to arrive at comprehensive interpretations, particularly in utterances with vague, indeterminacy, or indirect meaning, so it appears as:

Table 3: Explicatures-decoding processes

1	Letter 1___ Imam Ali to Muawiyah		
utterance	<i>“Those who swore allegiance to Abu Bakr, Umar and 'Uthman have sworn allegiance to me”</i> <i>انه بايعني القوم الذين بايعوا ابا بكر وعمر وعثمان على ما بايعوهم عليه</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	It assumes that the same people (Muhajurin and Ansar) who elected their three previous caliphs have chosen Imam Ali to be the fourth caliph.		
Strategies used	Reference assignment: the interaction between the assumed meaning and the previous events denote that the sender intends the receivers to compare, measure, and judge. The word (people القوم) is identified as (Muhajurin and Ansar) contextually.		
2			
utterance	<i>Presents have no choice to consider (or go back against their oaths of allegiance)</i> <i>فلم يكن للشاهد ان يختار</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	The utterance proposes that since all people agree, Talha and Zubair have no right to consider it because they are just two.		
Strategies used	Disambiguation: the lexicon ‘presents’ identified based on specific encyclopedic entries and the issues that the sender proposes to seem mutually manifest. The sender’s association between the two mutual issues (the types of the previous allegiance and the current one) is regarded as a clue to grasping this kind of identification.		

3			
Utterance	<i>The consultation(Shura) was supposed to be limited to Muhajurin and Ansar</i> <i>انما الشورى للمهاجرين والانصار</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	It is customary for those selected (Abu Bakr, Umar, and 'Uthman) Caliphs are Muhajurin and Ansar; they (themselves) have come and sworn allegiance to Imam Ali.		
Strategies used	Enrichment: The lexicon ‘consultation’ offers accessibility, immensely when it is enriched with such schematic knowledge, recent events, and the utterance context, to denote that [the consultation that they involved in assigning the previous caliphs, they come again and agree to assign Imam Ali a caliph].		
4			
Utterance	<i>“It was also supposed that whomsoever they selected, became caliph as per worthy Allah satisfaction.”</i> <i>إذا اجتمعوا على رجل وسموه اماما كان ذلك لله رضى</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	when people swore allegiance to the previous caliphs, they asserted that the people’s agreement concerning a caliph’s determination is worthy of achieving Allah’s satisfaction. At the same time, the dismissal prompts Allah’s furious (See Al-hasani 1997:710). Presently, people concur on Imam Ali and accept him as a caliph. additionally, he intends that Muslims unification rather than dispersing are worthy of Allah’s satisfaction too.		
Strategies used	Enrichment: The entries that the lexicons [as per worthy Allah satisfaction] are clues to assign contextually such encyclopedic knowledge and events seem mutually manifest. The sender intends to remind them of what they committed themselves at the time of the first caliph. Rather the view, Allah satisfaction (is achieved) when people gathered around a man as a manifestation of their unification instead of their dispersing because the utterance here, implicated argumentatively, not exhortationally.		

5			
utterance	<i>"those who have not presented on occasion have no right to reject."</i> ولا للغائب ان يرد		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	Allegiance is confined only to (Muhajurin and Ansar). Muawiyah is not one of them. People swore allegiance to Abu Bakr, Umar, and 'Uthman in Medina with no presence of people from AL sham, Iraq, and Yemen.		
Strategies used	Disambiguation strategy is used to test a constructing hypothesis: Muawiyah has no right to reject because he is absent at Al-sham as well as he is not one of Muhajurin and Ansar. Muawiyah is intended by [not present] since the general perception of the context asserts two things those who ask to revise the allegiance (Talha and Al Zubair) and those who reject the allegiance. Also, this fact constitutes a part of what is commonly known as schematic knowledge.		
6			
Utterance	<i>"If you ponder over the incident leading to the murder of 'Uthman, you will realize that I cannot at all be held responsible for the affair, and I am the least concerned with the episode."</i> لئن نظرت بعقلك دون هواك لتجدني ابرأ الناس من دم عثمان		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Take the issue seriously, think with your mind, balance it with justice. If one wants to discover the reality, he\she should think by his\her mind. The utterance proposes that if Muawiya investigates the issue carefully, he will discover that this accusation is not correct; the one like Imam Ali cannot commit a crime like this at all.		
Strategies used	Ad hoc concept: The assumption is expressed metaphorically to indicate that what he accuses is not correct and lacks reality.		

7			
Utterance	Well, you may accuse whatever you like <i>تجن ما بدا لك</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Accusing Imam Ali of killing 'Uthman without providing any evidence or witness is nothing more than an accusation for self-interest.		
Strategies used	Enrichment Charging someone without any evidence and witness, as well as he is far away, is just a mere accusation.		

1	Letter 2___ Muawiyah to Imam Ali		
utterance	There is no admonition between Qais and me <i>ليس بيني وبين قيس عتاب</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	‘Admonition’ could be either an ‘advice’ or a ‘threatening’: Advice: there is no admonition between them since they are friends. Or Threatening: there is no admonition between them since they are enemies.		
Strategies used	Disambiguation , the interpretation is derived from lexical entries and related it with relevant context. It seems to be threatening: There is no admonition between them since they are enemies.		
2			
Utterance	Stabbing the kidneys and decapitating <i>طعن الكلى وقطع الرقاب</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	It refers not only to the war or death but also to the extreme manifestation of violence, separating the head from the body. It could be a means either of murder or as an execution.		
Strategies used	Enrichment This utterance is enriched by encyclopedic information and contextual assumptions: there is no admonition between them anymore; instead, it will be the war.		

1	Letter 3___ Imam Ali to Muawiyah		
utterance	<i>The previous predestination and the inevitable fate comes down from the sky as the raindrops.</i> فان القضاء السابق والقدر النافذ ينزل من السماء كقطر المطر		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Death and life are a destiny that occurs based on Allah's willing. Imam Ali sends this proposition as a response to the previous threat (decapitating)		
Strategies used	AHC: The utterance-context interaction helps in constructing the current hypothesis based on what the lexicons propose, to arrive at [Death is a destiny occurs when Allah wants only]		
2			
Utterance	<i>fighting those who transgressed my allegiance</i> مصارع الناكثين لي		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Imam Ali battles the men who violate his devotion since they are liable for heresy (abandonment of religious vows and values).		
Strategies used	Disambiguation: Relying on the encyclopedic entries and some informative events 'Apostates' are Talha and Al Zubair, Who led an army and fought Imam Ali in Basra, in a battle named "AL Jamal battle."		
3			
utterance	<i>I'm the man whom you have known (realized)</i> انا الذي عرفت		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	This utterance assumes a warning; Imam Ali summons a situation tends to be familiar for all by referring to the battles (Badir, Uhid) when Imam Ali killed most of Muawiyah's relatives during the era of Islamic expedition.		

Strategies used	Reference assignment: The sender involves here, some concrete situations in order to offer clues for the receiver to understand the background information for such a struggle that is not presently born, but it is rooted in the era of the prophet. Therefore, the proposed assumption: [You know what I will do if the war occurs]		
4			
utterance	<i>And around me those whom you knew. وحولي من تعلمه</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Muawiya is aware that the vast majority of Imam Ali's followers are the prophet's companions and the people who have insights. What's more, they are notable by their boldness.		
Strategies used	Referring assignment: Such indexicals Like 'around me' the sender employs to assign a "reference" look adjustable in bridging the current assumption by information from encyclopedic knowledge and factual insertions. This then is 'cooperative' to realize what kind of companions around Imam Ali.		
	Letter 4___ Muawiyah to Imam Ali		
Explicature	It is an empty letter sends by Muawiyah to Imam Ali when he is asked to announce his allegiance. This letter has no explicature, but it gives an implicature. Such type of letter will be discussed in the <u>3.3</u> from this chapter.		

1	Letter 5___ Imam Ali to Muawiyah		
utterance	<i>The things that I prefer in you is wellness (peace).</i> <i>فان احب الامور الي فيك العافيه</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	This is a sincere invitation for Muawiyah to declare his allegiance and to admit his devotion to a legal Caliph by all Muslims' agreement. Thereby, this can help to defuse the war and establish peace.		

Strategies used	Free enrichment The thing that he wants is peace since the fighting has not occurred yet.		
2			
Utterance	<i>unless you stop making troubles and problems</i> <i>الا ان تتعرض للبلاء</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Muawiyah's insistence on neglecting the allegiance and his intention to fight, in this case, Imam Ali states that he has no choice except fighting.		
Strategies used	Free enrichment the word 'بلاء', Affliction' is conceptualized in the context in order to understand the assumption conveyed 'I prefer the peace unless you make troubles'		
3			
Utterance	<i>Uncovering the perpetrators and their trial must belong to m.</i> <i>ثم حاكم القوم الي</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	<i>Uncovering the perpetrators and their trial must belong to Imam Ali</i>		
Strategies used	The word 'people القوم' refers to those who accused in 'Uthman's blood. This assumption is derived from the lexical representation and context in terms of disambiguation.		
Utterance	<i>The baby's trick to stop nursing.</i> <i>خدعة الصبي عن اللبن</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Muawiyah's insistence on sending him 'Uthman's killers, as a trick for cheating ordinary people from a significant issue. It is like attempting to stop the baby from nursing (even it for him something extremely vital) by showing or testing him something he dislikes.		
Strategies used	Ad hoc concept: the assumption is expressed metaphorically to portray Muawiyah's request as a baby trick to distract people by simple issues instead of the great one.		

1	Letter 6___ Muawiyah to Imam Ali		
Utterance	<i>If the people who have pledged allegiance to you, and you are innocent from the blood of 'Uthman, you would be like Abu Bakr, Umar, and 'Uthman</i> لو بايعك القوم الذين بايعوك وانت بريء من دم عثمان لكنت كأبي بكر وعمر و عثمان		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	<p>The utterance's assumption seems misguided and incomplete because:</p> <ul style="list-style-type: none"> It is not clear which issue is necessary or fundamental in Calipha's election; people allegiance and agreement or the innocence from 'Uthman's blood? Who is the legitimate person that can judge in this case? If we accepted by the invalidity of Imam Ali's caliphate. The validity of Imam Ali's allegiance depends on whether he is innocent or not, disregarding other issues like, he is the first of the formers in Islam. He is the first who believes the prophet and immigrates with him. Muawiya also neglects the prophet's hadiths that explains his dignity. 		
Strategies used	Enrichment: relying on what accessibility the lexicons offer and their interaction with the relevant context, the interpretive hypothesis tends to be close as [If imam Ali is an innocent of 'Uthman's blood, he would be accepted as a Caliph like the three others.]		
2			
Utterance	<i>But you tempted by the blood of 'Uthman the Muhajurin, and Ansar urged them to leave him alone.</i> ولكنك اغريت بدم عثمان المهاجرين وخذلت عنه الانصار		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓

Explicature	<p>the utterance assumes: 'Imam Ali participates in 'Uthman blood' but:</p> <p>(1) Muhajurin and Ansar are movers and shakers, they who take the responsibility of caliph's assignment when they all agreed upon a man. Therefore, how could they be seduced and tempted?</p> <p>(2) On the off chance, they concur by the supposition that Muhajurin and Ansar are tempted. The same thing can be said about the past three Caliphs selected by Muhajurin and Ansar themselves.</p> <p>(3) Who is qualified for help and secure 'Uthman, an unarmed man, the sitter of the house or the governor with the hand of arms and soldiers?</p>		
Strategies used	<p>Referring assignment, the sender invites the receptor to accept that Imam Ali participates in 'Uthman's blood by tempting and seducing of Muhajurin and Ansar.</p>		
3			
Utterance	<p><i>And the people of Al-Sham have only been fighting you except to pay them the killers of 'Uthman.</i></p> <p>وقد ابى اهل الشام الا قتالك الا ان تدفع اليهم قتلة عثمان</p>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	<p>Muawiya threatens, unless Imam Ali sends 'Uthman's killers to Al-sham people, they will fight him. but consider:</p> <ul style="list-style-type: none"> • Why specifically to Al-Sham people, since 'Uthman is a caliph of all Muslims in Medina, Iraq, Yemen, and Egypt. • Moreover, 'Uthman had been killed in Medina, and he has sons and family, they are the blood guardians and the formers demanding their father's revenge. • Why is there an insistence to send 'Uthman's killers to Al-Sham while Al-Medina is the caliphate's Islamic state? 		
Strategies used	<p>Enrichment: He stipulates either the war or the extradition of 'Uthman's killers.</p>		

1	Letter 7 ___ Imam Ali to Muawiyah		
utterance	<i>a book of one who has no vision to guide him, nor a leader that steers him.</i> ليس له بصر يهديه ولا قائد يرشده		
Utterance processing level	Intelligibility	Comprehensibility	interpretability
	✓		
Explicature	Imam Ali intends to explain that what he has received from Muawiyah is just an attempt to falsify reality. He states (referring to the letter he has received) lying and falsifying are ways that depict Muawiya's deceptive intention, neglecting the fact that one becomes the nearest to the devil by his behaviors, because they reflect that he has no religion and faith to guide him.		
Strategies used	Ad hoc concept: In the relevance-based procedure, the receiver tends to narrow concepts in mind as the main priority to arrive at adequate ramifications raised by expression to give access to exhaustive presumptions. Along these lines, Imam Ali needs to pass on that blaming him in the issue of 'Uthman's homicide is nothing, yet a falsehood and defamation that mirror the degree of the individual's confusion and scorn of religion and morals.		
2			
Utterance	<i>I was just a man from Muhajurin.</i> ماكنت الا رجلا من المهاجرين		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	The sender intends that why Imam Ali is accused of killing 'Uthman, among other Muhajurin, while he is just a man like them. Furthermore, the historical recorders have not mentioned any sort of competition or struggle between Imam Ali and 'Uthman; even at the time of allegiance, people came to Imam Ali's house and asked him to get out to pledge him their allegiance.		
Strategies used	Enrichment: Enrichment here is modified the interpretation process by such unarticulated constituents because they seem a part of utterance comprehension to arrive at [Why Muawiyah directed the accusation towards Imam Ali rather than others of Muhajurin and Ansar, while he is just one like them.]		

3			
Utterance	Allah would not have collected them for astray, nor to blind them. ماكان الله ليجمعهم على ضلالة ولا ليضربهم بالعمى		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Muhajurin and Ansar's allegiance, besides, the unification of their assertion, come from Allah's help and people's awareness.		
Strategies used	Enrichment: People's consensus comes from Allah's help and people's faith.		
4			
Utterance	Bring a man from Quraysh al-Sham is accepted by the consultation or it deserves for him; if you do, Muhajurin and Ansar will know untrue. فهاث رجلا من قريش الشام يقبل في الشورى او تحل له الخلافة فان سميت كذبك المهاجرون والانصار.		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	The consultation is confined to Muhajurin and Ansar from Al-Medina Quraysh. This is almost acceptable since they are the formers in Islam. Also, they are the prophet's companions who heard his hadiths and advice.		
Strategies used	Reference assignment The interpretive hypothesis can be verified when we recall what is necessary from schematic knowledge in order to identify those who belong to Muhajurin and Ansar and precisely from where.		
5			
Utterance	Because it is a general allegiance, where the consideration is not allowed, and the resume choice is not possible. لانها بيعه عامة لايتاتى فيها النظر ولايستأنف فيها الخيار		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		

Explicature	Since it is a general allegiance that occurs when all people present and declare their allegiance freely without pressure, it absolutely becomes for one time. It cannot be revised because it is accurately designed and derived from mental satisfaction and excludes the resume choice because it is initially unsuitable, just like the covenant's fulfillment.
Strategies used	Enrichment: pledging allegiance is a verbal contract issued by people who have the mind and freely integrity, such as marriage contracts, sales, and purchase transactions that could not be undone or re-established.

1	Letter 8 ____ Muawiyah to Imam Ali		
Utterance	<i>Allah's peace upon those who follow the guidance (Al Huda)</i> <i>السلام على من اتبع الهدى</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	<p>This utterance opens the current letter to indicate a message that has never been used before among Muslims. It seems like a greeting utterance used in the letters that the prophet had sent to non-Muslims (unbelievers) as used in his letter to Hercules and others. Therefore, this utterance bears two assumptions:</p> <ul style="list-style-type: none"> - Muawiya intentionally used this utterance to establish in his followers' mind that Imam Ali is not in the right way; he may intend to seduce the people against him. - or he uses it for exhortation to say that peace and security are for those who follow the guidance (Al Huda) 		
Strategies used	Disambiguation: our constructed hypothesis is derived from the interaction process between the lexicon's semantic representation and its related context proposed. The assumption is that [This utterance is intentionally used to depict the addressee, as a stray or unintelligible].		

2			
Utterance	<i>As for yet, you and we were in one hand and in a genuine relationship, until you coveted oh! Bin Abi Talib and changed.</i> فاننا كنا واياكم يدا جامعه والفه اليفه حتى طمعت يابن ابي طالب فتغيرت		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	This utterance assumes: (1) The problem between Imam Ali and Muawiyah is Ali's greediness of the caliphate. (2) This utterance also introduces an invitation for gathering people to fight Imam Ali by the cause of dispersing Muslims and stirring up sedition because he covets the caliphate.		
Strategies used	Enrichment: Imam Ali's greediness of the Caliphate tampers the affection and the relationship between them.		
3			
Utterance	<i>You have prepared yourself strong for your enemies, with the villains of the people of Hijaz, the bastards of the people of Iraq, the fools of Egypt, and the mobs of Basrha.</i> تعد نفسك قويا بطغام اهل الحجاز واوباش اهل العراق وحمقى الفسطاط وغوغاء السواد		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	The utterance seems to indicate: <ul style="list-style-type: none"> - Muawiya justifies his rejection to Imam Ali's allegiance because it did by villains, bastards, fools, and mobs. - He sees the caliphate as an authority, not a legitimate mandate or the truly worthy inheritor of the Great prophet, where he possibly be stronger or weaker by people's numbers. - He describes the people who have sworn allegiance to Imam Ali as (villains, bastards, fools, and mobs). He uses this method to mislead public opinion and isolate Imam Ali's followers as a part of propaganda. 		

	<p>Another assumption is that he deliberately wants to divide Muslims into two sides due to a specific purpose, isolate them from other people, or declare war against them.</p>		
Strategies used	<p>Enrichment: the current input resulted from what the lexicons assume and from the interaction between the context and the encyclopedic knowledge to assert that [He would fight them inevitably by the pretext that they are not intelligible for the Caliphate]. This is what he explicitly expresses through the rest of the letter.</p>		
4			
Utterance	<p><i>But you know your wish if I have visited you with the Muhajurin of the People of Al-Sham and the rest of Islam</i> <i>قد زرتك في المهاجرين من اهل الشام بقية الاسلام فيحيطون بك من ورائك</i></p>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	<p>1. He threatens Imam Ali by attacking him with an army of Al-Sham Muhajurin. 2. He mobilizes public opinion and gathers people under the pretext that the Army of Al-Sham is the army of Muhajurin and the rest of Islam, which is a part of the propaganda war.</p>		
Strategies used	<p>Enrichment: Muawiyah has prepared for the upcoming war. He works to depict it as to be between “Al-Sham army (Muhajurin and the rest of Islam) and the Iraqi army (villains, bastards, fools, and mob).</p>		

1	Letter 9 ___ Imam Ali to Muawiyah		
Utterance	<p><i>This who look at himself without his soldiers, and do not involve lies at his sayings.</i> <i>من ينظر لنفسه دون جنده، ولا يشتغل بالهزل من قوله</i></p>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	<p>The assumption is that Imam Ali is not stronger when people gather around him or weaker when they leave. Moreover, he does not involve the accusation or punishment, but it is the truth (this is a response to accusation against him in the previous letter). The</p>		

	truth saying does not require an accusation or force, but it is a moral constitution.		
Strategies used	Enrichment: Righteous is a man who looks at himself without his soldier and does not find in lying a way to achieve his desires.		
2			
Utterance	<i>Then in saying 'capacity' and the one like you will not be excused to aspire for what the men aspire to.</i> <i>فان في القول سعة ولن يعذر مثلك فيما طمح فيه الرجال</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	It is not like men, the one who fakes and lies. What prevents Muawiyah from being a man like the men who never lie or falsify.		
Strategies used	Enrichment: Since 'saying' is possible for all, so telling lies is easy, and the men are known by their truth-saying, except Muawiya; what is your excuse?		
3			
Utterance	<i>The thing that dispersed between you and us was that Allah sends his prophet from us, so we believe him, and you rejected to believe.</i> <i>ففرق بيننا وبينكم ان الله بعث رسوله منا فامنا به وكفرتم</i>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	The utterance may assume that the discordancy between Imam Ali and Muawiyah is not personal. However, it is an extension to the prophet expedition when Imam Ali is the first who believes, while they refuse and disbelieve. Since he uses the word 'from us,' that means before the prophet expedition, they were in a relationship; after that, the fission has occurred. Furthermore, it is an invitation for receivers to review the background information and then judge how yesterday's enemies become today's Muhajurin. Also, he wants to rule by nullifying their claim that the army of Al-sham is the army of Muhajurin and the rest of Islam, but they are the people who disbelieved the Prophet and fought him.		

Strategies used	Reference assignment: For better interpretation, the receiver has to recall some information from encyclopedic knowledge or informative events for the sake of arriving at a tentative identification [The discordancy is not personal, but comes from that Imam Ali was in the prophet's side, and Muawiyah's forebears were unbelievers.] The enmity between them stemming from the feeling of revenge and envy.		
4			
utterance	<i>You claimed that you are my visitor with the Muhajurin, and the migration was interrupted when your brother was captured.</i> وزعمت أنك زائري في المهاجرين ، وقد انقطعت الهجرة حين أسر أخوك		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Muslims' immigration was because of unbelievers' vexations by a consultation of the prophet in searching for a safe place at the time when Islam still in the beginning. Additionally, he refers to Muslims' victory on the day of Mecca liberation when Muslims captured Muawiyah's brother and others, leading an army as an attempt to prevent Muslims from entering Mecca city.		
Strategies used	Enrichment: Imam Ali intends to assert that Muawiyah and his family are the prophet fighters and those who unwillingly entered the Islam fearing of punishment. Therefore, he presents evidence of Muawiyah's brother, who was captured on the day of mecca liberation. So, how possible for Muslims to follow him. Reference assignment: 'Your brother' is a reference to the army of infidel when his brother, who was the leader, captured while he was trying to stop Muslims from entering Mecca.		

1	Letter 10 ____ Imam Ali to Muawiyah
Utterance	<i>I exhort you even; I know your fate from the knowledge that I have informed about you, something that cannot be averted without its entry into force.</i> وني لا عذك مع علمي بسابق العلم فيك مما لا مرد له دون نفاذه.

Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	<p>He may intend to convey that: It is not the wisdom, seeing Muawiyah in ‘sins and mistakes’ without an exhortation. This is generally the duty of scholars. Axiomatically, the exhortation and advice transform from experienced and wised man into perpetrated and guilty. He asserts his exhortation by ‘Knowledge that I have informed’ signifying two things: (1) his intention is just to exhort and remind him of Allah’s torment. (2) To uncover for public opinion, his intensive relation from the prophet who chose him to be his secret saver.</p>		
Strategies used	<p>Enrichment: from a religious view (since Allah commands scholars to preach bad and good ones), Imam Ali advises him to return to Allah and guidance even though he knows that he would not do so.</p>		
2			
utterance	<p><i>For today, you are like the old dress, which cannot be fixed on one side but spoiled by another.</i> فإنَّ حالَكَ اليوم كحال الثوب المهيل الَّذي لا يصلح من جانب إلَّا فسد من آخر</p>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	<p>It is an exhortation to rectify his status and to stop cheating people before it becomes too late. The least thing that one can do when becomes old is to quit sins and become preoccupied with repentance, rather than thinking of lies to get worldly ambitions. On the other hand, it is a warning; when the war breaks out, it will be spoiled everything.</p>		
Strategies used	<p>Ad hoc concept: Embrace the opportunity and be repentant before it is too late and selects the peace before it is snatched from you.</p>		

3			
Utterance	<p><i>You have annihilated many people. You deceived them by your debauch, threw them into the waves of your sea, overwhelmed by darkness, and met with suspicions. So they have gone from their destination, and they have bowed to their heels, and they have taken over their brains, and they have counted at their pedigree, except the people of the insights.</i></p> <p>وقد ارديت جبلا من الناس كثيرا، خدعتهم بغيك، والقيتهم في موج بحرك تغشاهم الظلمات، وتتلاطم بهم الشبهات، فجاروا عن وجهتهم، ونكصو على اعقابهم، وتولوا على ادبارهم، وعولوا على احسابهم، الا من فاء من اهل البصائر.</p>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	Muawiya deliberately works to mislead the people with tight fraud and orchestrated cunning, where they are perplexed. Imam Ali also wants to identify and depict the reality of Muawiya’s army, which involved gathering insidious, deceived, and obscured people. Contrary to his army, which comprises those of insights.		
Strategies used	Enrichment: Muawiyah’s orchestrated tricks are worthy of attracting people of tenuous faith. This is a milestone between Muawiya’s companions and Ali’s companions, who are of insights and religion.		

1	Letter 11 Muawiyah to Imam Ali		
Utterance	<p><i>I know that the thing that invites you to that is your death, which seems inevitable.</i> ني لعالم ان الذي يدعوك الى ذلك هو مصرعك الذي لا بد منه</p>		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	This is a threatening, but it is not clear that he intends to stir the war or by assassination or treachery.		
Strategies used	Disambiguation: this utterance proposes Muawiyah's inevitable intention to declare the war. This seems apart of the mindreading strategy, which is derived from the interaction between the sender's behaviours and the context as well as the truth-conditional that the lexicons propose.		

2			
Utterance	<i>You have intended for yourself what is not yours, and twisted over who is better than you.</i> طالما منيت نفسك ما ليس لك، والتويت على من هو خير منك		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	the utterance assumes: 1. The caliphate, in this sense, is just as an authority. It might be achieved by such illegal ways, like twisting, cheating, and the like. However, this assumption is contrasted to the way that the three caliphs are chosen by allegiance and consultation. 2. It refers to the situation when Imam Ali argued that the caliphate after the prophet's death must be for him, instead of anyone else relying on the prophet's will. Accordingly, there is no clear-cut criterion that Muawiyah follows to make us understand the way of assigning the caliph. Furthermore, on which basis he involves judging that the first caliph is better than Imam Ali despite that, both of them are assigned by allegiance.		
Strategies used	Enrichment: Muawiyah refers to an event (during the first caliph assignment) when Imam Ali argues that he is the intelligible for the caliphate, rather than anyone else, invoked by the prophet's will. Nevertheless, he considers Imam Ali's argumentation as it is just twisting and illegal ways.		
1	Letter 12___ Imam Ali to Muawiyah		
Utterance	<i>The misfortune you brought, is not far from what your family and your people have brought, which the blasphemy carried them to do so.</i> فأن ما أتيت به من ضلالك ليس ببعيد الشبه مما أتى به أهلك وقومك الذين حملهم الكفر		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	It might allude to the methods of deception and distortion that are indistinguishable from those utilized by Muawiya's ascendants in their war against the Prophet; this is because of their sacrilege.		

	Or Imam Ali wants to convey two things: (1) Muawiyah stills on the religion of his forbears, by the evidence that his insistence on the ways of people delusion and brainwashing as well as his attempts in gathering and stimulating people to fight him. (2) Imam Ali tries to remind them that these attempts are tightly organized to stir the war for personal benefit, and also, he intends to revise what sort of enemy they would fight.		
Strategies used	Enrichment: He wants to confirm that Muawiyah's methods of people delusion and brainwashing are an extension to his ascendants against the prophet because of their disbelief. As an attempt to state the reality for public and defusing the war.		
2			
utterance	<i>Until they were killed where you knew</i> حتى صر عوا مصار عهم حيث علمت		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	The possible assumption is that as a result of their temptation and disbelief, they might be killed. Alternatively, Imam Ali wants to express his warning that Muawiya's deceptive methods are worthy to face the same thing that his ascendants faced from the prophet because Muawiya still follows the same ways.		
Strategies used	Reference assignment: The contextual assumptions tend to agree with the proposition that comparatively, the unbelievers' insistence on their Sacrilege, denying the Islamic principles, and stimulating the people against the prophet were the reasons behind their death.		
3			
Utterance	<i>And I am their companion at those situations, the attacker in their wars, and the scattered to their gatherings and the killer of their heads and the heads of strays.</i> وانا صاحبهم في تلك المواطن، الصالي بحربهم، والفال لحدهم والقاتل لرؤسهم ورؤوس الضلالة		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	

Explicature	<p>Three things are identified: Imam Ali needs to remind Muawiya and his followers by his ambush through the war and how he was battling between the prophet's hands until he killed their most grounded knights.</p> <ul style="list-style-type: none"> - To show that he stills on the prophet's way, Imam Ali aims to make the receiver revise, review, and think about the ways that they involved, which are very similar to their unbelievers' forbears. - To identify for public opinion, he is the prophet partner and the safeguard while Muawiyah is the adversary who dismissed with his family to accept the prophet until he battled them.
Strategies used	Enrichment: he intends to show people that Muawiyah's claims are just lying like what his precursors did before, and they rebuffed when the prophet battled them. Imam Ali was the knight who killed the greater part of the unbelievers. Accordingly, who is the best for the Caliphate, a man who shields Islam and Muslims or a man who disbelieved and killed them?

1	Letter13___ Muawiyah to Imam Ali		
utterance	<i>your regression from the war has extended and slowed down</i> طالما تمادى عن الحرب نكوصك وابطائك		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
		✓	
Explicature	Muawiya may intend that Imam Ali's Fear and cowardice are the issues that have been prevented him from the war. This reveals that Imam Ali tries to avoid fighting and any armed confrontations. Nevertheless, Muawiyah prepares it, ignoring the amount of blood that would be spilt if the war took place.		
Strategies used	Enrichment: Fear and lack of courage are the issues that have made Imam Ali expand the relapse and delay the war.		
2			
utterance	<i>You must be avoiding to direct square up the fierce lions and the deadly snakes.</i> حتام تحيد عن لقاء مباشرة الليوث الضاريه والافاعي القاتلة		
	Intelligibility	Comprehensibility	Interpretability

Utterance processing level			✓
Explicature	The assumption is that Imam Ali's retroversion and regression resulted from his intention to avoid the war against Al-sham army. He uses 'lions, snakes' in describing his followers for two reasons: to get his army ready, to give them enthusiasm, and to weaken the enemy's morale as part of the psychological war.		
Strategies used	Ad hoc concept: Imam Ali's regression and slowness towards the war because he avoids facing Al-Sham army.		

1	Letter 14 ____ Imam Ali to Muawiyah.		
Utterance	<i>What I've received from you is impressive, and I know about how your fate will be.</i> فما اعجب ما ياتيني منك، وما اعلمني بما انت اليه صائر		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	What Muawiyah has sent raises confusion and impressive because Imam Ali is aware of Muawiya's state and how his fate will be.		
Strategies used	Enrichment: Imam Ali views that what Muawiya has sent are unreal facts, false ideas, and an impressive because Imam Ali knows him very well, and he realizes how his fate will be.		
2			
Utterance	<i>It will be tomorrow as when you are roaring from the war just as the camel roars from weights</i> وكأني بك غدا وانت تضج من الحرب صجيح الجمال من الانتقال		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	He warns him of the war because it will be too painful and unbearable. This horrible picture presented intentionally as an attempt to change his mind towards the war. The words 'tomorrow you will be roar' are future telling, reflecting that either he just predicts or is a knowledge that he has informed, from the prophet, for instance.		

Strategies used	Ad hoc concept: Imam Ali tries to avoid the war by telling him; it will be too difficult and unbearable. Furthermore, Imam Ali warns Muawiyah that the effect of the this war will be incredible.		
3			
Utterance	<i>you and your companions will invite me to a book that you glorify with your tongues and denied it with your hearts.</i> وستدعوني انت واصحابك الى كتاب تعظمونه بالسنتكم وتجحدونه بقلوبكم		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
	✓		
Explicature	This utterance may assume that he confirms what he has mentioned, they have not entered Islam optionally, but they declared their Islamic belief avoiding the punishment. Imam Ali refers to an event that not occurred yet when they raised the Holy Quran on the head of spears when Ali's army was about to capture Muawiyah. This refers to the fact that Imam Ali is from righteous people who can tell unseen and hidden matters.		
Strategies used	Enrichment: He wants to convey that when the war starts, it will be between those disbelievers who have entered the Islam to avoid killing and those righteous who are the prophet companions by the evidence that the prophet had learned them such events would occur in the future like the ones that Imam Ali narrated, which called later Siffin battle.		
1	Letter 15 ____ Muawiyah to Imam Ali		
utterance	<i>So stop narrating me your legends, and end telling me your hadiths.</i> دعني من اساطير واكفف عني من احاديثك		
Utterance processing level	Intelligibility	Comprehensibility	Interpretability
			✓
Explicature	He intends to clarify what Imam Ali has sent in a past letter about what will occur if the war breaks out, just fantasies and legends. He views Imam Ali's proclaiming, advises as legends, and his reluctance of war as dread and relapse.		
Strategies used	Disambiguation: He aims to communicate that sarcasm in which the exhortations, recommendations, or warnings of imam Ali are just legends and lies.		

Explicatures, as shown, are supplementary assumptions that are analytically implicated by a text or an utterance. More precisely, explicatures are assumptions inscribed within a text or an utterance representing the analytic implications that the sender wants to convey. Implicature, in turn, is viewed as a set of contextual assumptions derived from an utterance based on the principle of relevance.

Therefore, It has been found explicatures are the first step towards a successful analysis. It might be the standard base of implicature derivation. Its assumptions, with contextual implications, serve to play a critical role as premises. Hence, what raises premises, which are necessary for implicature derivation, is explicatures (Allot 2010: 91). In this phase, despite the wide range of decoded meanings of explicatures and the unrecognizable knowledge, the receiver should grasp. The logical construction that the utterance assumes is taken as an input to the inferential psychological process (see Sperber and Wilson 1995: 195). Therefore, the next two analytical steps are implicated premises and implicated conclusions.

Sperber and Wilson (1995:195) state that implicated premises are those assumptions applied by the receptor, and it could be either restoring them from schematic knowledge stored in the memory or formulating them by an enrichment. The receiver may only single them out when they achieve an acceptable comprehension consistent with the relevance principle. However, implicated conclusions are deductive constructions derived from explicatures (the context and the utterance) (ibid: 196). Then, the receptors may arrive at the perfect conclusion of implicature when he\she follows a relevance-based procedure. It is possible to derive conclusions from income premises typical to the contextual assumptions and contextual implications, which are accessibly inferred (Clark 2013: 216).

Any utterance is regarded as a logical presumption that is purposely proposed. At this point, premises have distinguished as an inferential procedure of a presumption, and the material that the utterance can make while implicated conclusions are the inference of the explicature and logical suspicions (Sperber and

Wilson 1986: 234). Outstandingly, SW (1986: 86-89) state that the input information is constructed relying on a set of background assumptions, which thereby framed as a general perception of context. This is because both premises and conclusions are firmly related, so that implicated premises are the expressed meaning of utterances, which consistently delegate implicated conclusions (ibid.).

The step before the last is to determine which implicature is strong or weak. Strong implicatures are singled out as the interpretation where the receptor arrives and meets his expectations (Ido 2003: 32). Unlike weak implicature, the meaning derived from an interpretation process, but it cannot achieve full comprehension, or the utterance has a range of possible interpretations due to: (1) the utterance is proposed with poetic effects. In RT, the poetic effect is a term used by SW (1995: 222) to signify “*Peculiar effect of an utterance which achieves most of its relevance through a wide array of weak implicature.*” Allot (2010: 140) states that utterances of “poetic effects” are sound indeterminate, weak implicature, and lost in interpretation because they focus on style, and this allows for various assumptions. (2) the utterance’s context is not dynamic and has limited assumptions and implications. (3) Vagueness, indirectness, and uninformative assumptions that the utterances propose (Ido: 2003: 23-33, Sperber and Wilson 1995: 212, Yus: 1998: 311).

In strong implicature, the receiver feels easy to arrive at the communicator’s expected meaning. In contrast, weak implicature makes a disarray feeling since it includes an unidentifiable arrangement of implicatures associated with the receptor’s understanding.

It is found that implicatures can be strongly or weakly communicated involving the sender’s intention, the utterance’s assumption manifestation, and the utterance style (Yus: 1998: 312). Some utterances tend the receiver to suggest specific premises or conclusions, to arrive at the interpretation that meets his expectations. The last step is to identify the communicator’s meaning. To achieve

this, the researcher takes the communicator's intention as a pivotal role to figure out the communicator's meaning (Sperber and Wilson 2002:13). For a better interpretation, the communicator's intention should be overt and identifiable by the receptor, in which he infers the communicator's meaning involving mutual alignment between implicature and explicature. This mutual manifest as what SW (1995:141) prelude: *"The most principal part of pragmatics, the joint inferential preparing of an utterance and an open-ended context."* Since *"Pragmatics is above all else about a procedure, and not about a lot of conceptual conventional connections between semantic meaning, context and expected signifying."* (ibid:182) Thus, the analyzed letters show the results as follows:

Table 4: Implicated premises and implicated conclusions

Letter 1	<i>"Those who swore allegiance to Abu Bakr, Umar and 'Uthman have sworn allegiance to me."</i>	
1		
Explicature	Muhajurin and Ansar, who swore allegiance to Abu Bakr, Umar, and 'Uthman, have sworn allegiance to Imam Ali.	
Premise	Abu Bakr, Umar, and 'Uthman became caliphs because Muhajurin and Ansar pledged their allegiance to them.	
Conclusion	Imam Ali is the legal caliph by Muhajurin and Ansar consensus.	
Status	Strong implicature	
Sender's meaning	Convincing	
2	<i>Presents have no choice to consider (or go back against their oaths of allegiance)</i>	
Explicature	Talha and Al-Zubair have no choice to consider since they are two.	
Premises	The allegiance might be achieved by people's consensus, excluding the opinions of those who reject to pledge allegiance.	
Conclusions	The caliph is assigned by people consensus.	
Status	Strong implicature	
Sender's meaning	Convincing	

3	<i>Those who have not presented on occasion have no right to reject.</i>	
Explicature	Muawiyah has no right to reject because he is not from Muhajurin and Ansar. Furthermore, allegiance has ended.	
Premises	1. The consultation is only for Muhajurin and Ansar, particularly those who exist in Medina. 2. Muawiyah has no right to reject because the allegiance has ended.	
Conclusions	Muawiyah's rejection is dismissed because he is not from Muhajurin and Ansar. Additionally, consideration and revision are not possible because it is a public allegiance.	
Status	Strong implicature	
Sender's meaning	Convincing	
4	<i>The consultation (Shura) was supposed to be limited to Muhajurin and Ansar.</i>	
Explicature	It is customary for those selected (Abu Bakr, Umar, and 'Uthman) caliphs, are Muhajurin, and Ansar; they (themselves) came and have sworn allegiance to Imam Ali.	
Premises	Muhajurin and Ansar are movers and shakers. Imam Ali refers to the situation 'when they chose the first caliph,' they confirmed that "Muhajurin and Ansar who are only can choose." (Al Subhani : 2011: 449)	
Conclusions	Imam Ali is the caliph based on the consultation of Muhajurin and Ansar.	
Status	Strong implicature	
Sender's meaning	Convincing	
5	<i>"It was also supposed that whomsoever they selected, became caliph as per worthy Allah satisfaction."</i>	
Explicature	Imam Ali seems to list for them what they have committed themselves to. He intends to add that [as you said] Allah's satisfaction is accomplished when people accumulate around a man as a sign of their unification rather than their scattering.	
Premises	1. People's consensus on a man who leads them to Allah's satisfaction is obligatory to follow.	

	2. He intends to remind them of what they have said. If people consensus about the previous three Caliphs is worthy of Allah's satisfaction, and the refusal causes his furious. So then, people consensus on Imam Ali to be the fourth.
Conclusions	People's convolution around the righteous is a religious necessity.
Status	Strong implicature
Sender's meaning	Convincing
6	<i>"If you ponder over the incident leading to the murder of 'Uthman, you will realize that I cannot at all be held responsible for the affair, and I am the least concerned with the episode."</i>
Explicature	If someone wants to discover reality, he must think by his mind.
Premises	When somebody deals with crises in a manner that can be defined as logical or mental. This can help to find the truth, and the accusation must be upheld by evidence to ensure convincingly.
Conclusions	Imam Ali is innocent of 'Uthman blood.
Status	Strong implicature
Speaker meaning	Convincing
7	<i>Well, you may accuse whatever you like.</i>
Explicature	The insistence of Muawiyah in pasting the charge of 'Uthman's blood to Imam Ali, although Imam Ali presents conclusive evidence of his innocence, reflects his intention in charging.
Premises	1. A man, who has no piety and religion, can accuse anyone. 2. Charges are just lies that cannot make sense of reality.
Conclusions	Imam Ali is not guilty; the charges are just claims with no evidence.
Status	Strong implicature
Sender's meaning	Convincing

Letter 2	<i>There is no admonition between Qais and me.</i>
1	
Explicature	There is no admonition between them since they are enemies.

Premises	1. When someone needs the war, he excludes the admonition choice. 2. The admonition is not possible among enemies. 3. The admonition is possible among friends. 4. In the past, there was an admonition, but presently none, because of the war at doors.
Conclusions	He finds in a 'war' the only available choice.
Status	Weak implicature
Speaker meaning	Threatening
2	<i>But Stabbing the kidneys and decapitating</i>
Explicature	There is no admonition between them yet; instead, it is the war.
Premises	1. Admonition and the war are both used against enemies. When the first fails, move to the next. 2. The admonition is usually used before the war. 3. He prefers the war, not the admonition as a way of solution. 4. He admittedly expresses, an admonition is not preferable anymore
Conclusions	Muawiya's inevitable intention is to outbreak a war.
Status	Weak implicature
Sender's meaning	Threatening

Letter 3	<i>The previous predestination and the inevitable fate comes down from the sky as raindrops.</i>
1	
Explicature	Death is a destiny that occurs when Allah wants only.
Premises	Muawiyah's threatening cannot make a change since Imam Ali realizes that death can afflict people when Allah wants only.
Conclusions	Muawiyah needs to manipulate so that he avoids pledging allegiance.
Status	Strong implicature
Speaker meaning	Preaching
2	<i>fighting those who transgressed my allegiance</i>
Explicature	Imam Ali fights apostates (Talha and Al-Zubair) in the 'Camel battle' when they transgressed his allegiance and broke their oaths.

Premises	Fighting apostates (who break their oaths) are typical to what the prophet conveys, and it seems a part of Islamic principles.
Conclusions	Imam Ali wants to convey that his actions following what Islam and the Great Prophet have set. He also warns Muawiya that he will face the same thing if he does not stop his deceptive ways.
Status	Strong implicature
Sender's meaning	Warning
3	<i>I'm the man whom you have known</i>
Explicature	He intends to communicate: 'You know me, I'm the killer of disbelievers in Badr, Uhud, and Al- Ahzab'
Premises	Imam Ali's valiance is recognizable to all. He is the trooper in the prophet's army against unbelievers.
Conclusions	Warns him about the war, it will backfire.
Status	Strong implicature
Sender's meaning	Warning
4	<i>And around me who knew them</i>
Explicature	Most of Imam Ali's followers are the prophet's companions, and everyone knows their bravery.
Premises	On the off chance that Muawiyah begins the war against Imam Ali and his followers, it will be against the men who protect Islam and the Prophet.
Conclusions	Admonishing him: The swords that have triumphed over your ancestors will inevitably triumph over you too.
Status	Strong implicature
Speaker meaning	Warning

Letter 4	It is an empty letter; he did not write anything.
1	
Explicature	No explicature
Premises	1. The struggle is at the highest level in which even the letters are not preferable. 2. He has nothing else that can be added.

	<p>3. He finds that the correspondence with Imam Ali has revealed what he is trying to hide or mislead</p> <p>4. The Correspondence does not work anymore, so he starts thinking about something else.</p> <p>5. Or, it could be the calm that precedes the storm.</p>
Conclusions	Muawiyah is resolute to fight.
Status	Weak implicature
Sender's meaning	Threatening

Letter 5	<i>The things that I prefer in you is wellness (peace)</i>
1	
Explicature	The thing that Imam Ali wants is 'peace' since the fighting has not occurred yet.
Premises	Imam Ali seeks alternatives. He inquires if there is an opportunity to find peaceful solutions instead of war because this is what he wants.
Conclusions	He does not want the war.
Status	Strong implicature
Sender's meaning	Preaching
2	<i>Unless you stop making troubles and problems</i>
Explicature	Imam Ali prefers 'the peace' unless Muawiyah stops refusing the allegiance and urging people to fight against him.
Premises	Muawiyah's obstinacy reduces peaceful opportunities, although Imam Ali views that the faith by "the peace" can achieve satisfaction for both.
Conclusions	He wants him to swear allegiance so that they can avoid any possible confrontation.
Status	Strong implicature
Sender's meaning	Warning
3	<i>Uncovering the perpetrators and their trial must belong to me.</i>
Explicature	Uncovering the perpetrators and their trial must belong to <i>Imam Ali</i>

Premises	The perpetrators' retribution and the trial are exclusively up to the legitimate ruler.
Conclusions	Trialling 'Uthman's killers must be carried out by a legitimate ruler who is accepted by the people as a caliph.
Status	Strong implicature
Sender's meaning	Convincing
4	<i>The baby's trick to stop nursing.</i>
Explicature	Muawiyah's insistence on sending him 'Uthman's murders just as a trick for cheating ordinary people from a significant issue, like attempting to stop the baby from nursing (even it for him something extremely vital) by showing or testing him something he dislikes.
Premises	Tricky ways are effective tools to mislead figures, particularly those of tenuous faith and illiterates.
Conclusions	'Uthman's blood is a pretext to reject the allegiance.
Status	Strong implicature
Sender's meaning	Explaining

Letter 6	<i>If the people who had pledged allegiance to you , and you were innocent from 'Uthman's blood, you would be like others.</i>
1	
Explicature	If Imam Ali is innocent of 'Uthman's blood, he would be accepted as a Caliph like the three others.
Premises	<ol style="list-style-type: none"> 1. Imam Ali is mistakenly chosen a caliph while he is guilty. 2. 'Uthman's blood is essential to the degree that no caliph is assigned, no consultation is regarded until the perpetrators are uncovered. 3. Imam Ali's allegiance is admittedly legal, but his participation in 'Uthman's blood has spoiled it. 4. The Caliphate is a matter of opinions in which people consensus about Imam Ali in Medina and Muawiyah refuses in Al-Sham.
Conclusions	Muawiyah rejects to pledge allegiance.
Status	Weak implicature
Speaker meaning	Rejecting

2	<i>But you were tempted by the blood of 'Uthman the Muhajurin, and Ansar urged them to leave him alone.</i>
Explicature	Muawiya specifies Imam Ali's participation in 'Uthman's blood in terms of seducing Muhajurin and encouraging Ansar to leave 'Uthman alone.
Premises	1. Muhajurin and Ansar themselves chose 'Uthman as a caliph and then killed him by Ali's temptation and sedition. 2. Muhajurin and Ansar are possible to be tempted and seduced. 3. Imam Ali involves various methods to get rid of 'Uthman. 4. Imam Ali and 'Uthman are in a bloody struggle about the caliphate.
Conclusions	Imam Ali participates in the killing of 'Uthman.
Status	Weak implicature
Speaker meaning	Accusing
3	<i>And the people of Al-Sham have only been fighting you except to pay them the killers of 'Uthman.</i>
Explicature	Al-sham people stipulate either the war or the extradition of 'Uthman's killers.
Premises	1. Al-sham people are 'Uthman's blood guardians. 2. 'Uthman is the Caliph of Al-Sham only. 3. Al-Sham is the capital of the Islamic state. 4. He wants the people of Al-sham to rise against the new caliphate in the Median. 5. Imam Ali knows the killers, and he can figure them out, among others.
Conclusions	Muawiya wants the war.
Status	Weak implicature
Sender's meaning	Threatening
Letter 7	<i>A book of one who has no vision to guide him, nor a leader that steers him</i>
1	
Explicature	Imam Ali communicates that 'what he has received' depicts that Muawiyah can use any methods to arrive at his intentions.
Premises	A man who has no religion does not hesitate to use lies and illegal ways to achieve his own desires.

Conclusions	Most of Muawiyah's letters sent are identified with unreal facts.
Status	Strong implicature
Sender's meaning	Warning
2	<i>I was just a man from Muhajurin</i>
Explicature	Why does Muawiya blame Imam Ali rather than others of Muhajurin, while he is just one of them?
Premises	Accusing Imam Ali rather than others reflects Muawiya's planned tendency.
Conclusions	Muawiyah's accusation is just a trick to reject Imam Ali's allegiance.
Status	Strong implicature
Sender's meaning	Convincing
3	<i>Allah would not have collected them on a stray or blinded them.</i>
Explicature	People's accordance manifests as a result of Allah's will, people's confidence, and their mindfulness.
Premises	The sender intends to summon the situation when he urged them about the way they followed in assigning the first caliph. They responded to him, the people pledged allegiance to Abu Bakr, and this must be respected based on a "hadith" they said it belongs to the prophet that "Allah does not gather my nation on a stray" (Sunan Ibn Majah 1990: 1303, Hadith: 3950), (Al-Zuhaili 1984: 3646), (Alshawkani 1999: 207), (Abn Almilaqin 1994: v1: 54)
Conclusions	He is the caliph since he is chosen in the same way that the three caliphs were chosen.
Status	Strong implicature
Sender's meaning	Convincing
4	<i>Bring a man from Quraysh al-Sham is accepted by the consultation or it deserves for him; if you do, Muhajurin and Ansar will know that untrue.</i>
Explicature	The consultation is only for Muhajurin and Ansar, they who are in Medina.
Premises	During the time of Caliphhood, a man turns into a caliph when Muhajurin and Ansar in Medina concur upon him.

Conclusions	Quraysh Al-Hijaz are movers and shakers.
Status	Strong implicature
Sender's meaning	Convincing
5	<i>Because it is a general allegiance, in which the consideration is not allowed, and the resume choice is not possible.</i>
Explicature	Allegiance is a verbal contract issued by people of mind and free integrity, such as marriage contracts, sales and purchase transactions that cannot be undone or re-established.
Premises	Objection or revision will not be allowed if the allegiance is over.
Conclusions	Imam Ali is the legal Caliph.
Status	Strong implicature
Sender's meaning	Convincing

Letter 8	<i>Allah's peace upon those who follow the guidance (Al Huda)</i>
1	
Explicature	A greeting is used to depict the addressee as a stray or sinful.
Premises	<ol style="list-style-type: none"> 1. Muawiyah wants to show Imam Ali as guilty for the sake of justifying his hostility against him. 2. Justifying his rejection of Imam Ali's allegiance because he is not innocent. 3. This seems a part of the propaganda war to show the opposite as the one who deceives fighting. 4. He wants to drag Imam Ali to the squabbles and skirmishes instead of deterring him with arguments and proofs.
Conclusions	He wants the tension swelled to accelerate the clash.
Status	Weak Implicature
Sender's meaning	Threatening
2	<i>As for yet, you and we were in one hand and a friendly family, until you coveted oh! Bin Abi Talib and changed.</i>
Explicature	Imam Ali's greediness of the caliphate tampers their affection and relationship.
Premises	1. The reason behind this sort of disagreement is Imam Ali's greediness.

	<p>2. Muawiya sees this discordancy resulting from Muawiya-Imam Ali's different viewpoints, instead of being allegiance, or extending what the prophet had started.</p> <p>3. Justifying for public opinion that the cause of this conflict is Ali's greediness for the 'Caliphate.'</p>
Conclusions	Increasing the pressure on Imam Ali by stimulating those around him to get some concessions.
Status	Weak implicature
Sender's meaning	Accusing
3	<i>You have prepared yourself strong for your enemies, with the villains of the people of Hijaz, the bastards of the people of Iraq, the fools of Egypt, and the mobs of Basrha.</i>
Explicature	He describes Imam Ali's companions as villains, fools, and mobs.
Premises	<p>1. He underestimates allegiance's importance as if it occurs by villains, bastards, fools, and mobs.</p> <p>2. Sorting Ali's companions and isolating them among people, in order to weaken and disperse them.</p> <p>3. To justify his rejection of Imam Ali's allegiance, as it is unintelligible for the Caliphate.</p> <p>4. To prove that they are who killed 'Uthman.</p>
Conclusions	Attacking, intimidating, and threatening are attempts regarded as preliminaries for the upcoming war.
Status	Weak implicature
Sender's meaning	Threatening
4	<i>But you know your wish if I have visited you with the Muhajurin of Al sham People and the rest of Islam</i>
Explicature	Muawiya prepares for upcoming war relying on "it will be between Al-Sham army (Muhajurin and the rest of Islam) and Iraqi army (villains, bastards, fools and mob).
Premises	<p>1. The war at doors, he has prepared everything.</p> <p>2. Al-Sham army is only the army of Muhajurin and Muslims.</p> <p>3. To create panic and fear in the Iraqi army.</p> <p>4. To include people who prefer neutrality, he has not left them an excuse because it will be between Al sham Muhajurin against villains, bastards, fools, and mobs.</p>

Conclusions	He is not satisfied with the allegiance, and he takes the idea of war as a pressure card to get some compromises.
Status	Weak implicature
Sender's meaning	Threatening

Letter 9	<i>Those who look at themselves without their soldiers and do not involve the mockery (lies) at his saying</i>
1	
Explicature	It is the wisdom if a man looks at himself without his soldier and does not find in lying a way to achieve his desires.
Premises	He draws his strength from being on the right, not by crowding people around him or involving lying to achieve intentions.
Conclusions	Muawiyah's claims are merely lies.
Status	Strong implicature
Sender's meaning	Explaining
2	<i>Then in saying "capacity," and the one like you will not be excused to aspire for what the men aspire to.</i>
Explicature	It is not like men, the one who fakes and lies. What prevents Muawiyah from being a man like the men who never lie or falsify.
Premises	Muawiyah uses words to manipulate and negotiate instead of being clear, honest, like what the men aspire to.
Conclusions	A man of right never lies or cheats
Status	Strong implicature
Sender's meaning	Preaching
3	<i>The thing that dispersed between you and us was that Allah sent his prophet from us, so we believed him, and you were infidels.</i>
Explicature	Imam Ali denotes that the discordancy is not personal, but it comes from that 'Imam Ali was in the prophet's side, and they were unbelievers.' The enmity between them stemming from the feeling of revenge.
Premises	The essence of this discordancy is not personal, but it originally belongs to the prophet expedition's era when Imam Ali believes the prophet, while Muawiyah and his forebears disbelieve.
Conclusions	The essence of the this conflict belongs to Muawiya's envy.

Status	Strong implicature
Sender's meaning	Explaining
4	<i>You claimed that you are my visitor with the Muhajurin, and the migration was interrupted when your brother was captured.</i>
Explicature	How could Al sham army be the Muhajurin army, while they are the prophet fighter, especially on the day of Mecca liberation, when Muslims captured most of them with their leader, Muawiya's brother?
Premises	Imam Ali invokes some recent events to assert that Muawiyah and his family are the prophet's fighters and disbelievers.
Conclusions	Imam Ali nullifies the claim that the Al-sham army is not the army of Muhajurin by the evidence that most of them captured while they were fighting Muslims.
Status	Strong implicature
Sender's meaning	Convincing

Letter 10	<i>I exhort you even, I know your fate from the knowledge that I have informed about you, something that cannot be averted without its entry into force.</i>
1	
Explicature	From a religious view (since Allah commands scholars to preach ignorant and rational), Imam Ali advise him to return to Allah, although he knows that he will not do so.
Premises	By this assumption, Imam Ali completes his role as a caliph who involves unorthodox ways and methods to establish peace and avoid fighting. After a convincing, warning, explaining he involves exhorting, he aims by reminding Muawiya of Allah and scaring him from his torment as an attempt to stop skirmishing and declare allegiance. Although he knows that how Muawiyah's fate will be and his insistence prevents him from doing so.
Conclusions	He tries to change Muawiyah's mind from the war and fighting.
Status	Strong implicature
Sender's meaning	Preaching

2	<i>For today, you are like the old dress, which cannot be fixed on one side but spoiled by another.</i>
Explicature	Seize the opportunity and be repentant before it is too late and select the peace before it snatched from you.
Premises	Who is in Muawiyah's age has no ambition in life except Allah's satisfaction.
Conclusions	Imam Ali tries to extract a feasible solution by preaching and mentoring in order to avoid passing the confrontation.
Status	Strong implicature
Sender's meaning	Preaching
3	<i>You have annihilated numbers of people. You deceived them by your oppression, threw them into the waves of your sea, overwhelmed by darkness, and met with suspicions, so they have gone from their destination, and they have bowed to their heels, and they have taken over their brains, and they have counted at their pedigree, except the people of the insights.</i>
Explicature	Muawiyah's orchestrated tricks succeed in attracting people of tenuous faith. This is a Milestone between Muawiya and Ali's companions, who are of insights and religion.
Premises	The people that Muawiyah gathered are only the cheated, deceived, and who have misled the way as a result of what he involved from faking and facts-falsifying, unlike those who follow Imam Ali that are the people of insights.
Conclusions	He wants to reveal that Muawiyah's army comprises those who are tenuous in their faith, seducers by his tricks, and falsifies.
Status	Strong implicature
Sender's meaning	Explaining
Letter 11	<i>I know that the thing that invites you to that is your death, which is inevitable for you</i>
1	
Explicature	Muawiya finds in the war and Ali's death a choice to end this discordance and finish what Imam Ali asks for.
Premises	1. He refuses any possible dialogues to arrive at a peaceful solution, but the war solution stills the one that is possible.

	<p>2. His threatening by the war comes from Imam Ali's seditions, who deepen the dispute.</p> <p>3. Muawiyah finds no way to solve this problem except fighting.</p> <p>4. He expects that by threatening, he may affect the enemy.</p> <p>5. Muawiyah arrives at the opinion that Imam Ali worth the death.</p>
Conclusions	Muawiyah still insists on the war choice.
Status	Weak implicature
Sender's meaning	Threatening
2	<i>You have long intended for yourself what is not yours, and twisted over who is better than you.</i>
Explicature	Muawiyah tries to refer to an event (during the first caliph assignment) when Imam Ali argued that he was the intelligible for the caliphate, rather than anyone else, invoked by the prophet's will. However, Muawiyah considers Imam Ali's argumentation as it is just twisting and illegal ways.
Premises	<p>1. Twisting a way that Imam Ali involves to obtain the Caliphate; this seems evident in his argumentation against the first caliph.</p> <p>2. Imam Ali's argumentation is dismissed because there is who better than him.</p> <p>3. It is possible for people to consider and revise the caliphate candidates based on 'who is better and who is worse.'</p> <p>4. Abu Bakr acquires his superiority among others because he is appointed as caliph by people consensus.</p> <p>Imam Ali's argumentation about Abu Bakr is illegal because Abu Bakr was chosen by people consensus.</p>
Conclusions	Muawiyah refuses to admit Imam Ali's allegiance.
Status	Weak implicature
Sender's meaning	Rejecting
Letter 12	<i>The misfortune you brought is not far from what your family and your people have brought, which the blasphemy carried them to do so.</i>
1	
Explicature	Muawiyah's delusions and brainwashing methods are an extension to his ascendants against the prophet because of their disbelief.

Premises	Imam Ali's comparison between Muawiyah and his ascendants reveals that Muawiyah still acts typical of what he has learned from his ascendants during pre-entering the Islam era.
Conclusions	Muawiyah still on the religion of his forebears by the evidence that he uses the same things that they had used against the prophet.
Status	Strong implicature
Sender's meaning	Warning
2	<i>Until they were killed where you knew</i>
Explicature	Comparatively, the insistence of Muawiyah's forebears on their disbelief, denying the Islamic principles, and stimulating the people against the prophet was the reason behind their death.
Premises	Whoever takes other than the truth a way, his death will be Inevitable.
Conclusions	Muawiyah's insistence on avoiding the truth and his rejection to submit to the reality will eventually end up to his death.
Status	Strong implicature
Sender's meaning	Warning
3	<i>And I am their companion in those situations, the attacker in their war, and the scattered to their gathering and the killer of their heads</i>
Explicature	Imam Ali is the knight who fights unbelievers. Accordingly, who is the best for the Caliphate, a man who shields of Islam and Muslims or a man who disbelieves and kills them?
Premises	Imam Ali is the solidier of Islam from the early time of the prophet expedition, unlike Muawiyah and his progenitors, are the unbelievers who have battled the prophet and have entered the Islam late.
Conclusions	The caliph must be the person who defended Islam, lived with the prophet, and heard his hadiths, not the person who entered the Islam coerced, with stained hands by the Muslims blood.
Status	Strong Implicature
Sender's meaning	Warning

Letter 13	<i>your regression from the war has extended and slowed down</i>
1	
Explicature	Fear and lack of courage are the issues that have made Imam Ali to expand the regression and to delay down the war.
Premises	<ol style="list-style-type: none"> 1. The period before the war has extended unexpectedly. 2. Fear and war-unwillingness postpone the intended confrontation 3. He intends to give his followers confidence when he shows the enemy as fear and relapse.
Conclusions	He wants to hasten the clash.
Status	Weak Implicature
Sender's meaning	Threatening
2	<i>You must be avoiding to direct square up the fierce lions and the deadly snakes</i>
Explicature	Imam Ali's regression and slowness towards the war because he avoids facing Al-Sham army.
Premises	<ol style="list-style-type: none"> 1. He intends to affect and destabilizes the confidence between Imam Ali and his soldiers. In particular, when he describes (Imam Ali) as fear and war-unwillingness. 2. He depicts, if the war started up, it would be difficult against them. 3. It is a part of the propaganda war and as primaries for the upcoming confrontation.
Conclusions	He provokes Imam Ali to escalate the tensions for the sake of distracting the people from the allegiance.
Status	Weak Implicature
Speaker meaning	Threatening

Lette 14	<i>What I've received from you is impressive, and I know about how your fate will be.</i>
1	
Explicature	Imam Ali views that what Muawiya has sent are unreal facts, false ideas, and an exclamation stirring because Imam Ali knows him very well, and he realizes how his fate will be.
Premises	There is an apparent gap between Muawiyah's letters and the reality, which is entirely different. This depicts his intention to lie and fake.

Conclusions	Imam Ali tries to show that Muawiya is a pretender and fact-faker.
Status	Strong Implicature
Speaker meaning	Explaining/convincing
2	<i>It will be tomorrow as when you are roaring from the war just as the camel noises from weights.</i>
Explicature	Imam Ali tries to avoid the war by telling him; it will be too difficult and unbearable. Furthermore, Imam Ali warns Muawiyah that the effect of the (intended) war will be unexpected and incredible.
Premises	Imam Ali doubts Muawiyah and his followers' faith in Islam, and they still unbelievers due to the deceptive ways that they involve.
Conclusions	He wants to say: if the war occurs, it will be against the people who do not believe in Allah and his book.
Status	Strong Implicature
Speaker meaning	Warning

Letter 15	<i>So stop narrating me your legends, and end me from your hadiths</i>
1	
Explicature	He aims to communicate that sarcasm in which the exhortations, recommendations, or warnings of imam Ali are just legends and lies.
Premises	<ol style="list-style-type: none"> 1. The sent letters from Imam Ali are just lies and unreal. 2. He wants to express his refusal concerning what he has received. 3. He does not like the correspondences anymore. 4. He intends to reduce the letters' importance and neglects its discourse –content. 5. He wants to raise from the tension level and to move the conflict from being sparring or argumentation into a confrontation.
Conclusions	He does not prefer the correspondences anymore; alternatively, he sees the war must be occurring soon.
Status	Weak Implicature
Speaker meaning	Accusing

4.2. Sender's Meaning and Letters-Discourse Type

It is found that the implicature of this correspondence is political, which encompasses many controversial issues, opinions, or beliefs related to caliphate, Islamic state and allegiance. The letter of political discourse gains its significance not only from its rhetorical style or the topics, but also by the letters writers, who send to whom, on which issues are tackled, and what the intentions are. They are political discourse because they are functionally employed in processing such political issues. In general, the concept of politics is sometimes used under the concept of manipulation (Chilton 2004:22). In this sense, the political actor intends to persuade; that is, he works to make changes in beliefs, thoughts, or opinions (Schiffrin et al., 2001:360). He attempts to affect others, especially ordinary people, for specific purposes by employing different strategies; the most effective one is the language. Hence, political discourse is *“language use”*; it mirrors social practice that comprises various means of communicative intentions (Chilton 2004:21). Even though language plays a vital role in politics, it could be ‘*misleading*’ in a sense, interweaving insights and opinions, which might be embodied in changing realities or refining human perception (ibid:9). Thus, they use implicature in political issues to regard how it is inscribed in letters and to make the discourse meaningful for readers. In the current data (15 letters), the political discourse takes two forms: a polemic (sijali) and an argumentation (Hijaji).

Polemic is a type of conversation or correspondence between two participants or more, exchanging opinions about specific issues (Dascal 1996:4). It may not be possible to call it a polemic unless there is an interaction (Foucault 1984:382). In this study, it has been found that the speaker tends to enforce his opinions in any possible means; he usually biases his opinions regardless of whether they are right or wrong. Notwithstanding, according to Lemaitre and Noriega (2015:2), polemic is what written for attacking against an opinion or politics; it is used in religious

and political sermons. Polemic involves not only dismissing the enemy's argumentation but sometimes extended to demise the enemy himself (Foucault 1984:382). Polemic takes its strength as a piece of writing that withstands against the argumentation supported by mental and logical reasoning, from surrounding people as extra-strength. According to Dascal (1996:4-6), polemic is originally derived from the religious and political sermons as a means of persuasion, typically involved in squabbles and justification attempts. Hanegraaff (2005:227) state that any piece of writing is regarded as a polemic if it characterizes by:

1. The writer's psychology and the general environment are at a high level of restlessness, confusion, and under pressure.
2. When the danger at doors, especially when he feels the threatening source is real and powerful.
3. Polemic is typically used when there is a particular goal, explicitly to reject, dismiss, and cancel an assumption of the emulator's opinion.
4. The polemic producer has followers and people that intend to convince.
5. Polemic is simple; it does not require complex sentences, deep productive thoughts, eloquence, or rhetorical devices. It is not more than a speech used for rejecting, threatening, or misleading.

Hence, Beckstein (2011: 19) remarks, since polemic comprises all the senses of political concepts, items, or pictures; it is possibly used in propaganda as a useful tool in persuasion. On the other hand, Laclau (1999: 3) says to the interviewer Bowman that *"I made a decent attempt to remain polemic logical, yet I fizzled, that is, polemic is a kind of antagonistic vibe."* Foucault (1984: 381) says, *"Polemic is not the decent variety that I call for it"*; he responds to an inquiry from Paul Rabinow, *"for what reason didn't you enter in polemic by any stretch of the imagination?"* Foucault answers: *"polemic is not my strategy in discusses or other rationalistic issues; I like to be not a part of those people who see the world*

in such a manner like this.” In this way, Foucault separates between polemic and dialogism, where the latter worries with the inquirer's real intention to comprehend or find a conclusion.

According to Dascal and Chang (2007: 1-2) and Lemaitre and Noriega (2015:4), three types of polemic can be singled out based on contenders, that is, the interactive aspect (correspondence exchange) and the confrontation. They assert that the content of the interaction can be: first, *“discussions,”* a set of explicit assumptions used in modifying, correcting, and maintaining a mistake. This type occurs when the contenders agree to find solutions for specific controversial issues.

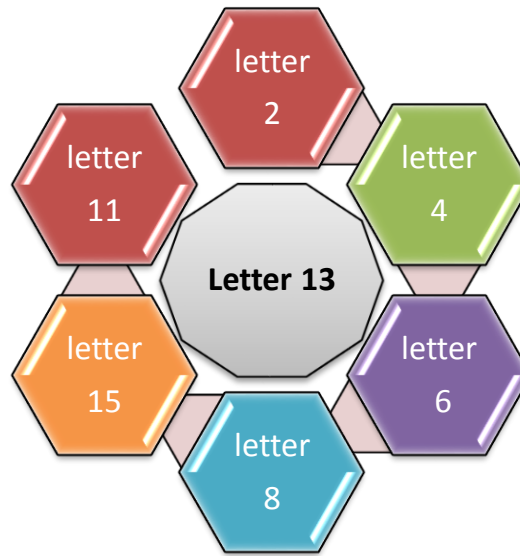
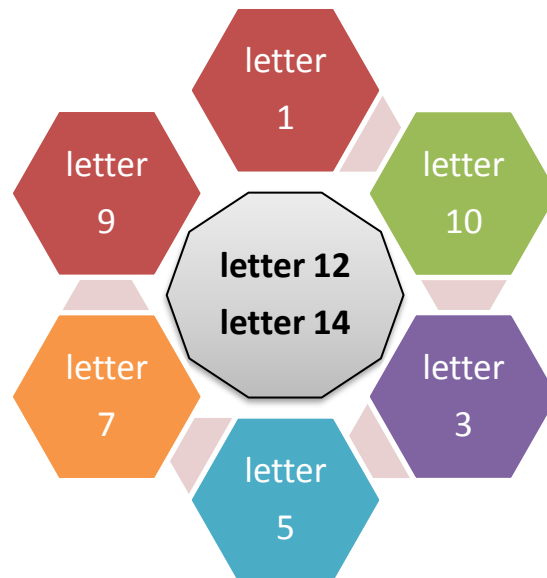
Second is *“disputes”* the utterance that constructed the polemical exchange might be selected with illocutionary force like threatening, accusing, misdirecting, or it advanced to be an argumentation that could be arranged into a dispute. In this type of polemic, the contender does not involve a problem-solving procedure; instead, he widens the gap and maximizes the tensions, as in letters: 4, 6,11,13,15.

Third, *“Controversies”* in which the polemical proposal; it is just an assumption or a promising dialogical construction used by stakeholders for a specific aim is just checking the public opinion or attempting to change the opponent’s mind and so forth. The contender here, strengthen the sense of dispute, no possible solutions propose; this is a result of his belief that the emulator is more robust and supported with evidence, as in letter 2 and letter 8.

Argumentation, in turn, is a set of rational arguments or logical reasoning. According to Mercier and Sperber (2011: 58), argumentation is known as philosophical concepts; thoughts and ideas require fit utterances to carry them on and transform them from the mind into a relevant context. They continue, argumentation is a type of speech characterizes by its unique procedures, either traditions or constructions; this is what makes it a harmonized system of acquaintance, which can affect other types of speech (ibid.). Argumentation is a

discourse relying on many various things like the context, background knowledge, mental axiom, and the like. According to Sperber (2001:409), argumentation is an act of communication used as a means of solution, explaining, convincing through persuasive means. Mercier and Sperber (2011:58-60) state that an argumentative discourse involves two things; **First**, the reasoning, any assumptions or claims presented should be accompanied by logical evidence or enriched with encyclopaedic knowledge and strengthen by informative propositions. **Second**, socially accepted, that is, an argumentative discourse must convey a persuasion when it is proposed based on the expectation that it will meet the people's cognitive abilities.

Thus, persuasion is the primary goal of argumentative discourse; it is defined as a procedure applied to make a change in someone's beliefs and knowledge, and this thereby can lead to change in behaviour and attitude (Zimbardo and Leippe 1991:129). Unlike polemic, argumentation involves different logical methods to make a change and create a new state rather than just a dialogue or correspondence. On the contrary, polemic used some argumentative strategies, not for the sake of changing something; instead, it tends to prove someone's opinion over the other, which sometimes leads to nothing (Dascal 1996: 6). Another point of dissimilarity is that the argumentative discourse is a rhetorical one; that is, it offers real reasons to support the deduced conclusion. Grasso (2002:53) notes that a rhetorical argumentation works only with a valid form of argumentative discourse; this, of course, gives it a feature of being logical and reasoning rather than misleading. Accordingly, the analyzed letters show the results as follows:

Figure 4. Letters of polemical discourse**Figure 5. Letters of argumentation discourse**

The letters shown above are organized in this way, based on their content-knowledge, the sender's meaning, and intention. Identifying the sender's meaning is virtually associated with the concepts of evidentially, modality, evaluation, or effectivity. This procedure is viewed as a part of the general perception of relevance-based procedure, relying on the utterance of ostensive communicative stimuli to explain certain activities, goals, beliefs, or desires (Sperber 1995: 100).

It is worth saying that the capability to figure the sender's meaning out is necessary prosperity of communicative competence started with the process of identifying his intention first (see Wilson and Sperber: 2002: 261).

This criterion has been applied to classify the proposed letters-content. In other words, letters-content identification involves the classification of mental representations based on whether we regard them as polemic or argumentation. At this point, an utterance seems decisive. It provides us with evidence to arrive at the exact interpretation of the sender's meaning, supported by the related consequences and contextual effects. Additionally, to arrive at the exact sender's meaning, it has been involved the general understanding of utterance circumstances, and related context as information about the sender's meaning conveyed.

Furthermore, through observation, it seems possible to recognize which sort of information the current utterance offers. It is found that most utterances used are linked to miscellaneous cognitive experiences, just as emotional responses, personal benefit, sense of responsibility, self-affirmation, and judgment. This diversity accords to a wide range of information, which enables us to identify the sender's meaning. For further rumination on the linguistic means of the sender's meaning conveyed, Wilson and Wharton (2006:429) propose ***“showing-meaning_{nn} continuum”*** to ensure the arrival at accurate interpretations of proposed utterances regarding such “prosodic” features as illustrating:

Figure 6. Overt communication and showing meaning_{nn} continuum-based W&W (2006:431).



Based on this diagram, a continuum exists between showing and meaning_{nn}; it represents the communication activity produced by the relationship among human modalities of linguistic (Wilson and Wharton (2006:429). Natural behaviour is seen as a continuum, natural signs that offer evidence of information, but they cannot transform information for the observer (ibid: 430). Natural signs are used as a medium of communication act in showing the information derived from those signs through the process of inference. Natural signals, in turn, provide information by the decoding process. Finally, linguistic signals are the deduced conclusion and the construction of outcome; it is the material of communication, which is closer to the meaning than from the showing (ibid: 430-431). Hence, Wilson and Wharton (2006:430) add that human interaction is a mixture of inference and decoding processes; it consists of the following inputs:

1. Natural signs (interpreted by means of inference)
2. Natural signals (decoded the encoded signals only)
3. Linguistic signals (are the mixture of decoding and inference).

According to Wilson and Wharton (2006), linguistic signals are involved explicitly in ostensive inferential communication because the outcome that resulted from decoding linguistic signals regarded the underlying income for the inferential process that leads to identifying the communicator's intention. Thus, it has been found that some of the speaker's meanings implied by the senders in the letters exchanged. An illustration will be introduced for each kind of speaker's meanings found in the utterances.

1. Convincing

Convincing or persuasion is not just a discourse type used in everyday life to manage our conversations or to end up the possible interviewing pauses. Instead, it is a set of beliefs, thoughts, values, attitudes, or information intended to be conveyed either explicitly or implicitly. This process of persuasion sometimes takes various stages accompanied by the existence of objective/subjective conditions during the communicative process. What gives the persuasion significance is that it closely relates to the argumentation; that is, it comprises certain essential opinions or issues; the communicator tries to prove by using cognitive and logical procedures (Mercier and Sperber 2011:59). Convincing is not easy at all since it aims to change someone's beliefs and knowledge that he/she may be born with. Zimbardo and Leippe (1991: 129-136) view that persuasion is viewed effective and expected to gain some result if it consists of the following standards: persuasion-based content, particularly when the addressees are exposed to it, newly acceptable attitude proved itself the best among others exist.

The analyzed letters show a specific type of convincing, which is called *“the convincing argument.”* The convincing argument fits desirably any attempt to change beliefs and attitudes; it is a familiar knowledge that is applied extendedly in politics, social discursive, or in education (Wänke, and Reutner 2010: 2, Chaiken and Trope 1999: 75-78). It is a logical type in which the assumption is introduced as a form of premises and conclusions, with the feature that premises equip the deduced conclusions (ibid.). Hence, for example, the utterance in the first letter, “Those who swore allegiance to Abu Bakr, Umar and ‘Uthman have sworn allegiance to me,” this letter is sent to Muawiyah from Imam Ali, asks him to swear allegiance after ‘Uthman death. The communicator, as we mentioned, expressly denotes his intention through an utterance. The essential thing that we urge the

reader to pay attention first is, to identify first whether a stimulus proposed is informative or communicative intention.

Focusing on the issues of relevant (Mutually manifest) works decisively in eliciting some of the utterances. These techniques, of course, are used to achieve convincingly. It has been noticed; the convincer wants the reader to arrive at the exact conclusion that eventually can change the stable wrong values. Nevertheless, the communicator prefers that it is possible to do so after negotiating it in various cognitive and logical stages to obtain the full mental convincing. Let us start with the utterance's selection; it is characteristically used in an argument in favor of premises and conclusions. Then again, albeit numerous utterances appear to be distinguishable in content-information, but they may show an incongruent scope of conclusions:

“Those who swore allegiance to Abu Bakr, Umar, and ‘Uthman have sworn allegiance to me.”

- a) The allegiance is only confined to those people.
- b) If they were appointed caliphs by those people, he must be a caliph too.
- c) *There is no way to assign a caliph just by an allegiance.
- d) *He is satisfactory from this way of a caliph assignment process.

Therefore, the utterance truth-condition is not enough to arrive at a completely logical conclusion, but the underlying utterance meaning is the potential aspect of argumentation. The utterance, in this sense, is known as a ‘token’ (Anscombre and Ducrot 1983:84 cited in Iten 2000:41), they take the utterance with a linguistic repertoire as *“background information.”* The utterance then is the linguistic material or reachable facts (ibid. 180). Thus, the utterance meaning can assign reachable facts or deep structure additional to the general conditions, and statements are wanted to describe these facts. This is what A&D (1983:85) termed the conditional truthfulness of an utterance as ‘sense’ and its deep structure as

‘*signification*.’ The sense is noticeable, unlike signification, which is the background knowledge that could be used to manage how the senses are applied to the utterances (Iten: 2000: 45). Hence, knowing the underlying signification means to be closer to interpret the intended meaning: “Those who swore allegiance to Abu Bakr, Umar and ‘Uthman have sworn allegiance to me.” The underlying signification is that after the prophet’s death, the customary is that a caliph is assigned by what consultees agreed upon. This fact proposes by the communicator and is left for the receivers to confirm. Therefore, the selection of the utterance is not arbitrary, but he intends to provide the receptor with a mental convincing because the utterance can give the receptor direct access to the context.

The cognitive effect is significant in terms of trust and interpretation or argumentation and authority. Since the argumentation seeks beliefs modifying, it is important to know how the beliefs are held in someone’s mind; according to Sperber (2010. 583), this can be through two possible ways: it could be either by experience or by factual awareness. The latter is our concern that is entirely constructed by cognitive processes. Its content is often taken axiomatically, with no need for further evidence. Therefore, Imam Ali uses this fact since the previous three caliphs (Abu Bakr, Umar, and ‘Uthman) were assigned caliphs based on the people consensus or as they called the consultation (Al-shura), so he axiomatically is the caliph too.

The relevance of which Imam Ali is the caliph for granted with no need to prove since people who had sworn allegiance for the three caliphs before they swore allegiance to him too. Identically, to the fact that when a person stands in a line at a specific place just as a supermarket, the belief is no need to prove that he will be the next since the shopping occurs sequentially. Or the utterance “The determined fate and the inevitable Destiney is getting down from the sky like raindrops” in letter 3, death, and life is destiny that affects the people when Allah wants. This, of course, no reason required because they are “*Intuitively*” produced

and accepted (See Sperber 2010: 584). Another convincing strategy which the communicator intends to establish in our mind such belief like this that generates spontaneously from the belief of doctor's prescription, in particular, the one that you tried before. In this case, the sender supports his claim with a logical reason; this belief is "**Contemplative**" (See Sperber and Wilson 2010:583). It might be held in the receptor's mind, uniquely when it integrates with reasons to trust them (ibid.). The contemplative beliefs are cognitive processes instead of being intuitive due to the facts that they assumed as perception, processing required (Sperber 2010: 584).

Advantageous, the reasons that coordinated within convincing are '*internal*.' According to Sperber (2010: 584), the reasons that are blended straightforwardly inside the substance of convincing might be determined by the 'worthiness' that could be derived from the content-reasons. However, the concluded assumptions do not represent his own beliefs, but he uses them to achieve the persuasion of the addressee and to commit him by what he had committed himself to. Supportively, the consultation is not Imam Ali's choice by the evidence that he argued, "*The one who comes after the prophet must be the one whom the Prophet himself stated, no consultation or allegiance.*" For this reason, he had recorded his disagreement when they assigned Abu Bakr as a caliph based on consultation (See Ibn Abi Al-Hadid 2007: V6: 95-166, Al Khurasani: 2007: v.1:320, Al-Sherazy: 2011: V9.68,) such internal reasons like the following:

Table 5: A convincing argument based belief and internal reasons

Letter. No	An utterance	Belief type	Internal reasons
Letter 1	<i>Presents have no choice to consider (or go back against their oaths of allegiance)</i>	Intuitive	Virtually, the People who present were 5,000 and the refusers only 2; the percentage is 0.04%, or 2,000 and the refusers 2 = 0.1 % 100 and the refusers 2 = 2 % Based on the results: they have no right to consider!

	<i>those who were not present on occasion have no right to reject</i>	Intuitive	He has no choice because the allegiance is over. Is it possible to gather the people again? Even though they could, Muawiyah is not one of them (Muhajurin)
Letter 5	<i>Uncovering the perpetrators and their trial must belong to me.</i>	Contemplative	For a fairness trial, there should be a juror (Muawiyah), the suspect (killers), and a judge (Imam Ali). Unreasonable, everyone carries on the punishment by his own; it would be a mess.
Letter 7	<i>a book of one who has no vision to guide him, nor a leader that steers him</i>	Intuitive	When a man neglects the religious principles and ethical qualities, which are guidance. He does not hesitate to follow any means and make any efforts that can lead to achieving his desires and intentions. This claim denotes that the existence of religions and ethics are inescapable.
	<i>Allah would not have collected them on astray or blinded them.</i>	Intuitive	The belief is that “Consensus” is a decision making. It expresses the concepts of moral, freedom, defensible that manifest some democratic qualities instead of autocracy. This is, of course, worthy of Allah’s satisfaction.
	<i>Because it is a general allegiance, in which the consideration</i>	Contemplative	Suppose the first party (pledge of allegiance) of an adult who enjoys mental peace with the other party (the caliph) agrees to listen and obey. It would be a

	<i>n is not allowed</i>		valid allegiance, which is not permissible to consider and appeal (Abin Al-Atheer 1979. V1. 174, Hilmi 2004: 125)
Letter 9	<i>Then in saying "capacity," and the one like you will not be excused to aspire for what the men aspire to.</i>	Intuitive	The belief is that lies are not of man qualities because people do not trust him. As we say, do not show me the speech; instead, I need to know who the speaker is.
	<i>Immigration was ended when your brother was captured.</i>	Contemplative	The belief is that always has been, always will be. Muawiyah's faith is still unstable by the evidence that what Muslims suffered from immigration and leaving their families and homeland were because of the infidels who were led by his brother.
Letter 10	<i>For today, you are like the old dress, which cannot be fixed on one side but spoiled by</i>	contemplative	The belief is that the self-reform seems harder when a man becomes older as if he tries to manage an old garment.
	<i>They have bowed to their heels, and they have taken over their brains. and they</i>	Intuitive	The belief is that all these people are victims of Muawiyah's tricks. By the evidence, the letters sent in our hands are not accurate in providing the truth.

On the other hand, letters with convincing meanings involve external reasons. External reasons mean that the communicator tries to affect by mentioning the sources of the beliefs just as (I have been informed, as I told and so forth) or used reasons relevant from surrounding events to make the proposed belief more sensible (Sperber and Wilson: 2010 584). Some beliefs that need external evidence or reasons to accept, as the belief assumed in:

Table 6: A convincing argument based belief and external reason

Letter No.	An utterance	Belief type	External reasons
Letter 7	<i>Give a man from Quraysh al-Sham accepts the consultation or</i>	Intuitive	In this case, the belief is confirmed by what they committed themselves to, the consultation is confined to Quraysh al-Hejaz, while others have no right to consider or reject.
Letter 12	<i>Until they were killed where you knew</i>	Contemplative	The belief is that thinking in past events and what they had faced is worthy of making the one revises his matters and thinking about how his life will end?

Most assumed beliefs are viewed as acceptable because they are reasoned by what they committed themselves to. They accepted the idea of consultation, and became customary for Al-Hijaz Muhajurin and Ansar specifically to select the previous caliphs rather than others. The sender here supports his claims by external reasons, but they seem relevant, reliable, mutual, and supportive. To make this point clear, an external reason like the belief of many people dying in the city of Wuhan because of coronavirus. If this a title is published in New York Times newspaper, since this newspaper the one that we trust, the belief then tends to be confident when we read the same news in other newspapers and TV stations.

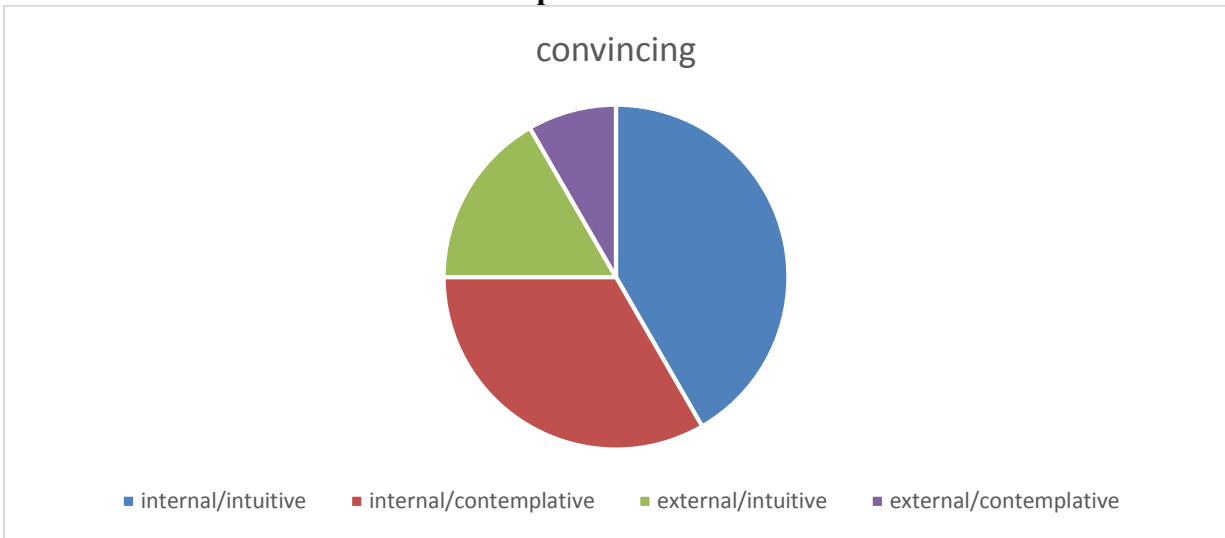
It has been noticed that the confirmation of the contemplated beliefs with internal\external reasons is proposed to “*Maximize confidence.*” (See Sperber and Wilson 2010:585). In other words, the beliefs of content based-inner reasons are confirmed for further confidence, such as I keep following my elder brother’s instructions, I have gotten recovery only in a couple of weeks, so I will continue

trusting him. Notably, the investigation achieves another progressively step by highlighting the various types of evidence and reasons used in the present correspondences in the form of implied meaning. The senders may intend by implicature for further interpretation, relying on the receptor or reader's cognitive processes. Therefore, the selection of utterances is typically procedurally associated, which may raise the expectation of relevance. This is important to facilitate the process of comprehension and thereby lead to an interpretation, which possibly meets the receptor's expectations. The more considerable relevant evidence is the greater convincing belief. In fact, receptors have the position of judgment, whether the claims are relevant or irrelevant. They are relevant when the senders intend to convey an underlying message accompanied by clear utterances or irrelevant when the senders have no reason to be ambiguous.

Another two critical factors are singled out that contribute to the effectiveness of convincing are authority trustfulness and argumentative method. The former serves the general perception of convincing by acceptable external reasons, while the latter inscribes with the sender's intention to support his claim with internal reasons (Sperber and Wilson: 2010: 589). These two divergent ways constitute an evaluation of the current argument that may stand challenging the attempts of manipulation and cheating and thereby end with the receptor's satisfaction of the sender's authority (ibid.: 589-590)). An authority, here, is extremely associated with the concept of legitimate that the claimer acquired from being a caliph supported by people consensus. This reflects a sense of argument's trust validity between the communicator and his receptors, and this is important to consider the validity of his argument regardless of the reasons he attaches. When someone investigates the date of the letters sent from Imam Ali to Muawiyah, which includes "And you with your companions will invite me to a book that you glorify in your tongues and deny it with your hearts." This letter was sent before the confrontation of Siffin in not less than two months, and it narrates such events that occurred in

this battle similar to what he had mentioned. The event is that Muawiya is about to be arrested by Al- Ashtar (the leader of the Iraqi army) unless they decide to raise the holy Quran on spears indicating that they want to end the war. This event and the like can be used as a prior trust, which is no need for further premises for the reader, or receptor arrive at full compatible conclusions. To summarize the result, it would be identical to:

Figure 7: An explanation of Internal/external reasons and intuitive/ contemplative representations.



2. Threatening and Warning

Since language can be used for affecting someone feeling, mood, and belief, it, in this sense, is possible to achieve an intention regardless of other considerations. Such issues, like, maybe a deviation of such ethical qualities, express hostility, or even be a means of manipulation. Thus, the threat is a ---key concept of various strategic communications, including politics (Brandt et al., 2019: 3). Politics is viewed as the central aspect in which threats are used; it offers for threats a sufficient space to express its content (ibid.). In this sense, a threat is labelled as a type of polemic discourse, either dispute or controversy. It is an emotional-reacted mood, may result from the feeling of danger, angry, rather than an evaluated argument, which is constructed in terms of premises and concussions (Fraser: 1998: 159).

According to Fraser (1998: 162), a threat is an act of communication characteristically described as intentional, overt, and purposeful. Thus, an utterance is threatening when the sender intentionally uses it to achieve an illocutionary act, which is overtly expressed (O'Hair et al., 2011: 34). In this regard, a threatening could be a means of omitting the truth; a human psychologically interacts with the concept of fear, even though some beliefs seem qualities associated with human mental satisfaction, but it could be shaky somehow another (See Brandt: 2019: 4-5). The question that begs itself; is always threatening illegal? Of course not, but this fact relates to the source of the threat itself, motivations, and its types. Our interest in this study is human behaviour since the threat is affective, cognitive, and emotive; it will reshape one's behaviour and communication. Threatening, in this data, is a prototype of polemic discourse. It is not viewed as an informative or wealthy acquaintance. Instead, it seems an intention announcement or punishment directed to someone to cause pain, sorrow, and death (See Lemaitre and Noriega 2015). In this regard, It has been observed that most letters with threatening meaning can be defined as an illocutionary act of threats, which expressed the sender's intention based on three things that the sender's utterances are revealed:

- a. His inevitable intention to perform an act via various means, never mind direct or indirect.
- b. Threatener's belief that this act of threatening will cause some changes in the receptors' view world.
- c. Threatener's belief that this threatening is not preferable by the addressee and result in some concessions.

In fact, these issues are essential to construct an act of threatening (Fraser 1998:162). Besides, this is a milestone between threat and others like a promising, warning, and so forth (ibid: 164). Hence, the analyzed letters show that the sender's intention is '*intimidation.*' For this purpose, the sender works carefully to select an

utterance of a high level of fear and intimidation (e.g., decapitation, fierce lions, and deadly snakes).

Another thing is that, on some occasions, threatening is not addressed directly to the addressee as a performative form. We cannot find an utterance like ‘I threatening you’ or ‘I am writing to threat you’ or even like, ‘I must threaten you.’ In cases like this, Katz (1980: 190) and Chauvin (2011: 11) explains that threatening is a promise to cause pain, sorrow for someone for the sake of doing something, as it admittedly an illocutionary force, the intention is menacing determination. Thus, the effective menacing is the less formal form, focusing on the threatening form reduces the content signification (ibid.). Unlike promising and warnings that are possibly used performatively, as we may say, ‘I warn you’ or ‘I promise you,’ so it is possible to say that threatening is cognitively grasped through inference. Some threatened letters show a distinctive threatening type, which is an ‘*agent impersonal threat.*’ It is customary; a threatening is to be successfully communicated when it only is a direct personal threat; if it does not so, the meaning will be close to the warning. To be clear, let us take the example:

9) *If you late again, the boss will punish you.*

In this example, the comprehended meaning is a warning not threatening due to the agent (punisher) is not the speaker himself; it is impersonal; the case is different when the sentence is:

10) *If you come late again, I will punish you.*

This fact is generally acceptable; however, some identified threatening letters show threatening meaning even they are impersonal like the utterance in letter 6 (and the people of Al-Sham have only been fighting you except to pay them the killers of 'Uthman.). The utterance here expresses a threatening meaning while the punisher is not the sender himself. This distinct feature might be drawn from his informal style to shift the emphasis from the form of threatening to its content only, which thereby helps to maximize the sense of intimidation. On the other hand, it

reflects the state of ostentation that the sender intends to convey as a part of propaganda.

'Threat' is considered successfully communicated, as we mentioned when it specially produced from the agent who has the power and authority to direct the punishment. Furthermore, Fraser (1998:166) argues that the threatener must balance between the form and the content of threatening; to simplify the interpretation process for receptors, the threatening form is conditional in nature. Nevertheless, the present data shows that threatening is expressed in various forms:

Table 7: The forms of threatening discourse

Utterance		Form
Letter 2	<i>There is no admonition between Qais and me</i>	Declarative-negative
Letter 6	<i>The people of Al-Sham have only been fighting you except to pay them the killers of Uthman</i>	Declarative-affirmative
Letter 8	<i>You have prepared yourself strong for your enemies, with the villains of the people of Hijaz, the bastards of the people of Iraq, the fools of Egypt, and the mobs of Basrha</i>	exclamation
Letter 8	<i>I visit you with Alsham people the rest of Islam and they will surround behind you.</i>	Conditional
Letter 11	<i>I know that the thing that invites you to that is your death, which is inevitable for yo</i>	Declarative-affirmative
Letter 13	<i>You must be avoiding to direct square up the fierce lions</i>	Declarative - negation

This table explains that threatening meaning is not confined to a specific form. In fact, this makes the interpretation more difficult if it is compared with its natural state as a conditional form. It inevitably affects the relevance degree in the case of requiring more processing effort, in addition to the possibility that it may bear more than a single interpretation. What we want in this study is the sender's intention, and in order to arrive at this aim, it is better to examine the utterances used. For perfect interpretation, it is essential to bridge the gap between the words

(or even the forms) and concepts in our minds. No doubt may arise with the assumption that the mental representations are limited to the sentences, and the relationship of the elements is constructed not as lexicons. These mental concepts are fixed and unshaken, unlike other entries in encyclopedic knowledge (Kiefer 2012: 806). Therefore, these concepts are decisive, which they basically involved when we intend to find links of causal and forms of associations (Wilson and Sperber 2002:14). It has been found that the concepts the mind has are connotatively related to the external world. Therefore, the sender should work to activate these concepts by using an utterance of premises supported with contextual effect. This, then, helps in constructing causal interaction between perception devices and relevant context (ibid.). Furthermore, the concept activation in mental representations may contribute to a causal effect in extracting more representations (Sperber 2001:410). This procedure is more comprehensive than moving receptors among different forms and then opens the way for diverse incompatible interpretations. Thus, an utterance is not enough to identify the sender's threatening meaning unless we place an utterance in its relevant context (ibid. 410-411). Mostly, when we have seen that, it has no specific form, and it is probably issued inferentially. In the issue of the Metz ⁽¹⁾ department of the full

James (Lanier) supervised Metz in the driver fame part of FLETC. On July 7, 1982, Lanier gave Metz a yearly exhibition rating of "excellent." Metz became vexed because he expected to merit an "outstanding" rating and expressed that he would hurt himself as well as other people. On July 12, Metz met with Lanier and affirmed his prior statement. Lanier guided his director's focus toward the announcements. Lanier's bosses chose to meet with Metz so as to mitigate Metz's disappointments. David (Epstein) booked a gathering with Robert (McKann), Lanier, and Metz. Epstein asked Metz to attest to the prior explanations, and Metz did as such, yet the inquiry and the appropriate response were both very obscure. Two of Metz' colleagues also announced discussions with Metz in which Metz had expressed dangers to executing his bosses. The office, in this way, expelled Metz for undermining his bosses and for problematic conduct. The managing official discovered Metz blameless of offering undermining expressions and switched the evacuation. Nonetheless, the directing authority found that Metz offered rude comments that caused minor interruption and forced a suspension. Board switched the managing authority's underlying choice and continued the expulsion.

treasury “*The merit system board*,” which set some guidance steps in order to arrive at ‘real threatening.’ This criterion involves the connotation that the receptor may apply to certain utterances due to determine whether the selected utterances participated in threatening construction: (a) the addressee’s reaction. (b) the addressee’s apprehension of harm. (c) the communicator’s state of mind and intention. (d) any conditional nature of the statement. (e) the attendant Context.

It is crucial to say that these standards are used here to test the validity and assess threatening meaning that singled out in the present data. Therefore, we feel, it is necessary to go deeper in order to find logical interpretations for issues could not be dismissed because it may violate the scientific research methodology; **First**, why one sender works on convincing through logical argumentation; despite that, he has the full power and authority that comes from being the caliph by people consensus. Contrastively, another sender, could not find just threatening and accusing without any proofs and evidence, as it discussed. **Second**, as we are a part of social discursive, the mental representations direct the attention to cause and form. It is, simply, when you greet me, it must be greeting you too; it is odd when you welcome me, and I start insulting. **Third**, does ‘threatening discourse’ achieve what the sender intends? **Fourth**, are we on the right when we labelled threatened letters as a polemic discourse and convincing as an argumentative discourse? **Fifth**, to identify whether a threatening meaning is actionable under certain circumstances or just political discourse aims to bring some personal benefit.

Table 8: Metz factors in assessing threatening validity.

The communicators' state of mind	Does 'threat' direct and detailed discourse? Because if it is so, the risk will be severe. Moreover, is it intelligible or interpretable? (Chauvin 2011:12, Fraser 1998: 167)									
		Letter 2		Letter 6	Letter 8		Letter 11		Letter 13	✓

	Does ‘ <i>threatening discourse</i> ’ impose with vague language and interpretation needed? i.e., does it need more processing effort? Does it entirely grasp by explicature? If it is so, it will reduce the level of danger potentiality. (Davis 1997, Jenkins 1996, Turner and Geles 2003 cited in Gales 2015: 4)										
	✓	Letter 2	✓	Letter 6	✓	Letter 8	✓	Letter 11	✓	Letter 13	None
The attendant circumstances of the threat.	Does the sender tackle some legitimate issues? Does he believe in his capability to manage the events by his own power and authority? Because a man with these claims either proposed or engaged in a sharp and powerful activity just in an ambush and assault, as he tries to affect the addressee’s behaviour. (Fraser 1998:163, Shuy 2016: 19, Hermann 2003: 15)										
	✓	Letter 2	✓	Letter 6		Letter 8		Letter 11	✓	Letter 13	None
	Has the addressee caused harm or pain to the threatener before?										
		Letter 2		Letter 6	✓	Letter 8		Letter 11		Letter 13	None
Conditionality	Does the threatener impose his ‘ <i>threatening</i> ’ in the conditional form?										
		Letter 2	✓	Letter 6		Letter 8		Letter 11		Letter 13	None

This protocol portrays threatening meaning as a chain where each one depends on the other; in any case, what relates to our study is the sender’s meaning. It would be like the threatener works on how his threatening can raise the sense of fear and intimidation, regardless of the form and content-reasonability. The threatener tries to gain some concessions by any means, or even he could find no way, just threats when the emulator dismissed logically any claims assumed. Gale (2017: 5) mentions that many psychologists, like Hermann (2003) and Weintraub (2003), try to isolate threat discourse from other discourse types where they observe specific features of threatener’s personality like cheating, decision-making, emotional reactions, and intimacy.

Following many investigators, assessing threatening discourse is necessary. Basically, when it is not only directed for two or more figures, but it is related to issues that have gained its significance from being religious, or beliefs have a great effect to the degree that deviated some historical values. Since we inferentially arrived at the speaker's meaning 'threatening,' the plan is to understand the goal of using such discourse as threatening. Furthermore, to identify if the sender aims to impose "real threatening" If it is so, why it is difficult to notice any effect. The plan is also to understand why this sender follows a '*polemic threatening discourse*' while another sender follows the convincing argumentative discourse, besides, how he acts upon a threat as his discourse (probability levels: high, moderate, or low).

For better realization, threatening has been measured from three dimensions: threat-socially weighted (personalization level), cognitively (processing effect: furiousness degree, tension level, extra-incidents level), and semantically (factors of truthfulness: evidence of information, evidence of commitment, specificity level). Accordingly, Napier and Mardigian 2003, Rugala and Fitzgerald (2003) and Gales (2015: 5-6) assess the probability levels as follows:

1. Low level: a threat categorized with a low level when it imposes directly, and it can be understood with no high intimidation and danger. This analytically picked up in the forms of free-lexical complexity and conditional threat. Intensively, when it coordinates with: (1) expressions like "*probably, might, think*" (2) unreasonable action (e.g., I will destroy everything, kill all people, blow up your city) (3) or it directed with vague and undetailed information especially the addressee, the place and time.
2. A moderate level threat is more reasonable; however, it still imposes doubt issues and expressions in the cases of time, place, and person. Besides, when the threatened meaning is unclear enough about how he intends to carry out the punishment. It also shows problematic issues concerning the threatening that seems not sensible and logical.

3. High-level threats are more reasonable, credible, and express facts that can be easily verified. High-level threats typically impose threats with a fully comprehended description of commitment that how threats are applied, detailed information concerning the intended commitment. Additionally, it must explain which means he is going to be used, the deadline, and the period in which the threat would occur.

Gales (2015: 5-6) asserts that by employing this procedure, an investigator can arrive at the threatener's intention if he considers; various degrees of strength in the threatener's menacing, an utterance selection that manifest his real intention, relevant context, and identifying why he chooses violence to be his discourse. Therefore, the results are as follows:

Table 9: Threatening probability levels based on Napier and Mardigian 2003, Gales 2015, Rugala and Fitzgerald, 2003

Threatened utterances		Levels of probability	Reasons
Letter 2	<i>There is no admonition between Qais and me; instead, it is the war</i>	Low-level	It is conditional with the vague item 'admonition' that is not usually used in the threat language. Furthermore, the time frame, the place is not known. The person targeted is not named.
Letter 4	An empty letter	Low-level	It proposes implied threatening only, with no detailed information: just as when, where, and how.
Letter 6	<i>the people of al-sham have only been Fighting you except to pay them the killers of 'Uthman.</i>	Low-level	The agent is impersonal and unmateriastic (what is the relationship between the allegiance and 'Uthman's blood). It is a dismissed claim since he is not from 'Uthman's guardian blood, lack of deadline and place.
Letter 8	<i>But you know your wish if I have visited you</i>	Moderate-level	It is about to be acceptable, but there is doubt in items: person, place, and time. Besides, the commitment is not more than a prediction because it is

	<i>with Muhajurin of Al-Sham.</i>		impossible. The punisher is impersonal (he relates it to Al-sham people).
Letter 11	<i>I know that the thing that invites you to that is your death, which is inevitable for you</i>	Low-level	Lexically mitigated, no detailed description in terms of time and place. No facts are proposed to be verified. He does not explain how and which means he will use to carry out his threat.
Letter 13	<i>You must be avoiding the fierce lions.</i>	Low- level	Lexically mitigated, no details are mentioned

Analytically, the sender involves threat discourse, not in terms of punishment; instead, he finds in this discourse a way to pull himself out from logical convincing argumentations. Since threats can offer identical results ‘concessions’ as an example, and this is why they are often labelled threat as an armed attack under the rubric of ‘aggression.’ This is typically according to the modernistic term of “*diplomacy*,” in which the threatener represented this concept in two ways: extracting concessions as could as possible and an introductory for possible armed confrontation. In this regard, threatening is a discourse of moral and legal problems; it may delay or prevent the war from occurring.

In contrast to threatening, the letters show that warning is presented immediately at the time that the warner concludes that something horrible may happen. Alternatively, on account that it is better if this thing not happened because it could be either troublesome or destructive. On the other hand, it may seem the warner’s intention to express the addressee before unfavorable things may occur (see Fraser: 1998.165). Another point of the discrepancy is that the situation is not necessary to be under control and need not any state of authority and power (ibid.). However, warning reflects the high ethical values in which the warner tries to prevent the addressee from unfavorable things. Warning acquires its superiority above threats in terms of his content; it cannot be empty, as it

possibly exists within threats content (ibid.). Fraser (1998:166) signifies that a warning is imperative-form like, no high processing effect is required because it takes a single form, and the meaning is almost transparent. It is intentionally expressed to raise the addressee's awareness not to instill intimidation and fear, but the state of intimidation relates to the effectivity of the thing warned (ibid.). To make the comparison explicit, we can notice the table below:

Table 10: Threatening and warning analyzation based on Fraser 1998: 166

The state of act	Threat	warning
beneficial for the sender	✓	✗
beneficial for the receptor	✗	✓
detriment for the sender	✗	✗
detriment for the receptor	✓	✗
Involve the sender's power	✓	✗
Involve the receptor's power	✗	✗

The analyzed letters show two types of warning; warning-based results in which the content of letters naturally exists as an expected result of threatening type that the letters assume. This is typical to the situation; for instance, the warning from starting the war based on its result would be a disaster. Besides warning-based facts, the warning is derived based on the factual peculiarities that surround a particular activity. They are the common outcome toward threat uncovered; for example, when somebody warns you from fighting a wrestler, the reason intuitively exists that he experienced fighting before. Therefore, the warning letters are designed a response to threatening letters sent; however, threats that are woven and intellectually wanted to convey a feeling of terrorizing. Consider:

Table 11: Warning types designed as responding to threatening discourse

Threatening		Warning
Letter 2		Letter 3
There is no admonition, just stabbing the kidneys and decapitating	Warning-based result	- I'm the man whom you have known -And around me who you knew

Letter 6		Letter 7
Fighting or sending 'Uthman's killers	Warning-based fact	A book of one who has no vision to guide him, nor a leader that steers him
Letter 8		Letter 9
I visit you with Al- sham people the rest of Islam and they will surround behind you.	Warning-based result	-Scrutinize in your brother's death - What you brought is not far from what your forebears have brought.... Until they were killed
Letter 11		Letter 12
And I know that the thing that invites you to that is your death,	Warning-based facts	The misfortune you brought is like what your family have brought, which the blasphemy carried them to do so. Until they were killed
Letter 13		Letter 14
your regression from the war has extended and slowed down	Warning-based result	It will be tomorrow as when you are roaring from the war just as the camel noises from weights.

As indicated by this table, the warner determines his substance dependent on the conceivable consequence of threat if it occurs. Notwithstanding, he does not pay any regard for these threats; he finds them free- evidentially threats. We, in turn, are unable to locate a genuine response from the addressee as if some concessions deferred the case or even mentioned a truce. Imam Ali submits himself by persuading contention so as to evade the confrontation and allow the individuals who are allured to scrutinize in which side the right lies.

3. Preaching

Another meaning-type that some letters ‘*implied*’ is preaching. It has been found that preaching is used here to communicate some concepts, advice, or to guide. It has been found, preaching constructs at a high level of rhetoric, ideal values, and ethical standards. In this regard, preaching is an argumentative-discourse type due to the purpose, which is functioned as “*persuasive-based argumentation*” (Willhite: 1992: 32-33). Moreover, the letters with preaching meaning indicate that political discourse is not restricted to the ideas of prevarication and prevalence. However, it ought to be contained the most significant standards and moral improvements. Obviously, this has a place with Imam Ali’s convincing in which the caliph must be the pioneer of high moral qualities, so individuals tailed him. It has been observed; preaching is eloquently designed because he might want to make a highly powerful sense, especially when the sender involves some verses of the Holy Quran. Hence, he intends to communicate ethical values derived from Islam, particularly from the holy Quran, due to his experience obtained when he was the prophet courtship.

Willhite (1992: 20) states that what makes ‘preaching’ as an argumentative discourse; more significant is its content with relevant context. Therefore, It has been discovered that ‘The preacher’ establishes a solid ground rhetorically. He needs to announce, consequentially, two things: **first**, his eligibility for the caliphate, proving that through legal evidence. **Second**, demonstrating the relevance of the caliphate and people. Also, he warns, deception and misleading are worthy of Allah’s furious. A question may arise here, is the citing by verses of the Qur'an considered extensive evidence? The answer relates to the citer himself, whether he is from the Qur'an bearers and the people of knowledge committed to him, this is in one hand, or may not; he uses Quranic verses only to enforce his argumentation, on the other hand. Thus, how can we judge between these two different cases?

For this reason, a relevance-based procedure has been involved, and the result appears that if the sender's message seems an attempt to regenerate meaning identically similar to the verses of the Holy Quran and appears optimally relevant for the receptors. In other words, the sender intends to adjust the receptors to the holy Quran principles, not to adjust them to his message. In this case, the sender assumes the Quran to be "*the ruler*," and the '*criterion*' must be followed not as a means used as he wishes. Therefore, they are comprehensively evidenced when the receptor's expectation and the sender's adaptation message meet the same homiletical topic. Let us take this excerpt from the letter '10': ***"The world is a place of commerce, its win and its loss in the hereafter. The happy is the one with whose goods are good works, and whoever sees the world as its own reality and its value.***

First, 'commerce' is derived from the holy Quran, where he mentions this term nine times in different Suras. That implies life simply like trading, the person who buckles down will win, and the individuals who do not strive to depend on duplicity and deceiving will lose. This ostensive stimulus is optimally relevant since it is relevant enough to the receptor processing effort and is compatible with the sender's abilities. Moreover, this ostensive stimulus (lose and win) derived from the holy Quran:

"These are people who exchanged misguidance for guidance, which transaction did not prove beneficial, and they were not guided in adopting this course; as a purchase of misguidance leads to loss of reason (i.e., faith) main capital. (Baqarha: 16)"

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (البقرة: ١٦)

This verse mentions the 'lose,' while the below mentions the 'win' transaction.

"O you who believe! Shall I guide you to a trade that will save you from the excruciating torment on the Day of Resurrection? (Al Saff: 10)"

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ (الصف: ١٠)

In like manner, the sender uses the Holy Qur'an's verses, not as far as to close to personal advantage. He needs to follow the Quranic standards to caution him that trickiness would prompt only Allah's furious. This reflects how the language argumentatively functioned; that is, the sender's claim "*The world is a place of commerce, its win and its loss in the hereafter*" expresses to the receptor to accept it. The sender expects that the receptor might need more explanations, proofs, or significance illustrations.

Therefore, he assumes ideas that are already acceptable (Qur'an first assumes that) by the receptor as evidence for that claim. Reference to the Quranic concepts is one evidence that others have singled out in the present data as mental representations, statistics, historical events, or interpretations. The receiver must then evaluate the evidence supporting them with other assumptions (premises) derived from context. Therefore, the receiver might assume that the commerce is either win or lose; win when one works hard or lose when one does not.

This kind of deduction is known as '*warrant*' in which it is functioned to explain the connection between the claim and the evidence. This is customarily viewed as the receiver's role (Willhite: 1992: 23, Toulmin: 2003.91). Thus, a claim, evidence, and a warrant contribute to constructing a '*unit of proof*.' By this proof, a belief gains its significance of being an argumentative discourse if it links to specific statements with another that already accepted (See Willhite: 1990. 24). On Wilhite's version, a unit of proof's elements are:

- The sender's claims (explanations, beliefs, illustrations, Quranic principles, afterlife's torment cautions, avoiding unethical behaviors).
- Evidence (why they should follow, are they applicably universal? They are logically enough to be accepted, ones could not avoid them due to their relevant, solutions offered)

- Warrant (claims and evidence are relevant enough; they are worthy of scaling up premises and conclusions, the receiver could accept, reject, or modify) accordingly, the results are as follows:

Table 12: the process of constructing the “unit of proof.”

Letter 3	Letter's claim	<i>The previous predestination and the inevitable destiny come down from the sky like the raindrops,</i>
	Evidence:	As the rainfalls when Allah wants only, death also relates to Allah's will, regardless of people's desires.
	Warrant:	This claim seems optimally relevant because one has no choice to die or still alive. This issue is out of human control. Besides, a human is smaller from being able to determine who should live or die. (وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ) And one cannot die except by permission of Allah.) (Al-Imraan145)
Letter 9	Letter's claim	<i>Then in saying ‘capacity’ and the one like, you will not be excused to aspire for what the men aspire to.</i>
	Evidence	Saying is possible for all, but who takes the honesty a way; will get a pride place and compete with the best esteem.
	Warrant:	<ul style="list-style-type: none"> - Righteous never lies. - “Do not steal. Do not lie. Do not deceive one another. “(Leviticus19:11.) - The proverb “The righteous hate what is false, but the wicked make themselves a stench and disgrace themselves.” - The wisdom “does not lie, who trusts himself, does not betray those who cherish his honor.” - “The anger of the sane in his doing and the anger of the ignorant in his saying it!”
Letter 10	Letter's claim	<i>The world is a commerce place, the winner who works for his hereafter or the loser who does not.....</i>
	Evidence:	The man of good deeds will win in the hereafter; unlike the man of evil deeds will lose. This is identical to the commerce that the interest relates to good work or bad work.

	Warrant:	<p>Deception, deluding, and cheating, in the long run, lead to a loss in the great beyond on the grounds that they are insidious deeds. This conviction is developed by warrants as well as a Quranic idea. People are not made to cheat, dread, lose however for good deeds and afterward the everlasting life:</p> <ul style="list-style-type: none"> <p><i>“Time is too slow for those who wait, Too swift for those who fear, Too long for those who grieve, Too short for those who rejoice, But for those who love, time is Eternity”</i></p> <p><i>By Henry Van Dyke</i></p>
Letter 10	<i>letter's claim</i>	<i>Quit your negativity as your old age and end of your life, for today; you are like the old dress, which is only suitable for corruption.</i>
	Evidence	The sagacious is a person who condemns himself and engages in doing well, especially when he becomes old because after few coming days, he will go to the Court of Justice, and he is going to be held accountable for everything.
	Warrant:	<ul style="list-style-type: none"> - Repentant and good deeds are things the old-aged busy with because they feel that they are at the grave's edge. So the temptation is for those who greedy in life. - “I tell you, no! But unless you repent, you too will all perish” luke 13:3 ⁽¹⁾ - “The only vice that cannot be forgiven is hypocrisy. The repentance of a hypocrite is itself hypocrisy.” William Hazlitt ⁽²⁾

In this regard, the preacher views the receiver as an intelligent, emotional, who experienced a set of beliefs and concepts, instead of being a bowl that fits the content. Other findings, the outcome resulted from the utterance interpretation; it

(1) Bible. Bible versions. New international version. Luke. Luke 13. Luke 13:3
<https://www.biblestudytools.com/luke/13-3.html> 2)

(2) William Hazlitt, Selected Essays, 1778-1830 <https://www.goodreads.com/work/quotes/292689->

is not ‘*mere facts*.’ The preacher assumes concepts and ideas; at least we call them standards and let the receiver himself search matching or applying these concepts, ideas with what the receiver has from beliefs, values, attitudes, or confirmations. Finally, the preacher involves explaining, informing, or advising to help the receiver arrive at the exact message. This additional information with the context and encyclopedic knowledge can help the interpretation process to be achieved.

3.3. Strategies Used in Recognizing the Communicator’s Meaning

As we stated earlier, some logical strategies have been involved in arriving at the exact message that the communicator conveys. As Namely, disambiguation, reference assignment, enrichment, and ad hoc concept. It is planned to know why logical strategies have been involved, as well as how they can serve our research. However, these kinds of strategies are practically not trivial, and they offer us insights to avoid interpretation difficulties resulting from ambiguous, vagueness, or figurative

“‘Logic’, the art of thinking and reasoning in strict accordance with the limitations and incapacities of the human misunderstanding. The basic of logic is the syllogism, consisting of a major, a minor premise, and a conclusion—thus:

- *Major Premise: Sixty men can do a piece of work sixty times as quickly as one man.*
- *Minor Premise: One man can dig a posthole in sixty seconds; therefore,*
- *Conclusion: Sixty men can dig a posthole in one second.*

This may be called the syllogism arithmetical, in which, by combining logic and mathematics, we obtain a double certainty and are twice blessed”

(The Devil’s Dictionary by Ambrose Bierce 1911 cited in Kroeger: 2018: 53)

language. It is necessary for us to comprehend the communicative intention first because it has detected that the communicative intention can affect one’s ability to introduce relevant premises and cannot help in deducing broad conclusions (Sperber and Wilson:1995:163). These strategies seem beneficial; they can contribute to turning each research into scientific. In particular, when the meaning analyzed and assessed in terms of either its compatibility with other utterances and relevant to the context or it is incompatible (See Kroeger: 2019:54) According to

Bachman (1990: 25), because of the income inferentially processed, they seem helpful to test the hypothesis validity about the meaning of the utterance. Since they are logical forms that are inferentially derived, they must be applicable to the rest of the data (ibid.). Another important thing is that these logical forms are involved due to their determinacy. That is, they draw a map for guiding us to arrive at the exact interpretation of an utterance proposed; this is vital to reach the communicator's meaning. What encourages us more, these logical forms have been found as “*recursive system*,” as Kroeger (2019:54) views; in other words, by using limited numbers of rules, it is possible to produce various principles, standards that applied effectively, and this feature is critical particularly in philosophy and logic.

Notably, inference, in this regard, is not an arbitrary process, but it is “*the logical pursuit of scientific investigation*” (Beveridge 1957: 88, Arseculeratne 2013: 16, Trusted: 1979: 1, Sperber et al., 2010: 33, Kroeger 2019: 54, Sperber and Wilson 1995: 69, Ajdukiewicz: 1974: 106-107). Logical, here, we mean a systematic method of comprehension derived from the connection between the reasoning or inference and what we intuitively recognize as the truth. Thus, the receiver cannot introduce premises by means of analogy or premises-based relevance without intuitive knowledge and mental representations. From this point, several inferential processes have used to arrive the perfect interpretations:

1. Inference-Based Intention

The inference is basically deductive, or informed-postulate (Sperber and Wilson 1995: 68-69). Since receivers cannot understand the communicator's ideas directly, so they seriously work to catch the message that the communicators intended to convey. Thus, the first step, to infer the sender's intentions, which strike our mind while we are considering the communication via inference-making, it is necessary to categorize them into two headings: informative intention or communicative intention (ibid: 71). The former concentrates on the

content of the sender's assumption. He intends to inform the addressee a message in which, with old knowledge interaction, the receiver infers new informative knowledge (see Scott-Philips 2015: 26). For instance:

11) *A. Tom: oh! No, who ate my chocolate.*

B. Lisa: I do not, but I have seen John opened the refrigerator.

Lisa's intention is informative; she integrates the old knowledge (John opened the refrigerator) with new knowledge (Tom's chocolate was eaten). Then, he infers that (John's has eaten Tom's chocolate); this is informative since Tom recognizes or infers who has eaten his chocolate? Besides, informative intention (overt ostensive), on many occasions, it is constructed mainly to be grasped cognitively in order to "*make manifest or more manifest to the audience a set of assumptions*" (Sperber and Wilson 1986:58).

The communicative intention, in turn, is the intention to inform the receivers about the informative intention, and the intention that the receivers will recognize it well. Therefore, the communicative intention is the sender's intention to communicate, and receivers realize that. It mirrors the sender's intention to modify one's meme state or to activate cognitive mechanisms. This, in turn, might be seen as an 'overt ostensive communication,' which appears relevant enough to receivers (ibid: 60).

The second step is how one can arrive at inferring the sender's intentions correctly; then, logically, can arrive at a suitable conclusion. In fact, for better comprehension of the communicator's intentions, two things required: the communicator's cooperation and the receiver must follow the best interpretation procedure (Scott-Philips 2015: 112). Cooperation is a part of communication, and no one achieved communication and considered successful without the concept of cooperation. Three advantages are singled out when the stimuli being cooperated: (1) less processing effort needed. (2) Select the issues of the mutual manifest (issues of concern only). (3) Recursive Mindreading. For these reasons,

Scott-Philips (2015: 112-114) procedure is identified more effectively, especially when he remarks that any cooperative stimuli should fall in one of the three sub-headings “*communicative, informative and material cooperation.*” So he explains:

- a. **Communicative cooperation**, when the sender’s message is presented in such a way that a receiver finds himself able to grasp it quickly. This occurs when the communicator selects utterances or words with apparent truth-conditions, mutually manifests, and avoids the indirectness. In contrast to some utterances, which seem ambiguous enough to make the receiver poses more than one interpretation, they are covertly stimuli resulting in difficult inference-making.
- b. **Informative cooperation**: the inference here is a part of the sender’s intention to activate cognitive mechanisms, and it is viewed as proof of his claim. That means the sender’s cooperation mainly supports evidence and valid argumentation toward a claim he conveys. So, the sender’s claim “I am the legal caliph,” which means he intends to be informative, but when the claim appears incompatible (e.g. after the investigation), it would be assumed for misleading rather than informatively cooperated. In this case, ‘truth-saying’ might be acted as a criterion to determine whether the cooperation is informative or not. If his informative intention is true, it will cooperate, or if his informative intention is ‘untrue,’ it would not be cooperated but misleading.
- c. **Material cooperation**: inference is possibly derived from the sender’s behaviour. The sender assumes a proposition with other additional attachments viewed as supplementary, helpful, and supportive. Explaining an utterance of vagueness, informing an event of relation, or offering a context of implications, all these and more are considered materialistic cooperation.

Notably, these three types of cooperation might be met or departed based on the propositional introduced:

Table 13: Possible combinations of cooperation types based on Scott-Philips 2015

The proposition	Communicative cooperation	Informative cooperation	Material cooperation
To communicate only	✓	×	×
Telling lies (to hurt someone)	✓	×	✓
Telling lies (to save face or protect one's feeling)	×	✓	✓

As shown above, successful communication is constructed when only the inference derived from the communicative cooperation. Without this type of cooperation, inferences and interpretations seem difficult and unsuccessful (Scott-Philips (2005:113)). On the other hand, if the sender intends to convey truth or facts by activating the mind thinking, he needs to cooperate informatively (ibid.). Even though he successfully communicated untrue messages, this would be a kind of communicative cooperation; it is not informative. Therefore, let us see what results our data show after the analysis process:

Table 14: Inferential process based on Scott-Philips' cooperative procedure

Letter No.		Letter 1
Intention type		Informative
Cooperation	Type	Informative and material
	Reason	<ul style="list-style-type: none"> • Works on meme state activation. • Intends the receiver to know what the Muhajurin and Ansar's role. • He supports his claim with evidence and proof. • His utterances are manifest and connotatively linked to the theme.
Inference		According to the presented evidence, he is the legal caliph.

Letter No.		Letter 2
Intention type		Communicative
	Type	Communicative

Cooperation	Reason	<ul style="list-style-type: none"> • The message, the sender assumes, is communicatively detected. • Vagueness and indirectness have been detected because the sender uses utterances with high poetic effects as they inscribed within verses of poetry. • This poetic verse includes such words that we are not familiar with (admonition with stabbing and decapitating); this then opens the way for various interpretations. • The stimulus is not overt enough, but it requires more processing effort by using context and schematic knowledge.
Inference		He encourages the conflict to arrive at the armed confrontation.

Letter No.		Letter 3
Intention type		Informative
Cooperation	Type	Informative
	Reasons	<p>The letter was sent through unusual circumstances when he finished from ‘Al Jamal battle.’</p> <ul style="list-style-type: none"> - letter-discourse is understood as ‘warning’ relying on the circumstances that proceed the letter-sending, which it includes such words as (death, demise) - He portrays the war that Muawiyah wants, as it would be not as he expects. - The facts, events, rules that the letter mentions are acted as evidence to support his claims.
Inference		He wants Muawiyah to swear allegiance and to avoid the war as much as possible.

Letter No.		Letter 4
Intention type		Communicative
Cooperation	Type	Communicative
	Reason	Muawiya’s empty letter is ambiguous to the degree that we cannot understand ‘ <i>why</i> ’ unless

		<p>involving insertions of specific encyclopedic entries, the relevant context, or historical events.</p> <ul style="list-style-type: none"> - He succeeds in bringing the receiver's attention (that he intends to convey a message), but he fails in producing informative or materialistic cooperation.
Inference		Indirectness can give a message, but in the way that both the sender/receiver cooperated. Muawiya finds in threatening a way to gain some concessions.

Letter No.		Letter 5
Intention type		Informative
Cooperation	Type	Materialistic and informative
	Reasons	<ul style="list-style-type: none"> - In this letter, Imam Ali is seen as a content-emphasizer. He engages in explaining, illustrating, and disambiguating. - The letter's discourse is prominent; notably, he presents his claim's proofs in the form of 'warning; this bears two views: <ul style="list-style-type: none"> ▪ It is cooperatively proposed to offer the receivers direct access and summarize what he intends instead of assuming utterances with high poetic effects that need more effort to understand them. ▪ It depicts the sender's character and charisma as being the holder of the right. - This letter sent as a response to invalidate the charges and to clarify the facts.
Inferen		He wants Muawiya to swear allegiance and to stop using unaccepted ways that may deepen the discrepancy. He also intends Muawiya to leave the idea of gathering people against him.

Letter No.		Letter 6
Intention type		Communicative
	Type	Communicative\ Material

Inference	Reason	<p>The letter's claims don not cooperate enough because:</p> <ol style="list-style-type: none"> 1. "<i>Far be it from me to comment as an outsider</i>" the allegiance occurs by those whom Imam Ali lives with, no opinions allowed for those who far-off. 2. The idea of seducing Muhajurin and Ansar is implausible because they are in the thousands and from different areas. 3. Those who invite to demand the killers of 'Uthman are his sons, and they exist in Medina.
		Muawiya wants to distract the people from the allegiance and focuses only on 'Uthman's issue. However, he is aware that Imam Ali does not neglect this issue, but he seeks a suitable time.

Letter No.		Letter 7
Intention type		Informative
Cooperation	Type	Informative
	Reasons	- The sender seems cooperative because his letter concentrates on explaining, answering, and convincing. His claims are typically corresponding to concrete situations and real events. He presents a compelling, supportive, and cooperative procedure
inference		He uses proofs, evidence to justify his stats from the caliphate.

Letter No.		Letter 8
Intention type		Communicative
Cooperation	Type	Communicative
	Reasons	- This letter appears with no cooperative intention because: (1) Muawiya directly passes his judge that those who swore allegiance to Imam Ali are villains, mobs, and bastards, unlike his followers, who are the rest of Islam. This seems uninformative because he does not attach any evidence or proof. (2) Muawiya views Imam Ali, who disperses their relationship, here; he sees the caliphate as an "authority" that

		might be affected by personal reactions. This view conflicts the fact that a “caliphate” is a duty of those who intelligible in terms of their knowledge, wisdom, religious, and ethical qualifications. (3) Muawiya’s claims have misguided because they do not suppose any proof. Besides, he takes the role of claimer, interpreter, and evaluator instead of presenting, his claims supporting them by evidence and leaving the receiver to find matches and evaluate the clues and results. (4) Muawiya’s claims are not reasonable, lack of relevance, much processing efforts required.
Inference		He intends to depict the enemy as groups of villains, mobs, and bastards to weaken them and justify his hostility against them.

Letter No.		Letter 9
Intention type		Informative
Cooperation	Type	Informative
	Reasons	<p>He invites the receivers to think about:</p> <ol style="list-style-type: none"> 1. To what he has mentioned earlier, “who is the legal caliph?” 2. A caliphate is not an authority, but a duty to guide people (the prophet’s caliphate) 3. He does not prefer war. <p>He presents these claims in an ostensive, cooperative stimulus.</p>
Inference		He uses proofs, evidence to justify his state from the caliphate.

Letter No.		Letter 10
Intention type		Informative
Cooperation	Type	Informative
	Reasons	<p>The letter’s propositions are ‘<i>ostensive stimuli</i>’ where he cooperatively assumes such issues and lets the receiver process, compare, find relations, and evaluate:</p> <ol style="list-style-type: none"> 1. Imam Ali’s letter starts with exhortative-discourse. (Think who the preacher is? To whom and why?) 2. A great part of Imam Ali’s letter specifies to warn Muawiya of Allah’s torment.

Inference		3. Despite that, most of Muawiya's letters are written with fake facts, but Imam Ali has no other means to explain Muawiya's intention. Thus, he intends the receiver to take the position of judgment, relying on all given clues.
		He uses many strategies to avoid the war, after presenting various types of evidence; he then finds in preaching, advising, and explaining the last attempt to defuse the expected war.

Letter No.		Letter 11
Intention type		Communicative
Cooperation	Type	Communicative\ Material
	Reasons	This letter proposes less-cooperated assumptions because the sender is not informative. He assumes his accusation (Imam Ali seduces Muhajurin and Ansar encourages them to leave 'Uthman's alone) without any explanation: how? Where? And when?
Inference		He finds the war the only thing that he can do

Letter No.		Letter 12
Intention type		Informative
Cooperation	Type	Material
	Reasons	<ul style="list-style-type: none"> - The letter's content controls the recipients to the way that the procedures of undermining and misdirection are acquired from Muawiyah's progenitors at the time of the prophet. - The sender's cooperation reflects the way that he involves mutual events, accessible context with no high poetic effects. The claims' truthfulness is possible to be confirmed when a person back to the historical events.
Inference		He intends to nullify the opposite's charges and accusations.

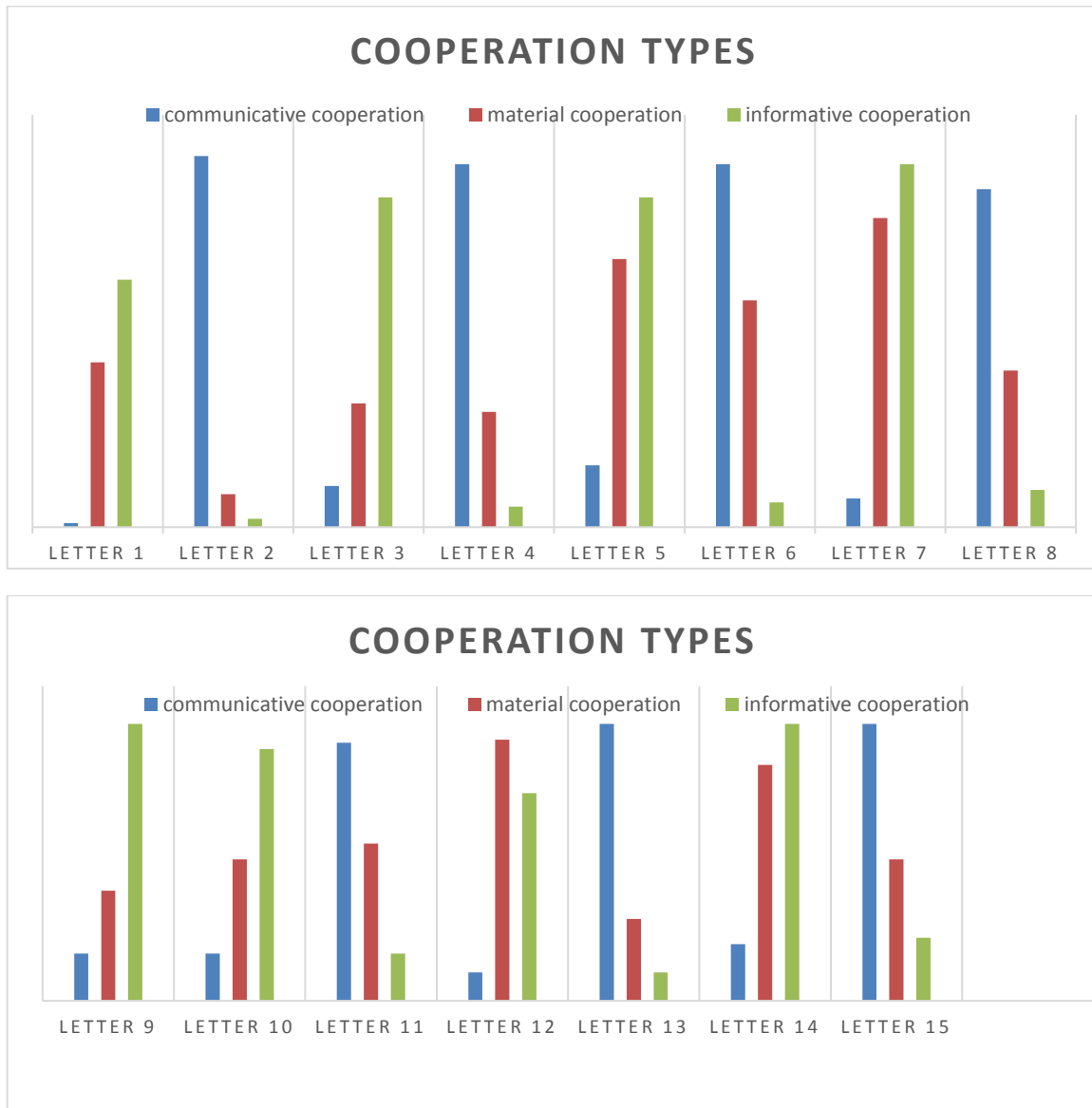
Litter No.		Letter 13
Intention type		Communicative
Cooperation	Type	Communicative

	Reason	The letter conveys nothing except threats
Inference	He intends the war	

Litter No.	Letter 14	
Intention type	Informative	
Cooperation	Type	Informative
	Reason	<ul style="list-style-type: none"> - He illuminates that if the war fired up, it would be with unexpected outcome against them. - He actuates the receiver's meme state to portray the terrible result of the war.
Inference	Imam Ali targets finding an amicable arrangement, rather than the war that they intend.	

Litter No.	Letter 15	
Intention type	Communicative	
Cooperation	Type	Communicative
	Reason	The letter's passes on nothing except for threats.
Inference	Muawiya finds in threatening a manner that serves him to communicate his expectations.	

Inference, in this sense, is a set of rules or warrants applied to connect several propositions; logically, it can be derived in terms of premises and conclusions. Premises are viewed as the started point of inference, and the conclusion could be deduced from these premises. In order to make the receivers grasp the inference, the communicator tends to cooperate if he wants them to understand what he conveys. Therefore, our data, as mentioned, shows three types of cooperation. Naturally, these types functioned as the sender intends and based on the letter's content:

Figure 8: Frequencies of the letters of cooperative procedure involvement

As shown above, Imam Ali's letters are identified as informative cooperation and materialistic one; this probably comes from the sender's intentions and desires. In other words, how the sender intends his message to be received, he determines the cooperative type that he follows. In the case of threats, rejecting or accusing, no informative or material cooperation is needed. In contrast, the informative or material in which the communicator finds himself obligated to prove, explain, support, and convince. What is more, materialistic cooperation is observed that it uses in all letters in one way or another. This, of course, depicts

the nature of the letter's discourse or content, which even the letter is designed to convey something such as threat, accuse. The sender plainly addresses them in terms of declarative, question, act, or stimulus; these construct the material of communicative cooperation. Alternatively, stimulus, these are constructed the material of communicative cooperation.

2. Inference-Based Skills and Abilities (Metarepresentations).

According to SW, to infer what people are thinking about needs a particular set of skills and abilities. This opinion looks compatible with what SW is called "*theory of mind*" or "*mindreading*" (Sperber and Wilson 2002: 4). It refers that the communicators' behaviours resulted from their mind ideas, concepts, and experiences. These cognitive abilities are not equal, but they differ from one person to another. What A perceives, feels, or thinks is not identical to what B perceives, feels, and thinks (ibid.). Hence, since we are different in our mental activities, how can we communicate and understand each other? This is the central goal of this theory, and thereby, what relevance theory intends to confirm. It is said that the perception and interpretation of other's stimuli are possible in terms of "*intention*" and "*mental state*" (Clark 2013: 349).

Sperber and Wilson (2002:12) view that people are acted as the "agents" or "doers" that make a particular effect or behave in such a way as goal-cognitive orientation. Thence, for the sake of interpreting other's actions, it tends to fulfill several types of objectives. Wherefore, when we see someone rising his hands and waving, this may indicate that he (as an agent) intends to bring our attention (intention); this is by all accounts, talented development to deal with the human collaboration (ibid.). This type of inference can help to go deeper and grasp the essence of the letter's content, so we perceive the current entities in terms of mental state and intention. In other words, we do not regard threats as actions, and how the punishment would be severe, but we interpret them as a unity of proof, parameter, or manifestation about what is going on in the sender's mind. Since the

sender intends something to convey, the necessity for a comprehensive inference is maximized. The successful inference, as mentioned, starts with how cooperative the sender manifests, in the case of successful communication, the communicative cooperation the sender should emphasize (Scott-Philips 2015:112). This cooperative type is required first to realize their “*cognitive environment*,” which indicates that factual representations are the ability to function mentally and be taken as true or probably true (Sperber and Wilson 1986:39). Accordingly, it is possible to say that the content of ‘letters exchanged’ is what they experienced, or it is a part of their cognitive environment. The content of preaching, informing, explaining, is a reflection of his cognitive environment. The case is similar to threats and accusations, which their existence might be related to what his cognitive environment is comprised. As when someone believes that the movie would start at 9 o'clock to be clear later, it would be started at 11. This issue is different since he constructs the belief as to be correct with no previous planning to make fake or deception.

Another important thing that makes the inference-based metarepresentations effective and interpretable in the current data is that “*the letters’ theme is mutual manifest*” since people’s cognitive environment cannot be identical in all circumstances. However, there is a part of the share and mutuality between two persons or groups. Lies, deception, threats are concepts depicted in various mental representations. What an individual has a view that may be different from others, but they probably share some general knowledge like lies, deception, and threats are ethical and religious deviations. This share part of the cognitive environment is known as a “*mutual cognitive environment*” (Sperber and Wilson 1995:42).

Relating to our data, conclusions have been inferred dependent on the sender’s constructed stimuli derived from their mutual cognitive environment. In other words, the communication of the sender views successful and interpretable when his stimuli are formulated in terms of mutual cognitive issues. Mutual cognitive

offers direct access and clues to link between mind concepts and their representations (Sperber and Wilson 1995:42). For instance, the utterance “*If you ponder over the incident leading to the murder of 'Uthman, you will realize that I cannot at all be held responsible for the affair, and I am the least concerned with the episode.*” The concept is that (think or activate meme state) its representation or [the natural result will be that you can discover the truth]. Therefore, the interpretation and inference carry out based on whether the stimuli seem mutual, manifest, and familiar. They are mainly connected to the mind, and they are accessible for both the sender and the receiver.

As a matter of fact, the expectation of “*mutual cognitive stimuli*” is not arbitrary, but it is applied via various steps and realizations (SW 2005:24). One of them is that we need to pay attention to both senders' environment from birth to death. Another thing, the mindreading process, might be followed by extra-things, like take the letter's content and categorizes them into mutual or non-mutual manifestness (ibid.). Then, we compare them as if how other communicators evaluate them. Moreover, the inference can be advanced by the previous one, making use of inferences that are carried out before. This is known as ‘*recursive mindreading*’ that characterizes by recursive rules application, general description, or recursive methods of a successful outcome (Scott-Philips 2015:97). The recursive mindreading is useful for observing and knowing other's experiences and then comparing, evaluating, or contrasting (ibid.).

3. Weighted the Utterance Interpretation

Here, a cognitive method has been followed in interpreting utterances relying on “mutual cognitive adjustment,” which resulted in three kinds of information (1) interpretation of the explicit meaning of the utterance. It is decoded based on the code model. However, the emphasis is on the inferential model, but the code model is needed as the first step toward a logical deduction, notably when it is

enriched, then, it is used to produce a comprehensive contextualized proposition (Scott-phillips 2015:35). (2) The interpretation of the sender's implied meaning (Implicature) this can be achieved based on the inferential model. (3) The relevant contextual knowledge, which is necessary to interpret explicit and implicit meaning. According to Sperber and Wilson, the human cognitive is dynamic enough to the extent that it can access any context and enriched various types of utterances that implicated conclusions without limitations except finding relevance connections (Yus 2006: 264). There are various strategies used in order to contextualize information, and thereby we can arrive at the interpretation of utterances:

1. Disambiguation.

Disambiguation strategy is used on the basis of the context due to the purpose of completing the interpretation of the incomplete logical form decoded from an utterance (see Bublitz et al., 2011: 463-464). They assert that the process of contextualization is informative; its application is necessary to illustrate expressions or utterances as a result of the indeterminacy of semantic (or pragmatic) lexical unit. Moreover, disambiguation involves a single choice out of two or more inherent senses based on context limitations. In fact, there are essential things that we want to discuss:

First, do the lexicons appear ambiguous for the sender or to the reader or both? The answer might be implied through the previous chapters since the communicator is careful to be cooperatively 'informative and materialistic;' this, of course, reflects in his utterances' selection. In contrast to the communicator who involves indirectness, the letters of uninformative content, the utterances of poetic effects, lexicons of violence, and the lexicons bear more than a single interpretation.

The ambiguity could be generated from either the sender who selects lexicons of vagueness or by the receiver who fails to grasp the utterance meaning(See SW

2005: 10-11, SW 1995:180). Additionally, the sender may be aware that these words would be vague, but he intends the receivers to find matches and propose further entries from additional sources like encyclopedic knowledge and factual events to compare or activate meme state.

Second, the disambiguated utterances that are carried out take two types: unconscious/automatic disambiguation and conscious/activated disambiguation. Consciousness is needed when the context is not accessible or includes limited contextual assumptions (Allot 2010:64). In this case, alternative ways could be involved, like comparing the letter's content, linking clues of the contexts with others with no clues (mainly when they are similar in content), or using such related historical events and encyclopedic knowledge.

<i>Letter 1</i>	<i>utterance</i>	①	<i>Presents have no choice to consider (or go back against their oaths of allegiance)</i>
		②	<i>those who were not present on occasion have no right to reject</i>

The constructed hypothesis involves two things:

i. The first: the sender means by ‘presents’ (Talha and Al-Zubair) and ‘the absent’ (Muawiya). This identification is derived from the general perception of what the letter’s discourse emphasizes. The letter states that the people consensus on one side and those who reject (Muawiyah) or who is in suspicion and asks to revise or resume the allegiance (Talha and Al-Zubair) on another side. Disambiguation is guided to the fact that (the presenters are Talha and Al Zubair) and (the absenter is Muawiya) based on the decoding process of explicatures. This process involves the meaning that the lexicons expressed, the context that these utterances are used, additional to such encyclopedic entries from Al Tabari’s history (Tarik Altabri) V3: 791-793, Abn Katheer 1992: v7:232, Al Dinuri 1990: V1. 77-78. Accordingly, both explicatures and related encyclopaedic entries allow accessibility to confirm what the sender proposes

that Talha and Al Zubair has no right to consider for the reasons: (1) Imam Ali is assigned a caliph when people have sworn allegiance to him, particularly by the consensus of Muhajurin and Ansar while Talha and Al Zubair are only two. (2) At first, Imam Ali rejected the allegiance and told them that *“let me and find another one, I am a counsellor for you better than a chancellor”* Nahjul al Balagha (136, 366,367, 322), Almufeed (1983: 65). After that, he offered the allegiance to Talha because he knew that Talha wished to be for him, but Talha refused and said that *“you are intelligible and you are the leader of believers, so he asked Imam Ali to spread over his hand, and then he swore allegiance”* almufeed1983: 65). For this reason, he has no choice to consider since he swears allegiance under no rules and limitations, as well as he is not obligated.

ii. The second he intends that his allegiance occurred by people consensus, particularly the Muhajurin and Ansar, which is the reason behind their presence. Not all presenters have no right to consider. If they were unsatisfied, they would not be present, in contrast to Talha and Zubair, whose presence is to gain some benefits. This is the subject matter of the utterance addressed to Muawiya *“Presenters have no choice to consider (or go back against their oaths of allegiance.”* Imam Ali intends to say the presence of Talha and Al Zubair not to introduce their allegiance by the evidence that they transgressed their oaths later. The sender seems optimally relevant when he cooperates enough in terms of an informative and material cooperative; this facilitates the process of interpretation when some encyclopedic entries are used.

The case of the utterance *“those who are not present on occasion have no right to reject”* is not too far from the first hypothesis. It is not reasonable that Imam Ali means all those who are absent, but when we contextualize the utterance: [absent who refuses the allegiance and wants the war has no right to reject]. Additionally, no refuser can be identified relying on other encyclopedic

entries except (Muawiyah, Talha, and Al Zubair). This then gives Imam Ali's allegiance a characteristic that is uniquely appeared in contrast to all the caliphs, neither the former nor the latter who do not have such consensus like what Imam Ali has.

Letter 2	utterance	①	<i>There is no admonition between Qais and me</i>
		②	<i>Just stabbing the kidneys and decapitating</i>

The ambiguity of this utterance comes from three things: the utterance includes the lexicon unit of ambiguity, the context is not dynamic enough to offer implications or clues, and this might be resulted from being a verse of poetry. In the first issue, the lexicon 'admonition' is not clear enough because the receivers are not familiar with this word as it uses with other words like (stabbing and decapitating). It is commonly used to indicate either being friendly (e.g., since we are friends, there is no admonition between us) or being rude (e.g., a threatening; I want you to be friendly). However, the logical form of explicature interpretation seems incomplete. For this reason, and through general perception and schematic acquaintance, we hypothesize the stimuli as [there are no peaceful negotiations between us just stabbing the kidneys and decapitating]. The contextual implications are essential; the stimuli seem relevant based on the contextual clues. Hence, this utterance is considered ambiguous due to its contextual clues. It is found that the utterance produced with limited implications, to solve this, the issue needed unusual effort and enriched by some encyclopedic entries in terms of disambiguation:

- *There is no admonition between you and me [as it was between Qais and me]*
- *If there is admonition between Qias and me [it will find another thing but not stabbing the kidneys and decapitating] or may remain the same thing!*

Concerning the third issue, in some cases, poetry is viewed with no direct access. It requires much processing efforts due to the poetic effects or the style that the

utterance shows. The contextualization is necessary to the extent that the whole poem should be reviewed to grasp the intended message. Notably, some grammatical rules, syntactic standards, or even phonological rules are possible for the poet to deviate under the rubric of “poetic necessity.” This inevitably causes ambiguity unless the communicator cooperates enough.

Another thing is that poetry is often used for adducing, so the communicator should be aware of its theme since no two issues have thematic compatible. Therefore, this verse of poetry belongs to (Amr bin Al-Ayham Al-Taghlbi) when he was in a struggle with his tribe. Besides, this verse of poetry is written based on Al-Hijaz language, which characterizes by some grammatical deviations (Zamakhshari : 2001 V2. 55).

<i>Letter 3</i>	<i>utterance</i>	<i>Demised those who transgressed my allegiance</i>
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In fact, this utterance is seen with no ambiguous meaning to the extent that they need to enrich or disambiguate, especially those familiar with the history or at least those who have read the correspondence. However, this utterance is used here, to complete the research and as a service for those who are not familiar enough with such historical events. Virtually, the ambiguity comes from the lexicon ‘transgressed,’ i.e., ‘those who broke their oaths’ particularly ‘who and why.’ Concerning the first, transgressors or those who broke their oaths, the sender intends (Talha and Al- Zubair) and others who participate in the war against Imam Ali in a battle known as (Al Jamal battle). The logical form resulted from the “code model” is not clear enough and incomplete, but one-step needed to achieve the optimality. As it is, the utterance includes lexicons like ‘demise’ and ‘transgress.’ That means demise indicates ‘fighting,’ and there is no war or battle has occurred before the time of sending this letter except ‘Al Jamal battle.’ Moreover, the word ‘transgressed’ denotes those who ‘swore allegiance and broke

their oaths.’ Accordingly, the transgressors are Talha and Al Zubair because they are the only two who ‘swore allegiance and broke their oaths’; then, they have gathered people from different places to fight against Imam Ali (see Ibn Al-Atheer 1987: V3. 102, Almuftid1983. 39). Concerning the inquiry ‘why,’ i.e., why Imam Ali fighting them, the answer may lie behind two things:

1. Because they ‘*violated their oaths*’ and that unacceptable, and it is prepared punishment for them in religions and jurisprudence, as in the Holy Quran.

وَإِنْ تَكُونُوا أَيْمَنُهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

(التوبة/١٢) "But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight the leaders of disbelief - for surely their oaths are nothing to them - so that they may stop (evil actions)" al-Tawiba/12. Or in the bible as in Ecclesiastes 5:4-6 (Ecclesiastes 5:4)

“When you vow a vow to God, do not delay paying it, for he has no pleasure in fools. Pay what you vow.”

2. The war is not the decision of Imam Ali, yet the transgressors have accumulated the people in a significant armed force and coming from Al-Hijaz to Basra, where the fight happened there. (Ibn Atheer: 1987.v3: 103)

Letter 4

An empty letter

As mentioned, the stimuli appear overt and relevance in terms of the communicator’s cooperative and the contextual implications. If the sender does not do so, the receiver’s hypothesis might be constructed in a way that sounds to be approximately rather than spontaneously. However, based on encyclopaedic entries, and relying on the assumption that this behaviour is a reaction to a letter sent by Imam Ali asking him to introduce his allegiance and leave Al sham ruling for another one. As a part of the mindreading theory, behaviours are real representations of what individuals thinking about, so it is inferred that this letter is a threatening one. The hypothesis is that this behaviour resulted from such thoughts as an act of revenge, fear, or feeling of danger.

Furthermore, background knowledge and encyclopaedic insertions (e.g., Al Qarashi 2002: v11: 121) have worked as clues that act sportively and decisively in our inferential process. Closely related, the concept of ‘silence’ as a meaningful entity, which its representations functioned, based on the context and reactions. Therefore, the letter tries to communicate something typical of non-verbal communication. Identically, the ambiguity when someone waves his hands either he intends greetings or wants to bring attention. Hence, the expectation that the sender intends that he prefers the war and unwillingly intends to stop sending letters, this what he explicitly mentioned earlier in previous letters.

Letter 5 *Uncovering the people and their trial must belong to me.*

The ambiguity in this utterance is specified in the word ‘people.’ This lexicon seems initially hard to recognize, and the receiver might be unable to identify what sort of people he means. It is unreasonable that the sender wants all people, so why he restricts the ‘trial’ for [him] only. To arrive at the perfect interpretation, the central part of the hypothesis is constructed based on a mental state. In other words, every one of us may share that the person who rules the perpetrators is a judge or a person with legal authority. Accordingly, the sender intends to convey that [then ruled those who killed 'Uthman to me because I am the ruler or the caliph]. He intends the trial to be in the form of the accuser, ruler, and witnesses for reasons:

1. Historically, nobody has named, referred, or singled out any perpetrators so far in light of the fact that the people who trapped 'Uthman's house is enormous. It proceeds for a considerable length of time, which implies numerous individuals alternate attacking him inside his house. Along these lines, how might one recognize the executioners without the investigation, witnesses, and this would take a significant stretch?

2. Since the accusers are in extraordinary numbers, and they, obviously, have families and clans. The trailer ought to be a person who is worthy by the two gatherings (the accusers and the victim's family) to dodge the conceivable showdown. The adjudicator is vital to be the person who is acknowledged by the accord of people.

Letter 8	<i>Allah's peace upon those who follow the guidance (Al Huda)</i>
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When this utterance is analyzed, it appears not only an ambiguous but also misleading since it is used as a 'greeting' that Muslims do not use among them. This utterance belongs to the prophet's usage when he invites people from other religions to believe Islam as their new religion. Inferentially, through inference-based intentions and inference-based metarepresentations, It is possible to identify that this utterance uses as a greeting, not as preaching or praying because; (1) it is placed as an opening of the letter, besides, if he wants to preach, the utterance tends to be informative and materialistic enough.

(2) The letter's discourse, in general, is strongly worded to the degree that it can fit only for threatening. Another thing, why Muawiya uses it, despite that it has been used before for non-Muslims; in other words, it is not a part of social interaction. In fact, this point complicated the interpretation process because he does not cooperate by selecting mutual issues, cognitive environment (mutual knowledge and beliefs), and poses the familiar utterances. However, we are aware that this utterance is proposed to convey a message. Therefore, our expectations derived from the context (especially the outcome decoded from lexicons and letter's discourse) and background information (how it used before).

Hence, It seems plausible saying that the sender's intended message is to depict the addressee as a person with no values and religion. This proposition may lead to gain two things: **first**, to justify the upcoming war that he has planned before, as it is against those who deceive fighting. **Second**, it is a part of the

propaganda and psychological war to affect the enemy's resolve as much as possible. Besides, it prepares for the upcoming war by installing in people's minds that they are Muslims, and the enemy is on a stray by the evidence that his letter [You have prepared yourself strong for your enemies, with the villains of the people of Hijaz, the bastards of the people of Iraq, the fools of Egypt, and the mobs of Basra].

Letter 15	<i>So stop narrating me your legends, and end me from your hadiths.</i>
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The explicature decoding process has resulted in lexical ambiguity in which the word 'legends' indicates a sense interconnects with a network of senses. Nonetheless, as a part of cognitive processing, talking about something is not occur yet seen as a legend. Muawiya intends to depict Imam Ali's cautions about the expected results in the war's case starts up as just legends. This income is derived from the underlying association between the utterance's assumption and his behaviours. It is noticed that Muawiya collocates the word 'legends' by the possession pronoun 'your,' and we might share that 'the future telling' sounds to him as a legend. Accordingly, he intends by 'your legends' the events will occur in the case of the war starts, as it has mentioned by Imam Ali's previous letter.

2. Reference assignment.

Reference is mainly viewed as a pragmatic process typically involves the communicator's intention and the receiver's inference. Reference in this regard is not possible to be determined semantically. Nevertheless, it accomplishes by assigning suitable contextual clues to the referring and anaphoric items that tend to be optimal relevant (see Sperber and Wilson 1995:187, Huang 2017:24). According to Sperber and Wilson (1995:187), the reference-constructed hypothesis from expressions of referring is almost hard to recover by means of decoding only. Meanwhile, Blackmore (1992: 69) states that reference assignment is a matter of 'mental state' in terms of relevance. It generally includes referring

expressions for individuals, events, or objects that involve retrieval and interactional process between mental concepts and its representations to arrive at reference intention. Another thing, for the sake of the communicator constructing a recoverable hypothesis and the receiver, expects this hypothesis, referring or anaphoric expressions must be chosen in terms of cooperation and mutual cognitive adjustment (See Clark 2013: 175).

In the case of cooperation, the communicator needs to focus on the words the receiver already knows or at least the characterizes of being familiar. He also ought to be aware of the issues that mutually manifested (Scott-Philips 2015: 112). In this regard, the receiver finds himself capable of accessing the context and thereby grasp what the communicator refers to. According to Scott-Philips (ibid.), both the communicator and the receiver should share the knowledge in the relevance model. Furthermore, the communicator requires being skillful enough in retrieving the knowledge that makes the receiver able to find matches with confidence and trust.

“Bridging across-reference or anaphoric”

expressions used in this utterance 'I' and 'me' are used to create an association between the current situation and information from background knowledge. This source of connection sounds

*I'm the man whom you
have known (realized)
and around me those
whom you knew.*

logical, which is retrieved from the mind as ‘mental concepts’ and can be grasped as an optimal where they are processed as ‘representations.’ Therefore, the sender here involves the receiver’s background knowledge instead of mentioning any more details, so he gets satisfied by the present referring expressions only. Imam Ali aims to convey two things: **the first**, in the utterance (*I'm the man whom you have known*), two things are singled out. Warning the addressee that the war is not the right choice because Muawiya has seen Imam Ali’s fighting before against unbelievers at the prophet’s time. Besides, he reminds Muawiya that he (Imam Ali) is innocent and does not participate in 'Uthman’s blood. This hypothesis is

constructed based on bridging across- anaphoric and mutual knowledge (background), which is derived from the word (realized) assumption. The word 'realized' unlike 'know,' which indicates that he has known him before; it is just that if he sees him, he will realize him immediately.

The second, the utterance (and around me those whom you knew), the referring expression here assigns another contextual value that the sender sheds light upon his companions' status and dignity. He, of course, intends that his followers are both braveries and those who have insights, but he goes farther to signify, most of his followers are firstly the prophet's followers like (Abu Ayyub al Ansari, Salman al Farsi, Uday Bin Hatem Al-Taie, and Ammar Bin Yasir Wikipedia). The sender involves this type of reference because he is aware that most receivers know the prophet's companions, their belief, and their Integrity. These, admittedly, are representations based on the concept of trust.

When this utterance is analyzed, the referring expression 'you' appears to assume that (the addressee) is responsible or participates in what has happened to 'Uthman. Thus, the context is established based on this referential expression to indicate an accusation. The

referring expression proposes clues to link between Imam Ali's allegiance and 'Uthman's death. A part of mindreading, a person needs to activate mental state to arrive at the intentions. The sender's intention by this utterance is to reject Imam Ali's allegiance, and at the same time, he reasons his rejection because of 'Uthman's death. This deduction involves two levels, explicit interpretation of the word used (Muhajurin and Ansar). The sender, here, refers to them to express that the Muhajurin and Ansar have sworn allegiance to Imam Ali. However, this

But you were tempted the Muhajurin by 'Uthman's blood and you encouraged Ansar to leave him alone.

Letter 6

allegiance is invalidated because they are possibly tempted, as they tempted before and have killed 'Uthman.

The second level, inference interpretation, the explicit interpretation is preparatory to infer that the referring pronoun 'you' bridging across-reference between two real events, one is a crime, and the other represents the people's authentic desire. The link between these two different facts is impossible except following the deceptive way. However, he intends to convey that this allegiance is dismissed because it is done by people who are possibly tempted. This proposition includes the following facts (1) Muhajurin and Ansar's consultation are used at the time of the first caliph and others. (2) If they can be tempted, how have they trusted in selecting the three previous caliphs! (3) No one can figure out the killers of 'Uthman because there is a big crowd trapping him inside for days. (4) Despite all previous points, the sender has no right to accept or reject because he is not one of them.

The sender proposes a context enhanced with realities and rules, serves us accessibility as far as clues offered by the referring expressions. This context appears to be supportive in building a hypothesis like (the consultation is only for Al-Medina's

Bring a man from Quraysh al-Sham is accepted by the consultation or it deserves for him, if you did, Muhajurin and Ansar will know that untrue.

Letter 7

Muhajurin and Ansar). This hypothesis's expectation may come from the schematic information on this occasion that will, in general, be shared and recognizable for all personalities. In like manner, the sender plans to impart that if Muhajurin assigns the caliph, it is kept to the individuals who live in Al-Medina since they remain here subsequent to leaving Mecca. They live, work, have emigrated together. This is the point that the sender shows and they can know one

another and know the person who does not come from them. Also, they (themselves) who selected the past caliphs.

The analysis of this utterance reveals that the sender constructs this utterance carefully in order to put the receivers on judgment position; this is on one side. From another, it seems a response to the previous claim that the main reason behind this conflict is Imam Ali's greediness. Between this and that, referring expressions 'you,' 'us,' 'him,' 'that'

The thing that dispersed between you and us was that Allah send his prophet from us, so we believed in him and you were infidels.

*And Immigration has ended when your brother was captured. **Letter 9***

offer implications for bridging across from virtual claims to real context characterized by relevance to retrieve our stored knowledge or surf the history's papers. Imam Ali relates this conflict to the situation 'when Imam Ali killed Muawiya's relatives (Eutba and Handala)' in the battle of Badr (Akkad 2006: 104-105., Bin Hisham V3: 347). In this regard, the sender intends to communicate that the conflict is not personal. It is a religious conflict that goes back to the prophet expedition's era where Imam Ali believes the prophet and supports him while Muawiya and his forebears reject and disbelieve. This claim is accepted more than the claim that the conflict resulted from Imam Ali's greediness, especially when we tackle this issue as follows:

1. According to relevance theory, this proposition seems ostensive stimulus with clear optimal relevance in terms of less processing effort requires due to the content, which is categorized as an informative and materialistic cooperative.
2. On the other hand, by means of mindreading criteria, the proposed claim is part of a mutual cognitive environment interconnected with certain representations. That is, if the sender is greedy, he will accept the Caliphate directly without excuses and conditions. Additionally, he accepts the assumption of remaining

Muawiya as a ruler with a promise that he keeps sending Al-shams' abscesses (see Altabri V.4:440-441, Al-Massoudi 2005: V2: 277-278, Abin Al- Atheer 1987: V3:154).

Supportively, Imam Ali presents evidence (when Muawiya's brother caught while he was stopping Muslims from entering Mecca and fighting them). He wants to prove that the conflict between him and Muawiyah is not a matter of greediness, but it relates to the fact that Muawiya and his family are not the prophet's believers, and they refuse to be Muslims then they have entered the Islam by force.

The sender and through reference assignment, provide two pictures within the same context. One picture depicts the current issue (Muawiyah's misguidance), and the other belongs to the first decade of Islam (Muawiyah's people and family). The sender, of

The misfortune that you brought is not far from what your family and your people have brought, which the blasphemy carried them to do so.

Letter 12

course, presents these two pictures to convey a message. He intends to confirm that Muawiyah's claims are not accurate because of their "disbelieve," as his forebears have done, at first they reject to believe the Islam and announce their enmity against him. The question, is the sender succeed in selecting these two pictures, i.e., are they optimally relevant? The analysis results with a relevant claim where the hypothesis is reconstructed based on the contextual accessibility since various implications provide the context. Most of them are simply identified as informative events or encyclopedic knowledge. In this regard, "blasphemy" as a mental concept is denying the reality intentionally; its representations possibly take a wide range of forms. Therefore, these two pictures share the same content in different places, figures, or styles. As proof, one thing in which the two pictures meet is that both

are viewed as the caliphate as an authority can be obtained in various ways and means. According to Abu Sofyan (Muawiyah's father), the prophethood and the caliphate is an authority that could be taken by grasping the opportunities. Abu Faraj al-Asfhani narrates in his book (al-Aghany: 1992: V6: 529, 1948: V4:96, Al-Kurani 2005.V2:39) that when the caliphate had arrived at 'Uthman. Abu Sofyan entered 'Uthman's house with others to present their congratulations and said, *“Do you have anyone else”?* They said no, so he said, *“my sons, Oh! Umayyad sons, pick it up as the ball, and what Abu Sofian swears there is no torment, no reckoning, no paradise, no fire, no evocation, and no resurrection.”* Therefore, the caliphate in the views of Muawiyah and his Father Abu Sofyan is neither trust in the neck of its owner nor a covenant from Allah, but it is something worth picking up. As the sender explicitly expresses, this type of disbelieving encourages Muawiyah and his father to view lies and deceptions as a way to achieve authority. The history is full of facts like what we have mentioned to the extend most of these facts seem to be shared and familiar. For this reason, we expect the hypothesis confirmation so far, as it is the stopping point based on the acceptability criteria.

This expression has been sent as proof, and common outcome concerns what he has referenced. Since they (Muawiyah's ancestors) demand their disrespect and dismiss the prophet's

*Until they were killed,
where you knew Letter 12*

challenge to quit misleading individuals and social affairs them battling, the prophet battled them until the death. This is likewise a warning, as referenced, that he would confront something very similar that his ancestors have confronted, on account of he does not come back to his detects.

3. Enrichment

Enrichment is the third strategy that is involved in interpreting in general and recovering the communicator's meaning in particular. It is a process in which a specific utterance conveys a message. Enrichment includes various types of elements that are implicated contextually, but they are not participated in what the utterance expresses literally (Recanati 2010.1). The enrichment process is the completion of the logical form resulted from the decoding process. It is not confined only to an overt indexical or covert semantical slot of uttered utterance, but there is a necessity for conceptual enrichment to the outcome of the decoding process (ibid: 2-3). Nagai mentions four types of enrichment in his article entitled "*Processes for the retrieval of explicature*" (2009:110):

The first involves additional information, and supplemental content to the utterance assumes trivial truth, as when we hear the utterance (the distance is too far), that means he intends (the distance is too far from here). This type also involves the process of "*lexical narrowing*," in which a word of a range of meanings specifies to become less general and specific (Carston and Wilson 2007: 6 cited in Nagai ibid: 111).

The second, in this type, the receiver involves the expanding or narrowing "*the atomic meaning*" of the utterance's meaning uttered (See Carston 2004a: 14). More precisely, the receiver inserts some items, which are inferred based on the context within the words of an utterance in order to comprehend its atomic meaning. Nagai states, unlike the first type, this type of enrichment comes with the receiver's regard to comprehending the atomic or the inner meaning of the words within the utterance, while the first type, the receiver tends to comprehend the common meaning that the utterance assumes. Consider:

- 12) a. *Marry, and Bill bought souvenirs from [the same] supermarket.*
[Atomic meaning]
- b. *Hurry up! John will eat everything [in the party] [trivial truth]*

Third, “Subsentential utterances” type of enrichment (Hall: 2009:237-238), these subsentential utterances are sometimes worthy of making the receiver assumes some propositions or contents fit the slots unarticulated so far. Nagai clarifies that this comes from being common, mutually manifest, or cognitively processed. Therefore, when a person hears (to get better, take these pillars twice a day), he\she may spontaneously say; it must be a doctor to a patient. According to Carston (2004:22), this type is viewed as “*Compelling evidence*” due to the claim proposed that it can be either a part of utterances’ conditional truthfulness or inferentially deduced from the context (see also Ludlow 2005). Hence, the enrichment process depends on the utterance state so that the ways of recovering them are diverse based on whether they are sentential or nonsentential. Recanati (2010: 7-8) and Stanley (2000: 391) view, the syntactic operation and sentential context play a crucial role in recognizing the words when these two methods are employed in one paradigm. It may be used to identify how and when the sentential and lexical context interacts to affect the lexical access.

The fourth type involves “*unarticulated constituents*” (Stanley 2000, Carston 2002a) in an utterance in which it is a process that is entirely pragmatically-motivated to infer constituents underlying the content assumed.

13) **A. *It is raining. {In Granada}***

B. *I have eaten. {Supper}*

C. *Every bottle is empty. [In the fridge] (Carston 2002: 13)*

Nagai states, in the above examples, there are no prominent articulated elements to indicate the meaning between brackets. However, the existence of indexical elements is taken a logical form in linguistics: so that A is a spatial variable B an object of behaviour, and C is a field variable. Therefore, unarticulated components can be communicated by an utterance, including indexical constituents; the receiver, in turn, has to identify the purpose occasion of certain value for the variable. This is supportive because the linguistic forms

(it, every, I) employed for a specific value, not a mere a lexicon expressed (Carston 2004: 639 cited in Nagia 2009: 114).

Notably, the word “unarticulated” refers to something sounds to be dissimilar from “Covert” in grammar (Allot 2010: 191). In other words, these constituents are not pronounced, and they show no accordance with any elements of linguistic structure. Therefore, they are a freely pragmatically-motivated process of inference. Allot adds that from indexicalists’ viewpoint, any component of a message assumed must be corresponding to the linguistic structure of the utterance proposed. He adds that ‘free enrichment’ is regarded as an ellipsis or pragmatic inference of value for overt variables. So when the proposition assumes (the car is small), the intention is identified to have a contextually enriched variable (it is small to fit us since we are just seven) (ibid.).

Carston (2002:10) states that the utterance (it is raining) must indicate the place’s variable, specifically the speaker's place. To detect unarticulated constituents’ values, there must be a sense of contextual binding and a corresponding to linguistic structure. In this regard, they could be the representations of logical form, whether they are linguistically decoded or pragmatically inferred; nonetheless, they are mainly the pragmatically inferred process.

The analysis of this utterance reveals that the consideration is focused on the issue of why the sender confines the consultation for them

*Consultation is confined to the
Muhajurin and Ansar. Letter 1*

(Muhajurin and Ansar). What complicates the issue is the addressee’s acceptance by this contentious issue, but his rejection is about the sender’s participation in 'Uthman’s blood. Moreover, no objection has detected that Muawiya rejects this assumption by saying, for example (why does it confine to them? We also have

the right to consulate!). This assumption helps in formulating the hypothesis that Muawiya's acceptance might come from his satisfaction and admission by the Muhajurin and Ansar's dignity. Nevertheless, this hypothesis is nullified when it compares to the fact that Imam Ali is one of them, and he has faced a lot of insults and threats from him. Therefore, the research has arrived at; it is not a matter of respect since enrichment is the completion of logical form derived from binding between syntactic operators and sentential context to identify the lexical access.

Syntactically this utterance starts by (that only انما) which is used in Arabic as a limitation particle to indicate (the consultation is only for Muhajurin and Ansar). The question arises here, is this limitation presented to the addressee as an informative or a materialistic? I.e., does it set by the sender as (a new informative) or set previously (a materialistic)? It sounds to be materialistic, in which the letter's discourse acts contextually for explaining and illustrating how the allegiance of the previous caliphs has carried out. In this regard, the consultation appears as it is not the sender's choice to become a caliph, but he gives in to what they committed himself to. Thus, based on this, the sender intends to convey that the consultation is only for Muhajurin and Ansar [as they have used in selecting previous caliphs].

Generally, this utterance is also viewed as a materialistic discourse-content. It seems that the sender engages listing argumentatively things they have used in selecting their three previous caliphs. It would appear, then, the timing and sorts of words are arranged

*It was also supposed that whomsoever they selected, and became a caliph as per worthy Allah's satisfaction. **Letter 1***

within the utterance are significant in order to understand how the lexical context interacts with the sentential context. The sender relates Allah's satisfaction with

people's consensus on a man. This is unreasonable because people's consensus is not always true. Thousands of people were consensus on worshipping gods that they made by their hands. However, this utterance does not depict the sender's belief since the historical recorders narrate that Imam Ali refuses the way that they have been involved in selecting the first caliph.

Incidentally, the process of assigning the first caliph is not occurred by the allegiance that identically occurs to Imam Ali, where all Muhajurin and Ansar pledge their allegiance. Nevertheless, it happens by numbers no more than six or seven; then, it has extended by either invitation or intimidation (See Bin Wadih 1964: V2. 124, Sahih Al-Bukhari: 2001: V8:168, Ridha 1950: 20-23, Tarik al-Tabari: V3: 208). Thence, the sender argues by what they have committed themselves to, that is, they invite people to swear their allegiance to the previous caliphs under the title '*the caliph's allegiance is worthy for Allah's satisfaction.*' Thus, the utterance shows that the sender predicate-argumentative structure possibly decoded in a fashion that the lexical accessibility and contextual of interconnected sentential to signify the sender's intention: [as you have said] If they agree on a man and take him to be Caliph, it will be deemed to mean Allah's pleasure. This also does not conflict with the assumption that the sender means [Allah's satisfaction might be achieved when they become unified instead of dispersing]. This thing tends to be acceptable when it does not conflict with what Islam invites; if not, their consensus becomes invaluable.

This utterance appears with unarticulated constituents that are hidden intentionally and left for receivers to infer. As a logical form, the

*So keep accusing me of a crime I
have not committed. Letter 1*

communicator involves some indexical insertions and employs them as clues or implications that are compatible with relevant context. In other words, the word

'accuse' implies that a person is suspected of committing a crime without using evidence to prove that yet. However, Imam Ali presents two types of evidence to prove his innocent (1) his social and religious dignity in which he is one of the Arab nobles and from a family is well-known by their morality. Furthermore, from a religious view, he is the former who believes the prophet's message and attends all his battles. Even the prophet describes his dignity by saying, "*You are from me as Aaron to Moses, but there is no prophet after me*" (Al-Haythamy 1994. V9: 109, Alsayuti 1985: 281, Al- Dahabi 2002: 56). For these facts, Imam Ali sends, 'you will realize that I cannot at all be held responsible for the affair, and I am the least concerned with the episode.'

(2) Another thing, which he explicitly expresses, 'I was in isolation from him.' It is said that when Imam Ali argued 'at the time of the first caliph' that he is the intelligible for the caliphate than others, by the evidence that the prophet has assigned him before his death, but they reject. As a result, he decided to quit them, and he preferred to live like others from Muhajurin. He just responds when he is asked and advice when he is consulted. Therefore, Imam Ali argues that he is in isolation from them; there is no reason to kill 'Uthman; if Imam Ali is greedy of the caliphate, the first caliph is proper to be killed. Accordingly, the value of unarticulated variables is detected by the accessibility of words used and their overt contextual correspondence, which is motivated to assume the enrichment: [if you ignore all these facts], keep accusing me of a crime that I have not committed.

Obviously, Imam Ali intends to convey that he prefers peace; that is, it would seem an attempt to find another way to change the idea of the war. In this regard, he expresses his willingness to

The things that I prefer in you is the wellness (peace). Unless you are making troubles. Letter 5

assume another thing instead of the war. Depending on the context and for better

understanding, the receiver requires employing one to a couple of techniques, either expanding or narrowing the utterance's atomic meaning. In other words, the value of the variable proposed tends to be specified whether the sender's intention is in general or limited by conditions. Moreover, the general perception as a part of the mental state activation sounds to draw a line between these two issues based on what a person has from mental concepts and the current clues are provided within the context. As a result, the enrichment process here seems necessary in terms of the specification; that is, the receiver intends to infer the atomic meaning for the sake of restricting it. Thus, the sender intends to convey that: the thing I prefer in you is the peace [not the war] unless you stop making troubles.

This utterance can be understood as a 'reaction' with no logical basis for this assumption. However, let us start with the sender's intention. The

*If the people who had pledged allegiance to you, and you were innocent from the blood of 'Uthman, you would be like Abu Bakr, Umar and 'Uthman. **Letter 6***

The interpretation reveals incomplete logical form. As a result of the enrichment process strategy, which is applied to achieve this purpose based on what the message pragmatically-motivated inference. This inference involves planning the hypothesis in terms of lexical access and sentential context. Lexically the sender does not deny that Imam Ali's allegiance is carried out identically to the previous allegiances, but Muawiya invalidates this allegiance by the assumption that Imam Ali takes part in 'Uthman's blood. Contextually, Muawiya's rejection of the allegiance resulted from his belief that Imam Ali is not innocent. Thus, the sender intends to communicate that: your valid allegiance [is spoiled] because you are participated in 'Uthman's blood. In the case of whether he participates or not, has been discussed recently, but what we want to mention that 'To investigate if Muawiyah's decision by nullifying the allegiance based on logical evidence, or it is just a purposeful reaction. This issue can be discussed from various faces:

- a. How Imam Ali gets this type of consensus if he is not innocent, what gives this issue an ambiguity is that the extreme attention is given by Muawiyah to this issue to the degree that 'Uthman's sons don not show. One may assume this may come from that he is careful by Islam and Muslims' fate; this, of course, cannot challenge in front of the facts like the ways he follows. Furthermore, when he became a caliph, exactly after Imam Ali's death, the issue of 'Uthman blood long gone.
- b. This claim is dismissed because it is irrelevant for two things; uninformative and unmaterialistic. Uninformative, it informs nothing new, but it seems a claim with no evidence; thus, it leads to nothing because it is relying on expectations. Besides, unmaterialistic because the claim is not cognate of the allegiance content; that is, this claim is not a criterion to judge if the allegiance is valid. Hence, many issues prove that Muawiya's utterance is just a reaction stemming from his fear of losing his benefits. We are satisfied with these two points, even there are more, avoiding prolongation.

The view is that contextual cues' diversity behaves in unanimity with specific words render the upcoming assumption more or less predictable. Thus, the sentential context appears to be guided to expect what the sender

And the people of Al-Sham have only been fighting you except to pay them the killers of 'Uthman.

Letter 6

intends by this utterance. Additionally, the lexical accessibility looks helpful in finding matches among these lexicons and their context. In this regard, cognitively, the receiver constructs his hypothesis on the basis that the sender expects that Imam Ali does not know the killers, and he will send him no one at all. Therefore, he intends to fight as a pretext of uncovering the killers. For that

reason, the enrichment process is applied to appear as: he used 'Uthman' blood to increase the pressure because he knows that Imam Ali will not send him anyone.

The interpretation process shows such unarticulated constituents, which they act as a part of the utterance expressed even though they show no accordance with the uttered utterance. This shows that free enrichment in which they free from linguistic constraints. To retrieve the implicature, the first thing we are concerned with is that understanding what the sender states because the inferential input is responsible for implicature production. The input is the assumption that he has no authority to protect or defend anyone because he is just one like others from Muhajurin.

I was just a man of Muhajurin
Letter 7

Moreover, why the accusation is directed at him specifically while he is a man like them. This implicature is constructed as a part of the utterance's intuitive truthfulness even there is no apparent correspondence with the sentence itself. Then the consequence relation of 'I was just a man from Muhajurin' is made by the utterance expressed in the sentence. Notably, the contextual relevant is not triggered because of some cues in the sentence, but the fact that the utterance explains the sender's state. Such a state cannot be affected even by the variable changing as we virtually assume that if the addressee is not Muawiyah, the state still stables that he can do anything because he has no authority. Another thing, this unarticulated constituent, is indexically articulated via the 'bridging reference' that he refers to Muhajurin if they have any authority to defend or protect? Of course, no, since they are just citizens.

By virtue of bridging inference, “where the events or objects referred to in utterance are connected in a meaningful way to create a coherent discourse, *Dijalli et al., (2008: 1).*” It is possible to understand the sender’s

Because it is a general allegiance, in which the consideration is not allowed and the resume choice is not possible **letter 7**

intention in such ways, like the one proposed by this utterance that it constructs from two conjuncts. The meaning of the second conjunct (the consideration is not allowed, and the resume choice is not possible) consequentially relates to the first conjunct (since it is a general allegiance does by consensus of movers and shakers).

However, this explicitly expressed to what extent that the bridging inference influences intuitively the utterance truthfulness; it is still a result of enrichment. Hence, the sender proposes a message that seems interpretable on account of communications or metaphysical variety. Meanwhile, the sender intends the receiver to review the allegiance issue as a key role in understanding the whole proposition. Metaphysically, the sender proposes that this allegiance is a fact. It must contain real representations and limitations; for example, the allegiance is contracted when people swear allegiance for a man to become a caliph, this is the fact, but (metaphysical) when they obey him.

The metaphysical variable, in this sense, unarticulated constituents, are accompanied by certain activities that are regarded as intuitive cues (see Recanati 2002:10). Therefore, when we mention ‘dance,’ it, of course, takes place in a specific place. The case is similar when we hear an ‘allegiance’; it must be there are conditions and limitations such as (the consideration is not allowed, and the resume choice is not possible). On the other hand, communicational variety, it would seem a part of what the sender means that this allegiance is identical to the previous ones for the three caliphs. In this regard, the sender involves mutual

knowledge to motivate the receiver in order to find matches between Imam Ali's allegiance and the allegiance of the previous caliphs in which they proposed such conditions as [the consideration is not allowed, and the resume choice is not possible].

To understand the sender's intended meaning, some degrees of adjustment of encoded meaning have involved. This is related to the interaction between the sentential context and the encoded

You and we were in one hand and familiar until you greed oh, Bin Abi Talib.

Letter 8

lexical concepts, which is framed by the relevant expectations. In this regard, the context sounds not only the 'interpreter' of the utterance's truth-conditions, but it is helpful to provide triggers to arrive at the denotation of indexicals and other contextual expressions. The word 'greedy' has a wide range of senses. However, free enrichment application is concluded by narrowing the lexicon's extension via context-sensitive components of its meaning. Therefore, through enrichment, the expression 'greedy' may indicate that (Imam Ali is greedy of Caliphate), this additional expression specified its internal sense corresponding to the relevant context. Alternatively, it corresponds to the mental representations where there various extra-additional expressions, but the ones that are adjusted by the context (greedy of Caliphate). Another thing, this type of restriction may come from 'background knowledge,' that is, this restriction produced in terms of "presuppositions" since it intuitively expressed (greedy of the caliphate). Identically to the example (John stops smoking), that means he used to smoke. This is taken for granted based on the expression 'greedy' appropriate conditions, which are called "*background assumptions*" (Searle 1992:180 cited in Recanati 2002:5).

The sender implicates that he refuses to accept Imam Ali's Caliphate, but he goes farther to depict his followers as (Villains, fools, bastards, and mobs). To understand the sender's meaning, we start by what he expressly states because it becomes the inference input to generate the implicature. Thus, the input proposition is that Imam Ali's Caliphate is invalid, but why? No reason he mentions, however, the speaker's meaning is derived from the expressions (Villains, fools, bastards, and mobs) in which they understood as negative features belong to those who are not intelligible for the caliphate.

You have prepared yourself strong for your enemies, with the villains of the people of Hijaz, the bastards of the people of Iraq, the fools of Egypt, and the mobs of Basra.
Letter 8

Hence, these negative features are viewed as a part of the utterance intuitive truthfulness, with no clear correspondence to any elements of the utterance itself. These unarticulated constituents appear to contribute the general understanding when the utterance is uttered in the context. They resulted from the enrichment process, which they are intuitively identified and contextually triggered. Incidentally, this sort of meaning seems exceptionally compatible with the notion of polemical discourse because it is uninformative as well as it can bring nothing named as 'logic' or argumentation except accusations no more.

This utterance is regarded as a completion of what the previous utterance proposes, in the position that Muawiya refuses Imam Ali's allegiance and describes it as invalid. Muawiya then comes to express himself and his followers as if they are the rest of Islam. This

If I visit you with Al-sham people, the rest of Islam and they will surround behind you.
Letter 8

effort is made deliberately to affect them, and it is viewed as an attempt to complicate the scene and may lead to scenarios that he has expected to occur.

Here, the enrichment process is the process of the natural language expressions [looks at himself without his soldiers, and does not involve the sarcasm of sayings], which are mapped into another natural language concept [conceptual state of morality]. This is not literally expressed, but it is contextually recovered from the articulated utterance. According to this modulation, free enrichment is employed in the form of additional or supplemental insertions to the utterance that contextually adjustable to appear as if the sender intends to mean: Who looks at himself without his soldiers [but you do], and does not involve lies at his sayings [but you involve].

*Those who look at themselves
without their soldiers, and do not
involve the mockery (lies) at his
saying letter9*

Accordingly, the natural language expressions proposed here, act as mental representations of ‘ethical or religious concepts’ which are contextually enriched with additional material defined as not literally uttered. This type of language thoughts that are extracted from free enrichment determines the conditional utterance truthfulness. Therefore, the sender tries to reject Muawiyah’s accusation, explaining that Imam Ali does not consider the people’s consensus around him as a powerful manifestation. Alternatively, he never involves lies or deception as a means to achieve his desires because they represent, as he views, ethical deviations.

Relying on insights of “bridging inference,” where the inference of objects or events in the second conjunct can be understood spontaneously from

Then in saying “capacity” and the one like you will not be excused to aspire for what the men aspire to. Letter 9

ideas, expressions, or clues has been mentioned in the first conjunct. Bridging inference seems logical, especially when the two conjuncts are meaningfully related (Recanati: 2002: 3). Wherefore, an inference can be derived in the current utterance based on the inherent rational connections between the actual representations (e.g., meaningful clues that triggered the interpretations) and our mind’s concepts. They then enable us to link the concepts and their representations consequentially in a meaningful way. Hence, [the sayings] can be both honest or lying, and this is possible for all except religious and ethical men who do not involve just honest at their sayings. Accordingly, the relation between [the sayings] and [the thing that men aspire to] is “the honest.” Therefore, understanding the meaning of the second conjunct helps in understanding the first, so, when we realize which thing that [men aspire to], then we can know the meaning type of [sayings].

The sender intends to preach that [I exhorting you because I know that you are mistaken, based on what I have seen and from the knowledge that I have informed].

I exhort you even; I know your fate from the knowledge that I have informed about you, something that cannot be averted without its entry into force. Letter 10

This implicature is derived from the expression ‘exhorting’ in which it uses to advise Muawiya, who seems mistakable. This meaning appears to a counterpart in constructing the utterance’s general meaning even it does not literally utter. The contextual triggers and indexicals provided to make the provisions of the conditional

utterance truthfulness. Furthermore, the natural language expression ‘exhorting’ is possibly interpreted as cognitive representations (preaching = advice to people of sins). On the other hand, this utterance represents the sender’s state (he intends to preach, as a part of his responsibility because he is a caliph, or reflects his feeling just as he feels sorry because Muawiyah is guilty). Indexically, the expression ‘I know your fate’ explicitly expressed. It might show that since he has known his fate, this thing motivates him to present his preaching as an attempt to change the state, a step sets forward to propose the peace, or it expresses his psychological state just as his sympathy.

The implicated meaning [Muawiyah’s orchestrated methods succeed in attracting those who in tenuous faith and in doubts except those who have insights]. This inferred meaning is derived initially via the expressed expressions. Thus, when we utter such words as [You have

You have annihilated many people. You deceived them by your debauch, threw them into the waves of your sea, overwhelmed by darkness, and met with suspicions. So they have gone from their destination, and they have bowed to their heels, and they have taken over their brains, and they have counted at their pedigree, except the people of the insights.
letter 10

annihilated many people], the lexicon ‘annihilate’ arises the wondering to say how and why. Sequentially, the sender’s expressions (many people/generations) follow the word ‘annihilate’ to denote that the sender does not mean something relates to the killing or murdering due to the word ‘generations.’ These are seen as a part of the utterance intuitive truthfulness. Besides, the context-relevant seems to be provisional not because it operates as the utterance truth conditional-interpreter, but the utterance means some

facts related to the deception state. Such a state that possibly formulated in various contexts where the same proposed facts exist. Moreover, the indexicals contribute to the context in terms of the truth-condition of determining value. Thus, this assumed specification comes from the fact that the deception can affect only those who in doubts and tenuous faith. Therefore, all the nominals (Deceived them by your debauch, thrown into the waves of your sea, overwhelmed by darkness, and they are overwhelmed by suspicions) are connected to the domain restriction indices.

Enrichment in this utterance is closely related to “**operation thoughts**” on expressions, not only what they literally mean. In this interpretation, enrichment is

You have intended for yourself what is not yours, and twisted over who is better than you.

Letter 11

a process of inserting supplemental material in order to, with other utterances ‘implicit elements’; we arrive at the sender’s meaning. It is found that the meaning of used expressions is mapped to the meaning corresponding to the schematic knowledge, that is, the material insertions are representations to that source of meaning. Accordingly, he intends to communicate: you try to take [the caliphate] which is not yours, and as you have twisted upon [Abu Bakr], who is better than you. This is an attempt from the sender to make the addressee attacking the first caliph, particularly when he mentions (who is better than you). However, the sender knows that Imam Ali's objection is not precisely on figures; he mightily does the same thing if the figure is not Abu Bakr, but his objection on the way they have involved. Imam Ali argues that the caliphate is the prophethood extension since people (at the time of the prophet expedition) have no choice to select their prophet. They also have no choice to select the prophet’s caliph but the caliph assigning by the prophet himself.

The sender's implicature is that [who is intelligible to be the prophet's caliph: the man who shows courageous in defending the Islam or the man who with his precursors fighting the Islam]. This proposition

And I am their companion in that situations, the attacker in their war, and the scattered to their gathering and the killer of their heads and the heads of the stray.

Letter 12

inferred from the expressed expressions, in which they explicitly state that the sender is the fighter and participates in most of the prophet's battles. This may indicate that what he has made may reflect the prophet's satisfaction. In other words, the prophet fought 'Muawiya's forebears' because they were unbelievers; meanwhile, Muawiya still involving the same tricks, deceptions that he has inherited from his antecedents. Therefore, it is possible for Imam Ali to fight Muawiya because he behaves extensionally to his unbelievers' forebears. These facts are not literally uttered, but they seem a part of intuitive truth conditions of the utterance used. Additionally, these expressions can express meaning, which is viewed as a part of encyclopedic knowledge.

The words (fight, attacker, scattered, and killer) give a natural sense that Imam Ali is the knight who fights when the prophet decides only, he is the leader, closer who hears the prophet's hadith. Accordingly, these facts and informative events are activated by this utterance to signify two things: **the first**, strengthen his argumentative discourse by mentioning real and factual events that have occurred recently. **The second**, to offer the receiver direct access to the context, especially when he assumes clues guided the receivers to activate meme state, find a logical match, and reassess the proposed values of mutual adjustment environment. Indexically, the uttered utterance time is past simple, and that is an attempt from the sender to show what he implicates by the utterance are facts and are possible for everyone to ensure and revise.

The natural language expressions of (regression and slow down) are inscribed as they schematized to “fear and cowardice state.” Despite that,

As long as you continue your regression and slowed down towards the war.

Letter 13

they do not articulate, but they contextually recovered from expressions that explicitly uttered. In this regard, the utterance enriched and supplemented with context are adjustable, with (extra-insertions) we can identify that he intends to convey that [your fear] has extended your regression and slowed down from the war]. Notably, what the sender means is a qualified typical version of what he actually sends; the words in brackets are not a part of what he sends, but they actually exist and transparent for both the sender and receiver. Closely related, the words (regression and slow down) correspond to the language of thought, which is then interpreted as contextually enriched with extra-materials.

The implicature [Muawiyah and his followers are still unbelievers, and the war they wish will not be easy as they expect]; this what the sender intends depending on the selected words

And you with your companions will invite me to a book that you glorify in your tongue and denied it with your hearts.

Letter 14

that he mentions. Another thing, the sender portrays the war that Muawiya prepares; if it occurs, it will be disastrous. This message proposes to warn them because he expects that the war will be difficult upon them to the degree that they enforce to accept the ‘Holy Quran’ as a ruler between them, even they deny him by their hearts. Since the word ‘deny’ indicates the meaning of disbelieving or refusing something intentionally, so based on the Islamic rules, those who deny the holy book are considered ‘unbelievers.’ Additionally, the

indexicals used not only past tense, but he mentions some events expected to occur; later on, they occurred, and they have invited him to the holy Quran in the Siffin battle.

4. Ad hoc concept

Ad hoc concept (AHC), in turn, is a process to bridge the gap between what the concepts of specific words encoded with and the concept assigned by the communicator (see Sperber and Wilson 2006). In this regard, the context attends to play a crucial role in determining the word's truth-conditions and other context-sensitive words. AHC is not linguistically given, but it is pragmatically inferred due to relevance expectations assigned in a specific context. According to Carston (2002: 322), AHC is contextually accessible in terms of spontaneous inference that seems to be distinct from the concept accessibility resulted in lexical decoding. The ad hoc concept in this regard is "*context invariant*" (ibid: 323). Thus, the word meaning is determined contextually by broadening and narrowing the word sense, indicating by the word itself.

The utterance context (context-sensitive expressions) appears decisive in such a way to fit what the sender actually intends. AHC, in this regard, sounds essential in order to arrive at a fixed sense of words

(If you see by your minds)
If you ponder over the incident leading to the murder of 'Uthman, you will realize that I cannot at all be held responsible for the affair and I am the least concerned with the episode"
letter1

expressed in the utterance. To achieve that, we need first to adjust if there is an interaction between the context-sensitive expressions and particular occasions in which they used to. Thus, the contextualized values can be linguistically triggered by the words used in which they act as variables in the relevant context. Therefore, it is inferentially worked to single out which values are

assigned to these variables. Admittedly, the mind has no eyes, so this utterance metaphorically expressed. The interpreter here, involves attending both variables (see and mind) as encyclopedic entries, due to the related implications that resulted with values appear as mental concepts. AHC, and from relevance view, allows for encyclopedic information accessing; this information with premise version helps arrive at the implicated conclusion. The word ‘see’ is one of the mental activities and the first portion to process income entries, so one implicated premise of it is ‘think’ since it collocated in the utterance with the mind. Hence, the sender intends to communicate that [if you take this seriously and logically, you will arrive at the truth].

The decoding process of expressions (the determined fate and inevitable destiny) resulted in incompatible matches (raindrops).

The determined fate and the inevitable
Destiney is getting down from the sky
as raindrops. Letter3

However, the interpretation comes

to bring together the background knowledge of expressions to find accessibility. Despite that, the result seems to vary, but they enhance the context with different sorts of implications. This is necessary to adjust implicature in terms of strong or weak. On account of ‘fate and destiny,’ ADH is constructed based on the encyclopedic entries of fate and destiny, which sounds easy to access, particularly when they are contextually taken. Once again, the background knowledge of (fate and destiny) relates to (something that is out of human control, humans have no choice to accept or reject their fate and destiny). Besides, raindrops (humans have no choice to make it rain, or even he able to select where the drops of rain will fall). This utterance is expressed metaphorically, and the communicated meaning is inferentially given, so on relevance theory, each word used is represented as a clue toward

the intended meaning. Moreover, the meaning that we gain from the decoding process cannot be taken once for all, but we involve the meaning that shows relevance to the current occasion. For this reason, fate is not considered as falling as the raindrops; instead, the sender metaphorically depicts the state in which the humans have no choice to accept or reject other's fate.

To understand the implicature proposed, it is necessary first to consider the assumption that the words encoded with, due to such triggers, make it accessible to grasp what the utterances assume. Notably, the identification of concept accessibility that is only confined to those concepts that show relevant properties. The expression (the baby's trick to stop nursing) is metaphorically implicated in conveying that (cheating the baby by simple trick to arrive at something more prominent).

*The baby's trick to stop
nursing* *Letter 5*

Therefore, the words (baby's trick), which manifest the encoded concept of such properties like (showing the baby something dislike), based on this proposition, the information relates to the concept (cheating), including both sources of information; conditions (cheating the baby by simple tricks) and background knowledge (showing the baby something dislike) these, then construct the material of ad hoc concept. On the relevance version, the communication pragmatically inferred, and on the count of the words that show clues to the meaning, not in terms of what they literally conveyed but how much relevance they manifested toward the occasion. In this regard, the expressions are not taken literally, but the state of how the mother can make her baby stops nursing. Furthermore, on metaphor occasions, the meaning of specific words is determined contextually. Thus, the sender intends to communicate that Muawiya's accusation of Imam Ali in 'Uthman's blood is

just a trick to [keep the people away from the allegiance and gathering them to fight]. From another side, Imam Ali's implicature is proposed regarding those who are seduced and cheated by such tricks as they (babies-like). Since only the baby accepts things seem to be silly, he regards things even they seem to lack evidence. This comparison is proposed to depict those who neglect things are more important as the upcoming challenges that may face the Islamic state. Then all the prophet's efforts and victims are about to go up to the smoke. Additionally, the Muslims themselves prepare to fight each other, instead of being united to complete what the prophet has started.

This analysis process involves three aspects, and they are necessary for AHC construction: background accessibility, context, and relevance

A book of one who has no vision to guide him nor a leader to steer him.
Letter 7

consideration. Concerning the first issue, the lexical interpretation serves to guide the research by offering clues that enable us with such encyclopedic entries to understand the intended meaning. It is possible to regard the meaning that linguistically decoded as cues toward the sender's meaning. In particular, when they coincide with relevance expectations and contextual implications.

This is, in turn, enable the accessible by the aid of schematic entries to assume that [what Imam Ali receives is misguided and lies], as it relates to cognitive effects (assuming various propositions to satisfy the expectation of relevance: what Imam Ali receives, is just lies represented the sender's intentions). Since this utterance metaphorically encoded, the assumption tends to be grasped inferentially in which what the lexemes propose meaning can contribute to the current situation. In this regard, in metaphor, some natural features of decoded lexicons are not taken in such a way as (the letter has vision

and leader); instead, its content conveyed lies and fake facts that reflect the sender's unfaithful state.

As mentioned, the lexical decoded expressions are guidance, especially when we construct a virtual hypothesis relating to the relevance that resulted from the lexical decoded process.

For today, your status is like the old dress, which cannot be fixed on one side but spoiled by another. **Letter 10**

Accordingly, the meaning that the decoding process appeared with bits of help made the utterance interpretation accessible. It involves the relevant clues that the concept provides because they only can make accessible and strengthened the proposition assumed.

Thus, the utterance (your status is like the old dress) is a metaphor to denote the assumption that [You're an old man, and the ways of lying and deception are followed by those who aspire to live, but the one like you, should engage repairing his hereafter, not his life.]. The expressions 'the old dress' is conventionally assigned as an ad hoc concept, where it contributes to interpreting such concepts that identified as an old and useless thing, which impossible to be fixed. Therefore, the sender intends to argue Muawiya on repenting and stopping his greediness as he an old, and this is presented a chance before it becomes too late. This proposition is singled out on the basis that this information is related to the concepts, which are included the condition (your status) and background knowledge (an old and useless thing) in which together then construct an ad hoc concept from the relevance theory viewpoint.

This utterance is conveyed with confusing content. The source of the confusion resulted from how the sender's intention affects the meaning proposed by expressions in the

You must be avoiding to direct square up the fierce lions and the deadly snakes.

Letter 10

context, or the meaning conveyed by expressions in the context may shape how we are involved in understanding the intentions. However, what the sender conveyed lexically involves on the context, the expressions (the fierce lions and the deadly snakes) accept various interpretations like [you must be avoiding the fierce lions and the deadly snakes] where they appear with an extension and various senses. The consideration here is an ad hoc concept. It concerns the metaphor to illustrate how the sender and receiver are coordinated to arrive at the meaning he intends to convey by the expressions used in a given utterance. In this regard, the extension of the expressions used in utterance seems less than the extension of the sense resulted from the lexical encoding process. He may mean by (fierce lions and deadly snake) the courageous of his soldiers. This seems the proper match for the proposition that is assumed relying on two things:

- 1) The general perception of the context at which he intends to threaten, not in the way that he informs him by these kinds of animals.
- 2) They seem a part of our encyclopedic knowledge; these expressions are commonly used to signify a person's 'bravery.' Accordingly, this narrowed meaning of expressions seems in accords to what the lexicons assume.

Finally, the mentioned strategies portray the motivations and procedures for using formal and logical strategies, the utilization of valid inferences. Moreover, the identification that these valid inferences are seen as reasoning patterns ensures the arrival of valid conclusions, mainly if the premises are

true. The applied strategies show different frequencies in terms of cognitive efforts needed to arrive at optimal relevance. Furthermore, most of these strategies are processed, whereby the utterances' meanings can be modified based on contextual relevance. They are primarily involved in making a lexical decoded income (explicature) best match to the communicator's intention guided by what the contextual clues assume. Another thing is that most of these strategies are necessary due to the incompleteness or indeterminacy of some utterances interpreted meaning that corresponding to the contextual variables. Hence, in this regard, the context is seen as adjustable for expressions and utterances to reach an accurate sense to know the communicator's Implicature.

Disambiguation, referring assignment, enrichment, and ad hoc concepts are the processes that provide an adequate comprehension of such cognitive processes of relevant context. They offer high level-information of the sender's intention and recoverable of the sender's meaning. They also involve a procedure not only pragmatic but also a cognitive one. Where the richer explicated assumption considered logical forms for formatting premises and the deduction conclusion drawn by what modifications they proposed into interpretations.

What gives these strategies even more important is that the outcome regards the accessible path that the receivers needed to make inferences. For example, the sender's description, background information, thematic unity, and offer clues to bring consideration to which pragmatic elements are suitable to carry on. Our data, as mentioned, show different frequencies; and the following frequencies describe how many times each strategy is used and what its ratio if it compares to others, not in the whole letter but to the implicature only:

Table 15: Ratios\requencies of strategies applied to the letter's Implicature only

Letter No.	Implicature No	disambiguation		Reference assignment		enrichment		ADH	
		Fr.	Ratio %	Fr.	Ratio %	Fr.	Ratio %	Fr .	Ratio %
Letter-1-	6	2	33.3	0	0	3	50	1	16.6
Letter -2-	2	2	100	0	0	0	0	0	0
Letter-3-	3	1	33	1	33	0	0	1	33
Letter-4-	1	1	100	0	0	0	0	0	0
Letter-5-	3	1	33	0	0	1	33	1	33
Letter-6-	3	0	0	1	33	2	66.6	0	0
Letter-7-	4	0	0	1	25	2	50	1	25
Letter-8-	4	1	25	0	0	3	75	0	0
Letter-9-	3	0	0	1	33	2	66	0	0
Letter-10-	4	0	0	0	0	2	50	2	50
Letter-11-	1	0	0	0	0	1	100	0	0
Letter-12-	3	0	0	2	66	1	33	0	0
Letter-13-	1	0	0	0	0	1	100	0	0
Letter-14-	1	0	0	0	0	1	100	0	0
Letter-15-	1	1	100	0	0	0	0	0	0

CHAPTER FOUR

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES

5.1. Conclusions

Implicature can be powerful and sometimes even harmful, but manipulation (deception) in the language is one of the worst decisions one can make as a society. It is believed that the effect of the meaning is more important than violent words. If an implicature content is designed to provoke, intimidate, or make someone feel inferior, then implicature appears more harmful than a few impolite words in a letter.

After the analysis process, the implicature appears as a phenomenon might be recovered inferentially based on cognitive, logical, and contextual principles; it is possible to summarize what we have arrived into three levels: implicature (itself) as a part of relevance theory, implicature in current data and implicature and extra-application.

5.1.1. Implicature and Relevance Theory

This study arrives at the following:

- 1. Implicature is applicable for all; it is not confined to philosophers or stakeholders.***

Implicature is applicable for various fields and different aspects of the study for a better understanding of what is communicated and how it is interpreted. Relevance theory, in this regard, knits itself possible for all, particularly those who feel unrestricted to follow an interpretation path out of many based on cognitive effects and contextual implications (dynamic context), as well as the relevance that the utterance assumes. Cognitive effects are seen as strengthening or nonconforming the previous knowledge relying on how much information

processing cost time and efforts. Contextual implications, in turn, are the extracted information from the interaction between what the utterance assumes and what the receiver has of information, which they, on some occasions, act as motivations for more premises generation.

2. This study shows the utterance of high poetic effects is eligible only for manipulating; it is a way of showing rather than saying, which finds in polemical discourse a preferable space to express (precisely) the political\religious content.

More efficient, the utterance style (poetic effect) seems influential to the degree that affects the assumption from being optimal. Hence, the utterance's style tends to be adjustable or comprehension-associated. This then determines the cognitive efforts needed to capture the intended meaning. This kind of meaning resulted from such a style known as "*poetic effects*" (Sperber and Wilson 1995:217). It has been singled out that poetic effects are not informatively designed. It allows for various interpretations due to assumptions might be appeared rather than what the communicator assumes. It seems clear in the utterance 3 in letter 8, utterances 1 and 2 in letter 13, utterance 2 in letter 6. On the other hand, many utterances sound; they are constructed to be informative and materialistic. Due to vast sub-implications that the utterances offer, the manifest appears higher for the receiver, and that regarded as optimally relevant for them just as letters 1, 3, 5, 7, 10, 12.

3. Inferential communication is the development of cognitive socialization, which is constructed, not based on being a part of interaction only, but it can shape the scope of social cognition's main patterns.

Not too far from what Sperber and Wilson (1997) claim that "*Inferential communication is intrinsically social*," and between the views of Mey (1993: 81-82), "*Relevance theory ... does not include, let alone focus on, the social*

dimensions of language”. Furthermore, Talbot’s (1994: 3525-3526) insight, relevance theory is ‘a social model,’ and comments: a drawback of the model ... is its lack of any social element... Within the framework given, there is no way of discussing any divergence of assumptions according to class, gender, or ethnicity” (See also Mey and Talbot 1988: 7467).

This assumption assigns the following:

- Inference help to regulate the communicator\receiver role during the process of interaction to ensure no much time and efforts needed.
- Inference involves the general perception of the situation that the communicator in supported by supplemental entries and background knowledge. This then help to draw a complete picture to infer the communicator’s intended meaning.
- It shows the interpretation process that comprises relevant information, logical forms (reasoning), memories, problems solution findings, conclusions, and decision-making
- Inferring other’s mental state from their behaviours will be carry a bit of advantage to get profound understanding of the communicator’s conveyed meaning.

4. This study nullifies the assumption that relevance theory is a theory of individuals concerned with their specific abilities and skills.

In fact, this claim probably arises due to the inference process. It is true saying that it is inference-based individuals, but analytically the case seems different because an inference is not an individual process that one gets involved in. It is a process that needs introductions, such as the communicator/receiver cooperation, focus on issues of mutual cognitive environment that share a range of implications manifest to all people. Even more, ostensive stimuli appear optimal only when they assume logical, relevance propositions for all. Nonetheless, all these are

constituted what we call “*socially stimuli exhibition*” (See Sperber et al., 2010, Bublitz 2011 and Huang 2017)

5. *This study confirms that strong and weak implicatures are conscious processes that mirror the communicators’ ideologies in terms of evidential and metarepresentations.*

It has been noticed that implicature is conscious process that means the communicator is fully aware to the degree of manifestness. In other words, the communicator’s implicature appras strong or weak when he determines. Strong implicature mirrors the sender’s ideology of being the right holder, legitmate and the caliph; this sounds clear in his precise, logical and informative assupmtions. Weak implicature represents the sender’s status of procrastination and manipulation in terms of threatening and accusation. Notably, such inference like this would not be possible without insights of “*metarepresentations*” or “*mind-reading*,” which means the ability to analyze others’ behavior to grasp underlying intentions and meanings. Mindreading offers opportunities to infer what others thinking about, postulate their behaviours, and compare their behaviours with ours. The importance of mindreading arises in this study since the communicator only produces clues of his meaning partially, so interpretation seems heavily involved in mindreading skills to draw an inference. Thus, metarepresentations are viewed as necessary in implicature generation. This view also disregards the claim that relevance theory is a matter of individuals because mindreading reveals an act of interaction since it involves a precise awareness of others’ behaviours to arrive at their mental state. This, in turn, denotes how relevance theory is socially enacted.

5.1.2. Implicature in Current Data.

The letters’ interpretations show the following results:

1. Imam Ali and Muawiya's implicatures are "Political implicatures."

Generally, the political discourse type is what the 15 letters-content assume. These letters-discourse falls into two types of '*argumentative discourse*' and '*polemical discourse*.' The two senders left some aspects of their meanings unsaid. It probably due to the suggestion that diplomatic strategies or political discourse find in implicature a way to convey information not explicitly addressed. To regard inference is compatible with corresponding information, beliefs, illustrations, convincing, threats, and preaching to addressees in concrete contexts. Therefore, It has concluded that the letters' implicature is a "***political Implicature***" (See van Dijk 2005b) (this term, where it reveals issues related to the caliphate, Islamic state, and allegiance). This thematic unity then helps us to direct our attention towards the two issues: the type of speech and the general perception of the context. This implicature presents itself differently, not only from deploying the most successful and practical strategies but also by investigating such issues that exhibit information and facts conceptually mutual. Not that is all, but this implicature is the language preceded the fierce war. It changes the form of the Islamic State from a caliphate based on the election at times, or the will and the assignment at other times, to a royal system inherited by sons after fathers.

2. Imam Ali's implicatures depict his argumentative, factual, and informative intention, while Muawiya's implicatures employ polemical, emotional, and procrastinative intention.

The letters-contents sensitivity may encourage the senders to follow the implicature procedure to gain two possible things: either '*argumentative intention*' or '*manipulative intention*.' This seems clear; exceptionally, when we involve such strategies starts with the linguistic decoding process, interpretive hypothesis validation, income verification, premises-based logic generation, employed intentions, abilities-driven inference, and metarepresentations

application. This study remarks that implicature is an essential feature in identifying and recognizing ‘the intentions’ because:

- a. Implicature appears as an actor in ‘metapsychology’; that is, the receiver infers the communicator meaning from the evidence the sender has offered (See Sperber and Wilson 2002:1). In this regard, the interpretive hypothesis and evaluation are used as a rational activity geared to identifying the communicator’s intentions. For example, the connection between the present allegiance and those occurred before, bridging reference anaphoric to recent situations (e.g., Muawiya’s brother captivity).
 - b. This view involves some aspects of ‘metarepresentations’ insights that the communicator’s behavior can attribute the mental state. This view draws a borderline between the code model and the inferential model. However, what has been found, the code model is just preliminaries to infer the conveyed intentions, so implicature is basically generated based on inference. For example, the identification of Muawiya’s intention from sending an empty letter (Letter 4).
 - c. The complexity of arriving at implicature and the sender’s meaning in the present data is limited by the scale of activities taken into consideration, and they sound guidance. For instance, the amount of mental repertoire that we have towards the two characters and their perspectives, background, and thematic unity of letters are then evaluated to what actions they behave to draw inferences.
3. *Imam Ali’s implicatures characterize being logical, relevant, evidential, and reason-based content to instill in minds new beliefs derived intuitively or contemplatively.*

People’s tendency to find relevance, implicated premises and implicated conclusions have seen attempts to find the best matches, for instance, letters 1,3,5,7,12. These letters show that implicated premises and implicated

conclusions are involved in a logical form to identify the sender's intentions. This study confirms Rankin's (2017) attempts to exclude the concept of premises from 'cause,' i.e., causes their conclusions as 'true.' In fact, the word [cause] here, is not clear enough, in the case of it means a "change." This seems implausible since we engage in recognizing the sender's meaning not to modify premises in such ways to conclude as we intend. Alternatively, our belief, it reflects logically, when the premises are true, and then the conclusions are true too, but not from a physical cause viewpoint because they are for granted exist, for example, the issues of Ashura, pledged allegiance, and apostates fighting. Nonetheless, the logical conclusion is an inference derived from pre-existing associations (Pietarinen 2006:19). Therefore, when we say he has opened the door, it is often concluded that the door is opened, ignoring that a key opens the door because we propose that anyone intends to open the door; he must use a key.

Accordingly, implicated premises are set of assumptions, beliefs, ideas proposed under specific conditions to depict the interaction between the claims (the letters-content) and contextual assumptions guided by relevance. Conclusions, in turn, are the compatible and plausible inferences based on intentions or metarepresentations. These are strong when the receiver gets evidence satisfied that the sender expects him to access or weak when the receiver has no evidence proves that the sender's expectation. In this case, the sender's assumption presented to his responsibility.

4. Imam Ali's "Argumentative implicature" signifies, "That is your opinion, others differ" ought to be supplanted by "this is reality" in religion, law, and moralism. "This is reality" ought to be supplanted by "this is my situation" in politics and public discourse.

This study confirms the assumption that the argumentation is a meta-representational process functioned to regulate the argument, offer plausible evidence, realistic claim, and mutually beliefs. This can create a sense of persuasiveness on the addressee and enhance the receivers' epistemic vigilance (Sperber et al., 2010: 14-15). Argumentation, in this sense, is not like threats; it involves strengthening knowledge and improving decision-making mechanisms. It is not only processing evidence out of many, but it engages in singling out those of relevant then reanalysis them under epistemic to arrive at persuasiveness (See Mercier and Sperber 2011:57). Imam Ali's argumentative implicature is typically related to a range of issues just as the interpreter's psychology of trust, pay consideration to the role of authority and belief additional to contextual arguments. The case in threat seems different where the threatener's intention seen as a manipulative intention then could be regarded as a part of polemical discourse-type.

5. Implicatures, in this study, are the constancy contribution to the discourse meaning traded between warning and threatening.

Threats could be either verbal or non-verbal. The intention may also change a belief or gain some concessions but not through convincing; instead, it involves intimidation strategies expected to affect the addressee. To determine such discourse as a threat, it needs to construct under certain conditions as in, a threatener should be the agent doer and has authority. He must be aware of what he is going to do, threat-content need to be plausible. He should recognize if there are side effects, and importantly understand whether threat-content affects the addressee and expects a reaction that the addressee will produce. However, threats have been found irrelevant because it is uninformative and guides our research to nothing, but it leads us in some situations to misinformation.

This, in turn, helps to draw a borderline between threatening and warning. The latter, as mentioned, represents the psychological interaction between the presented claim within its whole context and the expected result of that claim based on what the addressees have in their mind from concepts and corresponding representations. Finally, what we have mentioned are processes based on how they optimally relevance exhibit, contextual assumptions implicated, and the cost of cognitive effects. Therefore, we can summarize the findings as follows:

Table 16. Summarize the findings in current data

Letter No.	Discourse-type	Implicature	Speaker's meaning
Letter 1	(Convincing argument -internal and intuitive)	Strong	Convincing
Letter 2	Polemical (controversy- threat)	Weak	Threat
Letter3	Argumentative (evidential- preaching) utterance1	Strong	Preaching
	Argumentative (warning-based result) utterance 3	Strong	Warning
Letter 4	Polemical (dispute- threat)	Weak	Threat
Letter 5	Convincing Argument (internal and contemplative)	Strong	Convincing
Letter 6	Polemical (dispute- threat)	Weak	Accusing
Letter 7	Convincing argument (external and intuitive)	Strong	Convincing
Letter 8	Polemical (Controversy- threat)	Weak	Threat
Letter 9	Convincing argument (internal, Intuitive contemplative)	Strong	Convincing
	Argumentative (evidential preaching) utterance 2	Strong	Preaching
Letter 10	Argumentative (internal and Contemplative)	Strong	Preaching
	Argumentative (evidential preaching) utterance 1-2	Strong	Preaching
Letter 11	Polemical (dispute- threat)	Weak	Threat
Letter 12	Argumentative (warning-based- fact)	Strong	Warning

Letter 13	Polemical (dispute- threat)	Weak	Threat
Letter 14	Argumentative (warning-based result)	Strong	Warning
Letter 15	Polemical (dispute- threat)	Weak	Accusing

5.1.3. Implicature and extra-application.

Implicature, as mentioned, involves “*relevance- based procedure*” to arrive at convincing responses to the following: (1) how can we understand each other? (2) How can we arrive at a specific interpretation of an utterance expressed? (3) What makes us stop at a particular utterance interpretation? (4) On which basis, the utterance interpretation is accepted or refused. This study has proved that the answers may relate to such issues as how they used the language. Which sorts of mental concepts they have? What reasonable expectations might arise at the time of processing input? Inference communication seems intelligible for issues like these; instead, code communication from relevance theory viewpoints due to the gaps and vagueness might appear in code communication. However, through inference, relevance theory can offer cognitive and psychological insights for what implicated nature and the role of both pragmatics and semantics. Thus, the code model of communication is concerned with a form of logic and some “concepts of representations” which they regarded as the primary steps for inference. However, even in inference, such interpretation sounds not clear enough; therefore, enrichment is needed to bridge the interpretation gaps by using disambiguation, reference assignment, and ad hoc concept of free enrichment.

Not too far from Fodor’s assumption, this study strongly confirms that investigating implicature based on ‘relevance-dependent procedure’ is not task-based sequential, but it is “holistically.” In a sense, implicature is limited to the

domain of action, mandatory in acted, accurate in the manner (Fodor 1983 cited in Padilla Cruze 2016b: 10). That means, linguistic encoded process (explicature), construct and validate an interpretive hypothesis, evaluate income interpretations relying on explicature strategic processes, bridging inference, finding premises, and conclusions are not necessarily used in terms of sequential processes. All these followed not only based on the relevance criterion but also on constructed and test the hypothesis that they proposed. Therefore, the relevance-based procedure offers to Implicature a comprehension of such issues sound mutual with plausible cognitive effect and comprehension of perpetual relevance that causes people's inference in a specific domain and frugal manner. Accordingly, the sender of argumentative letter-content and through implicature, Imam Ali succeeded in laying down the most beautiful, creative, and complete rules of dialogue. In which the nation unites, preserves human dignity, sanctifies life, and pointed to the basic rules and foundations to reach those higher goals, including:

- **Rule 1:** Peaceful coexistence

“Priority is the opinion of the majority, and the minority should respect it.”

This principle is regarded by Imam Ali as a basic rule of coexistence and ensuring the nation's unity, and without it, it may difficult to build any dialogue with others. It is the principle of respect for the opinion of the majority by the minority. No matter how close the majority is right or wrong, as he bowed to the opinion of the majority in Siffin when some people in his army asked him to make Al-Ashtar return from following-up Muawiyah. Moreover, this principle ensures by Imam Ali in his correspondences with Muawiyah in letter 1 (Those who swore allegiance to Abu Bakr, Umar, and 'Uthman have sworn allegiance to me). He intends to give the majority their role and respects what they view. Then Imam Ali says, “If you ponder over the incident leading to the murder of 'Uthman, you will realize that I cannot at all be held responsible for the affair, and I am the least concerned with the episode.” This is a practical

application of the rule of committed among jurists, and Muawiyah should only show obedience.

- **Rule 2:** Well-disposed

“Dialogue is a means of revealing the truth and goodwill for others.”

The era of Imam Ali’s caliphate has witnessed some changes in people’s lives, and aspirations towards prosperity lead them to a situation that makes them believe anything. His style with people is the method of disclosure and transparency; he is from the Qur'an and Sunnah, a platform for the leadership of the state. History states, Abdullah bin Omar bin Khattab who refuses to swear allegiance to Imam Ali as a caliph, in an incident sponsored by Imam Ali himself and says (I am his guarantor). History has not witnessed that a ruler guarantees his oppositions and refusers to swear allegiance except Ali bin Abi Talib. He does not want to close the door of dialogue, which is the reciprocal link, even with the adversaries. The good faith of the other is the basis of the continuation of the dialogue, where Imam Ali does not want to use violence.

- **Rule 3:** The primacy of reason

“Dialogue is a solution to any crisis.”

Meaningful dialogue is a debate, instead of being nonsense. A non-contradicting acquaintance, a talk of affection, not talk of hatred, objective dialogue from Imam Ali viewpoint, assumes tolerance, understanding, respect, and appreciation among the interlocutors. The law of non-violence that he called upon in the course of his life is the Prophet’s law, the law of correct dialogue in religious truth. Nevertheless, it is originally the law of the Qur'an.

This seems evident in his correspondences. He spares no effort to avoid fighting. Once, he tries to convince, preach, or warn. He does not see in violence a solution even with those who refuse to swear allegiance. He tells them if Muslims are safe from your evil, no punish you can be deceived.

- **Rule 4.** To be wised

“Dialogue is the faith that the opposite is a man of passion and senses.”

He might be right or wrong, and we have to guide, preach, or convince, but it is not for atonement. Imam Ali intends the dialogue to be informative and guidance, not for cursing and disparaging. He is not an autocratic man in his opinion; instead, he seeks to understand others before judging them. Besides, Imam Ali does not involve the concept of “*generality*,” which means he involves sorting those who reject the allegiance as stubborn, misguided, greedy, and the public who do not know in which way to go.

Finally, in terms of the relevance the assumptions exhibit, the issues mutually manifested, richer representations of such concepts used in specific domains with plausible cognitive effect needed. Additional to the validity of the interpretive hypothesis that corresponded to a concrete situation, reasonable premises generation that is compatible with relevant contextual assumptions and deduction conclusion via various types of inferences. We have identified that Imam Ali aims by this sort of correspondences to:

1. Defines and defenses “the right.” For this reason, Imam Ali finds in letters a way to explain, illustrate what is the right, particularly for those who are misled, cheated by “sayings” that are intentionally fabricated and belonged to the prophet. Moreover, he and through letters succeed in covering their beliefs, greedy, and ensuring that they are not careful for Islam and Muslims but to pass their benefits. That is obvious when they gained the authority, 'Uthman's blood long gone, no trial held, no suspect identified.
2. To explain suspicious-matters and invalidate charges, because letters are the available media at the time. Imam Ali tries to make the people recognize the facts by referring to recent historical facts. He assumes such issues with shared characterization to enable the receivers to find matches and compare features

like his proposition when he draws a comparison between previous caliphs' allegiance and the current one. He also finds in meme state activation, logical encoded concepts, and psychological motivations like relevance-seeking a way to cover the facts that mixed intentionally among enormous numbers of fake knowledge, deception, misleading, or scattering the threads of truth.

3. These letters are considered necessary for the two conflicts parties because they become a part of propaganda, not that only, they are the only means to manage the dialogue between them. However, this correspondence is indirect, but they seem purposeful, thematic, and topic attachment. Therefore, both figures find in letters as inevitable results even if they are dissimilar in their intentions and expected goals. So one view in letters as a chance to gain some concessions or at least, the letters enable him to divide Muslims into two conflicting groups, preoccupation and distracting them from their first issue: the allegiance and the caliphate. While the other takes the letters, a means to argue, explain, preach, and convince.

5.2. Research Recommendations

We can list the research recommendations as follows:

1. This study recommends other researchers to exert efforts specifically in topics exhibit associations to what modern pragmatic propose due to its effective insights, and it has modified and updated views. To achieve this aim, the researchers can perform different fields and act in more than a single form. It can take the form of seminars, courses, workshops, or online debating rooms. Learning how to communicate “effectively and efficiently” become the intention of people of all ages because it can provide an opportunity to be a good interlocutor, lecturer, or interpreter.
2. Identifying how others think, in a way proposed by SW (mindreading), is notably to consider ,not only for the psychologists, pragmatists, and linguists, but it seems useful for investigators and inspectors too (forensic linguistics). In a way that it regards people’s behaviours and actions as representations of what concepts they have in their minds, which then helps to arrive at the motivations that cause specific behaviours.
3. Involving the language to change beliefs, convincing, and exhorting is worthy for laboratory studies to understand how the language user can affect others. It is essential to specify which aspects he\she focuses on, explaining how one can get others' minds accessible to achieve changing, modifying and maximize the research theoretically relevant. Moreover, it is a proposal for additional experimental investigations on Neuro-linguistic programming (NLP). This will carry a bit of advantage to get a profound understanding of the communication skills, enhance the probability of allocating trainers in significant spots like schools, colleges, and medical clinics.

4.2. Suggestions For Further Research

The research led in this postulation has prompted some valuable outcomes and ends on implicature dependent on relevance theory; in any case, it has likewise revealed numerous regions that need extra investigations. Sperber's term of "weak implicature" (Sperber and Wilson 1995:222) is not accurate enough to depict the way that the communicator who purposefully communicates his expressions in a circuitous manner with style seems new. In such a manner, he may mean to fake since he will not be helpful or select his utterances depending on the receiver's cognitive abilities.

Therefore, for further research, the letters directly expose to the Sperber-Grice model in such techniques as relevance\irrelevance (from Sperber's notion) and efficient\inefficient (from Grice's notion on the assumption that the communicator acts correspondingly to conversation-based maxims). This may result in objectives outcome; the focus tends to be on cognitive mechanisms underlying human communication.

Moreover, the data analysis can be used for another type of analysis with different procedures. To specify some of them are by applying Cooperative Principles, Conversational Analysis, Discourse Analysis, and critical discourse analysis (CDA) procedures. The data may contain some corpora, which can be analyzed through CDA, CA.

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APPENDIX

Letters

The original Arabic letters are adopted from the sources (The encyclopaedia of Ameer Al Mumneen Ali Bin Abi Talib, 2011, V.11) by Baqir Sharif Al Qurashi, (Iamama and politics, Caliphas' history, 1990, V.1,2) by Ibn Qutaybeh al-Dinouri, Safwat (Jamharat Rsaal Al-Arab1992, V.1, 2) and Nahjul Balagha (Imam Ali's sermons, letters, and sayings) by Al-Radhi. A.

In addition, the translated letters have been involved (Nahjul Balagha, translated by Yasin T. Al Jibouri. Volume 2) as well as some translated letters downloaded from <https://www.al-islam.org> or did and modified by the researcher.

Letter 1

Verily, those who took the oath of allegiance to Abu Bakr, Umar and 'Uthman have sworn allegiance to me. Now those who were present at the election have no right to go back against their oaths of allegiance and those who were not present on the occasion have no right to reject. And so far as Shura was concerned it was supposed to be limited to Muhajurin and Ansar and It was also supposed that whomsoever they selected, became caliph as per worthy Allah satisfaction. If somebody goes against such decision, then he should be persuaded to adopt the course followed by others, and if he refuses to fall in line with others. Then war is the only course left open to be adopted against him and as he has refused to follow the course followed by the Muslims, Allah will let him wander in the wilderness of his ignorance and schism.

O Muawiya! I am sure that if you give up self-aggrandizement and self-interest, if you forsake the idea of being alive only to personal profits and pleasures. If you cease to be actuated solely by selfishness and if you ponder over the incident leading to the murder of 'Uthman, you will realize that I cannot at all be held responsible for the affair and I am the least concerned with the episode. But it is a different thing that you create all these false rumours and carry on this heinous propaganda to gain your ulterior motives. Well you may do whatever you like.

((إنه بايعني القوم الذين بايعوا أبا بكر وعمر وعثمان على ما بايعوهم عليه، فلم يكن للشاهد أن يختار ولا للغائب أن يرد، وإنما الشورى للمهاجرين والأنصار، فإن اجتمعوا على رجل وسموه إماما كان ذلك لله رضى، فإن خرج من أمرهم خارج بطعن أو بدعة ردوه إلى ما خرج منه، فإن أبى قاتلوه على أتباعه غير سبيل المؤمنين وولاه الله ما تولى ولعمري يا معاوية لئن نظرت بعقلك دون هواك لتجدني أبرأ الناس من دم عثمان، ولتعلمن أنني كنت في عزلة عنه إلا أن تتجنى فتجن ما بدا لك والسلام))

Letter 2

There is no admonition (no solutions) between Qais and me, just stabbing the kidneys and decapitating.

ليس بيني وبين قيس عتاب غير طعن الكلى وقطع الرقاب

Letter3

To proceed, the previous predestination and the inevitable destiny come down from the sky like the raindrops, so his ordinances are subjected, and his will is carried out without the love of the creatures or the satisfaction of the human beings nor the favour of humans. It has reached you, the killing of 'Uthman, the allegiance of the people in general to me, and the fighting of renegades against me, so enter to what the people have entered in. Otherwise, I'm the man whom you have known (realized), and around me those whom you knew, peace

«أما بعد فإنّ القضاء السابق ، والقدر النافذ ينزل من السماء كقطر المطر ، فتمضي أحكامه عز وجلّ ، وتنفيذ مشيئته بغير تحابّ المخلوقين ، ولا رضا الأدميين ، وقد بلغك ما كان من قتل عثمان ، وبيعة الناس عامّة إياي ومصارع الناكثين لي ، فادخل فيما دخل الناس فيه ، وإلا فأنا الذي عرفت ، وحولي من تعلمه ، والسلام .

Letter 4

An empty letter

Letter 5

My allegiance in Medina has obligated you even while you are in Al-Sham, because the people who pledged allegiance to Abu Bakr, Omar and Othman have sworn allegiance to me of what they pledged allegiance on. So the present has no right to choose, nor the absentee to respond, but the Shura for the Muhajurin and Ansar, if they agreed upon a man, they call him an Imam that is for God to be satisfied. And if he went out those who ordered them to go outside by stabbing or wanting to return it to what came out of it, so if he refused, they fought him to follow a path other than the believers, and by God's will what he had assumed, he'll torture him in hell, and worsened fate. Talha and Al-Zubayr pledged allegiance to me, and then they vetoed my allegiance so as they regarded as apostates. So go into what Muslims entered in. The things that I prefer in you is the wellness (peace) Unless you stop making troubles and problems but if you did, I will fight you invoking Allah's help. You have exaggerated on the issue of 'Uthma, then enter to what the people have entered in, Uncovering the perpetrators and their trial must belong to me. - meaning those who killed 'Uthman - based on the Book of God, as for what you want, like the baby's trick to stop nursing. And for my life, if you look at your mind without your desire to find me the most innocent of Quraish from the blood of 'Uthman, I have sent to you Jarir bin Abdullah Al-Bajjali, who is one of the people of faith and immigration, so pledge your allegiance and no power except to God.

فإنّ بيعتي بالمدينة لزمّتكم وأنّتم بالشّام ؛ لأنّهم بايعوني القوم الذين بايعوا أبا بكر وعمر وعثمان على ما بويعوا عليه ، فلم يكن للشّاهد أن يختار ، ولا للغائب أن يردّ ، وإنّما الشّورى للمهاجرين والأنصار ، إذا اجتمعوا على رجل فسمّوه إماما كان ذلك لله رضا ، وإن خرج من أمرهم خارج بطعن أو رغبة ردّوه إلى ما خرج منه ، فإن أبى قاتلوه على اتّباع غير سبيل المؤمنين وولّاه الله ما تولى ، ويصليّه جهنّم وساءت مصيرا . وإنّ طلحة والزّبير بايعاني ثمّ نقضا بيعتي ، فكان نقضهما كردّتهما ، فجاهدتهما على ذلك حتّى جاء الحقّ ، وظهر أمر الله وهم كارهون . فادخل فيما دخل فيه المسلمون ، فإنّ أحبّ الأمور إليّ فيك العافية ، إلّا أن تتعرّض للبلاء ، فإن تعرّضت له قاتلتك واستعنت بالله عليك ، وقد أكثرت في قتلة عثمان ، فادخل فيما دخل فيه النّاس ، ثمّ حاكم القوم إليّ - يعني الذين قتلوا عثمان - أحملك وإياهم على كتاب الله ، فأما تلك الّتي تريدها فخدعة الصّبيّ عن اللّبن . ولعمري لئن نظرت بعقلك دون هواك لتجدني أبرأ قريش من دم عثمان ، وقد أرسلت إليك جرير بن عبد الله البجليّ ، وهو من أهل الإيمان والهجرة ، فبايع ولا قوّة إلّا بالله

Letter 6

For my life, if the people who had pledged allegiance to you and you were innocent from the blood of 'Uthman, you would be like Abu Bakr, Umar, and 'Uthman may God be pleased them all. But you tempted by the blood of 'Uthman the Muhajurin, and Ansar encouraged them to leave him alone, so the ignorant obeyed you, and the weak strengthened by you. The people of Al-Sham have only been fighting you except to pay them the killers of 'Uthman. If you did, there was Shura among the Muslims. The Hijazi's were the rulers over people and the right to them, but when they differed, the rulers were the people of Al sham. As for my life, you did not invoke me as you invoke to Talha and Al-Zubair because they swore allegiance to you, and I did not, and what you did for the people of Al sham as your invoke to the people of Basra because the people of Basra obeyed you, but the people of AL sham did not. As for your honor in Islam and your closeness to God's Messenger, may God bless him and his family, and your position in the Quraysh, I cannot be denied.

((فلعمري لو بايعك القوم الذين بايعوك ، وأنت بريء من دم عثمان ، لكنت كأبي بكر وعمر وعثمان رضي الله عنهم أجمعين ، ولكنك أغريت بدم عثمان المهاجرين ، وخذلت عنه الأنصار ، فأطاعك الجاهل ، وقوي بك الضعيف ، وقد أبى أهل الشام إلا قتالك حتى تدفع إليهم قتلة عثمان ، فإن فعلت كانت شورى بين المسلمين ، وإنما كان الحجازيون هم الحكماء على الناس والحق فيهم ، فلما فارقوه كان الحكماء على الناس أهل الشام. ولعمري ما حجتك علي كحجتك على طلحة والزبير لأنهما بايعاك ولم ابايعك ، وما حجتك على أهل الشام كحجتك على أهل البصرة لأن أهل البصرة أطاعوك ، ولم يطعك أهل الشام ، فأما شرفك في الإسلام وقرابتك من رسول الله صلى الله عليه وآله وسلم وموضعك من قريش فلست أدفعه))

Letter 7

Your book has come to us, a book of one who has no vision to guide him nor a leader who steers him. He has called by the desire, and he answered and followed him. You claimed that what spoiled my allegiance was my treachery to 'Uthman. Therefore, for my life, I was just a man of Muhajurin. I was like them, I issued the same as they did, and Allah would not have collected them for astray, nor to blind them. I did not order to kill 'Uthman, so I have sinned, and I did not kill, so I am afraid for myself the punishment. As for your saying: The people of Al sham are the rulers of the people of Hejaz. Bring a man from Quraysh al-Sham is accepted by Shura (Consultative Council), or he worthy to be a caliph. If you call it "Muhajurin and Ansar will know that untrue," but we will bring it from the Quraysh al-Hijaz. And your saying: Pay me 'Uthman's killers, that is not your business, and here's 'Uthman's sons, who're more important than you. If you claim that, you're stronger than asking for 'Uthman's blood, go back to the pledge that you made, and let me judge the people. As for your distinction between the people of Al sham and Basra, and between Talha and Zubair, for myself, the matter is only one, because it is a public allegiance that cannot be considered and cannot be appealed. Moreover, as for my kinship to the prophet of God and the issue of being the former in Islam, if I could push them away, I would do that.

فقد أتانا كتابك كتاب امرئ ليس له بصر يهديه ، ولا قائد يرشده ، دعاه الهوى فأجابته وقاده فأتبعه ، زعمت أنك إنما أفسد عليك بيعتي خفوري لعثمان ، ولعمري ما كنت إلا رجلا من المهاجرين ، أوردت كما أوردوا ، وأصدرت كما أصدروا ، وما كان الله ليجمعهم على ضلالة ، ولا ليضربهم بالعصى ، وما أمرت - أي بقتل عثمان - فلزمتني خطيئة الأمر ، ولا قتلت فأخاف على نفسي قصاص القاتل. وأما قولك : إن أهل الشام هم حكام أهل الحجاز ، فهات رجلا من قريش الشام يقبل في الشورى ، أو تحل له الخلافة ، فإن سميت كذبك المهاجرون والأنصار ، ونحن نأتيك به من قريش الحجاز. وأما قولك : ادفع إلي قتل عثمان ، فما أنت وذاك؟ وهاهنا بنو عثمان ، وهم أولى بذلك منك ، فإن زعمت أنك أقوى على طلب دم عثمان منهم فارجع إلى البيعة التي لزمته ، وحاكم القوم إلي. وأما تمييزك بين أهل الشام والبصرة ، وبينك وبين طلحة والزبير ، فلعمري فما الأمر هناك إلا واحد ، لأنها بيعة عامة لا يتأتى فيها النظر ، ولا يستأنف فيها وسلم وقدمي في الإسلام وآله صلى الله عليه الخیار. وأما قرابتي من رسول الله لو استطيع دفعها لفعلت.

Letter 8

May God's peace be upon those who follow the guidance. As for yet, you and we were in one hand and in a genuine relationship, until you coveted oh! Bin Abi Talib and changed. You have prepared yourself strong against your enemies, with the villians of the people of Hijaz, the bastards of the people of Iraq, the fools of Egypt, and the mobs of Basrha. May God remove the idiots from you, and let the hordes you alone just as the clouds when vanished from the sky. You killed 'Uthman and you promoted a ladder, May God intended by this, the worst to you, and you killed Zubair and Talha and made your mother Aisha homeless. You went down among the cities, you went away and wished, and imagined that the world had made fun to you with its horses and its men, but you know your wish if I have visited you with the Muhajurin of the People of Al-Sham the rest of Islam. They will surround behind you, then God will pass his commands on you, and peace be upon the guardians of God.

سلام الله على من اتبع الهدى ، أما بعد فإننا كنّا وإياكم يدا جامعة ، والفة أليفة ، حتى طمعت بابن أبي طالب فتغيّرت ، وأصبحت تعدّ نفسك قويا على من عاداك ، بطغام أهل الحجاز ، وأوباش أهل العراق ، وحمقى الفسطاط ، وغوغاء السّواد ، وأيم الله لينجلينّ عنك حمقاها ، ولينقشعنّ عنك غوغاؤها انقشاع السحاب عن السماء. قتلت عثمان بن عفّان ، ورقيت سلّما أطلعك الله عليه مطلع سوء عليك لا لك ، وقتلت الزبير وطلحة ، وشرّدت أمّك عائشة ، ونزلت بين المصريين فمنيّت وتمنيّت ، وخيل لك أنّ الدنيا قد سخّرت لك بخيلها ورجلها وإنّما تعرف امنيتك لو قد زرتك في المهاجرين من أهل الشام بقيّة الإسلام فيحيطون بك من ورائك ، ثمّ يقضي الله علمه فيك ، والسلام على أولياء الله.

Letter 9

He appreciates things, the appreciation of the one who looks at himself without his soldiers, and do not involve the mockery (lies) at his saying. For my life! If my strength in Iraq's people is closer to me than my strength in God, and my knowledge of him does not have certainty about what he was doing. So that monologue yourself as if those who are so hard-won without being mocked, then in saying "capacity," and the one like you will not be excused to aspire for what the men aspire to. As for what you mentioned that you and we were on one hand, it is as you said, but the thing, that dispersing is that God sent his Messenger from us, so we believed him, and you disbelieved. You claimed that I killed Talha and Al-Zubair, this is something that you missed and did not attend, and if you attended, then you would know it, then there is no need for you, and no excuse for it to you. You claimed that you are my visitor with the Muhajurin, and the migration was interrupted when your brother was captured, so if you have a hurry, try to speed it up, and if you visit us, it is worth God to send me as a curse against you and peace.

فقدّر الامور تقدير من ينظر لنفسه دون جنده ، ولا يشتغل بالهزل من قوله ، فلعمري ! لئن كانت قوّتي بأهل العراق أوثق عندي من قوّتي بالله ، ومعرفتي به ليس عنده بالله تعالى يقين من كان على هذا ، فناج نفسك من يستغني بالجدّ دون الهزل ، فإنّ في القول سعة ، ولن يعذر مثلك فيما طمح إليه الرّجال . وأمّا ما ذكرت من أنا كنّا وإياكم يدا جامعة ، فكنا كما ذكرت ، ففرق بيننا وبينكم ، أنّ الله بعث رسوله منّا ، فأمنّا به وكفرتم . ثمّ زعمت إنّني قتلت طلحة والزّبير فذلك أمر غبت عنه ولم تحضره ، ولو حضرته لعلمته ، فلا عليك ، ولا العذر فيه إليك . وزعمت أنّك زائري في المهاجرين ، وقد انقطعت الهجرة حين اسر أخوك ، فإن يك فيك عجل فاسترقه ، وإن أزرك فجدّير أن يكون الله بعثني عليك للنّقمة منك ، والسّلام .

Letter 10

The world is a place of commerce, its win, and its loss in the hereafter. The happy is the one with whose goods are good deeds, whoever sees the world as its reality, and its value. I exhort you even; I know your fate from the knowledge that I have informed about you, something that cannot be averted without its entry into force. But Allah Almighty has taken the scholars to perform the duty of honesty and advise ignorant and sane equally. Fear Allah, particularly those who worth torment, Allah is on the lookout. Your life will turn away from you, and it will return as a pity on you. Quit your negativity as your old age and end of your life, for today your status like the old dress, which cannot be fixed on one side but spoiled by another. You have annihilated generations of people. You deceived them by your debauch, threw them into the waves of your sea, overwhelmed by darkness, and met with suspicions, so they have gone from their destination, they have bowed to their heels, they have taken over their brains. And they have counted at their pedigree, except the people of the insights. They left you after knowing you and fled to Allah from your support, and you carried them away on the difficulty, and you stopped their intention, Fear God, Oh! Muawiyah, you are the one who regards the devil as a leader. The life is disconnected from you, and the hereafter is close to you, and peace.

فإنّ الدّنيا دار تجارة ، وربحها أو خسرها الآخرة ، فالسّعيد من كانت بضاعته فيها الأعمال الصّالحة ، ومن رأى الدّنيا بعينها ، وقدرها بقدرها ، وإني لأعظك مع علمي بسابق العلم فيك ممّا لا مردّ له دون نفاذه ، ولكنّ الله تعالى أخذ على العلماء أن يؤدّوا الأمانة ، وأن ينصحوا الغويّ والرّشيد ، فاتّق الله ، ولا تكن ممّن لا يرجو الله وقارا ؛ ومن حقّت عليه كلمة العذاب ، فإنّ الله بالمرصاد وإنّ دنياك ستدبر عنك ، وستعود حسرة عليك ، فاقطع عمّا أنت عليه من الغيّ والضّلال على كبر سنّك وفناء عمرك ، فإنّ حالك اليوم كحال الثّوب المهيل الذي لا يصلح من جانب إلّا فسد من آخر .

وقد أرديت جيلا من النّاس كثيرا ، خدعتهم بغيّك ، وألقيتهم في موج بحرك تغشاهم الظّلمات ، وتتلاطم بهم الشّبهات ، فجاروا عن وجهتهم ، ونكصوا على أعقابهم ، وتولّوا على أدبارهم ، وعولوا على أحسابهم ، إلّا من فاء من أهل البصائر ، فإنّهم فارقوك بعد معرفتك ، وهربوا إلى الله من موازرتك ، إذ حملتهم على الصّعاب ، وعدلت بهم عن القصد فاتّق الله يا معاوية في نفسك ، وجاذب الشّيطان قيادك ، فإنّ الدّنيا منقطعة عنك ، والآخرة قريبة منك ، والسلام

Letter11

I have stood on your book, you have stayed away from temptation except in pursuit, and I know that the thing that invites you to that is your death, which becomes inevitable and necessary. If you are a habitat If you are a habitat (involving on his family and progenitors legacy), it will increase your temptation addition to yours. As long as your mind is concerned, and you have intended for yourself what is not yours, and twisted over who is better than you. Then it was the consequence of others, and you endured the burden with your sin and peace.

فقد وقفت على كتابك ، وقد أبيت على الفتن إلاّ تماديا ، وإنّي لعالم أنّ الذي يدعوك إلى ذلك مصرعك الذي لا بدّ لك منه ، وإن كنت موائلا فازدد غيا إلى غيك ، فطالما خفّ عقلك ، ومنيت نفسك ما ليس لك ، والتويت على من هو خير منك . ثمّ كانت العاقبة لغيرك ، واحتملت الوزر بما أحاط بك من خطيئتك والسلام

Letter12

The misfortune that you brought is not far from what your family and your people have brought, which the blasphemy carried them to do so. And the falsehoods were wished for the envy of Muhammad, may God bless him and grant him peace, until they were killed as you knew. They did not prevent themselves from forbidden, nor stop committing illegal things, I was their companion in those situations, the attacker in their war, the scattered to their gathering and the killer of their heads and the heads of the stray. And You followed hopefully them, ancestors, the worst of the sons who followed their ancestors, who deceived the hellfire.

فإنّ ما أتيت به من ضلالك ليس ببعيد الشّبه ممّا أتى به أهلك وقومك الذين حملهم الكفر ، وتمنّى الأباطيل على حسد محمّد صلّى الله عليه وسلّم حتّى صرعوا مصارعهم حيث علمت ، لم يمنعوا حريما ، ولم يدفعوا عظيما ، وأنا صاحبهم في تلك المواطن ، الصّالي بحربهم ، والفالّ لحدّهم ، والقاتل لرؤوسهم ورءوس الضّلالة ، والمتبع - إن شاء الله - خلفهم بسلفهم ، فبئس الخلف خلف أتبع سلفا محلّه ومحطّه النار ، والسّلام

Letter13

You have continued your temptation, as long as you keep your regression and slow down toward the war. So you will promise the lion's menacing, and the rogue of the fox, you must be avoiding to direct square up the fierce lions and the deadly snakes and do not exclude them, all that is coming near hopefully, and peace.

فقد طال في الغيِّ ما استمررت أدراجك ، كما طالما تمادى عن الحرب نكوصك وإبطاؤك ، فتوعد وعيد الأسد ، وتروغ روغان الثعلب ، فحتّام تحيد عن لقاء مباشرة الليوث الضارية ، والأفاعي القاتلة ، ولا تستبعدنّها ، فكلّ ما هو آت قريب إن شاء الله ، والسلام

Letter14

What I have received from you is impressive, and I really know how your fate will be, not my slowing down from you except to speculate for what you disbelieve but I believe in. It will be tomorrow as when you are roaring from the war as if the camel bellows from the weights, and you and your followers will invite me to a book that you glorify by your tongues and denied it by your hearts, peace.

فما أعجب ما يأتيني منك ، وما أعلمني بما أنت إليه صائر ، وليس إبطائي عنك إلاّ ترقّبا لما أنت له مكذّب وأنا به مصدّق ، وكأني بك غدا وأنت تضجّ من الحرب ضجيج الجمال من الأثقال ، وستدعوني أنت وأصحابك إلى كتاب تعظّمونه بألسنتكم وتجحدونه بقلوبكم ، والسلام

Letter15

So stop narrating me your legends, end telling me from your hadiths, and reduce saying about the Messenger of God -may God bless on him and his guardians-. Your slander of lies is what he did not say, and the deceitfulness of those with you, and deceiving them, because you have taken advantage of them. Your matter is about to be revealed to them, so they will retreat you, and they will know that what you brought is false and deceitful, peace.

فدعني من أساطيرك ، واكفف عني من أحاديثك ، وأقصر عن تقوّلك على رسول الله صلى الله عليه وآله وسلم واقترائك من الكذب ما لم يقل ، وغرور من معك ، والخداع لهم ، فقد استغويتهم ، ويوشك أمرك أن ينكشف لهم فيعتزلوك ، ويعلموا أنّ ما جئت به باطل مضمحلّ ، والسلام.

المستخلص

لم يكن لأي شكل آخر من أشكال التفاعل والتواصل أثر واسع النطاق على تنمية مفهوم الاتصال بقدر الأثر المترتب على التورط (الاستلزام). وقد يكون شائعا ومن فترة طويلة بان الاستلزام ظاهرة نفسية بحثه ، وقد أظهرت الأبحاث أنها الطريقة الأكثر نفسية - معرفية لجميع عمليات التفسير. تظهر رسائل الامام علي ومعلوية على انها أنموذجا واقعيما لما يفعله الاستلزام من تأثير في عملية التواصل وتنميتها. وقد لوحظ ، في الرسائل ، غالبا ما يكون المعنى الذي يعنيه الكاتب من خلال التعبيرات والكلمات يبدو أكثر مما هو مكتوب. في مجال التداولية، يسمى هذا " الاستلزام ". لم يكن هناك سوى القليل جدا من العمل الموجه نحو الرسائل بشكل عام ، وقد يكون شبه معدوم للرسائل المتبادلة بين الإمام علي ومعلويه بشكل خاص. حسب نظرية الصلة ، فهم قدرات المستقبلين وطرح المقترح او الادعاء على اساس أنها لاتأخذ سوى القليل من الجهد لفهم المعنى المقصود. يسهم هذا النوع من التعاون في تيسير عملية التفسير ويبدو عاملاً فعالاً لتحقيق تفاعل ناجح.

وقد أجريت هذه الدراسة التفسيرية التحليلية على ١٥ رسالة تم تداولها بين الإمام علي ومعلويه. فقد تم جمع البيانات من خلال مراقبة صحيحة وموثوقة ، وتحليل الوثائق لتفسير البيانات على أساس استراتيجيات تقنمها نظرية الصلة. حسب نظرية الصلة ، للوصول إلى الاستلزام ، فإن الاستنتاج يبدو ضرورة ملحة. بل هو عملية نفسية - معرفية، يمكن تحديدها من خلال مهارات عديدة مثل قراءة الذهن، ادراك النوايا، الإدخالات الموسوعية، والدراسات المرجعية او السابقة للحصول على بيانات من خلال المطابقة، المقارنة، والادراك. إن اتباع المسار النفسي المعرفي (الاستدلال) يساهم في سد الفجوة بين ما تقترضه المعاجم حرفيا والمعنى الذي تحمله لغويا. وهذا يقلل من فرص (فقدان المعنى) المحتملة. وعلاوة على ذلك، فإن الغموض، والإحالة المرجعية، والإثراء، والمفهوم المخصص، تشارك في تيسير عملية التفسير والتوصل إلى مشاركة المحاور. وتبحث هذه الدراسة في صحة فرضياتها من حيث ان نظرية الصلة هي المناسبة للتحقيق في البيانات الحالية باعتبارها توفر منهجا نفسيا ومعرفيا قد يتم من خلاله التوصل الى الاستلزام، والتي تعتبر اللغة / الإدراك والثقافة / السلوك اساسيات مهمة لتحديد نوايا المرسل. وقد تم إيلاء الاهتمام

أيضاً لطريقة استخدام المرسلين في نقل الاستلزام، وما هي الاستراتيجيات المنطقية التي يمكن استخدامها لاستعادة المعنى الضمني. وتوصلت الدراسة الى أن هذا النوع من المراسلات هو استلزام سياسي، حيث يكشف عن قضايا تتعلق بالخلافة والدولة الإسلامية والبيعة، وجدت الدراسة أيضاً أن الاستلزام عند الإمام علي وُصف لعكس نواياه الاحتجاجية والواقعية والتوجيهية، في حين أن الاستلزام عند معاوية استخدم لتمثيل نوايا جدلية وعاطفية. الاستلزام من وجه نظر الإمام علي، هو وسيلة فعالة تعمل على تغيير أو تعديل المعتقدات أو الأفكار بشكل حسي أو تأملي عندما يكون المحتوى المنطقي أو المناسب والدلالي والقائم على السبب. ويخلص هذا البحث إلى أن هناك غرضاً محدداً في رسائل المرسل، وهو نية اقناعية أو جدلية. تستخدم هاتان النيتان في أربعة أغراض: الإقناع، والتهديد، والوعظ، والتحذير.

إن التعديلات التي تُسفر عن هذه النتائج لظاهرة الاستلزام تؤكد الافتراض بأنه "البراغماتية هي جزء من فلسفة العقل وليس فلسفة اللغة. وفي هذا الصدد، تعتبر هذه الظاهرة ظاهرة نفسية - إدراكية يمكن التوصل إليها بالاستدلال، للتأكيد على أن عملية التواصل الناجحة هي عملية تعاونية مشتركة. ويوصى بإجراء مزيد من البحوث لبذل جهود محددة في المواضيع التي تعرض الجمعيات على ما يقترحه البراغماتي الحديث بسبب تبصراته الفعالة. تحديد كيف يفكر الآخرون، بطريقة اقترحها سبيربر وولسن في نظرية قراءة الذهن، تكون جدية بالاهتمام ليس فقط من قبل علماء النفس والبراغماتيين واللغويين، ولكن يبدو أنها تتوافق مع ما ينتهجه المحققون والمفتشون أيضاً (مثل اللغويات في مجال الطب و التحقيق وغيرها).



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جامعة كربلاء
كلية التربية للعلوم الانسانية
قسم اللغة الانكليزية
الدراسات العليا

دراسة تداولية لمفهوم الاستلزام في رسائل الامام علي

الطالب

نوفل عدنان فليح

رسالة مقدمة إلى مجلس كلية التربية للعلوم الإنسانية/ جامعة كربلاء وهي جزء من متطلبات نيل شهادة الماجستير في اللغة الإنجليزية وآدابها \ اللغة

اشراف

أ.م.د. توفيق مجيد

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