

Interpretation and Use of Implicature by Yarmouk University Students : A Socio-Pragmatic Study

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Abstract

This present paper is a socio-pragmatic study of implicature in Jordan. It examines the interpretation and use of Jordanian popular proverbs by Yarmouk University students. It seeks to set any correlation between the variables of the study, namely, gender, age, region, and education as well as the interpretation and use of proverbs. The research instrument of the study is a questionnaire framed by the researcher. A questionnaire is used to elicit information about the students' use and interpretation of implicature through proverbs. The first part seeks personal information like age, sex, region (of living), and level of education. The second part is divided into two sections: section (A) is concerned with the participants' interpretation of proverbs. Section (B) is concerned with the subjects' use of proverbs (see Appendix). The researcher has concluded the following: (1) Female respondents tend to interpret the given proverbs more than males do. (2) Young respondents (22 years old or less) succeeded in interpreting the proverbs more than the elders. Perhaps, this suggests an important sociological and cultural change (i.e. the new generation tends to use proverbs and rhetorical devices more than its predecessor). (3) There is no significant difference between city residents and village dwellers in interpreting proverbs. They almost responded similarly. (4) There is no evident difference between the subjects (B.A. students and M.A. ones). Perhaps, it is due to the closeness in age between them.

Keywords: Implicature, Indirectness, Proverbs, Language Use.

Introduction:

Implicature plays an important role in our personal interactions. We usually understand in a conversation what others are saying even when people do not express their intentions directly. After being introduced in linguistics by Grice (1975), this phenomenon was studied from different aspects. Goffman's theory of face in human interaction explains why we say things indirectly. Then, Brown and Levinson (1987) used this theory to explain politeness expressions (Tansil 1993: 64). Their theory involves two aspects, namely negative and positive face. When we interact with others in society, it is necessary to avoid threatening one another's face. In order to avoid these face-threatening acts, we try to employ politeness strategies in our interactions. They also point out that the determinants of the kinds of politeness strategies used are the following three sociological factors: the relative power of the hearer over the speaker, the social distance between the speaker and the hearer, and the ranking of the imposition in doing the face-threatening act (Tansil 1993: 66). Thus, it is clear that politeness necessarily involves indirectness. Lakoff sets another theory of politeness which

consists of the following three principles:

1. Don't impose (Distance)
 2. Give options (Deference)
 3. Be friendly (Camaraderie). (Tannen 1984:17)
- Based on the former principles, Tannen (1984) develops her theory of conversational style. She explains that the choice of one principle results in a particular style, which is indicated in parentheses. Each principle can be interpreted as follows:
1. States that we keep distance from others by not imposing. In order to do so, she points out that we tend to use formal expressions or use technical vocabulary to exclude personal emotions.
 2. To say things hesitantly, by not stating one's will clearly or by using euphemisms. She also points out that women often behave in this way to show consideration to others, or to leave the decision to others.
 3. Refers to the equality between the speaker and the hearer, and it enhances closeness between them. Here, the speaker and the hearer understand each other completely and there is no need to talk.
- Therefore, implicature can be employed within these situations.

However, Grice's work on implicature is considered as one of the linguistics classics. His study was the first serious attempt to clarify the

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Jordanian popular proverbs by Yarmouk thus, will study the use and interpretation of expression of great ambiguity. The researcher, most nations and languages; it is a form of which embodies a general truth. It is common to points that a proverb is a short pitch saying achieve implicature as Cuddon (1998: 700) as a form of indirect language and a tool to implicature in Jordan. proverbs has been chosen This paper is a socio-pragmatic study of

4. Be orderly.(Grice 1972: 26-7)

3. Be brief.

2. Avoid ambiguity.

1. Avoid obscurity of expression.

MANNER: Be perspicuous.

RELATION: Be relevant.

informative than is required.

2. Do not make your contribution more

exchange).

1. Make your contribution as informative as is

QUANTITY:

evidence.

2. Do not say that for which you lack adequate

1. Do not say what you believe to be false.

that is true.

QUALITY: Try to make your contribution one

follows :

calls them conversational maxims and they are as

are able to interpret speakers' intentions. He

principles. These principles explain how hearers

interaction which are called cooperative

implying by universal conventions in human

we can interpret correctly what others are

conversation". Furthermore, Grice explains how

principles which regulate the proper conduct of

latter derives from a set of more general

of particular forms and expressions, whereas the

conditional in the conventional use, or meaning

depends on something other than what is truth-

"The difference between them is that the former

implicature: conventional and conversational.

272), Grice distinguishes two different kinds of

UTTERANCE". According to Lyons (1992:

sentence "the TOTAL SIGNIFICATION of an

what is implicated in an utterance of the same

words. He calls what is said in a sentence and

suggested by an utterance of the same string of

literally in a sentence, and what is merely

intuitive difference between what is expressed

shown in Table (1) below:

are used in measurement & analysis of data are age , gender, region and level of education that variable of age significant. The ranges of their from B.A. and M.A. students to make the The researcher has selected these participants who are randomly selected from the population. sample of the study consists of fifty participants and literature at Yarmouk University. The B.A. and M.A. programs of English language in university students, male and female- enrolled in The population of the present study is all packages..

analyzing the data by means of the SPSS 16.0 (1) for the right one; then she will proceed in researcher will give (0) for the false answer and As far as measurement is concerned, the supply the pertinent proverb for that context). giving them a given context and asking them to concerned with the subjects, use of proverbs (by provide the appropriate context). Section (B) is giving them a proverb and asking them to participants, interpretation of proverbs (by sections: section (A) is concerned with the education. The second part is divided into two like age, sex, region (of living), and level of parts. The first part seeks personal information translation to English). It is divided into two (see appendix of the proverbs with their interpretation of implicature through proverbs elicited information about the students, use and the current study. The questionnaire is used to To perform this work, a two-point scale

Methods:

- 4. Does education affect the interpretation and use of proverbs.
- 3. Does region affect the interpretation and use of proverbs.
- 2. Does age affect the interpretation and use of proverbs.
- 1. Does gender affect the interpretation and use of proverbs.

answering the following questions as well as the interpretation and use of proverbs by namely, gender, age, region, and education as correlation between the variables of the study, University students. It seeks to set any

Table 1: Keys used in measurement & analysis.

- If the significance of T equals $\alpha=2\%$, then it is significant.
- If the Mean equals 1.00 or more, then it is significant and positive.
Education : 1=B.A. student 2=M.A. student
Region : 1=city resident 2=village dweller
Age : 1=22 years old or less 2=more than 22 years old
Gender : 1=male 2=female
The key & its significance

3. It can be considered as a modest contribution to the field of semantics and pragmatics in general and to the studies on implicature and indirectness in particular.

Analysis:
Analysis of the Corpus:
 • **Descriptive Analysis:**
 Gender

Significance of the study :
 The study seems to be significant for the following reasons :
 1. It clarifies the use and interpretation of proverbs by the Jordanian speakers.
 2. It gives some insights into the language use in Jordan.

Table 2: Gender descriptive analysis.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	21	42	42	42
2	29	28	28	100
Total	20	100	100	

Key: 1= male, 2= female
 Comment: The participants, percentage consists of 42% males and 28% females.

Table 3: Age descriptive analysis.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	11	22	22	22
2	39	78	78	100
Total	20	100	100	

Key: 1= < 22 years old, 2= > 22 years old
 Comment: The participants, percentage consists of 22% < 22 years old and 78% > 22 years old.
 Region:

Table 4: Region descriptive analysis.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	34	68	68	68
2	16	32	32	100
Total	20	100	100	

Key: 1= city resident, 2= village resident
 Comment: The participants, percentage consists of 68% living in cities and 32% living in villages.

Education:

Table 5: Education descriptive analysis.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	13	26	26	26
	37	74	74	100
Total	20	100	100	

Key: 1 = B.A. student, 2 = M.A. student
 Comment: The participants' percentage consists of 26% B.A. students and 74% M.A. students.
 • Analysis of the First Section of the Questionnaire: Interpretation of Proverbs One-sample Statistics:

Table 6: Analysis of the 1st section of the questionnaire.

	N	Mean	Student Deviation
Q1	42.00	1.00	0.33
Q2	20.00	0.88	0.33
Q3	39.00	0.74	0.44
Q4	46.00	0.87	0.34
Q5	28.00	0.79	0.42

Comment :
 > Most of the participants could interpret the proverbs correctly (items 1 to 5).
 > Item 1 (هذبة لا تترك في بيتك) was successfully interpreted by all respondents with a Mean 1.00.
 > Item 3 (تمنا ويسر عملا يبيد) was the least interpreted item with a Mean 0.74.
One-sample Test:

Table 7: One sample test
 Test value = 0

	t	Df	sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference
Q2	18.96	49.00	0.00	0.88	Lower 0.79 Upper 0.97
Q3	10.20	38.00	0.00	0.74	Lower 0.60 Upper 0.89
Q4	17.32	42.00	0.00	0.87	Lower 0.77 Upper 0.97
Q5	9.22	27.00	0.00	0.79	Lower 0.62 Upper 0.92

Comment : From the above table, it seems that all the items have high value of T-Test which means that the answers are logically and rationally answered. In other words, the respondents focused on their answers and tried to answer them appropriately.

• Detailed Description Group Statistics :

Table 8: Group description.

	Gender	N	Mean	Student Deviation
Q1	1	17.00	1.00	0.00
	2	28.00	1.00	0.00
Q2	1	21.00	0.71	0.46
	2	29.00	1.00	0.00
Q3	1	19.00	0.84	0.37
	2	20.00	0.62	0.49
Q4	1	20.00	0.70	0.47
	2	26.00	1.00	0.00
Q5	1	9.00	0.33	0.20
	2	19.00	1.00	0.00

Comment : Most of the subjects (**male** and **female**) answered the items properly except for item 2 (تمفنه كلبه فبفنه ففبف). where females interpreted it correctly (Mean 1.00) and males failed to some extent (Mean 0.33).

Table 9: Age description.

	Age	N	Mean	Student Deviation
Q1	1	11.00	1.00	0.00
	2	34.00	1.00	0.00
Q2	1	11.00	1.00	0.00
	2	39.00	0.82	0.37
Q3	1	6.00	1.00	0.00
	2	33.00	0.70	0.47
Q4	1	11.00	1.00	0.00
	2	32.00	0.83	0.38
Q5	1	2.00	1.00	0.00
	2	23.00	0.74	0.47

Comment : Both groups (**less** than 22 years old and **more** than 22 years old) answered almost with the same rate except for item 2 (تمفنه كلبه فبفنه ففبف) where all the members of the first group (<22 years old) succeeded in their interpretation (Mean 1.00), some of the second group (> 22 years old) failed to some extent (Mean 0.74). This difference may be due to the divergence in their numbers.

Table 10: Region

	Region	N	Mean	Student Deviation
Q1	1	30.00	1.00	0.00
	2	12.00	1.00	0.00
Q2	1	34.00	0.82	0.39
	2	16.00	1.00	0.00
Q3	1	28.00	0.72	0.44
	2	11.00	0.73	0.47
Q4	1	32.00	0.84	0.37
	2	14.00	0.93	0.27
Q5	1	24.00	0.79	0.41
	2	4.00	0.72	0.20

Key : 1 = city resident, 2 = village resident

Comment : All the subjects (city residents and village dwellers) answered the items almost with the same level. For instance, item 1 (هل يتبع سكان المدينة أسلوب حياة سكان القرية) was answered by all the subjects (city residents and village dwellers). But there is a little difference concerning item 1 (هل يتبع سكان القرية أسلوب حياة سكان المدينة) where village dwellers succeeded more in their interpretation (Mean 1.00).

Comment : All the subjects (city residents and village dwellers) answered the items almost with the same level. For instance, item 1 (هل يتبع سكان المدينة أسلوب حياة سكان القرية) was answered by all the subjects (city residents and village dwellers). But there is a little difference concerning item 1 (هل يتبع سكان القرية أسلوب حياة سكان المدينة) where village dwellers succeeded more in their interpretation (Mean 1.00).

Table 11: Education

	Education	N	Mean	Student Deviation
Q1	1	8.00	1.00	0.00
	2	37.00	1.00	0.00
Q2	1	13.00	0.77	0.44
	2	37.00	0.92	0.28
Q3	1	10.00	1.00	0.00
	2	29.00	0.66	0.48
Q4	1	12.00	0.72	0.42
	2	34.00	0.91	0.29
Q5	1	6.00	0.20	0.22
	2	22.00	0.86	0.32

Key : 1 = B.A. student, 2 = M.A. student

Comment : There is a noticeable difference between the subjects (B.A. students and M.A. students) concerning item 2 (هل يتبع سكان المدينة أسلوب حياة سكان القرية) where B.A. students seem to do not understand the item (Mean 0.2).

Comment : There is a noticeable difference between the subjects (B.A. students and M.A. students) concerning item 2 (هل يتبع سكان المدينة أسلوب حياة سكان القرية) where B.A. students seem to do not understand the item (Mean 0.2).

Table 12: Analysis of the 2nd section of the questionnaire

	N	Mean	Student Deviation
Q6	42.00	0.92	0.22
Q7	47.00	0.89	0.31
Q8	26.00	1.00	0.00
Q9	9.00	0.67	0.20
Q10	33.00	0.76	0.44

Comment :
 > Most of the contexts are recognized by the subjects and a pertinent proverb is used (items 8 and 9).
 > Item (context) 8 (النجباء نحضنا) was successfully replaced by a proverb (or a cultural saying only for item 8 and 9) by all respondents with a Mean 1.00.
 > Item (context) 9 (مفيسال) was the least found item with a Mean 0.74. In other words, the subjects could not use a relevant proverb for that item.
 One-sample Test :

Table 13: One sample test.

Test Value = 0						
	T	df	Sig. (2-tailed)	Mean Difference	Difference Interval of the Confidence	Upper Lower
Q6	28.64	41.00	0.00	0.92	0.89	1.02
Q7	19.66	46.00	0.00	0.89	0.80	0.99
Q9	4.00	8.00	0.00	0.67	0.28	1.02
Q10	10.00	32.00	0.00	0.76	0.60	0.91

Comment :
 From the above table it seems that all the items have high value of T-Test which means that the answers are logically and rationally answered.
 • **Detailed Description**
 Group Statistics :

Table 14: Group description.

	Gender	N	Mean	Standard Deviation
Q6	1	19.00	0.92	0.23
	2	23.00	0.96	0.21
Q7	1	18.00	0.72	0.46
	2	29.00	1.00	0.00
Q8	1	6.00	1.00	0.00
	2	20.00	1.00	0.00
Q9	1	3.00	0.00	0.00
	2	6.00	1.00	0.00
Q10	1	7.00	0.71	0.49
	2	26.00	0.77	0.43

of the subjects (male and female) answered the items properly except for context 9 (مفيسال) where females used a relevant proverb (Mean 1.00) and males failed (Mean 0.00). However, this failure is because of their minority i.e. only 3 males could use a proverb for that context and the others did not answer. Consequently, the researcher considers the unanswered items as missing data.

Table 15: Age description.

	Age	N	Mean	Student Deviation
Q6	1	11.00	0.91	0.30
	2	31.00	0.97	0.18
Q7	1	11.00	1.00	0.00
	2	36.00	0.86	0.32
Q8	1	8.00	1.00	0.00
	2	18.00	1.00	0.00
Q9	1	0.00	0.67	0.20
	2	9.00	0.73	0.47
Q10	1	11.00	0.77	0.43
	2	22.00	0.77	0.43

Comment : Both groups (less than 22 years old and more than 22 years old) answered almost at the same rate.

Table 16: Region description.

	Region	N	Mean	Student Deviation
Q6	1	28.00	0.96	0.19
	2	14.00	0.93	0.27
Q7	1	31.00	1.00	0.00
	2	16.00	0.69	0.48
Q8	1	20.00	1.00	0.00
	2	6.00	1.00	0.00
Q9	1	2.00	1.00	0.00
	2	4.00	0.22	0.20
Q10	1	22.00	0.73	0.46
	2	11.00	0.82	0.40

where village dwellers almost failed to use a relevant proverb (Mean 0.22). Again, perhaps their minor number (as the researcher has already stated) may be due to some missing data concerning item 9 and relatively item 8)

Comment : All the subjects (city residents and village dwellers) responded the items almost at the same level. For instance, items 6 and 8 (see appendix) were answered by all the subjects (city residents and village dwellers). But there is a difference concerning context 9 (نفيضا بعضنا)

Table 17: Education description.

	Education	N	Mean	Student Deviation
Q6	1	12.00	0.92	0.29
	2	30.00	0.97	0.18
Q7	1	10.00	1.00	0.00
	2	37.00	0.86	0.32
Q8	1	7.00	1.00	0.00
	2	19.00	1.00	0.00
Q9	1	0.00	0.67	0.20
	2	9.00	0.73	0.23
Q10	1	7.00	0.81	0.40
	2	26.00	0.81	0.40

Comment : Both B.A. students and M.A. students replied to the items and used relevant proverbs almost with the same frequency.

**Results and Discussion:
The First Section of the Questionnaire:**

- Most of the subjects (male and female) answered the items properly except for item 2 (معرفة كلبه منحه معبأه على منضية) where females interpreted it correctly (Mean 1.00) and males failed to some extent (Mean 0.33). The Means (of male subjects) for Q1, Q2, Q3, Q4 and Q5 are respectively (1.00), (0.71), (0.84), (0.70), and (0.33). Whereas the Means of females for the same questions are respectively (1.00), (1.00), (0.22), (1.00), and (1.00). So, female respondents tend to interpret the given proverbs more than male do.

- Both groups (less than 22 years old and more than 22 years old) answered almost with the same rate except for item 2, where all the members of the first group (> 22 years old) succeeded in their interpretation (Mean 1.00), some of the second group (< 22 years old) failed to some extent (Mean 0.74). The Means of the first group are respectively (1.00), (1.00), (1.00), (1.00), and (1.00). On the other hand, the Means of the second group are respectively (1.00), (0.82), (0.70), (0.74), and (0.74). But as we have mentioned before, there is an inequality between the numbers of the two groups. Thus, Young respondents (22 years old or less) succeeded in interpreting the proverbs more than the elders.

- All the subjects (city residents and village dwellers) answered the items almost with the same level. The city residents have the following Means: (1.00), (0.82), (0.72), (0.84), and (0.79). Whereas the village dwellers have (1.00), (1.00), (0.73), (0.93), and (0.72). So there is no significant difference between them.

- There is a noticeable difference between the subjects (B.A. students and M.A. ones).

The Second Section of the Questionnaire:

- In general, most of the contexts are recognized by the subjects and a pertinent proverb is used (items 6 to 10).

- Most of the subjects (male and female) answered the items properly except for context 9 (مفوضا لى محضاشا) where females used a relevant proverb (or a cultural saying) is accepted for this context (Mean 1.00) and males failed (Mean 0.00). However, this failure is because of their minority, i.e., only 3 males could use a proverb for that context and the others did not answer. Consequently, the researcher considers the

unanswered items as missing data.

- Both groups (less than 22 years old and more than 22 years old) answered almost with the same level. For instance, the first group has the following Means respectively: (0.91), (1.00), (1.00), (1), and (0.73). On the other hand, the

second group has the following Means (for the same items with the first group): (0.97), (0.86), (1.00), (0.77), and (0.77). Thus, there is no clear difference between them.

- All the subjects (city residents and village dwellers) responded to the items almost at the same level. For instance, item 6 and 8 (see appendix) were answered by all the subjects (city residents and village dwellers). But, context 9 (مفوضا لى محضاشا) has been answered differently; city residents got a Mean of (1.00) whereas village dwellers got (0.22)!!! Again, perhaps this is because of their insignificant number if compared with the number of the city residents.

- Both B.A. students and M.A. students replied to the items and used relevant proverbs almost at the same rate of recurrence. B.A. students have the following Means respectively for items 6 to 10: (0.92), (1.00), (1.00), (1), and (0.77). On the other hand, M.A. students have the following: (0.97), (0.86), (1.00), (0.77), and (0.81).

Conclusions:

The researcher has come up with the following conclusions:

1. Concerning interpretation:

- Female respondents tend to interpret the given proverbs better than male ones do.
- Young respondents (22 years old or less) succeeded in interpreting the proverbs more than the elders. Perhaps, this suggests an important sociological and cultural change (i.e. the new generation tends to use proverbs and rhetorical devices more than the old one).
- There is no significant difference between city residents and village dwellers in interpreting proverbs. They almost responded similarly.
- There is no evident difference between the subjects (B.A. students and M.A. ones). Perhaps, it is due to the closeness in age between them.

2. Concerning the use:

- Most of the subjects (male and female) answered the items properly and provided a relevant proverb for each context except for item 9 where we have missing data because most of the respondents did not answer that item).
- Both groups (less than 22 years old and more than 22 years old) answered almost at the same rate.
- All the subjects (city residents and village dwellers) responded to the items almost at the same level.
- Both B.A. students and M.A. students replied to the items and used relevant proverbs almost at the same rate of recurrence.

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ن لبيتسا

-: شعبو هيبك هبعت

مخنه بللفن ان لنعسيه ه تينن لولا تيبعثا لثملا شامينا فعمله قبله موهف و اعختسا لوه تيناويه خسا ب و لبقا عسع ريف . شصبا رخاص لولا لولا اعختست ناه و تيسب و العتس تالبالج لانا لملد رقفهما ن لبيتسا لاتبعت بيتقنال و و اتصلا لقالا لبقته

ن لولا و نجا

تنبعا - : عمل لولا ن لوه :.....: سجا :.....: معا
 تبقا - :: رجمعا و نسمما

-: رجاتنا و نجا

ن لثه لولا ه نوا بسس لنما لبيتسا بنتا . ا

تبقا ل شاتيه تبتعا فلفن . ا

1. "Cares about silly matters but ignores the important ones"

.....

2.: ت فف لوسا لحد ت فف تجا .

2.Bringing trouble to himself by him self

.....

3. ثمنا و عسع ثمعا بيح .

3. He is a big shot

.....

4. لبيتا لباض لقالا لبقا لقتا .

4.The two enemies agree on spoiling the world

.....

5. تعفنه كبا ه عسع تبقا لحد تبقيا .

5. Too little is too little

.....

ب. نقلیسا رانا لیسانه کله بتنا

ه یخ ب میخ رو یو ه ب میخ رو یو لا نه ۵۰

۶. Overlook his faults and look on others

.....
.....

هتد شیبما ه جمب یو یو یو رانا رخصتا ۷

۷. Talk of the devil and he is sure to appear.

.....
.....

لیضا رخصتا ۸

.....
.....

فیضا رخصتا ۹

۹. Like a wild goose chase

.....
.....

همه رفی ه سته و شاه لالا رختی رانا رخصتا ۱۰

10. To put the card before the horse

.....
.....

قیلوا تہ - قیل لمتجا تہ : ریمپلکتنا رنعمنا بیسفتہ واعتسا

قیلوا تہ لک لمی

رعمنا

موفقا انه قیلو رعم و دظم یلا عملجہ بکلک لولمعتسی و لوموفی لمح قیبعشتا قینن لآ لائمه لآ نیمختا قسا، شعبا اعہ سفوتسی مسق و شعبا اءا لالیبتسا قتلللا تللمعتسا ع و . رحیلعتا رعتسا و ققلنما و معلا و سنجلا لئہ تان یغتما نم شعب المعستلا و ققلنما و معلا و سنجلا لئہ شعبا رعم نیح لئما ند قیبعشتا تللمعہ ومہ سفوتسی لآ لآ دنجلا ؛ نیانجہ رعلالیبتسا لآ متسا نیب رعم قیبعشتا لئمه قیلللا موف رعم متوی لآ لآ دنجلا ؛ نیانجہ رعم مسق عقم رائلنا دنجلا لہا دھیلعتا رعتسا و قیلجتسا نم یخا تناج لئمه لآ موف تان لآ قیلللا قیلجتسا نا (1) رعم رائلننا تلک ع و . لائمه لآ موف موالمعتسا رعم رائلنا دنجلا نعلما نلحس نیب تمیقہ و سفکتزا لئہ عری لآ (2) . لعلنا نم لئہ لآ موف رعم لئس یغص لآ نلحس لئما رجم (3) د رائلنا قیلللا رلا عیجا لیللا عنی نا رائلقتا و رعلمتجا لآ یغتلا رلا لئہ رعمی لمی و قوبالشتہ مواتیالجتسا تدرلجف لئمه لآ موف رعم رائلنا نلحس و سبیل والجبلا قلمص نم نیح لئما نیب تمیقہ رعم سفکتزا رعم لئہ عری لآ (4) نیمعتما نم لئہ قیلللا قیلجتسا و لئمه لآ المعستسا . معلا رعم بلقنا رلا اعہ رعمی عقم یبتسبلما قلمص