



Egyptian Journal of Linguistics and Translation

'EJLT'

Peer-reviewed Journal
Sohag University Publishing Center

ISSN: 2314-6699

<https://ejlt.journals.ekb.eg/>

Volume 8
Issue 1
July 2022



Egyptian Journal of Linguistics and Translation

'EJLT'

ISSN: 2314-6699

<https://ejlt.journals.ekb.eg/>

Volume 8, Issue 1 - July 2022

Peer-reviewed Journal

Sohag University Publishing Center

Pragmatic Functions of Arabic and English Imperatives –

The Case of Surat Al-Hashr

Ahmed Mahmoud

**Ahmed Mahmoud Abu-
hassoub**

Lecturer in Linguistics
and Translation
Department of English
Faculty of Languages
Sohag University

Abstract

This study discusses imperatives in Arabic and English discourses. It tackles the forms of the imperatives. In addition, it emphasizes the explicit meaning of an imperative structure. Furthermore, it analyses the different pragmatic functions of the various imperative forms. Data of this study are extracted from Surat Al-Hashr [59] within the Glorious Qur'an and their translated equivalents into English by Abdel Haleem (2004). This contrastive analysis is done to explore how imperatives are rendered and how they ought to be rendered. It is found that imperatives in this chapter [59] are structured in various forms and employ various pragmatic functions. The overall finding is that the Arabic and English texts of this study use imperative structures mostly to reveal some pragmatic functions other than commanding, ordering or requesting. These functions are to guide, to instruct, to threaten, to supplicate, to seduce, to assure a command, to urge, to emphasize, and to warn. In contrast to this, imperatives are used to order or to command only twice. These discourse functions depend on the context and cotext of the discourse; the context of the discourse determines the pragmatic functions of the imperative sentences. The analysis finds that both Arabic and English are similar; the translator sticks to choose the forms and structures that mostly refer to the same functions of the Arabic text.

Keywords: Pragmatic, Imperative, English, Arabic, Qur'an.



Egyptian Journal of Linguistics and Translation

'EJLT'

Online ISSN: 2314-6699

<https://ejlt.journals.ekb.eg/>

Volume 8, Issue 1 - July 2022

Peer-reviewed Journal

Sohag University Publishing Center

الدلالة الوظيفية لصيغ الأمر في العربية والانجليزية - سورة الحشر أنموذجا

مستخلص الدراسة

احمد محمود احمد محمود ابوحسوب
مدرس اللغويات والترجمة
قسم اللغة الإنجليزية
كلية الالسن
جامعة سوهاج

تناقش هذه الدراسة بنية وتركيب صيغ الامر واسلوبه في اللغتين العربية والإنجليزية، فتنناول أشكال وصيغ الامر المستعملة في كلتا اللغتين. بالإضافة إلى أنها تلقي الضوء على المعنى والدلالة لهذه الصيغ المختلفة. علاوة على أنها تتناول بالتحليل والمناقشة الوظائف البلاغية المتنوعة لأشكال وصيغ الأمر المختلفة. وترتكز هذه الدراسة على صيغ وأساليب الامر الموجودة في سورة الحشر [59] في القرآن الكريم وأيضا تدرس النص المترجم لهذه السورة الكريمة إلى الإنجليزية لمحمد عبد الحلیم (2004). ويتم إجراء التحليل والمقابلة بين النصين لاستكشاف طريقة وكيفية ترجمة أسلوب الامر في مادة الدراسة لعبد الحلیم [2004] وأيضا لاستكشاف الطريقة الواجب اتباعها عند التصدي لترجمة أسلوب الامر في هذه الآيات الى اللغة الإنجليزية. ووجد أن أسلوب الامر في مادة الدراسة اتبع اشكالا وصيغا مختلفة ولها وظائف واغراض بلاغية متنوعة. ومن ابرز النتائج لهذه الدراسة أن النصوص العربية والإنجليزية لهذه الدراسة اكثر ما تستخدم صيغ الامر لأغراض ووظائف بلاغية خلاف غرض الأمر أو الطلب. ومن هذه الوظائف التوجيه، والتهديد والدعاء، والإغواء، والتأكيد على أمر سابق، والحث، والتحذير. وعلى عكس ذلك، صيغ الامر بمعناها الحقيقي أي توجيه الامر او الطلب تم استخدامها مرتين فقط. وكشفت الدراسة أن سياق الخطاب وحاله ومقامه هي محددات رئيسة لوظائف وأغراض أسلوب الامر المستخدم في الآيات موضع الدراسة. ووجدت الدراسة أن المترجم يلتزم في معظم الاحيان باختيار الأشكال والتراكيب التي تشير في الغالب إلى نفس وظائف النص العربي.

الكلمات الرئيسية: الوظائف البلاغية، أسلوب الامر، الدراسات القرآنية، سورة الحشر، اللغة الإنجليزية

By: Ahmed M. Abu-hassoub

Pragmatic Functions of Arabic and English Imperatives - The Case of Surat Al-Hashr

This study discusses the idea of imperatives in Arabic and English. It tackles the forms of imperative sentences. In addition, it handles the meaning behind the form of the imperatives. Furthermore, it analyses the different pragmatic functions of the various imperative forms. This study focuses on the imperatives found in Surat Al-Hashr [59] within the Glorious Qur'an and on their translated text into English by Abdel Haleem (2004): This study identifies the various forms and discourse functions of the imperative sentences in Surat Al-Hashr [59] in the Glorious Qur'an. It, also, explores the various forms and discourse functions of the imperative sentences in the translated English text of this chapter. Imperatives; forms, meaning and pragmatic functions are discussed below.

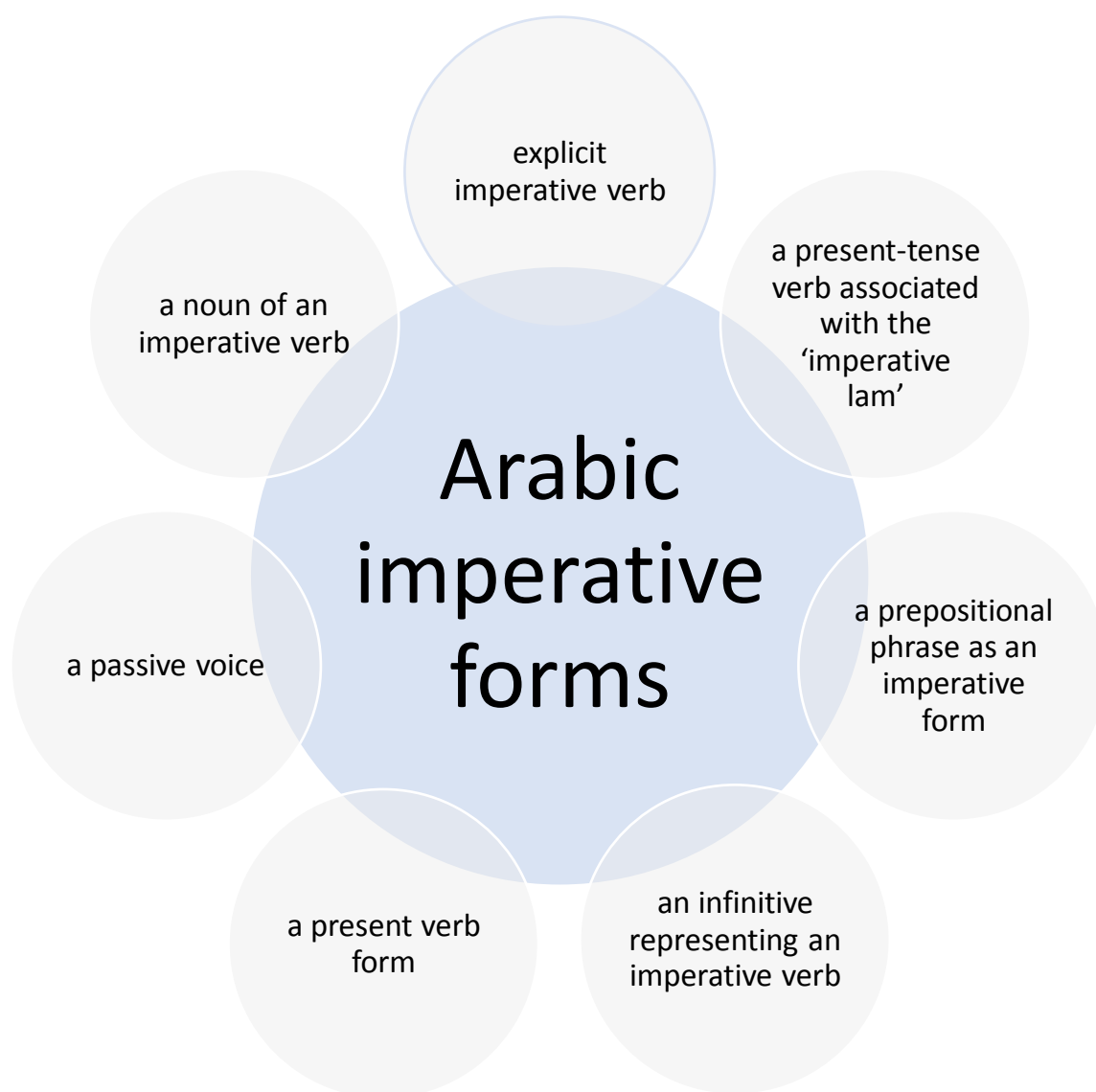
Imperatives – Forms

There are several imperative forms either in Arabic or in English. In Arabic, several writers have addressed the forms of the Arabic imperatives. They have stated that these forms are various and diverse. Abadiyya, (2010, p. 5), Al-Ghalayeeni, (2006, p.23), EL Sebaie, (2016, p. 599), Al-Saratawi (2018), Bashir (2014, p. 296), Anbih (2014, p. 35), and others have discussed the Arabic forms of imperatives as they are:

- An explicit imperative verb, (e.g. read, write, speak, listen, learn, etc.),
- a present-tense verb associated with the 'imperative lam', (e.g. 'ليكتب' let write),
- a noun of an imperative verb, (e.g. 'امين' Amin, or a different form of a word as an imperative 'حذار' beware),
- a prepositional phrase as an imperative form (e.g. 'عليك نفسك' you are responsible for yourself),

- an infinitive representing an imperative verb, (e.g. 'بالوالدين احسانا' be kind to your parents),
- a present verb form (e.g. 'والوالدات يرضعن' mothers suckle their children), and
- a passive voice (e.g. 'كتب عليكم الصيام' fasting was prescribed for you).

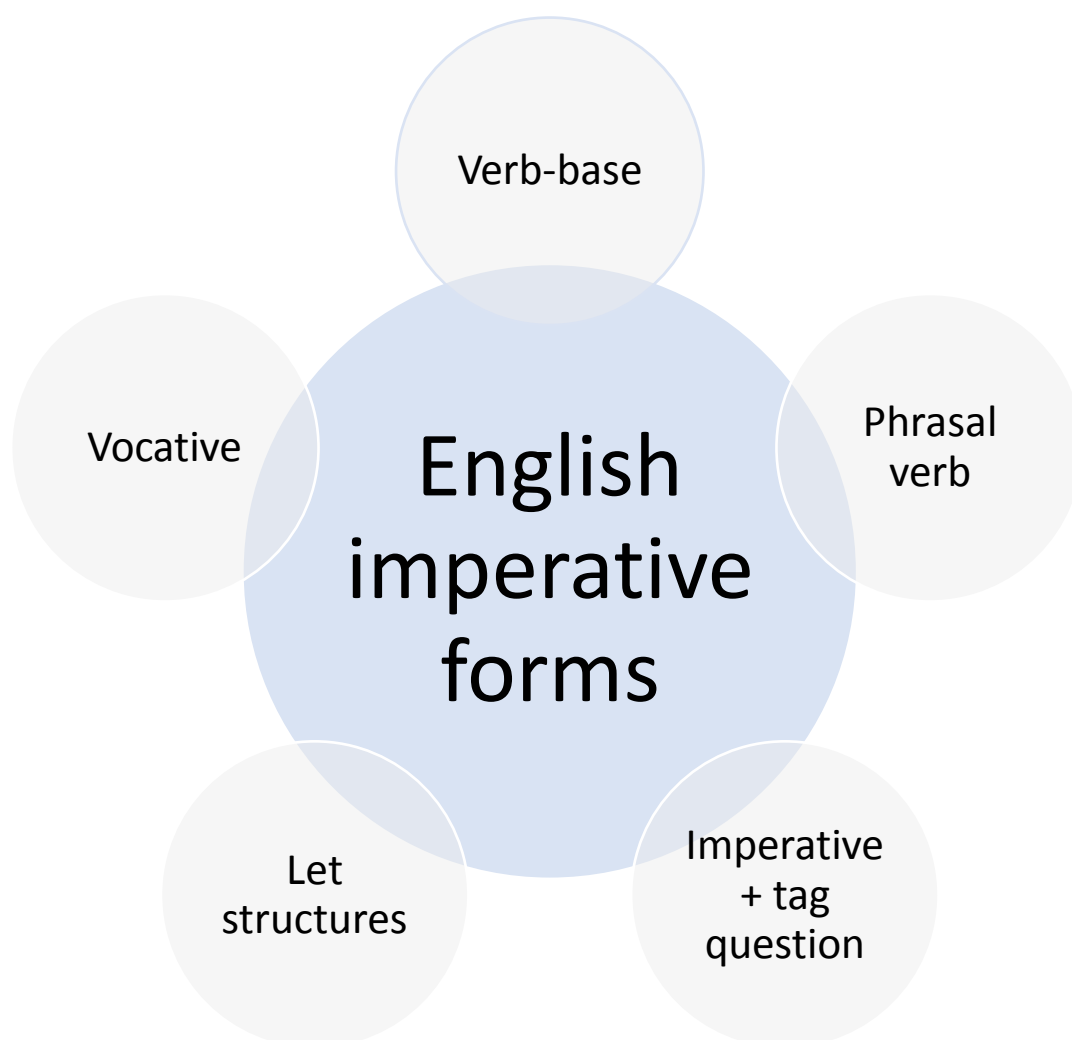
Figure 1. Possible forms of the Arabic imperatives



In English, also, several writers have handled the forms of the imperatives. Qassim & Hussein (2010, p. 10) present the different structures of the imperatives as follows.

- The base of the verb.
- A phrasal verb
- Addressing somebody (vocative)
- *Let* structures
- Imperative+ tag question
- Crystal (1991, p. 171), adds that people can use imperatives as nouns or adjectives.

Figure 2. Possible forms of the English imperatives

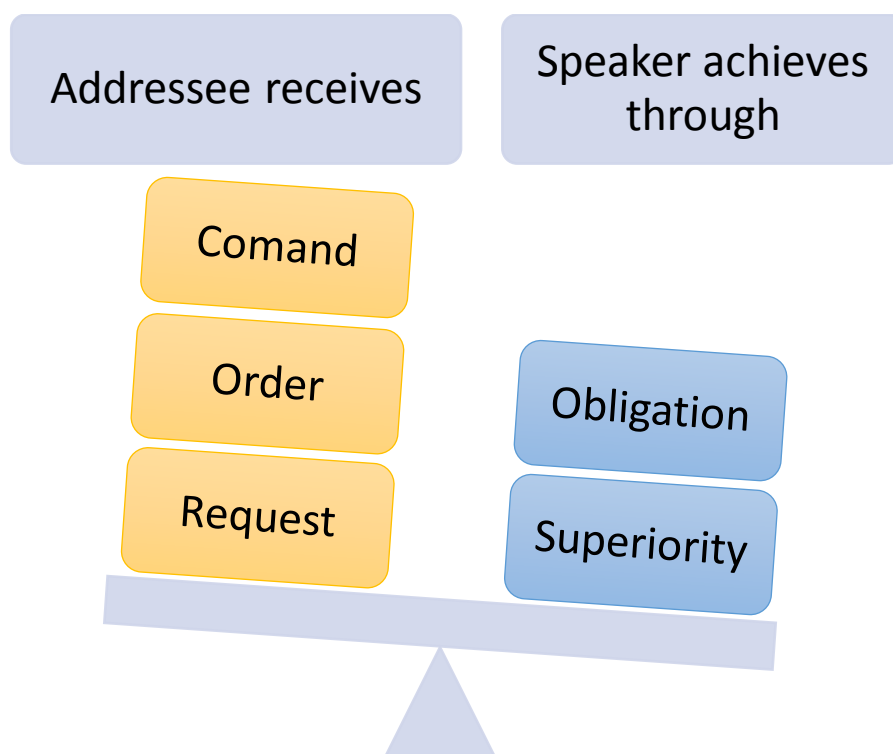


Imperatives – Meaning

In Arabic, writers agree that the explicit meaning of an Arabic imperative is to demand an act with superiority and obligation\coercion. Hussein (1984, p. 117), Nehla, (1990, p. 83), Abadiyya, (2010, p. 26), and Bashir (2014, p. 296) have asserted that meaning. Bashir (2014, p. 296) has further argued that the obligation involved in an imperative form is usually connected with the fact that the addressee for some reason depends on the speaker.

According to Cambridge Dictionaryⁱ, Longman Dictionary of Contemporary English Onlineⁱⁱ, and Crystal (1991, p. 171), an English imperative sentence, also, means to give or express an order, a command, or a request directed to an addressee to do something, examples are: push, pull, sit down, stand up, go away, let's go, we'll go back, shall we? etc. Thus, the meaning of the English imperative structures is, also, to command or to direct.

Figure 3. Possible meanings of the imperative forms



The idea of imperatives as directives has been proposed by many writers. Searle (1975), Portner (2011), Lapeyre, (1993), Der Auwera (2006) are among many others who assert the idea that the imperative sentences place certain requirements on the addressees. In fact, any language either Arabic or English denotes that imperatives -because they include orders- are naturally given by speakers, inasmuch as they have power or are in a position of authority. According to Lapeyre, (1993, p. 58), imperatives depend mostly on the degree of power and authority of the speaker. If there is a solid power, imperatives can be used as obligation or permission and S, then, can impose something over his or her A. If that power is weak or there is less authority, then, imperatives can be used as an acceptance or wish, and subsequently, S cannot impose over his or her A. Searle (1975, p. 66) asserts the same idea about the speaker as being in a position of authority over the addressee. Der Auwera (2006, p 565), also, emphasises the obligatory actions that the addressees must comply with by receiving imperative sentences or structures.

However, imperative sentences or phrases are not the only form that can be used to give orders, commands or requests. Qassim and Hussein (2010, p. 7) give a list that can be constructed to denote indirect orders/commands/requests, for example, the question, 'can you close the window?' may be used as a directive utterance to shut the door. This supports and emphasizes the idea that context determines, to a great extent, the intended meaning of an imperative sentence and its related pragmatic functions. Anbih (2014, p. 40) also, stresses that context guides to the intended meaning with the help of some clues. Likewise, Yahya & Huri (2018, p. 77) concentrate on what they called the language context, which directs everything, whether the linguistic or cultural context or the context of the situation. Thus, there is no understanding of the speaker's speech except through considering the surrounding factors. In

other words, the meaning of the imperatives can be clearer by the context, cotext, function, or the intended meaning of the speaker.

Context plays an essential source of interpreting an imperative structure, especially in the Glorious Qur'an. Al-Maraghy, (1993, p. 76) has said that context and some external evidences can help mark and clarify when an imperative does not follow the meaning of an obligation; that is when imperatives are used to intend some pragmatic purposes other than obligation.

Imperatives – Pragmatic Functions

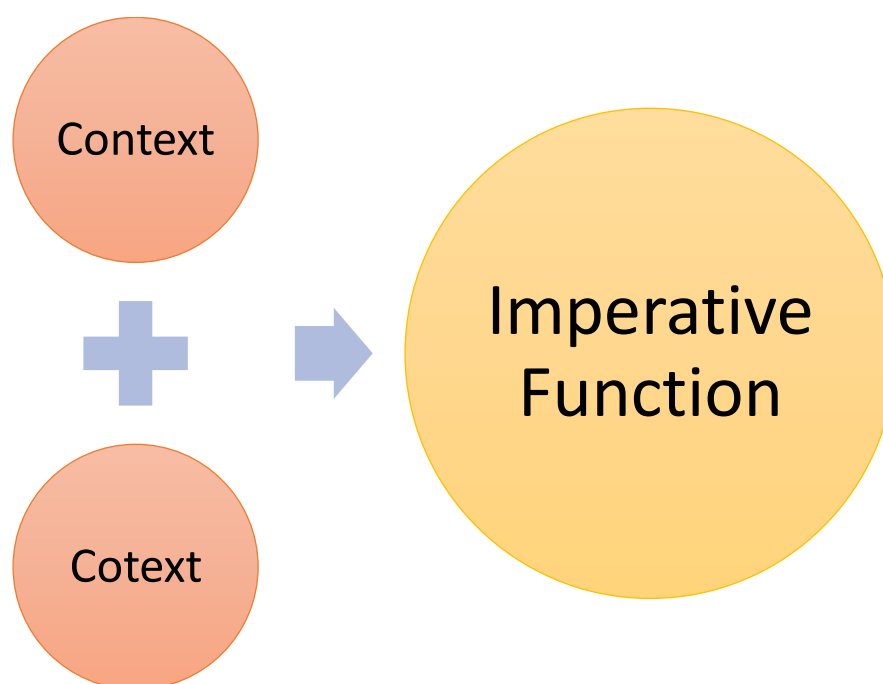
Several studies, as shown below, assert that several pragmatic functions represent the rhetorical intentions of the speakers when using imperative structures either in Arabic or in English, (equivalent to the illocutionary\metalocutionary forces of Austin, 1962, and Searle, 1975).

However, I should note here that almost all possible pragmatic functions of the imperatives are involved within the overall umbrella which says *imperatives as directives*. *Directives*, as said before, are kinds of speech acts that the speakers use to get his or her addressees to do something or to behave in some way for a certain purpose. In either case, an imperative structure expresses what a speaker wants. This argument is enhanced by Jary & Kissine (2016) when arguing for the idea that the only pragmatic functions of the imperatives are 'the performance of the whole range of directive speech acts.' (p. 144)

Being directives, imperative structures are not necessarily restricted to commands. Various studies have shown that people use imperative structures in various contexts where the speaker is not superior to the addressee; where there is no obligation nor is there any practice of superiority, power or authority. These are some situations in which several pragmatic functions of the imperative sentences appear. This is the way proclaimed either in Arabic or in

English. For Arabic, Al-Maye' [المايح] (2012, p. 91), has mentioned that some imperatives deviate from their original meaning, which is the obligation and commitment to other meanings for metaphorical purposes that can be figured out and recognized from the discourse context and co-text or from the situation itself. For English, several writers have argued for the various illocutionary forces of the imperative sentences. They classify the imperatives into many types according to the functions involved. These enhance the idea that imperatives are specific directives that convey many illocutionary forces, e.g. commanding, prohibiting, suggesting, permitting, requesting, etc. Still, the typical function of imperatives is to get the addressee to do something or to think in a specific way for a specific purpose. But this typical function, as shown below, is not frequently occurred in discourses.

Figure 4. Determiners of the imperative intended-meaning



Al-Maraghy, (1993, pp. 75-76), has studied the various rhetorical and pragmatic functions of the different structures of the Arabic imperatives. He has argued that the rhetorical meanings\pragmatic functions of the Arabic imperatives often deviate from their original

meanings; i.e. the explicit meaning which is obligation is not intended. The idea that the style of an imperative is not intended, in all cases, to answer a real request from an addressee and that there are multiple goals and purposes behind the use of the imperative structures in Arabic, are supported by many other Arabic writers too. Hussein (1984, p. 117), Anbih (2014, pp. 40-41), Abadiyya, (2010, p. 66), Al-Ghalayeeni, (2006, p.23), EL Sebaie, (2016, p. 599), and Al-Maraghy, (1993, pp. 75-76), have concluded that there are several possible pragmatic functions. Some of these are: To guide, to choose, to permit, to supplicate, to beseech, to instruct, to advise, to impede, to ridicule, to insult, to contempt, to reprimand, to threaten, to be grateful, to wish, to beg, to wonder, to discipline, to despise, to belittle, to deny, to accept, to incapacitate, to honour, to petition, to express gratitude, etc.

Potsdam & Edmiston (2018), Qassim & Hussein (2010), Lapeyre, (1993), Halliday (1985), and Bach & Harnish (1979) have discussed some functions of the English imperatives including directive aspects. Some of these functions are: [requisites\pleading(ask, beg, invite, request, supplicate), requirements(command, clean, order, instruct), requests(especially if the word 'please' is used; please, clean), giving permission\asking for permission(allow, permit, pardon), advising: giving\seeking advice(advise, recommend, warn, suggest), interrogatives\questions(ask, require), prohibitions(prohibit, forbid), warning(look out!), threatening(threaten, impend, warn), directions\instructions, invitations(come, be), offers(accept), expressing sarcasm\irony, exclamation, a wish, regret, reprimanding\blaming, demeaning, reminding, suggesting, drawing attention, urging\exhortation\injunction -the discourse that stimulates the addressee to act].

Therefore, several linguistic structures and many pragmatic functions are related to imperatives in Arabic and in English. This study explores the structures and functions of imperatives in the chapter [59]; the Arabic and the English texts.

Abdel Haleem and his New Translation of the Qur'anⁱⁱⁱ

Muhammed Abdel Haleem is an Egyptian professor of the studies of Islam at SOAS, University of London. He is an editor in chief of the *Journal of Qur'anic Studies*. His *New Translation of the Glorious Qur'an* is proposed to be a contemporary and well-known translation of such unique Text. It has got its fame directly after being published in (2004) by Oxford University Press as it avoids the archaic structures. The Arabic meaning of the ST, in this translation, is maintained in the TT by considering the context of the discourse. The author is, also, known for his several publications in the area of the studies that discuss and handle the Glorious Qur'an.

Surat Al-Hashr, Chapter [59]

'Surat Al-Hashr' or 'the Exile' is chapter [59] within the Glorious Qur'an. It is called Surat Al-Hashr' because the word 'Al-Hashr' is mentioned in verse 2. The word 'Al-Hashr' means 'the exile, when the Islamic forces surrounding the Jews to expel them from Al-Medina. This chapter is revealed in AL-Madina. The context of this chapter, as mentioned by Abdel Haleem (2004, p. 365), refers to the story of the Jewish group (clan) of Bani Al-Nadir, who had settled an agreement with the Prophet Muhammad, PBUH, that they would not fight against him. After the Muslims were defeated by the people of Mecca in the Fight of Uhud, those Jewish traitors broke their agreement and made an alliance with the Meccans against the Prophet and his people. The Muslims, then, gathered to besiege the Jews in Al-Madina. The Prophet PBUH asked them to leave and they simply left. Allah, the All Mighty, had facilitated the evacuation\expel of Bani al-Nadir. Their citadels did not prevent them from the control and effect of that siege. Allah has fulfilled their hearts with horror, (*Tafsir Al- Jalalayn*, 2007, p. 658).

In this way, Allah stresses that any gains are His doing and so should be distributed in accordance with His instructions (verses 6–10). Then, this sura was revealed with the terms of dividing the Fai, which is the money of Bani al-Nadir; the money they had left after being evacuated. It is, also, defined as the money got without a fight, (Al-Metwalli, 2016, p. 665). It was divided among the poor immigrants; the orphans, the needy and the Prophet (PBUH). (*Tafsir Al- Jalalayn*, 2007, p. 658).

Also, this sura - as mentioned by Al-Metwally, (2016, p. 669), has explained the wisdom of distributing that sort of money among Muslims; that was, the rich people did not monopolize money and some equality prevailed in society. The sura, also, has mentioned the example of Satan when he declared irresponsibility for somebody, after tempting and seducing him to disbelieve in Allah. This is likely to be the case of the disbelievers and hypocrites in their deal and agreements with each other; they usually declare irresponsibility.

Afterwards, Allah addressed a command to the believers to fear Him, and to let everybody consider what it has done for the Day of Resurrection. Allah, also, warned them not to be like the dwellers of the Fire. (Al-Metwalli, 2016, p. 671). The end of the sura, consequently, emphasizes obedience towards Allah (verses 21–4).

This chapter contains 24 verses. Imperative sentences appear in verses 2, 7, 10, 16, and 18.

Objectives of the Study

This paper aims to identify and investigate the forms and intended pragmatic functions of the imperative sentences in Surat Al-Hashr [59] in the Glorious Qur'an. It, also, aims to explore the various forms and discourse functions of the imperative sentences in the translated English text of this chapter. In addition, the study contrasts and analyses the forms used and the rhetorical functions revealed in both the source text ST and the target text TT concerning the imperative sentences.

Problem Statement

The questions of this study are:

1. What are the possible forms and the related pragmatic functions of imperatives used in Surat Al-Hashr [59]?
2. What are the forms and the pragmatic functions of imperatives in the translated English text of chapter [59]; '*The Qur'an: A New Translation* (2004)' by Abdel Haleem, M.A.S.?
- and, 3. What are the similarities or differences related to the forms used and the functions received in both the source text ST and the target text TT concerning the imperative sentences?

Review of Literature

There are several studies that explore the functions and the forms of imperatives in Arabic and English. Some are presented below.

In their study, *Imperative Structures: Form and Function in "Oliver Twist"*, Qassim and Hussein (2010) attempt to identify the forms of the imperative sentences and their pragmatic functions in *Oliver Twist*. They analyse all of the imperative utterances of the novel *Oliver Twist*. The results show that the imperatives are commonly used by the characters of the novel. The base of the verb is used mostly in the novel. They get various explicit and implicit speech acts. Their pragmatic functions are not limited to commands and requests, but they have several functions. The purposes of the utterances depend to a great extent on the context. They conclude with the result that that the imperatives are better be analysed with a pragmatic concern. Also, the imperative utterances are not necessarily reflected in imperative sentences; many of the imperatives are expressed in declarative or interrogative sentences. Again, many of the functions of the imperative utterances are not intended to command or to order. Different speech acts are attributed to the imperative sentences such as requesting, advising, warning, threatening, begging, etc .

Jary & Kissine (2016) have studied the semantics and pragmatics of imperative sentences. They have argued that imperatives should be defined as types of sentences where the related functions are only the performance of the whole range of directive speech acts. They have discussed how to characterise the meaning of imperative sentences within the semantic theory. They have mentioned that people cannot judge the truth of the imperative sentences. Therefore, the problem of how to explain the functions exists. Thus, they have stated that the basic and fundamental imperatives are poorly understood. Again, they have argued that they have found imperative sentences, but they cannot be interpreted as commands. In addition, they have considered that politeness restricts the use of orders and requests. At last, this study considers imperative structures are somethings that are related to the expressions of wishes of the speakers.

Lapeyre (1993) has conducted a study on the most successful pragmatic and semantic characterizations of the English imperatives. Lapeyre's view concerning imperatives, is for the idea of the common feature that addresses the four factors; obligation, permission, acceptance, and wish; which correlate with different illocutionary forces. The whole matter, according to Lapeyre, depends on the situational factors and context, some of which are politeness, relationship between the participants, etc. Lapeyre has shown that imperative sentences can give indications about the speakers' concern and intentions. With the strength of the speaker's will, the context and the situation can make the proposition come true.

EL Sebaie (2016) has studied form and function of the imperative in Surat Al Baqarah comparatively in two English translations. The two translations are Arberry's 'The Holy Qur'an and English Translation of the Meanings' (2005), and Ghali's 'Towards Understanding the Ever-Glorious Qur'an' (2008). The study asks a question about the competence of rendering imperatives by the two translators into English. The question is about whether they have

succeeded or not concerning the form and function of the imperatives. The paper shows that the two translators are competent in rendering predicative imperative throughout the verses. It is shown that there are some forms and pragmatic functions of the imperative more than the forms used in English or in Arabic. The study shows some unfamiliar forms of the imperative, e.g., using the explicit present, the prepositional phrase, the past form for expressing imperatives. Moreover, other unfamiliar forms are using the adverb, the noun, the negative infinitive, the gender, and the affirmative infinitive as imperatives. Then, the study has shown that one form can express more than one function, and vice versa; the same function may be expressed by various forms. Finally, the study proposes alternative translations where imperative sentences are not rendered successfully.

Need for Research

It is clear that the previous studies that are related to the issue of imperative sentences, have not handled the imperatives (forms and functions) in Surat Al-Hashr [59] in the Glorious Qur'an, nor has any other study discussed the forms and discourse functions of imperatives in the translated text of this chapter. However, studying the forms and the involved functions and pragmatic purposes within chapter [59], is quite important; this chapter contains various forms of imperative sentences and, indeed, these forms have various functions that need to be conducted and revealed. In addition, the successful rendering of such forms and functions into English deserve to be considered and studied. Otherwise, wrong meanings and false functions are rendered and transmitted. Therefore, this study explores the forms of imperative sentences within Chapter [59] - and its translated text into English - and discusses the possible involved discourse functions.

Significance of this Study

The study of imperatives in chapter [59] adds value to whom ever need to know the related meanings, interpretation and functions correctly and properly. It, also, evaluates the English translation of this chapter by Abdel Haleem (2004) in terms of rendering the forms and functions of the imperatives. This helps rendering imperatives, especially found in chapter [59], in a proper way which, consequently, ensures rendering the true functions involved. In addition, translators from Arabic into English, and those who handle qur'anic texts in particular, benefit from this study as it deals with the issue of rendering the discourse functions of imperative sentences within chapter [59] into English. Finally, this study helps all learners of a second language, either Arabic or English, to learn and use the correct form and function of the imperative sentence.

Method of Research

The applied method is adopted in this study. First the verses that contain imperatives are identified. Second imperative structures are explained in ST and TT. The contexts and cotexts of these structures are presented and discussed. This is done in view of the interpretation of *Ibn Kathir (ed. 1999)*, of *Tafsir Al- Jalalayn (1977)*, and of *Tafsir Al-Zamakhshari (ed. 2009)*. Third, the pragmatic purposes of the imperative structures are considered and explored. Therefore, these pragmatic functions are contrasted to the English TT.

Results and Discussion

The context of the verses under consideration is previously presented in the introduction section. In fact, Allah, the All Mighty, is 'Who expelled those Jews from their home and their lands', (*Tafsir Al- Jalalayn, 2007, p. 658*). The context is about the idea of returning all matters to Allah, not to anyone else. The verses are about what Allah wants from the believers to do.

They, also, tell something about what the devil wants a man to do. The results are found as follows:

- Verse (2) **فَاعْتَبِرُوا** (trans. **Learn** from this). It is an imperative verb addressed to the second-person plural. Abel-Haleem uses the same form; an imperative verb and uses the words (all of you) in order to indicate the notion of plurality. The intended meaning out of this imperative is that Allah guides the believers to learn from this situation and to get the message out of the story within this discourse. He guides them to think (you with insight) about the consequence of those who disobey Allah's commands, His Messenger's, or the consequence of those who accuse His Book of lying; that consequence is a painful torment, Ibn Kathir (1999, 8, p. 57). In fact, the Arabic verb **فَاعْتَبِرُوا** includes 'think, learn and apply'. Therefore, the imperative is used for the purpose of guidance for learning the message out of a lesson or out of a story in order to get the benefit.

- Verse (7) **فَاللَّهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ** (trans. **Belong to God**, the Messenger, kinsfolk, orphans,). The form of the imperative is a prepositional phrase. The translation uses the same structure too. It is clear that Allah instructs the believers, in this verse, about how to distribute the money of Bani Al-Nadir. The function here is instruction.

- Verse (7) **وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ** (trans. So **accept** whatever the Messenger gives you, and **abstain from** whatever he forbids you, **Be mindful** of God). Imperative verbs are used in this verse in both texts; the ST and the TT. Allah orders the believers to obey His Messenger. Furthermore, He threatens them not to observe their duties to Him. Therefore, the functions are to order/command (which is a direct meaning of an imperative structure), and to threaten (as the last imperative which is **وَاتَّقُوا اللَّهَ** 'Be mindful of

God' can be considered as a threatening.) The latter pragmatic function is supported when the subsequent words are considered إن الله شديد العقاب (: God is severe in punishment).

- Verse (10) رَبَّنَا اغْفِرْ لَنَا (trans. 'Lord, **forgive** us our sins'). The structure is of an imperative verb directed to the second-person singular. It is directed to Allah by His believers. On their side, the believers supplicate Allah for forgiving their sins. Thus, the function cannot be a command or order but, a supplication.

- Verse (16) أَكْفُرْ (trans. **Do not believe**,). Again, the structure contains an imperative verb for the second-person singular. The English translation includes a negative structure of the verb. This is, perhaps, because English uses the term 'imperatives' for both affirmative and negated orders (prohibition). Here, the speech is addressed to somebody (as an example of mankind) from the devil. The devil, for sure, has no authority over a human being. Therefore, the function cannot be a command or an order. It is rather a seducement just through words. The devil seduces somebody to disbelieve in Allah. The verse assures this function later on as the devil himself does not acknowledge such seducement. On the contrary, he acknowledges that he is not responsible for the man's deeds or disbelief in Allah (I disown you).

- Verse (18) وَأَتَّقُوا اللَّهَ وَانظُرْ نَفْسٍ مَّا قَدَّمَتْ لِغَدٍ وَأَتَّقُوا اللَّهَ (trans. **Be mindful** of God, and **let** every soul **consider carefully** what it sends ahead for tomorrow; **Be mindful** of God). The first and the third imperative structures, here, وَأَتَّقُوا اللَّهَ (**Be mindful** of God) are the same imperative verb which is repeated for assuring the previous idea\command of believing in Allah; Allah assures His command to the believers, again, and urges\stirs them to observe their duties to Him. Therefore, the functions out of the imperatives in this verse are to assure the previous command and to urge the believers to fear of Allah.

Afterwards, Allah guides the believers to take the lesson out of the story into their account and get the intended message or purpose **وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِإِعْدٍ** (**let every soul consider carefully**). The Arabic imperative structure contains a present verb with the imperative *Lam*. It is translated into English in a *Let+infinitive* structure. This imperative focuses on the idea that a person should consider his actions carefully before taken against him. Allah warns each one against his or her bad deeds.

Finally, Allah emphasizes His previous command to the believers for observing their duties to Him and commands them to fear and be mindful of Him by repeating the imperative structure **وَاتَّقُوا اللَّهَ** (**Be mindful of God**). The discourse function, then, is to emphasize a command.

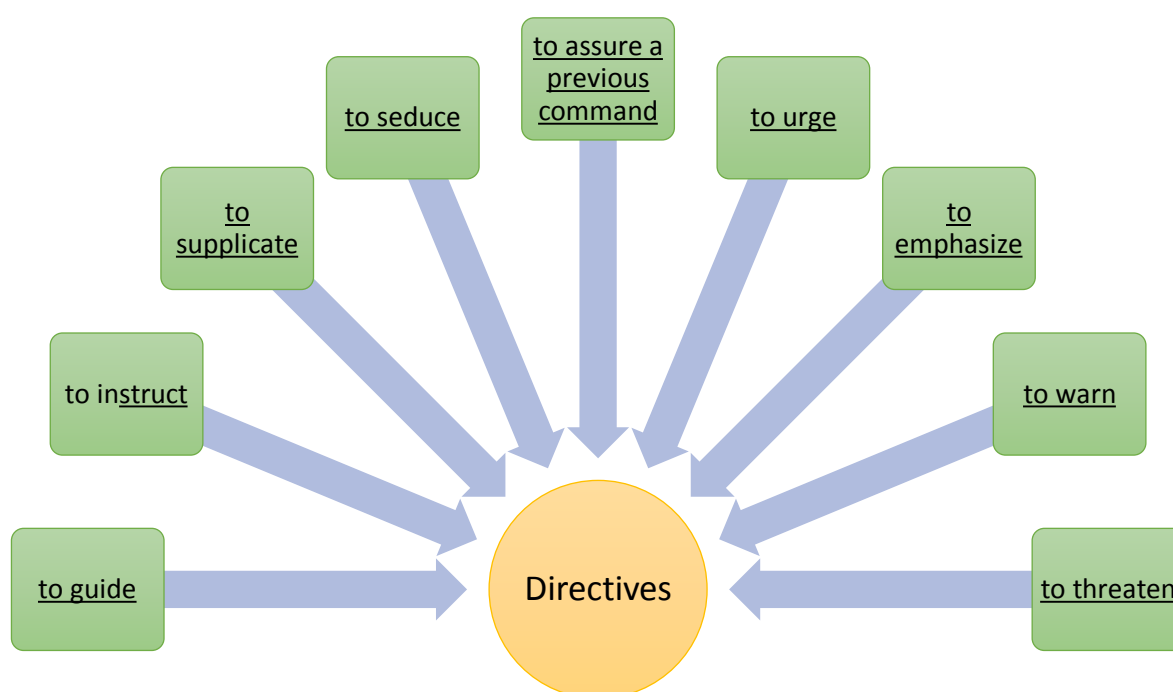
Findings and Conclusion

This study has various findings. It is found that both Arabic and the English texts of this study include different structures to denote imperatives. In Arabic, the structures explored are the imperative-verb structures, an imperative prepositional-phrase, and the present-verb structure with the imperative *Lam*. On the other side, the translated text into English has similar forms of the Arabic imperative structures, except for two examples: The Arabic imperative verb (**اَكْفُرْ**) is translated into an English negative form (**Do not believe**), and the (present verb with the imperative *Lam* **وَلْتَنْظُرْ**) is translated into English in a *Let+infinitive* structure (**let every soul consider carefully**). This imperative focuses on the idea that a person should consider his actions carefully before taken against him. Allah warns each one against his or her bad deeds.

However, the overall finding of this study is that both the Arabic and the English texts have used imperative structures mostly to reveal some pragmatic functions other than commanding, ordering or requesting, (the explicit\direct meanings of an imperative form).

These discourse functions depend on the context and cotext of the discourse as explained before. These purposes are ‘to guide, to instruct, to threaten, to supplicate, to seduce, to assure a previous command, to urge, to emphasize a specific idea, and to warn’. In contrast to this, imperatives have been used to order or to command only twice. The next figure explains the various functions obviously.

Figure 5. Imperative pragmatic functions found in Surat Al-Hashr [59]



For the similarity or difference in the functions revealed in the ST and the TT, it is found that both are similar to a great extent. Nearly, at every place, the translator sticks to choose verbs and structures that mostly refer to the same functions of the Arabic text. This is done often by using similar English structures to those used in the source Arabic text related to the imperative forms. Perhaps, this refers to or is due to the similarities of Arabic and English in terms of the use of the imperative forms and functions. Or it is due to the divine nature of

the Glorious Quranic Text, which needs from a translator to stick to the very precise meaning and functions involved; fidelity to the source text rather than transparency to the target readers. Knowing these facts, translators and even readers of translated qur'anic texts may improve their endeavours while they render or understand, accordingly, such holy text and meanings in a better way concerning the uses and functions of the various imperative structures.

When we get to know the rhetorical functions of the imperatives used, we can properly understand the purposes of the verses. For example, when the form of a command comes from Satan to a person, it departs from the meaning of compulsion and superiority. Its function, then, is to seduce, and thus a man becomes aware of this function. Accordingly, a man does not accept temptation by Satan, and does not accept submission to the devil with such a weak plot. The devil has neither authority nor superiority to a man, but it is that seduction with only words. Knowing this, a man does not accept to be seduced under any circumstances. This function is reinforced by the denial of Satan himself from this process of seduction.

Another example to show the discourse purpose of an imperative is that when Allah, The Almighty, warns us of His punishment and that a soul should not miss the opportunity to evaluate its actions and deeds. One should consider what he or she has done before being faced by his or her bad deeds. The matter goes beyond just looking at or evaluating one's actions further to considering the effects of that warning, that is, a person should consider doing actual good deeds for his or her soul's advantage.

A third example of the importance of this study and of recognizing the pragmatic functions of the qur'anic discourse is about repeating and emphasizing the command to fear Allah. This is to highlight the importance and greatness of this matter. This affirmation has its impact on the importance of fearing and believing in Allah. Not only that, but also the importance of working to gain His approval, contentment, and consent.

Of course, the most direct impact of this analysis is to get the correct function and purpose of the imperative form within the qur'anic text. However, the major impact of this discussion is on the endeavours to translate the qur'anic text into English in a way that clarifies the pragmatic and rhetorical functions, for example by adding a word or a phrase (inside parentheses) indicating the purpose of the imperative form. Thus, the translator can, as accurately as possible, translate and transfer the intended function of the imperative form to the target readers of the translated text.

Recommendation for Further Research

After studying imperatives in Surat Al-Hashr [59] and its English translated text of Abdel-Haleem (2004), some research topics are recommended; the possible pragmatic functions of the imperative forms in another chapter or in any other Arabic texts, the rendering of such imperative forms into English by another translator, and the rendering of English imperative forms and discourse functions into Arabic. These topics need to be done and explored to address the idea of imperatives adequately.

References

- Abdel Haleem, M.A. (Trans.) (2004). *The Qur'an: A New Translation*. Oxford: Oxford University Press.
- Austin, J. L. (1962). *How to Do Things with Words*. Oxford: Oxford University Press.
- Baker, M. (1992). *In Other Words: A Coursebook on Translation*. London: Taylor and Francis Limited.
- Baker, M. (2008). *Routledge Encyclopedia of Translation Studies*. Milton Park, Abingdon, Oxon, OX14 4RN.
- Bach, K. & Harnish R. (1979). *Linguistic Communication and Speech Acts*. Cambridge: Cambridge University Press.
- Der Auwera, J. Van. (2006). Imperatives: *Encyclopedia of Language and Linguistics*. 2nd Edition. Ed. By K. Brown. Oxford: Elsevier, 5: pp. 565- 567.
- Bodnaruk, E. & Reznichenk, L. (2019). Paradigmatics, semantics and pragmatics of the imperative in German. *SHS Web of Conferences*. 69(23), 1-6
- Crystal, David. (2008). *A Dictionary of Linguistics & Phonetics*. Fifth Edition. Blackwell Publishing Ltd. Crystal, David. (1991). *Linguistics*. London: Penguin Books Ltd.
- Halliday, M. (1985). *An Introduction to Functional Grammar*. London: Edward Arnold.
- Ibn Abbas, A. M. (Trans.) (2007). *Tanwir al-miqbas min tafsir IBn Abbas*. M. Guezzou (trans.). Amman: Royal Aal al-Bayt Institute for Islamic Thought.
- Jary, M. & Kissine, M. (2016). When terminology matters: The imperative as a comparative concept. *Linguistics*. 54(1): 119 –148.
- Lapeyre, M. (1993). A semantic-pragmatic analysis of the English imperative. *Complutense*. 4, 55-67.

Portner, P. (2011). The Semantics of Imperatives within a Theory of Clause Types. *Semantics and Linguistic Theory*.

Potsdam, E. & Edmiston, D. (2018). 'Imperatives'. Retrieved from:

<https://www.oxfordbibliographies.com/view/document/obo-9780199772810/obo-9780199772810-0107.xml>

Qassim, S. & Hussein, B. (2010). *Imperative Structures: Form and Function in "Oliver Twist"*. Unpublished MA thesis. University of Diyala. Retrieved from:

<https://www.iasj.net/iasj/download/3be7b6634d2559cd>

EL Sebaie, K. N. (2016). Predicative Imperative in Surat Al-Baqarah: A Comparative Study of Two Translations. *Annals of the Faculty of Arts, Ain Shams University*. 44, 581-610

Searle, J. (1965). What is a Speech Act? In P. P. Giglioli (Ed.), *Language and Social Context*. Harmondsworth, England: Penguin Books.

Searle, J. (1975). Indirect speech acts. In P. Cole and J. Morgan (Eds.), *Syntax and semantics*, vol. 3: Speech Acts. New York. Reprinted (1991) in S. Davis (Ed.), *Pragmatics: A Reader*, pp. 265–277. Oxford: Oxford University Press.

Web References

<https://www.goodreads.com/book/show/42422786-the-qur-an>

<https://quran.com/59:7/tafsirs/en-tafisr-ibn-kathir>

<https://www.ldoceonline.com/dictionary/imperative>

<https://dictionary.cambridge.org/dictionary/english/imperative-sentence>

<http://www.conhecer.org.br/download/INGLES%20INTERMEDIARIO/IMPERATIVE.pdf>

https://archive.org/details/podcast_al-quran_surah-059-al-hashr-the-exil_1000414409992

https://www.internetmosque.net/read/english_translation_of_the_quran_meaning/quran_write_rs.html#Arberry

https://www.internetmosque.net/read/english_translation_of_the_quran_meaning/quran_write_rs.html#Free_Minds

Arabic References

ابن كثير (اسماعيل بن عمر). تفسير القرآن العظيم. تحقيق سامي سلامة. دار طيبة للنشر والتوزيع. 1999م.
الزمخشري (أبو القاسم محمد ت 538هـ). تفسير الكشاف: عن حقائق غوامض التنزيل وعيون الأقاويل في وجوه
التأويل. تحقيق خليل شيحا. بيروت، دار المعرفة. الطبعة الثالثة 2009م- 1430هـ.

المحلي. جلال الدين والسيوطي، جلال الدين. تفسير الجلالين. دار بن كثير. 1977م.

أبدية، ستي. (2010). صور الامر البلاغية في كتاب قامع الطغيان على منظومة شعب الايمان للشبخ محمد

نووي البنتاني. جامعة شريف هداية الله الإسلامية. جاكرتا. Retrieved from:

<https://repository.uinjkt.ac.id/dspace/bitstream/123456789/5962/1/SITI%20MAHMU>

DAH%20ABADIYAH-FAH.pdf

المراغي، احمد مصطفى. (1993). علوم البلاغة البيان والمعاني والبيدع. ط3. بيروت: دار الكتب العلمية.

انبيه، الطاهر محمد. (2014). أسلوب الامر في سورة البقرة. المجلة الجامعة. المجلد 6، العدد 16. 31-46

المابع، خليل عبد المعطي. (2012). أسلوب الامر والنهي في سورة المائدة: دراسة دلالية. مجلة اداب ذي قار.

2(5): 98-100.

المتولي، سعد عبد المجيد. (2016). فضائل الصحابة وحقوقهم في ضوء سورة الحشر: دراسة تحليلية. مجلة كلية

الشريعة والقانون بتفهننا الاشراف – دقهلية. المجلد 18، العدد 2، الصفحات 659-756

حسين، عبد القادر. (1984). فن البلاغة. ط2. بيروت: المزرعة بناية الايمان.

يحي، عبد المجيد وحوري، صورية. (2018). التوجه الدلالي للأمر في القرآن الكريم: دراسة نحوية – بلاغية –

تداولية. رسالة ماجستير غير منشورة. جامعة الشهيد حمة لاخضر. الجزائر.

السرطاوي، معتز خطيب. (2018). دلالة الأمر في القرآن الكريم سورة الضحى أنموذجاً. أبحاث علمية. ذاكرة

92

بشير، محمد. (2014). الأمر ومعانيه في القرآن الكريم – دراسة دلالية نحوية. الايضاح. 29: 290-328

نحلة، محمود احمد. (1990). في البلاغة العربية. بيروت: دار العلوم العربية

الغلاييني، مصطفى. (ت 1364هـ): جامع الدروس العربية. القاهرة. دار السلام للطباعة والنشر والتوزيع

والترجمة. الطبعة الاولى 2010م.

الغلاييني، مصطفى. (2006). جامع الدروس العربية. ط1. بيروت: دار الفكر.

الواحدى، علي. (ت 468هـ). أسباب نزول القرآن. تحقيق كمال بسيوني. بيروت. دار الكتب العلمية. 1991م

ⁱ <https://www.ldoceonline.com/dictionary/imperative>

ⁱⁱ <https://dictionary.cambridge.org/dictionary/english/imperative-sentence>

ⁱⁱⁱ <https://www.goodreads.com/book/show/42422786-the-qur-an>