TRANSLATION OF THE IMPERATIVE FORMS

IN THE HOLY QUR'AN

by

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Approval Signatures

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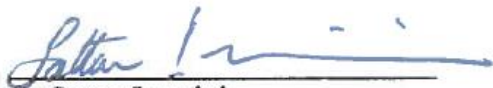
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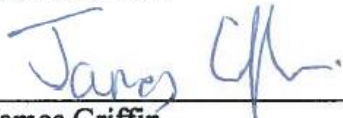_____   19/05/2016

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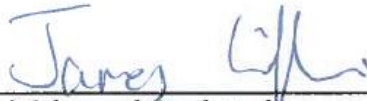Assistant Professor in Arabic and Translation Studies
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Dedication

For My Parents
May Allah have mercy upon them!

﴿وَقُـل رَّبِّ ٱرْحَمْـهُـمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

Abstract

This thesis is about the translation of the imperative forms in the Holy Qur'an. Relevant issues in translation theory are covered in the beginning of the thesis. I focused on the linguistic approaches in translation studies because they may be helpful in the translation analysis section of the thesis. Then some of the syntactic structures and semantic features of the imperative forms are explored, with examples cited from the Holy Qur'an. In the chapter on translation analysis, ten examples are discussed in light of the theoretical and linguistic background explored in the first six chapters. The three translations selected are each carried out by reputable Muslim scholars. The first translation is *Translation of the Meanings of the Noble Qur'an in the English Language*, written by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. The second translation, *Towards Understanding the Ever-Glorious Quran*, is written by Professor Muhammad Mahmoud Ghali, and the final translation is entitled *The Qur'an, A new Translation* by M. A. S. Abdel Haleem. The analysis is done systematically according to the following approach. After citing the ayat, the imperative form is defined in terms of its dictionary meaning, lexical root, and morphological measure. Then it is analyzed syntactically to identify its grammatical relationship to the other grammatical items preceding and following it. If there could be more than one reading of a word, these readings are studied to see their effect on meaning. All this is done in light of what the authentic books of Tafseer say about the ayat under discussion. Some elements of the translation models are explored in the beginning of the thesis to be used as a theoretical background for the translation analysis in chapter seven. The thesis concludes that the three translations examined approached the translation of the Qur'anic text in different ways. The renderings may sometimes be literal, sometimes non-literal. In several places in the translations, lexical and grammatical equivalences were maintained. However in other places, another grammatical category other than that in the source text was used to maintain the meaning of the Qur'anic text.

Search Terms: Translation, the Holy Qur'an, Language of the Holy Qur'an, Imperative Forms, Syntax of the Holy Qur'an, Semantics of the Holy Qur'an, Arabic Balaghah, Discourse Analysis, Translation Studies.

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Chapter One: Introduction

This thesis is based on a long and rich tradition of Arabic rhetoric. It discusses, as its title reveals, The Translation of the Imperative Forms in the Holy Qur'an, paying considerable attention to the language of the Holy Qur'an in terms of its syntax, semantics, lexis, and morphology, at the word level as well as at the sentence level.

The thesis is divided into eight chapters. Following this introductory chapter, chapter two examines some issues of the translation theory of relevance to the topic of my thesis. I focused on the linguistic models, as they may be helpful in my translation analysis of the selected ayats in this study.

Chapter three discusses the syntax of the imperative forms in the Holy Qur'an. It studies nominal and verbal sentences, and examines how they can convey the meaning of the imperative. It also discusses how the perfect and imperfect verbs can be used to convey the meaning of the imperative. This chapter also explores, within context, other syntactic features of the imperative form.

While collecting data for this thesis, the semantics of the morphological forms of the Holy Qur'an attracted my attention to the rich significations that they can convey in different contexts. It is for this reason I dedicated chapter four to discussing this linguistic feature of the imperative form in the Arabic language, with examples cited from the Holy Qur'an.

Chapter five studies the verbal and the nominal sentences again, but this time side by side with the two other types of sentences: the informative and the performative. It shows how an informative sentence in structure can convey the function of a performative one, and how a performative sentence has the same function as an informative one. All of this is discussed in relation to the imperative forms, and exemplified by citations from the Holy Qur'an.

The language of the Holy Qur'an is very rich indeed, and its expressions have their special balaghah. Chapter six explores the rhetorical purposes of the imperative in

the Holy Qur'an. This is briefly discussed from the perspective of three distinguished, yet closely inter-related disciplines, grammar, balaghah, and the science of the principles of Islamic jurisprudence. The chapter illustrates the main differences inherent in each of these disciplines in their approach to analyzing the imperative in the Holy Quar'an. This chapter shows that grammarians dealt with the imperative forms as a syntactic structure conveying some basic meanings. For the scholars of the science of the principles of Islamic jurisprudence, studying the rhetorical purposes of the imperative forms help them in their studies of the principles and rulings they are studying in their discipline. The imperative forms in the Holy Qur'an are found to serve thirty basic rhetorical purposes, or more.

The data collected is analyzed in chapter seven. Three famous translations of the Holy Qur'an are selected for this purpose. These translations are carried out by Muslim scholars with excellent reputations. About ten examples of the imperative forms of the Holy Qur'an are selected and analyzed, sometimes briefly, sometimes in detail, in terms of form and meaning. Then the translations of each one of these citations are examined, and compared and contrasted with the Qur'anic text according to a systematic approach defined in the beginning of chapter seven.

Chapter eight is the conclusion, which summarizes the findings of this thesis and presents some recommendations for further research.

Chapter Two: Review of Relevant Issues in Translation Theory

2.1. Overview

This chapter reviews some relevant issues in translation theory. It focuses on the linguistic approaches in translation studies. Firstly, it talks briefly about Roman Jakobson's (2004) definition of the three kinds of translation. Then it gives Eugene Nida's (1969) two types of equivalence: the formal equivalence and the dynamic equivalence. After that, it refers to some contributions from Newmark, Koller, Catford and Vinay and Darbelnet. The last third of the chapter talks about House's (1977) model of translation quality assessment; Mona Baker's study of translation equivalence at the lexical and grammatical levels of linguistic analysis; and Hatim and Mason's approach of incorporating text linguistics and discourse analysis in translation studies. House, Baker and Hatim and Mason's models belong to the Hallidayan model of linguistic analysis.

2.2. Roman Jakobson and Three Kinds of Translation, the Nature of Linguistic Meaning and Equivalence

In his paper *On linguistic Aspects of Translation* (1959/2004), the Russian structuralist, Roman Jakobson, describes three kinds of translation: intralingual, interlingual, and intersemiotic. Intralingual translation, or "rewording" is "an interpretation of verbal signs by means of other signs of the same language". Interlingual translation, or "translation proper" is "an interpretation of verbal signs by means of some other language". Intersemiotic translation is "an interpretation of verbal signs by means of signs of non-verbal sign systems." (p. 114).

However, there remain differences between languages that may seem to be "untranslatable," such as form and meter in poetry, or any other linguistic aspect of a text. In such cases, these differences may require "creative transposition" because these linguistic differences between the source text (ST) and the target text (TT) are "sensed" as having "semantic" significance in the ST. Jackobson puts it as follows:

> In poetry, verbal equations become a constructive principle of the text. Syntactic and morphological categories, roots, and affixes, phonemes and their components

(distinctive features)—in short, any constituents of the verbal code—are confronted, juxtaposed, brought into contiguous relation according to the principle of similarity and contrast and carry their own autonomous signification. Phonemic similarity is sensed as semantic relationship. The pun, or to use a more erudite, and perhaps more precise term—paronomasia, reigns over poetic art, and whether its rule is absolute or limited, poetry by definition is untranslatable. Only creative transposition is possible: either intralingual transposition—from one poetic shape into another, or interlingual transposition—from one language into another, or finally intersemiotic transposition—from one system of signs into another, e.g., from verbal art into music, dance, cinema, or painting. (Jackobson, 1959/2004, pp. 117-118).

2.3. Nida: The Nature of Meaning and Two Kinds of Equivalence

According to Nida (1969), meaning is broken down into the linguistic meaning, referential meaning, i.e. the denotative or 'dictionary' meaning and the emotive (or connotative) meaning.

In his book, The Science of Translation, Nida (1969) discards the old terms that were used to describe translation such as "literal", "free", and "faithful". Instead, Nida suggests two basic types of equivalence: formal equivalence and dynamic equivalence. According to Nida

> Formal equivalence focuses attention on the message itself, in both form and content . . . One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. Formal equivalence, or 'formal correspondence' is thus keenly oriented towards the ST structure, which exerts strong influence in determining accuracy and correctness (cited in Munday, 2008. p. 42).

Dynamic or functional equivalence, on the other hand, is based on what Nida calls "the principle of equivalent effect", where "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (cited in Munday, 2008, p. 42).

The text's message has to be tailored to the receptor's linguistic needs and cultural expectation and "aims at complete naturalness of expression". 'Naturalness, argues Munday, is a key requirement for Nida. Indeed, Nida defines the goal of dynamic

equivalence as seeking "the closest natural equivalent to the source-language message". This receptor-oriented approach considers adaptations of grammar of lexicon and of cultural references to be essential in order to achieve naturalness; the TT language should not show interference from the SL, and the "foreignness" of the ST setting is minimized in a way that would now be criticized by later culturally oriented translation theorists (Munday, 2008, p. 42).

For Nida (1969), the success of the translation depends above all on achieving equivalent response. It is one of the "four basic requirements of a translation", which include:

(1) making sense,

(2) conveying the spirit and manner of the original,

(3) having a natural and easy form of expression,

(4) producing a similar response (cited in Munday, 2008, p. 42).

As a general rule, Nida (1969) emphasizes that if there are any conflicts between meaning and style, "correspondence in meaning must have priority over correspondence in style" if the equivalent effect is to be achieved (cited in Munday, p. 43).

2.4. Newmark: Semantic Translation and Communicative Translation

Newmark's Approaches to Translation (1981) and A Textbook of Translation (1988) are two important landmarks in translation studies literature. In these two works, Newmark departs from Nida's receptor-oriented line, feeling that the success of equivalent effect is 'illusory' and that "the conflict of loyalties, the gap between emphasis on source and target language will always remain as the overriding problem in translation theory and practice" (Newmark, 1981, p. 38). Newmark suggests narrowing the gap by replacing the old terms with those of 'semantic' and 'communicative' translation:

Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the

second language allow, the exact contextual meaning of the original. (Newmark 1981, p. 39)

This description of communicative translation resembles Nida's dynamic equivalence in the effect it is trying to create on the TT reader, while semantic translation has similarities to Nida's formal equivalence.

Other differences are revealed by Newmark's (1981) definitions of his own terms. Newmark (1981) indicates that semantic translation differs from literal translation in that it "respects context", interprets and even explains (metaphors, for instance). Literal translation, on the other hand, means word-for-word in its extreme version and, even in its weaker form, sticks very closely to ST lexis and syntax (p. 63).

Importantly, literal translation is held to be the best approach in both semantic and communicative translation, provided that equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation. (Newmark, 1981, p. 39).

2.5. F. Koller: Correspondence and Equivalence

One of the most prominent German scholars working in the field of translation studies is Werner Koller. According to Munday (2008, pp. 46-47), Koller's (1979) Introduction into the Science of Translation is a detailed examination of the concept of equivalence and its linked term correspondence. In particular, correspondence involves the comparison of two language systems where differences and similarities are described contrastively; whereas, equivalence deals with equivalent items in specific ST-TT pairs and contexts.

In an effort to answer the question of what is equivalent to what, Koller (1979) distinguishes five different types of equivalence:

(a) Denotative equivalence is related to equivalence of the extra-linguistic content of a text,

(b) Connotative equivalence is related to lexical choices,

(c) Text-normative equivalence is related to text-types,

(d) Pragmatic equivalence is oriented towards the receiver of the text, and finally,

(e) Formal equivalence, is related to the form and aesthetics of the text, and includes wordplays and the individual stylistic features of the ST, (cited in Munday, 2008, pp. 46-47).

2.6. Vinay and Darbelnet's Translation Strategies

Vinay and Darbelnet identify several translation strategies. In their book, Comparative Stylistics of French and English (1995), they distinguish between two major types of translation: direct and oblique. Direct translation includes literal translation, borrowing, and calque. Oblique translation includes modulation, transposition, adaptation and equivalence (cited in Munday, 2001, pp.56-58).

2.7. Catford and Translation Shifts

Munday (2008) states that the term "Translation Shifts" was introduced into translation studies by Catford (1965) in his book A Linguistic Theory of Translation. Catford followed the Firthian and Hallidayan linguistic model, which analyzes language as communication, operating functionally in context and on a range of different levels (e.g., phonology, graphology, grammar, lexis) and ranks (sentence, clause, group, word, morpheme, etc.).

According to Munday (2008), Catford made an important distinction between formal correspondence and textual equivalence. For Catford, a formal correspondent is

Any TL category (unit, class, element of structure, etc.) which can be said to occupy, as nearly as possible, the 'same' place in the 'economy' of the TL as the given SL category occupies in the SL (Catford, 1965, p. 27).

A textual equivalent, on the other hand, is "any TL text or portion of text which is observed on a particular occasion . . . to be the equivalent of a given SL text or portion of text". Textual equivalence is thus tied to a particular ST–TT pair, while formal equivalence is a more general system-based concept between a pair of languages. When the two concepts diverge, a translation shift is deemed to have occurred. In Catford's

(1965) own words, translation shifts are thus "departures from formal correspondence in the process of going from the SL to the TL" (p. 73).

Catford (1965) considers two kinds of translation shift: (1) shift of level and (2) shift of category. These are outlined below:

(1) A level shift would be something which is expressed by grammar in one language and lexis in another.

(2) Most of Catford's analysis is given over to category shifts, which are subdivided into four types:

(a) Structural shifts: These are argued by Catford to be the most common form of shift and to involve mostly a shift in grammatical structure. As in SVO to VSO in English and Arabic respectively.

(b) Class shifts: These comprise shifts from one part of speech to another.

(c) Unit shifts or rank shifts: These are shifts where the translation equivalent in the TL is at a different rank to the SL. 'Rank' here refers to the hierarchical linguistic units of sentence, clause, group, word, and morpheme.

(d) Intra-system shifts: These are shifts that take place when the SL and TL possess approximately corresponding systems but where "the translation involves the selection of a non-corresponding term in the TL system" (pp. 73-80).

2.8. House's Model of Translation Quality Assessment

House's model of translation quality assessment is comparable to ST–TT analysis, with attention focused on 'mismatches' or 'errors'. House (1997) model suggests a systematic comparison of the textual 'profile' of the ST and TT (p. 43). House's model operates as follows:

(1) A profile is produced of the ST register.

(2) To this is added a description of the ST genre realized by the register.

(3) Together, this allows a 'statement of function' to be made for the ST, including the ideational and interpersonal component of that function (in other words, what information is being conveyed and what the relationship is between sender and receiver).

(4) The same descriptive process is then carried out for the TT.

(5) The TT profile is compared to the ST profile and a statement of 'mismatches' or errors is produced, categorized according to genre and to the situational dimensions of register and genre; these dimensional errors are referred to as "covertly erroneous errors", to distinguish them from "overtly erroneous errors", which are denotative mismatches or target system errors.

(6) A 'statement of quality' is then made of the translation.

(7) Finally, the translation can be categorized into one of two types: overt translation or covert translation (House, 1997 cited in Munday, 2008, p. 93).

2.9. Mona Baker on Lexical Equivalence and Grammar Equivalence

In her book, *In Other Words: A Coursebook on Translation* (2001), Mona Baker looks at equivalence at a hierarchicy of levels: at word, above-word, grammar, thematic structure, cohesion, and pragmatic levels. Of particular interest in this thesis is her application of the systemic approach to lexical and grammar structure.

2.9.1. Lexical Equivalence

The lexical meaning of a word may be thought of as "the specific value it has in a particular linguistic system and the 'personality' it acquires through usage within that system" (Baker, 2001, p.12). Baker distinguishes four main types of meaning in words: propositional meaning, expressive meaning, presupposed meaning, and evoked meaning (Baker, 2001, p. 13).

a. Propositional Meaning

Propositional meaning arises from the relation between it and what it refers to or describes in a real or imaginary world, as conceived by the speakers of the particular language to which the word or utterance belongs. It is this type of meaning which provides the basis on which we can judge an utterance as true or false. For instance, the propositional meaning of shirt is 'a piece of clothing worn on the upper part of the body'. It would be inaccurate to use shirt, under normal circumstances, to refer to a piece of clothing worn on the foot, such as socks. When a translation is described as 'inaccurate', it is often the propositional meaning that is being called into question (Baker, 2001, p. 13).

b. Expressive Meaning

Expressive meaning on the other hand, cannot be judged as true or false[1]. "This is because expressive meaning relates to the speaker's feelings or attitude rather than to what words and utterances refer to" (Baker, 2001p. 13).

c. Presupposed Meaning

Presupposed meaning arises from "co-occurrence restrictions, i.e., restrictions on what other words or expressions we expect to see before or after a particular lexical unit." These restrictions are of two types: "Selectional restrictions"[2] and "Collocational restrictions"[3] (Baker, 2001, p. 14).

d. Evoked Meaning

Evoked meaning arises from dialect and register variation. According to Baker (2001), "a dialect is a variety of language which has currency within a specific community or group of speakers". Register, on the other hand, is "a variety of language that a language user considers appropriate to a specific situation. Register variation arises from variations in the following: field, tenor and mode of discourse" (Baker, 2001, pp. 15-16).

2.9.2. Non-equivalence at Word Level

Mona Baker (2001) also talks about non-equivalence at word level and suggests some strategies for dealing with it.

Non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text. The type and level of difficulty posed can vary tremendously depending on the nature of nonequivalence. Different kinds of non-equivalence require different strategies, some very straightforward, others more involved and difficult to handle (Baker, 2001, p. 20).

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[1] Compare this to "الأَسَالِيبُ الإنْشَائِيَّةُ" in Arabic rhetoric.

2 Selectional restrictions: these are a function of the propositional meaning of a word. We expect a human subject for the adjective studious and an inanimate one for geometrical. Selectional restrictions are deliberately violated in the case of figurative language but are otherwise strictly observed.

3 Collocational restrictions: these are semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word. For instance, laws are broken in English, but in Arabic they are 'contradicted'. (Baker, 2001: 14).

Baker (2001) then lays out a number of common problems of non-equivalence, these are:

(a) Culture-specific concepts.

(b) The source-language concept is not lexicalized in the target language.

(c) The source-language word is semantically complex.

(d) The source and target languages make different distinctions in meaning.

(e) The target language lacks a superordinate.

(f) The target language lacks a specific term (hyponym).

(g) Differences in physical or interpersonal perspective.

(h) Differences in expressive meaning.

(i) Differences in form.

(j) Differences in frequency and purpose of using specific forms.

(k) The use of loan words in the source text (Baker, 2001, pp. 21-26).

After that Baker suggests some strategies that may be used by professional translators to overcome these lexical problems. These strategies are highlighted briefly as follows:

(a) Translation by a more general word (superordinate).

(b) Translation by a more neutral/less expressive word.

(c) Translation by cultural substitution.

(d) Translation using a loan word or loan word plus explanation.

(e) Translation by paraphrase using a related word.

(f) Translation by paraphrase using unrelated words

(g) Translation by omission.

(h) Translation by illustration (Baker, 2001, pp. 26-42).

2.9.3. Above-word Level

At the idiom and above-word level, Baker (2001) suggests some further translation strategies:

a. Using an idiom of similar meaning and form.

b. Using an idiom of similar meaning but dissimilar form.

c. Translation by paraphrase.

d. Translation by omission.

e. Translation by compensation (Baker, 2001, pp. 72-78).

2.9.4. Grammatical Equivalence

Baker (2001) argues that lexical resources are not the only factor which influences the way in which we understand and deal with texts. Grammar is another powerful factor which determines the kind of distinctions we regularly make in understanding and interpreting texts (Baker, 2001, p. 82). Grammar includes both morphology and syntax. "Morphology covers the structure of words, the way in which the form of a word changes to indicate specific contrasts in the grammatical system" (p. 83). Syntax, on the other side, "covers the grammatical structure of groups, clauses, and sentences: the linear sequences of classes of words such as noun, verb, adverb, and adjective, and functional elements such as subject, predicator, and object, which are allowed in a given language" (Baker, 2001, pp. 83-84).

Differences in the grammatical structures of the source and target languages often result in some changes in the content of the text during the process of translation. "This change may take the form of adding to the target text information which is not expressed in the source text. This can happen when the target language has a grammatical category which the source language lacks"[4] (Baker, 2001, p. 86). Baker suggests that "if the target

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4 Also this can happen when the source language has a grammatical category which the target language lacks.

language lacks a grammatical category which exists in the source language, the information expressed by that category may have to be ignored"[5] (Baker, 2001, p. 86).

2.10. Hatim and Mason: The Semiotic Level of Language and Discourse

Basil Hatim and Ian Mason's *Discourse and the Translator* (1990) and The Translator as Communicator (1997) were two important works that developed out of the Hallidayan model of language, and they were especially influential for translation studies in the 1990s. Hatim and Mason, in *Discourse and the Translator* (1990), relate discourse process to the practical work of the translator. The book presents a new approach with the authors' analysis of pragmatic, semiotic, social, cultural, and psychological dimensions of translation.

Hatim and Mason (1990) present some aspects of register analysis, language as discourse, intertextuality, intentionality, and the three dimensions of context: communicative, pragmatic, and semiotic. They show how translations are affected by these linguistic aspects. In their approach to text analysis, they emphasize on text types, text structure, and discourse structure. One of the most important aspects of the book is that it links discourse analysis and translation. In this linguistic approach, discourse analysis is presented with an emphasis on the Hallidayan concepts, Austin's theory of speech acts, and Grice's principles of cooperative speech, by applying these ideas to translation.

Hatim and Mason (1990) argue that a text can reflect ideology, so translators have to be aware of the social context of the situation in which the text is produced to be able to maintain the ideological force of its words. Their main concern has been to show that:

> Speech and writing are not random activities; that texts provide evidence of how speakers/ writers intend meaning and hearers/readers infer meaning, in terms of what both parties perceive as being relevant to a particular context. In broad terms, we would say that context exerts a determining influence on the structure and, ultimately, the texture, of discourse. Accordingly, we have traced the paths which lead from analysis of context … to study the structural patterns of texts …

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5 But another strategy may be to compensate for that lacked category to avoid losing any information that may be of essential importance for both the ST and the TT.

and the motivated lexical and syntactic choices which serve overall rhetorical purposes. (Hatim & Mason, 1990, p. 223)

For Munday (2008), Hatim and Mason pay extra attention to the realization in translation of ideational and interpersonal functions (rather than just the textual function) and incorporate into their model a semiotic level of discourse" (p. 98). Hatim and Mason argue that "Changes in the transitivity structure in the English translation are seen to cause a shift in the ideational function of the text" (Munday, 2008, p. 98).

Highlighting the role that the translator plays in the translation process, Hatim and Mason (1990) state

> The translator stands at the center of [a] dynamic process of communication as a mediator between the producer of the source text and whoever are its TL receivers. The translator is first and foremost a mediator between two parties for whom mutual communication might otherwise be problematic—and this is true for the translator of patents, contracts, verse or fiction just as much as it is of the simultaneous interpreter, who can be seen to be mediating in a very direct way. (Hatim & Mason, 1990, p. 223).

2.11. Conclusion

This chapter explored some important issues in translation theories that approach translation from the linguistic perspective. In the following sections of this thesis, four chapters will be dedicated to discussing some syntactic and semantic features of the imperative form, as used in Arabic. Qur'anic citations will be given to show how these forms are used within their syntactic and semantic context. In chapter seven, the source text, i.e., the selected Qur'anic citations will be analyzed systematically, according to Arabic linguistic norms. The translation analysis will be done in light of the linguistic models discussed above, i.e., on an integrated basis. Due to the linguistic features of the source text, no priority will be given to one model over another in analyzing the translations. I will start, however, with exploring the syntax of the imperative forms in the Holy Qur'an in the following chapter.

Chapter Three: The Syntax of the Imperative Forms in the Holy Qur'an

3.1. Overview

This chapter deals with the syntax of the imperative forms in the Holy Qur'an. It first talks about the use of the nominal and verbal sentences to denote the imperative. Then it discusses how the perfect and imperfect verbs are used in Arabic to signify the same function as the imperative verb. After that, the imperative verb proper is explored in some detail. Finally, the last section of the chapter focuses on the implications of the functional use of the interrogative particles to denote the imperative.

3.2. The Nominal Sentence Denoting the Imperative (الجُمْلَةُ الفِعْلِيَّةُ الدَّالَّةُ عَلَى مَعْنَى الأَمْرِ)

In Arabic, there are two types of sentences: nominal and verbal. The nominal sentence begins with a noun and comprises a (Mubtada') and a (Khabar), (مُبتدأٌ وَ خَبَرٌ), both of which must be in the nominative case. The Khabar conforms to the Mubtada' with respect to number and gender, except if the Mubtada' is the plural of an inanimate object, in which case it is feminine singular, as in (الأشجارُ مثمرةٌ) {Trees are fruitful}. The Khabar of a nominal sentence can be a noun or an adjective, as in (وَاللهُ غفورٌ رحيمٌ); a prepositional phrase, as in (الحمدُ لله ربِّ العالمينَ); or a clause in a verbal sentence structure, (البيتُ جَاءَ صَاحِبُهُ).

Or it can be a secondary emboxed Khabar sentence structure, as in (هَذِهِ الشَّجَرَةُ ثِمَارُهَا طَيِّبَةٌ), where the primary Mubtada' is (هَذِهِ الشَّجَرَةُ), while the Khabar stated about it has the form of a clause consisting of a secondary Mubtada': (ثِمَارُهَا) plus its Khabar: (طَيِّبَةٌ). In the Arabic language, a nominal sentence may be used with the meaning of a command, as in the following Qur'anic examples: *Surat Al-Baqara*, 2: 179: ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾; *Surat Al-Baqara*, 2: 228: ﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ...﴾, and *Surat Al-Baqara*, 2: 233: ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ...﴾.

3.3. The Verbal Sentence Denoting the Imperative (الجُمْلَةُ الاسْمِيَّةُ الدَّالَّةُ عَلَى مَعْنَى الأَمْرِ)

The verbal sentence is the sentence which begins with a verb, and has two basic components: the verb and its doer. The usual word order of an Arabic verbal sentence is verb—doer—direct object—then the other components of the sentence. The doer of the verb may be a noun or a pronoun, and it is always in the nominative case. The object of the verb is always in the accusative case. The doer is either independent or connected to the verb, when it is a pronoun.

Both the perfect and imperfect forms of the verb are used in Arabic to denote commands. This, of course, depends on the context in which these verbs occur. But there are certain words that are bound to give an imperative meaning such as (وَصَّى), (كَتَبَ), (أَمَرَ) and (فَرَضَ), as in the following examples: *Surat Al-Ma'ida*, 5: 45: ﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ...﴾ ; *Surat Al-Baqarah*, 2: 183: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ ; and *Surat Al-'Ankabut*, 29: 8: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ...﴾.

The second category of verbs that can convey the meaning of the imperative are the imperfect verbs (الْأَفْعَالُ الْمُضَارِعَةُ) used in certain contexts. Two outstanding verbs of this category are (يَأْمُرُ) and (يُوصِي). The imperfect verb (يَأْمُرُ) used to denote the imperative is exemplified in *Surat Al-Nahl*, 16: 90: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى ...﴾ ; and (يُوصِي) in *Surat Al-Nisa'*, 4: 11: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ...﴾.

The third category of verbs used to give commands in Arabic is the imperative proper is of the measure (افْعَلْ). This category is exemplified in the following ayat of *Surat Al-Baqara*, 2: 43: ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾.

3.4. The Perfect Verb Denoting the Imperative (الْفِعْلُ الْمَاضِي الدَّالُّ عَلَى مَعْنَى الْأَمْرِ)

The perfect verb is a verb expressing a finished act, an act that is done and completed in relation to other acts The perfect verb has at least three letters, which are termed as (الْحُرُوف الْأَصْلِيَّة), the root letters or the radical letters. By adding one, two, or three letters to these radicals, new verbs are derived. Every addition in form leads to an addition in meaning denoted by the verb (كُلَّمَا زَادَ الْمَبْنَى زَادَ الْمَعْنَى).

For instance, the five-letter perfect verb (اصْطَبَرَ) signifies a higher degree of (الصَبْر) than that denoted by the trilateral form of the verb (صَبَرَ). Consequently, the five-letter imperative (اصْطَبِرْ) represents and requires a higher degree of patience than that denoted or required by the three-letter imperative (اصْبِرْ). This rule applies to the imperfect and the imperative forms of the verb, and to all the other derivatives of the same root word, in general (Al-Hamalawi, 1999, p. 24).

Though it indicates an act completed at some past time, perfect verbs such as (أَمَرَ), (كَتَبَ), (قَضَى), and (وَصَّى) are used to express imperatives and denote commands; this use is very common in the Holy Qur'an and in the prophetic hadeeths (Al-Judai', 1997, pp. 19-20). More details of this aspect of the use of the perfect to denote the imperative is has been extensively studied by the scholars of the principles of Islamic jurisprudence such as Al-Imam Abu Hamid Al-Ghazali (450-505 AH/1058-1111 CE) and Al-Imam Al-Zarkashi (745- 794 AH/1344-1392 CE).

3.5. The Imperfect Verb Denoting the Imperative (الْفِعْلُ الْمُضَارِعُ الدَّالُّ عَلَى مَعْنَى الْأَمْر)

The imperfect verb is a verb expressing an unfinished act—one that is just commencing or in progress, or an act that happens repeatedly. It conventionally represents an event and an unelapsed time, whether it is present time, or a future time (الْمُضَارِعُ هُوَ مَا دَلَّ عَلَى الْحَالِ أَوْ الاسْتِقْبَالِ). However, the imperfect verb can be used to represent the meaning of the imperative, as in the following two ayats of *Surat Al-Ma'ida*, 5: 106-107:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ **تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ** إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ (106) فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا **فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَانِ فَيُقْسِمَانِ بِاللَّهِ** لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ (107)﴾. (سُورَةُ الْمَائِدَةِ).

{(106) You who believe, when death approaches any of you, **let two just men from among you act as witnesses to the making of a bequest, or two men from another people** if you are journeying in the land when death approaches. **Keep the two witnesses back after prayer, if you have any doubts, and make them both swear by God,** 'We will not sell our testimony for any price, even if a close relative is involved. We will not hide God's testimony, for then we should be doing wrong.' (107) If it is discovered that these two are guilty [of perjury], **two of those whose rights have been usurped have a better right to bear witness in their place. Let them swear by God,** 'Our testimony is truer than theirs. We have said nothing but the truth, for that would make us wrongdoers' :}, (Abdel Haleem, 2010).

As discussed earlier, the imperfect verb can be used to denote the imperative, it can also be used to indicate the negative imperative, when preceded by the particle (لَا) of negation, i.e., (لَا النَّافِيَةُ), and thus denoting and sharing some aspects of the semantic function of the negative imperative particle (لَا النَّاهِيَةُ).

For example, the following three imperfect verbs (يَزْنُونَ), (يَقْتُلُونَ) and (يَدْعُونَ) when preceded by the particle (لَا النَّاهِيَةُ), can be used to represent the meaning of the negative imperative, as in the following example from *Surat Al-Forqan*, 25: 68: ﴿وَالَّذِينَ **لَا يَدْعُونَ** مَعَ اللَّهِ إِلَهًا آخَرَ **وَلَا يَقْتُلُونَ** النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ **وَلَا يَزْنُونَ** وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴾ The negative imperfect form is used in this ayat to denote prohibition. It is used with the force of the negative imperative meaning. Thus, the ayat is informative in form, but performative in meaning.

According to the scholars of the principles of Islamic jurisprudence, the two imperfect verbs (يَأْمُرُ) and (يَنْهَى) can denote the imperative, as in the following example from *Surat Al-Nahl*, 16: 90: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ….﴾ Similarly the imperfect verb (يُوصِي) can denote the meaning of the imperative, as in *Surat Al-Nisa'*, 3: 11: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ...﴾ (Al-Judai', 1997, pp. 19-20).

3.6. The Imperative Proper of the Measure (افْعَلْ) جُمْلَةُ الأَمْرِ ، بِفِعْلِ أَمْرٍ عَلَى الْوَزْنِ

The imperative of this category of verbs is of the measure (افْعَلْ), when the perfect is of the measure, (فَعَلَ), (فَعُلَ), or (فَعِلَ). Other morphological measures of the imperative will be discussed in more detail in the section on the morphological forms of the imperative. The imperative generally denotes an immediate, or a future act to be done, with regard to the time of speaking. Its aim is the occurrence of what has not yet happened. It is distinguished from the other two kinds of the perfect and imperfect by intrinsically denoting a command, as in *Surat Al-Muddaththir*, 74: 1-7:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ۝ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝ وَلِرَبِّكَ فَاصْبِرْ ۝﴾. (سُورَةُ الْمُدَّثِّرِ).

{(1) You, wrapped in your cloak, (2) **arise and give warning!** (3) **Proclaim the greatness of your Lord;** (4) **cleanse yourself;** (5) **keep away from all filth**; (6) **do not be overwhelmed and weaken;** (7) **be steadfast in your Lord's cause**.} (Abdel Haleem, 2010).

And as in the Holy Qur'an, *Surat, Al-Naml*, 27: 28:

﴿اذْهَب بِّكِتَابِي هَذَا فَأَلْقِه إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ۝﴾. (سُورَةُ النَّمْلِ).

{**Take** this letter of mine and **deliver it** to them, then **withdraw** and **see** what answer they send back.'} (Abdel Haleem, 2010).

Being a verb, the imperative must be able to take the second person singular (يَاءُ الْمُخَاطَبَةِ) as in the Qur'anic ayat of *Surat Maryam*, 19: 26: ﴿... فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا﴾, {so eat, drink, be glad …}. If a word signifies a command, but cannot take the second person feminine pronoun (يَاءُ الْمُخَاطَبَةِ)[6]; or if it cannot take the emphatic (نُون)[7], it is not an imperative verb. Rather, it is (اسْمُ فِعْلِ أَمْرٍ), a noun of action denoting the imperative, as in *Surat Yusuf*, 12: 23: ﴿وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ﴾, {she bolted the doors and said, 'Come to me,' and he replied, 'God forbid!'} (Abdel Haleem, 2010).

3.7. The Imperative Form of the Measure (أَفْعِلْ بِهِ) Denoting Exclamation (صِيغَةُ الْأَمْرِ عَلَى وَزْنِ (أَفْعِلْ بِهِ) لِلدَّلَالَةِ عَلَى التَّعَجُّبِ)

The imperative form is also used in the Arabic language to express exclamation. This is exclusively on the form of the measure (أَفْعِلْ بِهِ). The verb (أَفْعِلْ) is a quadrilateral, hamzated verb, i.e. a verb beginning in the letter hamzatted Alife (أ), but it must be originally derived from a trilateral root of one of the following three measures (فَعَلَ), (فَعُلَ), or (فَعِلَ) (Ibn 'Aqeel, 1980, vol. 3, p. 147).

Semantically, the verbs formed of this measure are imperative in form, but they are actually informative in meaning (Ibn Hishaam, vol. 3, 2007, p. 227). That is the imperative form is used in this particular syntactic construction to address the listeners' hearts and minds, and to arouse their feelings. Indeed exclamations are used in language for their cognitive and emotional effect on the addressee.

In the Holy Qur'an, this particular construction of the imperative form occurs in two citations: one in *Surat Al-Kahf*, 18: 26: ﴿... أَبْصِرْ بِهِ وَأَسْمِعْ ...﴾, {… **How well He sees! How well He hears!** …} (Abdel Haleem, 2010); and the other citation is in *Surat*

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[6] As in the previous ayat: (فَكُلِي وَ اشْرَبِي وَقَرِّي عَيْنًا).

[7] As in (صَهْ), signifying (اسْكُتْ), which means 'be quiet', or 'be silent',

Maryam, 19: 38: ﴾... أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا﴿, {**How sharp of hearing, how sharp of sight they will be when they come to Us** …} (Abdel Haleem, 2010).

In Arabic, there are many other exclamation constructions; two of them are specifically relevant to the present discussion. These are the (أَفْعَلُ مِنْ) and (مَا أَفْعَلَهُ) constructions. The (أَفْعَلُ مِنْ) construction means that there is another party that shares the same attribute with the first party of comparison; therefore, the grammatical element that comes before the (أَفْعَل مِنْ) is more in degree or quality than the element that follows it (Ibn 'Aqeel, 1980, vol. 3, p. 176). An example of this is in *Surat Al-Kahf*, 18: 26: ﴾قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا ...﴿, {Say [Prophet], '**God knows best** how long they stayed.' …} (Abdel Haleem, 2010).

The word (أَعْلَمُ) is of the measure (أَفْعَلُ التَّفْضِيلِ); and it denotes that there might have been certain people who had some knowledge of how long the people of the cave remained there sleeping. The knowledge of those disputing people is restricted and relative, and is not accurate. However, the absolute knowledge and the most accurate knowledge is that of Allah. Here, the ayat indicates that these people's knowledge is restricted and inaccurate, compared to the absolute knowledge of Allah, who of course knows best.

The other construction of (مَا أَفْعَلَهُ), e.g., ﴾قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ﴿, means that there is a (doer), suggested by the indefinite particle (مَا) of the perfect verb (أَفْعَل) (Ibn Hishaam, 2007, vol. 3, p. 225). Both denotations make these two constructions weaker in meaning than the (أَفْعِلْ بِهِ) construction which represents the absolute degree of the elative, conjoined with the absolute degree of exclamation, i.e., the attributes of Allah exclaimed about are absolute, perfect, and complete, and that they are not dependent upon any external conditions or relations.

The Balaghah of the (أَفْعِلْ بِهِ) construction is that it represents the elative in Arabic, and it denotes the strongest degree of both the comparative and the superlative forms. It is, in fact, more emphatic than both of the (أَفْعَل مِنْ) and the (مَا أَفْعَلَهُ) constructions in that it does not entail comparison nor object. The third person pronoun following the (بِ) letter stands in the position of the doer of the verb.

3.8. The Implied Imperative Verb (اذْكُرْ) before the Functional Particle (إِذْ)

The particle (إِذْ) is one of the functional particles, and it is sometimes proceeded by the imperative verb (اذْكُرْ), explicitly, or implicitly (Ibn Hishaam, 1991, vol. 1, pp. 94-99). It is used explicitly, as in as in *Surat Maryam*, 19: 16:

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ١٦﴾ (سُورَةُ مَرْيَمَ)

And mention in the Book Maryam (Mary) as she retired from her family to an eastern place. (Ghali, 2003).

Or it can be used implicitly, as in as in *Surat Al-Baqara*, 2: 30:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠﴾ (سُورَةُ الْبَقَرَةِ).

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said: "I know that which you do not know." (AL-Hilali and Khan, 2010)

As a particle, it is basically used as an adverb of time denoting the past, and signifying (حِينَ), i.e. (when), as in *Surat Al-Tawbah*, 9: 40:

﴿ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَاۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفْلَىٰۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَاۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ۝ ﴾ (سُورَةُ التَّوْبَةِ).

If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him **when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us."** Then Allah sent down His Sakeenah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise (Al-Hilali and Khan, 2000).

The particle (إِذْ), in the ayat of *Surat Al-Tawbah*, is an adverb of time denoting the past, and is used to modify the verb (نَصَرَ). It says when the action denoted by the verb (نَصَرَ) occurred—it occurred (إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ).

It is used, in other citations, as an object of the imperative verb (اذْكُرْ), whether used explicitly, as in (وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً), or implicitly, as in (وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ). In both citations, it retains its original function as an adverb of time denoting the past, and at the same time it holds the position of an object of the imperative verb (اذْكُرْ). Such use of the particle (إِذْ) as an object of an implicit or explicit imperative verb usually occurs at the beginning of some of the narrative sections of the Holy Qur'an. Used as such, it denotes the past, as stated in the beginning of this section.

However, it can also signify the future, when the future action it is used to denote is definite[8], as in *Surat Ghafir*, 40: 70-72:

﴿ٱلَّذِينَ كَذَّبُواْ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَاۖ فَسَوْفَ يَعْلَمُونَ ۝ **إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ** وَٱلسَّلَٰسِلُ يُسْحَبُونَ ۝

فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ۝ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ۝ مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمْ

نَكُن نَّدْعُواْ مِن قَبْلُ شَيْـًٔاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ۝ ﴾ (سُورَةُ غَافِر).

(70) Those who deny the Book (this Quran), and that with which We sent Our Messengers (i.e. to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). (71) **When iron collars will be rounded over their necks,** and the chains, they shall be dragged along. (72) In the boiling water, then they will be burned in the Fire. (73) Then it will be said to them: "Where are (all) those whom you used to join in worship as partners (74) "Besides Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers. (Al-Hilali and Khan, 2000).

This ayat of *Surat Ghafir* talks about a future action that is to take place on the Day of Judgment, but it is definite because it is stated in the words of Allah; Hence the use of the particle (إِذْ) to signify (حِينَ).

The functional particle (إِذْ) can also be used as the causative (لَامُ التَّعْلِيلِ)[9], signifying (لِأَنَّ), as in the parenthetical clause (لِأَنَّكُمْ ظَلَمْتُمْ), (إِذْ ظَلَمْتُمْ) which signifies, in *Surat Al-Zukhruf*, 43: 36: (وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ۝)[10] (Ibn Hishaam, 1991,

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[8] قَالَ ابْنُ هشامٍ فِي كِتَابِهِ **مُغْنِي الَّلبِيب عَنْ كُتُب الْأَعَارِيب**: "وَ هَذَا مِنْ تَنْزِيلِ المُسْتَقْبَلِ الوَاجِبِ الوُقُوعِ مَنْزِلَة مَا قَدْ وَقَعَ" (مج 1 ، ص 94).

[9] كَمَا فِي قَوْلِ الشَّنْفَرَى الْأَزْدِيِّ فِي لَامِيَّتِهِ: "وَ إِنْ مُدَّتْ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ *** بِأَعْجَلِهِمْ ، **إِذْ** أَجْشَعُ الْقَوْمِ أَعْجَلُ.

[10] Ibn Hishaam, in *Mughni Al-Labeeb*, cited a line of poetry by Al-Mutanabbi, in which the particle (إِذْ) is used as a causative particle, signifying (لِأَنَّ). It reads: (أَمِنَ ازْدِيَارَكِ فِي الدُّجَى الرُّقَبَاءُ *** **إِذْ** أَنْتِ مِنْ حَيْثُ الظَّلَامِ ضِيَاءُ), (Ibn Hishaam, vol. 1: 91). Ibn Hishaam says that the particle (إِذْ) in this example functions as an adverb of time and as a causative particle.

vol. 1, p. 91). One more signification of (إِذْ) is that (إِذْ) can also signify (أَنْ), as in *Surat Al-Imran*, 3: 8: (رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا... ۝)[11].

3.9. The Implied Imperative Verb of Warning (التَّحْذِيرُ)

The warning construction (التَّحْذِير) is used in Arabic to warn the person addressed against something wrong, reprehensible, dangerous, evil, or unpleasant. This construction consists of two basic components: 'the person warned' (المُحَذَّر), and 'the thing warned against' (المُحَذَّر مِنْهُ). There is a third implied element that is the 'warning verb' (فِعْل التَّحْذِيرِ). The "warning verb" is always implied, but is understood from context (Ibn Hishaam, 2007, vol. 4, p. 70).

The (المُحَذَّر مِنْهُ) is the key element in this construction, and it may consist of a single word, as in (الكَذِبَ) meaning: (guard against lies!), i.e., do not lie; or it may consist of two words, as in (الكَسَلَ الكَسَلَ). The thing being warned against always represents something that is wrong, dangerous, fearful, or even unpleasant. The (المُحَذَّر مِنْهُ) e.g., (الكَذِبَ), is always in the accusative case being the object of an implied, ellipsed verb signifying a warning such as (اجْتَنِبْ), and meaning (avoid, shun, or steer clear of).

If the (المُحَذَّر مِنْهُ) is repeated twice, as in (الكَسَلَ الكَسَلَ), then the second word functions as the lexical emphasis (التَّوْكِيدُ اللَّفْظِيُّ) of the first one (Ibn Hishaam, 2007, vol. 4, p. 73). The first word is in the accusative case for it is the object of an implied warning verb, the second word is also in the accusative case for it is the lexical emphasis of the first one, and it serves to emphasize the warning. In declension, the latter, the lexical emphasis in this example follows the former object of the warning verb (المَفْعُول بِهِ المَنْصُوب عَلَى التَّحْذِيرِ) both being in the accusative case (Ibn Hishaam, 2007, vol. 4, p. 73).

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[11] قَالَ الأُسْتَاذُ مُحْيِي الدِّين الدَّرْوِيشُ فِي إِعْرَابِهِ الآيَةَ الثَّامِنَةَ مِنْ سُورَةِ آلَ عِمْرَانَ: "وَ(إِذْ) ظَرْفٌ لِمَا مَضَى مِنْ الزَّمَن ، وَ جُمْلَةُ (هَدَيْتَنَا) فِي مَحَلِّ جَرٍّ بِالإِضَافَة. وَ قِيلَ: خَرَجَتْ (إِذْ) عَنِ الظَّرْفِيَّة ، فَهِيَ بِمَعْنَى "أَنْ" وَ لَكِنَّ حُكْمَهَا لَمْ يَتَغَيَّرْ؛ فَهِيَ مُلَازِمَةٌ لِلإِضَافَةِ إِلَيْهَا، وَهُوَ قَوْلٌ جَمِيلٌ" أ.ه.

In the Qur'anic verse of *Surat Al-Shams*, 91: 13: ﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا﴾, the word ﴿نَاقَةَ﴾ is in the accusative case as the object of an ellipsed verb meaning (اخْذَرُوا نَاقَةَ اللهِ وَ) ﴿نَاقَةَ اللَّهِ﴾. The word ﴿سُقْيَاهَا﴾ is also in the accusative case, being adjacent to the اخْذَرُوا سُقْيَاهَا noun phrase.

3.10. The Implied Imperative Verb of Urging and Inducing (الإِغْرَاءُ)

Almost all of the same rules of the warning construction apply to the urging and inducing construction, with slight differences. The urging and inducing construction (الإِغْرَاءُ) is used in Arabic to urge someone and induce him to do something praise worthy or to adopt a virtue. This construction consists of two basic components: 'the person urged and induced' (المُغْرَى), and 'the thing, the quality or the action being urged on' (المُغْرَى بِهِ). There is a third implied element that is the 'urging and inducing verb' (فِعْلُ الإِغْرَاءِ). The "urging and inducing verb" is always implied, but understood from context (Ibn Hishaam, 2007, vol. 4, pp. 75-76).

The (المُغْرَى بِهِ) is the key element in this construction, and it may consist of a single word, as in (الصِّدْقَ) signifying (الْزَم الصِّدْقَ). Or it may consist of two words, as in (الصِّدْقَ الصِّدْقَ), signifying (الْزَم الصِّدْقَ ، الْزَم الصِّدْقَ). The thing being urged on always represents something that is praiseworthy. The (المُغْرَى بِهِ), e.g., (الصِّدْقَ), is always in the accusative case being the object of an implied, ellipsed verb signifying urging and inducing such as (الْزَمْ), and meaning (stick to). If the (المُغْرَى بِهِ) is repeated twice, as in (الصِّدْقَ الصِّدْقَ), then the second word functions as the lexical emphasis (التَّوْكِيدُ اللَّفْظِيُّ) of the first one.

The first word (الصِّدْقَ) is in the accusative case for it is the object of an implied verb indicating urging and inducing, the second word is in the accusative case also, for it is the lexical emphasis of the first one, and it serves to emphasize the urging and

inducing. In declension, the latter, the lexical emphasis in this example, follows the former (الْمَفْعُولُ بِهِ الْمَنْصُوبُ عَلَى الْإِغْرَاءِ) both being in the accusative case.

This is exemplified by the phrase (أَخَاكَ ، أَخَاكَ) in the following line of poetry: " ، أَخَاكَ

أَخَاكَ، إِنَّ مَنْ لَا أَخَا لَهُ *** كَسَاعٍ إِلَى الْهَيْجَا بِغَيْرِ سِلَاحٍ" (Ibn Hishaam, 2007, vol. 4, pp. 75-76). The word (أَخَاكَ) is in the accusative case as the object of an ellipsed imperative verb meaning (الْزَمْ). The second word (أَخَاكَ)is also in the accusative case, being (التَّوْكِيدُ اللَّفْظِيُّ) of the word (أَخَاكَ) preceding it, in the beginning of the line of poetry.

3.11. The Implied Imperative Verb Denoted by its Free Object (الْمَفْعُولُ الْمُطْلَقُ)

The free object (الْمَفْعُولُ الْمُطْلَقُ) [12] of a verb is the verbal noun, i.e., Al-Masder, of that verb. For example, the verbal noun (مَشْيًا) is the free object of the verb (مَشِيَ). In better terms, the free object of a verb is the origin which that verb is derived from (Ibn 'Aqeel, 1980, vol. 2, p. 171). The free object of a verb is the verbal equivalence of the main verb, and it is used with the effect of confirming and strengthening the meaning of the verb that is derived from it, as in *Surat Al-Isra'*, 17: 111: ﴿وَكَبِّرْهُ تَكْبِيرًا﴾, and in *Surat Al-Muzzammil*, 73: 8: ﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾. The two words ﴿تَكْبِيرًا﴾ and (تَبْتِيلًا) are the free objects of the two imperative verbs ﴿كَبِّرْ﴾ and ﴿تَبَتَّلْ﴾ respectively. Both verbs are in the positive. However, the negative imperative can also be followed by its free object, as in *Surat Al-Isra'*, 17: 26: ﴿وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ **وَلَا تُبَذِّرْ تَبْذِيرًا**﴾ (Ibn Hishaam, 2007, vol. 2, p. 181).

Most of the time, the free object appears with an attribute or genitive that further specifies the action and is used to qualify the verb (Ibn Hishaam, 2007, vol. 2, 181). Examples of this category can be seen in *Surat Al-Ahzab*, 33:32: ﴿... **وَقُلْنَ قَوْلًا مَعْرُوفًا**﴾; *Surat*

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[12] My translation of the grammatical term (الْمَفْعُولُ الْمُطْلَقُ) as the "free object" depends on its definition as being not dependent on or bound to any grammatical operator other than its verb. In the words of Ibn Hishaam, (الْمَفْعُولُ الْمُطْلَقُ هُوَ الَّذِي يَصْدُقُ عَلَيْهِ قَوْلُنَا "مَفْعُولٌ" صِدْقًا غَيْرَ مُقَيَّدٍ بِالْجَارِّ), in the footnote, he explained this by saying (أَيْ بِخِلَافِ بَقِيَّةِ الْمَفَاعِيلِ ، لِأَنَّ مِنْهَا مَا هُوَ مُقَيَّدٌ بِحَرْفِ جَرٍّ كَالْمَفْعُولِ بِهِ ، أَوْ لَهُ ، أَوْ فِيهِ. أَوْ بِظَرْفٍ كَالْمَفْعُولِ مَعَهُ), (Ibn Hishaam, 2007, vol. 2, p. 181).

﴿وَاصْبِرْ عَلَى مَا :10 :73 *Surat Al-Muzzammil*; ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا **اذْكُرُوا** اللَّهَ **ذِكْرًا كَثِيرًا**﴾ :33:41 *Al-Ahzab*,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ **وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا** ...﴾ :20 :73 *Surat Al-Muzzammil*; ﴿يَقُولُونَ **وَاهْجُرْهُمْ هَجْرًا جَمِيلًا**﴾;

Ibn) ﴿وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا **فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا**﴾ :23 :17 ,*Surat Al-Isra'* and in

Hishaam, 2007, vol. 2, pp. 181-182).

Sometimes the adjective appears alone, after an imperative verb, and thus

assumes the role of an implied free object (مَفْعُولٌ مُطْلَقٌ), as in the word ﴿كَثِيرًا﴾ in the

following ayat of *Surat Al-Jumu'a*, 62: 10: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ **وَاذْكُرُوا**

﴿اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾. In this ayat, the verbal noun (ذِكْرًا) is implied before the attribute ﴿كَثِيرًا﴾,

with the word ﴿كَثِيرًا﴾ standing in the position of the (النَّائِبُ عَنِ المَفْعُولِ المُطْلَقِ) of the imperative

verb ﴿اذْكُرُوا﴾.

The genitive construction is also used in the negative imperative, as in the

following examples, to further specify the action and to qualify the verb, as ﴿تَبَرُّجَ الْجَاهِلِيَّةِ

in ﴿كُلَّ الْبَسْطِ﴾, and as ﴿وَقَرْنَ فِي بُيُوتِكُنَّ **وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى**﴾ ... :33 :33 ,*Surat Al-Ahzab* in الْأُولَى﴾

,Ibn Hishaam) ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ **وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ** فَتَقْعُدَ مَلُومًا مَحْسُورًا﴾ :29 :17 ,*Surat Al-Isra'*

2007, vol. 2, p. 186).

But other times, there occurs a word, this time with a related meaning to other

explicit imperative verbs, which functions as an attribute of an implied imperative verb,

and thus stands in the position of the free object of that implied imperative verb, as the

word ﴿هَنِيئًا﴾, ﴿كُلُوا وَاشْرَبُوا **هَنِيئًا** بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾ :24 :69 ,*Surat Al-Haaqa* in , and the same

word, ﴿هَنِيئًا﴾, in *Surat Al-Tur*, 52: 19: ﴿كُلُوا وَاشْرَبُوا **هَنِيئًا** بِمَا كُنْتُمْ تَعْمَلُونَ﴾, with the free verb (أَكَلَأ)

implied.

The full explicit construction of the previous ayat may be understood to be (كُلُوا أَكَلَأ

هَنِيئاً وَ اشْرَبُوا شُرْباً هَنِيئاً), with the imperative verbs followed by their free objects. In the Qur'anic

expression of ﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ﴾, the word ﴿هَنِيئًا﴾ stands for all these implied free

objects, giving the style elegance and supremacy (Ibn Hishaam, 2007, vol. 2, pp. 184-185).

The noun standing in the position of the free object that is not related in derivative meaning to its respective verbal predicate is used in place of the free object to describe the kind, or the manner of the action denoted by the imperative verb, as in *Surat Al-Baqara*, 2: 35: ﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ...﴾, {We said, 'Adam, live with your wife in this garden. Both of you eat freely there as you well …'} (Abdel Haleem, 2010).

According to Ibn Hishaam (2007, vol. 2, p. 185), words such as (كُلَّ) or (بَعْضَ) may be used before Al-Masder, which, in this case, is the free object of the imperative verb: (كُلَّ الْمَيْلِ) or (بَعْضَ الْمَيْلِ). Such words are used to indicate the extent of the action denoted by the imperative verb. This is exemplified in the following instance from *Surat Al-Nisa'*, 4: 129:

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ...﴾

{You will never be able to treat your wives with equal fairness, however much you may desire to do so, but do not ignore one wife altogether, leaving her suspended [between marriage and divorce] …} (Abdel Haleem, 2010).

When the free object stands alone and undefined, i.e., (مُبْهَمًا), as in *Surat Al-Isra'*, 17: 111: ﴿وَكَبِّرْهُ تَكْبِيرًا﴾, then it is employed for emphasizing and strengthening the meaning of its verb (Ibn Hishaam, vol. 2, p. 181). This signification lies in the indefiniteness of the verbal noun, ﴿تَكْبِيرًا﴾, which leaves the verbal idea unlimited in its force and effect.

For still greater emphasis, the free object may be repeated, as in *Surat Al-Fajr*, 89: 21: ﴿... إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا﴾. For the same purpose, the verbal noun accompanied by a suffix referring to the logical subject is put in the nominative, as in (جَدَّ جِدُّهُ) (Ibn Hishaam, vol. 2, p. 187). When the free object is connected with an adjective or demonstrative pronoun,

a genitive, a descriptive clause or a relative clause, it defines and limits the verbal idea by this addition (Ibn Hishaam, vol. 2, p. 181).

3.12. The Implied Imperative Verb Denoted by the Circumstantial Adverb (الحالُ) of the Doer or of the Object of the Implied Imperative Verb

The circumstantial adverb (الحالُ) is used to indicate the simultaneous state or condition of the subject or of the object of an act, or of both, whilst the act is taking place, as the word ﴿قَانِتِينَ﴾ in *Surat Al-Baqara*, 2: 238: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾, and the word ﴿سُجَّدًا﴾in *Surat Al-Baqara*, 2: 58: ﴿... وَادْخُلُوا الْبَابَ سُجَّدًا ...﴾. The circumstantial adverb is, in relation to the grammatical structure of the phrase to which it belongs, a (فَضْلَةٌ), which are words that are added to the sentence to give its meaning more specification (Ibn Hishaam, 2007, vol. 2, p. 249).

For instance ﴿وَادْخُلُوا الْبَابَ﴾, in the *Surat Al-Baqara*, 2: 58, is a complete, intelligible sentence without the addition of ﴿سُجَّدًا﴾. However, the word ﴿سُجَّدًا﴾ here answers the question how with regard to the state or condition of the subject or object of the act. The circumstantial adverb, whether used as a single word, as a phrase, or as a circumstantial clause (الحالُ مُفْرَدَةً كَانَتْ أَوْ شِبْهُ جُمْلَةٍ أَوْ جُمْلَةٍ) may be indicating a future state (حَالٌ مُقَدَّرَةٌ دَالَّةٌ عَلَى المسْتَقْبَلِ), or a present, simultaneous state (أَو حَالٌ مُقَارِنَةٌ دَالَّةٌ عَلَى الوَقْتِ الرَّاهِنِ).

The act, with its doer, may be ellipsed when understood from context, as in the following ayat of *Surat Al-Baqara*, 2: 239: ﴿... فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ...﴾, i.e., if you fear an enemy, or if you are in danger, perform your prayers out walking on foot, or riding on camels or horseback.

The circumstantial adverb is usually an adjective expressing a transitory state (حال متغيرة/منتقلة), though it may also be an adjective expressing a permanent state (حال ثابتة), as the word ﴿رَسُولًا﴾ in *Surat Al-Nisa'*, 4: 79: ﴿... وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ...﴾ (Ibn Hishaam, 2007, vol.

2, p. 251). It may likewise be a verbal noun substantially equivalent in meaning to a participial adjective, such as the word ﴿آمِنِينَ﴾, in *Surat Saba'*, 34: 18: ﴿... سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ﴾, {… 'Travel safely in this land by night and by day'} (Abdel Haleem, 2010).

The circumstantial adverb is usually indefinite, for example (نَكِرَة), but the doer or object of the action to which the circumstantial adverb refers, i.e., (صَاحِبُ الحَالِ), is usually definite, i.e., (مَعْرِفَة). An example of this is the word ﴿حَنِيفًا﴾ in *Surat Al-Nahl*, 16: 123: ﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ...﴾ (Ibn Hishaam, 2007, vol. 2, p. 255). In this example, the word ﴿حَنِيفًا﴾ is the circumstantial adverb of (إِبْرَاهِيمَ).

The operator of the circumstantial adverb such as (عَامِلُ الحَالِ) may be suppressed, either necessarily or optionally (يُحْذَفُ وُجُوبًا أَوْ اخْتِيَارًا). If the phrase ﴿هَنِيئًا مَرِيئًا﴾, in the ayat discussed earlier, is considered as an epithet of the implied verbal noun (أَكْلاً), then these two words, ﴿هَنِيئًا مَرِيئًا﴾ belong to the grammatical class of the free object. But if they are used to modify the doer of the verb (كُلْ) in the verb phrase ﴿فَكُلُوهُ﴾, then both words are circumstantial adverbs of the doer of the imperative verb of this ayat.

3.13. The Imperative Verb in the Demand (or Request) Sentences (جُمْلَةُ الطَّلَبِ وَ جُمْلَةُ جَوَابِ الطَّلَبِ)

Some clauses with verbs in the imperative form may be followed by another clause with an imperfect verb in the jussive case, for example (فِعْلٌ مُضَارِعٌ مَجْزُومٌ), as the verb ﴿يَنْقَلِبْ﴾ in *Surat Al-Mulk*, 67: 4: ﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾. A construction like this is called (جُمْلَةُ الطَّلَبِ وَ جُمْلَةُ جَوَابِ الطَّلَبِ)[13]; the clause of request containing the verb of request in the imperative form, and the clause of response containing the verb of response

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[13] The clause of demand, should be followed by the clause of (جَوَابُ الطَّلَبِ), and the جَوَابُ الطَّلَبِ clause should express the result or the response to the (طَلَب) clause.

(or the verb of result) rendered in the jussive case, which is exemplified by the verb ﴿يَنْقَلِبْ﴾ in the above-mentioned example (Ibn Hishaam, 1990, p. 71).

The particular construction of request has a response clause because the imperative verb in the beginning of the sentence corresponds in meaning to both an implied conditional (إِنْ), and a conditional verb implied with it[14]. That is to say there is an inter-relatedness between the conditional verb and the response verb so that when the conditional verb occurs, the response verb occurs as many times as the conditional verb occurs. The first verb is called the verb of the demand (or request), and the second verb is called the response to the request, because it follows from the request just as an answer follows from the question.

However, the demand proper comprises seven types, which are as follows: the imperative (الأَمْرُ), prohibition (النَّهْيُ), invocation (الدُّعَاءُ), interrogation (الاسْتِفْهَامُ), proposing (الْعَرْضُ), incitement (التَّحْضِيضُ), and hoping (التَّمَنِّي). The response following the (فَاءُ السَّبَبِيَّة وَ وَاوُ الْمَعِيَّةِ) in all these sentences is made dependent by a compulsorily suppressed (أَنْ), i.e., it is (مَنْصُوبٌ بِأَنْ مُضْمَرَةٍ وُجُوباً) (Ibn 'Aqeel, 1980,: vol. 4, pp. 12-14).

3.14. The Imperative Verb in the Conditional Sentences (جُمْلَةُ الشَّرْطِ ، وَ جُمْلَةُ جَوَابِ الشَّرْطِ)

The conditional sentence consists of two main elements: the first element is called the conditional clause;   this is the sentence containing the conditional particle and the verb of the condition. The second element is called the response clause, which is the sentence containing what will result from the condition (Ibn Hishaam, 2007, vol. 4, p. 187).

The most important point in this context is that the response clause, i.e., (جُمْلَةُ جَوَابِ الشَّرْطِ) is, in many instances, in the imperative form, as in the following example from *Surat Al-Nur*, 24: 62: ﴿... فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ ...﴾. The conditional particle

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[14] (إِنْ الشَّرْطِيَّةُ الْمُقَدَّرَةُ وَ فِعْلُ الشَّرْطِ الْمُصَاحِبُ لَهَا تَقْدِيراً).

﴾إِذَا﴿, in this ayat changes the meaning of the past tense to the future. The first verb ﴾اسْتَأْذَنُوكَ﴿ is called the verb of the condition, and the second verb (أْذَنْ) in the verb phrase ﴾فَأْذَنْ﴿ is in the imperative mood, and is called the response to the condition because it follows from the condition similar to an answer following from a question.

The consequential letter (الفَاءُ) in this ayat is a particle connecting the verb of condition with the verb of response. The verb (أْذَنْ) is an imperative verb whose doer is compulsorily concealed in it. The verb (أْذَنْ) and the doer concealed in it make a verbal sentence which functions as the response to the condition, and is connected by (الفَاءُ) because it is a verb of demand that came in response to a conditional sentence, preceded by the conditional particle (إِذَا).

Sometimes the imperative occurs in the form of a statement comprising a Mubtada' and a Khabar, as ﴾فَعَلَيْكُمُ النَّصْرُ﴿ in the following example from *Surat Al-Anfal*, 8: 72: ﴾... وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ **فَعَلَيْكُمُ النَّصْرُ** إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ...﴿. The consequential (فاء) in the prepositional phrase ﴾فَعَلَيْكُمُ﴿ is the connector joining the clause of condition, ﴾وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ﴿ with the clause of response ﴾فَعَلَيْكُمُ النَّصْرُ﴿. The grammatical structure of this ayat is conditional. It is informative in form, but imperative in meaning, with the prepositional phrase ﴾فَعَلَيْكُمُ﴿ denoting obligation.

3.15. The Imperative Verb with the Vocative (النِّدَاءُ)

The vocative, Al-Nida' (النِّدَاءُ), literally means the action of calling. The vocative form is used to speak to the addressee directly. Vocatives are used for getting attention and managing interactions. In Arabic, the vocative form consists of three elements, the first two are the calling (مُنَادِي) and the calling particle (حَرْفُ نِدَاءٍ), which may sometimes be ellipsed, as in *Surat Yusuf*, 12: 29: ﴾يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ﴿, and s in *Surat Al-A'raf*, 7: 143: ﴾... قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي ...﴿. The third element of the vocative

construction in Arabic is the (مُنَادَى), i.e., the one called upon. However, the vocative is not used alone. It is always used within a wider construction to serve a rhetorical purpose (Ibn Hishaam, 2007, vol. 4, p. 3).

For example, in *Surat Al-Anfal*, 8: 32: ﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾ there is the implied imperative verb (اذْكُرْ) that occurs between the conjunction (وَ) and the adverbial particle (إِذْ), all of them preceding the vocative form (اَللَّهُمَّ) (Ibn Hishaam, 2007, vol. 4, p. 22). In the same ayat, the clause following the conditional ﴿إِنْ﴾ is followed by two clauses with verbs in the imperative form ﴿فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ﴾ and ﴿ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾, with both sentences connected by the conjunction ﴿أَوِ﴾ (Ibn Hishaam, 2007, vol. 4, pp. 22-23).

This example shows that the vocative form is finely weaved within the conditional construction along with the imperative form. Thus, one cannot discuss the translation of the imperative form in a certain ayat without addressing its interrelatedness to other constructions neighboring it, and embedded with it in the same texture or in the same context.

3.16. The Imperative Form of the Measure (لِتَفْعَلْ) الْأَمْرُ بِفِعْلِ أَمْرٍ عَلَى الْوَزْنِ

The (لَام) of command is the letter (ل) prefixed to the imperfect verb, as in *Surat Al-Talaq*, 65: 7: ﴿... لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ﴾. It usually occurs with the vowel kasrah (ـِ) under it. If the letter (وَ) or (فَ) is prefixed to the (ل), as is often the case, the (ل) loses its vowel kasrah which is substituted by a (ـْ) (سكون) placed on the particle (لَامُ الْأَمْرِ), as in *Surat Al-Baqara*, 2: 185: ﴿... فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ...﴾, and in *Surat Al-Taghabun*, 64: 13: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (Al-Zarkashi, 1992, vol. 2, p. 356).

The vowel of (ل) of the imperative is also sometimes dropped after (ثُمَّ), as in *Surat Al-Hajj*, 22: 29: ﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾. The (لَامُ الْأَمْرِ) is generally used for

third person imperatives, but it can be used in the second person imperative too, as in (قُومُوا

﴿… اتَّبِعُوا سَبِيلَنَا **وَلْنَحْمِلْ** خَطَايَاكُمْ …﴾ *Surat Al-'Ankabut*, 29: 12: and Second person use is

also possible, as in (**لِتَأْخُذُوا** مَصَافَّكُم) (فَلْأَصَلِّ لَكُمْ), which is a famous example cited by many Arab

grammarians (Ibn Hishaam, 2007, vol. 2, pp. 182-183).

3.17. The Negative Imperative Form of the Measure (لَا تَفْعَلْ) عَلَى الْوَزْنِ، النَّهْي جُمْلَةُ

The negative imperative is simply defined, in Arabic, as a negative request. There

are several examples of this, for instance an imperative verb preceded by the particle (لَا)

of prohibition, which gives the negative imperative construction as in *Surat Al-Isra'*, 17:

107: ﴿قُلْ آمِنُوا بِهِ أَوْ **لَا تُؤْمِنُوا** …﴾. Other examples include: the imperfect after the particle (لَا) of

prohibition in connection with which it may express a prohibition, as in *Surat Al-Nisa'*, 4:

43: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا **لَا تَقْرَبُوا** الصَّلَاةَ وَأَنْتُمْ سُكَارَى …﴾, or a wish that something may not be done, or

may not happen, as in *Surat Al-Tawbah*, 9: 40: ﴿… إِذْ يَقُولُ لِصَاحِبِهِ **لَا تَحْزَنْ** إِنَّ اللَّهَ مَعَنَا …﴾, or a

supplication to Allah for something to happen, as in *Surat Al-Baqara*, 2: 286: **لَا** رَبَّنَا ﴿…

﴿… **تُؤَاخِذْنَا** إِنْ نَسِينَا أَوْ أَخْطَأْنَا …﴾ (Ibn Hishaam, 2007, vol. 4, p. 180).

The (لَا) particle used in the previous ayat is called (لَا الْمُسْتَعْمَلَةُ فِي الدُّعَاءِ), i.e., the (لَا) of

supplication to Allah. It is really the same as the particle (لَا) of prohibition, but it is called

the (لَا) of supplication out of politeness (Ibn Hishaam, 2007, vol. 4, p. 180).

3.18. The Emphatic Particle of (نُونُ التَّوْكِيدِ) with the Imperative and the Negative Imperative

The emphatic (نُون) i.e., نُون التَّوْكِيدِ, is the letter (نُون) suffixed to a verb with the aim of

emphasizing the meaning of the verb it is attached to. It may be attached directly, as in (فَلَا

تَكُونَنَّ), or indirectly, as in (وَلَا تَتَّبِعَانِّ), with the second person subject pronoun (أَلِفُ الاثْنَيْنِ)

separating the (نُون) from the negative imperative verb. The imperfect verb suffixed by a (نُون التَّوْكِيدِ) has an emphasized future denotation.

According to Ibn ‘Aqeel (1980, vol. 3, p. 308), the particle (نُون التَّوْكِيدِ) is of two types: (نُون التَّوْكِيدِ الْخَفِيفَةُ) and (نُون التَّوْكِيدِ الثَّقِيلَةُ). The light emphatic particle (نُون التَّوْكِيدِ الْخَفِيفَةُ) is sometimes used with the negative imperative, as in the line of poetry by ‘Amr Ibn Kulthoum (عَمْرُو بنُ كُلْثُومَ التَّغْلِبِيُّ) in his Mu‘alaqah, which reads: (أَلا **لا يَجْهَلَنْ** أَحَدٌ عَلَيْنَا *** فَنَجْهَلَ فَوْقَ جَهْلِ الْجَاهِلِينَا).

The doubled emphatic (نُون) is composed of two consecutive letters of (نُون), one unvowelled followed by another one vowelled. Both letters of (نُون) got assimilated producing one Doubled letter of (النُّونُ الْمُشَدَّدَةُ). The emphatic letter of (نُونُ التَّوْكِيدِ) is either directly attached to the final radical of the imperfect, or to the pronoun suffix bound to the verb.

The pragmatics of the (نُون التَّوْكِيدِ الثَّقِيلَةُ) (the heavy emphatic نُون) is different from the pragmatics of the (نُون التَّوْكِيدِ الْخَفِيفَةُ) (the light emphatic نُون), in that the former imparts more emphasis on the meaning of the verb than that imparted by the latter. That is to say if the (نُون التَّوْكِيدِ الْخَفِيفَةُ) is a ‘single’ emphatic particle, then the (نُون التَّوْكِيدِ الثَّقِيلَةُ) is a ‘double’ emphatic particle.

The particle (نُون التَّوْكِيدِ) is generally used with both the imperative and the negative imperative (Ibn Hishaam, 2007, vol. 4, p. 93). However, in the Holy Qur’an, the (نُون التَّوْكِيدِ) is used with the negative imperative, rather than with the imperative verbs. The (نُون التَّوْكِيدِ) particle is suffixedto the negative imperative of the measure (لَا تَفْعَلْ) strictly for emphasis.

But this emphatic (نُون), whether heavy or light, is not used with other forms of the imperative such as the pattern of (لِتَفْعَل), the verbal noun, or even the noun of action. It is used with the negative imperative as in *Surat Taha*, 20: 16:

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۝ **فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا** وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ۝ ﴾[15]. (سُورَةُ طه).

{(15) Surely the Hour is coming up-I would almost conceal it-that every self may be recompensed for whatever it endeavors (to achieve). (16) **So definitely do not let him who does not believe in it** and closely follows his (own) prejudices bar you from it (and) then you will topple down.}, (Ghali, 2003).

and in *Surat Al-Qasas*, 28: 86-87:

﴿وَمَا كُنتَ تَرْجُوٓاْ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا **تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ** ۝ **وَلَا يَصُدُّنَّكَ عَنْ** ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَٱدْعُ إِلَىٰ رَبِّكَ **وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ** ۝﴾. (سُورَةُ ٱلْقَصَصِ).

{(86) And in no way did you hope that the Book should be cast to you, except it be a mercy from your Lord; so definitely do not be a backer of the disbelievers. (87) And definitely do not let them bar you from the ayat (Verses or signs) of Allah after they have been sent down to you. And call to your Lord, and definitely do not be one of the associators (Those who associate others with Allah)}, (Ghali, 2003).

The heavy emphatic (نُون) is suffixed to all three of the negative imperative verbs highlighted in bold in the aforementioned ayats of *Surat Al-Qasas*.

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[15] Here, in this example, the verb ends indeclinably in Fathah, (مَبْنِيٌّ عَلَى الْفَتْح), on the last radical (نَ), due to being suffixed by the emphatic (نُونُ التَّوْكِيد). This verb is also in the jussive position due to the particle (لَا) of negation. (وَ مَجْزُومٌ أَيْضاً بِ (لَا النَّاهِيَةُ)).

3.19. The Nouns of Action (أَسْمَاءُ الْأَفْعَالِ) Denoting the Imperative

The nouns of action (أَسْمَاءُ الْأَفْعَالِ) form a special category of parts of speech in the Arabic language. They are analogous to verbs in meaning and function. But they are neither nouns nor verbs; nor are they classified as particles. However, they have the force of verbs, and they are very similar to interjections. These nouns, analogous to verbs, have the force of verbs in that they can take subjects and objects like the verb, but they are actually much more forceful than verbs, hence their similarity to interjections (Ibn Hishaam, 2007, vol. 4, p. 78).

With regard to tense, there are three types of nouns of action, and there are examples of each in the Holy Qur'an. These are the nouns of action denoting the perfect tense (اسْمُ فِعْلٍ مَاضٍ), and they are analogous to the perfect verb, as in *Surat Al-Mu'minun*, 23: 36: ﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾, with the word ﴿هَيْهَاتَ﴾ signifying (بَعُدَ).

The second type of nouns of action is the noun of action denoting the imperfect tense (اسْمُ فِعْلٍ مُضَارِعٍ), and it is analogous to the imperfect verb. An example of this is the word ﴿أُفٍّ﴾ in *Surat Al-Isra'*, 17: 23: ﴿... فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا ...﴾, with the word ﴿أُفٍّ﴾ signifying (أَتَضَجَّرُ).

The third and last type of this grammatical category is the noun of action denoting the imperative (اسْمُ فِعْلٍ أَمْرٍ)[16]. This is analogous to the imperative verb, as the word ﴿تَعَالَوْا﴾ in *Surat Al-An'am*, 6: 151: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...﴾, with the word ﴿تَعَالَوْا﴾ meaning 'come'. Though they are not classified as verbs proper, these nouns, which are analogous to verbs, perform the grammatical function of the verbs they correspond to, whether it is perfect, imperfect, or imperative.

The nouns of action do not generally change their morphological form for feminine, dual, or plural, and they end indeclinably in the vowel sign of the final radical,

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[16] اسْمُ فِعْلِ الأَمْرِ denotes the present moment and the future time, i.e. (يَدُلُّ عَلَى الْحَالِ وَ الِاسْتِقْبَالِ).

regardless of its doer. But some nouns of action, analogous to the imperative, do take second person pronoun suffixes, as in (تَعَالَوْا), (تَعَالَيْنَ) and (هَاتُوا).

With regard to their morphological form, the nouns of action, are of three types. The first type is called (اسْمُ فِعْلٍ مُرْتَجَلٌ), or improvised noun of action, i.e., originally conceived as such, as in (صَهْ), (مَهْ), (أُفٍّ) and (هَيْهَاتَ). The second type is called (اسْمُ فِعْلٍ مَنْقُولٌ) or adapted noun of action, this was originally conceived to denote other meanings, but adapted through usage to serve as a noun of action.

An example of this type of noun of action is the preposition (عَلَى) used in combination with second person pronoun suffixes to produce constructions such as (عَلَيْكَ نَفْسَكَ), (عَلَيْكِ نَفْسَكِ), and (عَلَيْكُمْ أَنْفُسَكُمْ), and in the Holy Qur'an, *Surat Al-Ma'ida*, 5: 105: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا **عَلَيْكُمْ أَنْفُسَكُمْ** ...﴾.

Both the improvised and adapted nouns of action are sanctioned by usage (سَمَاعِيَّة), meaning that they are used with the same form and the same semantic connotation as used by the Arabs, and as codified on hearing and reception from them[17] (Ibn 'Aqeel, 1980, vol. 3, p. 303).

There is a third category of the nouns of action that is derived on a certain morphological pattern in a systematic way. This category is termed, in Arabic grammar as (اسْمُ فِعْلٍ مَعْدُولٌ)[18], i.e., a derived noun of action. It thus (اسْمُ فِعْلٍ قِيَاسِيٌّ) indicates that it

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[17] Other examples of the adapted forms are in the Holy Qur'an (مَكَانَكُمْ أَنْتُمْ وَ شُرَكَاؤُكُمْ) and (قِيلَ ارْجِعُوا **وَرَاءَكُمْ** فَالْتَمِسُوا نُورًا). In Arabic poetry, it occurred in a famous poem by (عَمْرُو بْنُ الْإِطْنَابَةِ الْأَنْصَارِيُّ), on page 7 of the Diwan titled (كِتَابُ الْحَمَاسَةُ الْبَصْرِيَّةُ). The lines read:

<div dir="rtl">

أَبَتْ لِي عِفَّتِي وَأَبَى بَلَائِي * * * وَأَخْذِي الحَمْدَ بالثَّمَنِ الرَّبِيحِ

وَإِقْدَامِي على المَكْرُوهِ نَفْسِي * * * وضَرْبِي هامَةَ البَطَلِ المُشِيحِ

وَقَوْلِي كلَّما جَشَأَتْ وجاشَتْ * * * **مَكَانَكِ**، تُحْمَدِي أَوْ تَسْتَرِيحِي

لأُكْسِبَها مآثِرَ صالِحاتٍ * * * وأَحْمِي بَعْدُ عن عِرْضٍ صَحِيحِ

بِذِي شَطَبٍ كمِثْلِ المِلْحِ صافٍ * * * ونَفْسٍ ما تَقِرُّ على القَبِيحِ

</div>

[18] This particular form of the measure (فَعَالِ) must be morphologically derived only from trilateral conjugating syntactically sound verbs (فِعْلٌ ثُلاثِيٌّ مُتَصَرِّفٌ تَامٌّ).

follows a systematic morphological pattern that is always of the measure (فَعَالِ), as in (حَذَارِ). The word (حَذَارِ) has the same meaning, and the same pragmatic force of the imperative, but with much more emphatic and emotional connotations than that denoted by the imperative proper (اِحْذَرْ)[19] (Ibn 'Aqeel, 1980, vol. 3, p. 303).

This third derived form on the pattern (فَعَالِ) occurs in the Holy Qur'an, in *Surat Taha*, 20:97: ﴿قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مَسَاسَ ...﴾, according to one of its two readings. Thus, the three forms of the nouns of actions, including: (أَسْمَاءُ الأَفْعَالِ الْمُرْتَجَلَةُ) the improvised forms, (أَسْمَاءُ الأَفْعَالِ الْمَنْقُولَةُ) the adapted forms, and (أَسْمَاءُ الأَفْعَالِ الْمَعْدُولَةُ) the derived forms, all occur in the Holy Qur'an in the perfect, imperfect, and imperative forms of the verb. As far as this research is concerned, my discussion will be restricted to discussing some aspects of the imperative forms of this category of Arabic parts of speech as they occur in the Holy Qur'an.

3.20. The Verbal Noun Used to Denote the Imperative (الْمَصْدَرُ الدَّالُ عَلَى فِعْلِ الأَمْرِ)

The term 'verbal noun' is used here to render what is known in Arabic grammar as Al-Masder (الْمَصْدَرُ). According to Arab grammarians, Al-Masder is the origin from which all the other forms of verbs and nouns sharing the same root are derived. Being the origin of the verb, it naturally contains all the radical root letters of the verb, along with a few additional letters, in some cases.

According to Ibn Hishaam (2007, vol. 3, p. 170), the verbal noun denotes the meaning of the verb, without specification of time. It is sometimes used to signify the meaning of the imperative verb derived from it, as in the two words ﴿تَحْرِيرُ﴾ and ﴿دِيَةٌ مُسَلَّمَةٌ﴾ in *Surat Al-Nisa'*, 4: 92: ﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا ...﴾, {... If anyone kills a believer by mistake **he must free one Muslim slave and pay**

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[19] Check the semantics of the Arabic rule of (كُلَّمَا زَادَ الْمَبْنَى ، زَادَ الْمَعْنَى).

compensation to the victim's relatives, unless they charitably forgo it; …} (Abdel Haleem, 2010).

When Al-Masder is preceded by the particle (لَا) of generic negation (لَا النَّافِيةُ للجنْس), it denotes the meaning of the negative imperative, as in *Surat Al-Baqara*, 2: 197: ﴿الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ...﴾, {The pilgrimage takes place during the prescribed months. **There should be no indecent speech, misbehavior, or quarrelling for anyone undertaking the pilgrimage** …} (Abdel Haleem, 2010).

Another example of the particle (لَا) of generic negation used before Al-Masder to denote the meaning of the negative imperative is in *Surat Taha*, 20: 97: ﴿قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ ...﴾, {Moses said, 'Get away from here! Your lot in this life is to say, "**Do not touch me,**" ...} (Abdel Haleem, 2010).

The particle (لَا النَّافِيَةُ لِلْجِنْس) is usually followed by an indefinite noun, and it denotes the absolute denial of the existence of that noun, as in (لَا إِنْسَانَ فِي الدَّارِ), denotes that no human being, whatsoever young, or old, male or female, is there in the house.

Sometimes the Al-Masder is used in the accusative to indicate the meaning of the imperative. In such instances, we can, for full understanding of the denotation, supply the verb from which the accusative is derived, and to which it serves as the free object (Al-Mafʿool Al-Mutlaq). For example, the words ﴿فِدَاءً﴾ and ﴿مَنًّا﴾ and ﴿ضَرْبَ الرِّقَابِ﴾, in *Surat Muhammad*, 47: 4: ﴿... فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً ...﴾, all are in Al-Masder form, and they all are in the accusative, being the Al-Mafʿool Al-Mutlaq expressing the meaning of the imperative and standing in its syntactic position.

Al-Masder is used for the purpose of brevity and emphasis of meaning. For example, the nominal phrase ﴿ضَرْبَ الرِّقَابِ﴾ can be paraphrased into a verbal phrase as (اضْرِبُوا الرِّقَابَ ضَرْبًا). Likewise, the two nominal phrases ﴿فِدَاءً﴾ and ﴿مَنًّا﴾ can be paraphrased into verbal

phrases (تَمُنُّونَ مَنًّا) and (تَفْدُونَ فِدَاءً), respectively. But the use of Al-Masder, as a nominal form, gives a more emphasized meaning in a brief expression.

In the case of using Al-Masder to express the meaning of the imperative, Arab grammarians sometimes regarded the Al-Masder as emphasizing the meaning of the verb, i.e., (مَصْدَرٌ مُؤَكِّدٌ للفِعْلِ), as in ﴾... اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ...﴿, or as a substitute for the verb, i.e. (بَدَلٌ مِنْ الفِعْلِ), as ﴾... فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ...﴿, ﴾... فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ...﴿ and ﴾...فَإِطْعَامُ سِتِّينَ مِسْكِينًا...﴿ in the following example of Surat Al-Mujadala, 58: 3-4:

﴾وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝﴿. (سُورَةُ الْمُجَادَلَةِ).

{(3) And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) **the freeing of a slave before they touch each other**. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. (4) And he who finds not (the money for freeing a slave) **must fast two successive months before they both touch each other**. And for him who is unable to do so, **he should feed sixty of Miskeen (poor)**. That is in order that you may have perfect Faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.}

In other instances, the Al-Masder can be used, for supplying the place of the verb, i.e. (مَصْدَرٌ نَائِبٌ مَنَابَ الفِعْلِ), for the aim of brevity and emphasis, as in ﴾فَضَرْبَ الرِّقَابِ﴿ (Ibn 'Aqeel, 2007, vol. 4, p. 303).

3.21. Interrogatives Denoting the Imperative أُسْلُوبُ الاسْتِفْهَامِ الدَّالُّ عَلَى الأَمْرِ

In Arabic, the interrogative sentences always begin with interrogative particles. However, the interrogative mode may be used to indicate the imperative and the negative

imperative, especially with the interrogative particles (أ – هَمزَةُ الاسْتِفْهَامِ) and (هَلْ). This, of course, depends on the context. For example, the interrogative construction (أَأَسْلَمْتُمْ) functions as the imperative expression (أَسْلِمُوا).

On the other hand, the interrogative construction (أَتَعْجَبِينَ مِنْ أَمْرِ اللهِ) functions as the negative imperative expression (لَا تَعْجَبِي مِنْ أَمْرِ اللهِ). Furthermore the interrogative particle (هَلْ) is used to denote the imperative. In the following example, (فَهَلْ أَنْتُمْ مُنْتَهُونَ) signifies the imperative verb (انْتَهُوا) and (فَهَلْ أَنْتُمْ شَاكِرُونَ) signifies the imperative verb (اشْكُرُوا) (Al-Zarkashi, 1990, vol. 4, p. 156).

3.22. The Functional Particles Used in Special Constructions to Denote the Imperative (حُرُوفُ المَعَانِي الدَّالَّةُ عَلَى الأَمْرِ)

This section of chapter three explores how five particles may be used in some special constructions to denote the meaning of the imperative. These five particles are discussed in further detail below.

3.22.1. The Interrogative Particle (أ – هَمزَةُ الاسْتِفْهَامِ) Denoting the Imperative

The interrogative particle (أ) is used to ask simple questions whose answers are either (Yes!) or (No!). But in some cases, the context means that the interrogative (أ), when followed by a verbal phrase, may denote the imperative, as in *Surat Al-ʿImaran*, 3, 20: ﴾... وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ...﴿, or it may denote the negative imperative   as in *Surat Hud*, 11: 73: ﴾... أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ...﴿.

3.22.2. The Functional Particle (أَلَا) Denoting the Imperative

The interrogative particle (أ) may be prefixed to the negative (لَا) giving the compound particle (أَلَا), either to ask a simple question, to express a wish, or to convey a reproach. The particle (أَلَا) may be used with the two conjunctions (وَ) or (فَ) emboxed

within it between the (أ) and the (لا) particles, and giving compounds like (أَوَلَا) and (أَفَلَا), which imparts the new compounds the additional meaning of the inserted particle, whether it be (وَ) or (فَ), for example (أَفَلَا تَعْقِلُونَ؟), (أَلَا تَأْكُلُونَ؟), (أَلَا يَتَّقُونَ؟), (أَوَلَا يَعْلَمُونَ؟) (Ibn 'Aqeel, 2007, vol. 4, p. 56).

3.22.3. The Interrogative Particle (هَلْ) Denoting the Imperative

The interrogative particle (هَلْ) may be used to denote the meaning of the imperative, as in *Surat Hud*, 11: 14: ﴿... فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ **فَهَلْ أَنْتُمْ مُسْلِمُونَ**﴾, and in *Surat Al-Anbia'*, 21: 80: ﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ **فَهَلْ أَنْتُمْ شَاكِرُونَ**﴾ (Ibn 'Aqeel, 2007, vol. 4, p. 56).

As a functional particle, (هَلْ) may also be used in such interrogative elliptical expressions as (هَلْ لَكَ إِلَى أَنْ ...), followed by a verb in the imperfect tense, as in *Surat Al-Nazi'at*, 79: 17-19: ﴿اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (17) فَقُلْ **هَلْ لَكَ إِلَى أَنْ تَزَكَّى** (18) **وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى** (19) ﴾ (Ibn 'Aqeel, 2007, vol. 4, p. 56). In this case, (هَلْ), as a functional particle, urges the addressee to have a wish/or desire to do something. Thus, the expression may be glossed in translation as "Do you have a wish to …", "Do you wish to …" or even "Would you like to ..." That is to say that this special construction is used as a way of expressing an imperative meaning, for urging or requesting the addressee with gentleness to perform some act.

3.22.4. The Interrogative Particle (هَلَّا) Denoting the Imperative

The interrogative particle (هَلْ) may be prefixed to the particle (لا), giving the compound particle (هَلَّا), which denotes a wish that should have been attained, when preceding a verbal phrase. The particle (هَلَّا) may also signify blame and reproach for not carrying out an act that should have been done, as in the hadeeth (هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا؟), and (هَلَّا بِكْرًا تَزَوَّجْتَ؟).

3.22.5. Other Functional Particles Denoting the Imperative

The particles (أَلَا), (هَلَّا), (لَوْلَا), and (لَوْمَا) are a category of the functional particles (حُرُوفُ المَعَانِي) of the Arabic language. In Arabic grammar they are referred to as (حُرُوفُ التَّحْضِيضِ), i.e., particles of requiring with urgency, or (حُرُوفُ الْعَرْضِ), particles of requiring with gentleness. These particles, when used before the imperfect, indicate that the addressee is encouraged and incited to perform some act. When used before the perfect, they indicate that the addressee is discouraged or rebuked for the neglect of performing some act (Ibn 'Aqeel, 2007, vol. 4, p. 56).

3.23. Conclusion

Chapter three dealt with the syntax of the imperative forms in the Holy Qur'an. First, it talked about the two types of Arabic sentence: the nominal and the verbal, and how they can be used to denote the meaning of the imperative. Then it discussed how the perfect and imperfect verbs can convey the meaning of the imperative too. After that it explored how the imperative proper form of the measure (افْعَلْ) is finely weaved into other syntactic structures such as the circumstantial adverb, the free object, the vocative and the conditional sentences. Chapter three also explored how the how the interrogative form can be used to convey the meaning of the imperative. Chapter four, however, will discuss some of the semantic aspects of selected morphological measures used in the imperative forms in the Holy Qur'an.

Chapter Four: **The Morphology of the Imperative**, **Some Semantic Aspects**

4.1. Overview

In this chapter, I will discuss some aspects of the morphological forms of the imperative verb in Arabic, and I will examine how the change in the morphological form of a verb leads to a change in its meaning and in its indication. According to Arab linguists, the great majority of Arabic verbs are trilateral (ثُلَاثِي); that is to say, they contain three radical letters. However, there are also quadrilateral (رُبَاعِي) verbs, but they are by no means rare[20].

In this section of the thesis, my discussion will be primarily confined to eight forms of the trilateral Arabic verb; for these are the most dominant forms of the imperative verbs in the Holy Qur'an, and they are of the following morphological measures: (اِفْعَلْ), (أَفْعِلْ), (فَعِّلْ), (فَاعِلْ), (اِفْتَعِلْ), (تَفَعَّلْ), (تَفَاعَلْ), and (اِسْتَفْعِلْ). Other morphological forms used to convey the imperative can be checked in the more detailed references of Arabic grammar and morphology.

4.2. Imperative Verb of the Measure (اِفْعَلْ فَعْلًا و فُعْلًا و فِعْلًا)

The imperative verb of the three-letter form (فَعَلَ) is of the measure (اِفْعَلْ). From the first or ground-form of the three-letter verbs, several other forms are derived in different ways; and these derived forms express various modifications of the idea conveyed by the first, trilateral radicals. They are of the measure (فَ عَ لَ), with (الفاء) corresponding to the initial radical, (العَيْن) corresponding to the middle radical and (اللَّام) corresponding to the third and final radical.

The ground form of Arabic verbs is either transitive or intransitive in signification. It is usually of the measure (فَعَلَ), as in (أَكَلَ), (فَعِلَ) as in (عَلِمَ) or (فَعُلَ) as in

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[20] For more details check, among other sources, the two books titled (شَذَا الْعَرْفِ فِي فَنَّ الصَّرْفِ), by (الشَّيْخُ أَحْمَدُ الْحَمَلاوِي), and (جَامِعُ الدُّرُوسِ الْعَرَبِيَّةِ), by (الشَّيْخُ مُصْطَفَى الْغَلايِينِي).

(كَبُرَ). The imperative form of the measure (فَعَلَ), (فَعُلَ) and (فَعِلَ) is of the measure (افْعَلْ), with the initial letter (أَلِف) as (أَلِفُ وَصْلٍ), (ا), rather than (هَمْزَةُ قَطْعٍ), (أ) (Al-Ghalaieni, 1994, Vol. 1, p. 214).

As the measures of the three-letter verbs are varied in their indications, the following pages will be confined to discussing some forms of the increased verbs, (الأفعال المزيدة), derived from the trilateral ground form of the measure (فَ عَ لَ) (Al-Ghalaieni, 1994, Vol. 1, p. 214-218). Four-letter, five-letter, and six-letter derived verbs will be discussed with regard to the indications of their morphological forms to see how this affects the meaning of these verbs, and to examine how the translators of the meanings of the Holy Qur'an dealt with this linguistic aspect of the Arabic verb.

4.3. Imperative Verb of the Measure (أَفْعِلْ إِفْعَالًا)

The imperative verb of the four-letter form (أَفْعَلَ إِفْعَالًا) is of the measure (أَفْعِلْ إِفْعَالًا). Verbs of the measure (أَفْعَلَ إِفْعَالًا) mostly denote the meaning of transitivity. If the verb is intransitive in the (فَعَلَ) form, it becomes transitive in the (أَفْعَلَ) form; if transitive in the (فَعَلَ) form, it becomes doubly transitive in the (أَفْعَلَ) form (Al-Hamalawi, 1999, p. 23). For example, (جَرَى) to run, (أَجْرَى) to make someone or something run; (جَلَسَ) to sit down, (أَجْلَسَ) to bid one sit down.

An example from the Holy Qur'an of the four-letter imperative verb of the measure (أَفْعِلْ) is the verb (أَسْكِنَ) in *Surat At-Talaaq*, 65: 6: ﴿ ... أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ﴾, {**House the wives you are divorcing** according to your means, wherever you house yourselves, …}, (Abdel Haleem, 2010). In *Surat Al-Isra'*, 17: 80, the two imperative four-letter verbs (أَدْخِلْ) and (أَخْرِجْ) are of the same measure of (أَفْعِلْ). The Ayat reads as follows: ﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾, {Say, 'My Lord, **make me go in** truthfully, and **come out** truthfully, and grant me supporting authority from You.'}, (Abdel Haleem, 2010).

4.4. Imperative Verb of the Measure (فَعَّلَ تَفْعِيلًا)

The imperative verb of the four-letter form (فَعَّلَ تَفْعِيلًا) is of the measure (فَعَّلَ تَفْعِيلًا).
Verbs of the measure (فَعَّلَ تَفْعِيلًا) mostly denote the meaning of making the intransitive verb
transitive, i.e., (يجعل الفعل اللازم فعلا متعديا)[21], as in the intransitive trilateral verb (شَرَدَ), and its
derivative four-letter transitive verb (شَرَّدَ). It provides the transitive verb with another
object, as in the ayat (فَشَرِّدْ بِهِم مَنْ خَلْفَهُم). According to Al-Hamalawi (1999,p. 24), this
morphological measure indicates that an act is done intensively, and with great violence,
as in (قَتَلَ) 'to kill', (قَتَّلَ) 'to massacre'; (ضَرَبَ) 'to beat', and (ضَرَّبَ) 'to beat violently'; (كَسَرَ)
'to break', and (كَسَّرَ) 'to smash', or 'to break something into pieces'; (قَطَعَ) 'to cut', and
(قَطَّعَ) 'to cut something into pieces'.

The imperative form of the measure (فَعَّلَ تَفْعِيلًا) is also used to indicate that an act is
done extensively, and over a long period of time, or by a large number of individuals, or
that an act is repeated frequently, as in (جَوَّلَ), and (طَوَّفَ). It is also used to convey that the
meaning of the form (فَعَلَ) is in the object of the transitive form (فَعَّلَ); as in (كَذَبَ) 'to lie',
and (كَذَّبَ) 'to think or to call someone a liar'; and (صَدَقَ), 'to tell the truth', and (صَدَّقَ) "to
think or to call someone truthful' (Al-Ghalaeini, 1994, Vol. 1, pp. 218-219).

One of the interesting uses of the measure (فَعَّلَ تَفْعِيلًا) is that it is used for summing
up a statement briefly and concisely, as in: (سَبَّحْ تَسْبِيحًا) which signifies saying (سُبْحَانَ الله); (كَبَّرَ
تَكْبِيرًا), which signifies saying (الله أَكْبَرُ كَبِيرًا); (هَلَّلَ تَهْلِيلًا), which signifies saying (لا إله إلا الله). Thus,
the imperative verb (كَبِّرْ), along with its free verb (تَكْبِيرًا), as in the last ayat of *Surat Al-*

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[21] Al-Ghalaeini, gives examples of this measure as follows: " و بابُ فَعَّلَ يكون للتكثير و للتعدية غالباً. فالتكثيرُ يكونُ في الفعل نحو:
((طَوَّفْتُ و جَوَّلْتُ))، أي: أكثرتُ من الطَوَافِ و الجَوَلانِ. و في الفاعل نحو((مَوَّتَتِ الإبلُ))، أي: كَثُر فيها الموتُ و "بَرَّكَتِ الإبلُ" أي: بَرَكَت جميعُها. و التكثير في المفعول
مثل "غلَّقتِ الأبواب" أي: غلَّقتُ أبوابا كثيرة. (Al-Ghalaeini, 1994, Vol. 1, pp. 218-219).

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Isra', 17:111: ﴿وَكَبِّرْهُ تَكْبِيرًا﴾, basically signifies saying (اللهُ أَكْبَرُ كَبِيرًا) by the tongue, and believing it in the heart (Al-Hamalawi, 1999, p. 25).

Three Qur'anic examples may be enough to exemplify this measure of the four-letter imperative verb. The first example is the imperative verb (سَبِّحْ) attached to the second person plural pronoun (وَاو الجَمَاعَة), and the third person singular pronoun (هَاء الغَائِب), in *Surat Al-Ahzaab*, 33: 41-42: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (41) **وَسَبِّحُوهُ** بُكْرَةً وَأَصِيلًا (42) ﴾ {(41) Believers, remember God often (42) **and glorify Him** morning and evening}, (Abdel Haleem, 2010).

A second example is the imperative verb (كَبِّرْ) occurring this time followed by its free object (تَكْبِيرًا) which is used, as discussed in the previous paragraph, to signify emphasis, as well as summing up a statement briefly and concisely, as in *Surat Al-Isra'*, 17: 111: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ **وَكَبِّرْهُ تَكْبِيرًا** (111) ﴾ and { say, 'Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. **Proclaim His limitless greatness!**'} (Abdel Haleem, 2010).

4.5. Imperative Verb of the Measure (فَاعِلْ فِعَالًا وَ مُفَاعَلَةً)

The imperative verb of the four-letter form (فَاعَلَ فِعَالًا وَ مُفَاعَلَةً) is of the measure (فَاعِلْ فِعَالًا وَ مُفَاعَلَةً). Verbs of the measure (فَاعَلَ فِعَالًا وَ مُفَاعَلَةً) mostly denote the meaning of sharing in an action. Verbs of this measure carry the connotation of duality or sharing, i.e., there is an interaction between two parties sharing in a deed on equal footing. When (فَعَلَ) denotes an act that immediately affects an object (direct object or accusative), the form of (فَاعَلَ) expresses the effort or attempt to perform that act upon the object, in which case the idea of reciprocity (المُشَارَكَة) is added when the effort is necessarily or accidentally a mutual one (Al-Hamalawi, 1999, p. 24). For example, whereas (قَتَلَهُ) means 'he killed him', (قَاتَلَهُ)

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means 'he tried to kill him' or 'he fought with him'. Similarly, (سَبَقَهُ) means 'he outran him', and (سَابَقَهُ) means 'he ran a race with him, and tried to outrun him'.

The form (فَاعَلَ مُفَاعَلَةً) also expresses the idea of reciprocity (الـمُشَارَكَة), as in the former case, in a more or less distinctly implied way. By reciprocity we mean that there are two or more people, or two or more groups of people, involved and sharing in a mutual action, as if they are competing with each other, or cooperating with each other, responding with each other, or corresponding with each other. It may also denote a repeated action that may require consistency, endurance, and more or less effort (Al-Hamalawi, 1999, p. 24). For example, (كَتَبَ الرجلُ إلى صَاحِبِهِ) means 'he wrote (a letter) to his friend', but (كَاتَبَ الرجلُ صَاحِبَهُ) means 'he wrote to his friend, one time after another', i.e., 'corresponded with him'.

Similarly the words (كَاتَبَ الرَّجُلُ عَبْدَهُ), with (كَاتَبَ) of the measure (فَاعَلَ), means that the master contracted with his slave and the latter will pay the former a certain sum of money to purchase his freedom with; the terms and conditions of the contract shall be binding for both parties. In *Surat Al-Nur*, 24:33, the verb (كَاتِب), in the verb phrase ﴾فَكَاتِبُوهُمْ﴿ is an imperative verb of the measure (فَاعِل) which signifies reciprocity between the two parties of the act: ﴾وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ...﴿, {... If any of your slaves wish to pay for their freedom, **make a contract with them accordingly**, if you know they have good in them, **and give them** some of the wealth God has given you ...}, (Abdel Haleem, 2010).

The two imperative verbs (كَاتِبُوهُمْ) and (آتُوهُم) imply that there are two parties in this contract: a slave and his master, both of them are involved in the action of contracting, and in the action of 'giving' and 'taking' accordingly.

When (فَعَلَ) denotes a quality or a state, such as (صَبَرَ), and (رَبَطَ), the form (فَاعَلَ), as in (صَابَرَ) and (رَابَطَ), indicates that one person makes use of that quality of (الصَّبْر و الـمُصَابَرَة), and

(الرَّبْط و الرِّبَاط و الـمُرَابَطَة) towards another person or another thing and affects them thereby, or brings them into that state (Al-Ghalaieni, 1994, Vol. 1, p. 214-218). For example, (صَبَرَ) means 'to be patient', while (صَابَرَ الرَّجُلُ رَجُلاً آخَرَ) means 'he vied in patience with another one', or 'he is striving with another for superiority in the attribute of patience'.

Contemplate the following example from the Holy Qur'an, *Surat Al-'Imran*, 3: 200: ﴾يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا **وَصَابِرُوا وَرَابِطُوا** وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴿, {You who believe, be steadfast, **more steadfast than others**; **be ready**; always be mindful of God, so that you may prosper}, (Abdel Haleem, 2010). The four-letter form of (فَاعَلَ) is sometimes denominative, but the ideas of effort and reciprocity are always more or less clearly implied. For example, the four-letter verb (رَابَطَ) is from (رِبَاطِ الخَيْلِ), i.e., garrisoned horses and steeds of war, with a denotation to keeping a standing army ready to defend themselves against their enemies, and also to being firm on the battlefield.

Here the word (رَابِطُوا), with its verbal noun as (رِبَاطاً وَ مُرَابَطَةً), becomes some sort of a communal work in the form of a gathering taking place to accomplish a certain task that requires the mutual work, and the collaborative endeavors of a large group of people, they are always on their guard, very careful and prepared for anything difficult or dangerous that may emerge at any moment. In other words, they are ready to act in response to any emergent necessity, in any conditions and under any circumstances.

4.6. Imperative Verb of the Measure (افْتَعِلْ افْتِعَالاً)

The imperative verb of the five-letter form (افْتَعَلَ افْتِعَالاً) is of the measure (افْتَعِلْ). According the Al-Hamalawi (1999, p. 25), verbs of the measure (افْتَعَلَ افْتِعَالاً) mostly denote the meaning of exerting much effort, sometimes more than usual or more than people may expect, as in (الْتَمِسْ), (اصْطَبِرْ), and (ارْتَقِبْ).

In the Holy Qur'an, *Surat Al-Qamar*, 54: 27, we read: ﴾إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ﴿, {for We shall send them a she-camel to test them: so **watch them** [Salih] **and be**

patient.}, (Abdel Haleem, 2010). The two imperative verbs (ارْتَقِبْ) and (اصْطَبِرْ) in the veb phrase ﴿فَارْتَقِبْهُمْ وَاصْطَبِرْ﴾, are of the measure (افْتَعِلْ).

The same imperative verb (اصْطَبِرْ), of the measure (افْتَعِلْ), with its denotation of exerting effort, is used in *Surat Maryam*, 19: 65: ﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ **وَاصْطَبِرْ** لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾, {He is Lord of the heavens and earth and everything in between so worship Him: **be steadfast in worshipping Him**. Do you know of anyone equal to Him?'}, (Abdel Haleem, 2010).

A third Qur'anic example of the measure (افْتَعِلْ) is the imperative verb (الْتَمِس) in the verb phrase (... **فَالْتَمِسُوا** نُورًا ...), in *Surat Al-Hadeed*, 57: 13: ﴿ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ **فَالْتَمِسُوا** نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾ {On the same Day, the hypocrites, both men and women, will say to the believers, 'Wait for us! Let us have some of your light!' They will be told, 'Go back **and look for a light.'** A wall with a door will be erected between them: inside it lies mercy, outside lies torment.}, (Abdel Haleem, 2010).

4.7. Imperative Verb of the Measure (تَفَعَّلْ تَفَعُّلًا)

The imperative verb of the five-letter form (تَفَعَّلَ تَفَعُّلًا) is of the measure (تَفَعَّلْ تَفَعُّلًا). Verbs of the measure (تَفَعَّلَ تَفَعُّلًا) mostly convey the meaning of a gradual process, generally requiring painstaking effort, as in verbs such as (تَفَهَّمَ), (تَجَرَّعَ), (تَحَسَّسَ) and (تَحَسَّنَ) (Al-Ghalaeini, 1994, Vol. 1: p. 219). These verbs of the measure (تَفَعَّلَ تَفَعُّلًا) sometimes indicate movement towards some destination. For example, the verb (تَوَجَّهَ), means 'to set out in some direction', and (تَيَمَّمَ) means 'to go in the direction of someplace or of something', i.e., to set for some destination' (Al-Hamalawi, 1999, p. 26).

Qur'anic examples of imperative verbs of the measure (تَفَعَّل) follow. The first example is the imperative verb (تَيَمَّم), in the verb phrase ﴾فَتَيَمَّموا﴿ in *Surat An-Nisa'*, 4: 43:

﴾... وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً **فَتَيَمَّموا صَعِيدًا طَيِّبًا** فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (43)﴿ {... if you are ill, on a journey, have relieved yourselves, or had intercourse, and cannot find any water, **then find some clean sand** and wipe your faces and hands with it. God is always ready to pardon and forgive.}, (Abdel Haleem, 2010).

Another example from the Holy Qur'an is the five-letter imperative verb (تَحَسَّس), which is of the measure of (تَفَعَّل), in the verb phrase ﴾فَتَحَسَّسوا﴿. This verb ocuurs in *Surat Yusuf*, 12: 87: ﴾يَا بَنِيَّ اذْهَبُوا **فَتَحَسَّسوا** مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴿, {My sons, go **and seek news of Joseph and his brother** and do not despair of God's mercy- only disbelievers despair of God's mercy.'}, (Abdel Haleem, 2010).

4.8. Imperative Verb of the Measure (تَفَاعَلْ تفاعُلا)

Verbs of the measure (تَفَاعَلْ تفاعُلا) mostly signify the meaning of sharing in an action between two parties, with the doer of the verb as an object of it at the same time, as in (تَقَاتل), and (تَضَارَب), i.e., the form of (تَفَاعَل) denotes an action occurring between two parties, with each side taking part in the action on equal footing with the other. According to Al-Hamalawi, (1999, p. 26), this form denotes the idea of exerting effort and making an attempt to do something that is especially difficult, side by side with signifying the necessary reciprocity between the two parties participating in performing the act denoted by that form of (التَّفَاعُل).

It is clear from its morphological form that this measure of (التَّفَاعُل) includes the object of the verb among the doers that exercise an influence upon one another. e.g., (قَاتَلَهُ), which is of the measure (فَاعَلَهُ), means 'he fought with him'. But (تَقَاتَلَا), which is of the measure (تَفَاعَلَا), means 'the two fought with one another'. And thus the reciprocal

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signification requires at least two subjects, and two objects, with each party as the doer of the act, and the object of it, at the same time.

Here are two Qur'anic examples of this measure. The first example is the verb (تَعَاوَن), of the measure (تَفَاعَلْ), occurring twice in the ayat, one time in the positive imperative—﴿وَتَعَاوَنُوا﴾, and the other time in the negative imperative—﴿وَلَا تَعَاوَنُوا﴾, as in *Surat Al-Ma'idah*, 5: 2: ﴿... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...﴾, {... **help one another** to do what is right and good; **do not help one another** towards sin and hostility ...}, (Abdel Haleem, 2010).

The second example is the verb (تَقَاسَمُوا), which is of the measure (تَفَاعَلْ), as in *Surat Al-Naml*, 27: 79: ﴿قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ﴾, {They said, '**Swear by God**: we shall attack this man and his household in the night, then say to his next of kin, "We did not witness the destruction of his household. We are telling the truth."'}, (Abdel Haleem, 2010).

4.9. Imperative Verb of the Measure (اسْتَفْعِلْ اسْتِفْعَالًا)

The imperative verb of the six-letter form (اسْتَفْعَلَ اسْتِفْعَالًا), is of the measure (اسْتَفْعِلْ اسْتِفْعَالًا). According to Al-Hamalawi (1999, pp. 26-27), verbs of the measure (اسْتَفْعَلَ اسْتِفْعَالا) mostly denote the meaning of seeking something to be done, asking for something to be done, or begging for something to be done for one's own benefit, as in the following examples: (حَضَرَ) and (اسْتَغَاثَ);(غَاثَ) and (اسْتَأْذَنَ); (أَذِنَ) and (اسْتَسْقَى); (سَقَى) and (اسْتَغْفَرَ); (غَفَرَ) and (اسْتَحْضَرَ); (قَامَ) and (اسْتَقَامَ), which, respectively, mean (to forgive) and (to ask for forgiveness); (to water, or to give someone water to drink) and (to ask for something to drink, or to pray to Allah for rain); (to give permission) and (to ask permission); (to give help) and (to call for help); (to be present) and (to require ones presence / to desire that one should be fetched); (to rise/ to stand up/ to stand erect), and (to be upright and to be characterized by firm and rigid straightness in posture).

The following are some examples of the imperative verbs of the measure (اسْتَفْعِلْ

اسْتِفْعَالاً) as they occurred in the Holy Qur'an. The first example is the imperative verb

(اسْتَشْهِد), in the verb phrase ﴾وَاسْتَشْهِدُوا﴿, in *Surat Al-Baqara*, 2: 282: وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ ... ﴿

﴾... رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى ﴿ **Call in two**

men as witnesses. If two men are not there, then call one man and two women out of

those you approve as witnesses, so that if one of the two women should forget the other

can remind her …}, (Abdel Haleem, 2010).

The second Qur'anic example is the imperative verb (اسْتَغْفِرْ), which is of the

measure (اسْتَفْعِلْ), as in *Surat Yusuf*, 12: 97: ﴾قَالُوا يَا أَبَانَا **اسْتَغْفِرْ** لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ﴿, {The

[brothers] said, 'Father, **ask God to forgive our sins**- we were truly in the wrong.'},

(Abdel Haleem, 2010).

The third Qur'anic example of the same measure and the same denotation is the

imperative verb (اسْتَفْتِ), in the verb phrase ﴾فَاسْتَفْتِهِمْ﴿, in the Holy Qur'an, *Surat Al-Safaat*,

37: 11: ﴾**فَاسْتَفْتِهِمْ** أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ﴿, {**So** [Prophet], **ask the**

disbelievers: is it harder to create them than other beings We have created? We created

them from sticky clay.}, (Abdel Haleem, 2010).

4.10. Conclusion

This chapter dealt with some aspects of the morphology of the imperative forms,

and discussed the denotations that may be expressed by these forms. In the chapter that

follows, however, I will examine the four types of the Arabic sentence, the nominal and

the verbal at the structural level; and the informative and performative at the semantic, or

the balaghi, level.

Chapter Five: The Informative Sentence and the Performative Sentences

5.1. Overview: Four Types of Sentences

Arabic sentences are usually classified into two types. If we are studying grammar, we are told that these two types of sentences are the nominal sentence (جُمْلَةٌ اسْمِيَّةٌ) and the verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ). And if we are studying Balaghah, i.e. Arabic rhetoric, we are told that the Arabic language has two types of sentences: the informative sentence (جُمْلَةٌ خَبَرِيَّةٌ) and the performative sentence (جُمْلَةٌ إِنْشَائِيَّةٌ).

Though this dichotomy is correct in itself, it is noted that the four types of sentences overlap. That is to say that nominal sentences may be used to denote informative as well as performative meanings, and the verbal sentence may signify both the informative and the performative meanings as well.

5.2. Nominal and Verbal Sentences

Arab grammarians divided Arabic sentences into two major types: nominal and verbal. They defined the nominal sentence, in broad terms, as the sentence beginning with a noun, and the verbal sentence as the sentence beginning with a verb. Arab rhetoricians, on the other hand, defined the Arabic sentence according to its function, and they also divided it into two major types: informative and performative.

Whereas Arab grammarians looked at the syntactic structure of the sentence, the Arabic rhetoricians paid attention to the functional aspects of Arabic speech. They divided the sentences on this functional basis—paying more attention to the rhetorical purposes that each type of these sentences may serve.

5.3. Informative and Performative Sentences

An informative sentence, as represented by its name, is a sentence that informs the addressee about something, and the addressee, on his part, may judge such a sentence to be true or false. At the syntactic level, an informative sentence may be a nominal sentence such as, (السَّمَاءُ صَافِيَةٌ الْيَوْمَ), 'it is clear today'; or it may be a verbal sentence, such as

(أَمْطَرَتِ السَّمَاءُ أَمْسِ), 'it rained yesterday'. Both these sentences, at the surface level, do no more than inform the addressee about the weather, and the addressee may judge these two sentences as true, and he may judge them as false, regardless of their being true or false in themselves (Al-Sa'eidi, 1999, vol. 2, p. 28).

A performative sentence, on the other hand, is, by its nature, not liable to be judged as true or false, simply because it does not give information that can be judged as true or false. Rather, it asks the addressee to perform some act, or to do something, in response to some certain type of demand.

For example, the imperative sentence asks the addressee to do something; the negative imperative asks the addressee to avoid doing something; the interrogative sentence asks the addressee to give some information about something; the vocative sentence calls the addressee to pay attention to what is to follow the invoking; and wishing is the hope that something attainable or unattainable may or may not occur. Thus the truth/falsity test is inapplicable to these types of sentences—and for this reason they are called performative sentences (Al-Sa'eidi, 1999, vol. 2, pp. 28-29).

Performative sentences, furthermore, include two sub-types of sentences: originative sentence (الإِنْشَاءُ الطَّلَبِي), and non-originative sentences (الإِنْشَاءُ غَيْرِ الطَّلَبِي). Originative sentences include the following six sub-categories: commanding (الأَمْرُ), proscribing (النَّهْيُ), interrogating (الاسْتِفْهَامُ), invoking (النِّدَاءُ), wishing for the attainable (التَّرَجِّي), and wishing for the unattainable (التَّمَنِّي).

On the other hand, the non-originative sentences include, according to Al-Sa'eidi, (1999, vol. 2 28), the following six subcategories: transactional performatives that are usually between two or more parties (صِيَغُ الْعُهُودِ وَ الْعُقُودِ)[22], the formulas of praise (صِيَغُ المَدْحِ) such as (بِئْسَ ، وَ نِعْمَ), the formulas of dispraise (صِيَغُ الذَّمِّ) such as (نِعْمَ ، وَ حَبَّذَا ، وَ لَا حَبَّذَا), the oaths (الْقَسَمُ), exclamations (التَّعَجُّبُ) by forms such as the measures (مَا أَفْعَلَهُ – وَ أَفْعِلْ بِهِ), wishing for

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[22] كَمَا في قَوْلِكَ: "بِعْتُكَ كَذَا ، وَ وَهَبْتُكَ كَذَا ، وَ زَوَّجْتُكَ مُوَكِّلَتِي ، وَ سَمَّيْتُ ابْنِي كَذَا ، وَ حَكَمْتُ عَلَى فُلَانٍ أَنْ يُغَرَّمَ كَذَا دِرْهَمٍ.

the attainable (التَرَجِّي) (Al-Sa'eidi, 1999, vol. 2, p. 28). Following are two examples of non-originative sentences: oaths and wishing for the attainable.

The functional particle (وَاوُ الْقَسَمِ) is one of the particles used in Arabic to denote giving oath when followed by a noun in the (الجرِّ) case, as in *Surat Al-Fajr*, 89: 1- 5:

﴿وَالْفَجْرِ (1) وَلَيَالٍ عَشْرٍ (2) وَالشَّفْعِ وَالْوَتْرِ (3) وَاللَّيْلِ إِذَا يَسْرِ (4) هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ (5)﴾. (سُورَةُ الْفَجْرِ).

> {(1) **By the Daybreak**, (2) **by the Ten Nights**, (3) **by the even and the odd**, (4) **by the passing night—**(5) **is this oath strong enough for a rational person?**}, (Abdel Haleem, 2010).

Similarly, the word (عَسَى) is used, followed by the particle (أَنْ) and a verb in the imperfect, to express wishing for the attainable, as in the Holy Qur'an, *Surat Al-Ma'ida*, 5: 52: ﴿... فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ ...﴾, {... but Allah may bring about victory or some other decision from Him ...} (My translation).

5.4. Stylistic Deviation for Signifying a Rhetorical Purpose

With regard to the purpose of the present research, it is interesting to note that all these categories and subcategories of Arabic sentences may sometimes deviate from their original meanings, and give the meaning of the imperative, or of the negative imperative. This feature of the Arabic language is extensively tackled by scholars of three Arabic disciplines: Arabic rhetoric (Balaghah), the sciences of the Holy Qur'an ('Uloom Al-Qur'an), and the principles of Islamic jurisprudence (Usool Al-Fiqh).

In their works, such great scholars as Abu Hamid Al-Ghazali (450-505 AH/ 1058-1111 CE), Al-Zarkashi (745-795 AH/ 1344-1392 CE), and Al-Suyooty (849-911 AH/ 1445-1505 CE) gave many in-context, detailed examples that show how informative and performative sentences my deviate from their original 'ground' purpose to serve another rhetorical purpose.

There may be sentences that are informative in meaning, but imperative in form; other sentences may be informative in form, but negative imperative in meaning. On the other hand, imperative and negative imperative forms may convey the meaning of the informative form. Likewise, interrogative forms, though they are originally used to ask questions, can convey the informative function of the imperative and negative imperative forms, especially with such interrogative functional words as (هَمْزَةُ الاسْتِفْهَامِ), (أَلَا), (لَوْلَا) and (هَلَّا).

In the following sections, I will shed some light on the different types of Arabic sentences with regard to their syntactic structure and semantic and rhetorical function to see how both syntax and semantics work together in defining the meaning of some certain expressions. The main focus of the discussion will be on the imperative forms in Arabic, with examples and citations given from the Holy Qur'an.

5.4.1. Informative in Form, Imperative in Meaning

Al-Zarkashi (1990), among other Arabic scholars, states that some ayats of the Holy Qur'an may be informative in form, but imperative in meaning (vol. 2: pp. 371-372). Examples of this category follow.

An example of this is the second ayat of *Surat Al-Fatihah*. This ayat reads as follows ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. It consists of a Mubtada' ﴿الْحَمْدُ﴾ and a Khabar ﴿لِلَّهِ رَبِّ الْعَالَمِينَ﴾. According to Al-Tahir Ibn 'Ashoor (1997), this nominal sentence is informative in form, but imperative in meaning. For it, in one single expression, commands us to give praise and thanks to Allah, and teaches us how to do that.

Another example of informative sentences that have imperative meaning is in *Surat Al-Baqara*, 2: 233. It reads as follows ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ...﴾, {**Mothers suckle their children for two whole years, [that is] for those who wish to complete the suckling …**}, (my translation).

5.4.2. Informative in Form, Negative Imperative in Meaning

According to Al-Zarkashi (1990), the form of some sentences may be informative, but their meaning may be negative imperative (vol. 2, p. 371). This denotation is usually conveyed, in the Holy Qur'an, by such expressions as ﴿لَا يَحِلُّ لَكُمْ﴾, {it is not lawful for you}, and ﴿حُرِّمَتْ عَلَيْكُمْ﴾, {Forbidden to you}, as in the following ayat of *Surat Al-Ma'ida*, 5: 3

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ ...﴾. (سُورَةُ الْمَائِدَةِ).

{**Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin**) ...}, (Al-Hilali & Khan, 2001).

5.4.3. Imperative or Negative Imperative in Form, Informative in Meaning

In some sentences, or in some ayats of the Holy Qur'an, the sentence form may be imperative or negative imperative, but its function is informative (Al-Zarkashi, 1990,: vol. 2, p. 361). An example of this category is the following ayat of *Surat Al-Tawba*, 9: 82: ﴿فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾, {so let them laugh a little, and let them weep a lot in recompense for what they used to earn}, (my translation).

5.4.4. Negative Imperative in Form, Informative in Meaning

Some sentences may be in the negative imperative form, but their meaning is informative, (Al-Zarkashi, 1990,: vol. 2, p. 429). This is, of course, for serving some rhetorical purposes signified by the context where these ayats occur in the Holy Qur'an. This type of sentences usually comes after an imperative followed by the conjunction (أَوْ), and denoting equation, as in the examples that follow. A sample of this is from *Surat Al-Tawbah*, 9: 80: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ...﴾, {Ask forgiveness for them, or do not ask forgiveness for them. Even if you asked forgiveness for them seventy times, Allah would never forgive them …}, (my translation).

5.4.5. Interrogative in Form, Imperative in Meaning

The interrogative forms are basically used to require information from the addressee, but according to Al-Zarkashi (1990, vol. 4, p. 157), these kinds of sentences may sometimes indicate the imperative. In the next two examples, the interrogative phrases (أَأَسْلَمْتُمْ), and (فَهَلْ أَنْتُمْ شَاكِرُونَ) signify the two imperative verbs (أَسْلِمُوا) and (اشْكُرُوا), respectively.

Under this subcategory come two interrogative constructions beginning with the interrogative particle (هَمْزَةُ الاسْتِفْهَام). The first construction is (أَرَأَيْتَ) and its variations, which are formed by using the (هَمْزَةُ الاسْتِفْهَام) particle preceding the perfect verb (رَأَي) connected to the second person pronoun (تَاءُ الفَاعِل).

This produces, in addition to (أَرَأَيْتَ), such constructions as (أَرَأَيْتُمْ) and (أَرَأَيْتَكُمْ), signifying (أَخْبِرْنِي), and (أَخْبِرُونِي) respectively, i.e., (tell me …). In the other construction, the (هَمْزَةُ الاسْتِفْهَام) is followed by the negative particle (لَمْ) of negation, i.e., (لَمْ النَّافِيَة الجَازِمَة) as in (أَلَمْ تَرَ / أَلَمْ تَرَوْ؟), (Al-Zarkashi, 1990,: vol. 4, p. 136). For example, the interrogative construction ﴿أَرَءَيْتُمْ﴾ in *Surat Al-An'am*, 6: 46, means {tell me}.

5.4.6. Interrogative in Form, Negative Imperative in Meaning

The interrogative sentences may also indicate the meaning of the negative imperative (Al-Zarkashi, 1990,: vol. 4, pp. 156-157), with the effect of commanding and interrogating combined together in one expression. The interrogative expression of *Surat Yunus*, 10: 68 ﴿... أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾, {**Do you say about Allah what you do not know?**} (my translation), has the meaning of the negative imperative, i.e., 'Do not say about Allah what you do not know'.

5.4.7. Interrogative Functional Particles (أَلَا), (لَوْلَا) and (هَلَّا) Denoting the Imperative

Arabic sentences beginning with one of the interrogative functional particles (أَلَا), (لَوْلَا) and (هَلَّا) preceding a verb in the perfect or imperfect tenses express a wish and denote the meaning of the imperative (Al-Zarkashi, 1990,: vol. 4, p. 208). An example of (أَلَا) is in *Surat Al-Dhariyat*, 51: 27: ﴿أَلَا تَأْكُلُونَ﴾, {**Will you not eat?**}, signifying the imperative verb 'eat'. As is clear from the context, such constructions are used for requests as well as for urging and inciting the addressee to perform some act.

The functional particle (لَوْلَا), is used to signify the imperative, as in *Surat Al-A'raf*, 7: 203: ﴿... لَوْلَا اجْتَبَيْتَهَا ...﴾, {why have you not brought it}. The functional particle (هَلَّا) does not occur in the Holy Qur'an. However, it is used in the hadeeth of the Prophet Muhammad (صَلَّى اللهُ عليه و سلم). The Prophet is reported by Al-Imaam Muslim Ibn Al-Hajjaj (1994, vol. 4, p. 70), who lived between (206 – 261 AH / 822 – 875 CE), to have said to some of his companions, when he saw a dead sheep of theirs, "هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا", (i.e., "Why had you not benefitted of its hide?" (My translation).

This functional particle of (هَلَّا) is also used in Arabic poetry with the same signification of denoting the imperative, as in the Muʿalaqah of ʿAntara: " هَلَّا سَأَلْتِ الْخَيْلَ يَا ابْنَةَ مَالِكِ ::: إِنْ كُنْتِ جَاهِلَةً بِمَا لَمْ تَعْلَمِ" (Al-Zawzuni, 1983: 248), "had you asked the steeds of war, O,

daughter of Malik, if you were still ignorant of what you should have known?" (My translation).

As seen from the above examples, Arabic sentences, according to the Arab grammarians, are nominal or verbal, and according to the Arab rhetoricians, are informative or performative. The informative sentence, by its nature, encompasses both types of the verbal and the nominal, and can convey the meaning of the imperative. Also the informative forms may denote the meaning of the imperative and the negative imperative.

On the other hand, the imperative and negative imperative sentences may have an informative function. Interrogatives are no exception from this; for interrogatives can serve to denote the meaning of both the imperative and negative imperative sentences. This, of course, depends on certain indicative clues and textual evidence.

5.5. Conclusion

In this chapter, I explored the four types of the Arabic sentence as syntactically categorized by the Arab grammarians into nominal and verbal, and as semantically categorized by Arab rhetoricians into informative and performative. Function and structure sometimes overlap and give fine meanings that could not be conveyed otherwise.

In the following chapter, there will be a further examination of the rhetorical purposes of the imperative forms. These purposes will be explored from the perspective of the Arabic Balaghah, and will be discussed in light of the viewpoint of scholars of different disciplines of Arabic linguistics.

Chapter Six: **The Rhetorical Purposes of the Imperative Forms in the Holy**

Qur'an

6.1. Overview

This chapter deals with the meanings and rhetorical purposes of the imperative and negative imperative forms in the Arabic language. It will discuss how these purposes are categorized by Arabic grammarians, by Arabic rhetoricians, and by the scholars of the principles of Islamic jurisprudence. It is important to discuss these issues in light of these three schools of science, as each of them has contributed greatly to the study of this topic, and dealt with it from their own perspectives within the interests of each school.

6.2. Imperatives in Arabic Grammar

In Arabic grammar, imperatives, as syntactic structures, are used to convey the following significations: supplications to Allah in the imperative and in the negative imperative forms, commands proper, demands, requests, and proscriptions proper (Ibn 'Aqeel, 1984: vol. 4, pp. 12-14).

6.3. Imperatives in Arabic Rhetoric

In Arabic rhetoric, the significations of the imperative forms are studied in more detail and with more elaboration. In addition to the above-mentioned purposes, which are the norm, the imperative forms may deviate from the norm to serve further rhetorical purposes such as threatening, challenging, giving advice, asking for advice, giving permission, asking for permission, and so on (Al-Sa'eedy, 1999, vol. 2, pp. 47-50).

6.4. Imperatives in the Sciences of the Holy Qur'an, and in the Science of the Principles of Islamic Jurisprudence

The scholars of the sciences of the Holy Qur'an as well as the scholars of the principles of Islamic jurisprudence added great contributions to the studies of Arab grammarians and rhetoricians of the rhetorical purposes of the imperative forms in the Holy Qur'an.

The scholars of these disciplines studied the imperative forms in their context in the Holy Qur'an, and paid great attention to their rhetorical significance. For example, Imam Abu Hamid Al-Ghazali (450-505 AH/1058-1111 CE), in his book *Al-Mustasfa min 'Ilm Al-Usul,* listed more than twenty-five of the rhetorical purposes that are signified in various ayats of the Holy Qur'an. While Al-Imam Al-Zarkashi (745-794 AH/1344-1392 CE) in his book, *Al-Burhan Fi 'Uloom Al-Qur'an*, listed more than thirty-three rhetorical purposes of the imperative forms in the Holy Qur'an. Jalal Al-Deen Al-Suyuti (849-911 AH/1445-1505 CE) authored one of the most important books in this discipline: *Al-Itqan Fi 'Uloom Al-Qur'an*.

6.5. Originative and Non-originative Sentences (الإِنْشَاءُ الطَّلَبِيُّ وَ الإِنْشَاءُ غَيْرُ الطَّلَبِيِّ)

With reference to the four categories of the Arabic sentences as nominal and verbal, and informative and performative, Arab rhetoricians subdivided the performative sentences into two subcategories: originative and non-originative.

Basil Hatim (2010) in his book, *Arabic Rhetoric, the Pragmatics of Deviation from Linguistic Norms*, explains that the originative sentence is one the truth or falsity of which would not be relevant to the interpretation of the act involved. In accordance with the grammar of norms, two unmarked kinds of originative sentences are distinguished: (i) originative act (الإِنْشَاءُ الطَّلَبِيُّ) and (ii) non-originative act (الإِنْشَاءُ غَيْرُ الطَّلَبِيِّ) (Hatim, 2010, pp. 148-150).

According to Hatim (2010), the originative acts are the ones which "entail that something happens which at the time of utterance is not in existence" (p. 148). These kinds of acts fall into many types, and they serve many purposes. Originative acts fall into five types, namely: command, proscription, interrogative, wishing, and invoking.

The non-originative act, on the other hand, does not entail that something happens. Non-originative acts fall into several types. Some of these are formulas of praise or dispraise, expressions of indignation and surprise, oaths, urgent requests, and transactional performatives (Hatim, 2010, pp. 150-151).

6.6. Rhetorical Purposes in Translation

It is important now to say that in translation, the rhetorical purposes of the imperative forms sometimes take care of themselves when rendered as is. But at other times, such imperatives may need the translator's careful scrutiny of the translated text to be able to produce a skillful rendering, especially in contexts where the imperatives deviate from their linguistic norms to serve other rhetorical purposes.

For example, the imperative verb (اذْهَبْ) used in two different ayats, and in two different contexts in the Holy Qur'an, signifies two different rhetorical purposes in *Surat Taha*, 20: 42-43: ﴿ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَـٰتِى وَلَا تَنِيَا فِى ذِكْرِى ۞ ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ۝﴾. In these two ayats of *Surat Taha*, Allah addresses His Prophet Musa. The two imperative verbs ﴿ٱذْهَبْ﴾ and ﴿ٱذْهَبَآ﴾ are commands proper from Allah to his Prophet to go along with his brother Harun to Pharaoh and speak to him in a good way so that he may believe in Allah. Thus, a literal approach is the best one to adopt in this situation in order to render these two imperative verbs into (go) in both ayats.

Another example of the use of the imperative verb (اذْهَبْ) in the imperative is in *Surat Al-Isra'*, 17: 63: ﴿ قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ۝﴾. In this ayat, the verb (اذْهَبْ) is also a command proper. It is a command from Allah to Satan to get away from paradise. Allah dismissed Satan for disobeying His orders. Here, the imperative form (اذْهَبْ) is an independent single phrase. In addition to being a command proper, the imperative verb (اذْهَبْ) in this ayat signifies scorn and derision for Satan. It is dismissed from paradise in a humiliating way.

This shade of meaning needs the cleverness of the skillful translator to render it effectively into the target language. One skillful translation of the imperative verb (اذْهَبْ) in *Surat Al-Isra'*, 20: 63, may be Abdel Haleem's (2010) translation of it into "Go away!"

Abdel Haleem added the adverb "away" after the imperative verb "go" so that this addition may take care of the rhetorical purpose of the verb (اذْهَبْ) in this ayat.

6.7. Various Perspectives of the Imperative Forms

In the following sections, I will discussthe major divisions of the imperative forms by Arab grammarians. Then, in the second section, I will discuss how the scholars of the science of the principles of Islamic jurisprudence understood the various indications of (الأَمْر) and (النَّهْي). This section will also discuss the subdivisions deduced from these two basic categories. The third section of this chapter deals with the rhetorical purposes of the imperative forms, in their broad context, in the Holy Qur'an.

6.8. Imperatives in the Arabic Syntax

Arab grammarians say that the imperative forms of (افْعَلْ) signify three meanings: supplication to Allah, command proper, and request. The negative imperative form of (لَا تَفْعَلْ) has two significations: supplication to Allah and proscription. The following are some examples that show these five categories of the imperative and negative imperative forms in Arabic grammar.

6.8.1. Supplication from People to Allah (الدُّعَاءُ)

The term supplication actually is equivalent to the term command, but it is called supplication, i.e., (دُعَاءٌ), out of politeness. For no one can give commands to Allah, the Almighty.

Example 1, from *Surat Taha*, 20: 25-36:

﴿قَالَ رَبِّ ٱشْرَحْ لِي صَدْرِى ۞ وَيَسِّرْ لِي أَمْرِى ۞ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِي ۞ يَفْقَهُواْ قَوْلِي ۞ وَٱجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ۞ هَٰرُونَ أَخِى ۞ ٱشْدُدْ بِهِۦٓ أَزْرِى ۞ وَأَشْرِكْهُ فِى أَمْرِى ۞ كَىْ نُسَبِّحَكَ كَثِيرًا ۞ وَنَذْكُرَكَ كَثِيرًا ۞ إِنَّكَ كُنتَ بِنَا بَصِيرًا ۞ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ۞﴾. (سُورَةُ طه).

{(25) Moses said, 'Lord, **lift up my heart**, (26) **and ease my task for me.** (27) **Untie my tongue**, (28) so that they may understand my words, (29) **and give me a helper from my family,** (30) my brother Aaron-(31) **augment my strength through him.** (32) **Let him share my task** (33) so that we can glorify You much (34) and remember You often: (35) You are always watching over us.' (36) God said, 'Moses, your request is granted.}, (Abdel Haleem, 2010).

6.8.2. Command Proper (الْأَمْرُ الْمَحْضُ)

Command proper is usually given from the senior to the inferior.

Example 2, from *Surat Al-Naml*, 27: 28:

﴿ اَذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ۝ ﴾. (سُورَةُ النَّمْلِ).

{(28) **Take this letter of mine and deliver it to them, then withdraw and see what answer they send back.'**}, (Abdel Haleem, 2010).

6.8.3. Demand (الطَّلَبُ)

Demand is usually between and among equals.

Example 3, from *Surat Al-Kahf*, 18: 19:

﴿... قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝ ﴾. (سُورَةُ الْكَهْفِ).

{(19) … but then [others] said, 'Your Lord knows best how long you have been here. **One of you go to the city with your silver coins, find out where the best food is there, and bring some back.** But **be careful** not to let anyone know about you:}, (Abdel Haleem, 2010).

6.8.4. Request (الْالْتِمَاسُ)

Request is usually from the inferior to the senior.

Example 4, from *Surat Yusuf*, 12: 88:

(فَلَمَّا دَخَلُواْ عَلَيْهِ قَالُواْ يَـٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَـٰعَةٍ مُّزْجَـٰةٍ **فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ** إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ۝). (سُورَةُ يُوسُفَ).

{(88) Then, when they presented themselves before Joseph, they said, 'Mighty governor, misfortune has afflicted us and our family. We have brought only a little merchandise, **but give us full measure. Be charitable to us**: God rewards the charitable.'}, (Abdel Haleem, 2010).

6.8.5. Supplication (الدُّعَاءُ بِصِيغَةِ النَّهْي)

This is in supplication to Allah. It is actually in the form of the negative imperative, but it is called supplication, i.e. (دعاء), out of politeness.

Example 5, from *Surat Al-'Imran*, 3: 8:

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ ۝﴾. (سُورَةُ آلَ عِمْرَانَ).

{(8) **'Our Lord, do not let our hearts deviate after You have guided us.** Grant us Your mercy: You are the Ever Giving.}, (Abdel Haleem, 2010).

6.8.6. Proscription Proper (النَّهْيُ الْمَحْضُ)

Example 6, from *Surat Al-Isra'*, 17: 32:

﴿وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًا ۝﴾. (سُورَةُ الْإِسْرَاءِ).

{(32) **And do not go anywhere near adultery:** it is an outrage, and an evil path.} (Abdel Haleem, 2010).

6.9. Imperatives in the Science of the Principles of Islamic Jurisprudence

With respect to deducing the principles and rulings of the science of Al-fiqh, the scholars of the science of the principles of Islamic jurisprudence (عُلَمَاءُ أُصُولِ الْفِقْهِ), divided the indications of (الأَمْرُ وَ النَّهْيُ) into five main categories: three for imperatives, and two for negative imperatives. It is important here to state that the scholars of the principles of Islamic jurisprudence, in their study of the signification of (الأَمْرُ وَ النَّهْيُ), take into consideration all the possible expressions that may indicate commanding or proscribing, side by side with the two forms of (افْعَلْ) and (لَا تَفْعَلْ). For them, the imperative forms indicate obligation, recommendation, and permission[23]. The negative imperative forms indicate reprehension and forbidding[24].

Obligatory acts, in Islamic jurisprudence, include the acts that Muslims, under normal circumstances must do, such as: prayers, zakat, fasting, and so forth. Recommendation, i.e. (النَّدْبُ)[25], in Islamic jurisprudence, includes the acts that a person is rewarded for carrying out, but is not punished if he fails to perform. This includes such acts as nafl prayers, spending for good causes and so forth.

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[23] عَرَّف الإمامُ العِزُّ بنُ عَبْدِ السَّلاَمِ ، في كتابه (الإمامُ في أَدِلَّةِ الأَحْكَامِ) ، الأَمْرَ بِأَنَّهُ (كُلُّ فِعْلٍ كَسْبِيٍّ عَظَّمَهُ الشَّرْعُ أَوْ مَدَحَهُ أَوْ مَدَحَ فَاعِلَهُ لأَجْلِهِ أَوْ فَرِحَ بِهِ أَوْ أَحَبَّهُ أَوْ أَحَبَّ فَاعِلَهُ أَوْ رَضِيَ عَنْ فَاعِلِهِ أَوْ وَصَفَهُ بِالاسْتِقَامَةِ أَوِ الْبَرَكَةِ أَوِ الطِّيبِ أَوْ أَقْسَمَ بِهِ أَوْ بِفَاعِلِهِ أَوْ نَصَبَهُ سَبَبًا لِمَحَبَّتِهِ أَوْ لِثَوَابٍ عَاجِلٍ أَوْ آجِلٍ أَوْ نَصَبَهُ سَبَبًا لِذِكْرِهِ أَوْ لِشُكْرِهِ أَوْ لإِرْضَاءِ فَاعِلِهِ أَوْ لِمَغْفِرَةِ ذَنْبِهِ أَوْ لِتَكْفِيرِهِ أَوْ لِنُصْرَةِ فَاعِلِهِ أَوْ لِقَبُولِهِ أَوْ بَشَارَتِهِ أَوْ وَصَفَ فَاعِلَهُ بِالطِّيبِ أَوْ وَصَفَهُ بِكَوْنِهِ مَعْرُوفًا أَوْ نَفَى الْحُزْنَ وَالْخَوْفَ عَنْ فَاعِلِهِ أَوْ وَعَدَهُ بِالأَمْنِ أَوْ نَصَبَهُ سَبَبًا لِوِلاَيَةِ اللهِ تَعَالَى أَوْ وَصَفَ فَاعِلَهُ بِالْهِدَايَةِ أَوْ وَصَفَهُ بِصِفَةِ مَدْحٍ كَالْحَيَاةِ وَالنُّورِ وَالشِّفَاءِ أَوْ دَعَا اللهُ بِهِ الأَنْبِيَاءَ فَهُوَ مَأْمُورٌ بِهِ.(ص 87).

[24] عَرَّف الإمامُ العِزُّ بنُ عَبْدِ السَّلاَمِ ، في كتابه (الإمامُ في أدلة الأحكام) النَّهْيَ بِأَنَّهُ (النَّهْيُ عَنْ كُلِّ فِعْلٍ كَسْبِيٍّ طَلَبَ الشَّارِعُ تَرْكَهُ أَوْ عَتَبَ عَلَى فِعْلِهِ أَوْ ذَمَّهُ أَوْ ذَمَّ فَاعِلَهُ لأَجْلِهِ أَوْ مَقَتَهُ أَوْ مَقَتَ فَاعِلَهُ لأَجْلِهِ أَوْ نَفَى مَحَبَّتَهُ أَوْ مَحَبَّةَ فَاعِلِهِ أَوْ شَبَّهَ فَاعِلَهُ بِالْبَهَائِمِ أَوِ الشَّيَاطِينِ أَوْ نَصَبَهُ مَانِعًا مِنَ الْهُدَى أَوِ الرِّضَا عَنْ فَاعِلِهِ أَوْ نَفَى الرِّضَا بِهِ أَوْ نَفَى الرِّضَا عَنْ فَاعِلِهِ أَوْ مِنَ الْقَبُولِ أَوْ وَصَفَهُ بِسُوءٍ أَوْ كَرَاهَةٍ أَوِ اسْتَعَاذَ الأَنْبِيَاءُ مِنْهُ أَوْ بَعْضُوهُ أَوْ نَصَبَهُ سَبَبًا لِنَفْيِ الْفَلاَحِ أَوْ لِعَذَابٍ عَاجِلٍ أَوْ آجِلٍ أَوْ لِذَمٍّ أَوْ لَوْمٍ أَوْ لِضَلاَلَةٍ أَوْ مَعْصِيَةٍ أَوْ وَصَفَ بِخُبْثٍ أَوْ رِجْسٍ أَوْ نَجَسٍ أَوْ بِكَوْنِهِ إِثْمًا أَوْ فِسْقًا أَوْ سَبَبًا لإِثْمٍ أَوْ لَعْنٍ أَوْ زَجْرٍ أَوْ غَضَبٍ أَوْ زَوَالِ نِعْمَةٍ أَوْ حُلُولِ نِقْمَةٍ أَوْ حَدٍّ مِنَ الْحُدُودِ أَوْ لاِرْتِهَانِ النُّفُوسِ أَوْ لِقَسْوَةِ أَوْ خِزْيٍ عَاجِلٍ أَوْ آجِلٍ أَوْ لِتَوْبِيخٍ عَاجِلٍ أَوْ آجِلٍ أَوْ لِعَدَاوَةِ اللهِ تَعَالَى: أَوْ مُحَاقَرَتِهِ أَوْ لاِسْتِهْزَائِهِ وَسُخْرِيَّتِهِ أَوْ جَعَلَهُ الرَّبُّ سَبَبًا لِنِسْيَانِهِ أَوْ وَصَفَ نَفْسَهُ بِالصَّبْرِ عَلَيْهِ أَوْ بِالْحِلْمِ أَوْ بِالصَّفْحِ عَنْهُ أَوِ الْعَفْوِ عَنْهُ أَوِ الْمَغْفِرَةِ لِفَاعِلِهِ أَوِ التَّوْبَةِ مِنْهُ فِي أَكْثَرِ الْمَوَاضِعِ أَوْ وَصَفَ فَاعِلَهُ بِخُبْثٍ أَوِ اخْتِيَارٍ أَوْ نَسَبَهُ إِلَى عَمَلِ الشَّيْطَانِ أَوْ تَزْيِينِهِ أَوْ تَوَلَّى الشَّيْطَانُ فَاعِلَهُ أَوْ وَصَفَهُ بِصِفَةِ ذَمٍّ كَالظُّلْمَةِ وَالْمَرَضِ وَتَبَرَّأ الأَنْبِيَاءُ مِنْهُ أَوْ مِنْ فَاعِلِهِ أَوْ شَكَوْا إِلَى اللهِ مِنْ فَاعِلِهِ أَوْ جَاهَرُوا فَاعِلَهُ بِالْبَرَاءَةِ وَالْعَدَاوَةِ أَوْ نَهَى الأَنْبِيَاءَ عَنِ الأَسَى وَالْحُزْنِ عَلَى فَاعِلِهِ أَوْ نَصَبَهُ سَبَبًا لِحَيِّئَةٍ عَاجِلَةٍ أَوْ آجِلَةٍ أَوْ رَتَّبَ عَلَيْهِ حِرْمَانَ الْجَنَّةِ وَمَا فِيهَا أَوْ وَصَفَ فَاعِلَهُ بِأَنَّهُ عَدُوُّ اللهِ أَوْ بِأَنَّ اللهَ عَدُوُّهُ أَوْ حُمِّلَ فَاعِلَهُ إِثْمَ غَيْرِهِ أَوْ يُلاَعِنُ فَاعِلُوهُ أَوْ تَبَرَّأ بَعْضُهُمْ مِنْ بَعْضٍ أَوْ دَعَا بَعْضُهُمْ عَلَى بَعْضٍ أَوْ وَصَفَ فَاعِلَهُ بِالضَّلاَلَةِ أَوْ سُئِلَ فَاعِلُهُ عَنْ عِلَّتِهِ فِي غَالِبِ الأَمْرِ بِعُرْفِ الاسْتِعْمَالِ أَوْ نُهِيَ الأَنْبِيَاءُ عَنِ الدُّعَاءِ لِفَاعِلِهِ أَوْ رَتَّبَ عَلَيْهِ إِبْعَادٌ أَوْ طَرْدٌ أَوْ لَفْظُ قَتْلٍ أَوْ وَصَفَ الرَّبُّ نَفْسَهُ بِالْغَيْرَةِ مِنْهُ فَكُلُّ ذَلِكَ مَنْهِيٌّ عَنْهُ وَكُلُّ ذَلِكَ رَاجِعٌ إِلَى الذَّمِّ وَالْوَعِيدِ وَلَكِنَّهُ نَوَّعَ لِيَكُونَ ذِكْرُ أَنْوَاعِهِ أَبْلَغَ فِي الزَّجْرِ).(ص 105–106).

[25] مِنْ أَمَالِي ابْنِ الشَّجَرِي ، حيثُ قَالَ: "و النَّدْبُ كُلُّ مَا فِي فِعْلِهِ ثَوَابٌ ، وَ لَيْسَ فِي تَرْكِهِ عِقَابٌ.

Proscription (النَّهْيُ) is the action of forbidding something and banning it based upon a religious ruling. In other words, it is the act of not allowing something to be used or done. According to the scholars of the science of Islamic jurisprudence, something or an act may be proscribed for being disliked, discouraged, or reprehensible, (مَكْرُوهٌ). Or it may be prescribed for being forbidden (حَرَامٌ).

Thus proscription has two implications: forbidding and dislike. Forbidding means a strict and complete prohibition of an act. For example adultery, fornication, drinking alcohol, stealing, and murder are forbidden acts in Islam. A disliked or discouraged act, on the other hand, refers to an act that Muslims are recommended to avoid out of dislike or discourage for that act.

The difference between a forbidden and a disliked act is that there is sin on the person who commits the forbidden act, and he is to be punished for commiting this act. Disliked acts are to be avoided, but there is no specific punishment for a person who does acts that are disliked in Islam. In the hereafter, Allah may forgive or punish the person who carries out thesekinds of acts.

The following are some examples that exemplify the five indications of (الأَمْرُ وَ النَّهْيُ) according to the science of Islamic jurisprudence.

6.9.1. Obligation (الإِيجَابُ)

Example 7, from *Surat Al-Baqara*, 2: 185:

﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ... ۝﴾. (سُورَةُ الْبَقَرَةِ).

{(185) It was in the month of Ramadan that the Quran was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. **So any one of you who is present that month should fast, and**

anyone who is ill or on a journey should make up for the lost days by fasting on other days later …}, (Abdel Haleem, 2010).

6.9.2. Recommendation (النَّدْبُ)

Example 8, from *Surat Al-Nur*, 24: 33:

﴿... وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ ...﴾ ﴿٣٣﴾. (سُورَةُ النُّورِ).

{(33) … If any of your slaves wish to pay for their freedom, **make a contract with them accordingly, if you know they have good in them, and give them some of the wealth God has given you** …}, (Abdel Haleem, 2010).

6.9.3. Permission (الإِبَاحَةُ)

Example 9, from *Surat Al-Ma'ida*, 5: 2:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُواْ ... ﴿٢﴾ [26]﴾. (سُورَةُ الْمَائِدَةِ).

{(2) so, you who believe, do not violate the sanctity of God's rites, the Sacred Month, the offerings, their garlands, nor those going to the Sacred House to seek the bounty and pleasure of their Lord—**but when you have completed the rites of pilgrimage you may hunt** …}, (Abdel Haleem, 2010).

6.9.4. Proscribing Something for being Disliked and Discouraged (النَّهْيُ لِلْكَرَاهِيَةِ)

Example 10, of a disliked or a discouraged act, from *Surat Al-Isra'*, 17: 37:

﴿وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾. (سُورَةُ الْإِسْرَاءِ).

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[26] الأَمْرُ هُنَا لِلإِذْنِ وَ الإِبَاحَةِ. فَمَنْ شَاءَ اصْطَادَ بَعْدَ تَحَلُّلِهِ مِنْ إِحْرَامِهِ بِالْحَجِّ ، وَ مَنْ شَاءَ لَمْ يَصْطَدْ. إِذْ لَيْسَ عَلَى كُلِّ مُحْرِمٍ تَحَلَّلَ مِنْ إِحْرَامِهِ أَنْ يَصْطَادَ، فَلَرُبَّمَا لَا يَجِدُ الْمُحْرِمُ مَا يَصْطَادَهُ مِنْ حَيَوَانٍ ، وَ لَيْسَ كُلُّ رَاغِبٍ فِي الصَّيْدِ يَجِدُ طَرِيدَةً يَصْطَادَهَا.

{(37) **Do not strut arrogantly about the earth:** you cannot break it open, nor match the mountains in height.}, (Abdel Haleem, 2010).

6.9.5. Proscribing Something for being Forbidden (النَّهْيُ للتَّحْرِيمِ)

Example 11, of forbidden acts, from *Surat Al-Isra'*, 17: 31-34:

﴿وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْـًا كَبِيرًا ۝ وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ۝ وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ إِنَّهُۥ كَانَ مَنصُورًا ۝ وَلَا تَقْرَبُواْ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُواْ بِٱلْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ۝﴾. (سُورَةُ الإِسْرَاءِ).

{(31) **Do not kill your children** for fear of poverty—We shall provide for them and for you—killing them is a great sin. (32) **And do not go anywhere near adultery**: it is an outrage, and an evil path. (33) **Do not take life, which God has made sacred, except by right:** if anyone is killed wrongfully, We have given authority to the defender of his rights, **but he should not be excessive in taking life,** for he is already aided [by God]. (34) **Do not go near the orphan's property, except with the best [intentions],** until he reaches the age of maturity. Honour your pledges: you will be questioned about your pledges.}, (Abdel Haleem, 2010).

6.10. Imperatives in the Holy Qur'an and Some of their Rhetorical Purposes

It may be surprising for the student of Arabic rhetoric to see that the various significations of the imperative forms in Arabic are best explained and extensively explored in the books on 'Ulomul-Qur'an (عُلُومُ القُرآنِ) and Usool Al-Fiqh (أُصُول الْفِقْهِ), more than in the books on 'Uloomul-Balaghah. This may be due to the fact that it is these former two sciences of Arabic heritage that deal intensively and extensively with the Qur'anic text.

The imperative and negative imperative forms in the Holy Qur'an may be used in some ayats to denote advising and guiding, while in other ayats they may be used to denote seducing and misleading. In some ayats, they may indicate honoring and giving glad tidings, while in other ayats they may indicate scorn and derision. It is the context in which these forms occur, of course, that reveals their rhetorical purpose. In the following sections there will be a brief account of the rhetorical purposes of the imperative and negative imperative forms in the Holy Qur'an.

In the Holy Qur'an, the imperative forms may be used to indicate so many rhetorical purposes such as the ones discussed in the previous pages. It is important to reiterate here that these rhetorical purpses are discussed in the Arabic grammar books, Arabic rhetoric books as well as in the books on Usool Al-Fiqh. Following are more rhetorical purposes signified by the imperative forms in the Holy Qur'an.

6.10.1. Giving Advice (النُّصْحُ)

This includes giving advice and guidance (but with no obligation) because the one who is giving advice has no authority over those who are being advised. Giving advice implies telling someone to do something useful and beneficial for them.

Example 12, from *Surat Luqman*, 31: 17:

﴿يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ۝﴾. (سُورَةُ لُقْمَانَ).

{(17) **Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly:** these are things to be aspired to.}, (Abdel Haleem, 2010).

6.10. 2. Guidance (الإِرْشَادُ)

Guidance means telling someone how to do something useful.

Example 13, from *Surat Al-Kahf*, 18: 95-96:

﴿قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۞ ءَاتُونِي زُبَرَ ٱلْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُواْ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۞﴾. (سُورَةُ الْكَهْفِ).

{(95) He answered, 'The power my Lord has given me is better than any tribute, **but if you lend me your strength, I will put up a fortification between you and them:** (96) **bring me lumps of iron!'** and then, when he had filled the gap between the two mountainsides [he said], **'Work your bellows!'** and then, when he had made it glow like fire, he said, **'Bring me molten metal to pour over it!'**}, (Abdel Haleem, 2010).

6.10.3. Educating (التَّأْدِيبُ)

Example 14, from *Surat Al-Nur*, 24: 30-31

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَرِهِمْ وَيَحْفَظُواْ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ ٱللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۞ وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ ... ۞﴾. (سُورَةُ النُّورِ).

{(30) [Prophet], **tell believing men to lower their glances and guard their private parts:** that is purer for them. God is well aware of everything they do. (31) **And tell believing women that they should lower their glances, [and]**[27] **guard their private parts** …}, (Abdel Haleem, 2010).

6.10.4. Hoping for the Attainable or Urgent Request (التَّرَجِّي)

Example 15, from *Surat Yusuf*, 12: 42:

﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا ٱذْكُرْنِي عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي ٱلسِّجْنِ بِضْعَ سِنِينَ۞﴾. (سُورَةُ يُوسُفَ).

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[27] I added the connector "and" to the translated quote for grammatical correctness.

{(42) Joseph said to the one he knew would be saved, **'Mention me to your master,'** but Satan made him forget to do this, and so Joseph remained in prison for a number of years.}, (Abdel Haleem, 2010).

It is worth noting that both hoping for the attainable and request may overlap in some contexts. As the above-mentioned citations show.

6.10.5. Wishing for the Unattainable (التَّمَنِّي)

Example 16, from *Surat Al-Zukhruf*, 43: 77:

﴿وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ ۞﴾. (سُورَةُ الزُّخْرُفِ).

{(77) **They will cry, 'Malik, if only your Lord would finish us off,'** but he will answer, 'No! You are here to stay.'}, (Abdel Haleem, 2010).

6.10.6. Glorifying Allah (تَعْظِيمُ ذَاتِ اللهِ – سَبْحَانَهُ وَ تَعَالَى)

Example 17, from *Surat Al-Isra'*, 17: 111:

﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

۞﴾. (سُورَةُ الْإِسْرَاءِ).

{(111) **and say, 'Praise belongs to God,** who has no child nor partner in His rule. He is not so weak as to need a protector. **Proclaim His limitless greatness!'**}, (Abdel Haleem, 2010).

6.10.7. Denoting Bringing into Being (التَّكْوِينُ وَ كَمَالُ الْقُدْرَةِ)

Example 18, from *Surat Al-Nahl*, 16: 40:

﴿إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ۞﴾. (سُورَةُ النَّحْلِ).

{(40) When We will something to happen, **all that We say is, 'Be,' and it is.**},
(Abdel Haleem, 2010).

6.10.8. Denoting that all Creatures are Subservient and Subject to the Will of Allah
(التَّسْخِيرُ وَ كَمَالُ الْقُدْرَةِ)

Example 19, from *Surat Taha*, 20: 36-39:

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ۝ وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۝ إِذْ أَوْحَيْنَآ إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ۝﴾[28]. (سُورَةُ طه).

{(36) God said, 'Moses, your request is granted. (37) Indeed We showed you favour before. (38) **We inspired your mother, saying, (39) "Put your child into the chest, then place him in the river. Let the river wash him on to its bank,** and he will be taken in by an enemy of Mine and his." I showered you with My love and planned that you should be reared under My watchful eye.}, (Abdel Haleem, 2010).

6.10.9. Denoting Inspiration and the Infinite Power of Allah (الإِلْهَامُ وَ كَمَالُ الْقُدْرَةِ)

Example 20, from *Surat Saba'*, 34: 10:

﴿وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلاً يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ۝﴾. (سُورَةُ سَبَأٍ).

{(10) We graced David with Our favour. **We said, 'You mountains, echo God's praises together with him, and you birds, too.'** We softened iron for him,}, (Abdel Haleem, 2010).

Example 21, from *Surat Al-Nahl*, 16: 68-69:

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[28] فِى هَذِهِ الْجُمْلَةِ مِنَ الآيةِ الكَرِيمَةِ إِخْبَارٌ مِنَ اللهِ تَعَالَى لِأُمِّ مُوسَى بِأَنَّهُ قَدْ أَمَرَ الْبَحْرَ سَلَفاً بِأَنْ يُلْقِيَ مُوسَى بِالسَّاحِلِ ، فَلَنْ يُصِيبَهُ غَرَقٌ وَ لَا أَذَىً. وَ جَاءَ العَطْفُ بِالوَاوِ هُنَا لِيُفِيدَ التَّعْقِيبَ مَعَ التَّرْتِيبِ مَعَ السُّرْعَةِ ، أَيْ: سُرْعَةَ امْتِثَالِ الْبَحْرِ لِأَمْرِ اللهِ فِي إِلْقَائِهِ مُوسَى بِسَاحِلِهِ.

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ۝ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝﴾. (سُورَةُ النَّحْلِ).

{(68) And your Lord inspired the bee, saying, **'Build yourselves houses in the mountains and trees and what people construct. (69) Then feed on all kinds of fruit and follow the ways made easy for you by your Lord.'** From their bellies comes a drink of different colours in which there is healing for people. There truly is a sign in this for those who think.}, (Abdel Haleem, 2010).

6.10.10. Inciting and Inducing (الإِلْهَابُ وَ التَّهْيِيجُ)

Example 22, from *Surat Saad*, 38: 6:

﴿وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ۝﴾. (سُورَةُ صّ).

{(6) Their leaders depart, saying, **'Walk away! Stay faithful to your gods!** That is what you must do.}, (Abdel Haleem, 2010).

The same indication, but in a different context, is expressed in ayat 26 of *Surat Al-Mutaffifin*.

Example 23, *Surat Al-Mutaffifin*, 83: 22-26:

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ۝ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ۝ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ۝﴾[29]. (سُورَةُ الْمُطَفِّفِينَ).

{(22) The truly good will live in bliss, (23) seated on couches, gazing around. (24) You will recognize on their faces the radiance of bliss. (25) They will be served a

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[29] قَالَ العَلَّامَةُ الطَّاهِرُ بْنُ عَاشُورٍ، فِي تَفْسِيرِهِ هَذِهِ الآيَةِ: "وَ لَامُ الأَمْرِ فِي (فَلْيَتَنَافَسْ) مُسْتَعْمَلَةٌ فِي التَّحْرِيضِ وَ الْحَثِّ".

sealed nectar, (26) its seal [perfumed with] a fragrant herb—**let those who strive, strive for this**–}, (Abdel Haleem, 2010).

Inciting and Inducing, as two rhetorical purposes, are also called in Arabic books of rhetoric: (الإِلْهَابُ وَ التَّهْيِيجُ): for it incites a high degree of emotional response on the part of the addressee, as in the example that follows.

Example 24, from *Surat Al-Anfal*, 8: 1:

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِۖ **فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْۖ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾**﴾. (سُورَةُ الْأَنْفَالِ).

{(1) They ask you [Prophet] about [distributing] the battle gains. Say, 'That is a matter for God and His Messenger, **so be mindful of God and make things right between you. Obey God and His Messenger if you are true believers:**}, (Abdel Haleem, 2010).

6.10.11. Continuity (الدَّيْمُومَةُ)

This rhetorical purpose is near in its signification to the previous two purposes of inducing and inciting.

Example 25, from *Surat Al-Ahzab*, 33: 1-3:

﴿يَـٰٓأَيُّهَا ٱلنَّبِىُّ **ٱتَّقِ ٱللَّهَ** وَلَا تُطِعِ ٱلْكَـٰفِرِينَ وَٱلْمُنَـٰفِقِينَۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ **وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَۚ** إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ **وَتَوَكَّلْ عَلَى ٱللَّهِۚ** وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾﴾[30]. (سُورَةُ الْأَحْزَابِ).

{(1) Prophet, **be mindful of God** and do not give in to the disbelievers and the hypocrites: God is all knowing, all wise. (2) **Follow what your Lord reveals to you:** God is well aware of all your actions. (3) **Put your trust in God:** God is enough to trust.}, (Abdel Haleem, 2010).

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[30] الحَثُّ ، أيْ: حَثُّ الْمُخَاطَبِ عَلَى الاستِمْرَارِ وَ المُدَاوَمَةِ عَلَى مَا يَكُونُ مِنْهُ مِنْ فِعْلٍ ، أَوْ مَا يَكُونُ بِهِ مِنْ صِفَةٍ.

6.10.12. Drawing Attention to the Greatness of Allah, and Inviting People to Think of His Creations (العِظَةُ و الاعْتِبَارُ وَالتَّأَمُّلُ و الدَّعْوَةُ إِلَى التَّفَكُّرِ فِي خَلْقِ اللهِ)

Example 26, from *Surat Al-Mulk*, 67: 3-4:

﴿ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقاً ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ **فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ** ۞ ثُمَّ **ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ** يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۞﴾. (سُورَةُ الْمُلْكِ).

{(3) who created the seven heavens, one above the other. You will not see any flaw in what the Lord of Mercy creates. **Look again! Can you see any flaw?** (4) **Look again! And again!** Your sight will turn back to you, weak and defeated.}, (Abdel Haleem, 2010).

6.10.13. Counseling (طَلَبُ الْمَشُورَةِ)

Example 27, from *Surat Al-Naml*, 27: 32-37:

﴿قَالَتْ **يَٰٓأَيُّهَا ٱلْمَلَؤُاْ أَفْتُونِى فِى أَمْرِى** مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ۞ قَالُواْ نَحْنُ أُوْلُواْ قُوَّةٍ وَأُوْلُواْ بَأْسٍ شَدِيدٍ **وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ** ۞﴾. (سُورَةُ النَّمْلِ).

{(32) She said, **'Counsellors, give me your counsel** in the matter I now face: I only ever decide on matters in your presence.' (33) They replied, 'We possess great force and power in war, **but you are in command, so consider what orders to give us.'**}, (Abdel Haleem, 2010).

6.10.14. Dauntlessness (الاسْتِيْسَالُ)[31]

Example 28, from *Surat Taha*, 20: 72:

﴿قَالُواْ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ **فَٱقْضِ مَآ أَنتَ قَاضٍ** إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ۞﴾[32]. (سُورَةُ طه).

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[31] عَنْ الإِمَام الزَّرْكَشِيٍّ فِي كِتَابِهِ: البَحْر الْمُحِيطِ فِي أُصُول الفِقْهِ.

{(72) They said, 'We shall never prefer you to the clear sign that has come to us, nor to Him who created us. **So decide whatever you will:** you can only decide matters of this present life-}, (Abdel Haleem, 2010).

6.10.15. Giving the Addressee Options to Choose from (التَّخْيِيرُ)

This rhetoricl purpose is usually indicated by the conjunction (أَوْ).

Example 29, from *Surat Al-Nisa'*, 4: 86:

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ۞﴾. (سُورَةُ النِّسَاءِ).

{(86) **But [even in battle] when you [believers] are offered a greeting, respond with a better one, or at least return it:** God keeps account of everything.} (Abdel Haleem, 2010).

Giving options is indicated in the previous ayat by the conjunction (أَوْ), meaning 'or'.

6.10.15. Equation (التَّسْوِيَةُ)

Equation is usually indicated by the conjunction (أَوْ).

Example 30, from *Surat Al-Mulk*, 67: 13:

﴿وَأَسِرُّواْ قَوْلَكُمْ أَوِ ٱجْهَرُواْ بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۞﴾. (سُورَةُ الْمُلْكِ).

{(13) **Whether you keep your words secret or state them openly,** He knows the contents of every heart.}, (Abdel Haleem, 2010).

6.10.16. Giving Glade Tidings (التَّبْشِيرُ بِمَا يُفْرِحُ النَّفْسَ)

Example 31, from *Surat Fussilat*, 41: 30:

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[32] الاسْتِئْسَالُ ، هُنَا فِي قَوْلِ السَّحَرَةِ لِفِرْعَوْنَ: (فَاقْضِ مَا أَنْتَ قَاضٍ) ، مَعْنَاهُ عَدَمُ الْمُبَالاةِ بِمَآلاتِ الْفِعْلِ الَّذِي يُثِيرُ الْخَوفَ فِي نَفْسِ السَّامِعِ ، أَيْ أَنَّهُمْ يُعْلِنُونَ أَنَّهُمْ قَدِ اسْتَعَدُّوا لِمُلاقَاةِ مَا يُهَدِّدُهُمْ فِرْعَوْنُ بِهِ مِنْ عَذَابٍ ، وَ أَنَّهُمْ لا يَخَافُونَهُ ، وَ لا يُبَالُونَ بِمَا يُفْعَلُ فِرْعَوْنُ بِهِمْ ، مَهْمَاكَانَ بَطْشُهُ وَ سَطْوَتُهُ وَ طُغْيَانُهُ.

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﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ۝﴾. (سُورَةُ فُصِّلَتْ).

{(30) As for those who say, 'Our Lord is God,' and take the straight path towards Him, the angels come down to them and say, 'Have no fear or grief, **but rejoice in the good news of Paradise, which you have been promised.**}, (Abdel Haleem, 2010).

6.10.17. Honoring (التَّكْرِيمُ وَ التَّشْرِيفُ)

Example 32, from *Surat Al-Baqara*, 2: 35:

﴿وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ۝﴾. (سُورَةُ الْبَقَرَةِ).

{(35) **We said, 'Adam, live with your wife in this garden. Both of you eat freely there as you will,** but do not go near this tree, or you will both become wrongdoers.'}, (Abdel Haleem, 2010).

6.10.18. Insult, Scorn and Derision (الإِهَانَةُ)

Example 33, from *Surat Al-Dukhan*, 44: 47-49:

﴿خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ۝ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ۝ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝﴾. (سُورَةُ الدُّخَانِ).

{(47) **'Take him! Thrust him into the depths of Hell!** (48) **Pour scalding water over his head as punishment!'** (49) **'Taste this, you powerful, respected man!**}, (Abdel Haleem, 2010).

6.10.19. Warning (التَّحْذِيرُ)

Example 34, from *Surat Al-Naml*, 27: 18:

﴿حَتَّىٰ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَـٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَـٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَـٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ۝﴾. (سُورَةُ النَّمْلِ).

{(18) and when they came to the Valley of the Ants, **one ant said, 'Ants! Go into your homes,** in case Solomon and his hosts unwittingly crush you.'}, (Abdel Haleem, 2010).

6.10.20. Expression of Astonishment (التَّعْجِيبُ)

Example 35, from *Surat Al-Nisa'*, 4: 50:

﴿ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ۝﴾. (سُورَةُ النَّسَاءِ).

{(50) **See how they invent lies about God,** this in itself is a flagrant sin!}, (Abdel Haleem, 2010).

6.10.21. Belying the Disbelievers (التَّكْذِيبُ)

This rhetorical purpose serves to prove that the disbelievers are lying, and thus proving their falsehood.

Example 36, from *Surat Al-Naml*, 27: 64:

﴿أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِۗ أَءِلَـٰهٌ مَّعَ ٱللَّهِۚ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ۝﴾. (سُورَةُ النَّمْلِ).

{(64) Who is it that creates life and reproduces it? Who is it that gives you provision from the heavens and earth? **Is it another god beside God?' Say,**

'Show me your evidence then, if what you say is true.'}, (Abdel Haleem, 2010).

The rhetorical question in the previous ayat is to prove that they are lying and to show their falsehood.

6.10.22. Seducing and Misleading (التَّغْرِيرُ وَ الإِضْلالُ)

Example 37, from *Surat Al-Hashr*, 59: 16:

﴿كَمَثَلِ ٱلشَّيْطَنِ إِذْ قَالَ لِلْإِنسَنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَلَمِينَ ١٦﴾. (سُورَةُ الْحَشْرِ).

{(16) **Like Satan, who says to man, 'Do not believe!'** but when man disbelieves, says, 'I disown you; I fear God, the Lord of the Worlds,'}, (Abdel Haleem, 2010).

6.10.23. Blame and Reproach (اللَّوْمُ وَ الْعِتَابُ)

Example 38, from *Surat Al-Qalam*, 68: 28:

﴿قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ **لَوْلَا تُسَبِّحُونَ** ٢٨﴾. (سُورَةُ الْقَلَمِ).

{(28) The wisest of them[33] said, 'Did I not say to you, **"Will you not glorify God?"**}, (Abdel Haleem, 2010).

6.10.24. Rebuking (التَّوْبِيخُ وَ التَّقْرِيعُ)

Example 39, from *Surat Al-Mursalat*, 77: 29-31:

﴿ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ٢٩ ٱنطَلِقُوٓاْ إِلَىٰ ظِلٍّ ذِى ثَلَثِ شُعَبٍ ٣٠ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ٣١﴾. (سُورَةُ الْمُرْسَلَاتِ).

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[33] According to Ibn Katheer, the word (أَوْسَطُهُمْ) means (أَمْثَلُهُمْ وَأَعْدَلُهُمْ وَأَعْقَلُهُمْ). Hence Abdel Haleem's rendering of it as "the wisest of them".

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{(29) **They will be told, 'Go to that which you used to deny!** (30) **Go to a shadow of smoke!' It rises in three columns;** (31) no shade does it give, nor relief from the flame;} (Abdel Haleem, 2010).

6.10.25. Mocking (الاسْتِهْزَاءُ وَ السُّخْرِيَةُ)

Example 40, from *Surat Al-Isra'*, 17: 63-65:

﴿ قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُورًا ۝ وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَلِ وَٱلْأَوْلَدِ وَعِدْهُمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَنُ إِلَّا غُرُورًا ۝ إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ۝ ﴾[34]. (سُورَةُ الْإِسْرَاءِ).

{(63) **God said, 'Go away!** Hell will be your reward, and the reward of any of them who follow you- an ample reward. (64) **Rouse whichever of them you can with your voice, muster your cavalry and infantry against them, share their wealth and their children with them, and make promises to them-** Satan promises them nothing but delusion- (65) but you will have no authority over My [true] servants: Your Lord can take care of them well enough.'}, (Abdel Haleem, 2010).

6.10.26. Challenging (التَّحَدِّي وَ التَّعْجِيزُ)

This rhetorical purpose implies that the hearer is asked to do something that is unattainabl to him.

Example 41, from *Surat Al-Baqara*, 2: 258:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِى حَاجَّ إِبْرَهِمَ فِى رَبِّهِ أَنْ ءَاتَنهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَهِمُ رَبِّيَ ٱلَّذِى يُحْىِ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِ وَأُمِيتُ قَالَ إِبْرَهِمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّلِمِينَ ۝ ﴾. (سُورَةُ الْبَقَرَةِ).

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[34] قَالَ الزَّمَخْشَرِيُّ: لَيْسَ الْمُرَادُ "اذْهَبْ" مِنَ الذَّهَابِ عَكْسَ الْمَجِيءِ ؛ بَلِ الْمَقْصُودُ هُنَا هُوَ تَخْلِيَتُهُ وَ نَفْسَهُ ، وَ طَرْدَهُ مِنَ الْجَنَّةِ إِهَانَةً لَهُ.

{(258) [Prophet], have you not thought about the man who disputed with Abraham about his Lord, because God had given him power to rule? When Abraham said, 'It is my Lord who gives life and death,' he said, 'I too give life and death.' **So Abraham said, 'God brings the sun from the east; so bring it from the west.'** The disbeliever was dumbfounded: God does not guide those who do evil.}, (Abdel Haleem, 2010).

6.10.27. Threatening (التَّهْدِيدُ وَ الْوَعِيدُ)

Example 42, from *Surat Hud*, 11: 64-65:

﴿وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ۝ فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ۝﴾. (سُورَةُ هُودٍ).

{(64) My people, this camel belongs to God, a sign for you, so leave it to pasture on God's earth and do not harm it, or you will soon be punished.' (65) **But they hamstrung it, so he said, 'Enjoy life for another three days: this warning will not prove false.'}**, (Abdel Haleem, 2010).

6.10.28. Belittling (التَّحْقِيرُ)

Example 43, from *Surat Yunus*, 10: 79-81:

﴿وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ۝ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ۝ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ۝﴾. (سُورَةُ يُونُسَ).

{(79) And Pharaoh said, 'Bring me every learned sorcerer.' (80) **When the sorcerers came, Moses said to them, 'Throw down whatever you have.'** (81) When they did so, Moses said, 'Everything you have brought is sorcery and God will show it to be false. God does not make the work of mischief-makers right;}, (Abdel Haleem, 2010).

6.10.29. Expresssing Gratitude for Allah for His Blessings (– سُبْحَانَهُ وَ تَعَالَى – إِظْهَارُ الِامْتِنَانِ للهِ

لِنِعَمِهِ عَلَيْنَا)

Example 44, from *Surat Al-Naml*, 27: 19:

﴿فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ۝﴾. (سُورَةُ النَّمْلِ).

{(19) Solomon smiled broadly at her words and said, **'Lord, inspire me to be thankful for the blessings** You have granted me and my parents, and to do good deeds that please You; **admit me by Your grace into the ranks of Your righteous servants.'**}, (Abdel Haleem, 2010).

6.11. Negative Imperatives in the Holy Qur'an and Some of their Rhetorical Purposes

In the following sections there will be some illustrative examples from the Holy Qur'an on negative imperatives. Negative impertives in the Qur'an do, of course, serve many purposes, and reveals many denotations; some of them, however, may overlap in their indications.

6.11.1. Supplications from People to Allah (الدُّعَاءُ)

Example 49, from *Surat Al-Baqara*, 2: 286:

﴿... رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَاْ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَاْ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَاْ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ۝﴾. (سُورَةُ الْبَقَرَةِ).

{(286) … 'Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have

mercy on us. You are our Protector, so help us against the disbelievers.'}, (Abdel Haleem, 2010).

However, Supplications from people to Allah (الدُّعَاءُ) cannot be described as commands. That is why this type of imperatives and negative impeatives is calssififed as prayers and supplications.

6.11.2. Proscription for Prohibition (النَّهْيُ للتَّحْرِيمِ)

Proscription from Allah to people may be for prohibition (النَّهْيُ للتَّحْرِيمِ), as in the following two examples number 45 and 46.

Example 45, from *Surat Al-Nisa'*, 4: 36:

﴿وَٱعْبُدُواْ ٱللَّهَ **وَلَا تُشْرِكُواْ بِهِ شَيْـًٔا** ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنَا ... ٣٦﴾. (سُورَةُ النِّسَاءِ).

{(36) Worship God; **join nothing with Him.** Be good to your parents …}, (Abdel Haleem, 2010).

Example 46, from *Surat Al-Isra'*, 17: 32:

﴿**وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ** إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ٣٢﴾. (سُورَةُ الْإِسْرَاءِ).

{(32) **And do not go anywhere near adultery:** it is an outrage, and an evil path.}, (Abdel Haleem, 2010).

6.11.3. Proscription for Reprehension (النَّهْيُ للْكَرَاهِيَةِ)

Proscription from Allah to people may also be for something that is disliked, iscouradeg or reprehensible.

Example 47, from *Surat Al-Isra'*, 17: 29:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ٢٩﴾. (سُورَةُ الْإِسْرَاءِ).

{(29) **Do not be tight-fisted, nor so open-handed** that you end up blamed and overwhelmed with regret.}, (Abdel Haleem, 2010).

Example 48, from *Surat, Al-Baqara*, 2: 267:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ **وَلَا تَيَمَّمُواْ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُواْ فِيهِ** وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ۝﴾. (سُورَةُ الْبَقَرَةِ).

{(267) You who believe, give charitably from the good things you have acquired and that We have produced for you from the earth. **Do not give away the bad things that you yourself would only accept with your eyes closed:** remember that God is self-sufficient, worthy of all praise.}, (Abdel Haleem, 2010).

6.11.4. Giving Advice (النُّصْحُ)

Example 50, from *Surat Al-Qasas*, 28: 76-77:

﴿إِنَّ قَـٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَءَاتَيْنَـٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓاْ بِٱلْعُصْبَةِ أُوْلِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ **لَا تَفْرَحْ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ** ۝ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْـَٔاخِرَةَ **وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا** وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ **وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ** ۝﴾. (سُورَةُ الْقَصَصِ).

{(76) Qarun was one of Moses' people, but he oppressed them. We had given him such treasures that even their keys would have weighed down a whole company of strong men. His people said to him, **'Do not gloat, for God does not like people who gloat.** (77) Seek the life to come by means of what God has granted you, **but do not neglect your rightful share in this world.** Do good to others as God has done good to you. **Do not seek to spread corruption in the land, for God does not love those who do this,'**}, (Abdel Haleem, 2010).

6.11.5. Guidance (الإِرْشَادُ)

Example 51, from Surat Yusuf, 12: 67:

﴿وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُواْ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُواْ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِۖ عَلَيْهِ تَوَكَّلْتُۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ۝﴾. (سُورَةُ يُوسُفَ).

{(67) **He said, 'My sons, do not enter all by one gate-** use different gates. But I cannot help you against the will of God: all power is in God's hands. I trust in Him; let everyone put their trust in Him,'}, (Abdel Haleem, 2010).

Sometimes, guidance and giving advice may overlap in some contexts, as in the following example from *Surat Luqman*, 31: 18:

Example 52, from *Surat Luqman*, 31: 18:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝﴾. (سُورَةُ لُقْمَانَ).

{(18) **Do not turn your nose up at people, nor walk about the place arrogantly,** for God does not love arrogant or boastful people.}, (Abdel Haleem, 2010).

6.11.6. Reprimanding (التَّأْدِيبُ)

Example 53, from *Surat Al-Hujurat*, 49: 2-3:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُوٓاْ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُواْ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝﴾. (سُورَةُ الْحُجُرَاتِ).

{(2) **believers, do not raise your voices above the Prophet's, do not raise your voice when speaking to him as you do to one another,** or your [good] deeds may be cancelled out without you knowing. (3) It is those who lower their voices in the presence of God's Messenger whose hearts God has proved to be aware—they will have forgiveness, and a great reward—}, (Abdel Haleem, 2010).

6.11.7. Request and Apology (الِالْتِمَاسُ وَ الِاعْتِذَارُ)

Example 54, from *Surat Al-Kahf*, 18: 72-73:

﴿قَالَ أَلَمْ أَقُل إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ۝ قَالَ **لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا** ۝﴾. (سُورَةُ الْكَهْفِ).

{(72) He replied, 'Did I not tell you that you would never be able to bear with me patiently?' (73) Moses said, **'Forgive me for forgetting. Do not make it too hard for me to follow you.'**}, (Abdel Haleem, 2010).

Abdel Haleem's rendering of this ayat used communicative translation and rendered the negative imperative (لَا تُؤَاخِذْنِى بِمَا نَسِيتُ) into a positive imperative form, "Forgive me for forgetting". The grammatical structure of the ayat is negative imperative. But Abdel Haleem used the imperative form in his translation of this ayat.

6.11.8. Wishing the Attainable (التَّرَجِّي)

Example 55, from *Surat Al-Hijr*, 15: 67-69:

﴿وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ۝ قَالَ **إِنَّ هَـٰؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ** ۝ وَٱتَّقُوا ٱللَّهَ **وَلَا تُخْزُونِ** ۝﴾. (سُورَةُ الْحِجْرِ).

{(67) The people of the town came along, revelling, and he told them, (68) 'These are my guests, **do not disgrace me.** (69) Fear God, **and do not shame me.'**}, (Abdel Haleem, 2010).

Example 56, from *Surat Al-Qasas*, 28: 9:

﴿وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ **لَا تَقْتُلُوهُ** عَسَىٰ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝﴾. (سُورَةُ الْقَصَصِ).

{(9) and Pharaoh's wife said, 'Here is a joy to behold for me and for you! **Do not kill him: he may be of use to us, or we may adopt him as a son.'** They did not realize what they were doing.}, (Abdel Haleem, 2010).

6.11.9. Threatening (التَّهْدِيدُ وَ الْوَعِيدُ)

Example 57, from *Surat Hud*, 11: 64:

﴿وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِى أَرْضِ ٱللَّهِ **وَلَا تَمَسُّوهَا بِسُوٓءٍ** فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ٦٤﴾. (سُورَةُ هُودٍ).

{(64) My people, this camel belongs to God, a sign for you, so leave it to pasture on God's earth **and do not harm it, or you will soon be punished.'**}, (Abdel Haleem, 2010).

Example 58, from *Surat Yusuf*, 12: 58-60:

﴿وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ٥٨ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّى أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ٥٩ فَإِن لَّمْ تَأْتُونِى بِهِۦ **فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ** ٦٠﴾. (سُورَةُ يُوسُفَ).

{(58) Joseph's brothers came and presented themselves before him. He recognized them- though they did not recognize him-(59) and once he had given them their provisions, he said, 'Bring me the brother [you left with] your father! Have you not seen me giving generous measure and being the best of hosts? (60) **You will have no more corn from me** if you do not bring him to me, **and you will not be permitted to approach me.'**}, (Abdel Haleem, 2010).

6.11.10. Challenge (التَّحَدِّي)

Example 59, from *Surat Al-A'raf*, 7: 194-195:

﴿إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ۝ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ۝﴾. (سُورَةُ ٱلْأَعْرَافِ).

{(194) Those you [idolaters] call upon instead of God are created beings like you. Call upon them, then, and let them respond to you if what you say is true. (195) Do they have feet to walk, hands to strike, eyes to see, or ears to hear? **Say [Prophet], 'Call on your "partners"! Scheme against me! Do not spare me!**}, (Abdel Haleem, 2010).

6.11.11. Equation (التَّسْوِيَةُ)

Example 60, from *Surat Al-Tawba*, 9: 80:

﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ۝﴾. (سُورَةُ ٱلتَّوْبَةِ).

{(80) **It makes no difference [Prophet] whether you ask forgiveness for them or not: God will not forgive them even if you ask seventy times**, because they reject God and His Messenger. God does not guide those who rebel against Him.}, (Abdel Haleem, 2010).

Example 61, from *Surat Al-Tur*, 52: 16:

﴿ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝﴾. (سُورَةُ ٱلطُّورِ).

{(16) **Burn in it—it makes no difference whether you bear it patiently or not**–– you are only being repaid for what you have done.'}, (Abdel Haleem, 2010).

Example 62, from *Surat Al-Isra'*, 17: 107-109:

﴿قُل ءَامِنُوا۟ بِهِۦٓ أَوْ لَا **تُؤْمِنُوٓا۟** إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ۝﴾. (سُورَةُ الْإِسْرَاءِ).

{(107) **Say, 'Whether you believe it or not,** those who were given knowledge earlier fall down on their faces when it is recited to them, (108) and say, "Glory to our Lord! Our Lord's promise has been fulfilled." and say, "Glory to our Lord! Our Lord's promise has been fulfilled." (109) They fall down on their faces, weeping, and [the Quran] increases their humility.'}, (Abdel Haleem, 2010).

6.11.12. Rebuke (التَّوْبِيخُ)

Example 63, from *Surat Ibrahim*, 14: 22:

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ **فَلَا تَلُومُونِى** وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝﴾. (سُورَةُ إِبْرَٰهِيمَ).

{(22) When everything has been decided, Satan will say, 'God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, **so do not blame me;** blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before.' A bitter torment awaits such wrongdoers,}, (Abdel Haleem, 2010).

6.11.13. Counseling (المَشُورَةُ)

Example 64, from *Surat Yusuf*, 12: 10:

﴿قَالَ قَآئِلٌ مِّنْهُمْ **لَا تَقْتُلُوا۟ يُوسُفَ** وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ۝﴾. (سُورَةُ يُوسُفَ).

{(10) **[Another of them] said, 'Do not kill Joseph,** but, if you must, throw him into the hidden depths of a well where some caravan may pick him up.'}, (Abdel Haleem, 2010).

6.11.14. Warning (التَّحْذِيرُ)

Example 65, from *Surat Al-Baqara*, 2: 35:

﴿وَقُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا **وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ الظَّـٰلِمِينَ** ٣٥﴾. (سُورَةُ الْبَقَرَةِ).

{(35) We said, 'Adam, live with your wife in this garden. Both of you eat freely there as you will, **but do not go near this tree, or you will both become wrongdoers.'}**, (Abdel Haleem, 2010).

6.11.15. Reproach (الإِهَانَةُ)

Example 66, from *Surat Al-Mu'minun*, 1: 106-111:

﴿قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ١٠٦ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَـٰلِمُونَ ١٠٧ قَالَ ٱخْسَـُٔواْ فِيهَا **وَلَا تُكَلِّمُونِ** ١٠٨ إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ١٠٩ فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ١١٠ إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓاْ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ١١١﴾. (سُورَةُ الْمُؤْمِنُونَ).

{(106) They will say, 'Lord, our waywardness overcame us and we went astray. (107) Lord, take us away from this and if we go back to our old ways, then we shall really be evildoers.' (108) He will say, 'Away with you! In you go! **Do not speak to Me!** (109) Among My servants there were those who said, "Lord, We believe. Forgive us and have mercy on us: You are the most merciful of all." (110) But you kept on laughing at them: so intent were you on laughing at them

that it made you forget My warning. (111) Today I have rewarded them for their patience: it is they who will succeed.'}, (Abdel Haleem, 2010).

6.11.16. Showing the Consequences of an Act (بَيَانُ الْعَاقِبَةِ)

Example 67, from *Surat Al-'Imran*, 3: 188:

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝﴾. (سُورَةُ آلَ عِمْرَانَ).

{(188) **Do not think [Prophet] that those who exult in what they have done and seek praise for things they have not done will escape the torment;** agonizing torment awaits them.}, (Abdel Haleem, 2010).

6.11.17. Disliking and Discouraging (الْكَرَاهِيَةُ)

Example 68, from *Surat Al-Hujurat*, 49: 11-12:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓاْ أَنفُسَكُمْ وَلَا تَنَابَزُواْ بِٱلْأَلْقَـٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَـٰنِ وَمَن لَّمْ يَتُبْ فَأُوْلَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ۝ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُواْ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ۝﴾. (سُورَةُ الْحُجُرَاتِ).

{(11) Believers, **no one group of men should jeer at another,** who may after all be better than them; **no one group of women should jeer at another,** who may after all be better than them; do not speak ill of one another; **do not use offensive nicknames for one another.** How bad it is to be called a mischief-maker after accepting faith! Those who do not repent of this behaviour are evildoers. (12) Believers, avoid making too many assumptions- some assumptions are sinful- **and do not spy on one another or speak ill of people behind their backs:**

would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of God: God is ever relenting, most merciful.}, (Abdel Haleem, 2010).

6.11.18. Cutting-off Hope (التَّيْئِيسُ)

Example 69, from *Surat Al-Mu'minun*, 23: 64-65:

﴿حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ ۝ لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ۝﴾. (سُورَةُ الْمُؤْمِنُونَ).

{(64) When We bring Our punishment on those corrupted with wealth, they will cry for help: (65) **'Do not cry out today: you will get no help from Us.**}, (Abdel Haleem, 2010).

Example 70, from *Surat Al-Anbia'*, 21: 11-13:

﴿وَكَمۡ قَصَمۡنَا مِن قَرۡيَةٖ كَانَتۡ ظَالِمَةٗ وَأَنشَأۡنَا بَعۡدَهَا قَوۡمًا ءَاخَرِينَ ۝ فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ۝ لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ تُسۡـَٔلُونَ ۝﴾. (سُورَةُ الْأَنبِيَاءِ).

{(11) How many communities of evildoers We have destroyed! How many others We have raised up in their places! (12) When they felt Our might coming upon them, see how they tried to escape it! (13) **'Do not try to escape. Go back to your homes and the pleasure you revelled in: you may be questioned.'**}, (Abdel Haleem, 2010).

6.11.19. Allah Showing Solidarity for His Servants (التَّحَنُّنِ وَ التَّحَبُّبِ إِلَى الْعِبَادِ)[35]

Example 71, from *Surat Al-Zumar*, 39: 53:

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[35] أَيْ: التَّحَنُّنُ و التَّلَطُّفُ و التَّعَطُّفُ و التَّحَبُّبُ مِنَ اللهِ إِلَى عِبَادِهِ ، رَأفَةً مِنْهُ ، وَ رَحْمَةً بِهِمْ.

﴿قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ۝﴾[36]. (سُورَةُ الزُّمَرِ).

{(53) Say, '[God says], My servants who have harmed yourselves by your own excess, **do not despair of God's mercy.** God forgives all sins: He is truly the Most Forgiving, the Most Merciful.}, (Abdel Haleem, 2010).

6.11.20. Apology and Seeking Sympathy (الاعْتِذَارُ وَ الاسْتِعْطَافُ)

Example 72, from *Surat Al-A'raf*, 7: 150:

﴿قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِي وَكَادُوا۟ يَقْتُلُونَنِي فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ۝﴾. (سُورَةُ الْأَعْرَافِ).

{(150) … Aaron said, 'Son of my mother, these people overpowered me! They almost killed me! **Do not give my enemies reason to rejoice! Do not include me with these evildoers!'**}, (Abdel Haleem, 2010).

6.11.21. Condolence and Consolation (التَّعْزِيَةُ وَ التَّسْلِيَةُ)

Example 73, from *Surat Al-'Imran*, 3: 139-140:

﴿وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ۝ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ۝﴾. (سُورَةُ آلَ عِمْرَانَ).

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[36] In this ayat there is a wonderful form of pronoun shift from third person in the imperative (قُلْ) to the first person singular in the vocative (يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ) and then again to the third person in (إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ). But (قُلْ يَا عِبادَ اللهِ لا تَقْنَطُوا مِنْ رَحْمَتِهِ ...) :The norm, in speech other than the Holy Qur'an, would have been the pronoun shift here makes the expression catching and attractive for the addressees' attention. For Allah Himself is calling upon his servants who have transgressed against themselves, showing solidarity for them and telling them not to despair of His mercy. For He truly forgives all wrong actions. He is the Ever–Forgiving, the Most Merciful.

{(139) **Do not lose heart or despair-** if you are true believers you have the upper hand- (140) if you have suffered a blow, they too have suffered one like it. We deal out such days among people in turn, for God to find out who truly believes, for Him to choose martyrs from among you- God does not love evildoers-}, (Abdel Haleem, 2010).

6.11.22. Reassurance (التَّسْكِينُ وَ التَّطْمِينُ)

Example 74, from *Surat Al-Qasas*, 28: 7:

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي ٱلْيَمِّ **وَلَا تَخَافِي وَلَا تَحْزَنِي** ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ۝﴾. (سُورَةُ الْقَصَصِ).

{(7) We inspired Moses' mother, saying, 'Suckle him, and then, when you fear for his safety, put him in the river: **do not be afraid, and do not grieve,** for We shall return him to you and make him a messenger.'}, (Abdel Haleem, 2010).

6.11.23. Mocking, Scorn and Derision (الاسْتِهْزَاءُ وَ التَّهَكُّمُ وَ السُّخْرِيَةُ)

The rhetrorical purposes of mocking, scorn and derision are near to each other in meaning and in signification.

Example 75, from *Surat Al-Furqan*, 25: 13-14:

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۝ لَّا تَدْعُوا ٱلْيَوْمَ ثُبُورًا وَاحِدًا وَٱدْعُوا ثُبُورًا كَثِيرًا ۝﴾[37]. (سُورَةُ الْفُرْقَانِ).

{(13) and when they are hurled into a narrow part of it, chained together, they will cry out for death. (14) **'Do not cry out this day for one death, but for many.'**}, (Abdel Haleem, 2010).

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[37] In this ayat, there is (إطْنَاب), functional amplification, (لَّا تَدْعُوا ٱلْيَوْمَ ثُبُورًا وَاحِدًا وَٱدْعُوا ثُبُورًا كَثِيرًا), with the repetition of the words and expressions reflecting the meaning and portraying the unbelievers crying on the Day of Judgment for annihilation and destruction. But this amplification is not maintained in the translation.

Example 76, from *Surat Fussilat*, 41: 26:

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ⑤﴾. (سُورَةُ فُصِّلَتْ).

{(26) The disbelievers say, **'Do not listen to this Quran;** drown it in frivolous talk: you may gain the upper hand.'}, (Abdel Haleem, 2010).

6.11.24. Urging and Inciting (الحَثُّ وَ الإلْهَابُ وَ التَّهْيِيجُ)

Example 77, from *Surat Al-Baqara*, 2: 130-132:

﴿وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ⑬

إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ ⑬ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ

ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ⑬﴾. (سُورَةُ الْبَقَرَةِ).

{(130) Who but a fool would forsake the religion of Abraham? We have chosen him in this world and he will rank among the righteous in the Hereafter. (131) His Lord said to him, 'Devote yourself to Me.' Abraham replied, 'I devote myself to the Lord of the Universe,' (132) and commanded his sons to do the same, as did Jacob: 'My sons, God has chosen [your] religion for you, **so make sure you devote yourselves to Him, to your dying moment.'**}, (Abdel Haleem, 2010).

6.11.25. Belying (التَّكْذِيبُ)

In this context, belying, as a rhetorical purpose, means showing that someone or something cannot be true or correct.

Example 78, from *Surat Al-Nur*, 24: 53:

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ㊼﴾.

(سُورَةُ النُّورِ).

{(53) [The others] solemnly swear by God that if you [Prophet] commanded them, they would march out. **Tell them, 'Do not swear: it is reasonable obedience that is required,** and God is aware of everything you do.'}, (Abdel Haleem, 2010).

Example 79, from *Surat Al-Nisa'*, 4: 171:

﴿يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لَا تَغْلُواْ فِى دِينِكُمْ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ فَـامِنُواْ بِٱللَّهِ وَرُسُلِهِۦ **وَلَا تَقُولُواْ ثَلَـٰثَةٌ** ٱنتَهُواْ خَيْرًا لَّكُمْ إِنَّمَا ٱللَّهُ إِلَـٰهٌ وَٰحِدٌ سُبْحَـٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ۝﴾. (سُورَةُ النِّسَاء).

{(171) People of the Book, do not go to excess in your religion, and do not say anything about God except the truth: the Messiah, Jesus, son of Mary, was nothing more than a messenger of God, His word, directed to Mary, a spirit from Him. So believe in God and His messengers **and do not speak of a 'Trinity'**- stop [this], that is better for you- God is only one God, He is far above having a son, everything in the heavens and earth belongs to Him and He is the best one to trust.}, (Abdel Haleem, 2010).

6.11.29. Seducing and Misleading (التَّغْرِيرُ وَ الإِضْلَالُ)

Example 80, from *Surat Fussilat*, 41: 26:

﴿وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسْمَعُواْ لِهَـٰذَا ٱلْقُرْءَانِ وَٱلْغَوْاْ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ۝﴾. (سُورَةُ فُصِّلَتْ).

{(26) **The disbelievers say, 'Do not listen to this Quran;** drown it in frivolous talk: you may gain the upper hand.'}, (Abdel Haleem, 2010).

6.11.27. Honoring (التَّشْرِيفُ)

Example 81, from *Surat Fussilat*, 41: 37:

(وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا **تَسْجُدُواْ لِلشَّمْسِ وَلَا لِلْقَمَرِ** وَٱسْجُدُواْ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾). (سُورَةُ فُصِّلَتْ).

{(37) The night, the day, the sun, the moon, are only a few of His signs. **Do not bow down in worship to the sun or the moon,** but bow down to God who created them, if it is truly Him that you worship.}, (Abdel Haleem, 2010).

6.11.28. Giving Glad Tidings (ٱلتَّبْشِيرُ وَ ٱلتَّعْجِيلُ بِٱلْمَسَرَّةِ)

Example 82, from *Surat Fussilat*, 41: 30:

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُواْ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰئِكَةُ **أَلَّا تَخَافُواْ وَلَا تَحْزَنُواْ** وَأَبْشِرُواْ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾﴾. (سُورَةُ فُصِّلَتْ).

{(30) As for those who say, 'Our Lord is God,' and take the straight path towards Him, the angels come down to them and say, **'Have no fear or grief,** but rejoice in the good news of Paradise, which you have been promised.}, (Abdel Haleem, 2010).

6.11.29. Belittling (ٱلتَّحْقِيرُ)[38]

Belittling, as a rhetorical purpose, means that the addressee is told that someone or something is belittle, and thus the addressee is told not to care for it.

Example 83, from *Surat Al-Hijr*, 15: 88:

﴿... **لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ** وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾﴾. (سُورَةُ ٱلْحِجْرِ).

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[38] التحقيرُ: أي تَحْقِيرُ الشَّيْءِ الَّذِي نُهِيَ عَنْهُ ، وَ ذَلِكَ لِتَهْوِينِ شَأْنِهِ فِي نَظَرِ الْمُخَاطَبِ.

{(88) **Do not look longingly at the good things We have given some to enjoy. Do not grieve over the [disbelievers],** but lower your wings over the believers},
(Abdel Haleem, 2010).

6.11.30. Conveying that Someone is Past Redemption (التَّحْسِيرُ)

Example 84, from *Surat Al-Tawba*, 9: 65-66:

﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝ **لَا تَعْتَذِرُوا**ۡ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةَۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ۝﴾. (سُورَةُ التَّوْبَةِ).

{(65) yet if you were to question them, they would be sure to say, 'We were just chatting, just amusing ourselves.' Say, 'Were you making jokes about God, His Revelations, and His Messenger? (66) **Do not try to justify yourselves;** you have gone from belief to disbelief.' We may forgive some of you, but We will punish others: they are evildoers.}, (Abdel Haleem, 2010).

As seen in the previous examples, on imperative form may indicate more than a rhetorical purpose. Also rhetorical purposes may overlap. This is of course due to the multi-layered denotations of the Qur'anic text indeed.

6.12. Conclusion

This chapter discussed the varied perspectives of Arab scholars regarding the syntax and semantics of the imperative forms in the Holy Qur'an. It also explored the rhetorical purposes of the imperative and negative imperative in context, with examples and citations from the Holy Qur'an. In the next chapter, the translation of some of these citations will be analyzed and discussed systematically.

Chapter Seven: **Data**, **Methodology**, **and Translation Analysis of the Imperative Forms in the Holy Qur'an**

7.1. Data

Three famous translations of the Holy Qur'an are selected for the purpose assessing and chcking them against the Qur'anic source text. All of these translations have been carried out by Muslim scholars with excellent reputations in the field. The first translation is entitled *Translation of the Meanings of the Noble Qur'an in the English Language*. It was written by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan (1420 AH / 2000 CE), both of whom were professors at the Islamic University at Al-Madinah Al-Munawwarah, published in /

The second translation, *Towards Understanding the Ever-Glorious Quran*, is by Professor Muhammad Mahmoud Ghali (2003), Professor of Linguistics and Islamic Studies, and founder of the faculty of languages and translation at Al-Azhar University, Cairo, and Egypt.The third translation is titled *The Qur'an, a New Translation* by M. A. S. Abdel Haleem (2010). Dr. Abdel Haleem is Professor of Islamic Studies at SOAS, University of London. His translation of the Holy Qur'an was published by Oxford University Press.

About ten examples of the imperative forms of the Holy Qur'an are selected and analyzed in terms of form and meaning. The translations are then checked against the Qur'anic text for assessment.

7.2. Methodology

This chapter analyzes the imperative forms in some selected ayats of the Holy Qur'an. The analysis is carried out systematically according to the following approach. After citing the ayat, the imperative form is defined in terms of its dictionary meaning, lexical root, and morphological measure. Then it is analyzed syntactically to recognize its grammatical relationship to the other grammatical items preceding and following it. If there is more than one reading i.e., (قِرَاءَةٌ مِنْ القِرَاءَاتِ السَّبْع) of a word, these readings are studied to understand their effect on meaning, and on the translation(s) accordingly. All

this is done in light of what the authentic books of tafseer say about the ayat under discussion.

7.3. Translation Analysis

7.3.1. The Translation of the Imperative Verb in the Exclamatory Construction, (صِيغَةُ التَّعَجُّب عَلَى وَزْنِ أَفْعِلْ بِهِ), ﴿... أَبْصِرْ بِهِۦ وَأَسْمِعْ ... ۞﴾ :23 :18 *Surat Al-Kahf,* in

Example 1

	Surat Al-Kahf, 18: 26 سورة الكهف ، الآية: 26
ST:	﴿قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُواْ لَهُۥ غَيْبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ **أَبْصِرْ بِهِۦ وَأَسْمِعْ** مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِۦٓ أَحَدَا ۞﴾
Al-Hilali & Khan	{Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. **How clearly He sees, and hears (everything)!** They have no Walee (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."}
Ghali	{Say, "Allah knows best how long they lingered. To Him (belongs) the Unseen of the heavens and the earth. **How well He beholds, and how well He hears!"** In no way do they have any patron apart from Him, and He does not associate in His judgment anyone.}
Abdel Haleem	{Say [Prophet], 'God knows best how long they stayed.' His is the knowledge of all that is hidden in the heavens and earth- **How well He sees! How well He hears!-** and they have no one to protect them other than Him; He does not allow anyone to share His rule.}

In this ayat, the grammatical form is in the imperative, of the four-letter measure (أَفْعِلْ), followed by the preposition (بَاء) bound to the third person pronoun (هَاءُ الْغَيْبِة). The (هَاءُ

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(الْغَيْبَةِ) in this ayat, refers to Allah, Glorified and Exhalted be He, giving the construction (أَفْعِلْ بِهِ), and denoting the superiority of Allah's seeing and hearing: His seeing and His hearing are incomparable, for they are the most superior.

This construction of (أَفْعِلْ بِهِ) is imperative in form, but exclamatory in meaning; it is one of the forms used to express exclamation in Arabic (صِيغَةُ التَّعَجُّبِ). In the above-cited ayat, there are two imperative verbs of the measure (أَفْعِلْ): ﴾وَأَبْصِرْ﴿ and ﴾وَأَسْمِعْ﴿. The verb ﴾وَأَسْمِعْ﴿, though it is of the measure (أَفْعِلْ) is not followed in this ayat by the prepositional phrase, (بِهِ), as in the construction ﴾وَأَبْصِرْ بِهِ﴿. This means that the prepositional phrase, (بِهِ), is implied, and in turn, understood from context. This is a stylistic norm of the Arabic language.

As stated above, this construction is imperative in meaning, but informative, or rather exclamatory, in function, and it denotes exclamation. It indicates that none sees like Allah or better than Allah. It also indicates that none hears like Allah, or better than Allah; for he is the Seer, the Hearer. Allah says in *Surat Al-Shura*, 42: 11:

﴿... لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۝﴾. (سُورَةُ الشُّورَى).

{… There is not anything like Him (whatsoever), and He is The Ever-Hearing, The Ever-Beholding}, (Ghali, 2003).

In this ayat of *Surat Al-Kahf*, the exclamatory expression of the measure (أَفْعِلْ بِهِ) consists of three elements: the exclamatory verb (أَبْصِرْ) of the measure (أَفْعِلْ) followed by the preposition (بِ) bound to its agent (هَاءُ الْغَيْبَةِ): ﴾أَبْصِرْ بِهِ وَأَسْمِعْ﴿ (Ibn Hishaam, 2007, vol. 3, p. 228). The verb ﴾أَبْصِرْ﴿ is of the measure of the imperative form, but as discussed above, it is of an informative, or rather exclamatory denotation.

The second element of this form of (أَفْعِلْ بِهِ) is the preposition (بِ), i.e., (الْبَاءُ الْمَكْسُورَةُ).

Although this (بِ) is referred to in Arabic grammar as (بَاءٌ زَائِدَةٌ), it cannot be dispensed within this exclamatory construction for it is directly followed by and bound to the third element of the exclamation construction: that is the (الْمُتَعَجَّبُ مِنْهُ) which, in this example, is the (هَاءُ الْغَيْبَةِ).

From the context it is clear that the (هَاءُ) in ﴾أَبْصِرْ بِهِ وَأَسْمِعْ﴿ refers to Allah, the Almighty. In grammatical analysis, this (هَاءُ) is actually the real doer of the verb of exclamation. But none can say that Allah is exclaiming about something in this ayat, for there is nothing that can be hidden from Allah, or that can be unknown to Allah. Thus, this exclamatory expression is spoken to the addressees telling them that you, addressees, have to always be conscious and mindful of the greatness of Allah, Whose seeing and Whose hearing are superior and incomparable. He, subhanahu wa ta'ala, sees whatever you are doing, and He, subhanahu wa ta'ala, hears whatever you are saying. All these meanings and shades of meanings are effectively expressed in three words of the Qur'an: ﴾أَبْصِرْ بِهِ وَأَسْمِعْ﴿. He is the All-seeing, the All-hearing indeed.

In rendering this ayat, the three translations followed the same translation strategy, with slight differences. The three translations transformed the verbal structure of the Qur'anic text into an exclamatory structure in the translation, using the cleft sentence structure (How + adverb + subject + main verb) to denote exclamation.

Al-Hilali and Khan's (2000) translation rendered it as {**How clearly He sees, and hears (everything)!**}. They attempted to produce a target text similar in syntactic structure to the Qur'anic text, but not the same as it, of course. They rendered ﴾أَبْصِرْ بِهِ﴿ as {**How clearly He sees**}, a target text exclamatory expression for a source text exclamatory expression. The second verb in the source text is within an ellipsed structure, ﴾وَأَسْمِعْ﴿, with the prepositional phrase (بِهِ) implied or ellipsed. This source text ellipsis is

reflected in the target text's use of the same stylistic feature in rendering ﴿وَأَسْمِعْ﴾ into (and hears), with the prepositional phrase (بِهِ) and its translation implied in both texts. However, Al-Hilali and Khan used the addition technique by inserting the noun "(everything)!" in their translation between rounded brackets to cater for any translation loss in the TT, and to indicate for the target reader that Allah's attributes are absolute and comprehensive.

Ghali (2003), in his rendering produced the target text in a parallel structure of exclamation, {**"…How well He beholds, and how well He hears!"**}. By doing this, Ghali renders the implicit prepositional phrase (بِهِ), which entails in it the existence of the doer of the imperative verb of exclamation ﴿وَأَسْمِعْ﴾. Ghali used conjunction, in the same way as the Qur'anic text and rendered the conjunctive particle (وَاو) into the conjunction "and" in his target text.

The same exclamatory structure used by Ghali is used by Abdel Haleem (2010), {**"How well He sees! How well He hears!"**}. But, unlike Ghali, Abdel Haleem used disjunction rather than conjunction, as he does not render the source text conjunctive (وَاوُ العَطْفِ) into English. Both the exclamatory expressions he used stand in structural parallelism, similar in some ways to the structural parallelism of the source text.

Each of the three translations attempted to render into the target language the meaning and the stylistic features of the source text. However, due to linguistic limitations in English, none of the three translations rendered the accurate meaning of the Qur'anic text as expressed by this particular form of ﴿أَبْصِرْ بِهِ وَأَسْمِعْ﴾, with its signification of the highest degree of the elative, which indicates the utmost superiority of Allah's seeing and hearing. However, this could be catered for if they had used a footnote to refer therein what could not be rendered in the target text. This technique of using footnotes is practiced, for example, in *The Study Qur'an translation* (2015), where the editors explained in the footnotes what they could not explain in the target text.

The three translations used the third person pronoun "He", repeated twice, with a capital "H" as the subject of the two verbs "sees" and "hears" to indicate the informative denotation of the Qur'anic text, and as an equivalent to the third person singular pronoun "هَاءُ الْغَيْبَة" in (بِهِ), which stands in the place of the doer of the two 'imperative' verbs ﴾أَبْصِرْ﴿ and ﴾أَسْمِعْ﴿ in the source text.

The Study Qur'an rendering is the same as that of Abdel Haleem, focusing on the use of parallel structures and using the exclamatory words "how well" in the beginning of each sentence. However, *The Study Qur'an Translation*, in the footnote for this ayat added a comment which explains this denotation as follows: "… this is an exclamation indicating that none sees or hears like or better than [Allah][39], Who is the Seeing, the Hearing" (Nasr et al., 2015, p. 738). This explanatory footnote seems to be a good addition to the translation, for it takes care of the translation loss in the target text.

7.3.2. The Translation of the Implied Verb of Inciting (فِعْلُ الإِغْرَاءِ المُقَدَّرِ), in *Surat Al-Shams*, 91: 13: ﴾... نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ٣﴿

Example 2

	Surat Al- Shams, 91: 13	سورة الشمس ، الآية: 13
ST:		﴾فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ٣﴿
Al-Hilali & Khan	{But the Messenger of Allah (Salih (Saleh)) said to them: **"Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"**}	
Ghali	{Then the Messenger of Allah said to them, **"The she-camel of Allah**! And (do not hinder) her drinking."}	

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[39] In this quote, the word "God" is replaced by the word "Allah". *The Study Qur'an Translation* uses the word "God". I prefer, for religious and linguistic reasons, to use the proper noun (Allah), for it is the name that Allah, subhanahu wa ta'ala, named Himself with.

Abdel Haleem	{The messenger of God said to them, '[Leave] God's camel to drink,'}

This holy ayat talks about an event in the story of Prophet Salih and his people, the scene reveals him warning his people to avoid touching the she-camel of Allah, even with any kind of evil. The story of the Thamud people and their messenger, Salih, is mentioned several times in the Qur'an. However, the short passage mentioned in this Surat portrays some of the most decisive aspects of the story: the overweening arrogance of the people of Thamud who belied their Prophet, Salih, who warned them not to touch the she-camel of Allah, or interfere with her drinking, with the least harm. But the Thamud tribe, in their overweening arrogance and insolence, rejected him and erected a barrier between themselves and his warning. They hamstrung and cruelly slaughtered the she-camel. For this cruel sin, Allah afflicted them with utter destruction, and razed their houses to the ground, Surat Al-Shams, 91: 14-15:

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ⑭ وَلَا يَخَافُ عُقْبَٰهَا ⑮﴾. (سُورَةُ الشَّمْسِ).

{**but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them**}, (Abdel Haleem, 2010).

The word ﴿وَنَاقَةُ﴾ in the construction ﴿فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ⑬﴾ is in the accusative case, being the object of an implied ellipsed verb signifying warning such as (اجْتَنِبُوا) or (احْذَرُوا). As explained in chapter three, the syntax of the warning construction consists of three elements: the person(s) warned, the thing warned against, and an implied verb denoting warning. Here, the warning construction used in this ayat is aimed at the people of Thamud, as the people addressed by the warning verb; Prophet Salih warned them to avoid doing any evil to the she-camel of Allah. The construction consists of the following elements: the persons warned are the people of Thamud, as understood from the context of the ayats of *Surat Al-Shams*, 91:11-13:

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَا ﴿١١﴾ إِذِ ٱنبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا ﴿١٣﴾﴾. (سُورَةُ الشَّمْسِ).

{(11) the people of Thamud, in their overweening arrogance, denied their messenger and called him a liar, (12) when the most wicked man among them broke forth, (13) and the Messenger of Allah said to them: "The she-camel of Allah! And her drink!"}, (my translation).

The thing warned against, in this ayat, is the she-camel of Allah and her drinking ﴿نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا﴾. The warning verb is implied or ellipsed and signifying (احْذَرُوا). The word ﴿سُقْيَىٰهَا﴾ is also in the accusative case, being adjacent to[40] ﴿نَاقَةَ ٱللَّهِ﴾, i.e. (احْذَرُوا نَاقَةَ اللهِ وَ احْذَرُوا سُقْيَاهَا), "avoid the she-camel of Allah, and avoid her drink", (my translation).

In the Qur'anic text the warning verb is implied in this construction of warning. In translation there are two strategies for rendering this implicit verb of warning. One is to render the Qur'anic text into the target language with the warning verb implicit as is. The other strategy is to render the implicit verb of the Qur'anic text explicit in the target language. If the first strategy is followed, then there will be no apparent difference between the structure of the Qu'anic text and that of the TT. If the second strategy is followed, there will be slight differences between the translators' choices for understanding and expressing the meaning of the implied, ellipsed verb.

The three translations approached the ellipsed verb in three different ways. In the Al-Hilali and Khan translation, the ellipsed warning verb is rendered explicitly as follows: {**"Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"**} (Al-Hilali & Khan, 2010). This is an explanatory translation. Four verbal constructions are used to express one implied, single verb of warning.

In Ghali's rendering, a form similar to that of the Qur'anic text is followed: {**"The she-camel of Allah**! And (do not hinder) her drinking."} (Ghali). The first implicit

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[40] كَلِمَةُ (سُقْيَاهَا) مَعْطُوفَةٌ عَلَى كَلِمَةِ (نَاقَةَ) ، وَ كِلْتَاهُمَا مَنْصُوبَتَانِ بِفِعْلِ تَحْذِيرٍ مُضْمَرٍ تَقْدِيرُهُ (احْذَرُوا) أَوْ (اجْتَنِبُوا).

warning verb of the first phrase ﴾نَاقَةَ ٱللَّهِ﴿ is rendered implicitly, as in the Qur'anic text. But in the second phrase ﴾وَسُقْيَٰهَا﴿, Ghali rendered the warning verb explicitly, but between brackets: {**And (do not hinder) her drinking**}.

Abdul Haleem follows in his rendering of the same ayat a freer, more communicative approach, {**'[Leave] God's camel to drink'**} (Abdel Haleem). By this, Abdel Haleem, seems to deviate from the peculiar grammatical structure of the warning construction, and transforms it into a simple sentence, in the imperative mode of commanding, rather than of warning. It also seems that Abdel Haleem's attention is focused on the content of the ayat, more than its grammatical structure.

It is apparent that each one of these translations seems to rely on understanding the implied verb on evidence from the Qur'anic text itself. Abdel Haleem (2010), rendering the implied warning verb as (leave), seems to be looking at the *Surat Hud*, 11: 64:

﴿وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ٦٤﴾. (سُورَةُ هُودٍ).

{My people, this camel belongs to God, a sign for you, **so leave it to pasture on God's earth and do not harm it,** or you will soon be punished.'}, (Abdel Haleem, 2010).

Ghali's (2003) rendering, as usual, is a source-text oriented translation. Al-Hilali and Khan (2000), guided by the books on tafseer, used in their explanatory translation more than one verbal construction to reflect the multi-dimensional meanings of the implied warning verb.

7.3.3. The Translation of the Imperative Noun of Action (اسْمُ الْفِعْلِ), in *Surat Yusuf*, 12: 23: ﴿ ... وَقَالَتْ هَيْتَ لَكَ ... ۞ ﴾

Example 3

	سورة يُوسُف ، الآية: 23 *Surat Yusuf*, 12: 23
ST:	﴿وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ **هَيْتَ لَكَ** قَالَ مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّى أَحْسَنَ مَثْوَاىَ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ۞﴾
Al-Hilali & Khan	{And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: **"Come on, O you."** He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the Zalimoon (wrong and evil-doers) will never be successful."}
Ghali	{And she in whose home he was solicited him, (Literally: she solicited him about himself) and bolted the doors (on them), and said, **"Come! Everything is ready for you."** (i.e., **take me**). He said, "Allah be my refuge! Surely he is my lord (i.e., your husband is my lord) who has given me the fairest of lodging. Surely the unjust (ones) do not prosper."}
Abdel Haleem	{"The woman in whose house he was living tried to seduce him: she bolted the doors and said, **'Come to me,'** and he replied, 'God forbid! My master has been good to me; wrongdoers never prosper.'"}

As discussed in the section on the syntax of the imperative forms in Arabic, the nouns of action (أَسْمَاءُ الْأَفْعَالِ) can perform the grammatical function of the verbs they correspond to, whether it is perfect, imperfect, or imperative. The imperative nouns of action that occurred in the Holy Qur'an include the following: وَ ، هَيْتَ وَ ، هَلُمَّ – تَعَالْ وَ – هَاتِ) مَكَانكُمْ ، وَ عَلَيْكُمْ ، وَ هَاؤُومُ The following sections, however, will be confined to .(رُوَيْداً وَ

discussing two examples to see how these nouns of action are translated into English, although they are neither nouns proper, nor verbs proper. Here is one example, from *Surat Yusuf*, 12: 23:

﴿وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ **هَيْتَ لَكَ** قَالَ مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّى أَحْسَنَ مَثْوَاىَ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾﴾

{The woman in whose house he was living tried to seduce him: she bolted the doors and said, **'Come to me,'** and he replied, 'God forbid! My master has been good to me; wrongdoers never prosper.'} (Abdel Haleem, 2010).

This ayat talks about one of the most severe and profound trials in Prophet Yusuf's life. It is the temptation of the woman of the ruler of Egypt, in whose house Prophet Yusuf was living. She sought to seduce him to commit a sinful act with her. She barred the doors, and invited him to come along and do the evil act. But he straightforwardly refused and appealed to Allah to save him from such a grave and sinful act. He said, "Allah is my refuge! He is my Lord. Those who do wrong, never succeed."

The Qur'anic expression ﴿هَيْتَ لَكَ﴾ is an unusual Arabic expression which the woman used to express her desire in crude terms. She invited him openly after bolting the doors and speaking of what she wanted him to do. It exemplifies a model of politeness in the language of the Holy Qur'an. It is a word of three letters. These three letters reveal the charged passion of the woman, and portray her inner feelings and physical desires, but do so covertly, politely, decently, and modestly.

In the Holy Qur'an, the expression ﴿هَيْتَ لَكَ﴾ occurred just one time. Abu Ja'far Al-Nahhas (2008) said that the word ﴿هَيْتَ﴾, according to the scholars of the readings of the Holy Qur'an, has seven authentic readings. These seven readings are: (1) ﴿هَيْتَ لَكَ﴾, (2) ﴿هَيْتِ لَكَ﴾, (3) ﴿هَيْتُ لَكَ﴾, (4) ﴿هِيتَ لَكَ﴾, (5) ﴿هِيتُ لَكَ﴾, (6) ﴿هِئْتُ لَكَ﴾, and (7) ﴿هِئْتَ لَكَ﴾

(Al-Nahas, 2008, p. 446). [41] The most relevant of these seven readings, in this context, are two: ﴾هِيتُ لَكَ﴿, and ﴾هَيْتَ لَكَ﴿. It is interesting here to note that each one of the two readings belongs to a different grammatical category.

The first reading, ﴾هَيْتَ لَكَ﴿, is an imperative noun of action, and signifies as (تَعَالَهُ)[42], or (اقْرُبْ)[43] i.e., (come on!) (Al-Tabari, 2003, vol. 13 p. 70). The expression, ﴾هَيْتَ لَكَ﴿, can mean (هَلُمَّ وَأَقْبِلْ)[44], i.e., come nearer and get closer to me (Al-Qurtubi, 1996, vol. 9, p. 167). It can also signify as (أَسْرِعْ)[45], i.e., "hasten" (Abu-Hayyan, 1993, vol. 5, p. 294). Moreover ﴾هَيْتَ لَكَ﴿ is an expression used for inducing and urging someone to do something[46]. Here, ﴾هَيْتَ لَكَ﴿, as an imperative noun of action, expresses these denotations with the explicit meaning of inducing him to do the sinful act, expressed openly and in crude terms (Al-Tabari, 2003, vol. 13 p. 73). ﴾هَيْتَ لَكَ﴿ reveals the woman's strong passion of love towards Prophet Yusuf; for this expression has the emotional power which an interjection has.

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[41] مِنْ إِعْرَابِ الْقُرْآنِ لِأَبِي جَعْفَرَ النَّحَاسِ: "﴿وَقَالَتْ هَيْتَ لَكَ﴾ [فِيهَا سَبْعُ قِرَاءَاتٍ]. (1) فَمِنْ أَجَلِّ مَا قِيلَ فِيهَا وَ أَصَحِّهِ إِسْنَاداً مَا رَوَاهُ الْأَعْمَشُ بْنُ أَبِي وَائِلٍ ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ – رَحِمَهُ اللهُ – يَقْرَأُ: ﴿وَقَالَتْ هَيْتَ لَكَ﴾ ، قَالَ فَقُلْتُ: إِنَّ قَوْماً يَقْرَؤُونَهَا ﴿هِيتُ لَكَ﴾. قَالَ [أَيْ ابْنُ مَسْعُودٍ]: إِنَّمَا أَقْرَأُ كَمَا عُلِّمْتُ. قَالَ أَبُو جَعْفَرَ: وَبَعْضُهُمْ يَقُولُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ ، عَنِ النَّبِيِّ – صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ. وَ لَا يَبْعُدُ ذَلِكَ. لِأَنَّ قَوْلَهُ: "إِنَّمَا أَقْرَأُ كَمَا عُلِّمْتُ" يَدُلُّ عَلَى أَنَّهُ مَرْفُوعٌ. وَ هَذِهِ الْقِرَاءَةُ ، بِفَتْحِ الْهَاءِ وَ التَّاءِ ، هِيَ الصَّحِيحَةُ ، مِنْ قِرَاءَةِ ابْنِ عَبَّاسٍ وَ سَعِيدِ بْنِ جُبَيْرٍ وَ الْحَسَنِ وَ مُجَاهِدٍ وَ عِكْرِمَةَ. وَ بِهَا قَرَأَ أَبُو عَمْرٍو وَ عَاصِمٌ وَ الْأَعْمَشُ وَ حَمْزَةُ وَ الْكِسَائِيُّ. (2) وَ قَرَأَ ابْنُ أَبِي إِسْحَاقَ النَّحْوِيُّ: ﴿وَقَالَتْ هَيْتِ لَكَ﴾ ، بِفَتْحِ الْهَاءِ وَ كَسْرِ التَّاءِ. (3) وَ قَرَأَ أَبُو عَبْدِ الرَّحْمَنِ وَ ابْنُ كَثِيرٍ ﴿وَقَالَتْ هَيْتُ لَكَ﴾ ، بِفَتْحِ الْهَاءِ وَ ضَمِّ التَّاءِ. فَهَذِهِ ثَلَاثُ قِرَاءَاتٍ ، الْهَاءُ فِيهِنَّ مَفْتُوحَةٌ. (4) وَ قَرَأَ أَبُو جَعْفَرَ وَ شَيْبَةُ وَ نَافِعٌ: ﴿وَقَالَتْ هِيتَ لَكَ﴾ ، بِكَسْرِ الْهَاءِ وَ فَتْحِ التَّاءِ. (5) وَ قَرَأَ يَحْيَى بْنُ وَثَّابٍ: ﴿وَقَالَتْ هِيتُ لَكَ﴾ ، بِكَسْرِ الْهَاءِ وَ بَعْدَهَا يَاءٌ سَاكِنَةٌ وَ التَّاءُ مَضْمُومَةٌ. (6) وَرُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ – رَضِيَ اللهُ عَنْهُ ، وَ ابْنِ عَبَّاسٍ وَ مُجَاهِدٍ وَ عِكْرِمَةَ: ﴿وَقَالَتْ هِئْتُ لَكَ﴾ ، بِكَسْرِ الْهَاءِ وَ بَعْدَهَا هَمْزَةٌ سَاكِنَةٌ وَالتَّاءُ مَضْمُومَةٌ. (7) وَ عَنِ ابْنِ عَامِرٍ وَ أَهْلِ الشَّامِ: ﴿وَقَالَتْ هِئْتَ لَكَ﴾ ، بِكَسْرِ الْهَاءِ وَ بِالْهَمْزَةِ وَ فَتْحِ التَّاءِ. (مُلَاحَظَةٌ: تَرْقِيمُ الرِّوَايَاتِ مِنْ إِضَافَتِي لِلنَّصِّ الْمُقْتَبَسِ مِنْ كِتَابِ أَبِي جَعْفَرَ النَّحَاسِ ، وَ ذَلِكَ لِلتَّيْسِيرِ عَلَى مَنْ يُرِيدُ تَتَبُّعَ الْقِرَاءَاتِ السَّبْعَةِ كَمَا وَرَدَتْ فِي هَذَا النَّصِّ).
[42] مِنْ تَفْسِيرِ الطَّبَرِي لِسُورَةِ يُوسُفَ: (عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَتْ: "تَعَالَهُ").
[43] قَالَ الْإِمَامُ الطَّبَرِيُّ: (وَقَرَأْتَهُ عَامَّةُ قُرَّاءِ الْكُوفَةِ وَ الْبَصْرَةِ: (هَيْتَ لَكَ)، بِفَتْحِ الْهَاءِ وَ التَّاءِ ، بِمَعْنَى: هَلُمَّ لَكَ، وَ اذْنُ وَ تَقَرَّبْ. يَعْنِي: تَعَالَ واقْرُبْ).
[44] قَالَ الْإِمَامُ الْقُرْطُبِيُّ: (وَقَالَتْ هَيْتَ لَكَ) أَيْ: هَلُمَّ وَ أَقْبِلْ وَ تَعَالَ ؛ وَ لَا مَصْدَرَ لَهُ وَ لَا تَصْرِيفَ.
[45] قَالَ أَبُو حَيَّانَ ، فِي تَفْسِيرِهِ الْمُسَمَّى الْبَحْرُ الْمُحِيطُ :"هَيْتَ" اسْمُ فِعْلٍ بِمَعْنَى: أَسْرِعْ.
[46] قَالَ الْإِمَامُ الْقُرْطُبِيُّ فِي تَفْسِيرِهِ: "وَ قَالَ مُجَاهِدٌ وَ غَيْرُهُ : "هَيْتَ" [كَلِمَةٌ] عَرَبِيَّةٌ ، تَدْعُوهُ بِمَا إِلَى نَفْسِهَا.

In the other reading, ﴾هِئْتُ﴿ is a verbal phrase consisting of a verb in the perfect tense (هَاءَ), with its subject attached to it i.e., the first person pronoun (تَاءُ الفَاعِلِ). Morphologically, the perfect verb in the verb phrase ﴾هِئْتُ﴿ is derived from (هَاءَ يَهِيئُ), which is of the same measure as (جَاءَ يَجِيئُ); and thus ﴾هِئْتُ﴿ is of the same measure of (جِئْتُ)[47], when attached to the first person pronoun (تَاءُ الفَاعِلِ). It signifies as (تَهَيَّأْتُ لَكَ)[48], a signification which can be glossed as "I have prepared myself for you" (Al-Qurtubi, 1996, vol. 9, p. 168-169). As such, the expression ﴾هِئْتُ لَكَ﴿, is informative in form, but imperative in meaning. The woman implicitly incites Prophet Yusuf and urges him on to do sin with her when she told him that she had prepared herself for him.

The imperative noun of action ﴾هَيْتَ﴿, of the first reading, is in itself invariable whether it is used to denote the singular or plural, the feminine or the masculine. However, in both readings, the second person pronoun (كَافُ الخِطَابِ) follows the particle (لَامُ الجَرِّ), forming the prepositional phrase ﴾لَكَ﴿, to designate the gender and number of the addressee, rather than the addresser. But the gender and number of the addresser is designated by the subject pronoun (تَاءُ الفَاعِلِ) or (تَاءُ التَّأْنِيثِ) when attached to the perfect verb, as in the second reading of ﴾وَقَالَتْ هَيْتَ لَكَ﴿.

As discussed in the section on syntax, the nouns of action form a special category of parts of speech in the Arabic language. The English language, on the other hand, does not have this kind of parts of speech. They are not imperative verbs in their proper sense, but they have the force of imperative verbs. They are actually more forceful than imperatives, and thus they are more similar to interjections. But there are interjections in the English language that can function as the nouns of action in Arabic. Though they are not classified as verbs proper, these nouns of action have the grammatical function of the

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[47] مِنْ تَفْسِيرِ الْقُرْطُبِيِّ: قَالَ النَّحَّاسُ: ... يُقَالُ : هَاءَ الرَّجُلُ ، يَهَاءُ ، وَ يَهِيءُ ، وَ يَهِيئُ ، هَيْأَةً ... فَهَاءَ ، يَهِيءُ ، مِثْلُ: جَاءَ ، يَجِيءُ. وَ (هِئْتُ) مِثْلُ (جِئْتُ).

[48] قَالَ الإِمَامُ الْقُرْطُبِيُّ فِي تَفْسِيرِهِ: وَ مَنْ هَمَزَ ، {أَيْ: قَرَأَهَا "هِئْتُ" بِالْهَمْزَةِ مَكَانَ الْيَاءِ} ، وَضَمَّ التَّاءَ ، فَهُوَ فِعْلٌ ، بِمَعْنَى: تَهَيَّأْتُ لَكَ.

verbs they correspond to. They also have the same meaning of the verbs which they perform their function.

Al-Hilali and Khan dealt with ﴾هَيْتَ لَكَ﴿ as a noun of action. They rendered it as {**Come on, O you**.} Abdel Haleem also dealt with it as a noun of action and thus rendered it into {Come to me}.

Ghali's translation, however, took the two readings of ﴾هِئتُ لَكَ﴿ and ﴾هَيْتَ لَكَ﴿ into consideration and rendered it as follows {**Come! Everything is ready for you.**} He dealt with it one time as a noun of action, and another time as an imperative verb proper signifying as (تَهَيَّأتُ لَكَ). Then Ghali adds an explanatory parenthetical note: {i.e., **take me**}, to reveal an implied denotative meaning of the expression ﴾هَيْتَ لَكَ﴿. Thus Ghali's translation caters for both readings and renders them one after the other so that the reader of his translation, who does not have an idea about these two readings, may understand what is meant by theexpression that the woman used to expose her sinful desire.

Also, it is important here to notice that the use of conjunction and disjunction (الوَصْلُ وَ الْفَصْلُ) is a characteristic of the language of this ayat. Conjunction is used in the part of the ayat talking about the woman: ﴾وَ رَاوَدَتْهُ﴿. Disjunction, on the other hand, characterizes the part of the ayat talking about Prophet Yusuf's reaction to the woman's temptation: ﴾قَالَ﴿. The use of conjunction to connect the three verbs: ﴾وَ رَاوَدَتْهُ﴿, ﴾وَ غَلَّقَتِ﴿, and ﴾وَ قَالَتْ﴿ portrays the hastening pace of the woman's actions in the situation of temptation and attempted seduction as three inter-related steps, the one leading to the other, with the culmination at the moment when she said ﴾هَيْتَ لَكَ﴿.

At this moment, disjunction (الْفَصْلُ) is used to designate that Prophet Yusuf's values represent a world that is totally disjointed from that of the woman. This, it seems to me, is why there is no conjunctive (وَ) or (فَ) before the verb

﴾قَالَ﴿. This is to indicate the complete separation of these two different worlds.

Furthermore the three sentences used by Prophet Yusuf also come in disjunction, rather than conjunction. This is done to indicate that these are three distinguished, clear-cut principles, and that each one of them is enough in itself for him to abstain from sin. He expounds three strong statements, each statement is a clear principle in itself: ﴿... قَالَ مَعَاذَ ٱللَّهِ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّـٰلِمُونَ ۞﴾. These statements make it absolutely clear that Prophet Yusuf's reply to the open attempt at seduction was a straightforward refusal.

In translation, Ghali's use of conjunction and disjunction is the nearest to the form of the source text, with his use of the conjunctive "and" three times as an equivalent to the source text use of the conjunctive (وَاو) three times in the portion of the ayat talking about the woman. In the second part of the ayat, the section talking about Prophet Yusuf, Ghali used disjunction so that the translation may reflect some features of the source text in both form and content.

Al-Hilali and Khan's use of conjunctions in the first part of the ayat is slightly different from Ghali's. They render it in quite a slow pace, as if they are logical steps—one following the other, rather than three actions carried out simultaneously, and at the same moment, at least within the mind of the woman. Al-Hilali and Khan's use of disjunction in the second part of the ayat reflects the aesthetic values revealed by the use of disjunction in the source text.

Abdel Haleem's translation uses a freer approach, in terms of his use of disjunction and conjunction. And thus his translation comes in the form of reporting, rather than portraying the scene depicted in the ayat.

7.3.4. The Translation of the Imperative Noun of Action (اسْمُ الفِعْلِ), in *Surat Al Haqqa*, 69:19: ﴿... هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ۝﴾

Example 4

	Surat Al-Haqqa, 69: 19: سورة الحاقّة ، الآية: 19
ST:	﴿فَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ **هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ** ۝﴾
Al-Hilali & Khan	{Then as for him who will be given his Record in his right hand will say: "**Take, read my Record!**"}
Ghali	So, as for him whose book is brought to him in (Literally: with) his right hand, he will then say, **"(Now), here you are! Read my book**."
Abdel Haleem	{Anyone who is given his Record in his right hand will say, '**Here is my Record, read it**.}

There are many views among Arab linguists regarding the form of the noun of action ﴿هَآؤُمُ﴾. Ibn Mandhoor (630 - 711 AH/1311 - 1232 CE), in Lisaan Al-Arab, explains that the word (هَا) has many meanings[49]. One of them is that it is a particle used for initiating speech and for attracting the listener's attention and when prefixed in such words as (هَذَا) and (هَؤُلَاءِ), meaning (this) and (those) respectively[50](vol. 15, 2004, p. 5). Al-Fairuzabadi (729 - 817 AH / 1329 – 1414 CE), in his famous lexicon, Al-Qamoos Al-Muheet (2008, p. 1668), says that these two letters, (هَا), as a unit, function also as a noun of action (اسْمُ فِعْلِ), signifying the meaning of the imperative verb (خُذْ), i.e., "take" (Al-Fairuzabadi, 2008, p. 1668).

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[49] قَالَ العلامةُ الفيروزآبادي في القاموس المحيط : (هَا): كلمةُ تَنْبيه، وتَدْخُلُ في ذَا وذِي، تقولُ: هذا وهذِه وهاذاكَ وهاذِيكَ، أوْ ذَا لِما بَعُدَ، وهذا لِما قَرُبَ. و (ها): كنايةٌ عن الواحِدةِ: كرَأَيْتُها، وزَجْرٌ للإِبِلِ، ودُعاءٌ لها، وكلِمةُ إجابةٍ. و (ها) تكونُ اسْماً لِفِعْلٍ، وهو خُذْ. وتُمَدُّ، ويُسْتَعْمَلانِ بكافِ الخِطابِ، ويجوزُ في المَمْدُودةِ أن يُسْتَغْنَى عن الكافِ بتَصْريفِ هَمْزَتِها تَصاريفَ الكافِ، تقولُ: هاءَ للمُذَكَّرِ، وهاءِ للمُؤَنَّثِ، وهاؤُما وهاؤُنَّ وهاؤُمْ، ومنه: {هَاؤُمُ اقْرَؤُوا}.

[50] وَرَدَ في مُعْجَمِ (لِسانُ العَرَبِ، مادَّةِ: (هَا). قَالَ الأزَهَرِيُّ: وأما هذا إذا كان تنْبيهاً فإن أبا الهيثم قال: ها تَنْبِيهٌ تَفْتَتِحُ العربُ بها الكلامَ بلا معنىً سوى الافْتِتاح.

In this case, the word (هَا)is prefixed with the second person pronoun (كَافُ الخِطَابِ) that agrees with the number and gender of the addressee(s), and gives new constructions such as (هَاكَ) and (هَاكِ), with all its variations. The second person pronoun (كَافُ الخِطَابِ), with all its variations, can also be replaced by the letter (هَمْزَة), and receive all the inflectional endings as such with the (هَاكَ) variation. We say (هَاءَ) for the singular masculine, (هَاءِ) for the feminine masculine, (هَاؤُمَا) for the dual, (هَاؤُنْ) for the plural feminine, and (هَاؤُمُ) for the plural masculine, as in the Qur'anic quotation ﴿هَآؤُمُ ٱقْرَءُواْ كِتَـٰبِيَهْ﴾[51] (Al-Darweesh, 1999, pp. 53-55).

According to Al-Tabari (2001), the imperative verb ﴿هَآؤُمُ﴾ signifies as (تَعَالَوْا), meaning "come"[52] (vol. 23, p. 231). To these meanings Al-Qurtubi (1996) adds that ﴿هَآؤُمُ﴾ denotes the meaning of (هَلُمَّ). Also when said in response to a calling person, it denotes jubilation and cheerfulness as an expression of great joy[53], for having the emotional force of the interjections (vol. 23, p. 231).

As for the syntactic structure of this Qur'anic quotation ﴿هَآؤُمُ ٱقْرَءُواْ كِتَـٰبِيَهْ﴾, there are two imperative verbs: ﴿هَآؤُمُ﴾ and ﴿ٱقْرَءُواْ﴾ juxtaposed, the first to the second without any connecting words to join them. That is, in terms of Arab rhetoricians, the semantic relationship between the two verbs, at the surface level, is disjunction (الفَصْلُ), rather than

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[51] قَالَ العَلَّامَةُ مُحْيِي الدِّينِ الدَّرْوِيشِ فِي مُؤَلَّفِهِ القَيِّمِ: إِعْرَابُ القُرْآنِ الكَرِيمِ وَ بَيَانُهُ ، عِنْدَ إِعْرَابِ الآيَةِ (13) مِنْ سُورَةِ الحَاقَّةِ ، تَعْلِيقًا عَلَى كَلِمَةِ (هَاؤُمْ) "و إِذَا كَانَتْ [هَاؤُمْ] فِعْلًا صَرِيحًا لِاتِّصَالِ الضَّمَائِرِ البَارِزَةِ المَرْفُوعَةِ بِهَا ، كَانَ فِيهَا ثَلَاثُ لُغَاتٍ. إِحْدَاهَا أَنَّهَا تَكُونُ مِثْلَ عَاطِي يُعَاطِي ... الثَّانِيَةُ أَنْ تَكُونَ مِثْلَ هَبْ ... الثَّالِثَةُ أَنْ تَكُونَ مِثْلَ خَفْ أَمْرًا مِنَ الخَوْفِ فَيُقَالُ: هَأْ ، هَائِي ، هَاءَا ، هَاؤُوا ، هَأْنَ ؛ مِثْلَ: خَفْ خَافِي خَافَا خَافُوا خَفْنَ. وَ اخْتُلِفَ فِي مَدْلُولِهَا. وَ المَشْهُورُ أَنَّهَا بِمَعْنَى: خُذُوا. وَ قِيلَ مَعْنَاهَا: تَعَالَوْا ، فَتَتَعَدَّى بِإِلَى. وَ قِيلَ مَعْنَاهَا: القَصْدُ. وَ عِبَارَةُ البَحْرِ: «هَاءَ بِمَعْنَى خُذْ. وَ قَالَ الكِسَائِيُّ وَ ابْنُ السِّكِّيتِ: وَ العَرَبُ تَقُولُ: هَاءَ يَا رَجُلُ ؛ وَ لِلِاثْنَيْنِ ، رَجُلَيْنِ وَ امْرَأَتَيْنِ: هَاؤُمَا ؛ وَ لِلرِّجَالِ: هَاؤُمْ ؛ وَ لِلْمَرْأَةِ هَاءِ ، بِهَمْزَةٍ مَكْسُورَةٍ مِنْ غَيْرِ يَاءٍ ؛ وَ لِلنِّسَاءِ هَائِنَ. وَ قِيلَ: هَاؤُمْ كَلِمَةٌ وُضِعَتْ لِإِجَابَةِ الدَّاعِي عِنْدَ الفَرَحِ وَ النَّشَاطِ وَ فِي الحَدِيثِ أَنَّهُ – عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ – نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ عَالٍ فَجَاوَبَهُ – عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ –: "هَاؤُمْ" ، بِصَوْلَةِ صَوْتِهِ – صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ.

[52] قال الإمام الطبري في تفسيره سورة الحاقة: "... حدثني يونس بن عبد الأعلى، قال: أخبرنا ابن وهب، قال، قال ابن زيد، في قول الله: (هَاؤُمُ اقْرَءُواكِتَابِيَهْ) قال: تعالوا.

[53] قال الإمام القرطبي، عند تفسيره الآية (19) من سورة الحاقة : "هَاؤُمْ": "تعالوا" ؛ قاله ابن زيد. وقال مقاتل : "هَلُمَّ". وقيل : أي "خُذُوا" ؛ ... وقيل : إن " هَاؤُمْ"كلمة وضعت لإجابة الداعي عند النشاط والفرح. رُوِيَ أن رسول الله – صلى الله عليه وسلم – ناداه أعرابيٌّ بصوتٍ عالٍ ، فأجابه النبيُّ – صلى الله عليه وسلم –: "هَاؤُمْ" ، يُطَوِّلُ صَوْتَهُ).

conjunction (الْوَصْل). This is because the two verbs seem to denote two separate actions: the action of inviting the addressees to come and gather around him and take his book, and the other action of the addressees reading his book. One may suggest that these two imperative verbs are placed together the way they are in order to create an interesting effect on the part of the listeners, and to express the speaker's jubilation and cheerfulness.

Al-Darweesh (1999), in his syntactic analysis of the above-quoted ayat, says that ﴿هَآؤُمُ﴾, as a part of speech, is either a verb denoting the imperative, or a noun of action that signifies the meaning of the imperative verb[54]. In either case, it signifies (خُذْ), i.e., "take" (vol. 8, p. 35-55.

Now we move on to look at the three translations and see how they rendered, first, the imperative verb ﴿هَآؤُمُ﴾, then the other imperative verb (اقْرَأُوا).

Al-Hilali and Khan (2000) rendered ﴿هَآؤُمُ﴾ into a single verb in the imperative: {take}. Here they rendered the literal denotation of the verb, without introducing the connotations of feeling jubilant and cheerful as revealed by the initial letters (هَ) of ﴿هَآؤُمُ﴾, which seems to the listener's ear as a cry of triumph achieved after a long race, and thus attracts their attention. Here, the imperative form is rendered into another imperative form, but with an indispensable translation loss at the aesthetic, phonological level.

Both Ghali (2003) and Abdel Haleem (2010) opted for the informative, rather than the imperative form in rendering ﴿هَآؤُمُ﴾. Ghali uses the expression {here you are} which is typically used when you are giving someone something. It is also used for

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[54] قَالَ الأُسْتَاذُ الْعَلَّامَةُ مُحْيِي الدِّينِ الدَّرْوِيشُ، في كِتَابِهِ إِعْرَابُ الْقُرْآنِ الْكَرِيمِ وَ بَيَانُهُ: "هَاؤُمْ" فِيهَا اسْتِعْمَالَانِ: (1) أَنَّهَا تَكُونُ فِعْلاً صَرِيحاً ؛ [أَوْ] (2) أَنَّهَا تَكُونُ اسْمَ فِعْلٍ وَ مَعْنَاهَا في الحَالَيْنِ (خُذُوا). فَإِنْ كَانَتْ اسْمَ فِعْلٍ ، وَ هِيَ الْمَذْكُورَةُ ، فَفِيهَا لُغَتَانِ: الْمَدُّ وَ الْقَصْرُ ؛ تَقُولُ: هَاءَ دِرْهَماً يَا زَيْدُ وَ هَا دِرْهَماً يَا زَيْدُ. وَ يَكُونَانِ كَذَلِكَ في الأَحْوالِ كُلِّهَا مِنْ إِفْرَادٍ وَ تَثْنِيَةٍ وَ جَمْعٍ ، وَ تَذْكِيرٍ وَ تَأْنِيثٍ. وَ تَتَّصِلُ بِهِمَا كَافُ الخِطَابِ اتِّصَالَهَا بِاسْمِ الإِشَارَةِ ، فَتُطَابِقُ مُخَاطِبَكَ بِحَسْبِ الْوَاقِعِ مُطَابَقَتَهَا ؛ وَ هِيَ أَنَّ الْكَافُ ضَمِيرُ الْمُخَاطَبِ. تَقُولُ: هَاكَ (وَ) هَاءَكَ، (وَ) هَاكِ (وَ) هَاءِكِ إِلَى آخِرِهِ. وَ يَخْلُفُ كَافَ الخِطَابِ هَمْزَةٌ مُتَصَرِّفَةٌ تَصَرُّفَ كَافِ الخِطَابِ ؛ فَتَقُولُ: هَاءَ يَا زَيْدُ، (وَ) هَاءِ يَا هِنْدُ، (وَ) هَاؤُمَا، (وَ) هَاؤُمْ، (وَ) هَاؤُنَّ، وَ هِيَ لُغَةُ الْقُرْآنِ.

expressing a sudden feeling of surprise for getting something in an unexpected way. It seems in this latter sense that Ghali's translation uses the expression {**here you are**} to render the imperative noun of action ﴿هَآؤُمُ﴾. Ghali uses the adverb of time {**now**}, as an interjection and as an introductory word to cater for the emotional force denoted by the two initial letters (هَا) in ﴿هَآؤُمُ﴾. Ghali preserves the source text syntactic structure in rendering ﴿هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ﴾ as "Read my book". It is in the imperative form, in both the Qur'anic text and in the translated text.

Abdel Haleem (2010) uses a statement, {**Here is my Record**}, with the adverb "here" as its subject, and "my Record" as the complement of the copula "be", while using the third person singular pronoun "it" as the object of the imperative verb "read". It seems that Abdel Haleem relied on the Kufis', rather than the Basris', view of the Arab grammarians who consider ﴿كِتَٰبِيَهۡ﴾ as the 'back-grounded' object of the imperative verb ﴿هَآؤُمُ﴾. According to this view of the Kufi school of Arabic grammar, the object of ﴿ٱقۡرَءُواْ﴾ is an implied third person singular pronoun (هـ), referring to ﴿كِتَٰبِيَهۡ﴾; this is the view of the Kufi, rather than that of the Basri, school of Arab grammarians[55] (Al-Qurtubi, vol. 17, pp. 236-237). Though the Basris' view seems to be more correct and more accurate, the Kufis view proved to be helpful in Abdel Haleem's translation.

7.3.5. The Translation of the Negated Verbal Noun Denoting its Negative Imperative
﴿... لَا مِسَاسَ ... ۝﴾ **in** *Surat Taha*, **20: 97:** (النَّهۡيُ بِالۡمَصۡدَرِ الۡمَسۡبُوقِ بِلَا النَّافِيَةِ لِلۡجِنۡسِ)
Example 5

	Surat Taha, 20: 97 سُورَةُ طَهَ ، الآيَة: 97
ST:	﴿قَالَ **فَٱذۡهَبۡ** فَإِنَّ لَكَ فِي ٱلۡحَيَوٰةِ أَن تَقُولَ **لَا مِسَاسَۖ** وَإِنَّ لَكَ مَوۡعِدًا لَّن تُخۡلَفَهُۥۖ **وَٱنظُرۡ** إِلَىٰ إِلَٰهِكَ ٱلَّذِي ظَلۡتَ عَلَيۡهِ عَاكِفًاۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِي ٱلۡيَمِّ نَسۡفًا ۝﴾

[55] وَ"كِتَابِيَه " مَنۡصُوبَةٌ بِـ " هَاؤُمُ " عِنۡدَ الۡكُوفِيِّين ؛ وَ عِنۡدَ الۡبَصۡرِيِّين بِـ " اقۡرَءُوا " ، لِأَنَّهُ أَقۡرَبُ الۡعَامِلِينَ.

Al-Hilali & Khan	{Moosa (Moses) said: **"Then go away!** And verily, your (punishment) in this life will be that you will say: **"Touch me not (i.e.you will live alone exiled away from mankind);** and verily (for a future torment), you have a promise that will not fail. **And look at your ilah (god), to which you have been devoted.** We will certainly burn it, and scatter its particles in the sea."}
Ghali	{He (Musa) (Moses) said, **"Then go!** Yet, surely it shall be for you in (this) life to say, **'Untouchable!' Literally: no mutual contact, i.e., As-Samiriyy was made untouchable)** And surely there is for you an appointment you will never be allowed to fail; **and behold your god, to whom you lingered on consecrating yourself!** Indeed we will definitely burn it away; thereafter indeed we will definitely crush it (into powder) (Literally: crush it "an utter" crushing) into the main.}
Abdel Haleem	{Moses said, **'Get away from here!** Your lot in this life is to say, **"Do not touch me,"** but you have an appointment from which there is no escape. **Look at your god which you have kept on worshipping-** we shall grind it down and scatter it into the sea.}

This ayat tells us about the punishment that Assamirey has to suffer in this world and in the world to come for his sin of creating a calf out of gold and claiming that this gold calf is the god of Prophet Moses and his people. In this world he has to spend his life saying ﴾لَا مِسَاسَ﴿, i.e., "No Touch!" In other words, he is expelled for life from living with Moses and his people, and is not to come in contact with people in anyway whatsoever. His destiny in the hereafter is left to Allah. The ayat tells us that the gold deity made by Assamirey is to be burnt, then its ashes are to be blown far away over the sea.

In this ayat, there are three imperative verbs: (اذْهَبْ) and (انْظُرْ), and one verbal noun preceded by the particle (لَا) of generic negation ﴾لَا مِسَاسَ﴿. The first two verbs are used to

give commands proper, the third form is used to signify (لَا تَمَسَّ) and (لَا تُمَسَّ) has the indication of the informative, as well as the performative form. Our present discussion will be confined to discussing the verbal noun construction ﴿لَا مِسَاسَ﴾, as used in this ayat.

As discussed in chapter three, the verbal noun is sometimes used in certain contexts to indicate the meaning of the imperative verb that is derived from it[56]. This form, used as such, gives emphasis and urgency to the meaning of the sentence. In the following example, the verbal noun ﴿مِسَاسَ﴾ is preceded by the particle ﴿لَا﴾ of generic negation, i.e. (لَا النَّافِيَةُ لِلْجِنْسِ), giving the construction ﴿لَا مِسَاسَ﴾.

Ibn Faris (?? - 359 AH /?? - 1004 CE), in Maqayees Al-Lughah (2002, vol. 5, p. 271), says that the verb (مَسَسَ) signifies as the verb (لَمَسَ), or as the verb (جَسَّ)[57], i.e. "to touch something or feel something with hand".

Ibn Mandhoor (2004), explaining the above mentioned point in Lisaan Al-Arab, says that the word ﴿مِسَاسَ﴾ is the verbal noun of the four-letter verb (مَاسَسَ مِسَاسًا), which is of the same measure of (قَاتَلَ ، قِتَالًا). This morphological measure of (فَاعَلَ فِعَالًا), denotes sharing an action between two parties. Thus (مَاسَسَ مِسَاسًا) denotes that they both touched one another, or that they came in contact with one another. When this verbal noun is preceded by the particle (لَا) of generic negation, it signifies that sharing this action between the two parties is negated too. Thus, if the verbal noun ﴿مِسَاسَ﴾ means 'to touch',

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[56] يُستعملُ المصْدَرُ بدلاً من الفعلِ للاختصارِ وَ المبالغةِ وَ التوْكيدِ ، كَمَا يدلُّ على الحَثِّ وَ الحَضِّ مَا لا يَدُلُّ عَلَيْهِ الفِعْلُ الأمْرُ المحضُ.

[57] وَرَدَ في مُعْجَمِ مَقَاييسُ اللغَةِ لابنِ فَارسٍ: "الميم والسين أصلٌ صحيح يدلُّ على جَسٍّ الشَّيءِ باليد". قال ابن منظور في معجم لسان العرب: وَ "لا مِسَاسَ" أَي لا تَمَسَّني. وَ "لا مَسَاسَ" أَي لا مُمَاسَّة، وَ قَدْ قُرئَ بِهِمَا. وَ رُوِيَ عَنْ الفَرَّاء: إنه لَحَسَنُ الْمَسِّ. وَ الْمَسِيسُ: جِمَاعُ الرجلِ المرْأَةَ. وفي التنزيل العزيز: إِنَّ لَكَ في الحَياةِ أَنْ تَقُولَ لا مِسَاس ؛ قُرِئ "لا مِسَاسَ" ، بفتح السِينِ ، مَنصوباً على التَّبْرِئَةِ. قَالَ: وَ يَجُوزُ لا مَسَاسٍ ، مبنيٌّ عَلَى الْكَسْرِ. وَ هِي نَفْي قَوْلِكَ: "مَسَاسِ" فهو نفي ذلك، وبنيت مَسَاس (قوله «وبنيت مساس إلخ» كذا بالأصل.) على الكسر وأصلها الفتح، لمكان الألف فاختير الكسر لالتقاء الساكنين. الجوهري: أما قول العرب لا مَسَاس مثل قَطَامِ فإنما بني على الكسر لأنه معدول عن المصدر وهو الْمَسُّ، وقوله لا مَسَاس لا تخالط أحداً، حرَّم مخالطة السامريَّ عقوبة له، ومعناه أي لا أَمَسَّ ولا أُمَسُّ،)، و ورد في لسان العرب أيضاً: قال الليث: لا مِسَاس: لا مُمَاسَّة. أي لا يَمَسُّ بعضُنا بعضاً.

the negated verbal noun ﴾لَا مِسَاسَ﴿, denotes the opposite meaning of ﴾مِسَاسَ﴿, i.e., no touch (p. 291).

Through reviewing the meaning of ﴾لَا مِسَاسَ﴿ in some tafseers of the Holy Qur'an, the following insight was attained. According to Muqaatil Ibn Sulaimaan, ﴾لَا مِسَاسَ﴿ means (لَا تُخَالِطْ النَّاسَ), i.e., "never to be in contact with people"; Al-Tabari (2001), also says ﴾لَا مِسَاسَ﴿ means (لَا أَمِسُّ، ولا أُمَسُّ), i.e., "I shall touch nobody, and nobody shall touch me" (vol. 16, p. 152). Ibn Katheer says that ﴾لَا مِسَاسَ﴿ signifies as (لَا تَمِسُّ النَّاسَ وَ لَا يَمِسُّونَكَ), i.e., "you shall not touch people, and people shall not touch you either" (Ibn Katheer, 1999, vol. 3, p. 127).

Abu-Hayyan (1993), in Al-Bahr Al-Muheet, explains "﴾مِسَاسَ﴿ is the verbal noun of (مَاسَّ), such as (قِتَال) is the verbal noun of (قَاتَلَ). It is negated by the generic negation particle (لَا النَّافِيَةُ لِلْجِنْسِ), which makes it function as the negative imperative, signifying "do not touch me, and I shall not touch you," (vol. 6, p. 256).

Al-Shaikh Metwalley Ash-Sha'rawi (1991), in his commentary on this ayat, used the negated verbal noun, rather than using the negative imperative. Ash-Sha'rawi says that (المِسَاس) signifies as (المَسُّ), it can mean (لَا مِسَاسَ مِنّي لِأَحَدٍ), "I shall touch no one;" but it can also mean (لَا مِسَاسَ مِنْ أَحَدٍ لِي), "no one shall touch me"[58] (Al-Sha'rawi, 1991, p. 3970).

The word ﴾مِسَاسَ﴿ in this ayat of *Surat Taha*, 97, has two authentic readings: one reading is ﴾لَا مِسَاسَ﴿[59] and the other is ﴾لَا مَسَاسَ﴿[60]. According to the first reading, the

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[58] وَرَدَ في تَفْسِيرِ الشَّيْخِ مُحَمَّدٍ مُتَوَلِّي الشَّعْرَاوي لِهَذِهِ الآية مِنْ سُورَةِ طَهَ : "كَانَ رَدُّ مُوسَى عَلَيْهِ السَّلَامُ عَلَى هَذِهِ الفَعْلَةِ مِنَ السَّامِرِي: جَزَاؤُكَ أَنْ تَذْهَبَ، وَ يَكُونَ قَوْلُكَ الْمُلازِمُ لَكَ ﴿لَا مِسَاسَ﴾ (طه: 97). وَ الْمِسَاسُ أَي: المَسُّ. المَعنى يَحتَمِل: لَا مِسَاسَ مِنّي لأحدٍ، أو لا مِسَاسَ من أحدٍ لِي.

[59] قَالَ الإمامُ أَبُو حَيَّانَ الأَنْدَلُسِيُّ ، في تَفْسِيرِ البَحْرِ الْمُحِيط ، عِنْدَ تَفْسِيرِهِ هَذِهِ الآيَة: "وَ قَرَأَ الجُمْهُورُ (لَا مِسَاسَ) ، بِفَتْحِ السِّينِ وَ الْمِيم الْمَكْسُورَة. وَ (مِسَاسَ) مَصْدَرُ مَاسَّ ،كَقِتَالٍ مِنْ قَاتَلَ. وَ هُوَ مَنْفِيٌّ بِلَا الَّتي لِنَفْي الجِنْسِ ؛ وَ هُوَ نَفْيٌ أُرِيدَ بِهِ النَّهْيُ. أَيْ: لَا تَمَسَّني ، وَ لَا أَمَسُّك."

expression ﴾لَا مِسَاسَ﴿ is a verbal noun denoting the negative imperative, i.e. (مَصْدَرٌ دَالٌّ عَلَى النَّهْي); and according to the second reading, ﴾لَا مَسَاسِ﴿ is an imperative noun of action, i.e. (اسْمُ فِعْلٍ دالٌّ عَلَى الأَمْرِ), with the same grammatical function as (نَزَالِ), and (ضَرَابِ)[61], with both (نَزَالِ) and (ضَرَابِ) of the measure (فَعَالِ) (Abu Hayyan, vol. 6, 1993, p. 256).

Each one of these two readings has its distinguished meaning. To my mind, the first reading of ﴾لَا مِسَاسَ﴿, which is the reading of the majority, signifies the meaning of the performative and the informative structures. If he is addressing his listener(s), the signification is (لَا تَمَسَّنِي), i.e., "do not touch me". But if he is talking to his addressee(s) reporting his state, the signification is (أَنَا لَا أَمَسُّكُم), i.e., "I shall not touch you." Both significations are entailed by the use of the verbal noun preceded by the particle (لَا) of generic negation. However, the second reading of ﴾لَا مَسَاسِ﴿, seems to signify the negative imperative only. He is commanding the addressee(s) "NOT to touch him".

With regard to the translation of this peculiar structure of the imperative form, we find out that the translators do their work in light of what is said by lexicographers, linguists, and the Holy Qur'an commentators.

In Al-Hilali and Khan's (2000) rendering, the nominal structure is transformed into a verbal one. They use an explicit negative imperative form {**Touch me not**}. They added an explanatory gloss to convey the rhetorical effect of this expression on Al-Saameri, {(**i.e.you will live alone exiled away from mankind**)} this explanatory addition helps the target reader infer what is implied in the negative imperative {**Touch me not**.} In the Qur'anic text, the negation particle comes first; however, the Al-Hilali and Khan's translation backgrounds the negation particle "not", as a means of deviating from the norm for emphasis and paying the readers' attention to what is signified by the

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[60] و قَالَ الإِمَامُ أَبُو حَيَّانَ: "وَ قَرَأَ الْحَسَنُ وَ أَبُو حَيْوَةَ وَ ابْنُ أَبِي عَبْلَةَ وَ قُعْنُبُ: بِفَتْحِ الْمِيمِ وَ كَسْرِ السِّينِ. قَالَ صَاحِبُ اللَّوَامِح : هُوَ عَلَى صُورَةِ (نَزَالِ) وَ (نَظَارِ) مِنْ أَسْمَاءِ الأَفْعَال بِمَعْنَى: (انْزِلْ) وَ (انْظُرْ). فَهَذِهِ الأَسْمَاءُ الَّتِي بِهَذِهِ الصِّيغَةِ مَعَارِفُ ؛ وَ لَا تَدْخُلُ عَلَيْهَا لَا النَّافِيَةُ الَّتِي تَنْصُبُ النَّكِرَاتُ ، نَحْوَ: (لَا مَالَ لَكَ) ؛ لَكِنَّهُ فِيهِ نَفْيُ الفِعْل. فَتَقْدِيرُهُ: (لَا يَكُونُ مِنْكَ مِسَاسٌ) ، وَ لَا أَقُولُ مَسَاس. وَ مَعْنَاهُ النَّهْيُ. أَيْ: (لَا تَمَسَّنِي)." (انْتَهَى) . قَالَ الْبَاحِثُ: وَ ظَاهِرُ هَذَا أَنَّ (مَسَاسَ) اسْمُ فِعْلٍ.
[61] Both signifying the two imperative verbs (انْزِلْ) and (اضْرَبْ) respectively.

use of ﴿لَا مِسَاسَ﴾ in the Qur'anic text. The addition of "(**you will live alone exiled away from mankind**)" in Al-Hilali and Khan's translation renders what may be implied by the verbal noun ﴿مِسَاسَ﴾preceded by the particle ﴿لَا﴾ of generic negation in ﴿لَا مِسَاسَ﴾.

Ghali's (2003) rendering is literal to a great extent. He used three consecutive expressions in rendering ﴿لَا مِسَاسَ﴾. First he used the adjective {**untouchable**}, with the "un" prefix as a lexical equivalent of the Arabic particle (لَا) of generic negation. The Qur'anic text used a noun after the (لَا) of negation. The target text, however, used an adjective instead. As discussed earlier, the Qur'anic expression ﴿لَا مِسَاسَ﴾ conveys both the performative and the informative aspects of the meaning.

Ghali's target text's use of the adjective "untouchable" is basically informative in meaning. It seems as if As-Saameri is telling people that he is "untouchable", rather than commanding them not to touch him. The addition in Ghali's translation is synonymous, or nearly synonymous with the translation, at one level, and explanatory at the other, {**As-Samiriyy was made untouchable**}. This way of providing more than one rendering of a single expression may be useful and informative at the lexical level, but it may lend a slightly awkward style, and it may also hinder the readability of the translation.

Abdel Haleem (2010) renders ﴿لَا مِسَاسَ﴾ into {**Do not touch me**}. Again, the nominal form is rendered into a verbal one. The implied negative imperative meaning of ﴿لَا مِسَاسَ﴾ is rendered in explicit terms in the translation. However, the "Do not touch me" construction defies some aspects of the meaning of (مَاسَسَ), as indicated by its morphological form. As discussed in chapter (add chapter number) on the indications of the morphological measure of the Arabic imperative forms, the measure of ﴿مِسَاسَ﴾ denotes the meaning of reciprocity and sharing in an action, and carries the connotation of duality of sharing between two parties. Accordingly, the morphological form of the

expression ﴾لَا مِسَاسَ﴿ indicates that there is no (فِعَال) shared between the two parties. Thus rendering ﴾لَا مِسَاسَ﴿ into "Do not touch me" conveys half the meaning, i.e., As-Saamerri telling them not to touch him. The other indication of the morphological form, as indicated by (لَا فِعَال), is that of As-Samerri telling them he also shall not touch them.

To me, a simple, direct, word-for-word rendering such as "**no touch**!" can convey the meaning of the ayat. Thus, rendering the particle (لَا النَّافِيَةُ لِلْجِنْس) simply as "no", and rendering the verbal noun ﴾مِسَاسَ﴿ into "touch", as a noun. Rendering the nominal Arabic expression ﴾لَا مِسَاسَ﴿ into the nominal English expression "no touch" may take care of the meaning signified in the Qur'anic text. It is as simple as that!

7.3.6. The Translation of the Implied Imperative Verb (فِعْلُ الأَمْرِ الْمُقَدَّر) before the Particle "إِذْ", in *Surat Al-Baqara*, 2: 30: ﴾... ۞ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً﴿
Example 6

	Surat Al-Baqara, 2: 30: سورة البقرة ، الآية: 30
ST:	﴾وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۞﴿
Al-Hilali & Khan	{**And (remember) when your Lord said to the angels:** "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said: "I know that which you do not know."}

Ghali	{**And (remember) as your Lord said to the Angels,** "Surely I am making in the earth a successor." They said, "Will You make therein one who will corrupt in it and shed blood (Literally: bloods) while we (are the ones who) extol (with) Your praise and call You Holy? Literally: hallow for you)" He said, "Surely I know whatever you do not know."}
Abdel Haleem	{[**Prophet**], **when your Lord told the angels,** 'I am putting a successor on earth,' they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.'}

As discussed in the section on the syntax of the imperative forms in the Holy Qur'an, the particle ﴾إِذْ﴿, in Arabic grammar, is an adverb of time denoting the past, signifying as (حِينَ), i.e. "when". It is often the object of an implied verb, denoted as (اذْكُرْ), meaning to (remember). It usually comes at the beginning of narrating a story, or to attract the addressee's attention during a conversation about some event of amazing importance.

The ayat begins with the conjunction particle (وَاوُ الْعَطْفِ)[62], which functions as a connector joining the present story of this ayat with the previous story of creating the heavens and the earth, (Ibn 'Ashour, 1997, vol. 1, pp. 395-396). According to this analysis, the particle ﴾إِذْ﴿, in this ayat, is in the place of an object of an implied verb denoted by (اذْكُرْ), to "remember". It is also used to connect two sentences, in a similar way to the conditional particles, though it does not belong to them.

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[62] قَالَ الْعَلَّامَةُ الطَّاهِرُ بْنُ عَاشُورٍ في تَفْسِيرِ هَذِهِ الآيَةِ في كِتَابِهِ التَّحْرِيرِ و التَّنْوِيرِ : "عَطَفَتِ الْوَاوُ قِصَّةَ خَلْقِ أَوَّلِ الْبَشَرِ عَلَى قِصَّةِ خَلْقِ السَّمَاوَاتِ و الأَرْضِ انْتِقَالاً بِهِمْ في الاسْتِدْلَالِ عَلَى أَنَّ اللهَ وَاحِدٌ ، و عَلَى بُطْلانِ شِرْكِهِمْ ، و تَخَلُّصَاً مِنْ ذِكْرِ خَلْقِ السَّمَاوَاتِ و الأَرْضِ إلى خَلْقِ النَّوْعِ الَّذي هُوَ سُلْطَانُ الأَرْضِ و الْمُتَصَرِّفُ في أَحْوَالِهَا ، لِيَجْمَعَ بَيْنَ تَعَدُّدِ الأَدِلَّةِ و بَيْنَ مُخْتَلَفِ حَوَادِثِ تَكْوِينِ الْعَوَالِمِ و أَصْلِهَا لِيَعْلَمَ المسْلِمُونَ مَا عَلِمَهُ أَهْلُ الْكِتَابِ مِنَ الْعِلْمِ الَّذي كَانُوا يُبَاهُونَ بِهِ الْعَرَبَ ...".

In Al-Hilali and Khan (2000) and Ghali's (2003) translations, the implicit imperative verb (اذْكُرْ) is rendered explicitly as "remember". Abdel Haleem (2010), however, dealt with it as an adverb of time, denoting condition, and rendered it into "when", rather than an object of an implied imperative verb, denoted as (اذْكُرْ), preceded by "and" which caters for the conjunction (وَاوُ الْعَطْفِ) at the beginning of the ayat. Whereas Al-Hilali and Khan translated the particle ﴾إِذْ﴿ into the English adverb of time "when", Ghali translated it into another adverb of time "as". However, the difference is slight between the two adverbs of time.

Abdel Haleem (2010) starts his translation with the vocative [Prophet], inserted between two square brackets to denote that it is added to the translation, and that it is not mentioned explicitly in the ST. It seems that Abdel Haleem inferred the vocative in this ayat from the second person pronoun (كَافُ الْخِطَابِ) attached in the noun phrase ﴾رَبُّكَ﴿. It appears from Abdel Haleem's translation that he also dealt with the particle ﴾إِذْ﴿, as an adverb of time, but without any implied imperative verb preceding or denoted by it. Thus, his translation comes structured in one complex sentence, consisting of two clauses, with the independent clause of time "when your Lord told the angels, 'I am putting a successor on earth,'" preceding the dependent clause "they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?'". The article "When" used at the beginning of this complex sentence functions as a connector joining both clauses together.

7.3.7. The Translation of the Imperative Verb Followed by its Free Object (فِعْلُ الْأَمْرِ الْمَتْبُوعُ بِالْمَفْعُولِ الْمُطْلَقِ), in *Surat Al-Isra'*, 17: 111: ﴾ ... وَكَبِّرْهُ تَكْبِيرًا ۝﴿ [63]

Example 7

	Surat Al-Isra', 17: 111:	سورة الإسراء ، الآية: 111

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[63] مِنْ تَفْسِيرِ الْقُرْطُبِي: أَيْ عَظِّمْهُ عَظَمَةً تَامَّةً. وَ يُقَالُ: أَبْلَغُ لَفْظَةٍ لِلْعَرَبِ فِي مَعْنَى التَّعْظِيمِ وَ الْإِجْلَالِ: اللهُ أَكْبَرُ ؛ أَيْ: صِفْهُ بِأَنَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ. وَ أَيْضاً وَرَدَ فِي تَفْسِيرِ الْبَحْرِ الْمُحِيطِ لِأَبِي حَيَّانَ الْأَنْدَلُسِي، عِنْدَ تَفْسِيرِهِ لِقَوْلِ اللهِ – سُبْحَانَهُ وَ تَعَالَى – ﴿وَكَبِّرْهُ تَكْبِيرًا﴾ مَا نَصُّهُ "التَّكْبِيرُ أَبْلَغُ لَفْظَةٍ لِلْعَرَبِ فِي مَعْنَى التَّعْظِيمِ وَ الْإِجْلَالِ. وَأَكَّدَ بِالْمَصْدَرِ تَحْقِيقاً لَهُ ، وَ إِبْلَاغاً فِي مَعْنَاهُ".

ST:	﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ۝﴾
Al-Hilali & Khan	{And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walee (helper, protector or supporter). **And magnify Him with all the magnificence, (Allahu-Akbar (Allah is the Most Great))."**}
Ghali	{And say, "Praise be to Allah, Who has not taken to Him a child, and Who has not any associate in the Kingdom, nor any patron out of humbleness." **And magnify Him with all magnificence (i.e., say: Allahu Akbaru Kabira).**}
Abdel Haleem	{and say, 'Praise belongs to God, who has no child nor partner in His rule. He is not so weak as to need a protector. **Proclaim His limitless greatness!**'}

In this ayat, we are commanded to praise Allah and to glorify Him, intensively and continually, by saying ﴿وَقُلِ ٱلْحَمْدُ لِلَّهِ﴾ and (اللهُ أَكْبَرُ كَبِيرًا)—as two special forms of Zhikr Allah (ذِكْرُ اللهِ), i.e., remembrance of Allah, signified by this ayat. One of the denotations of the morphological form of the quadrilateral verb (فَعَّلَ تَفْعِيلًا) is used for summing up a statement briefly and concisely, as in (سَبَّحَ تَسْبِيحًا), which indicates as saying (سُبْحَانَ اللهِ), (هَلَّلَ تَهْلِيلًا), which signifies as saying (لَا إِلَهَ إِلَّا اللهُ); and (كَبَّرَ تَكْبِيرًا), which denotes as saying (اللهُ أَكْبَرُ كَبِيرًا). Thus, the imperative verb, with its free object that emphasizes the meaning (الْمَفْعُولُ الْمُطْلَقُ الْمُؤَكِّدُ لِلْمَعْنَى), ﴿وَكَبِّرْهُ تَكْبِيرًا﴾ means proclaim His greatness, saying (اللهُ أَكْبَرُ كَبِيرًا), which is a special form of Zhikr denoted by this ayat, and explained to us in the prophet's hadiths.

This interpretation is elucidated by perceiving the denotation of the first imperative verb in the beginning of this ayat: ﴾وَقُلِ ٱلْحَمْدُ لِلَّهِ﴿, which is a command for us to say ﴾ٱلْحَمْدُ لِلَّهِ﴿. In a similar manner, the command ﴾وَكَبِّرْهُ تَكْبِيرًا﴿, is a command for us to say (اللهُ أَكْبَرُ كَبِيرًا), and at the beginning of the surat ﴾... ① سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا﴿, can be understood in the same way, as an implicit command for us to proclaim glorifying Allah by saying (سُبْحَانَ اللهِ), which can be seen as one of the many denotations of this expression. That is, the first ayat of the surat commands us to say the Zhikr of (سُبْحَانَ اللهِ), and the last ayat of the same surat commands us to say two more forms of Zhikr, ﴾وَٱلْحَمْدُ لِلَّهِ﴿ and (اللهُ أَكْبَرُ كَبِيرًا)—saying it both verbally and believing it in the heart.

Al-Hilali and Khan (2000) and Ghali (2003) translate the verb with its object ﴾وَكَبِّرْهُ﴿ literally as {**magnify Him**}. Then they use the similar expression in rendering the free object of the imperative verb, ﴾تَكْبِيرًا﴿, using the word "with all" or "with all the" followed by the noun "magnificence" to cater for it. Both of them transliterate what is to be "said" or "done" in response to this divine command.

Al-Hilali and Khan translate this imperative verb along with its direct object and its free objet in three consecutive steps. They give the literal rendition, "And magnify Him with all the magnificence", followed by a transliteration of what the command ﴾وَكَبِّرْهُ تَكْبِيرًا﴿ implies "(Allahu-Akbar)". Then these two steps are followed by a translation gloss: "(Allah is the Most Great))", to explain for the target reader what the transliterated words mean.

Ghali (2003), on the other hand, gives the translation followed by the transliteration only, (i.e., say: Allahu Akbaru Kabira), without using any translation gloss. Abdel Haleem (2010) rendered it communicatively, focusing on the sense, for there is no

grammatical equivalence in the English language for the free object of the Arabic language.

7.3.8. The Translation of Three Imperative Verbs of the Measure (اِفْعَلْ), in *Surat Al-Hadid*, 57: 13: ﴿... ٱنظُرُونَا ... ⑬﴾, ﴿... ٱرْجِعُواْ ... ⑬﴾ **and** ﴿... فَٱلْتَمِسُواْ ... ⑬﴾

Example 8

	سورة الحديد ، الآية: 13 *Surat Al-Hadid*, 57: 13:
ST:	﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ **ٱنظُرُونَا** نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ **ٱرْجِعُواْ** وَرَآءَكُمْ **فَٱلْتَمِسُواْ نُورًا** فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ⑬﴾
Al-Hilali & Khan	{On the Day when the hypocrites men and women will say to the believers: **"Wait for us! Let us get something from your light!"** It will be said: **"Go back to your rear! Then seek a light!"** So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."}
Ghali	{(On) the Day when the male hypocrites and the female hypocrites will say to the ones who have believed, **"Look on us that we may adapt from your light!"** It will be said to them, **"Return (back) beyond you, so grope for a light!"** Then a fence will be struck up between them, having a gate, in the inward whereof is mercy, and facing the outward there of is the torment.}
Abdel Haleem	{On the same Day, the hypocrites, both men and women, will say to the believers, **'Wait for us! Let us have some of your light!'** They will be told, **'Go back and look for a light.'** A wall with a door will be erected between them: inside it lies mercy, outside lies torment.}

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This ayat of *Surat Al-Hadeed* presents one of the scenes of the Day of Judgment. It is a scene that the Holy Qur'an presents to us in a dialogue between the believers, and the hypocrites: men and women. The Qur'an tells us that the hypocrites will be begging the believers, with their light spreading gently before themand to their lights, to wait for them so that they, i.e., the hypocrites, may have a ray of their light. At that moment, the hypocrites will be told: "Turn back and seek some other light." At that point a barrier with a door is immediately erected to separate the believers from the hypocrites. Inside the wall is mercy, and outside it is the torment:

﴿... فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ... ۝﴾. (سُورَةُ الْحَدِيدِ).

In this noble ayat, there are three imperative verbs: ﴿ٱنظُرُونَا﴾, ﴿ٱرْجِعُوا﴾ and ﴿ٱلْتَمِسُوا﴾ of the form (افْعَلْ) and one imperative noun of action ﴿وَرَآءَكُمْ﴾. I will discuss each of these four imperative forms separately, beginning with ﴿ٱنظُرُونَا﴾ which is the first of one.

7.3.9. The Translation of the Imperative Occurring in the Sentence of Demand (فِعْلُ
الأَمْرِ الوَاقِعِ فِي جُمْلَةِ الطَّلَبِ), in *Surat Al-Hadid*, 57: 13: ﴿... ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ ... ۝﴾
Example 9

	Surat Al-Hadid, 57: 13:	سورة الحديد ، الآية: 13
ST:	﴿... ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ ... ۝﴾	
Al-Hilali & Khan	{… **"Wait for us! Let us get something from your light!"** …}	
Ghali	{… **"Look on us that we may adapt from your light!"** …}	
Abdel Haleem	{… **'Wait for us! Let us have some of your light!'** …}	

In this noble ayat, the sentence ﴿ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ﴾ is called in Arabic grammar, a sentence of demand. It consists of two clauses: the clause of demand ﴿ٱنظُرُونَا﴾, and the clause in response to demand ﴿نَقْتَبِسْ مِن نُّورِكُمْ﴾. The first clause of demand consists of a verb in the imperative form, and a verb in response to the demand is an imperfect verb in the jussive case.

It is clear that the verb of demand is in the imperative form, and the three translations rendered it into the imperative form also. Al-Hilali and Khan (2000) and Abdel Haleem (2010) rendered it into "'Wait for us!"; and Ghali's (2003) rendering is "Look on us". Thus, at the grammatical level, there is structural equivalence between the source text and the target text. But as is evident from the three renderings, there are some differences at the lexical level between the translation of Al-Hilali and Khan and Abdel Haleem on one side and Ghali's on the other side. The main difference is with regard to the meaning of the verb ﴿ٱنظُرُونَا﴾. While Al-Hilali and Khan and Abdel Haleem rendered it into "Wait for us!", Ghali rendered it into "look on us!" this difference of rendering may be due to the varied meanings of the Arabic verb (نَظَرَ), which is the root of the imperative verb ﴿ٱنظُرُونَا﴾ of this ayat. The imperative verb in this selection of the ayat is ﴿ٱنظُرُونَا﴾. It is derived from a three-lettered root of the measure (افْعَلْ). The verb (انظُر) is a transitive verb. Its doer is the third person plural pronoun (وَاوُ الْجَمَاعَةِ), and its object is the first person plural pronoun (نَا).

Lexicons of the Arabic language say that the verb (نَظَرَ) has three basic meanings: "to see", "to consider or to contemplate" and "to wait for". Ibn Faris (2000), in Maqaayees Al-Lughah, says all the words derived from the root (نَظَرَ) share the common

denotation of exercising the power of vision, and ascertaining viewing something by the use of one's eyes[64]. This is the original denotation of the verb (نَظَرَ)[65] (vol. 5, p. 444).

However, according to Arab linguists, it has this signification mainly when it is followed by one of the prepositions (إِلَى), (فِي), or (مِنْ). For example, the verb (نَظَرَ), when followed by the preposition (إِلَى), means "to look at, or to look towards, someone or something in order to see him / it". When followed by the preposition (فِي), it denotes contemplating something, in addition to its original significance of the vision of the eye, as in *Surat Al-Saffat*, 37: 88-89: ﴿فَنَظَرَ نَظْرَةً فِي ٱلنُّجُومِ ۝ فَقَالَ إِنِّي سَقِيمٌ ۝﴾, with the phrase meaning "he viewed the stars and conremplated them". The verb (نَظَرَ) can also mean "to inspect or examine something", or "to consider or investigate something". It also can mean "to speculate"[66], "to perceive" or "to consider something intellectually", for example the imperative verb ﴿ٱنظُرِي﴾ in *Surat Al-Naml*, 27: 33: ﴿قَالُواْ نَحْنُ أُوْلُواْ قُوَّةٍ وَأُوْلُواْ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِي مَاذَا تَأْمُرِينَ ۝﴾ (Ibn Mandhoor, vol. 14, 2004, pp. 291-292).

If no preposition follows it, it signifies (ٱنتَظَرَ)[67], i.e., (to wait for). Ibn Faris (2002), and Ibn Mandhoor (2004) say that the verb (نَظَرَ) signifies (ٱنتَظَرَ), i.e., "to wait". Both Ibn Faris and Ibn Mandhoor are of the opinion that the imperative verb ﴿ٱنظُرُونَا﴾ in this ayat signifies (ٱنتَظِرُونَا), i.e., "wait for us", rather than (ٱنظُرُوا إِلَيْنَا), i.e., "look on us". Thus, " نَظَرْتُ فلاناً واِنتَظَرْتُه،" signify the same meaning: "I waited for him" (Ibn Mandhoor, vol. 14, 2004, pp. 291-292).

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[64] قال ابنُ فارس في معجم مقاييس اللغة: النون والظاء والراء أصلٌ صحيح يرجع فروعُه إلى معنًى واحد وهو تأمُّلُ الشَّيء ومعاينته، ثم يُستعار ويُتَّسع فيه. فيقال: نظرت إلى الشَّيء أنظُر إليه، إذا عايَنْته. ... ويقولون: نَظَرْتُه، أي انتظرته. وهو ذلك القياس، كأنَّه ينظر إلى الوقت الذي يأتي فيه. قال الشاعر: (فإنَّكُما إن تَنْظُرانِي ليلةً *** من الدَّهر ينفعْني لدى أمَّ جُندَب).

[65] في معجم لسان العرب: النظر: حس العين. و في معجم مقاييس اللغة: "النظر هو: تأمُّلُ الشَّيء ومعاينته"

[66] قال ابن منظور في معجم لسان العرب: "وإذا قلت نَظَرْتُ إليه لم يكن إلا بالعين، وإذا قلت نظرت في الأمر احتمل أن يكون تَفَكُّراً فيه وتدبراً بالقلب".

[67] وفي لسان العرب: (النَّظَرُ): [هُوَ] الانتظار. ويقال: (نَظَرْتُ فلاناً) و (انْتَظَرْتُه) بمعنًى واحدٍ، فإذا قلتَ (انْتَظَرْتُ) ، فلم يُجاوِزْك فعلُك ، فمعناه : (وقفتُ وتمهلتُ).

According to Al-Qurtubi (1996), there are two readings[68] of the verb ﴿أَنْظُرُونَا﴾ in this ayat from *Surat Al-Hadid*, 57:13. One reading is ﴿أَنْظُرُونَا﴾, with a non-hamzated Alif. It means (wait for us). The other reading is ﴿أَنْظِرُونَا﴾ with a hamzated Alif, and it means (delay us), or "wait for us" (vol. 17, pp. 236-237).

Al-Tabari (2001), however, argues that the first reading ﴿أَنْظُرُونَا﴾ is the correct one because it is the form used by the Arabs when the meaning intended is (wait for us). He argues that ﴿أَنْظِرُونَا﴾, if used to signify "delay us", does not match the meaning of the ayat nor its context[69]. Thus, in both readings, the imperative verb ﴿أَنْظُرُونَا﴾, in its two readings, and with its two morphological forms, signify (انْتَظِرُونا), "wait for us" (vol. 22, p. 400).

To elucidate this meaning of (أَنْظَرَ) signifying (انْتَظَرَ), Ibn Mandhour (2004, vol. 14, p. 292) and Al-Qurtubi (1996, vol. 17, p. 237) report Al-Faraa' saying that the Arabs say (أَنْظِرْنِي) to mean (wait for me for a while)[70]. Moreover, according to Ibn Mandhoor (2004, vol. 14, p. 292), Al-Zajjaaj says that the word ﴿أَنْظِرُونَا﴾ can mean (انْتَظِرُونا). To support his argument, Al-Zajjaaj quoted the following line of poetry[71]: (أَبا هِنْدٍ فلا تَعْجَلْ علينا، وأَنْظِرْنا نُخَبِّرْكَ الْيَقِينَا), (O, Aba Hind, do not be in haste against us, and wait for a while for us, we will certainly tell you the truth) (my translation).

Thus, it is perhaps that Al-Hilali & Khan and Abdel Haleem in their rendering of ﴿أَنْظُرُونَا﴾ into "Wait for us!" relied on the explanation of the scholars of tafseer and

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[68] قال الإمام القرطبي عند تفسيره الآية رقم (13) من سورة الحديد: "قراءة العامة بوصل الألف مضمومة الظاء من نظر، والنظر الانتظار أي انتظرونا. وقرأ الأعمش وحمزة ويحيى بن وثاب "أَنْظِرُونَا" ، بقطع الألف وكسر الظاء من الإنظار؛ أي أمهلونا وأخرونا ، أنْظِرْته أخرته ، واستنظرته أي استمهلته. و قال الفراء: تقول العرب: (أنظرني) ، [أي] : انتظرني. وأنشد لعمرو بن كلثوم: أبا هند فلا تعجل علينا وأنظرنا نخبرك اليقينا. (أي: انتظرنا)".

[69] قال الإمام الطبري في تفسيره لهذه الآية: والصواب من القراءة في ذلك عندي: الوصل؛ لأن ذلك هو المعروف من كلام العرب إذا أُريد به (انتظرنا) ، وليس للتأخير في هذا الموضع معنى، فيقال: أَنْظِرونا، بفتح الألف وهمزها.

[70] أي: انْتَظِرْني قليلاً

[71] This line of verse is by 'Amr Ibn Kulthoom At-Taghlibi, in his Mu'alaqah.

lexicograpgers the meaning of this imperative verb (نَظَرَ) as "to wait for someone" or "to wait for something" (Al-Qurtubi, 1996, vol. 17, p. 237).Al-Zamakhshari (2009) agrees with Al-Qurtubi and Al-Tabari that the imperative verb ﴿ٱنظُرُونَا﴾—with its two readings—means (wait for us). But he maintains that it can also signify as (انظُرُوا إِلَيْنَا), i.e., (look at us or look towards us). If the believers looked at hypocrites, they would come face to face with them, and thus the hypocrites would be able to have some of the believers light[72] (Al-Zamakhshari, p. 1082). It is perhaps according to the later interpretation by Al-Zamakhshari of the imperative verb ﴿ٱنظُرُونَا﴾ as signifying the meaning of looking at or looking towards something or someone that Ghali (2003) rendered it into "Look on us!"

Translating the verb of response to the command: ﴿نَقْتَبِسْ مِن نُّورِكُمْ﴾, both Al-Hilali and Khan (2000) and Abdel Haleem (2010) rendered it into an imperative form of the 'let—construction,' "Let us get something from your light!", and "Let us have some of your light!" An important point in this regard is that, as discussed in chapter three, there is a semantic inter-relatedness between the verb of demand and the verb of response that when the demand verb occurs, the response verb should occur because the verb of response follows from the verb of demand just as an answer follows from its question. However rendering the verb of response into an imperative form of the 'let-construction' does not reveal the semantic relationship entailed in the syntactic structure of the demand sentence.

Ghali (2003) rendered the clause of response differently, as follows, "… that we may adapt from your light!" He used that followed by a clause to cater for the sentence of response in the source sentence. Likewise Ghali used the modal 'may' to reveal the hypocrites' unattainable wish to get some of the believers' light. He also used the verb phrase "adapt from" to cater for the source text's imperfect verb phrase ﴿نَقْتَبِسْ مِن﴾, rather

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[72] يُعْطِي الزمخشري ثلاثة معاني لكلمة انظرونا في تفسيره لهذه الآية. و هذه المعاني الثلاثة كما يلي: قال الزمخشري (1)"انظُرُونَا": انتظرونا، لأنهم يسرع بهم إلى الجنة كالبروق الخاطفة على ركاب تزف بهم وهؤلاء مشاة. و (2) "انظُرُوا إلينا" ؛ لأنهم إذا نظروا إليهم استقبلوهم بوجوههم والنور بين أيديهم فيستضيئون به. و (3) قُرِأ "أَنظِرُونَا" ، من النَظِرَة ، وهي الإمهال: جعل اتئادهم في المضيِّ إلى أن يلحقوا بهم إنظاراً لهم.

than using the two other renderings of "get something from" or "have some of". In general, Ghali's rendering maintained, to a great extent, the semantic relationship between the two components of the sentence of demand by using "that" to connect the two clauses syntactically and semantically.

7.3.10. The Translation of the Imperative Verb of the Measure (اِفْعَلْ), Followed by a Noun of Action for Emphasizing its Meaning, in *Surat Al-Hadid*, ﴿... ٱرۡجِعُواْ وَرَآءَكُمۡ ...⑬﴾

Example 10

	Surat Al-Hadid, 57: 13:	سُورَةُ الحَدِيدِ ، الآيَةُ: 13
ST		﴿ ... قِيلَ ٱرۡجِعُواْ وَرَآءَكُمۡ ... ⑬﴾
Al-Hilali & Khan	{... It will be said: **"Go back to your rear!** …"}	
Ghali	{… It will be said to them, **"Return (back)** beyond you, …"}	
Abdel Haleem	{… They will be told, **'Go back** …'}	

As stated earlier in this chapter, this section of the ayat has one imperative verb, ﴿ٱرۡجِعُواْ﴾ and an adverbial phrase, which has the function of an imperative noun of action ﴿وَرَآءَكُمۡ﴾. The imperative verb ﴿ٱرۡجِعُواْ﴾ is a transitive verb of the form of (اِفْعَلْ). Its root is the trilateral (رَجَعَ), of the measure (فَعَلَ). Its subject is the second person plural pronoun, (وَاوُ الجَمَاعَةِ), referring to the hypocrites.

In translation, the imperative verb in the source text is rendered into an imperative verb in the target text. Al-Hilali and Khan (2000) and Abdel Haleem (2010) translated

﴾ٱرۡجِعُوٓاْ﴿ into "Go back". Ghali (2003), on the other hand used the imperative verb "Return" followed by the adverb of place "back" between rounded brackets.

It is evident from the three target texts that the three translators rendered the adverbial phrase of place ﴾وَرَآءَكُمۡ﴿ in three different ways. This may be due to how they looked on its function in the Qur'anic text. To my mind, the adverbial phrase ﴾وَرَآءَكُمۡ﴿ in this ayat has two indications and two functions. It may be an adverb of place, modifying the imperative verb ﴾ٱرۡجِعُوٓاْ﴿ preceding it. Or it may be a noun of action signifying (تَأَخَّرُوا) which can be seen as a synonym of ﴾ٱرۡجِعُوٓاْ﴿, and thus functions as a lexical reiteration emphasizing the meaning of the imperative verb ﴾ٱرۡجِعُوٓاْ﴿. Both interpretations are possible and both are eligible.

As discussed in chapters three and four, the imperative noun of action, ﴾وَرَآءَكُمۡ﴿, is adapted[73]. This means that it is originally conceived to denote other meanings, but adapted by usage to serve as an imperative noun of action, and it signifies (تَأَخَّرُوا) (Ibn Hishaam, 2007, vol. 4, p. 83). Originally, ﴾وَرَآءَكُمۡ﴿ is an adverbial phrase of place. But the Arabs use it, attached to the second person pronoun, to signify the meaning of the imperative. According to some Arab grammarians, the adverbial phrase ﴾وَرَآءَكُمۡ﴿ in this ayat is an adverb of place modifying the imperative verb ﴾ٱرۡجِعُوٓاْ﴿. However, other Arab grammarians see it is an imperative noun of action signifying ﴾ٱرۡجِعُوٓاْ﴿, and thus it is a lexical reiteration of the imperative verb ﴾ٱرۡجِعُوٓاْ﴿[74] that emphasizes its meaning by rendering another synonymous word next to it.

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[73] In Arabic morphology, this kind of nouns of actions is called (اسْمُ فِعْلِ أَمۡرٍ مَنۡقُولٌ).

[74] These two interpretations of the adverb phrase (وَرَآءَكُمۡ) is finely explained by Muheey Al-Deen Al-Darweesh in the following words:

Certainly, the adverbial phrase ﴾وَرَاءَكُمْ﴿ is used in the Qur'anic text for a rhetorical purpose that is to be maintained in the translation, if possible. That is to reflect the perplexity and utter bewilderment of the hypocrites. Thus, the Qur'anic expression ﴾ٱرْجِعُواْ وَرَاءَكُمْ﴿ is an expression that is, as discussed above, mocking the hypocrites and portraying their perplexity and utter bewilderment.[75]

Taking this into consideration, we now go back to the translations. Abdel Haleem (2010) seems to have deleted the adverbial phrase ﴾وَرَاءَكُمْ﴿, considering that translating two synonymous, or rather, near synonymous words in this context may create an awkward target text. It further seems that rendering ﴾ٱرْجِعُواْ وَرَاءَكُمْ﴿ as 'a single unit' consisting of a verb and its modifier into "go back" as 'a single unit' consisting of a phrasal verb may take care of the meaning of ﴾وَرَاءَكُمْ﴿ as a lexically reiterating noun of action emphasizing the meaning of ﴾ٱرْجِعُواْ﴿.

Al-Hilali and Khan (2000), on the other hand, rendered the imperative verb of the source text, ﴾ٱرْجِعُواْ﴿, into an imperative verb in the target text, "Go back". The also retained the adverbial phrase ﴾وَرَاءَكُمْ﴿, but rendered it in different lexical items from the source text (to your rears). Thus, what is an adverb of place in the source text is rendered in terms of a prepositional phrase in the target text. But it seems that they read ﴾وَرَاءَكُمْ﴿ in the source text as an adverbial phrase modifying the imperative verb before it, rather

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وَ قَدْ أورد الأستاذ محيي الدين الدرويش شرحا طريفاً وافياً لهذه العبارة ، في كتابه **إعرب القرآن الكريم و بيانه** ، عند إعرابه لهذه الآية ، حيث قال: "و (ارْجِعُوا) فعل أمر مبني على حذف النون. والواو: فاعل. والجملة ، مقول القول. و (وَرَاءَكُمْ): ظرف متعلق بـ (ارْجِعُوا). أي: ارجعوا إلى الموقف إلى حيث أعطينا هذا النور، فالتمسوا نورا آخر، إذ لا سبيل لكم إلى هذا النور. [هذا] واختار أَبُو البَقَاء [العُكْبَرِيُّ] أن يكون (وَرَاءَكُمْ) اسمَ فِعْلِ أمرٍ، فيه ضميرُ فاعلٍ. أي: (ارْجِعُوا... ارْجِعُوا)، ومنع [أَبُو البَقَاء العُكْبَرِيُّ] أن يكون [وَرَاءَكُمْ] ظرفا لـ (ارْجِعُوا). قال [أي أَبُو البَقَاء]: لِقِلَّةِ فَائِدَتِهِ، لأن الرجوعَ لا يكونُ إلا إلى وَرَاءَ، وليس هذا بِسَدِيدٍ". ورد ذلك في كتاب محيي الدين الدرويش: إعراب القرآن الكريم و بيانه ن عند إعرابه للآية رقم (13) من سورة الحديد.

[75] This suggestion is supported by the passive form of the reporting verb "قِيلَ" and the rhetorical signification of the use of the adverbial phrase (وَرَاءَكُمْ) that occurs immediately after the imperative verb ﴾ٱرْجِعُواْ﴿.

than an imperative noun of action emphasizing the meaning of the imperative before it. Had they separated the two grammatical phrases by means of a punctuation mark such as a comma or an exclamation mark, (e.g., "Go back! To your rear!"), it might have had the emphasizing significance of the adverbial phrase ﴿وَرَآءَكُمْ﴾ as used in the source text.

In Ghali's (2003) translation, "Go (back)" seems to take care of ﴿ٱرْجِعُواْ﴾, and "beyond you" is an adverbial phrase structurally parallel to the source text adverbial phrase ﴿وَرَآءَكُمْ﴾. Both of the adverbial phrases consist of an adverb of place followed by a second person pronoun. In my point of view, Ghali's rendering seems to take care of both the form and content of the source text.

The imperative verb in the source text is rendered into an imperative verb in the target text, and the adverbial phrase in the source is rendered into an adverbial phrase in the target text. An important point in this context is that the adverbial phrase "beyond you" in the way it is weaved into the target text seems to be a fine imitation of the Qur'anic adverbial phrase ﴿وَرَآءَكُمْ﴾, in its structure and function.

However, in the adverbial phrase ﴿وَرَآءَكُمْ﴾ the phonological aesthetic of the long (أَلِفْ) reveals a unique sense that cannot be conveyed in the translation. It is a letter of Madd (حَرْفُ مَدَّ), i.e., a prolonged vowel letter, that, when applied, stretches pronunciation and gives a longer vowel sound of the Alif letter (أَلِفُ الْمَدِّ). This long vowel sound of the long Alif of Madd, together with the imperative verb ﴿ٱرْجِعُواْ﴾ before it gives the image of an endless horizon stretched before the hypocrites to look for light there. This image intensifies the sense of mocking the hypocrites and scorning them.

The imperative verb ﴿ٱرْجِعُواْ وَرَآءَكُمْ﴾ is reported to the hypocrites. The reporting verb is a passive verb in the perfect tense, ﴿قِيلَ﴾. The action reported is to take place in the future, on the Day of Judgment, as indicated by the first words of the ayat:

﴿يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ **ٱنظُرُونَا** نَقْتَبِسْ مِن نُّورِكُمْ ... ۞﴾. (سُورَةُ الْحَدِيدِ).

However, the verb used in this ayat to report the imperative verb ﴿**ٱرْجِعُواْ**﴾ is in the perfect, ﴿قِيلَ﴾. The rhetorical purpose of using a perfect tense to signify a future event is to indicate that it is definite, and that it will surely occur. And this is one of the stylistic norms of the language of the Holy Qur'an. It is definite and sure, for it is reported in the words of Allah Whose knowledge is absolute, and Whose knowledge is not restricted by anything whatsoever.

This applies to the perfect verb ﴿ضُرِبَ﴾, in ﴿ فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌ ﴾. The past tense is used to indicate a future event because it is definite to come true for being the words of Allah, and thus, in effect it is sure to happen.

However, the three translations used the simple future tense "will be" in rendering this reporting verb into English. In general, the function of the passive here is to focus attention on what is to be said more than to the addresser. The three translations maintained the function of passivization, but in two different ways.

Abdel Haleem (2010) foregrounded "They", that is the pronoun referring to the hypocrites, as a stylistic device to bring them into the center of the scene of the debate between them and the believers. While Ghali (2003) and Al-Hilali and Khan's (2000) use of the third person singular pronoun "it" as a subject seems, in this context, to serve the rhetorical purpose of belittling the hypocrites and scorning them.

The hypocrites will be told to go back and look for light there. This seems to be said in a sarcastic way, reminding them of their hypocrisy, conspiring in the dark. Here the command: ﴿ٱرْجِعُواْ وَرَآءَكُمْ﴾ is for challenging them and defying their expectations. For how can the hypocrites, who spent their first lives in darkness, enjoy the light of the Day of Judgment?

7.3.11. The Translation of the Imperative Verb of the Measure (اِفْتَعِلُوا), in *Surat Al-Hadid*, 57: 13: ﴿ ... فَالْتَمِسُواْ نُورًا ... ۝ ﴾

Example 11

	Surat Al-Hadid, 57: 13:	سورة الحديد ، الآية: 13
ST		﴿ ... فَالْتَمِسُواْ نُورًا ... ۝ ﴾
Al-Hilali & Khan	{... Then **seek a light**!" ...}	
Ghali	{... so **grope for a light**!" ...}	
Abdel Haleem	{... and **look for a light**.' ...}	

In this section of the ayat, the imperative verb is ﴿الْتَمِسُواْ﴾. It is of the measure of (اِفْتَعِلُوا) which mostly denotes the meaning of exerting great effort, usually more than expected. It is a transitive verb, with the second person plural pronoun (وَاوُ الجَمَاعَةِ) as its doer, and (نُورا ً) rendered in the accusative case as its direct object.

The ground form of the imperative verb ﴿الْتَمِسُواْ﴾ is the trilateral verb (لَمَسَ), which literally means "to feel something or to touch it by hand"; it also means to perceive something by means of the one's skin, "مَسٌّ"[76] (Ibn Faris, vol. 5, 2002, p. 210). The denotation of the root (لَمَسَ) is extended to mean searching for something here and there

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[76] قال ابن فارس، في معجمه مقاييس اللغة: "اللام والميم والسين أصلٌ واحدٌ يدلُّ على تطلُّب شيء ومَسيسِه أيضاً. تقول: تلمَست الشّيءَ، إذا تطلَّبتَه بيدك. قال أبو بكر بن دريد: اللّمس أصلُه باليد لِيُعرَف مَسُّ الشّيء، ثم كثُرَ ذلك حتَّى صارَ كلُّ طالبٍ مُلتمِساً."

by using the sense of feeling and touching with the hand[77] (Ibn Mandhoor, vol. 13 2004, p. 232).

The five-lettered verb (اِلْتَمَسَ) is usually used in collocations that denote painstaking exertion, as in (يَلْتَمِسُ رِزْقًا), (يَلْتَمِسُ ضَوْءًا) and (يَلْتَمِسُ عِلْمًا).[78] It is also used to mean searching for some lost item, as in the Hadeeth of 'Aishah: (فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي)[79], "So I returned and sought after my necklace," (my translation). The denotation signified by these collocations is that the doer lacks something, and needs to obtain it urgently.

Taking the above-discussion into consideration, we move on to the translation of the verb ﴿ٱلْتَمِسُوا﴾, in the citation: ﴿قِيلَ ٱرْجِعُوا وَرَآءَكُمْ فَٱلْتَمِسُوا نُورًا﴾. The conjunctive (فَاءُ الْعَطْفِ) precedes the imperative verb ﴿ٱلْتَمِسُوا﴾. In addition to connecting the verbs before and after together, this particle indicates the concession of events one after the other. This conjunctive particle connects the imperative verbs in the reported sentence:

﴿... قِيلَ ٱرْجِعُوا وَرَآءَكُمْ فَٱلْتَمِسُوا نُورًا ... ۝﴾. (سُورَةُ الْحَدِيدِ).

The language used here suggests that the hypocrites are completely perplexed and bewildered, not even knowing where to return to. The consecutive conjunction (فَاءُ الْعَطْفِ)[80], which indicates concession of events one after the other, intensifies their sense of bewilderment, suggesting that the light they are seeking is near to them, as if it were directly behind them: just "return back" and "look for it".

The context of the ayats of *Surat Al-Hadid*, 57: 12-15, suggests that the hypocrites are in total darkness, and that they hope to have a ray of the light of the believers. It is

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[77] قال ابن منظور "الْتَمَسَ الشيءَ وتَلَمَّسَه : طَلَبَه. ... [و] اللَّمْس باليد أن تطلب شيئاً ههنا وههنا"

[78] In the hadeeth "وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ".

[79] Said by 'Aishah, Mother of the believers, in one of her Hadeeths. It is reported in the hadith of السيدة عائشة, narrated byAl-Bukhari, (فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي), "So I returned and sought after my necklace," (my translation). Here the verb "الْتَمَسْتُ" signifies seeking after something lost: the necklace of 'Aishah, wife of the Prophet Muhammad, peace and blessings of Allah be upon him.

[80] The conjunctive (فاء العطف) signifies (الترتيب و التعقيب).

reported that their seeking after a light will be in darkness.[81] It might be as if they are searching for something by touching with their hands in an awkward way, in a similar way to someone in total darkness, trying to move carefully, stretching their hands out, in front of themselves, so that they can feel anything that may block them.

The root of the verb ﴿ٱلْتَمِسُواْ﴾, as discussed above, implies that they are told to seek after that light by feeling and touching, like someone in darkness. This is one point. The other point is that the morphological form of (ٱفْتَعِلُوا), as in ﴿ٱلْتَمِسُواْ﴾, indicates that they will be trying to feel their way blindly, and awkwardly in total darkness, and they are trying to find their way by groping, in the same way that a man in total darkness attempts to do. But their search will be in vain:

﴿... فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَـٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ١٣﴾. (سُورَةُ الْحَدِيدِ).

The conjunction (فَاءٌ) that connects the two imperative verbs is rendered differently too. Al-Hilali and Khan (2000) rendered it into "then". Ghali (2003) rendered it into "so". While Abdel Haleem (2010) used "and" to connect the two imperative verbs ﴿ٱرْجِعُواْ﴾ and ﴿ٱلْتَمِسُواْ﴾.

As discussed earlier, the verb (لَمَسَ) means to seek something, and to look for it. The morphological form of its derivative five-lettered imperative verb ﴿ٱلْتَمِسُواْ﴾ indicates exerting effort and facing difficulties and attempting to overcome them. Taking both indications into consideration, we see that Ghali's (2003) rendering of the verb ﴿ٱلْتَمِسُواْ﴾, is the nearest in meaning and the most accurate of the three translations.

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[81] قال الإمام الطبري في تفسيره لهذه الآية من سورة الحديد: "قال ابن عباس: بينما الناس في ظلمة، إذ بعث الله نورا، فلما رأى المؤمنون النور توجهوا نحوه، وكان النور دليلا من الله إلى الجنة؛ فلما رأى المنافقون المؤمنين قد انطلقوا، تبعوهم، فَأَظْلَمَ اللهُ عَلَى المنافقين، فقالوا حينئذ: انظرونا نقتبس من نوركم، فإنا كنا معكم في الدنيا؛ قال المؤمنون: ارجعوا من حيث جئتم من الظلمة، فالتمسوا هنالك النور".

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Al-Hilali and Khan (2000) rendered it into (seek) with the connotation of looking for something, but perhaps it does not reflect the sense of exerting effort or facing difficulty in their search. Abdel Haleem's translation of it as "look for a light" preserves the sense of exerting effort, but it does not maintain the sense of facing difficulty nor that of perplexity and bewilderment.

However, Ghali's (2003) choice of the verb "grope" preserves much of the meanings and shades of meanings of the original ﴿ٱلۡتَمِسُواْ نُورًا﴾, as the English verb "grope" has the signification of feeling about blindly or uncertainly in search for something, such as someone groping for the light switch. Thus, to my mind, the English verb "grope" seems, at the lexical level, to be the nearest equivalent in meaning to the Qur'anic verb ﴿ٱلۡتَمِسُواْ﴾.

7.4. Conclusion

The conclusion for this chapter is still open. There are still many examples that need careful scrutiny and contemplative analysis. This, of course, needs more time and effort. May Allah help me and do it soon. I hope that this be a tentative conclusion for this chapter. The conclusion of the whole thesis is in the next chapter.

Chapter Eight: Thesis Conclusion

In this thesis I have discussed some aspects of The Translation of the Imperative Form in the Holy Qur'an. Chapter one introduced the main points discussed in the thesis. Chapter two examined some issues in the translation theory, focusing on the linguistic translation models for their relevance to the topic of the thesis.

In chapters three, four, five and six, I examined the syntax, semantics and morphology of the imperative forms at the word level and at the sentence level. In these chapters, the study discussed how the imperative forms in the Qur'anic text are intensively and finely woven into many other types of syntactic structures such as the vocative, and the conditional and the interrogative sentences.

Also the thesis examined how the imperative forms may express meanings other than the imperative, and that non-imperative forms may convey the meaning of the imperative. These linguistic aspects of the imperative form in the Holy Qur'an are discussed and analyzed in chapter seven along with the analysis of the three selected translations to see to what extent these translations managed to render the meanings of the selected ayats into the target language.

The approach used in this thesis is basically linguistic. The analysis sometimes starts from the phonological level up to the word level and the sentence level. Much attention is paid to the syntax and semantics of the selected Qur'anic passages. The morphological forms and their significations had their impact on the work of the translators. The translators were also affected in their work by what the Arab lexicographers and the mufaseeroon of the Holy Qur'an say about the selected ayats. The translators often build their translation options on what the scholars of Arabic linguistics and the sholars of tafseer say.

The three translations examined approached the translation of the Qur'anic text in different ways. The renderings may sometimes be literal, sometimes non-literal. At many places in the translations, lexical and grammatical equivalences were maintained. But at

other places, another grammatical category other than that in the source text was used to maintain the ST meaning.

For example, the imperative form is often rendered into an equivalent imperative form, but when rendering the imperative in the target context would not convey the meaning of the Qur'anic expression, using an informative sentence becomes necessary; for in the target text, content has priority over form. However, the meanings and shades of meanings embedded in the form of the imperative can be rendered in an explanatory note to avoid any probable meaning loss. In general, the final decision is in the hands of the translator, who selects the approach that he sees most suitable for communicating the meaning of the ayats to the target reader of his translation.

At the end of this thesis, an important thing to be noted is that

> People reading a translation of the Holy Qur'an, bearing in mind that they are reading a translation of a ST written in a different language, might be open-minded enough to realize that any translated text suffers from different degrees of addition and omission from the original message … However, [t]his leaves the average reader completely unaware as to what precisely was added or lost in the process of translating. (Allaithy, 2014, p. 259)

Another important point that I noticed is that although the Arabs were interested in translation from an early period of their history, until today they still have not attempted to develop a translation model that may serve their purposes in terms of translating from and into the Arabic language.

An Arabic translation theory is not a matter of intellectual luxury. It is a must for us today and tomorrow, in a world of conflicting 'linguistic' interests. This is greatly beneficial for us in communicating our culture and knowledge to the world, as well as being greatly beneficial for us as the Arabic language becomes the reservoir of human knowledge as it has always been for centuries and generations in the past.

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