

Hebron University

Faculty of Graduate Studies

English Department



Speech Acts in Imperative Sentences Used in the Holy Quran:

The Case of Both the Cow and Joseph Chapters

By

Nisreen Naseef Al-Masri

Supervisor:

Professor Ahmad Atawneh

This Thesis is Submitted in Partial Fulfillment of the Requirements for the Degree of Master in Applied Linguistics and the Teaching of English, College of Graduate Studies, Hebron University, Palestine.

May, 2016

Hebron University

Faculty of Graduate Studies

Speech Acts in Imperative Sentences Used in the Holy Quran:
The Case of Both the Cow and Joseph Chapters

By

Nisreen Naseef Al-Masri

This thesis was successfully defended on May 11, 2016 and approved by

Committee members

1- Prof. Ahmad Atawneh

2- Dr. Raed Jabari

3- Dr. Mahmoud Shreiteh

Signature

Supervisor... 

External Examiner... 

Internal Examiner... 

Declaration

I hereby declare that this thesis is the result of my own research except as cited in the bibliography. This thesis has not been submitted for a higher degree to any other university or institution.

Nisreen N. Al-Masri

May, 2016

Dedication

To my precious source of happiness and success,

to my lovely supporter,

my adviser,

to the one who takes care of me endlessly despite everything,

to the one whose tough words wake me up,

to the person who teaches me not to give up,

to her as she does all of these for free,

to my mom,

I dedicate this work

Acknowledgments

My utmost gratitude goes first to Allah the most merciful for his help and guidance all through my life. I would also like to express my deepest appreciation and thanks to all my friends and family members, especially my mother, father, husband, brothers, sisters, mother and father in law, and grandparents.

I'm truly grateful to my supervisor professor Ahmad Atawneh for his support and fruitful insights since the beginning of my work on this thesis and throughout the courses of "Pedagogic Grammar", "Phonology and Phonetics", and "Research Writing". Regards are also due to Dr. Hazem Bader, Dr. Raghad Dewik, Dr. Nimer Abuzahra, Dr. Hanna Tusheyeh, Dr. Mohammad Farrah, and Dr. Aziz Khalil for their assistance during my master's studies. Many thanks are equally extended to my professors who taught me at the BA level.

Special thanks are due to the library of Hebron University, Hebron Municipality Library, and Dr. Raed Jabari for supplying me with different translations of the Holy Quran and resources related to my study.

Finally, I express my warm thanks to the external and internal examiners for their valuable suggestions and advice.

Table of Contents

Declaration	III
Dedication	IV
Acknowledgments	V
Table of Contents	VI
Abstract	X
Arabic Abstract	XI
Chapter One: Introduction	1
1.1 Introduction	1
1.2 Rationale and Significance of the Study	2
1.3 Purpose of the Study.....	2
1.4 Objectives of the Study.....	3
1.5 Research Questions	3
1.6 Scope and Limitations of the Study.....	3
1.7 Definitions of Keywords.....	3
Chapter Two: Literature Review	6
2.1 Introduction.....	6
2.2 The Holy Quran.....	6
2.3 The Speech Acts Theory.....	7
2.4 Studies Related to the Speech Act Theory in Non-religious Contexts.....	16
2.4.1 The Speech Act of Request.....	16
2.4.2 The Speech Act of Complimenting.....	17
2.4.3 The Speech Act of Promising.....	18
2.4.4 The Speech Act of Refusal.....	18
2.4.5 The Speech Acts of Threats and Appeals.....	19
2.4.6 Imperatives and their Functions in T.V Ads.....	19
2.4.7 The Use of Speech Acts in Literary Contexts.....	20
2.4.8 Miscellaneous Studies.....	20
2.5 Studies Related to the Speech Act Theory in Religious Contexts.....	21
2.5.1 Imperatives and Negative-Imperatives in the Quran.....	22
2.5.2 The Speech Act of Prohibition in the Quran and the Bible.....	22
2.5.3 The Speech Act of Oath in the Quran.....	23
2.5.4 The Speech Act Theory in the New Testament.....	23

2.5.5 The Speech Act Theory in Christian Sermons.....	24
2.6 Commands and Requests.....	25
2.6.1 Introduction to Directives.....	25
2.6.2 Commands.....	27
2.6.2.1 Definition.....	27
2.6.2.2 The Form of Commands in Arabic.....	28
2.6.2.3 The Form of Commands in English.....	29
2.6.2.4 Power, Distance, and Risk in Commands.....	29
2.6.3 Requests.....	31
2.6.3.1 Definition.....	31
2.6.3.2 The Form of Requests in Arabic.....	32
2.6.3.3 The Form of Requests in English.....	32
2.6.3.4 Power, Distance, and Risk in Requests	34
2.7 Imperatives	34
2.8 Conclusion	36
Chapter Three: Methodology.....	37
3.1 Introduction.....	37
3.2 Data Collection.....	37
3.3 Data Analysis.....	37
3.4 Procedure.....	38
3.5 Conclusion.....	39
Chapter Four: Results and Discussion.....	40
4.1 Introduction.....	40
4.2 Commands in Imperative Sentences.....	41
4.2.1 Allah's Commands	41
4.2.1.1 Allah's Commands to All People	41
4.2.1.2 Allah's Commands to Believers	42
4.2.1.3 Allah's Commands to Prophets	47
4.2.1.4 Allah's Commands to Jews	51
4.2.1.5 Allah's Commands to Non-believers.....	54
4.2.1.6 Allah's Commands to Hypocrites.....	55
4.2.1.7 Allah's Commands to Angels	57
4.2.2 Prophets' Commands	58

4.2.2.1 Prophet Moses' Commands.....	58
4.2.2.2 Prophet Joseph's Commands.....	59
4.2.3 The King of Egypt's Commands.....	61
4.3 Permission in Imperative Sentences	63
4.3.1 Allah's Permission to All People.....	63
4.3.2 Allah's Permission to Believers.....	64
4.3.3 Allah's Permission to Prophets.....	68
4.3.4 Allah's Permission to Jews.....	69
4.4 Optionality in Imperative Sentences.....	69
4.4.1 Optionality by Allah to Believers.....	70
4.5 Gratitude in Imperative Sentences	70
4.5.1 Imperatives from Allah to Believers	71
4.5.2 Imperatives from Allah to Jews.....	73
4.6 Honoring in Imperative Sentences.....	74
4.6.1 Honoring from Allah	75
4.6.1.1 Honoring Prophets.....	75
4.6.1.2 Honoring Jews.....	76
4.6.2 Honoring from Prophet Joseph to his Brothers.....	77
4.7 Encouragement in Imperative Sentences	78
4.7.1 Allah's Encouragement to Prophets and Believers.....	78
4.8 Challenging in Imperative Sentences.....	80
4.8.1 Challenging from Allah.....	81
4.8.1.1 Challenging Jews.....	81
4.8.1.2 Challenging Non-believers.....	82
4.8.1.3 Challenging Angels.....	83
4.8.2 Challenging from Prophet Abraham.....	85
4.8.2.1 Challenging Nimrod.....	85
4.9 Warning and Threatening in Imperative Sentences	86
4.9.1 Warning from Allah to Believers	86
4.9.2 Threatening from Allah to Non-believers.....	87
4.10 Transformation in Imperative Sentences.....	87
4.10.1 Transformation from Allah to Jews.....	88
4.11 Formation in Imperative Sentences	89

4.11.1 Formation from Allah to Prophet Adam	89
4.11.2 Formation from Allah to the People of the Town.....	90
4.11.3 Formation of Heavens and Earth	91
4.12 Contemplation in Imperative Sentences	92
4.12.1 Contemplation to Uzair	92
4.13 Guidance and Advice in Imperative Sentences	93
4.13.1 Guidance and Advice from Allah to Believers.....	94
4.13.2 Guidance from Prophet Jacob to his Sons	95
4.13.3 Advice from Jews to Muslims	97
4.14 Consultation in Imperative Sentences	98
4.14.1 Consultation between Joseph's Brothers	98
4.14.2 Consultation between the King of Egypt and his People	100
4.15 Sarcasm in Imperative Sentences.....	101
4.15.1 Sarcasm from Jews	101
4.16 Entreaty in Imperative Sentences.....	102
4.16.1 Entreaty of Joseph's Brothers.....	102
4.16.1.1 Entreaty to Prophet Joseph	103
4.16.1.2 Entreaty to their Father.....	105
4.16.2 Entreaty of the King's Servant	107
4.17 Requests in Imperative Sentences	109
4.17.1 Requests between Joseph and the King.....	109
4.17.2 Requests between Joseph and his Prison Friends.....	110
4.18 Praying in Imperative Sentences.....	112
4.18.1 Prophets' Prayers to Allah.....	112
4.18.2 Believers' Prayers to Allah.....	115
4.19 Conclusion.....	118
Chapter Five: Conclusion and Pedagogical Implications.....	119
Bibliography.....	121
Appendices.....	128

Abstract

Interpretation of the Holy Quran has taken different aspects. The linguistic analysis of the Quran, for example, has tackled the linguistic systems of syntax, morphology, phonology, and pragmatics. In line with the linguistic analysis, this study explore the various speech acts realized through imperatives in the Quran. The speech act theory of Austin and Searle has a great impact on research, so it has been used to furnish the background of the study. Data are mainly collected from "The Cow" chapter that has the biggest number of verses and possibly imperatives from Allah and different groups of people. Data are also gathered from "Joseph" chapter to analyze the imperatives used among people themselves. The findings of the study reveal more than 17 distinct speech acts realized out of 125 imperative verbs. Similarly, they show that Austin and Searle's speech act theory can systematically help in interpreting the relationship between some structures and their possible pragmatic meanings. It is also found that although the speech act theory has been applied to utterances provided by humans, there are utterances by God which cannot be analyzed under the same terms.

Arabic Abstract

ملخص الدراسة

اتخذ تفسير القرآن الكريم جوانب عديدة. على سبيل المثال، عالج التحليل اللغوي، ولا يزال، النظام النحوي والصرفي والصوتي والدلالي لأيات القرآن الكريم، وتماشياً مع هذا التحليل اللغوي، تبحث هذه الدراسة في الأغراض اللغوية المختلفة التي تتم من خلال استخدام صيغة فعل الأمر في القرآن. وقد كان لنظرية "وظائف الخطاب" لعلماء اللغة أوستن وسيرل تأثير كبير على الأبحاث اللغوية، ولذلك ارتأت هذه الدراسة استخدام هذه النظرية كخلفية تحليلية ومنطقية لها. تم جمع البيانات من سورة البقرة؛ فهي تحتوي على أكبر عدد من الآيات، وبالتالي عدد أكبر من جمل الأمر الملفوظة من الله -عز وجل- وفرق مختلفة من الناس، وأيضاً من سورة يوسف لدراسة أفعال الأمر المستخدمة بين الناس أنفسهم. أظهرت النتائج أكثر من سبع عشرة وظيفة لغوية لجمل الأمر المدروسة، والتي بلغ عددها مئة وواحداً وثلاثين، كما أظهرت قدرة نظرية أوستن وسيرل على التفسير المنهجي للعلاقة بين بعض الصيغ النحوية ووظائفها الدلالية المحتملة. وعلى الرغم من تطبيق نظرية وظائف الخطاب على الجمل التي يستخدمها الناس، فقد احتوت الدراسة على ألفاظ يستخدمها الله -عز وجل- والتي من غير الممكن أن يتم تحليلها تماماً ضمن ذات المفاهيم.

Chapter One

Introduction

1.1 Introduction

Since the emergence and development of human languages, people have been using one or many structures to mean different things. This was and still is found in all kinds of discourse. Religious discourse is not an exception since it is directed to address the minds of people in their tongues. Linguistic theories can apply to the Quranic discourse as an example of holy books. Nelson (2001) summarizes the unique linguistic richness of the Holy Quran when saying that, "the beauty of Quranic language and style is itself considered a proof of the divine origin of the text" (p. 7).

The speech acts theory is one of these linguistic theories that apply to discourse in all languages including Arabic. Nonetheless, speech acts are usually investigated when they occur in daily conversations or political discourse. Few studies analyze speech acts in religious discourse, like that of the Quran, the Bible, or the Torah. That is because Allah's miraculous language is not like any human language as Allah challenges people to draft one verse like these in the Quran. Accordingly, this study is one among few of those studies which test the application of the speech act theory to the Quranic discourse. This would contribute to a better understanding of the relationship between syntactic and pragmatic components since most laypeople and even language books do not separate imperative sentences as a syntactic structure from certain speech acts, particularly commands. In essence, relating one syntactic form to only one pragmatic function is proven wrong in this study by showing how imperative sentences used in the Quran can provide several functions other than commands or requests.

1.2 Rationale and Significance of the Study

Applying the speech act theory to numerous kinds of discourse has recently had a great echo in research. However, daily speech and political discourse have been more appealing to researchers than other kinds of discourse, particularly that of holy textbooks. Some studies employed speech acts as the base of their analysis of the Quranic verses, but this did not include exploring the different illocutionary acts of imperative sentences. In fact, some Quranic interpretations *تفسير* /tafsīr/ illustrated the use of imperatives and their rhetorical meanings without referring to the speech act theory. This study is, therefore, an attempt to investigate the divergent pragmatic meanings of imperatives in the Quran as revealed by Allah in various occasions like:

- 1- Allah addressing angels and different groups of people, namely prophets, believers, non-believers, hypocrites, and Jews.
- 2- Different groups of people addressing Allah, such as prophets and believers.
- 3- Address among people on different issues like Joseph (PBUH) and his brothers, Moses (PBUH) and Jews, Jacob (PBUH) and his sons, etc.

1.3 Purpose of the Study

The major purpose of this study is to investigate the use of imperatives in the Quran as a means to deliver several illocutionary acts such as commands, requests, praying, permission, challenge, reproach, guidance, etc. It also shows how dissimilar these imperatives can be when directed at different groups of people or angels. Obviously, the focus on speech acts in this study is important for the new English teaching methods; it highlights the importance of context because syntactic and semantic forms are usually given much more attention. Viewing language as a tool for communication rather than empty mechanical structures helps students, at all levels, to use language properly.

Additionally, it is time for teachers, learners, and linguists to incorporate pragmatics and employ daily, political, economic, literary, or religious contexts in the teaching-learning process.

1.4 Objectives of the Study

The study aims at:

- 1- Examining the different pragmatic functions of imperative sentences in the Quran, particularly "The Cow" and "Joseph" chapters.
- 2- Proving that imperatives are not only used to command or request but also to deliver other illocutionary acts.

1.5 Research Questions

The study attempts to answer the following questions:

- 1- What are the various illocutionary acts that can be practiced through the use of imperatives in the Quran?
- 2- How do *power*, *distance*, and *risk* factors affect the use of some imperative sentences in the Quran?

1.6 Scope and Limitations of the Study

The study has the following limitations:

- 1- The study is limited to "The Cow" and "Joseph" chapters, and not the whole Quran.
- 2- Illocutionary acts are investigated as only realized through imperatives.

1.7 Definitions of Key Words

- 1- **Pragmatics:** Pragmatics is the study of language in its contexts.

- 2- **Speech Acts:** The speech act theory shows how actions can be realized through language creating linguistic and non-linguistic responses (Nemani & Rasekh, 2013).
- 3- **Religious Speech:** Religious speech is the language of holy books such as the Quran, the Bible, or the Torah.
- 4- **Illocutionary Acts:** "The illocutionary act is what directly achieved by the conventional force associated with the issuance of certain kinds of utterances in accord with conventional procedure" (Levinson, 1983, p. 239).
- 5- **Commands:** A command is a speech act by which the speaker, who is more powerful, obliges the hearer to do something (Vanderveken & Kubo, 2002, p. 53).
- 6- **Requests:** A request is one type of directives. Requests resemble commands in a sense that the speaker wants something to be done. The difference is that in the case of requests, the hearer is the person with more power (Al-Ansārī, 1990). That is why "requests call for mitigation to compensate for their impositive effect on the hearer" (Blum-Kulka, House, & Kasper, 1989, p. 12).
- 7- **Imperatives:** Imperative sentence-type is a syntactic form that is usually related to the illocutionary act of commands. Imperatives contain no subject (it is hidden *You*), tense, modal verbs, or adverbials indicating the past. (Quirk, Greenbaum, Leech, & Svartvik, 1985).
- 8- **Power:** Power means having the ability to push somebody to do something he or she does not like (Atawneh, 2009).
- 9- **Distance:** Distance refers to the relationship between the interlocutors (the speaker and the hearer). Distance could be high if the relationship between the

speaker and the hearer is quite formal and low between friends or people with equal status.

10- Risk: Atawneh (1991) clarifies risk as "the ranking of the imposition which interferes with the agents wants of self-determination or of approval" (p. 120). He also claims that risk would be low if the speaker requests something that does not cost the hearer very much, and it would be high if the speaker asks for something the hearer cannot give or perform. Risk overlaps with power as Fairclough (2013) puts it. He believes that powerful people tend to speak out their beliefs and views without hesitation.

Chapter Two

Literature Review

2.1 Introduction

The speech act theory has recently been one of the most researched topics among linguists, in general, and pragmatists, in particular. These studies have interpreted the writings of Austin and Searle, analyzed the theory from different perspectives, applied it to different social, political, literary, and religious contexts, criticized it, and showed its limitations. Conducting this paper has required an extensive reading to furnish analysis with proper background and reasonable methodology. This section is, therefore, divided into eight parts; general background of the Holy Quran, introduction to the speech acts theory, studies related to the speech act theory in non-religious contexts, studies related to the speech act theory in religious contexts, commands and requests, imperatives, and conclusion.

2.2 The Holy Quran

The Quran is considered to be the sacred book for over than one and a half billion Muslims in the world. It is Allah's teachings, laws, and creeds which were revealed to Prophet Muhammad (PBUH) by Gabriel over 23 years.

The Quran is composed of 114 chapters *سورة* /sūrah/, 30 parts *جزء* /juz', 60 sections *حزب* / ḥizb/, and 6300 verses *آية* /'āyah/. Many of the prophet's companions memorized this sacred book by heart, yet it was necessary to write it down after many of them were killed in the *Yamāmah* battle. For this reason, the first caliph, Abū Baker Al-Siddīq, ordered that the Quran be written. Later, many copies of the Noble Quran were written and distributed during the rule of the third caliph, Othmān Ibn Affān (Abdelhaleem, 2005).

2.3 The Speech Acts Theory

Atawneh (1991) reports Searle saying,

The purpose of language is communication in much the same sense that the purpose of the heart is to pump blood. In both cases, it is possible to study the structure independently of function but pointless and perverse to do so, since structure and function so obviously interact. (p. 1)

According to Beebe, Takahashi, and Uliss-Welk (1990), having the linguistic ability to communicate is not enough, for it must fit the social and contextual factors of utterances. Therefore, the "sociolinguistic ability" and "pragmatic competence" are required to master any language. Sociolinguistic ability is defined as the ability to choose the suitable linguistic shape to express different speech acts. Pragmatic competence, on the other side, is the ability to utilize and understand language within its context (as reported in Qaissieh, 2013).

On their part, linguists have made huge efforts to define *pragmatics*. Atawneh (1991), for example, defines it as the meaning of utterances within the appropriate context. The difference, thus, between pragmatics and semantics is that the latter refers to the meaning of the linguistic components when they are separated from each other. Subsequently, the pragmatics of any language should supply the speaker and the hearer with resources to create specific illocutions which depend mainly on the "social conditions." Some of these crucial conditions are the power of the interlocutors and the distance between them. For instance, it has been found that the American children use more imperatives with their mothers, brothers, and sisters. However, they use indirect and polite requests with people whom they do not know. That is because familiarity and power determine the use of certain linguistic forms. To

illustrate, requests from adults to children, in private, in written communication, in familiar contexts, or for actions are more direct than requests from children to adults, in public, in oral communication, in formal contexts, or for permissions. This is what linguists call *sociopragmatics* (Kulka, House, & Kasper, 1989).

What matters to linguists is the extent to which these concepts can be applied to different languages and different kinds of speech. The universality of such notions, as Vanderveken and Kupo (2002) say, stems from the belief that contextual, semantic, syntactic, and pragmatic items including speech acts are found in principle in all languages with different systems and utterances.

"Anything that can be meant can be said" is the core of the speech act theory (Searle, 1969, p. 19). It is considered to be one of the most pragmatic theories that researchers have studied in the recent years, and it adds a great value to linguistic universals since all speakers employ speech acts to speak their minds and express their ideas. These speech acts draw "the necessary and universal laws governing the successful performance and satisfaction of all kinds of illocutionary acts in language use and comprehension" (Vanderveken & Kubo, 2002, p. 25). The way these speech acts work is governed by pragmatic universal rules, but they are distinct from one culture to another in terms of "verbalization" and "conceptualization" (Atone, 1991). The speech act theory has been used to analyze the acquisition of languages and their uses across cultures (Levinson, 1983). That is because linguistic components are not only seen as words but also as performed acts in all languages.

Austin (1962) is the first to talk about speech acts as part of the pragmatic theories in a clear and innovative way. He thinks that actions can be achieved through words like ordering, requesting, apologizing, promising, etc., and the speaker expects

a kind of reaction on the part of the hearer. To realize any speech act, three elements must be available:

- 1- Locutionary act: The utterance of grammatical constituents.
- 2- Illocutionary act: The speaker's intention and attempt to achieve certain "communicative purposes" such as promising, warning, greeting, reminding, warning, commanding, prohibiting, etc., (Nemani & Rasekh, 2013). Despite the fact that one illocutionary act can be expressed through different linguistic patterns, Quirk, Greenbaum, Leech, and Svartvik (1984) think that laypeople associate certain speech acts with particular structures. For instance, commands and requests are often bounded to imperatives. Consequently, Levinson (1983) suggests that we should distinguish between the three types of sentences; imperatives, interrogative, and declarative and the illocutions of commands, questions, orders, requests, assertions, etc.
- 3- Perlocutionary act: The effect that the speaker intends to have on the hearer's feelings, actions, or thoughts (Nemani & Rasekh, 2013). The speaker can persuade, puzzle, influence, embarrass, delight, or entertain the hearer (Vanderveken & Kubo, 2002). The difference between illocutionary act and perlocutionary act is that the former can be discovered directly from the utterance and the way it is realized, but the latter depends on the surrounding conditions of the utterance realization (Levinson, 1983).

Illocutionary acts can be carried out through several vehicles such as "word order, stress, intonation, contour, punctuation, the mood of the verb, and performative verbs" (Searle, 1969, p. 30). Performative verbs have had the lion's share of analysis by Austin, Searle, and other researchers since they are the most direct way to perform illocutionary acts. Performative verbs are best defined as "lexical expression [s] of the

illocutionary acts the speaker performs in producing the output. It involves overt reference to the hearer and the speaker" (Haverkat, 1984, p. 16).

In the first discussions of the speech act theory, illocutionary acts were limited to the use of performative verbs. Distinction had mainly been made between performatives and constatives (sentences can be judged as true or false). However, many problems came up with this division because one performative verb could serve the illocutionary act with its explicit name and also other illocutionary acts. For example, *I warn you to stop smoking* has the performative verb *warn* to serve warning speech act, but *Sami warns me to stop smoking* has the same verb *warn* as part of a constative sentence.

To solve this problem, it has been said that performative verbs have "the form of first person indicative active sentences in the simple present with one of a delimited set of performative verbs as the main verb which will collocate with the adverb hereby" (Levinson, 1983, p. 232). Vanderveken and Kubo (2002) believe that performative verbs cannot be judged as true or false when they express illocutionary acts because they title the kinds of speech acts like *I threaten*, *I order*, *I declare*, etc. These verbs are not universal but rather peculiar elements in each language. In other terms, they are translatable, but the effect of the illocutionary act does not remain the same in different languages as Atawneh (1991) claims. Still, expressing illocutionary acts is not exclusive to performative verbs; other direct and indirect forms can convey several speech acts (Flor & Juan, 2010). The mood, for example, can express illocutionary acts. We can say *stop talking* instead of *I order you to stop talking*.

Searle (1969) states, "For every possible speech act, there is a possible sentence or set of sentences, the literal utterance of which in a particular context would

constitute a performance of that speech act" (p. 19). That is, one utterance might serve different illocutionary forces like advice, request, promise, suggestion, etc., but the speaker should support what he or she particularly means by referring to the context (Quirk, Greenbaum, Leech, & Svartvik, 1985; Levinson, 1983). On the other side of the token, one illocutionary force can be done through different kinds of sentences; these are called the indirect forces of sentence-types. As an illustration, indirect sentences are used more than imperatives to make requests in English (Levinson, 1983). Moreover, researchers find that negative imperatives can convey several illocutionary acts such as praying, counseling, contempt, encouragement, forbidding, abstention, gratitude, cooperation, etc., (Alssaidi, Al-Shaibani, & Al-Husseini, 2013).

The functions of the speech acts are also identified as the "referential function" which deals with the meaning of the utterance, "emotive function" that focuses on the speaker's state at speaking, "conative function" in which the speaker is willing to influence the hearer to do or think in a particular way, "phatic function" by which interlocutors keep the conversation going on, and "poetic function" that refers to the manner used to compose and convey certain messages (Levinson, 1983).

While Austin sets five categories of speech acts; commissives, behavitives, expoistives, verdictives, and exercitives, they are classified differently by Searle. He categorizes illocutionary acts into assertives, directives, commissives, expressives, and declaratives (Flor & Juan, 2010; Sakakibara, n.d). Despite having these categories, illocutionary acts sometimes overlap, so one can infer the intended illocutionary force from the context and the authority of the interlocutors.

Expressives include greeting, insulting, apologizing, thanking, etc. *Directives* embrace orders, daring, pleading, requests, and prohibition. They are seen as negative

speech acts as they undermine the hearer's freedom. *Commissives*, on the other hand, are related to "the problems of truth conditional speech acts and perhaps with assertive" (Jucker & Taavitsainen, 2008, p.p 7-8). In other terms, the speaker abides by some acts, such as vowing, threatening, promising, etc. *Representatives* involve describing, predicting, suggesting, explaining, insisting, etc. *Declarations* are "acts that make the world match the state of affairs they refer to, including, blessing, sentencing, firing, and baptizing" (Fitzmaurice, 2002, p. 57). These classifications were and still are difficult to fully understand because speech acts and syntactic structures are interwoven.

Brown and Levinson (1987) classify speech acts according to their directness and the politeness strategies employed while uttering them. They set two categories of speech acts; positive and negative speech acts. While positive speech acts value the speaker or the hearer, negative speech acts "threaten either the hearer's or the speaker's face wants, and that politeness is involved in redressing those face threatening acts (FTA)" (as cited in Vilkki, 2006, p. 327). This means that face should be saved in terms of certain social criteria (Fitzmaurice, 2002). Face is defined as "the public self-image that all rational adult members have when engaged in spoken interaction." Some of the speech acts that threaten the face of the hearer are *orders, requests, criticism, warning, accusation, insult, disagreement, complaint, etc.*, (Nemani & Rasekh, 2013, p. 302). FTAs are also divided into "On-record" and "Off-record." On-record FTAs are the illocutionary acts that the speaker expresses explicitly. Yet, off-record FTAs are the illocutions that the speaker utters implicitly (Atawneh, 1991).

The other strategy that Brown and Levinson (1987) elaborate on is "Bald-on-record" which is clearly illustrated in imperatives spoken by the person of more power

than the hearer. It refers to the strategy that does not care about the face of the hearer as much as having a particular action done. So, face threatening (FT) is marginalized and not redressed. This strategy is used in many cases as follows:

- 1- Urgent situations, e.g., *Be careful!*
- 2- Offers, e.g., *Leave it to me!*
- 3- Saving the speakers' positive face (p.p 95-100).

Grainger and Mills (2015) add other cases where bald-on-record strategy is employed such as "threatening" and "familiarity." They also relate this strategy to "impoliteness" maxims of Grice. These maxims are:

- 1- No lying (be truthful).
- 2- No redundancy (say as much as required).
- 3- Direct speech (be clear).
- 4- Relevance (be relevant).

In Searle's philosophy of speech acts, indirectness is used as a way to mitigate the message that the speaker wants to convey (Jucker & Taavitsainen, 2008). The extent to which the speaker uses direct or indirect speech acts depends mainly on certain social factors like the social class of the speaker and the hearer, the distance between interlocutors, and the power of participants, age, etc., (Nemani & Rasekh, 2013). Searle links the use of particular indirect linguistic forms with the expression of certain acts; this is called the "conventionality" of speech acts (Bulm-Kulka, House, & Kasper, 1989).

Polite speech acts have been widely defined as the use of indirect linguistic forms; they can be measured by the three social variables that Brown and Levinson

set. These variables are the social distance between the interlocutors, the relative power of the speaker and the hearer, and the risk of certain speech acts (Vilkki, 2006, p. 324).

Many people might unintentionally use "impolite" linguistic forms which are called the "unmotivated rudeness." That is why the common rules of politeness in different languages are:

- 1- Do not force.
- 2- Offer choices.
- 3- Be friendly with the hearer (Atawneh,1991).

To make the issue plain, politeness is divided into positive and negative. Positive politeness refers to the increase of polite strategies in the "polite illocutions" such as greeting, complimenting, thanking, etc. Negative politeness refers to the decrease of impolite strategies in the "impolite illocutions" like orders, threats, requests, etc. This kind of politeness aims at redressing threatening acts. However, politeness strategies differ from one language to another. Some strategies are deemed polite in one language and impolite in others. For instance, Arabs use more direct forms than the English, yet this does not mean that one group is more polite than the other. Some of the common politeness techniques are:

1. Involvement of *please*, *conventional indirectness*, and *hedges*.
2. Reference to the hearer like *sir*, *madam*, *Dr.*, etc.
3. Pessimism from the part of the speaker.
4. Using words to minimize directives.
5. "Minimizing benefit" of the speaker and "maximizing benefit" of the hearer.

6. "Impersonalizing" the illocutionary act.
7. "Optimism."
8. "In-group" speech.
9. Anticipating the knowledge of the addressee.
10. Complimenting others and not complimenting oneself.
11. Requesting by good humor (Atawneh,1991).

In light of Brown and Levinson's politeness strategies and the elements of *power*, *distance*, and *risk*, it is found that the risk of Allah's commands can't be assumed because He is the ultimate power in the universe. He has also the ultimate justice and fairness in guiding people towards a better life before and after the Day of Judgment. So, Allah utters His commands directly and without a shadow of hesitation or postponement. This factor, thus, will not be discussed throughout the analysis of Allah's commands.

To complement Brown and Levinson's theory in terms of politeness, Leech (1983) has come up with a new scale for explaining the relationships between speakers and hearers. This scale is based on cost/benefit between interlocutors. Applying this scale to imperatives between Allah and humans or angels, it is found that while benefit always goes to humans, there is no cost to Allah. In other words, all imperatives issued by Allah stand as benefits to humans for which they should be thankful.

Grice (1989) also shows how speakers cooperate in conversations by following the maxims of "brevity," "clarity," "truth," and "relevance." Human beings do not usually abide by these maxims for the sake of politeness and saving face. However, Allah employs such strategies as He does not fear retribution from humans or angels.

Another issue that occupied pragmatists' minds is whether these speech acts are felicitous or infelicitous (achieved or unachieved). Each speech act has its own criteria by which we can judge as felicitous or infelicitous. Orders and requests can be measured in terms of obedience or disobedience, requests as refused or accepted, statements as true or false, and promises as fulfilled or unfulfilled (Greimann & Seigwart, 2013). Felicity conditions are "conventional procedure having conventional effect," compatible conditions and participants with the procedure, successful fulfillment of the procedure, and interlocutors' feelings and thoughts (Levinson, 1983, p. 229).

Having discussed the basic concepts and premises of the speech act theory according to several linguists, it is important to have an overview of some studies that have applied this theory to the daily speech of people in different languages.

2.4 Studies Related to the Speech Act Theory in Non-religious Contexts

Applying the speech act theory has recently come to prominence in different contexts. Linguists have mainly investigated people's daily speech like their styles of complimenting, requesting, commanding, refusing, promising, warning, threatening, swearing, etc.

2.4.1 The Speech Act of Request

Many studies have been conducted to examine the speech acts of a particular group of speakers in one language in comparison to the speech acts used by different speakers in another language. One of the well-known studies in this field was carried out by Blum-Kulka, House, and Kasper (1989) who established the Cross-cultural Speech Act Realization Project (CCSARP) to study the use of the face-threatening speech acts of requests and apologies in various cultures and languages. Data were

collected by using Discourse-Completion Test (DCT); eight situations were designed for requests and eight for apologies. The subjects of the study were students from some American, Australian, Canadian, Danish, German, and Israeli universities. Results showed that the speech acts of requests and apologies exist in all cultures, yet each culture has its own peculiar patterns to form them.

Additionally, patterns of requests in Arabic and English were examined in the comparative study conducted by Aubeid (2012). The researcher depicted the problems of translating the illocutionary act of requests from English into Arabic. By elaborating on the different forms of polite requests in English and Arabic, the study revealed that Arabs used more "polite markers" than the English speakers. Moreover, the speech act of requests could be translated from English into Arabic or vice versa despite the dissimilarities found in the structures of requests in both languages.

2.4.2 The Speech Act of Complimenting

Qabaja (2012) studied the patterns of compliment speech act used by 30 Americans and 50 EFL Palestinian teachers. Results showed that both groups preferred to use direct forms of compliments. As for the gender factor, results were not identical as American females used more compliments than American males. On the other hand, the number of Palestinian males exceeded that of Palestinian females in giving compliments. Social status also played a significant role in identifying the topics of compliments. For instance, both Americans and Palestinians complimented the skills of addressees from low social classes. Americans complimented the appearance of the hearers with a higher social status, and Palestinians complimented their personalities. In addition, American participants complimented more the personality of the hearers who shared nearly the same social status with them.

Palestinian speakers, however, tended to compliment the appearance of this kind of hearers.

2.4.3 The Speech Act of Promising

Ariff and Mugableh (2013) studied the uses of promising speech act among Jordanians. The study aimed at exploring the most prominent promising strategies used by Jordanian males and females. The researchers found that females used promises differently from men since the former employed more "body expressions" than the latter. Furthermore, the researchers noticed that women used more correct grammar, fillers, and polite forms, whereas men tended to swear and use more intensifiers than women. The salient strategies of promising utilized by Jordanians were "discourse conditionals," "tautological-like expressions," "body-part expressions," "self-aggrandizing expressions," "time expressions," "courtesy-like expressions," "swearing," etc.

2.4.4 The Speech Act of Refusal

Refusal of requests was another speech act that Qaissieh (2013) analyzed. Thirty seven Palestinian English-major students were the subjects of the study; they were responsible for filling in a discourse completion test (DCT) composed of ten situations. Other thirty seven students specializing in the Arabic language at Hebron University were asked to fill the discourse completion test in Arabic. The researcher found that the learners used direct and indirect refusing strategies, yet participants preferred to use indirect refusals like providing excuses of their incapability of answering the request, apologizing, and regretting. The power factor was a strong determiner of the refusal kind as low power participants tended to redress their refusals by using more "alternatives, more past and future acceptance, more adjuncts than those of high power." Conversely, high-power people used more direct patterns

of refusals. More importantly, the study revealed that the answers of both English-major and Arabic-major students were nearly identical, which means that these EFL learners transferred the Arabic forms of refusing into English.

2.4.5 The Speech Acts of Threats and Appeals

Applying the speech act theory to political contexts was represented clearly by Atawneh (2009) in his article "The Discourse of War in the Middle East: Analysis of Media Reporting." It tackled the speech acts of threats and appeals used by the Palestinian and the Israeli sides during the second Palestinian uprising. These speech acts were mainly collected from local and international media. Threats and appeals were strongly related to the power of each side since the more powerful side would threaten and impose certain actions on the less powerful one. Thus, the results showed that the Israeli side used 218 threats; 78% of the total number of threats. Palestinians, the weaker side, used threatening speech act 60 times with 22%. Appeals, which are usually made by the less powerful side, were mostly used by Palestinians with 96.7% of the total number of them. The Israeli officials, however, used only 3.3% of all appeals.

2.4.6 Imperatives and their Functions in TV Ads

Speck and Marquez (2014) attempted to study the different functions of imperatives used in 2140 TV commercial and non-commercial ads. 800 voice-overs out of these ads were examined for the purpose of this study. The results showed that imperatives were not associated to commands in TV ads because the viewer had the choice to respond positively or negatively to them. In most cases, imperatives referred to "recommendations," "suggestions," or "advice." Some imperative verbs were also used for "begging," "plea," or "request," especially in charity ads. The researchers classified imperative verbs according to the function and the quantity of

them. These categories were "the acquisition of the product" like *buy*, "the consumption of the product" such as *try*, and "appeals for notice" like *see*.

2.4.7 The Use of Speech Acts in Literary Contexts

Some researchers have realized the value of analyzing literary contexts in light of the speech act theory since literature mirrors reality. For example, Nemani and Rasekh (2013) studied the performance of certain speech acts and their relationship with power, social class, and solidarity variables. Data were collected from the conversations of some actors and actresses in one of the Iranian movies named "A separation." The researchers found that the social class factor had a great influence on the use of speech acts. Speakers tended to use certain strategies to mitigate face-threatening speech acts when they addressed people who had a higher social class. On the contrary, more power and solidarity on the part of the speaker led to less use of politeness strategies.

Another type of literary genre was addressed by Altikriti (2011) who applied the speech act theory to three short stories; "Acm" by Colin Galsworthy, "Post Haste" by Colin Howard, and "The Happy Prince" by Oscar Wild. The study demonstrated the frequency of realized speech acts. These frequencies were different from one story to another according to the theme, the style, and the author.

2.4.8 Miscellaneous Studies

Comparative studies were not only concerned with applying literally what Austin and Searle had written about speech acts. Some researchers had different views about the first writers of the speech act theory. Al-Hindawi, Al-Masu'di, and Mirza (2014) claimed that some Arab scholars discussed the essence of the speech act theory long time before Austin and Searle did. The study provided a general background of

Austin's version of the speech act theory followed by Searle's version. The second part of the study introduced the speech act theory from the point view of Arab grammarians, jurists, and rhetoricians. It was clearly noticed that the core of the speech act theory is crystallized in both languages and both literatures. The difference is that Austin distinguished between constatives and performatives. Later, Searle modified the theory by saying that all utterances have doing actions. On the other hand, Arab scholars did not distinguish between constatives and performatives at the beginning, yet this changed for the idea that constatives and performatives are different. Finally, the researchers ended their study by stating that Arab linguists examined the speech act theory, but they lacked clarity and systematicity.

Investigating the different speech acts that people use in their daily conversations is not the only area where the speech act theory is applied. That is because many studies have recently started to explore the speech acts used in literary, political, and religious contexts. In the next sub-section, some of the studies that have applied this theory to religious texts are discussed.

2.5 Studies Related to the Speech Act Theory in Religious Contexts

Studying the sacred books of religions as a linguistic subject is scarcely found within the large corpus of linguistic studies. That is because substituting one meaning for another is deemed unethical. Some linguists, however, have recently started to call for studying all kinds of speech including holy texts. Supporting the linguistic analysis of holy books through employing the speech act theory, Chilton (2004) claims that the religious speech acts are more "felicitous" since the speaker of them is more authoritative and powerful.

Many scholars, for example, have begun interpreting the Quran linguistically to serve the general meaning of the verses. Speech acts have been thoroughly studied in many interpretation books without referring to the universal theory of Austin and Searle. They have mainly been studied as part of rhetoric. Some of these books are *The Eloquence of Addressing styles in the Quran and the Arabic Language* by Abdulrahmān (2001), *The Rhetorical Secrets of Commands in the Quran* by Al-Sayed (1992), *The Non-requestive styles in The Holy Quran* by Al-Hilālī (1997), *The Styles of Requests in the Studies of Arab Grammarians and Pragmatists* by Al-Awsī (1998), *Al-kashāf* by Al-Zamakhsharī (n.d.), etc.

2.5.1 Imperatives and Negative-Imperatives in the Quran

An example of the studies that have investigated the different possible meanings of imperatives stated in the Quran is the study of Al-Anāsri (1990). It revealed that imperatives might have several rhetorical meanings other than command like praying, request, permission, challenge, threatening, etc. Additionally, the different structures that are usually used to command were elaborated on. The researcher found that these structures were not only used to command. Rather, they could be used in different contexts to give different functions. Moreover, the styles and structures of prohibition used in the Quran were depicted. Although Al-Anāsri did not relate his study in any way to the theory of speech acts first talked about by Austin, one could clearly see how developed his analysis of speech acts was.

2.5.2 The Speech Act of Prohibition in the Quran and the Bible

The popularity of the speech act theory helped some researchers to study certain holy texts in light of it. As an illustration, Al-Saaidi, Al-Shaibani, and Al-Husseini (2013) examined the speech act of prohibition used in the Quran and the Holy Bible.

This comparative study aimed at showing how prohibition speech act was realized syntactically, semantically, and pragmatically in Arabic and English, particularly in both holy books. Two main findings were presented. First, it was noticed that while prohibition in Arabic (the Quranic verses) was mainly done through the negative form of imperatives like *do not eat the meat of pork*, it was achieved through declarative sentences in English. Second, implicit and explicit strategies were used to serve prohibition speech act in both the Holy Quran and the Bible.

2.5.3 The Speech Act of Oath in the Quran

The illocutionary act of oath used in the Quran was also addressed by Wahyuningsih (2013) who collected data from "The Sun" chapter. The researcher used the translation of the Holy Quran by Abdullah Yusuf Ali (1934), the commentary book of Al-Maragi (1993), and Yule's (1996) classification of direct and indirect illocutionary acts as his main resources to describe the patterns of oath used in the Quran. The discussion section revealed that Allah utilized tangible objects to swear on like the sun, the moon, the day, the night, etc. Another drawn conclusion was that the most recurrent illocutionary acts employed to serve oath were assertives and commissives. Furthermore, it was observed that direct illocutionary acts were obviously used in "The Sun" chapter.

2.5.4 The Speech Act Theory in the New Testament

The Quran was not the only sacred book that linguists studied by applying the theory of speech acts; both the Old and the New Testaments were the subjects of analysis in some studies. To illustrate, Botha (1991) applied the speech act theory to the New Testament to understand the exegeses of it. The researcher thought that the previous methods did not tackle some essential concepts in the New Testament texts.

Therefore, she emphasized the importance of employing this theory to answer the unanswered questions in the New Testament readings. Besides, the speech act theory alleviated the focus on structuralism through analyzing holy books, particularly the New Testament. According to Botha, this did not mean that old approaches would be totally ignored, yet the speech act theory breathed a new life in the New Testament studies where God's language turned out as a conversation between speakers and hearers at all times.

Briggs (2003) posed the problem of applying the speech act theory to old biblical contexts. That is, interpreters had to choose between interpreting these texts in their "time of production" or the time when they are read. The researcher suggested that "hermeneutic of self-involvement" could be a good strategy to involve the reader into the context as if God addresses him or her. This would also make the texts more "dynamic." Briggs supported his study by highlighting the use of forgiveness speech act in the Bible.

2.5.5 The Speech Act Theory in Christian Sermons

Evangelical Christian speeches were the main focus of Babatunde's (1998) PHD dissertation. It aimed at showing the influence of the speaker's speech on the audience. Data were collected from four sermons of nearly 30 minutes for each one of them; two speeches were transmitted across the radio, and the others were face to face meetings. Many conclusions were drawn out of this study. Firstly, constatives were widely used in these four sermons. Secondly, performatives and assertives played a major role in "convincing" the audience. Thirdly, some rhetorical devices were utilized in these sermons for the purpose of "persuading" the hearers. Fourthly, informing the hearers was another perlocutionary act that the speakers of these sermons intended to achieve.

To conclude, several illocutionary acts have been studied through the analysis of some texts of religions. However, directive speech acts used in holy books have not adequately been discussed even though commands, prayers, and requests are important functions in legislative books like the Quran. Additionally, their significance stems from the false relation that most people make between the illocutionary act of command and the structure of imperatives. In the following section, the basic concepts of commands and requests in Arabic and English are introduced.

2.6 Commands and Requests

2.6.1 Introduction to Directives

Directives (previously called exercitives by Austin) are a set of illocutionary acts by which the speaker prompts the hearer to perform an action. Directives include commands, requests, permissions, challenges, etc., (Sakakibara, n.d). Directives are equally regarded as "conatives" which aim at stimulating and convincing the hearer through prohibitions, commands, requests, etc., (Al-Saaidi, Al-Shaibani, and Al-Husseini, 2013). Jucker and Taavitsainen (2008) associate directives with commissives since the speaker needs something to be done in both groups, and they are face threatening acts that have to be mitigated. The difference is that directives oblige the hearer to do something. In commissives, on the other hand, the speaker obliges himself or herself to do something (p. 27). Burkhardt (1990) states that there is an obligation and "injunction" in the future in both cases (p. 9).

Many strategies could be involved in redressing the negative feelings that might occur on the part of the hearer because of directives. Indirectness of speech acts, as discussed before, is the key of politeness in most languages. This is not always the

case as Atawneh (1991) points out, for direct structures are more polite than the indirect ones when the outcomes of the directives go for the interest of the hearer.

Some linguists claim that there are more direct languages than others. For example, Americans are considered to be more direct than Greeks. Germans are also more direct in their directives than the English (Kulka, House, & Kasper, 1989, p.p 7-8). On the other hand, Fraser (1985) says, "The strategies for realizing speech acts, for conveying politeness and mitigating the force of utterances, are essentially the same across languages and cultures but that the appropriate use of any given strategy will not be identical across different cultures" (as cited in Kulka, House, & Kasper, 1989, p. 8).

Directives vary in form depending on "the social and mental aspects of context." The participants themselves determine the form and the effect they want to produce (Fitzmaurice, 2002, p. 57). To illustrate, praying indicates that the hearer is more powerful than the speaker, requesting involves two people with an equal position, advising confirms that the hearer is not forced to obey the directive of the speaker, and wishing involves far-fetched desires of the speaker (Atawneh, 1991).

Therefore, directives can be realized through different sentence types, namely imperatives, interrogatives, or statements. Imperatives are regarded as the most direct and powerful way of issuing directives. Questions are the weakest strategy to make a command or a request; they are used as an indirect way to alleviate the imposition of the directive. In other terms, although imperatives have always been related to commands, interrogatives to questions, and statements to assertions, each syntactic form has indirect functions (Atawneh, 1991).

2.6.2 Commands

2.6.2.1 Definition

Commands are directive speech acts by which the speaker gets the hearer to act in a certain way. To have a felicitous command, the speaker should have more power than the hearer (Sakakibara, n.d). Therefore, the superiority of the speaker is required to call a particular speech act a command (Al-Anāsri, 1990). The traditional view of commands suggests that the performance of them should be "rewarded" and the refusal of them should be "punished" (Kasher, 1998). As for the logic of commands, Vanderveken (2009) states that " the primary aim of a logical theory of commands is to articulate the various forms of valid inferences that one can make from premise sets consisting of directives" (p. 6).

Commands are similar to prohibitions in terms of authority since both of them come from a higher power. Yet, prohibitions indicate that the hearer must not do a particular action (Al-Saaidi, Al-Shaibani, & Al-Hussieni, 2013; Sūdānī, 2004).

Commands as a pragmatic unit have usually been linked to imperatives, so the two terms are used interchangeably. However, imperatives refer to commands when the hearer has no choice but to obey the speakers' demands. When the hearer is free to accept or refuse, imperatives are not probably seen as commands. This is what Perez-Hernandez and Mendoza (2002) call "optionality" (as reported in Speck & Marquez, 2014). Levinson (1983) says that commands (means imperatives) can also be used to offer like *have a cup of coffee*, wish like *enjoy your birthday*, swear, welcome, etc.

In order to judge a command as "valid" or "invalid," some inferences should be made. First of all, the person who utters the words of this speech act is considered the

speaker of the command. Secondly, the person who receives the command uttered by the speaker is seen as the hearer of the command. Thirdly, the action performed by the hearer after the command is conveyed should "satisfy" the speaker's original demand (Vanderveken, 2009).

2.6.2.2 The Form of Commands in Arabic

In Arabic, commands can be realized through different semantic and syntactic devices as follows:

- 1- Performative verbs like command or order *أمر* /'āmur/, e.g., I order you to write *أنا أمرك أن تكتب* /anā 'āmuruk an taktub/.
- 2- Imperative verbs, e.g., write *اكتب* /uktub/.
- 3- The present form of the verb accompanied by the letter (L) *لام الأمر* /lām alamer/, e.g., Let him write *ليكتب* /liyaktub/. The imperative verb is stronger than this form as the former emphasizes the immediate execution of the action.
- 4- The noun of the imperative verb *اسم فعل أمر* /usum fi'l amer/, e.g., far away *شتان* /shatān/, far *هيهات* /hairyhāt/, stop talking *صه* /sih/, come on *هَلِّمْ* /haluma/, don't be in a hurry *رويدك* /ruwaydak/, etc.
- 5- Predicate (a statement predicate) like "Divorced women shall wait concerning themselves for three monthly periods" (Quran 2:228, Ali, trans. 2000).
وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ /walmutalkāt yatarabasna bianfusihina thlāthatu qurū'/.
- 6- Nouns in place of imperative verbs. This is a kind of nominal sentences *مصدر* *أن+فعل* /an+fi'l/, and they are usually translated into to+infinitive (Al-Ansārī, 1990; Sūdānī, 2004).

2.6.2.3 The Form of Commands in English

Command speech act can be achieved through different forms in English. These forms are:

- 1- Imperative verbs like *Stand up!*, *write!*, *speak!*, etc. This is the most common and used form, and it will be discussed later in this section.
- 2- Sentences. This is one of the implicit ways to serve commands. For example, when the speaker says *it is hot here*, he or she implies that the hearer should open the window.
- 3- Declarative sentences such as *You'll buy that for me* (Sakakibara, n.d).
- 4- Performative verbs like *I order you to stop talking*. They are as strong as the verbal imperative mood, e.g., *Stop talking*. Verbal moods are still shorter. The mood of the verb is sometimes mentioned without referring to the action verb like *Do it!* or *Say it!* (Vanderveken & Kubo, 2002).

2.6.2.4 Power, Distance, and Risk in Commands

The Power of the interlocutors highly determines the use of language. For instance, the pronoun *Vous* (in French) is used by the less-powerful people to address the more powerful ones who usually utilize the pronoun *Tu*. The power of the participants depends on the context of the speech and the relationship between them. According to Nemani and Rasekh (2013), power is the "individual's relative capacity to modify others' states by providing or withholding resources or administering punishments" (p. 304). While money could be the main reason of having a high social class, power might come from various resources such as "age, sex, money, physical strength, metaphysical power," etc. Clearly, powerful people are more confident to speak their minds than those of low power (Nemani and Rasekh, 2013, p. 307).

To have a successful command, the authority of the speaker is required. This is what Vanderveken and Kubo (2002) call the maxim of commands quality. They suggest, "Let your command be successful attempt to get the hearer to do something! Let it be a command that you want him to obey, that you have the authority to give and that he will eventually obey!" (p. 53). In other terms, the power of commands depends on the power of interlocutors and the familiarity between them. For example, power would be high if the speaker has the position or right to issue a command and low if the speaker and the hearer are friends (Atawneh, 1991).

The distance between the hearer and the speaker plays a significant role in determining the form of commands. For example, indirect forms, which are called "hinting commands," are used among people who do not know each other very well. Additionally, indirect forms can occur if the speaker's power is less than the hearer's. In this way, the face threatening act of command is redressed (Fairclough, 2013).

Risk is the ranking of commands according to the hearer's ability to do or not to do something. For instance, Atawneh (1991) claims that risk would be low "if the requested thing is of the free good type, such as asking for directions or asking for the time," and it would be high if the speaker asks for something the hearer cannot give or perform (p. 125).

Although commands and requests are very similar in the sense that the speaker asks the hearer to do something, they differ in the power of the interlocutors and the distance between them. In the following sub-section, the researcher differentiates between commands and requests and the forms of requests in Arabic and English.

2.6.3 Requests

2.6.3.1 Definition

Requests are directive speech acts that are seen as "refusable commands," so the approval of the hearer is crucial to achieve a successful request (Sakakibara, n.d, p. 11). Requests are face threatening acts because they are beneficial to the speaker instead of the hearer whose freedom is hindered (Aubed, 2012).

Sebawayeh claims that praying is basically a kind of commands, but it is inappropriate to say a *command* when people ask something from Allah. Thus, the difference between command and praying is that the latter involves asking a powerful person to do something for the speaker (Al-Ansārī, 1990). Praying is usually accompanied by vocatives, especially if it is directed at Allah. Quirk, Greenbaum, Leech, and Svartvik (1984) say that vocatives "could be a call, drawing the attention of the person addressed, singling them out from others in hearing. Expressing the speaker's relationship or attitude to the person addressed" (p. 773). They can be done by employing people's names, professions, titles, etc.

Moreover, requesting humbly from a person who has nearly the same position of the speaker is called إلتماس /iltimās/ in Arabic, and the direct form of requests could be used in this case. Direct requests are often used between people who are familiar to each other like friends, siblings, classmates, neighbors, etc. Besides, this type of requests can create intimacy even with strange people (Atawneh, 1991). The indirect forms can also be used by adding some phrases like "if you could," "please," "if you do not mind," etc., (Al-Ansārī, 1990; Sūdānī, 2004).

2.6.3.2 The Form of Requests in Arabic

Requests in Arabic can be achieved through different strategies such as:

- 1- Questions.
- 2- Modals, e.g., If you could *لو تكرمت* /law takarmt/, If you can *لو سمحت* /idhā samaḥt/, if you do not mind *إذنا لا تمنع* /idha lā tumani‘/, etc.
- 3- Imperatives with vocatives, hedges, etc., (Atawneh, 1991).

Since the principle of indirectness is universal, languages share some of the indirect forms of requests. However, other indirect forms in one language might be transformed into direct ones in another language and vice versa (Kulka, House, & Kasper, 1989).

2.6.3.3 The Form of Requests in English

There are several direct and indirect forms of requests in English, but "conventional indirectness" is the most common strategy. Direct requests can also be softened by lengthening the request, inserting questions, or incorporating the negative form. Some of these forms are:

- 1- Let's + infinitive, e.g., *Let's play tennis!*
- 2- Impersonal constructions, e.g., *It is necessary for this child to go to the doctor* (Jucker & Taavitsainen, 2008).
- 3- The use of alerters: Alerters are similar to vocatives, and they are used to attract the attention of the hearer or distinguish him or her from others. Some of these alerters are names, epithets like *honey, stupid, sweetheart*, etc., or titles like *Dr., Prof, Mr.*, etc.

- 4- The use of supportive moves to get the consent of the hearer like *can you do this for me?*, make sure of the hearer's "availability" like *do you have free time?*, or give the reason of the request like *I forgot my umbrella, could I borrow yours?*
- 5- The use of downgraders such as *please* or *do you like*.
- 6- The use of upgraders like *intensifiers*, *time intensifiers*, *expletives*, *determination markers*, etc.
- 7- The use of performative verbs, e.g., *I ask you to wear your clothes quickly*.
- 8- The use of hedged performatives, e.g., *I would like to ask you to wear your clothes quickly*.
- 9- The use of modals like *I have to ask you to wear your clothes quickly*.
- 10- The use of imperative verbs, e.g., *Wear your clothes!*
- 11- The use of suggestory formula, e.g., *Let's study. How about studying?*
- 12- Expressing the wish of the speaker to get the hearer to do something such as *I wish you could clean the room*.
- 13- Providing clues about the request without stating it directly. There could be strong or weak signs; therefore, this kind of requests can be inferred from the context (Kulka, House, & Kasper, 1989, p.p 17-18).
- 14- The use of declarative sentences, e.g., *I am thirsty*. Perhaps, the speaker wants to ask for a cup of water.
- 15- The use of some lexical verbs, adjectives, and adverbs to make distinguished requests with distinguished effects (Aubed, 2012).

2.6.3.4 Power, Distance, and Risk in Requests

Requests and praying differ from one context to another depending on the power of the speaker and the hearer. For example, Al-Ansārī (1990) alleges that prophets' prayers are distinct from those of angels or laypeople in the Quran.

Sūdānī (2004) and Al-Ansārī (1990) claim that requests occur between people who have nearly the same position and power, but other researchers think that the speaker of the request has less power than the hearer of it. This means that the speaker's request may not be accepted since there is no obligation involved (Sakakibara n.d). In praying, it is agreed on among linguists that this speech act should come from the speaker with lower power to the more powerful hearer.

To conclude, we have clearly noticed that commands and requests can be realized through different structures unlike what many people think about the limited relationship between directives and imperatives. In the next section, imperatives and their possible illocutionary acts are fully discussed.

2.7 Imperatives

Imperatives are base form verbs or helping verbs that do not contain subjects. Nonetheless, modals could not be used as imperatives although they are regarded as helping verbs. Imperative verbs have no specific tense, yet they refer to the immediate future. They could be negative or affirmative like *Eat!* or *Do not eat!* Imperatives are helpful in making the speech short, clear, and precise (Jucker & Taavitsainen, 2008; Swan, 1995)

According to Quirk, Greenbaum, Leech, and Svartvik (1984), imperatives could be preceded by the subject for emphasis, but the common forms of imperatives are as follows:

- 1- Verb, e.g., *Write!*
- 2- Verb+ object, e.g., *write the letter!*
- 3- Verb+ complement, e.g., *Be quite!*
- 4- Verb+ adverbial, e.g., *Go outside!*
- 5- Verb+ object+ object, e.g., *Send her a letter!*
- 6- Verb+ object+ complement, e.g., *Regard yourself strong!*
- 7- Verb+ object+ adverbial, e.g., *Hang your clothes in the drawer!*

Imperatives are typically associated with directive speech acts in many languages because they are the second most direct strategy to express commands after the performative verbs. However, this common conceptualization does not cover all the purposes (intentions) of speakers, and a deeper analysis is required. Vanderveken (2009) emphasizes that several illocutionary acts can be realized by employing the imperative sentence-type, but the power of both participants, distance between them, and the "sincerity" of the speaker should be taken into consideration.

Al-Ansārī (1990) sets numerous illocutionary acts that can be achieved through imperatives in the Quran such as threatening, allowance, praying, reproach, lessons, formation, challenge, command, lamenting, mocking, advice, guidance, discipline, honor, gratitude, transformation, contempt, submission, consideration, encouragement, spurring, entreaty, wish, etc. Quirk, Greenbaum, Leech, and Svartvik (1984) identify nearly the same illocutionary acts that can be realized through imperatives like commands, requests, help, advice, recommendations, warning,

suggestion, instruction, invitation, offer, granting and permission, good wishes, imprecation, self-deliberation, promise, threat, etc., (p.p 31-32).

2.8 Conclusion

Throughout the literature review section, several studies and related resources are employed to furnish accurate analysis and results out of the available data. The questions of the study are answered through Arabic and English, written and electronic, and old and new resources. This section is divided into eight subsections. The first one introduces the most important topics that this section discusses, the second gives adequate information about the Holy Quran, the third tackles the most popular premises and versions of the speech act theory, the fourth provides many studies in which certain speech acts are investigated through daily conversations, political discourse, and literary contexts, the fifth shows some of the studies that have applied the speech act theory to religious contexts, namely the Quran, New Testament, and Evangelical sermons, the sixth differentiates between commands, requests, and praying, and the seventh elaborates on the definition of imperatives, their forms, and the functions that can be achieved through them. In short, the previous studies conducted about imperatives and the speech act theory are the methodological base for this current study.

Chapter Three

Methodology

3.1 Introduction

This section introduces the methodology of the study; its data collection, data analysis, and the procedure. The corpus of the study is chosen in a way that could serve the research questions. It is not an easy task since the Quran consists of 114 chapters, and not all of which incorporate imperative sentences. Accordingly, the chapters with the most instances of imperatives are selected. The method and the steps of analyzing the collected data are equally demonstrated in the following sub-sections.

3.2 Data Collection

Data are collected from both "The Cow" and " Joseph" chapters. Therefore, illocutionary acts are gathered from the verses that contain imperatives. These verses are directly taken from some of the most popular translations of the Quran by Ali (2000), Khan (2009), Ghali (2008), and Khalidi (2009).

The sample for analysis is composed of:

- 1- 96 imperatives from "The Cow" chapter which includes 170 imperatives.
- 2- 29 imperatives from "Joseph" chapter which includes 34 imperatives.

3.3 Data Analysis

This study is a descriptive one that does not use statistics, experiments, or survey tools in its analysis. Rather, examining the data at hand depends mainly on documentation, categorization (typology method), and analytic induction.

3.4 Procedure

The researcher categorizes the collected data according to the different speech acts realized through imperatives. Under each section, imperatives are re-classified depending on the speakers of them. Then, imperatives are sorted again into sub-sections based on the groups of people who receive them (the hearers). Every imperative verb is investigated depending on the availability of the following:

- 1- The context of the imperative verb within the verse.
- 2- The circumstances of revelation which may be or may be not there for every verse. They are mainly taken from *Al-kashāf* by Al-Zamakhsharī (n.d), *In the shadows of the Quran* by Qutub (1980), and *The circumstances of revelation* by Al-Ḥamīdān (1999).
- 3- Analogy.
- 4- Studies that have investigated the speech acts achieved through imperatives such as the study of Al-Ansārī (1990) who has explored the various functions of imperatives and negative imperatives in the Quran.
- 5- Interpretations of the Quran. Reviewing interpretation sources, it is found that the prominent ones are by:
 - a. Qutub (1980)
 - b. Al-Sha‘rāwī (1992)
 - c. Ibn Kathīr (n.d)
 - d. Al-Tabarī (2001)

In this study, *In the shadows of the Quran* by Qutub (1980) is chosen as the major resource for interpreting the target verses for several reasons. First of all, Qutub has interpreted the whole chapters of the Quran in details; in six volumes. However,

he does not focus on vague interpretations about historical events. Rather, the moral lessons of these stories are given much more attention. Qutub relates the historical events and legislations mentioned in the Quran to the readers at all ages and places. The speech act theory likewise deals with active contexts where the speaker and the hearer are involved. Secondly, Qutub avoids repeating what other scholars have written about; he tries to link Allah's legislations to the contemporary challenges that people face. Thirdly, Qutub's wide knowledge of the Arabic language has helped him to interpret the Holy Quran aesthetically and pragmatically. Additionally, the Quranic cohesion is portrayed in this interpretation. Fourthly, *In the shadows of the Quran* has been translated into different languages such as English, French, Indonesian, etc.

6- The power of the hearer and the speaker and the distance between them are studied when needed. The risk of commands, requests, and prayers is also investigated whenever people utter these speech acts as said by Allah.

7- The researcher's inferences.

3.5 Conclusion

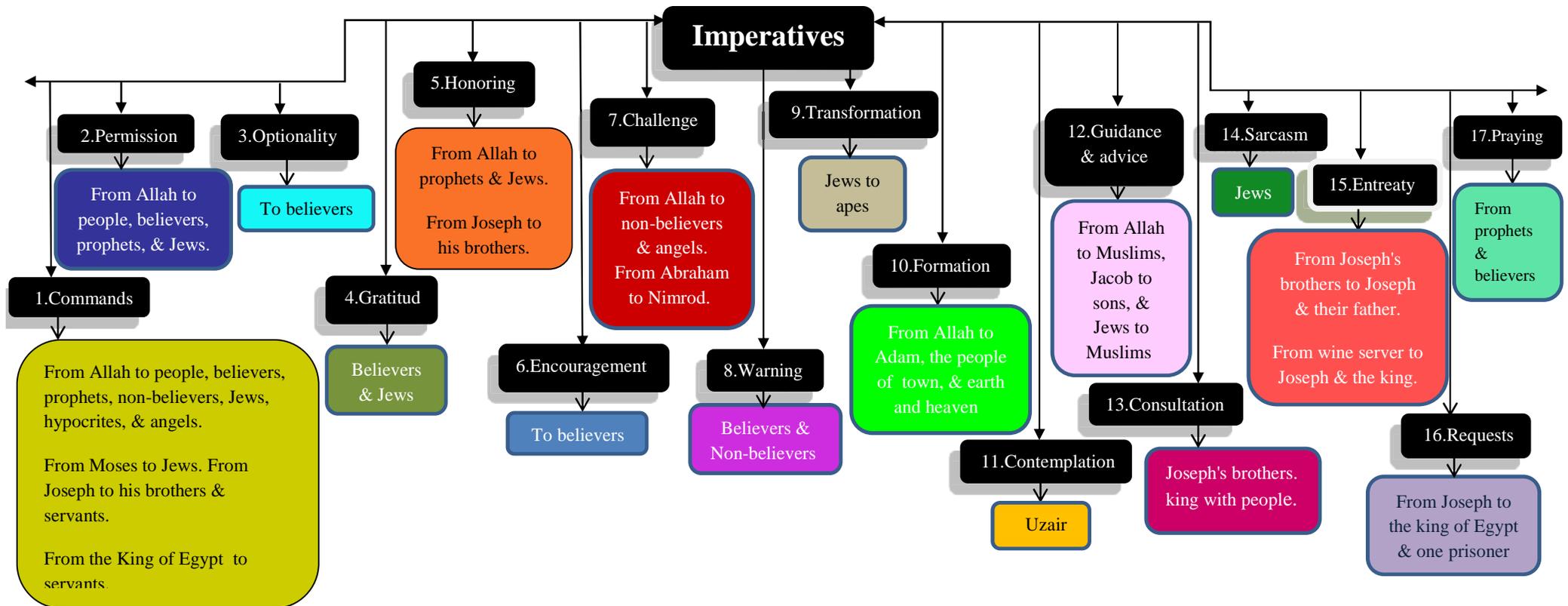
Choosing the appropriate methodology to analyze the imperatives found in "The Cow" and "Joseph" chapters and their functions has been the most difficult job in this study because no similar studies have been conducted, and hence no methodologies are available to be adopted or adapted. Therefore, creating a new methodology has required extensive efforts. Eventually, the qualitative methodology has been chosen to analyze data at hand depending on a systematic procedure. This procedure brings the context and certain historical interpretations about imperatives into the light. The modern theory of speech acts, politeness strategies, and the three variables of *power*, *distance*, and *risk* are also taken into consideration.

Chapter Four

Results and Discussion

4.1 Introduction

In this part of the study, imperatives from both "The Cow" and "Joseph" chapters are analyzed. Such imperatives demonstrate 17 functions in relation to their semantics as derived from the contexts given in the Quran as seen in the following diagram:



4.2 Commands in Imperative Sentences

In this section, the commands of Allah to different groups of people along with the commands issued by Prophet Joseph (PBUH), Prophet Moses (PBUH), and the King of Egypt are discussed.

4.2.1 Allah's Commands

Allah employs imperatives to express different illocutionary acts depending on the group of people He addresses. Al-Ansārī (1990) confirms that the imperatives Allah uses to address Muslims are different from those directed at non-believers because the former conveys advice, and the latter gives only direct commands. Therefore, the commands of Allah are divided into subcategories according to the addressee. Through analysis, we can see that a lot of Allah's imperatives are used to command and give legislations. Yet, other illocutionary acts cannot be ignored.

4.2.1.1 Allah's Commands to All People

The following verses are directed at people in general even though some interpreters claim that the verses contain "O!, ye people" address polytheists in Mecca (Naysabūrī, 1968). The Almighty Allah uses "O!, ye people" in twenty verses. Three of them are used to address Prophet Muhammad (PBUH), and two verses are directed at Prophet Solomon (PBUH) (Al-Fayūmī, 2011, para. 5).

Example (1)

The Almighty Allah starts the following verse by using the vocative style to call people in general, hold their attention, and create a kind of distance between the speaker and the hearer as "O people!" indicates that people are far from Allah.

The English Version	The Arabic Version
"O people! <i>Worship</i> your Lord who created you..." (Quran 2:21, Khalidi, trans., 2009).	"يَا أَيُّهَا النَّاسُ /عَبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ... (البقرة، (21

By using the imperative verb "worship," Allah commands people to worship Him as the one and only creator. This imperative verb is clearly used as a command because Allah rewards those who worship Him and punishes those who do not in the afterlife. Moreover, one can see that the distance between the speaker (Allah) and the hearer (people) is obvious since Allah has the greatest power over all. That is why no mitigation strategies are employed in this particular command.

4.2.1.2 Allah's Commands to Believers

The Almighty Allah addresses believers by calling them "O! ye believe," and it is considered as a compliment speech act ("The areas of speech in the Quran,"2014). Eighty nine verses of the Quran include the same vocative expression (Al-Fayūmī, 2011, para. 8). Also, numerous imperatives are followed by vocatives to address believers, in general, and Muslims, in particular. The meaning of these imperatives varies from one verse to another. While several imperatives are used to command, others are meant to allow, guide, advice, encourage, honor, etc. These are some of Allah's commands to believers.

Example (2)

The imperative verb "complete" is clearly used to command believers to fast until sunset. Otherwise, they will be punished unless they have serious excuses like being sick or in a journey. Besides, missed fasts should be made up in other days. To put it differently, believers have no choice but to fast if they are in a good health.

The English Version	The Arabic Version
"...[C]omplete your fast until night-time ..." (Quran 2:187, Khalidi, trans., 2009).	"... أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ..." (البقرة، 187)

The power of the speaker (Allah) is certainly higher than the power of the hearer (believers), so the distance between them is high likewise.

Example (3)

The Almighty Allah utilizes the imperative "take a provision" to command Muslims to take money, food, drink, etc., to pilgrimage. That is because some people from Yemen used to go to pilgrimage حج /hajj/¹ without taking what they need with them, and hence ask others for help (Qutub, 1980; Al-Zamakhsharī, n.d).

The English Version	The Arabic Version
"...[L]et there be no obscenity, nor wickedness, nor wrangling in the Hajj...And <i>take</i> a provision (With you) for the journey, but the best of provisions is right conduct..." (Quran 2:197, Ali, trans., 2000).	"...فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجِّ... وَتَرَوُلُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ..." (البقرة، 197)

"Take" is used as a pure command to some Muslims to supply themselves with food for their bodies and faith for their souls. The power of the speaker is obviously greater than the hearer's, and the distance is also high.

Example (4)

Women's menstrual cycle is mentioned in the Torah, the Bible, and the Quran as well. In all these sacred books, Allah prohibits sexual intercourse during this time. Nevertheless, Jews used not to eat or drink with their wives during their period. They

¹ Hajj is the fifth pillar of Islam. It is a kind of pilgrimage to Mecca in the Saudi Arabia where some Muslims gather yearly in the Islamic month, Dhu Al-hijjah to practice the rites of Hajj. Each Muslim should perform it at least one time through his or her life if they have the physical and financial ability.

also used to get them out of the house. For this reason, Muslims asked Prophet Muhammad (PBUH) about what to do through these days (Al-Ḥamīdān, 1999).

The English Version	The Arabic Version
"They ask you about menstruation. Say, It is an impurity, so <i>keep away</i> from women during it..." (Quran 2:222, Khan, trans., 2009).	"وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ... (البقرة، 222)"

This verse, therefore, comes to command Muslims to stop having intercourse during menstruation. One can notice that the Almighty Allah uses the non-literal imperative verb "keep away" to convey His command. It is definitely a command because the four Islamic schools of thoughts call violators of this divine legislation to repent to Allah. Logically speaking, one does not repent for doing something that is allowed. Additionally, the power of the speaker (Allah) is greater than that of the hearer (believers). As a result, the distance between the interlocutors is very high.

Example (5)

The Almighty Allah uses the imperative "celebrate the praises" to command pilgrimages to thank Allah and pray to Him during and after their pilgrimage ceremonies.

The English Version	The Arabic Version
"When ye have accomplished your holy rites, <i>celebrate the praises</i> of Allah, as ye used to celebrate the praises of your fathers..." (Quran 2:200, Ali, trans., 2000).	"فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذَكَرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا... (البقرة، 200)"

According to Al-Zamakhsharī (n.d), the circumstance of revelation of this verse is that some pilgrimages used to boast about the good deeds, knighthood, and generosity of their fathers in Mecca before Islam. Particularly speaking, they had the habit of mentioning what their fathers used to provide other pilgrimages with such as food,

drink, and guidance. The illocutionary act of this imperative is command because it is directed from Allah the omnipotent to low-power hearers (some pilgrimages). Therefore, the distance between the interlocutors is high. Moreover, Allah does not offer these pilgrimages other choices; He only calls them to be much more grateful to Allah's blessings than to their fathers'. Qutub (1980) claims that "As ye used to celebrate the praises of your fathers" does not give the literal meaning, but it is used to condemn some Muslims' negligence of praising Allah in pilgrimage حج /hajj/. So, *reproach* could be another possible speech act for this imperative verb.

Example (6)

Praying is one of the most important pillars of Islam, so Muslims pray five times a day. These prayers differ in length, but the companions of Prophet Muhammad (PBUH) said that the longest prayer for them was the middle one. That is why they used to speak while praying (Al-Ḥamīdān, 1999; Qutub, 1980). Accordingly, Allah urges Muslims to perform their prayers, especially the middle prayer at their proper time. Additionally, He calls Muslims to show reverence to their God by not speaking during prayers.

The English Version	The Arabic Version
"Preserve constantly the prayers, especially the Middle Prayer; and <i>rise up</i> devoutly to Allah" (Quran 2:238, Ghali, trans., 2008).	"حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ وَاقُومُوا لِلَّهِ قَانِتِينَ" (البقرة، 238)

As for the use of the imperative verbs "preserve" and "rise up," they clearly serve command speech act. In fact, Allah is not commanding Muslims to pray because many verses talked previously about praying². If these imperative verbs are simply employed to call Muslims to pray, the realized illocutionary act would be

² Muslim scholars think that the five prayers were legislated in the night when Prophet Muhammad (PBUH) ascended to the sky (the night of الإسراء والمعراج /al-'Isrā' wal-Mi'rāj/) a year before he traveled from Mecca to Al-Madina (Al-Munjed, 2010).

encouragement for Muslims to keep praying. Nevertheless, Allah gives new commands through these imperative verbs. Firstly, He commands Muslims to pray the middle prayer at its proper time without postponement or preoccupation with their own business. Secondly, Allah commands them to stop speaking with each other in prayers as a kind of respect. Obviously, the speaker (Allah) has more power than the hearer (Muslims), which makes the distance between them high.

Example (7)

The Almighty Allah continues His instructions about charity in Islam by calling believers to give the poor of the good things not of the bad ones. The circumstance of revelation of this verse as Qutub (1980) and Al-Ḥamīdān (1999) elaborate on is that some Muslims from Al-Madina³ used to bring the spoiled dates to mosques for poor people to eat. Therefore, Allah prohibits believers from giving the worst of what they have because if they do so, they are not going to be rewarded in the afterlife as Allah says, "By no means shall ye attain righteousness unless ye give freely of that which ye love..." (Quran 3:92, Ali, trans., 2000).

The English Version	The Arabic Version
*"O ye who believe! <i>Give</i> of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you..." (Quran 2:267, Ali, trans., 2000).	*"يَا أَيُّهَا الَّذِينَ آمَنُوا/انْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ... (البقرة، 267)"

Allah uses the imperative verb "give" to command believers to spend out of what they love the most. It serves command speech act because if believers give of the good things, they will be rewarded. Otherwise, Allah will not accept their "charity," especially if they give it out of unlawful *حرام* /harām/ money⁴. This can be

³ Al-Madina المدينة المنورة /al-Madīnah al-Munawwarah/ (called Yathreb before Islam) is the second holiest place in Islam. It is one of the cities of Saudi Arabia where Prophet Muhammad's tomb is found.

⁴ Haram money refers to the money one makes by cheating people, selling prohibited things in Islam like wine and pork meat, or taking interests.

illustrated in animal sacrifice at Eid Al-Adha⁵ where sacrificing sick or dead animals is not acceptable in Islam. Allah issues His command explicitly since He has the greatest power over all creatures, and the distance between Him and the hearer (believers) is high. Another speech act that can be realized through this imperative is *gratitude*, for Allah mentions His blessings by saying "the fruits of the earth which We have produced for you..." So, He definitely has to be thanked and praised.

4.2.1.3 Allah's Commands to Prophets

Allah addresses his prophets and messengers in many verses of the Quran. Several Quranic chapters have their titles named after some prophets such as "Joseph," "Yunus," "Muhammad," "Hud," "Abraham," and "Noah." Besides, there is one chapter called "The prophets." Obviously, prophets and messengers have advantages over ordinary people because Allah has chosen them to call others to believe and worship the one and only God. Moreover, He addresses some of these prophets directly without mediation and endows them with miracles.

Allah calls prophets "O! ye messenger" and "O! ye prophets" to honor them. These vocative expressions are used to attract the attention of all prophets, which is known as "the kind speech," a particular prophet, or all believers. Furthermore, Allah calls some prophets with their names like "O! ye Adam," "O! ye Moses," "O! ye Noah," etc., ("The areas of speech in the Quran," 2014). These are some of the verses in which Allah addresses prophets and employs imperatives to command them.

Example (8)

The use of vocative style in social contexts along with imperatives is considered to be less direct than the use of imperative verbs alone, but Allah uses it to honor

⁵ Eid Al-Adha is the second of Muslims' two holidays. This Eid continues for four days every year. Some Muslims sacrifice animals and distribute meat to their relatives, neighbors, poor, friends, etc.

Prophet Adam (PBUH) in this verse. Allah directs His speech only at him, which is called "the individual speech" (Al-Fayūmī, 2011). Qutub (1980) says that Allah honors Adam by providing him with knowledge despite the fact that he is a human being and might ruin life on earth.

The English Version	The Arabic Version
"He said, O Adam! <i>Tell</i> them their natures" When he had told them..." (Quran 2:33, Ali, trans., 2000).	"قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ..." (البقرة، 33)

Allah utilizes the imperative verb "tell" to command Prophet Adam (PBUH) to teach angels the names of objects, animals, plants, people, etc. This imperative serves command speech act since Allah does not offer him another option to follow. Additionally, Allah shows us that Adam obeys his God and tells angels the names of things. Even though this particular command is issued by the speaker of the greatest power, the distance between Allah and prophets is lower than it is between Him and laypeople. That is because Allah has chosen them to convey His message.

Example (9)

In these three verses, Allah calls Prophet Muhammad (PBUH) to pray the five prayers of the day by turning his and Muslims' faces towards the sacred mosque (Kaaba)⁶ instead of Al-Aqsa Mosque in Jerusalem.

The English Version	The Arabic Version
*"...[T]urn then Thy face in the direction of the sacred Mosque: Wherever ye are, <i>turn</i> your faces in that direction..." (Quran 2:144, Ali, trans., 2000). *"And from where you go out, then <i>turn</i> your face towards the inviolable	*"...قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ..." (البقرة، 144) *"...وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ..." (البقرة، 149)

⁶ Kaaba كعبة/ka'ba/ is a building at the center of the Sacred Mosque in Mecca. It was built by Prophets Abraham and Ishmael. Muslims should visit Kaaba to perform Hajj and Umrah.

<p>Mosque..." (Quran 2:149, Ghali, trans., 2008).</p> <p>*"So from any place you may be, turn your face towards the Sacred Mosque. In any place you may be, turn your faces towards it..." (Quran 2:150, Khalidi, trans., 2009).</p>	<p>*"وَمِنْ حَيْثُ خَرَجْتَ قَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ مَا كُنْتُمْ قَوُّوا وُجُوهَكُمْ شَطْرَهُ..." (البقرة، 150)</p>
--	--

Qutub (1980) comments on the circumstance of revelation of these verses by saying that Jews thought their religion to be the right one as they preceded Muslims in praying towards Al-Aqsa Mosque, so they refused to enter Islam. After Muslims had changed their direction of prayers *قبلة* /Qibla/⁷ into Kaaba, Jews deemed Muslims astray and their previous prayers towards Jerusalem unaccepted by Allah. On the other hand, non-believers were happy to see Muslims convert their Qibla to Mecca, for they mistakenly thought that Muslims were going back to polytheism.

The Almighty Allah employs the imperative "turn your face" to command Prophet Muhammad and Muslims to change their Qibla to Mecca. Yet, we still have not answered the question of why regarding this imperative as a command, and the answer would be as follows:

- 1- The imperative verb "turn" is used six times to emphasize the importance of fulfilling this new divine law.
- 2- Turning Muslims' faces towards the right Qibla is one of the most significant conditions of valid prayers besides intention *نية* /niyyah/⁸, covering body, and purity *طهارة* /tahārah/⁹. Therefore, unfulfilling this command would result in invalid prayer, and hence Allah's wrath.

⁷ Qibla refers to Muslims' direction of praying as they have to turn their faces towards Kabba.

⁸ Niyyah is Muslim's intention to do a certain thing. It has to be uttered at the beginning of praying.

⁹ Taharah refers to the cleanliness of clothes and body through praying, reading Quran, performing Hajj, and other Islamic rites, so one should make a kind of ablution *الوضوء* /al-wuḍū'/?.

- 3- This command comes from Allah who is the most powerful speaker. Yet, the distance between Him and the hearer (Prophet Muhammad) is close since he is the most blessed prophet.

Example (10)

In this verse, Allah answers Abraham's (PBUH) request, which is to see how Allah brings dead bodies back to life, by calling the prophet to carry out several commands. Four imperative verbs "take, train, place, and call" are utilized to realize command speech act.

The English Version	The Arabic Version
"...God said, <i>Take</i> four birds and <i>train</i> them to come back to you. Then <i>place</i> them separately on each hilltop, and <i>call</i> them. They will come flying to you..." (Quran 2:260, Khan, trans., 2009).	"...بِقَوْلِ رَبِّهِ الَّذِي يُبْرِئُ مَنِ الْمَوْتَءِ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَسُورَتْ الْأَوْدَادُ فَخِرَافٌ ظَاهِرَةٌ فَفُؤَادٌ أَرْبَعَةٌ مِّنَ الطَّيْرِ فَصُرْهُنَّ ¹⁰ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ^٥" (البقرة، 260)

The question of why these imperative verbs serve command and guidance speech acts could be answered in different ways. First of all, Abraham (PBUH) asks Allah about what to do to see how He recreates things, so fulfilling Allah's instructions are obligatory. Besides, Allah offers Abraham definite steps to follow. To put it differently, he has no other choices to adopt. Moreover, prophets are expected to comply with all of Allah's commands. Finally, Allah does not use these imperative verbs to allow, mock, challenge, encourage, degrade, consult, pray, request, etc.

The power of the speaker is greater than that of all creatures. However, the relationship between prophets and Allah is closer than it is between Allah and other

¹⁰ Many translations of the Quran translate the imperative verb *فَصُرْهُنَّ* /fasurhunna/ into "train." Yet, the meaning of it in some Arabic dictionaries like *The meanings المعاني* /Al-ma'ānī/ (2016) is "cut."

people. This is depicted clearly in this verse as Allah answers the request of Abraham without mediation. That is why Abraham is known as the companion of Allah. So, these four imperative verbs may have another indirect illocutionary act, which is *honoring* speech act. These imperatives also serve *guidance* speech act because Allah gives His prophet a series of ordered instructions to follow. So, they refer to guidance not in the sense that they are optional to execute but in the sense that they show Abraham clear steps to obey.

Example (11)

The imperative "give good tidings" is used to serve two different illocutionary acts in the Quran. When Allah talks about believers and their rewards in the afterlife, the speech act realized out of this imperative is command, which is the case in this particular verse. Plainly speaking, Prophet Muhammad (PBUH) delivers Allah's message of giving believers good tidings. So, this command is directed explicitly at Prophet Muhammad (PBUH).

The English Version	The Arabic Version
"... <i>G</i> ive good tidings to believers" (Quran 2:223, Khan, trans., 2009).	"...وَبَشِّرِ الْمُؤْمِنِينَ" (البقرة، 223)

The second possible speech act, which is mainly directed at non-believers, is sarcasm. That is because "give good tidings" is originally used to please the good doers not the bad ones. It resembles the concept of irony of speech where Allah means the opposite of what he says.

4.2.1.4 Allah's Commands to Jews

Allah mentions Jews in many chapters of the Holy Quran, particularly "The Cow" chapter. Allah talks about their prophets like Moses, Jesus, David, etc., their

relationship with Muslims and Prophet Muhammad (PBUH), their disobedience, the wilderness, the pharos, the sea, etc. In this section, some of Allah's commands to Jews are studied.

Example (12)

Moses (PBUH) asks Allah to bring water for his people during their journey in the desert.¹¹ Accordingly, Allah answers Moses' request by commanding him to strike the rock, and hence twelve springs of water will flow.

The English Version	The Arabic Version
"Remember when Moses prayed for water for his people and We said, " Strike the rock with your staff ..." (Quran 2:60, Khalidi, trans., 2009).	"وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ... (البقرة، 60)"

The imperative verb "strike" serves command speech act for several reasons. First of all, Allah offers Moses only one choice. Secondly, the Almighty Allah has the greatest authority over all people even prophets who are commanded in many verses of the Quran. Thirdly, the distance between Allah and Moses is not as high as it is between Allah and other people. To illustrate, Allah responds to Moses' prayer, commands him without mediation, and enables him to make miracles. Fourthly, Allah does not challenge, mock, permit, etc., in this verse. Finally, "strike" could also serve *guidance* speech act as it shows Moses how he could get water for his people. Al-Ansārī (1990) claims that guidance is used as an additional meaning for true commands.

¹¹ Jews remained in the wilderness for forty years because they refused to enter the land of Canaan (Palestine) when Moses (PBUH) asked them to.

Example (13)

The imperative verbs "fulfill" and "fear" convey command speech act. Strictly speaking, as Allah honors Jews by providing them with blessings and power, He commands them to fulfill their promises and covenants that they previously broke several times. Thus, He commands them to do undone things. Otherwise, they would be punished in the afterlife and perished in the earthly life.

The English Version	The Arabic Version
"...[A]nd <i>fulfill</i> covenant that you made with Me I shall fulfill My covenant I made with you, and <i>fear</i> Me alone" (Quran 2:40, Khan, trans., 2009).	"...وَأَوْفُوا بَعْثِي أَوْفِ بَعْثِكُمْ وَإِنِّي فَارَاهِمُونَ" (البقرة، 40)

One can notice that the imperative verb "fear" is used to serve encouragement speech act in the verses directed at believers. In this verse, however, it is employed to command Jews to feel Allah's observation of their actions. In other words, Allah commands Jews to do things they have already stopped to do when they have killed their prophets, worshiped the calf, betrayed Prophet Muhammad (PBUH), etc. The power of the command is great because the authority of Allah is infinite. To put in a nutshell, the distance between the speaker and the hearer is high, for the power of Allah is far greater than that of Jews.

Example (14)

Allah uses the imperatives "enter" and "say" to command Jews to enter the Holy Land with humility. Particularly speaking, Allah commands Jews to prostrate and say the word "unburdening" حطة /ḥitat/¹² which is used to supplicate to Allah.

¹² حطة /ḥitat/ is a word that Jews had to say when they entered the Holy Land to ask Allah to forgive their sins. Instead, they said حنطة /ḥintah/, which means "wheat" (Ibn Kathīr, n.d).

The English Version	The Arabic Version
"...[A]nd <i>enter</i> the gate constantly prostrating and <i>Say</i> (unburdening) then We forgive your sins..." (Quran 2:58, Ghali, trans., 2008).	"...وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ حَطَايَاكُمْ... (البقرة، 58)"

However, Allah tells us that Jews do not fulfill these commands. Rather, they make fun of Allah's words and enter the Holy Land in a totally different way. They also replace the word "unburdening" with other sarcastic words. As a result, Allah states that He punishes Jews by sending them "plague from heaven"(Quran 2:59, Ali, trans., 2000). In brief, the speaker (Allah) has greater power than the hearer (Jews). The distance between the interlocutors is high because this command comes from the creator to His creatures.

4.2.1.5 Allah's Commands to Non-believers

Whenever faith is praised, disbelief is vilified. Thus, Allah often holds a comparison between the state of both believers and disbelievers whether in the earthly life or the afterlife. Zuhd (2006) claims that Allah does not address non-believers and polytheists by using the vocative case. That is because they do not believe in the creator who addresses them. Allah addresses disbelievers directly only in two verses; "O ye Unbelievers! Make no excuses this Day!" (Quran 66:7, Ali, trans., 2000) and "Say: O ye that reject Faith!" (Quran 109:1, Ali, trans., 2000). This is called "insult speech act" (p. 16). In the following verses, Allah uses imperatives to command non-believers without employing the vocative style that would mitigate these verbs.

Example (15)

The imperative verb "follow" is employed to command non-believers to obey Allah's laws. This command can be generally directed at all non-believers as they repeat this pretext all the time. Particularly speaking, Al-Ḥamīdān (1999) claims that

Prophet Muhammad (PBUH) invited Jews and Christians to Islam and warned them of Allah's punishment. Yet, two men of them, Rafi‘ Ibn Kharejah and Malek Ibn ‘Awf, replied that they would rather follow their fathers who were more knowledgeable than them.

The English Version	The Arabic Version
<p>"When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers..." (Quran 2:170, Ali, trans., 2000).</p>	<p>"وَإِذَا قِيلَ لَهُمْ تَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَفِينَا عَلَيْهِ آبَاءُنَا... " (البقرة، 170)</p>

"Follow" is used as a command because not complying with Allah's legislations entails punishment. Additionally, Allah does not offer non-believers another choice, so they do not have the right to choose what they want. The power of the command is high because the speaker (Allah) has a great authority. Also, the distance between Allah and these nonbelievers is high since it is a relationship between the most powerful speaker and a group of ordinary people.

4.2.1.6 Allah's Commands to Hypocrites

Harsh criticism is directed at hypocrites in many verses of the Quran. In addition, one chapter is called "Hypocrites" to show the dangers of this group of people who show their love to believers and fight them at the same time. In the following verses, Allah uses imperative verbs to command hypocrites.

Example (16)

In this verse, Allah addresses hypocrites, in general and Akhnas Ibn Sharīq Al-Thaqafī, in particular. Al-Zamakhsharī (n.d) says that this man pretended to be a Muslim, but when he went out of Prophet Muhammad's room, he burnt Muslims' crops.

The English Version	The Arabic Version
"When it is said to him, " <i>Fear</i> Allah. He is led by arrogance to crime..." (Quran 2:206, Ali, trans., 2000).	"وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِتْمَانِ... (البقرة، 206)

Al-Thaqafī, therefore, was commanded to "fear" Allah, but he persisted on his evil deeds. Allah vows to punish him in hell as a result of not abiding by His commands. Undoubtedly, fearing Allah is not an optional thing to adopt or not. The power of the command is high because it is comes from the speaker with great authority to the less-powerful hearer (Al-Thaqafī). So, the distance between the interlocutors is equally high.

Example (17)

The speaker is not explicitly mentioned in this verse which is in the passive voice, but it is understood through studying the circumstance of revelation. Muslims of Al-Madina addressed hypocrites with what Allah had revealed to them. Therefore, the imperative verb "believe" was directed at hypocrites who refused to believe when they were asked to. Rather, they used to mock Muslims.

The English Version	The Arabic Version
"When it is said to them: <i>Believe</i> as the others believe, they say: shall we believe as the fools believe..." (Quran 2:13, Ali, trans., 2000).	"وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ... (البقرة، 13)

Strictly speaking, this imperative verb was used to command Abdullah Ibn Obai Ibn Salūl¹³ to believe in God like other believers. That is because he used to compliment the companions of the prophet in front of them and make fun of them secretly with other hypocrites (Al-Zamakhsharī, n.d). Believing in God is surely a

¹³ Abdullah Ibn Salūl was one of the well-known men in Yathreb. He entered Islam, but he was called "the leader of hypocrites" because of his conspiracies with non-believers and Jews against Muslims.

command, for not fulfilling it entails severe punishment. The speaker of the command is more powerful than the hearer of it since it is a call from Allah to hypocrites.

4.2.1.7 Allah's Commands to Angels

Evidently, the Almighty Allah uses the conversational style with angels in "The Cow" chapter to show that they are close to Him. Here are some examples of the imperative verbs that Allah uses to command angels.

Example (18)

Allah calls angels to prostrate to Prophet Adam (PBUH) who has been chosen as the Caliph¹⁴ of earth.

The English Version	The Arabic Version
"And behold, We said to the angels: Bow down to Adam..." (Quran 2:34, Ali, trans., 2000).	"وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ... (البقرة، 34)"

We can clearly notice that the illocutionary act realized out of the imperative verb "bow down" is a command since non-complying with it leads to Allah's anger like what has happened to Satan. In other terms, angels do not have another choice, and they have to obey their God. In addition, Allah, who issues this command, is superior over angels because He has much more power than they have. Accordingly, the command is not redressed; it is uttered directly without any risk. The distance between Allah and all people is high since it is a relationship between the incomparable creator and His creatures. However, Allah honors prophets and angels by making them closer to Him. Finally, this command is absolutely felicitous because Allah informs us that angels bow down to Adam with total submission.

¹⁴ Caliph *خليفة* /khalīfah/ is originally an Arabic word that means "the ruler." Allah chooses human beings to be the rulers of Earth. Caliph also refers to the president of some Islamic countries.

4.2.2 Prophets' Commands

4.2.2.1 Prophet Moses' Commands

Prophet Moses (PBUH) employs imperative verbs to command his people as said by Allah in many verses of "The Cow" chapter. Here are some of the examples:

Example (19)

After Moses (PBUH) had returned from Mount Sinai where he spent 40 days to learn the Ten Commandments, he found out that some of his people had started worshipping the golden calf that Samiri¹⁵ had created (Qutub, 1980; Ibn Kathīr, n.d). Accordingly, Moses (PBUH) commanded his people to return to their God by killing those who disobeyed Him and worshipped the calf.

The English Version	The Arabic Version
"When Moses said to his people: O my people! You have indeed wronged yourselves by your worshipping the calf; <i>turn</i> in repentance to your creator, and <i>slay</i> the culprits among you ..." (Quran 2:54, Khan, trans., 2009).	"وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ..." (البقرة، 54)

The imperative verbs "turn" and "slay" (means *kill*) that Moses used serve command speech act because Allah's forgiveness was conditioned by killing the wrong doers. Otherwise, they would be punished in the afterlife. In short, they had to either carry out Moses' command as said by Allah or be subjected to torture. According to Ibn Kathīr (n.d), seventy thousands were killed in one morning (p. 329).

As for the three elements of these commands, we can see that the power of the speaker (Moses) is higher than that of the hearer (his people), especially that Moses

¹⁵ Samiri السامري /Sāmīrī/ was a man of the Simeonites tribe. He created the golden calf and tempted people to worship it at the time of Prophet Moses (PBUH) (Wikipedia, June 2016).

(PBUH) owns a kind of metaphysical power as a prophet. Besides, the distance between the interlocutors is high because Moses' commands stem from Allah's instructions to him.

4.2.2.2 Prophet Joseph's Commands

In the following instances, Joseph (PBUH) uses certain imperative verbs to command his brothers and his servants.

Example (20)

Prophet Joseph (PBUH) employs the imperative verb "bring" to ask his brothers to come to Egypt along with their youngest stepbrother, Benjamin¹⁶. Otherwise, they will not be provided with food. In the next verse, Joseph says as said by Allah, "Now if ye bring him not to me, ye shall have no measure of corn from me..." (Quran 12:60, Ali, trans., 2000).

The English Version	The Arabic Version
"When he had provided them with their provisions he said: " Bring me a brother of yours, born of your father..." (Quran 12:59, Khalidi, trans., 2009).	"وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ... (يوسف، 59)"

However, Joseph's brothers have not recognized the identity of Joseph yet since he has grown up so fast and may be with changed features. All what they know is that he is the minister of financial affairs in Egypt. Additionally, the power of the speaker (Joseph) is higher than the that of the hearer (his brothers). These two reasons make the distance between Joseph and his brothers high in this verse. Despite the fact that Joseph's demand highly costs his brothers as their father might not agree to send Benjamin with them as he did in the past with Joseph, the risk of the command is low.

¹⁶ Benjamin was the youngest son of Prophet Jacob (PBUH) and his wife, Rachel (Ibn Kathīr, n.d).

That is because the speaker has great authority, and hence mitigation of the command is not included. In short, these three elements serve command speech act.

Example (21)

After asking his brothers to bring Benjamin with them to Egypt, Prophet Joseph (PBUH) commands his servants to return the goods of his brothers to their bags. Qutub (1980) illustrates that their goods, which include leather, trees, hair, crops, etc., are used to be bartered with wheat and fodder from Egypt. Commanding his servants to do so, Joseph wants to show that he is serious about not providing his brothers with food unless they bring Benjamin to Egypt. Other interpretations show that Joseph (PBUH) does not want to be mean with his father and brothers, especially in the drought season. Finally, returning the goods to Joseph's brothers might help in convincing their father, Jacob (PBUH) to send his young son with them to Egypt.

The English Version	The Arabic Version
"He said to his retainers: " Place their merchandise in their saddlebags..." (Quran 12:62, Ali, trans., 2000).	"وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ..." (يوسف)، (62)

The speech act realized through the imperative verb "place" is definitely a command since it is uttered by the speaker (Joseph) who has more power than the hearer (his servants). Besides, the power of Joseph allows him to issue his commands directly and without hesitation. The distance between the interlocutors is also high, so these servants cannot refuse their master's orders. This what particularly makes the risk of the command low.

Example (22)

In this verse, Joseph (PBUH) issues a series of commands to his brothers, and the imperative verbs "take," "throw," and "bring" are employed to do so. He commands

them to return to the Holy Land, put Joseph's shirt on their father's face, and come back again to Egypt.

The English Version	The Arabic Version
<p>"Take this shirt of mine and <i>throw</i> it over my father's face, and he will see again and <i>bring</i> me your family, one and all" (Quran 12:93, Ali, trans., 2000).</p>	<p>"انْهَبُوا بِقَمِيصِي هَذَا فَالْقَوْمَ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ" (يوسف، 93)</p>

Commands are quite rare among siblings because they all supposedly have an equal position. Nonetheless, Joseph (PBUH) has clearly a great position in Egypt, whereas his brothers are weak and poor; they ask Joseph for food. Therefore, his brothers are ready to fulfill what he commands. Additionally, Joseph's brothers feel guilty and ask for Joseph's forgiveness when they discover his real identity. The power of the command is high as it is uttered by a statesman with great authority over ordinary people. The distance between the speaker and the hearer is equally high because of this gap in power between them. Despite the fact that these commands cost Joseph's brothers much time and effort, Joseph issues his commands without being worried whether they are face threatening or not. In other words, the risk of the command is low.

4.2.3 The King of Egypt's Commands

In this subsection, some of the imperatives that the king of Egypt uses to issue commands are studied.

Example (23)

After Joseph (PBUH) succeeds in interpreting the dreams of the king and proving that he is innocent of assaulting the wife of Potiphar *العزیز /Al-'Azīz*¹⁷, the king commands his servants to bring Joseph to his council. In fact, the king wants Joseph to be one of his loyal people, so he is given a high position later in Egypt. The king of Egypt employs the imperative verb "bring" to serve his command.

The English Version	The Arabic Version
"So the king said: " Bring him unto me; I will take him specially to serve about my own person..." (Quran 12:54, Ali, trans., 2000).	"وَقَالَ الْمَلِكُ/نَتُونِي بِهِ اسْتَخْلِصْنَهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ" (يوسف، 54)

The speech act of this imperative verb could be neither praying nor request because the power of the speaker (the king) is higher than that of the hearer (the king's servants). Therefore, the distance between the participants is high. As for the risk of the command, it is low because it comes from the king of great authority; he has the power to release or imprison people. Moreover, the king does not offer his servants another option to choose between. In other terms, the people of the palace are forced to obey the commands of the king in the immediate future. Qutub (1980) shows that the king's command is answered by depicting the scene in which the king addresses Joseph (PBUH) as a strong man who manages the financial affairs of the state.

To conclude, it is noticed that all the above imperatives have something in common as the speaker always has more power than the hearer. This means that whoever the speakers and the hearers are, the difference in the levels of power is what makes a command what it is.

¹⁷ In the Bible, Al-'Azīz is named Potiphar. He was the palace guard of Egypt at the time when Joseph (PBUH) was sold to him and became one of the slaves there (Wikipedia, April 2016).

4.3 Permission in Imperative sentences

Permission and command speech acts are different in the sense that the former does not force the hearer to do a particular action. The addressee is simply allowed to do something, but if he or she is not willing to do it, they still have the freedom of choice. On the other hand, commands oblige the hearer to carry out certain actions. Otherwise, some bad consequences may result in. In the following subsections, some of the imperatives that Allah uses to allow (permit) are analyzed.

4.3.1 Allah's Permission to All People

In this subsection, Allah uses certain imperative verbs to convey permission speech act to all people.

Example (24)

Naysabūrī (1968) clarifies the circumstance of revelation of this verse by showing that three Muslims (Thaqīf, Khuzā‘a, and ‘Amer Ibn Sā‘isah) deprived themselves of eating meat. This verse, therefore, comes to tell people that they are allowed to eat what Allah has granted to them.

The English Version	The Arabic Version
"O ye people! <i>Eat</i> of what is on earth, Lawful and good..." (Quran 2:168, Ali, trans., 2000).	"يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا..." (البقرة، 168)

Allah does not command people to eat a certain kind of food in the immediate future. Additionally, not eating a particular kind of vegetables, fruit, or meat does not imply punishment on the part of the Almighty Allah. That is because people have different tastes. To put it differently, people are not forbidden from eating what they like unless Allah gives explicit prohibitions, which means that He employs the imperative verb "eat" to serve permission speech act. Finally, it is believed that

permission in the Quran resembles inviting in the social contexts because one can invite others to drink a cup of coffee, but he or she cannot impose it on them.

By making an analogy between other similar verses that include the imperative verbs "drink" and "eat" and this verse, one can prove that the illocutionary act of this imperative verb is not a command. For example, verse 142 from "The Cattle" chapter includes allowance (permission) speech act as Allah says, "*Eat* what Allah hath provided for you..." (Al-Ansārī, 1990, p. 24).

4.3.2 Allah's Permission to Believers

In the following verses, the imperatives that Allah uses to allow believers to eat, have intercourse with their wives, defend themselves, etc., are investigated.

Example (25)

Allah starts this verse by calling believers "O ye who believe!" He uses the vocative style to honor them and single them out for His blessings. Obviously, the imperative verb "eat" is not a command because neither eating nor not eating "the good things" entails punishment.

The English Version	The Arabic Version
"O ye who believe! <i>Eat</i> of the good things that We have provided for you..." (Quran 2:172, Ali, trans., 2000).	"يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ..." (البقرة، 172)

Eating is simply a matter of personal choice. What entails punishment is saying that something is allowed when it is forbidden and vice versa. Moreover, Allah does not specify a particular food, time, or place for eating. Therefore, the illocutionary act realized out of this imperative verb is permission. Al-Ansārī (1990) emphasizes that the imperative verbs "eat" and "drink" used in the Quran convey allowance and gratitude speech acts most of the time.

Example (26)

In this verse, Allah draws Muslims' attention to some allowed things during the month of Ramadan. That is because some Muslims used to think that eating, drinking, and having intercourse were totally prohibited during this month. Al-Ḥamīdān (1999) elaborates on the circumstance of revelation of this verse by saying that the companions of Prophet Muhammad (PBUH) used not to eat, drink, or have intercourse if they slept and woke up even after the sunset and before the dawn. So, they sometimes used to fast two consecutive days. For example, Qais Ibn Surma Al-Ansārī, one of the prophet's companions, returned back to home right after sunset and asked his wife if they had something to eat. She told him "no," so he fell asleep and continued fasting to the next day. Eventually, he fainted before midday. Allah, therefore, directs Muslims to practice their daily routines after the sunset until they see the light of the dawn (p.p 41-45).

The English Version	The Arabic Version
<p>"Permitted to you, on the night of the fasts, is the approach to your wives...so now <i>associate</i> with them, and <i>seek</i> what Allah Hath ordained for you, and <i>eat</i> and <i>drink</i>, until the white thread of dawn appear to you distinct from its black thread..." (Quran 2:187, Khalidi, trans., 2009).</p>	<p>"أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقْتِ إِلَىٰ نِسَائِكُمْ ۚ... فَأَلَانَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبْيُنِّ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ... (البقرة، 187)</p>

We can see that Allah employs the imperative verbs "associate," "seek," "eat," and "drink" to allow Muslims to do these things after sunset. Undoubtedly, the speech act of these verbs is not a command because believers have the choice to have intercourse, eat, and drink whenever they want right after the sunset. They are not forced to do so in a particular time. In addition, they are not going to be punished if they do not comply with these permissions in the immediate future. Thus, whenever

options are available, commands disappear. In brief, these imperatives convey permission speech act.

Example (27)

In many verses of the Quran, Allah calls believers to forgive and not attack peaceful Jews, Christians, or non-believers. The verse 190 of "The Cow" chapter is one of these verses in which Allah says, "Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors" (Ali, trans., 2000). Nonetheless, Allah allows Muslims to fight those who attack them. It is the Islamic retribution law where one should be punished in the same way he causes harm to others. Still, the victim has the choice to forgive the assaulter.

The English Version	The Arabic Version
"...[I]f then any one transgresses the prohibition against you, <i>Transgress</i> ye likewise against him..." (Quran 2:194, Khalidi, trans., 2009).	"...فَمَنْ اَعْتَدَىٰ عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اَعْتَدَىٰ عَلَيْكُمْ ؕ" (البقرة، 194)

In this verse, Allah utilizes the imperative verb "transgress" to allow Muslims to attack the polytheists of Mecca if the latter fights them in their Umrah¹⁸. That is because Prophet Muhammad (PBUH) and his companions were prohibited from doing Umrah in the eleventh month of the Islamic calendar (A.D. 6). Therefore, the prophet made an agreement with these polytheists to come back in the same month of the next year to do Umrah with his companions and without having weapons (Al-Ḥamīdān, 1999, p. 48). This imperative verb, thus, serves permission and optionality speech acts because Muslims had two choices. They could either forgive polytheists or fight them back. Additionally, it is well-known that there are certain months where fight is prohibited, but Allah gives believers his permission to defend themselves. Al-

¹⁸ Umrah is a kind of pilgrimage to Mecca, but it can be practiced at any time of the year with some differences in the rites.

Ansārī (1990) claims that imperatives used after prohibition serve allowance speech acts. He also makes an analogy between this verse and another verse from "The Bee" chapter; "And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best for those who are patient" (verse. 126, Ali, trans., 2000). It is noticed that Allah uses the imperative "catch out" to allow. Yet, He still prefers forgiveness over retribution in both verses as He continues verse 194 by saying " Allah is with those who restrain themselves" (p.p 163-164).

Example (28)

The imperative verb "آتوهن" is translated into "may approach." Yet, if we want to translate the imperative verb literally into English, it becomes "approach."

The English Version	The Arabic Version
"...[W]hen they are cleansed you <i>may approach</i> them as God has ordained..." (Quran 2:222, Khan, trans., 2009).	"...فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ..." (البقرة، 222)

The imperative verb "approach" allows Muslims to have intercourse after the end of menstruation, but they are not forced to do so. Moreover, they are not going to be punished if they do not practice intercourse immediately after the end of the menstrual period. Besides, having the freedom to practice intercourse in any manner, time, or place proves that this imperative conveys permission speech act. These could be the reasons that prompted Khan (2009) to use "may" in the English version. Finally, the modal verb avoids misunderstanding the imperative verb as a command.

Example (29)

Jews in Prophet Muhammad's (PBUH) time prohibited themselves from having intercourse in certain positions because they thought that their children would be cross-eyed, so Muslims asked the prophet about it (Al-Ḥamīdān, 1999). Furthermore,

Naysabūrī (1968) says that this verse refutes what Alansar in Al-Madina said about approaching their wives only in one way.

The English Version	The Arabic Version
"Your wives are your fields. <i>Go</i> , then, into your fields as you will..." (Quran 2:223, Khan, trans., 2009).	"نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ..." (البقرة، 223)

Allah, therefore, allows Muslims to approach their wives in any way as long as it is not during the menstruation period or from the rear (anal intercourse). In short, the imperative verb "go" is employed to serve permission speech act since it does not restrict Muslims with one choice. Rather, Allah offers them several options.

4.3.3 Allah's Permission to Prophets

In this part of the study, the imperatives that Allah uses to allow prophets to do particular things are analyzed.

Example (30)

The Almighty Allah uses the imperative verb "eat" to convey permission instead of command speech act. Adam and Eve had the choice to eat anything they wanted except for one tree.

The English Version	The Arabic Version
"..[A]nd <i>eat</i> freely from it anywhere you may wish, yet do not approach this tree..." (Quran 2:35, Khan, trans., 2009).	"...وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ..." (البقرة، 35)

Allah did not specify a particular kind of fruit or vegetables to eat or the time of eating it. To put it differently, it was up to them to eat or not to eat from the trees of Eden because in both cases, they were not going to be punished. There was only one prohibited tree.

4.3.4 Allah's Permission to Jews

In the following verse, Allah uses some imperative verbs to allow Jews to eat and drink out of His blessings.

Example (31)

In this verse, the imperative verbs "eat" and "drink" are employed to address the people of Moses. They refer to permission speech act because Allah does not impose a particular kind of food or drink on Jews.

The English Version	The Arabic Version
"... <i>[E]at</i> and <i>drink</i> from God's bounty..." (Quran 2:60, Khalidi, trans., 2009).	"... <i>أَكْلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ</i> ..." (البقرة، 60)

In daily conversation, when you tell somebody to eat, you are only trying to offer him or her something without imposition. Also, Allah does not specify the time when Jews can eat what He has given to them. In other words, Allah provides Jews with different choices so that they can eat or drink what they like. Furthermore, these imperatives convey *gratitude* speech act as Allah reminds Jews of the blessings that He has bestowed on them and how they eventually go astray. Al-Ansārī (1990) claims that allowing something and attaching it with expressions to indicate that it is provided by Allah is a call for thankfulness.

4.4 Optionality in Imperative Sentences

Optionality and permission speech acts are very close in their meanings. Both of them do not oblige the hearer to do a particular action. Nonetheless, optionality offers the hearer two or more explicit options unlike permission speech act which gives the hearer the choice to do or not to do something.

4.4.1 Optionality by Allah to Believers

Example (32)

In the following verse, Allah talks about the issue of divorce because some Muslims used to divorce and remarry their wives several times by claiming that they were not serious about it (Al-Ḥamīdān, 1999; Al-Zamakhsharī, n.d).

The English Version	The Arabic Version
"If you divorce women, and they reach their appointed term, <i>hold</i> them <i>back</i> in amity or <i>let</i> them <i>go</i> in amity..." (Quran 2:231, Khalidi, trans., 2009).	"وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ..." (البقرة، 231)

Allah, therefore, offers Muslims two choices; they can either stay with their wives and treat them fairly or divorce their wives without hurting them. Accordingly, the imperative "hold back" and "let go" serve optionality speech act. Permission and optionality speech acts overlap in many cases because when Allah allows people to do something, they still have another choice of not doing it. That is because allowance does not refer to compulsory commitments in any way. On the other hand, when Allah offers people two options to follow in a particular issue, He allows them to choose what they want. In this verse, the options are stated directly, so these imperative verbs fit more optionality speech act. This does not mean, however, that permission cannot be regarded as another implicit speech act for these imperatives.

4.5 Gratitude in Imperative Sentences

In social contexts, people often use imperative verbs to remind each other to do certain things. These imperatives do not force the hearer to do what he or she is reminded of, but the speaker usually uses them to tell the hearer how important to

remember to do something. In the following subsections, Allah calls believers, in general and Jews, in particular to be grateful for His blessings.

4.5.1 Imperatives from Allah to Believers

In these verses, Allah employs imperatives to remind believers to be thankful, which refers to what Al-Ansārī (1990) and other scholars call gratitude function.

Example (33)

By using the imperative "be grateful," Allah calls believers to thank Him for His gifts and permissions. That is why allowance and gratitude (thankfulness) speech acts are strongly related. In other words, Allah deserves to be thanked since He grants people food, drinks, children, wives, money, etc.

The English Version	The Arabic Version
"... <i>[B]e grateful</i> to Allah..." (Quran 2:172, Ali, trans., 2000).	"...وَاشْكُرُوا لِلَّهِ... (البقرة، 172)"

This imperative does not serve command speech act because Allah does not specify the time, the way, or the place in which believers should be thankful. Believers are free to thank Allah wherever and whenever they want. Al-Ansārī (1990) emphasizes that most of the imperatives "eat" and "drink" used in the Quran convey permission and gratitude speech acts.

Example (34)

The imperative verb "remember" is employed to urge believers to recall Allah's endless blessings, remind other people of them, and thank Allah. Whenever Allah's gifts are mentioned, imperative verbs could be used as an implicit call for people to be

grateful. Al-Ansārī (1990) states that mentioning Allah's graces such as food, refuge, guidance, etc., gives imperatives the functions of thankfulness and appreciation.

The English Version	The Arabic Version
"...[D]o not treat the revelations of God as matters for jesting. Remember the bounties of God upon you..." (Quran 2:231, Khalidi, trans., 2009).	"...وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ وَانكُورُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ..." (البقرة، 231)

"Remember" cannot serve command speech act because Allah does not specify a particular time or way to remember His blessings. Therefore, people can thank Allah in anytime, anyplace, or anyway they like. In brief, the speech act realized out of this imperative is gratitude.

Example (35)

In this verse, Allah uses the vocative style and one imperative verb to urge believers to spend out of His blessings and thank Him for that. To prove that the imperative verb "spend out" serves gratitude speech act, an analogy between this verse and another similar verse that Al-Ansārī (1990) considers to be an illustration of thankfulness is made. Allah uses nearly the same words to remind believers of His gifts as He says, "O ye who believe! Eat of the good things that We have provided for you ..." (Quran 2:172, Ali, trans., 2000). Allah does not only allow believers spend of His gifts. He certainly calls them to use His blessings in a good way.

The English Version	The Arabic Version
*"O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining, nor friendship nor intercession..." (Quran 2:254, Ali, trans., 2000).	"يَا أَيُّهَا الَّذِينَ آمَنُوا انفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ..." (البقرة، 254)

Encouragement speech act can also be drawn out of this imperative. That is because a lot of Muslims already give zakat¹⁹ زكاة /zakāt/, zakat Al-Fitr زكاة الفطر /zakāt al-fitr/²⁰, expiation for breaking oaths²¹, animal sacrifices at Eid Al-Adha, etc. In other words, Allah encourages believers to give more to charity, education, jihad²² جهاد /jihād/, construction, etc. In contrast to encouragement speech act, Allah uses this imperative to warn believers that there will be no time to spend out of their money in the afterlife, and hence miss some of Allah's rewards.

To conclude, the imperative verb "spend out" does not serve command but rather gratitude, endearing, warning, and encouragement speech acts. That is because Allah talks about spending in general not about zakat or Al-Fitr charity. Charities depend on the person's financial ability, for Allah does not oblige the poor and the rich to spend the same amount even on their families. Allah states, "Bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means..." (Quran 2:236, Ali, trans., 2000). Qutub (1980) claims that Allah calls believers to spend on jihad in this verse because it is mentioned in the previous verses. Yet, one can contribute to the spread of Islam in several ways even if he or she is unable to spend money on Jihad. Thus, command speech act is a weak possibility in this verse.

4.5.2 Imperatives from Allah to Jews

The Almighty Allah uses the vocative style to draw Jews' attention and make them distinguished from other groups. Allah often calls Jews as "the children of Israel" and "the people of the book" to honor and compliment them. This is also to remind them of Allah's blessings to them and their duties as the sons of Prophet Jacob

¹⁹ Zakat is the third pillar of Islam. It resembles alms where one should give a specific amount of his or her money. It is usually 2.5% of one's savings for a year or more. It also has other conditions.

²⁰ Zakat Al-Fitr refers to the charity Muslims should pay to the poor at the end of the month of Ramadan.

²¹ Muslims have to feed or give clothes to ten poor people if they break their oaths. If they can't, they should fast three days.

²² Jihad refers to Muslims' duty to defend Islam by spending money, fighting, writing, etc.

(PBUH). However, He calls them "Jews" when He wants to show their ingratitude, broken promises, disobedience, avarice, distortion of the Torah (Skeik, 2012, para. 7; Zuhd, 2006). In this subsection, the imperatives that Allah uses to call Jews to be grateful are discussed.

Example (36)

In these three verses, Allah addresses Jews, in general and the Jews of Al-Madina, in particular. He employs the same imperative verb "remember" to urge Jews to be thankful for the endless blessings that He has provided to them. Therefore, the illocutionary act of the imperative verb "remember" is gratitude.

The English Version	The Arabic Version
"O children of Israel! Remember the favours I have bestowed upon you..." (Quran 2:40,47,122, Khan, trans., 2009).	"يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ..." (البقرة، 40، 47، 122)

This imperative does not serve command function because Allah does not specify a particular time, place, or modality for thanking Him. In other terms, Allah calls Jews to thank Him instead of disobeying Him, inciting non-believers against Prophet Muhammad (PBUH) and his message, breaking their promises, etc. Additionally, mentioning the source of blessings reflects, as Al-Ansārī (1990) claims, people's need for their creator. This is illustrated when Allah repeats "favor I have bestowed upon you" three times.

4.6 Honoring in Imperative Sentences

In many verses of the Quran, imperative verbs are not used to command but rather to honor some people, especially those who are endowed with something special. The speaker of these imperatives does not oblige the hearer to do something

for the speaker's own benefit. Instead, the hearer is the part that receives benefits out of fulfilling the action of the imperative verb.

4.6.1 Honoring from Allah

In the following subsections, Allah uses certain imperative verbs to honor prophets such as Adam (PBUH) and Jews. Similarly, Joseph (PBUH) employs imperatives to honor his family as said by Allah.

4.6.1.1 Honoring Prophets

Example (37)

In this verse, Allah honors Prophet Adam (PBUH) by calling him with his name and inviting him to live with his wife, Eve in Eden.

The English Version	The Arabic Version
"We said: O Adam! <i>Live</i> with your wife in Paradise..." (Quran 2:35, Khan, trans., 2009).	"وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ... (البقرة، 35)

The imperative verb "live" is used neither to command nor to allow Adam and Eve to live in Eden. It does not serve permission speech act, for Adam and Eve have no other choice. In other words, they cannot choose not to live in Eden. Besides, permission means that not accepting or doing the allowed thing would be okay, and it is not the case in this verse. Furthermore, command speech act is not used because it indicates asking the hearer to do something, but Allah is the one who does the action in this verse as He gets Adam and Eve to live in Eden. For the same reason, this imperative refers to the change of Adam and Eve's state from not dwelling in Eden to living in it. This is particularly called *formation* speech act. Moreover, Allah singles this prophet out by letting him live in Eden which many people work hard to be in.

Thus, Allah reminds Prophet Adam (PBUH) of His blessings like dwelling in Eden, which is worth appreciating and thanking. In short, the imperative verb "live" serves *honoring, gratitude, and formation* speech acts.

4.6.1.2 Honoring Jews

Example (38)

In the following verse, Allah addresses Jews and uses the imperative verb "enter" to serve two main illocutionary acts. Allah commands Jews in Egypt to enter the Holy Land where Prophet Jacob (PBUH) had settled in. While Qutub (1980) claims that "this town" refers to Jerusalem, Al-Zamakhsharī (n.d) thinks that it is Jericho. "Enter" serves command speech act because when Jews first refused to enter the Holy Land (Palestine) claiming that its people were giant and strong, Allah's punishment was to let them wander for 40 years in the desert. In other words, entering the Holy Land was not optional, and Jews must have complied with Allah's command.

The English Version	The Arabic Version
"And remember We said: <i>enter</i> this town..." (Quran 2:58, Ghali, trans., 2008).	"وَإِذْ قُلْنَا <i>ادْخُلُوا</i> هَذِهِ الْقَرْيَةَ... (البقرة، 58)

Allah also uses this imperative verb to honor Jews, let them dwell in the land of their fathers, and eat of what He had bestowed on them. Living in the Holy Land certainly goes for the benefit of the hearers. Besides, honoring speech act is employed to show how ungrateful Jews were in spite of Allah's numerous blessings to them.

4.6.2 Honoring from Prophet Joseph to his Brothers

Example (39)

At the end of Joseph's story, the Almighty Allah depicts the way by which Joseph (PBUH) and his family are united again in Egypt. He also shows how Prophet Joseph treats them in an honorable manner. Allah says, "He provided a home for his parents..." (Quran 12:99, Ali, trans., 2000). Additionally, the prophet's words to his parents and brothers when they enter Egypt are revealed.

The English Version	The Arabic Version
"Then when they entered the presence of Joseph... "Enter ye Egypt in safety if it please Allah" (Quran 12:99, Ali, trans., 2000).	"فَلَمَّا دَخَلُوا عَلَى يُوسُفَ... وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ" (يوسف، 99)

Joseph (PBUH) does not use the imperative verb "enter" to command his parents and brothers to enter Egypt because they are already there as Allah tells us at the beginning of the verse "when they entered..." Therefore, how could Joseph command his family to enter Egypt while they are in Egypt?! Moreover, Prophet Joseph (PBUH) previously commanded his brothers to come to Egypt with their parents in verse 93 of the same chapter. Joseph states as said by Allah, "Then come ye (here) to me together with all your family" (Ali, trans., 2000).

The imperative verb "enter" accompanied by "in safety" refers to honoring speech act. That is because Joseph (PBUH) is not concerned with the imperative "enter" alone. Rather, he welcomes and assures his family that they will be safe and honored in Egypt. Actually, Joseph's brothers get a high position in Egypt in few years later. Al-Ansārī (1990) illustrates some verses in which the imperative verb "enter" along with particular words, namely *in peace*, *in safety*, *pleased*, and *security* serve honoring illocutionary act. For example, Allah says, "Enter ye therein in Peace

and Security..."(Quran 50:34, Ali, trans., 2000),"Enter ye here in peace and security" (Quran 15: 46, Ali, trans., 2000), "Come back thou to thy Lord, well pleased, and well-pleasing unto Him! Enter thou, then, among My devotees!" (Quran 89:28-29, Ali, trans., 2000), etc. Furthermore, he believes that the imperative verb of this particular verse indicates satisfaction, assuring, and honoring functions because "in safety" is incorporated at the end of the verse.

4.7 Encouragement in Imperative Sentences

Asking a person to do something that he or she previously did is not a command. Instead, the speaker uses certain imperatives to encourage the hearer to keep doing a particular action. In the following verses, Allah employs some imperatives to urge prophets and believers to fear Him and keep practicing their prayers.

4.7.1 Allah's Encouragement to Prophets and Believers

Example (40)

The imperative verbs that Allah uses in the following verses are "fear" and "know." Whenever these verbs are directed at non-believers, command speech act can be inferred. Yet, the case is different when Allah addresses believers.

The English Version	The Arabic Version
*"...[F]ear Me, so that I can complete My bounty upon you..." (Quran 2:150, Ali, trans., 2000).	*"...وَاخْشَوْنِي وَلَا تَمِنَّا نِعْمَتِي عَلَيْكُمْ..." (البقرة، 150)
*"...[D]o good deeds, <i>fear</i> God, and <i>know</i> that you shall meet Him..." (Quran 2:223, Khan, trans., 2009).	*"...وَقَدِمُوا لِأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ..." (البقرة، 223)
*"...[K]now that God is almighty wise" (Quran 2:260, Khan, trans., 2009).	*"...وَاَعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ" (البقرة، 260)
*"...[A]nd <i>know</i> that Allah is Free of all wants, and worthy of all praise" (Quran 2:267, Ali, trans., 2000).	*"...وَاَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ" (البقرة، 267)
*"...[B]e mindful <i>fear</i> of God..." (Quran 2:282, Khan, trans., 2009).	*"...وَاتَّقُوا اللَّهَ... " (البقرة، 282)

In the first verse, Allah employs "fear" to serve encouragement speech act since being a believer pre-requires fearing and submitting to Allah's will. In other words, He calls Muslims to fear Him more and restrain themselves from doing bad deeds.

In the second verse, Allah uses the imperative "do good deeds" to urge Muslims to keep doing what pleases Allah. Thus, Allah is asking for something that believers already do. Furthermore, the imperatives "fear" and "know" are utilized to convey encouragement speech act, for they are directed at believers who supposedly fear their God and know that they are going to meet Him in the afterlife. Plainly speaking, Allah calls people to do more good deeds and avoid evil deeds.

In the third verse, the imperative verb "know" conveys encouragement speech act because Abraham already knows that Allah is acquainted with all that happens in the universe. He also knows that Allah has the greatest wisdom. This means that Allah does not command Abraham to do something He previously did. Rather, Abraham is encouraged to be sure that Allah can recreate dead people, animals, plants, etc.

In the fourth verse, Allah uses the imperative verb "know," purely to serve encouragement speech act because Muslims know that Allah does not need their money or charity to Himself. That is because He is self-sufficient; He is the one who provides people with bounties. In a nutshell, Allah urges Muslims to fear Him more, spend more, give charity of the good things, avoid hurting people by reminding them of charity they receive, etc.

In the fifth verse, the imperative verb "fear" is used to encourage believers to follow Allah's instructions and guidance concerning writing debt contracts since He knows people more than they know themselves. This imperative verb is not employed to command believers to fear Allah because it addresses Muslims who become what they are by worshipping and fearing Him in the first place.

Example (41)

It might be strange to tell believers to do something they already do, but this style is used numerous times in the Quran as a kind of encouragement to believers to increase their good deeds and decrease their misdeeds.

The English Version	The Arabic Version
"O ye who believe! <i>Fear</i> Allah, and <i>give up</i> what remains of your demand for usury, if ye are indeed believers" (Quran 2:278, Ali, trans., 2000).	"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ" (البقرة، 278)

This verse begins with vocative to distinguish believers from other groups and to tell them that usury is not the deed of those who believe. Besides, the imperative verb "give up" is used to encourage Muslims to stay away from usury and get rid of interests because believers are basically characterized by fearing Allah and avoiding what angers Him. Moreover, Allah uses conditionals to tell Muslims that they will not be true believers unless they relinquish usury. Accordingly, the imperative verb "give up" does not serve command but rather encouragement speech act.

4.8 Challenging in Imperative Sentences

Whenever the speaker asks the hearer to do something beyond his or her ability, imperative verbs convey challenging instead of command speech act. However, the speaker should make sure of the hearer's disability of fulfilling the action. In the following subsections, Allah challenges Jews, non-believers, and angels. Prophet Abraham (PBUH) challenges one of the old kings likewise.

4.8.1 Challenging from Allah

4.8.1.1 Challenging Jews

In the following verses, Allah challenges Jews to do particular actions although He is sure that they will not succeed in fulfilling these challenges.

Example (42)

Studying the imperative verb "wish" in depth shows that it does not serve command speech act. Instead, Allah employs it to question the sincerity of Jews. Qutub (1980) states that Allah challenges Jews to wish death for themselves since they claim that they are the only winners of heaven. If Jews are sure that they are going to be rewarded in the afterlife, they will accept the challenge. Al-Zamakhsharī (n.d) thinks that believers miss heaven and its blessings, so they do not fear death.

The English Version	The Arabic Version
"If God's abode of the hereafter is for you alone, to the exclusion of all others, then <i>wish</i> for death if you are truthful" (Quran 2:94, Khalidi, trans., 2009).	"قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ" (البقرة، 94)

"Wish" could not be used as a command because Allah knows that Jews will never wish death. Allah adds "If you are truthful," which is a repetitive phrase He uses at the end of several verses, to challenge, deny, and tell readers that Jews are not honest in their allegations. Moreover, the next verse "But they will never seek for death..." proves without a shadow of doubt that Allah does not expect Jews to answer Him. In short, Allah does not command the impossible. Al-Ansarī (1990) agrees that this imperative is used to convey challenging and questioning speech acts.

Example (43)

In this verse, Allah shows how Jews and Christians brag about their right to enter Paradise alone. Therefore, by using the imperative verb "produce," Allah challenges them to prove their claims. Additionally, this challenge is accompanied by denial. That is because employing the condition "if ye are truthful" shows how doubtful Jews' allegations are.

The English Version	The Arabic Version
"And they say: None shall enter Paradise unless he is a Jew or a Christian, Those are their (vain) desires. Say: <i>produce</i> your proof if ye are truthful" (Quran 2:111, Ali, trans., 2000).	"وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ" (البقرة، 111)

Allah does not command Jews and Christians to bring proof of their claims because He knows that these pretensions are only their "desires" not what is really going to happen. Al-Ansārī (1990) emphasizes that commands and requests occur when somebody asks another to fulfill possible actions. On the other side, challenge function is realized when impossible or farfetched actions are requested.

4.8.1.2 Challenging Non-believers

Under this heading, Allah's use of certain imperative verbs to challenge non-believers is adequately discussed.

Example (44)

In this verse, Allah addresses those who do not believe that the Holy Quran was said by the creator of this universe. He challenges non-believers to "produce" only one chapter that resembles the chapters of the Quran and "call" the idols they worship to help them in producing this chapter.

The English Version	The Arabic Version
"...[T]hen <i>produce</i> a single chapter like it, and <i>call</i> upon your helpers besides God if you are truthful" (Quran 2:23, Khan, trans., 2009).	"فَاتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ" (البقرة، 23)

These two imperative verbs are mainly used to challenge rather than command for several reasons. First of all, Allah does not command people to do something that is beyond their ability. That is why He ends this verse with "if you are truthful" and starts the following one with "of a surety ye cannot." Secondly, a bunch of rocks, which non-believers worship as their idols, will definitely not answer the call of polytheists. Therefore, *sarcasm* speech act is additionally realized out of using the imperative "call"; Allah mocks non-believers who naively worship rocks that can do nothing for them. Thirdly, many scholars such as Qutub (1980), Al-Ansārī (1990), and Al-Zamakhsharī (n.d) believe that the imperative verbs of this verse are used to refute non-believers' allegations that Prophet Muhammad (PBUH) is the writer of this book and challenge them to write a similar text since they claim it is manmade. Al-Ansārī (1990) adds that the imperative verb *أتى* /atá / (usually translated into *produce* in the Quran) is used 20 times to serve challenge function in the Quran. The imperative *ادع* /ud‘u/ (translated into *call* or *beseech* in other positions of the Quran) is utilized 7 times to challenge and doubt as well (p.p 231-234).

4.8.1.3 Challenging Angels

Example (45)

In the following verse, Allah challenges angels to mention the names of objects that He has taught Adam. That is because they have been astonished by Allah's

decision to let human beings, who kill each other, rule the earth instead of them, who worship Allah day and night.

The English Version	The Arabic Version
"He taught Adam all the names, then he set them before the angels, and said: <i>Tell</i> Me the names of these..." (Quran 2:31, Khan, trans., 2009).	"وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ... (البقرة، 31)"

Allah, therefore, uses the imperative verb "tell" to challenge and reproach angels. This imperative is certainly not used to command because Allah knows that angels cannot tell Him "the nature of things." So, it would be illogical to command someone to do something you are sure he or she cannot fulfill. That is why this verse is entailed with "if you are right," which emphasizes challenge speech act. In addition, angels express their inability to name objects in the next verse.

"Tell" also serves *reproach* illocutionary act as Allah blames angels for questioning things they do not know. This is clearly depicted in the next verse when He says, "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" (Quran 2:33, Ali, trans., 2000). To conclude, several scholars such as Al-Ansārī (1999), Qutub (1980), and Al-Zamakhsharī (n.d) agree that this particular imperative is not used to command but rather to challenge.

4.8.2 Challenging from Prophet Abraham

4.8.2.1 Challenging Nimrod²³

Example (46)

The following verse is one of the numerous verses in which Allah's ability to bring dead animates and objects back to life is depicted. These verses show how some people deny Allah's ability of re-creation. Other people, in contrast, claim that they can equally revive dead people and objects.

The English Version	The Arabic Version
Have you not heard of him who argued with Abraham about his Lord because God had bestowed the kingdom upon him...? Abraham said, "God brings up the sun from the east, so <i>bring it up</i> yourself from the west..." (Quran 2:258, Khan, trans., 2009).	"أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ... ...قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ... (البقرة، 258)"

This verse illustrates an argument between Prophet Abraham (PBUH) and a king called Nimrod about re-creation. Abraham (PBUH) challenges the king to make sun rise from the west and prove his claim of making dead things alive as Allah does. Therefore, Abraham's use of the imperative verb "bring up" clearly refers to challenging speech act since Abraham asks the king to do something nobody can do. In other words, Allah's prophet cannot command the king to carry out an action that is far beyond human capabilities. Besides, there is no doubt that Abraham (PBUH) does not believe in the king's ability to do so. Otherwise, he would be a polytheist prophet, which does not make sense at all. To conclude, Al-Ansārī (1990) and Qutub (1980) mention that Prophet Abraham uses the imperative verb "bring up" throughout his

²³ Nimrod was the king of Shinar, and he built the tower of Babel. According to the book of Genesis and the Quran, Nimrod was a rebellious king against God (Wikipedia, June 2016).

conversation with the king to challenge him and show that Allah's power is incomparable to any other power.

4.9 Warning and Threatening in Imperative Sentences

Enticement and intimidation styles are commonly used by the Almighty Allah to address different groups of people in the Quran. However, threatening speech act is often directed at non-believers. In some cases, Allah warns believers of committing bad deeds because doing them entails severe punishment. In the following subsections, imperatives that serve warning and threatening speech acts are analyzed.

4.9.1 Warning from Allah to Believers

Example (47)

After encouraging believers to keep away from usury in the previous verse, Allah threatens those who insist on practicing it in this particular verse. To achieve this, Allah employs the imperative "take notice" to tell usurers that Allah will punish them if they continue violating His divine legislations. Qutub (1980) interprets the word "war" in various ways. He claims that it refers to the anger of Allah, absence of happiness and economic prosperity, armed conflicts, etc.

The English Version	The Arabic Version
"If ye do it not, <i>Take notice</i> of war from Allah and His Messenger..." (Quran 2:279, Ali, trans., 2000).	"فَإِنْ لَمْ تَفْعَلُوا فَاذْنَبُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ..." (البقرة، 279)

Allah uses the conditional clause and the imperative "take notice" to warn usurers that unless they relinquish usury, they will be in war with Allah and Prophet Muhammad (PBUH). "Take notice" is not used as a command for one simple reason. Allah does not command believers to fight each other because of usury. Instead, He warns them that He and His messenger will punish those who deal with it. In general,

this legislation is directed at all believers to differentiate between allowed trade and prohibited usury. Particularly speaking, it was directed at Muslims who continued practicing usury at the time of Prophet Muhammad (PBUH), especially Al-Mughīrah and Amro families. So, the prophet commanded his representative in Mecca to fight Al-Mughīrah family if they insisted on taking interests.

4.9.2 Threatening from Allah to Non-believers

Example (48)

Unlike its other uses in verses directed at believers, the imperative verb "fear" ("beware" in other translations) is employed to threaten non-believers in many verses as in the following example.

The English Version	The Arabic Version
"... <i>[B]eware</i> the fire whose fuel is mankind and stones made ready for the unbelievers" (Quran 2:24, Ali, trans., 2000).	" <i>فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ</i> " (البقرة، 24)

"Beware" serves threatening speech act because Allah does not command non-believers to protect themselves from fire. In other terms, whatever they do to protect themselves, they cannot be away from it as long as they do not believe in the Quran and cannot fulfill the challenge of writing a similar chapter of it. Accordingly, non-believers and polytheists are intimidated by Allah's severe punishment in the afterlife.

4.10 Transformation in Imperative Sentences

According to Al-Ansārī (1990), the difference between formation and transformation is that the former refers to creating things out of nothing, and the latter

depicts the change of one state into another. These terms might not be found in other contexts as many of the religious events are deemed metaphysical for human beings.

4.10.1 Transformation from Allah to Jews

In the following verse, Allah shows how He punishes Jews who insist on breaking their promises.

Example (49)

Qutub (1980) claims that the circumstance of revelation of this verse is that Jews ask Allah for a holy day in which they do not work, so Allah forbids them from working on Saturday. Nonetheless, Jews notice that fish always gather in their holy day (Sabbath) and disappear in the other days. Therefore, they start to prevent fish from escaping by using barriers and nets, and in the next day, they take their hunt. As a result of breaching this divine covenant, Allah punishes Jews by transforming them into apes.

The English Version	The Arabic Version
"And well ye knew those amongst you who transgressed in the matter of Sabbath, We said to them: <i>be</i> ye apes, despised and rejected" (Quran 2:65, Ali, trans., 2000).	"وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِيِينَ" (البقرة، 65)

The imperative verb "be" is not utilized to command in this verse because human beings, including Jews do not have the ability to transform themselves into apes. In other words, Allah is not asking Jews to do something they cannot do. Rather, Allah does the action Himself. In short, the realized illocutionary act of this imperative verb is transformation.

4.11 Formation in Imperative Sentences

Many linguists and interpreters like Ibn Ya'kob and Al-Ragheb as Al-Ansārī (1990) reports define formation as a function that refers to creating things out of nothing or changing the state of something or someone into a completely new one (p. 176).

4.11.1 Formation from Allah to Prophet Adam

Example (50)

In these two verses, Allah addresses Adam and Eve whom Satan has seduced to eat from the prohibited tree. As a result, Allah gets them out of Eden to live on earth. The imperative verb "get down" is used in both verses to tell Adam and Eve that they should not live in Eden anymore because of their disobedience.

The English Version	The Arabic Version
<p>*"Then did Satan make them slip from the garden, and get them out of the state (of felicity) in which they had been. We said: get you down, all ye people, with enmity between yourselves..." (Quran 2:36, Ali, trans., 2000).</p> <p>*"We said: get ye down all from here..." (Quran 2:38, Ali, trans., 2000).</p>	<p>*"فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا <i>اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ...</i> " (البقرة، 36)</p> <p>*"قُلْنَا/اهْبِطُوا مِنْهَا جَمِيعًا..." (البقرة، 38)</p>

"Get down" serves formation instead of command speech act. That is because Allah does not oblige Adam and Eve to get out of Eden, for it is something beyond their ability. In other terms, they cannot get out of Eden without Allah's power, revelation, and permission. In brief, the imperative verb "get down" stands for changing the state of Adam and Eve from being in Eden into being on earth according to Allah's will. Moreover, "get down" serves formation instead of transformation speech act since nobody else has been first in Eden and then on earth.

It is thought that most of the imperatives that convey formation or transformation illocutionary acts are employed when Allah addresses inanimate objects. That is because they are incapable of doing an action without Allah's inspiration and creation. Some of these examples are "O Fire! be thou cool, and (a means of) safety for Abraham!" (Quran 21:69, Ali, trans., 2000) and "O earth! Swallow up thy water, and O sky! Withhold (thy rain)..." (Quran 11:44, Ali, trans., 2000). In other verses, the imperative verbs "get down" or "come down" can also serve *honoring* speech act, especially if they are attached with the word "peace."

4.11.2 Formation from Allah to the People of the Town

Example (51)

The circumstance of revelation of this verse is still disputable among interpreters, and the only certain thing about the story is that thousands of people were afraid of death. Therefore, they got out of their houses to protect themselves, yet it is believed that Allah let them die and revived them later. The reason of their death is also unknown, but Al-Zamakhsharī (n.d) claims that they died of plague.

The English Version	The Arabic Version
"Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: <i>"Die"</i> : Then He restored them to life..." (Quran 2:243, Ali, trans., 2000).	"أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ..." (البقرة، 243)

In this verse, the imperative verb "die" conveys formation speech act for several reasons. First of all, Allah does not command people to do something they cannot do. People cannot die by themselves because Allah is the one who let them live or die. Secondly, one should distinguish between the imperative verbs "die" and "kill" because while "kill" is used to tell the hearer to put an end to his or her life by a

sword, a gun, etc., "die" refers to Allah's ability of letting people die without their interference. Thirdly, even if "die" refers to command speech act, it would be invalid since these people were already afraid of death. Fourthly, claiming that "die" is used as a command does not make sense because in each command, there should be a speaker of the imperative and a hearer who carries out the action. In this verse, however, Allah is the speaker of the imperative and the doer of it. Finally, "die" resembles "be" in the sense that Allah Himself is the creator of death causes.

4.11.3 Formation of Heavens and Earth

In the following verse, Allah's incomparable ability of creation is illustrated.

Example (52)

One might immediately think that Allah uses the imperative verb "be" as a command to have anything in the universe created. However, Allah creates everything by Himself. In other words, He is the speaker and the doer of what is falsely thought as a command. "Be" does not serve command speech act because there are many unanswered questions about its validity as follows:

- 1- Who is the hearer of the command since there is nobody except Allah?!
- 2- If there is supposedly a hearer, how can Allah issue a command beyond the ability of all creatures?!
- 3- When the speaker of the imperative verb does the action him or herself, how could it be a command?!

The English Version	The Arabic Version
*"He is the originator of the heavens and earth and when He decrees something, He says only <i>be</i> and it is" (Quran 2:117, Khan, trans., 2009).	"بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ" (البقرة، 117)

Allah's use of the imperative verb "be" within contexts that talk about His creation usually refers to formation speech act. This imperative is employed in several chapters of the Quran like "The Cow," "Bees," "Forgiver," "Yaseen," "Mary," etc., (Al-Ansārī, 1990).

4.12 Contemplation in Imperative Sentences

Al-Ansārī (1990) says that the imperative verb "look" is used in many verses of the Holy Quran in order to call people to contemplate, thank, and consider. He mentions some of these verses in which Allah invites people to think about creation, re-creation, and punishment of some previous nations.

4.12.1 Contemplation to Uzair

The following example is part of a series of verses that draw people's attention to Allah's ability of bringing dead animate and inanimate objects back to life.

Example (53)

In this verse, neither the name of the village nor the name of the person is mentioned in the Quran, for Allah wants people to think of the lessons derived from the story instead of the individuals of it. Therefore, the circumstance of revelation of this verse is not agreed on among scholars. Al-Zamakhsharī (n.d) says that some interpreters believe the story talks about Al-Khader²⁴, and others claim that "the man" refers to Uzair²⁵. Whoever the mentioned man in this verse is, one can notice that he is wondering about Allah's power of breathing a new life into dead plants, people, animals, etc. So, Allah answers the man by letting him and his donkey die for one

²⁴Al-Khader is a wise figure mentioned in the Quran. Moses (PBUH) accompanied him in his journey as Allah states in "The Cave" chapter. He is also known in Judaism and Christianity.

²⁵ Uzair عزير /Uzair/: Jews and Christians call him Ezra. Scholars think that he lived between the times of Prophet Solomon and Prophet Zachariah (Wikipedia, May 2016).

hundred years and then showing him how He brings the bones of his donkey together. Allah is clearly calling people to contemplate His strength in reviving dead objects.

The English Version	The Arabic Version
<p>"Or of him who when passing by a town... exclaimed "How will God restore it to life?"... thereupon God caused him to die, and after a hundred years, brought him back to life. God asked, "How long have you remained in this state? He answered, "I have remained a day or part of a day." God said, "No, you have remained in this state for a hundred years. Now look at your food and your drink; they have not rotted. Look at your donkey...Look at the bones, how We set them together, then clothe them with flesh..." (Quran 2:259, Khan, trans., 2009).</p>	<p>"أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ... قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ... فَأَمَّا تَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ... قَالَ كَمْ لَبِثْتَ... قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ... قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ... وَانظُرْ إِلَى جِمَارِكَ... وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا... (البقرة، 259)</p>

The imperative verb "look," which is repeated three times, is not used to command the man to look at his food and donkey. That is because they are in front of him, and he can easily look at them. Rather, Allah urges him to think deeply of the power behind the supernatural events or phenomena that happen in the universe. Besides, "look" is employed to call people to get benefit from the lessons of this story. Finally, what proves that this imperative is used to convey contemplation and consideration speech acts is Allah's saying "we will make you a sign to mankind" at the end of the verse.

4.13 Guidance and Advice in Imperative Sentences

Imperatives can be used to call the hearer to do something for his or her own benefit, which means that the hearer is not forced to follow this advice. In the Holy Quran, guidance and advice speech acts are found in many verses, especially when Allah talks about earthly matters like trade. Allah guides people to do what can

simplify their life, but at the same time, He does not punish them for not following these instructions or pieces of advice.

4.13.1 Guidance and Advice from Allah to Believers

Example (54)

Four imperatives are used in the "debt" verse; the longest verse in the Quran. Three of these imperatives, which are basically directed at Muslims, could serve guidance and advice illocutionary acts.

The English Version	The Arabic Version
<p>"Believers! When you contract a debt for a stated term, put it down in writing; have a scribe <i>write</i> it <i>down</i>...<i>Call in</i> two of your men as witnesses. But if two men cannot found, then call one man and two women out of those you approve of as witnesses, so that if one of the two women should forget the other can remind her...<i>Have (take) witnesses</i> present whenever you trade with one another..." (Quran 2:282, Khan, trans., 2009).</p>	<p>"يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ... <i>وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ... <i>وَاشْهَدُوا</i> إِذَا تَبَايَعْتُمْ...</i>" (البقرة، 282)</p>

Identifying the exact function of the imperative verb "write down" is widely disputable among scholars. Qutub (1980) says that writing debt contracts is a must because it is Allah's command to believers. On the other side, Al-Zamakhsharī (n.d) claims that this imperative guides Muslims to do what is helpful for them. Still, they are not obliged to write contacts. Al-Ansārī (1990) confirms this by saying that Allah's instructions that benefit people in their daily life serve guidance and advice functions.

Going with the second opinion would be more accurate in the sense that Allah does not mention any kind of punishment for those who fulfill the obligations of debt

contracts without writing them. Allah only offers one of the guaranteed ways by which people can protect their financial rights. Thus, He elaborates on the modality of writing, the writer of the contract, the party who should dictate the contract, etc. Moreover, the Almighty Allah sets the advantages of getting witnesses during the writing process of contracts. He says that this avoids people's questions about the honesty of the other party. In other terms, Allah seems to be more concerned with getting Muslims to fulfill their promises and be fair in their business dealings. Additionally, what proves that the imperatives "write down," "call in two witnesses," and "take witness" are employed to guide not command believers is Allah's display of some situations where Muslims do not have to write their contracts. In these cases, He clearly states that He will not be angry of them if they do not write their debts. To illustrate, Allah says in the following verse, "If ye are on a journey, and cannot find a scribe, a pledge with possession may serve the purpose..." (Quran 2:283, Ali, trans., 2000). Finally, Allah tells believers that they can hold their contracts orally and pay immediately without writing them.

4.13.2 Guidance from Prophet Jacob to his Sons

Example (55)

Jacob (PBUH), who is the father of Prophet Joseph (PBUH), employs certain imperative verbs to guide his sons when they meet their brother, Joseph in Egypt.

The English Version	The Arabic Version
<p>"Further he said: "O my sons! enter not all by one gate: <i>enter</i> ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah..." (Quran 12:67, Ali, trans., 2000).</p>	<p>"وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَكُمُ إِلَّا اللَّهُ ... " (يوسف، 67)</p>

As we previously mentioned, the imperative verb "enter" can be used to either command or honor the hearer. However, Prophet Jacob (PBUH) uses this particular imperative to advise each son to enter Egypt from a different gate. "Enter" conveys advice and recommendation speech acts for a number of reasons. First of all, even though Jacob (PBUH) has a metaphysical power as a prophet and a high social status as a father, there is no obligation in his use of the imperative verb. That is because he thinks his advice does not prevent Allah's destiny, yet he has to follow logic anyway as Allah teaches him. In the English version of the Quran, Ali (2000) translates what follows the imperative verb as "non can command except Allah," which refers directly to advice speech act. Secondly, Jacob (PBUH) guides his sons to enter from different gates for their own benefit. In other terms, he does not point to any kind of punishment that could entail their un-acceptance of his advice. Some scholars show the possible benefits of not entering Egypt from the same gate as Jacob (PBUH) might have thought. For example, Qutub (1980) states that Jacob is worried that something may hurt his sons. Al-Ansārī (1990), on the other hand, claims that Jacob is afraid that someone envies them. Thirdly, Jacob agrees reluctantly to send Benjamin with his brothers to Egypt, so how could he force them to enter it now?! Finally, the imperative verb "enter" does not serve honoring speech act since Jacob is not in Egypt to assure or welcome them.

Example (56)

After Joseph's brothers return to Palestine, they tell their father the bad news of leaving their brother, Benjamin in Egypt. Accordingly, Jacob (PBUH) advises his sons to search for Joseph and Benjamin. To do so, he uses the imperative verbs "go" and "seek." These imperatives serve guidance and advice speech acts.

The English Version	The Arabic Version
"O my sons! <i>Go</i> and <i>seek</i> news about Joseph and his brother. Don't despair of God's mercy..." (Quran 12:87, Khan, trans., 2009).	"يَا بَنِي آدَهْبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ... (يوسف، 87)"

Jacob (PBUH) does not know that his sons had deliberately left Joseph (PBUH) in the desert. Therefore, he starts his speech by using the vocative style to endear them to the mission of finding Joseph and Benjamin. He also uses the imperative verbs to advise them not to despair because believers do not give up. This endearment tone illustrates advice speech act which usually happens between people of a close relationship. Moreover, Jacob tells them that he knows what they do not. Additionally, these imperatives do not refer to obligatory requests, for the Almighty Allah does not inform readers that Joseph's brothers search for Joseph. They go to Egypt again only to seek for grains and get Benjamin back. They even frustrate their father by telling him that he will die with a broken heart as Joseph will never come back. To conclude, Qutub (1980) and Al-Ansārī (1990) agree that these two imperative verbs give guidance and advice speech acts since Jacob (PBUH) tries to help his sons in things they do not have knowledge of.

4.13.3 Advice from Jews to Muslims

Example (57)

At the time of Prophet Muhammad (PBUH), one of the Jews named "Abdullah Al-A'war" called the prophet to convert into Judaism because this man thought it was the way by which all people would be guided to righteousness (Al-Ḥamīdān, 1999).

The English Version	The Arabic Version
"They say: " <i>Be</i> Jews or Christians and you shall be rightly guided..." (Quran 2:135, Ali, trans., 2000).	"وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا... (البقرة، 135)"

The use of the imperative verb "be" refers to guidance and advice speech acts because Jews and Christians cannot force Muslims to change their religion; they do not have that tremendous physical or metaphysical power to do so. Additionally, the speakers present a supportive move including the reason why they offer this advice. They say, "you shall be rightly guided." Finally, the tone of this imperative verb shows that these Jews and Christians advise Muslims to follow what is beneficial for them, which is the focal concept of advice.

4.14 Consultation in Imperative Sentences

Using imperatives to offer non-obligatory suggestions between people who have a close relationship with each other surely has a different name other than commands. In the following verses, Joseph's brothers and the king of Egypt employ certain imperative verbs to serve consultation speech act.

4.14.1 Consultation between Joseph's Brothers

Example (58)

In this verse, Joseph's brothers are exchanging opinions on what to do after their youngest brother, Benjamin has been accused of stealing the golden cup of Joseph (PBUH), and hence arrested in Egypt. The eldest brother refuses to return to Palestine unless his father allows him to because he and his brothers have taken an oath to protect Benjamin and return him back. Therefore, he suggests that his brothers return home, tell their father that Benjamin has stolen the cup of Al-'Azīz, and implore him to make sure of their words by asking the other convoys returning from Egypt.

The English Version	The Arabic Version
" Return to your father, and say , father! your son has committed theft..." (Quran 12:81, Khalidi, trans., 2009).	"الرَّجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ..." (يوسف، 81)

The imperative verbs "return" and "say" that Joseph's eldest brother uses refer to consulting (suggestion) speech act. That is because he has no power over his brothers to force them to comply with his suggestion. This particular suggestion is mentioned in the Quran because it is followed by Joseph's brothers. However, Qutub (1980) claims that the other suggestions of Joseph's brothers might have been offered at that situation even if they are not mentioned in the text.

Request speech act can also be realized through these two imperatives. Requests, which are called *التماس* //iltimās/ in Arabic, occur between people who are familiar to each other or have nearly the same status. Undoubtedly, request illocutionary act suits the context of the imperatives "turn" and "say" as they are directed at hearers with neither lower nor higher power than the speaker; these brothers live and work together.

Example (59)

Consultation (suggestion) speech act is illustrated clearly in these two verses as Joseph's brothers discuss how they can get rid of their brother, Joseph. Three suggestions are mentioned in these verses, so three imperative verbs are employed.

The English Version	The Arabic Version
<p>*"Kill Joseph or <i>drive</i> him <i>away</i> to some land, and the face of your father shall be wholly yours, and after him you shall be a virtuous community" (Quran 12:9, Ali, trans., 2000).</p> <p>*"One of them said: Don't kill Joseph but <i>throw</i> him into the darkness of the well..." (Quran 12:10, Ali, trans., 2000).</p>	<p>*"اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ" (يوسف، 9)</p> <p>*"قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْمَ فِي غِيَابَةِ الْجُبِّ..." (يوسف، 10)</p>

What proves that the imperatives "kill," "drive away," and "throw" serve consultation speech act is the disapproval of some suggestions, such as killing Joseph. This shows that these suggestions are not compulsory, and other suitable opinions can be offered. Furthermore, one can see that each suggestion is followed by its own

justification. This implies that the hearers are not forced to adopt the speaker's point of view if they are not convinced. Al-Ansārī (1990) explains that these imperatives present consulting speech act as Joseph's brothers exchange opinions on the best way to carry out their plan after their father has agreed to let Joseph (PBUH) go out with them at the beginning of the story.

4.14.2 Consultation between the King of Egypt and his People

Example (60)

In this verse, the Almighty Allah portrays the scene of the king of Egypt as he tells his entourage his strange dream. He says that he has dreamt of seven fat cows eat seven lean ones and fourteen ears of corn; half of which are dry. The king seeks for a proper interpretation of his dream, so he asks his noble retinue to explicate it if they have a good knowledge of interpreting dreams.

The English Version	The Arabic Version
<p>"The king said: "I saw (in a dream) seven fat cows which seven lean ones were eating, also seven green ears of corn, and seven others which were dry. Tell me the meaning of this vision, my nobles..." (Quran 12:43, Khan, trans., 2009).</p>	<p>"وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ الْأَعْيُنُ فِي رُؤْيَايَ... " (يوسف، 43)</p>

Obviously, the king does not use the imperative "tell" as a command because he uses "if you can interpret visions" at the end of the verse. In other words, the king does not oblige those who do not have knowledge of interpreting dreams to do so. This can be illustrated in the next verse as people express their inability to interpret dreams. Plainly speaking, the king wants to listen to the different opinions of his council on his dreams. Thus, this study is in agreement with what Al-Ansārī (1990) goes for in his view that the imperative "tell" is used to serve consultation function.

4.15 Sarcasm in Imperative Sentences

The Almighty Allah uses the sarcastic tone and some imperatives to mock non-believers in several verses of the Quran. Additionally, some Jews employ certain imperative verbs to achieve this function as in the following example.

4.15.1 Sarcasm from Jews

Example (61)

Jews use some imperatives in their conversation with Prophet Moses (PBUH), but they do not employ any strategy to mitigate face threatening acts. That is why their speech lacks politeness.

The English Version	The Arabic Version
*"They said: <i>beseech</i> on your behalf thy Lord to make plain to us what heifer it is! He said: he says: the heifer should be neither too old nor too young, but of middling age..." (Quran 2:68, Ali, trans., 2000).	*"قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ... " (البقرة، 68)
*"They said, " <i>Call on</i> your Lord for us to show us what colour se should be..." (Quran 2:69, Khan, trans., 2009).	*"قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا... " (البقرة، 69)
*"They said, <i>beseech</i> on our behalf thy Lord to make plain to us what she is: to us all heifers alike..." (Quran 2:70, Ali, trans., 2000).	*"قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا... " (البقرة، 70)

In these three verses, the repeated imperative verb "beseech" ("call on" in other translations) is used by Jews to ask Prophet Moses (PBUH) to clarify Allah's command of slaying a cow. Clearly, "beseech" is employed to serve *request* speech act because Jews insert the purposes of their requests. This is depicted in the supportive moves following each imperative verb; Jews want to know the color and the shape of the cow since cows are all similar. However, it is noticed that Jews are

rude in their requests because no politeness strategies like vocative style, alerters, modals, etc., are involved. Additionally, they ask Moses to beseech "his lord" as if Allah is not their lord as well. It is evident that their requests have a sarcastic tone. This can be better illustrated when the three elements of requests are analyzed as follows:

1-The power of the speaker (some Jews) is lower than the power of the hearer (Prophet Moses). Yet, Jews do not take this point into consideration.

2-The distance between the interlocutors is high since Moses (PBUH) has a metaphysical power as a prophet, and Jews supposedly believe that Moses is a true prophet sent to them by Allah.

3- The risk of the requests is high likewise because Jews are indirectly asking Allah, who has the ultimate power over all, to describe the cow they should slay.

4.16 Entreaty in Imperative Sentences

Al-Ansārī (1990) claims that entreaty function infers expecting something to happen. So, the speaker of the imperative uses different strategies to express his or her strong desire to have something done, which means that imperative verbs are not merely used to request.

4.16.1 Entreaty of Joseph's Brothers

When Joseph's brothers go to Egypt for trade, they use several imperative verbs in their conversation with Joseph (PBUH). They also employ imperatives to address their father as said by Allah in "Joseph" chapter." In both cases, these imperatives serve entreaty speech act.

4.16.1.1 Entreaty to Prophet Joseph

Example (62)

After the brothers of Joseph bring Benjamin to Egypt, Joseph (PBUH) accuses them of stealing his golden cup. They refuse this accusation and suggest that the thief should be taken as a hostage, slave, or prisoner as the law of Prophet Jacob and his followers states (Qutub, 1980). The cup is eventually found in the bags of Benjamin. In fact, it has been put in his bags according to Joseph's orders. Consequently, Joseph's brothers start to beg Joseph to release Benjamin.

The English Version	The Arabic Version
*"They said: "O exalted one! Behold! He has a father, aged and venerable, (who will grieve for him); so <i>take</i> one of us in his place; for we see that you are (gracious) in doing good" (Quran 12:78, Ali, trans., 2000).	"قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ" (يوسف، 78)

Joseph's brothers begin politely with using the vocative style to show respect. Secondly, they try to stir Joseph's emotions by mentioning Benjamin's old and honorable father who waits for his son to return and would be sad for his absence. Thirdly, they ask Joseph to replace Benjamin with any one of them to emphasize the importance of their demand. Finally, they try to embarrass Joseph by praising his righteousness; they expect him to set Benjamin free. Polite language, touching reasons, offering an alternative, and praising all refer to petition and entreaty speech acts. These four points are also explained by Al-Ansārī (1990) who thinks that Joseph's brothers use the imperative "take" to exaggerate their entreaty to Prophet Joseph (PBUH).

Example (63)

Famines, which hit Palestine and other adjoining areas, force Joseph's brothers to return to Egypt to buy grains. Therefore, they meet Al-‘Azīz again, but they still do not know that he is their brother, Joseph. That is why the distance between these interlocutors is high.

The English Version	The Arabic Version
"When his brothers presented themselves before Joseph, they pleaded, "Exalted one! Distress has afflicted us and our family and we have (now) brought only a paltry sum; but so <i>give</i> us full measure. <i>Be charitable</i> to us..." (Quran 12:88, Khan, trans., 2009).	"فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ قَلِيلٍ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا..." (يوسف، 88)

With a pleading tone, Joseph's brothers ask Joseph to provide them with food and buy their bad goods. Firstly, they use the vocative style to mitigate their request; they call Joseph "Exalted one!" Secondly, they try to beg for pity by telling Joseph that their family gets into distress and difficulties because of the draught and famines. Thirdly, they show that their goods are not worthy to be exchanged, and hence badly ask for help. Fourthly, they flatter and tempt him by saying "truly God rewards the charitable" at the end of the verse. Above all else, the supportive moves they employ to explain the reasons of their pleading prove that the imperatives "pay" and "be charitable" are used to serve entreaty (plea) speech act. One can notice that their words influence Joseph (PBUH) as he reveals his real identity, forgives them, and asks them to bring the rest of his family to Egypt in the following verses.

4.16.1.2 Entreaty to their Father

Example (64)

In this particular verse, Joseph's brothers are trying to persuade their father to send Joseph with them. Al-Ansārī (1990) comments that Joseph's brothers fool their father with their sweet talk, which means that the utilized imperative verb is likely to serve entreaty illocutionary act.

The English Version	The Arabic Version
" <i>Send</i> him with us tomorrow to enjoy him and play, and we shall take every care of him" (Quran 12:12, Ali, trans., 2000).	"أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ" (يوسف، 12)

Qutub (1980) shows that Prophet Jacob (PBUH) used to take Joseph along with him everywhere he was going to and refuse to let him go out with others. That is why Joseph's brothers implore their father to let Joseph go out with them in many verses. They provide him with several reasons for why he should agree on their request. They claim that they will protect Joseph against dangers. Besides, they express the purpose of calling their father to send Joseph with them; they only want to entertain him. Moreover, they try to embarrass their father by enquiring about his reasons of refusing to send Joseph with them. They blame him for not trusting them. Obviously, they have asked their father to allow Joseph to accompany them several times, but their request has been rejected. In the next verse, however, they insist on their desire by reassuring their father that wolves will not eat Joseph. In short, repeating the same request in a polite and convincing manner refers to entreaty speech act.

Example (65)

Joseph's brothers return from Egypt to Palestine after Joseph (PBUH) refuses to provide them with grains unless they bring Benjamin to him. His brothers know the difficulties that will face them in convincing their father to let Benjamin travel with them since they previously took Joseph and never returned him back. Thus, the risk of their request is extremely high. However, they determine to bring Benjamin to Egypt because there is serious drought in Palestine, and they are in need for wheat. They state as said by Allah, "We shall certainly seek to get our wish about him from his father. Indeed we shall do it" (Quran 12:61, Ali, trans., 2000).

The English Version	The Arabic Version
*"Now when they returned to their father, they said: "O our father! No more measure of grain shall we get...So <i>send</i> our brother with us, that we may get our measure; and we will indeed take every care of him" (Quran 12:63, Ali, trans., 2000).	"فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعْ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ" (يوسف، 63)

Therefore, they tempt their father by showing him their goods that have been returned to them. They also provide their father with reasons for why he should agree on sending Benjamin with them to Egypt. They beg him to fulfill their request in order to get grains from Egypt. Otherwise, they will not be supplied with food. Moreover, they employ the vocative style at the beginning of the verse as a polite way to soften their language and redress the face threatening act (FTA) of their request. In the next verse, their father scolds them and says that he cannot trust them anymore, so they repeat their request again. They emphasize their desire to protect Benjamin and help their family. Besides, they take an oath to bring Benjamin back to him. All of these promises that Joseph's brothers offer and the entirely mitigated request show

that the imperative verb "send" refers to entreaty speech act. Finally, Al-Ansārī (1990) and Qutub (1980) agree that this imperative is used to convey propitiation function.

Example (66)

In this verse, Joseph's brothers seem to be regretful for what they have done against their brother, Joseph. They acknowledge their mistakes of conspiring against Joseph and disobeying their father by saying "we were truly at fault" (Quran 12:97, Ali, trans., 2000). This strategy of incorporating supportive moves at the end of verses to show repentance certainly serves entreaty function.

The English Version	The Arabic Version
"They said: "O our father! <i>Ask for us forgiveness</i> for our sins..." (Quran 12:97, Ali, trans., 2000).	"قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا ... (يوسف، 97)"

Eventually, Joseph's brothers implore their father to ask Allah to forgive them. The imperative "ask for us forgiveness" accompanied by the vocative style "O our father!" is also employed to soften their supplication. Later, their father answers their plea. To conclude, Al-Ansārī (1990) claims that Allah depicts the strong desire of Joseph's brothers to please their father by using the imperative structure, which fulfills entreaty function.

4.16.2 Entreaty of the King's Servant

Example (67)

The story of Joseph (PBUH) comes to light again when his previous inmate mentions him to the king of Egypt. In verse 44, the king narrates his dream of cows and corns, but the priests find it difficult to interpret. This event becomes the turning point of Joseph's story as the wine server remembers his old friend, Joseph, who has properly interpreted the dreams of his inmates in the prison. So, he asks the king to send him to Joseph to find out the correct interpretation of this particular dream.

The English Version	The Arabic Version
"But the man who had been released...and who now bethought him after a space of time, said: "I will tell you the truth of its interpretation: send ye me " (Quran 12:45, Ali, trans., 2000).	"وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسَلُونِ" (يوسف، 45)

The wine server uses the imperative "send" to show his strong desire to ask Joseph (PBUH) about the king's dream. That is because he has forgotten Joseph's request to be mentioned to the king for many years. In addition, he is certain that Joseph has the ability to interpret the dream of the king as he states, "I will tell you the truth..." In this way, it would be easier for the wine server to convince the king and his cortege to fulfill his desire. In a nutshell, the imperative verb "send" conveys entreaty speech act since it comes from the low-power speaker who badly wants to meet Joseph and ask him about the interpretation of the king's dream. Therefore, it could not refer to command or request speech acts. It does not serve praying speech act likewise because prayers refer to requests come from the speaker who has less power to the hearer who is Allah most of the time (Al-Khamīs, 2014).

Example (68)

The wine server meets Joseph again after years of leaving the prison and starting to serve wine in the king's palace. The purpose of this visit is to ask Joseph (PBUH) to interpret the king's dream, which the people of the court have failed to explain.

The English Version	The Arabic Version
"O truthful Joseph!" he said, " Tell us the meaning of a dream in which seven fat cows are being eaten by seven lean ones, and there are seven green ears of corn and seven others which are dry..." (Quran 12:46, Khan, trans., 2009).	"يُوسُفُ أَيُّهَا الصَّادِقُ افْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ..." (يوسف، 46)

The wine server softens his words by using the vocative style to show one of Joseph's attributes, which is sincerity. He calls Joseph "truthful" because Joseph has

proven that his interpretations of dreams are indeed real, especially after his inmate has got out of the prison as Joseph has expected. Therefore, the imperative "tell", which is totally mitigated and has a pleading tone, is employed to express the inmate's enthusiasm to fulfill his desire. I believe this imperative does not serve request speech act any longer because Joseph's inmate gets to know the unusual abilities of Joseph (PBUH). Most importantly, "tell" conveys entreaty illocutionary act because this ex-prisoner forgets to narrate the story of Joseph to the king as Joseph has requested, so the latter stays in the prison for a couple more years. This implies that the wine server may have some qualms of being unable to convince Joseph to fulfill his desire although he believes in Joseph's capability of dreams interpretation. Al-Ansārī (1990) goes for nearly the same conclusion that the imperative verb "tell" realizes entreaty illocutionary act as it mainly refers to expecting good things to happen.

4.17 Requests in Imperative Sentences

As it has been mentioned in the literature review section, requests occur between people who have a close relationship with each other like friends, siblings, mates, couples, etc. That is because these participants have nearly the same level of power. Requests can sometimes be used between people who have dissimilar social ranks. In the following verses, certain imperatives are used to serve request function.

4.17.1 Requests between Joseph and the King

Example (69)

The imperative verb "set" which is uttered by Prophet Joseph (PBUH) and directed at the king of Egypt is used to serve request speech act. Joseph's request is mitigated by the supportive move that shows the purpose of asking the king to let him

take over financial responsibilities in Egypt. Joseph confirms, "I will indeed guard them..."

The English Version	The Arabic Version
".../S/et me over the storehouses of the land..." (Quran 12:55, Ali, trans., 2000).	"... لَجْعَلَنِي عَلَى خَزَائِنِ الْأَرْضِ... (يوسف، 55)"

The power of the speaker (Prophet Joseph) is lower than the power of the hearer (the king of Egypt) at this particular time. Nonetheless, the distance between the interlocutors becomes low after the king of Egypt realizes that Joseph did not have a sexual affair with the wife of Al-‘Azīz. Additionally, the king himself seeks a closer relationship with Joseph (PBUH) as he says in the previous verse, "I will take him specially to serve about my own person." He also brings Joseph to interpret his dreams. That is why Joseph does not employ entreaty expressions in this verse. Finally, the risk of the request is low, for the king expresses his admiration for Joseph and his knowledge. Besides, the king reassures the prophet that he will have "rank firmly established, and fidelity fully proved!" (Quran 12:54, Ali, trans., 2000). Thus, Joseph (PBUH) utters his request without hesitation.

4.17.2 Requests between Joseph and his Prison Friends

Example (70)

Joseph (PBUH) chooses to enter the prison instead of having an illegal relationship with the wife of Al-‘Azīz. There, he starts to interpret the dreams of his inmates. He thinks that one of them will get out of the prison and work in the king's palace, and the other prisoner will be crucified. The following verse shows the imperative verbs that are used in their conversation with Joseph as said by Allah.

The English Version	The Arabic Version
<p>"Two young men entered the prison along with him. One of them said: "I saw myself (in a dream) pressing wine." The other said, "I dreamed I was carrying bread on my head from which the birds were eating, thereof. Tell us their meaning..." (Quran 12:36, Khan, trans., 2009).</p>	<p>"وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ... (يوسف، 36)</p>

These two inmates use the imperative verb "tell" to ask Joseph (PBUH) to interpret their dreams. This imperative is used to convey request speech act because Joseph and these two men have nearly the same level of power and social status. Joseph has not taken over the financial affairs of Egypt yet. Additionally, these two friends do not know about the prophecy of Joseph (PBUH). To express differently, the distance between the interlocutors is close. Joseph, for example, calls them "companions of the prison." This request, thus, comes from neither a powerful nor a strange person. Moreover, the risk of the request is low because the speakers ask for something that does not cost the hearer (Joseph) serious efforts. Finally, Al-Ansārī (1990) believes that the imperative verb "tell" is used to give request function since Joseph and these men are all prisoners.

Example (71)

Joseph (PBUH) asks his inmate who will be free as Joseph has expected to tell his story to the king. To convey his request, Joseph employs the imperative verb "mention."

The English Version	The Arabic Version
<p>"He said to the one thought to be saved, Mention me to your master..." (Quran 12:42, Khan, trans., 2009).</p>	<p>"وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ... (يوسف، 42)</p>

Strictly speaking, request illocutionary act is realized because the speaker (Joseph) and the hearer (his inmate) have almost the same level of power and status at this

time. Joseph is known neither as the minister of financial affairs nor as a prophet yet. In other terms, the distance between Joseph and his companions of the prison is low. That is why the request is not mitigated. The risk of the request is also low because Joseph is confident that his inmate is going to tell his story to the king, and hence be saved.

4.18 Praying in Imperative Sentences

Praying speech act refers to the requests directed from the speaker who has less power than the hearer. This works better when the addressee is the Almighty Allah. However, praying is divided into two major parts. The first one refers to prayers by which believers worship Allah such as praising him or asking for rewards in heaven. This type should only be directed at Allah. Otherwise, it would be a kind of polytheism. Allah says, "And call not, besides Allah, on another God..." (Quran 28:88, Ali, trans., 2000). The second type refers to asking Allah or powerful people to do something for the speaker. In the following subsections, the prayers of some prophets and believers are illustrated.

4.18.1 Prophets' Prayers to Allah

The following Quranic verses show the politeness of prophets when they address Allah. They use different strategies along with imperatives to realize praying speech act.

Example (72)

Prophet Abraham (PBUH) asks the Almighty Allah to show him how He brings dead people back to life. Therefore, Allah responds to his request by providing him with several instructions.

The English Version	The Arabic Version
"When Abraham said: "My Lord! <i>Show</i> me how you revive the dead..." (Quran 2:260, Khan, trans., 2009).	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أُولَٰئِكَ ثُمُومٌ... (البقرة، 260)

Obviously, Abraham (PBUH) addresses Allah politely by calling him "My Lord!" without using "O!" to show how close to Allah he is. This strategy mitigates the use of the imperative verb "show" which Abraham employs to serve praying speech act as said by Allah. That is because the speaker (Abraham) has less power than the hearer (Allah). To conclude, this research would go for considering this speech act as praying rather than request because some scholars claim that requests occur between participants who have nearly the same level of power and social rank.

Example (73)

In this verse, Prophet Joseph (PBUH) thanks God for His endless blessings, particularly providing him with power and knowledge. He also asks Allah to help him remain a thankful Muslim until the last day of his life and meet his righteous forefathers in the afterlife.

The English Version	The Arabic Version
"...Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. <i>Take Thou my soul</i> as one submitting to Thy will (as a Muslim), and <i>unite</i> me with the righteous" (Quran 12:101, Ali, trans., 2000).	"...فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَّالْحَقِّنِي بِالصَّالِحِينَ" (يوسف، 101)

The two imperatives "take thou my soul" and "unite" that Joseph (PBUH) uses are clearly employed to serve praying speech act. That is because when the speaker has less power than the hearer, the former tends to involve more politeness strategies in his or her speech. Prophet Joseph (PBUH) is entirely polite to the Almighty Allah.

He only prays, and it is Allah's will to fulfill or not fulfill his prayers. His politeness is evidently depicted at the beginning of the verse as he says "My Lord" in order to mitigate his praying and show his submission and gratitude to Allah. Plainly speaking, the distance between the speaker (Joseph) and the hearer (Allah) is low since prophets always have a closer relationship with Allah, but addressing Him politely is required by all people. The risk of praying is also low because Joseph prays for something good, which is to die as a Muslim and be with other prophets in the afterlife.

Example (74)

In all these verses, imperative verbs are used to achieve praying speech act. In the first verse, Prophet Abraham (PBUH) employs "make" and "feed" to ask Allah to bestow blessings on Mecca and its people. In the second verse, Prophets Abraham and Ishmael (PBUT) pray to Allah for accepting the mosque that they have built in Mecca (Kaba). In the third verse, Prophets Abraham and Ishmael (PBUT) continue their praying to Allah; they ask Him to save their faith, guide them, and forgive their mistakes. To do so, they employ three imperative verbs "make," "show," and "forgive." In the fourth verse, they ask Allah to send a prophet to monotheists. Allah answers their prayer by sending Prophet Muhammad (PBUH) to call people to believe in the one and only God.

The English Version	The Arabic Version
*" And remember Abraham said: my lord, make this a city of peace, and feed its people with fruits-such..." (Quran 2:126, Ali, trans., 2000).	*"وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ... " (البقرة، 126)
*" And remember Abraham and Ishmael raised the foundations of the house (with this prayer): our Lord! Accept (this service) from us..." (Quran 2:127, Ali, trans., 2000).	*"وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا... " (البقرة، 127)
*"Our Lord! Make us surrender us to you And from our descendants a nation which surrenders itself to you. Show us our holy	*"رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا... " (البقرة، 128)

rituals, And <i>forgive</i> us..." (Quran 2:128, Khalidi, trans., 2009). *"Our Lord! <i>Send</i> amongst them a Messenger of their own..." (Quran 2:129, Ali, trans., 2000).	*"رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ..." (البقرة، 129)
---	--

These imperatives serve praying rather than command or request illocutionary acts because the power of the speakers (Abraham and Ishmael) is lower than that of the hearer (Allah). The distance between these prophets and Allah is not high since prophets always have a special relationship with Allah. We can also see that Abraham and Ishmael do not use vocative words like "O!" in order to show their closeness to Allah. Instead, they call Allah as their "lord" who answers their prayers, hopes, and ambitions. Besides, these prophets mention the reasons of praying to Allah. They say as said by Allah, "thou art the exalted in might, the wise." Finally, the risk of praying is low because Abraham asks for something good to the Holy City of Mecca. Additionally, their prayers do not contradict Allah's legislations. Rather, believers worship Allah by praying and asking Him to fulfill their wishes. Allah states that He always answers the prayers of people.

4.18.2 Believers' Prayers to Allah

"And your Lord says: "Call on Me; I will answer your Prayer" (Quran 40:60, Ali, trans., 2000). In this verse as well as many verses of the Quran, Allah urges believers to pray to Him. In the following examples, believers use imperatives to ask for Allah's help and guidance.

Example (75)

In the previous part of this verse, Allah shows the prayers of some Muslims in Hajj. He tells readers that some believers used to pray to Allah to fulfill their earthly needs. Al-Ḥamīdān (1999) states that some Muslims used to pray for rain, fertility of

their lands, good breed of animals, etc., (p.p 59-60). Nonetheless, they used to forget praying to Allah to guide them, forgive their mistakes, let them in heaven, or protect them from fire.

The English Version	The Arabic Version
"...[T]here are men who say: "Our Lord! <i>Give</i> us (Thy bounties) in this world..." (Quran 2:200, Ali, trans., 2000).	"...فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا..." (البقرة، 200)

Believers employ the imperative verb "give" to convey their prayers as said by Allah. It serves neither command nor request speech act because the power of the speaker (believers) is less than the power of the hearer (Allah). That is why the distance between the interlocutors is high. The risk of praying to Allah is low even for earthly requests. However, it is high in this particular verse as Allah blames believers for not praying for good things to happen in the afterlife.

Example (76)

In this verse, Allah draws a comparison between the first group of pilgrimages who only care about their earthly needs and the second group who pray to Allah to guide them in their life and save them from punishment in hell. These Muslims employ the imperative verbs "give" and "defend" to realize praying speech act.

The English Version	The Arabic Version
"And there are men who say: "Our Lord! <i>Give</i> us good in this world and good in the Hereafter, and <i>defend (protect)</i> us from the torment of the Fire!" (Quran 2:201, Ali, trans., 2000).	"وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ" (البقرة، 201)

Both imperatives are used by Muslims who have indeed less power than their creator. Additionally, the distance between the interlocutors is high, for it is a relationship between Allah and His creatures. The distance is high not in the sense

that one cannot talk to Allah about everything he or she wants but in the way he or she should request things from Him. People should use polite language when they address Allah. Finally, the risk of Muslims' prayers is low because they ask for good things that Allah likes to hear and fulfill.

Example (77)

After the death of Moses (PBUH), Jews decide to choose a king to fight with them against the people of Palestine. Therefore, Saul²⁶ is chosen to lead Jews in their battles against the Palestinian leader, Goliath²⁷. But, most Jews break their promise and leave the battlefield (Qutub, 1980).

The English Version	The Arabic Version
"When they met Goliath and his warriors, they said, "Our Lord! Bestow patience upon us make us stand firm and Help us against those who deny the truth" (Quran 2:250, Khan, trans., 2009).	"وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا اُفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ" (البقرة، 250)

In this verse, Jews that keep their oath to fight with Saul pray to Allah to give them patience and help them win the war against the unbelievers; Goliath and his followers. To achieve these prayers, they use the imperative verbs "bestow," "make," and "help" as said by Allah. The illocutionary act of praying is directed from the speakers of low power to the most powerful hearer (Allah). Consequently, the distance between the interlocutors is very high. Besides, one can clearly see how polite these people are with God as they call Him "Our Lord!" to show their total submission to His will. To conclude, the risk of their prayers is low since they pray for something good in the eyes of Allah.

²⁶ Saul is طالوت /Ṭālūt/ or شاول /Shā'ul/ in Arabic. Samuel chose him as the first king of the kingdom of Israel. He fought Palestinians and won the battle against them (Wikipedia, June 2016).

²⁷ Goliath is جالوت /Ġālūt/ in Arabic. He was a Palestinian warrior killed by Prophet David (PBUH). This story is mentioned in both the Bible and the Quran (Al-Tabarī, 2001).

4.19 Conclusion

Studying the imperatives taken from "The Cow" and "Joseph" chapters proved that one structure could serve multi-functions depending on the interlocutors, the context, and background information. These imperatives served 17 major functions and other indirect functions. Additionally, the circumstances of revelation and books of interpretations played a major role in identifying the speech acts of imperatives. However, one could easily guess the illocutionary acts of some imperatives if he or she employed the FTAs concept, Brown and Levinson's variables about the relationship between the speaker and the hearer, Grice's maxims of *bald on record*, which clearly justified Allah's use of certain imperatives, etc. This means that the results of this study could be generalized to include other chapters of the Holy Quran if the former aspects were taken into consideration through analysis. It was also found that the different translations of the Quran might give different speech acts, for some translators tended to translate the Quran literally instead of focusing on the meaning of verses. The result could be readers' misunderstanding of the Quran. In brief, choosing the appropriate translation should be a priority in similar kinds of research to identify the functions of certain structures accurately.

Chapter Five

Conclusion and Pedagogical Implications

What could be more complex than studying the language of Allah?! One false interpretation is enough for some people to label the researcher as a "heretic." Others might accuse him or her of affiliation with extremist political parties. Besides, analyzing authoritative texts and metaphysical events require extensive efforts. All these factors lead to fewer studies analyzing the language of holy textbooks. For instance, applying the speech act theory to different languages and kinds of speech has recently risen to prominence among linguists and researchers. However, studying the speech acts realized in the Quran, the Torah, and the Bible is still a new topic for research. This study, thus, attempts to shed light on the different illocutionary acts that can be achieved through imperatives in the Quran, particularly from "The Cow" and "Joseph" chapters. The importance of this study stems from the fact that students' weaknesses in using grammatical rules accurately are coupled by their inability to convey appropriate functions. Adding insult to injury, many students restrict their use of one structure or even word to only one context, which impedes their linguistic richness.

This study clearly proves that one structure such as imperatives can serve different functions based on different contexts. That is why the speakers, the hearers, and the circumstance of revelation of these imperatives are given careful attention through analysis. Some of these speech acts are commands, requests, praying, advice, permission, entreaty, guidance, challenge, warning, honoring, gratitude, optionality, formation, transformation, sarcasm, contemplation, encouragement, etc. Another drawn conclusion is that certain speech acts are frequently linked to a particular group

of participants. To illustrate, the imperatives that believers use to address Allah serve praying illocutionary act in most cases. Additionally, entreaty and request illocutionary acts are commonly used in conversations.

Finally, the findings of this study confirm the universality of Austin's theory of speech acts as it succeeds in clarifying the relationship between certain syntactic and pragmatic elements in the Holy Quran, particularly some imperatives and their functions from "The Cow" and "Joseph" chapters.

Based on the findings of this study, the researcher recommends English teachers and researchers to:

- 1- Teach semantics and syntax in various contexts.
- 2- Encourage students to infer functions from the context instead of depending completely on dictionaries or ready-made interpretations.
- 3- Teach grammar through reading and speaking lessons.
- 4- Involve students and teachers in workshops to draw their attention to the importance of pragmatics in teaching and learning foreign languages.
- 5- Conduct further research to investigate the language of holy textbooks.
- 6- Choose accurate translations of holy books to achieve best results.

Bibliography

- Abdelhaleem, M. (2005). *The Quran: A new translation*. New York, U.S.A: Oxford University Press.
- Abdulrahmān, A. (2001). *Balāghat al-asālīb al-inshā'iyah fī al-Qur'ān al-karīm wa lughah al-'arabiyah* [The addressing styles in the Quran and the Arabic language]. Egypt: Al-Hilāl Publishing House.
- Al-Ansārī, Y. (1990). "Asālīb al-amer wa nahī fī al-Qur'ān al-karīm [The styles of commands and prohibition in the Holy Quran and their rhetorical secrets]." Master's thesis. The University of Um Al-Qurá, 1990.
- Al-Awsī, Q. (1988). *Asālīb al-talab 'ind al-lughawiyīn wa al-nuḥawiyīn al'arab* [The styles of requests in the studies of Arab grammarians and pragmatists]. Baghdad, Iraq: The National University of Baghdad.
- Al-Fayūmī, A. (2011). *Majālāt al-khitab fī al-Qur'ān* [The areas of speech in the Quran]. Retrieved from <http://www.alukah.net/sharia/0/34765/>
- Al-Ḥamīdān, I. (1999). *Al-saḥīḥ min asbāb al-nuzūl* [The circumstances of revelation]. K.S.A: Al-Rayān Publishing House.
- Al-Hilālī, S. (1997). *Al-asālīb al-inshā'iyah ghīr al-talabiyeh fī al-Qur'ān al-karīm* [The non-request styles in the Holy Quran]. Zaqaḏīq, Egypt: The Arabic Language Faculty.
- Al-Hindawi, F. , Al-Masu'di, H. , & Mirza, R. (2014). The speech act theory in English and Arabic. *Open Journal of Modern Linguistics*,4, 27-37.
- Ali, A. (2000). *The Holy Quran*. Great Britain: Wordsworth Editions.

- Al-Khamīs, O. (2014, June 23). Al-farq bayn al-du‘ā' wa al-tawasul li Allah [The difference between praying and entreaty to Allah]. *Ramadaniat*. Retrieved from <https://www.youtube.com/watch?v=oRMWplvANT4>
- Al-Munjed, M. (2010). *Matā furidat al-salat* [When was praying legislated?]. Retrieved from <https://islamqa.info/ar/145725>
- Al-Sayed, A. (1992). *Al-asrār al-balāghiyeh fī mawq‘ al-amer fī al-Qur‘ān al-karīm* [The rhetorical secrets of commands in the Quran]. Cairo, Egypt: The Arabic Language Faculty.
- Al-Saaidi, S. , Al-Shaibani, G. , & Al-Husseini, H. (2013). Speech act of prohibition in English and Arabic: A contrastive study on selected Biblical and Quranic verses. *Arab World English Journal*, 4(4), 95-111.
- Al-Tabarī, A. (2001). *Tafsīr Al-Tabarī* [The interpretation of Al-Tabarī] . Cairo, Egypt: Hajer Publishing House.
- Altikriti, F. S. (2011). Speech act analysis to short stories. *Journal of Language Teaching and Research*, 2(6), 1374-1384.
- Al-Sha‘rāwī, M. (1992). *Tafsīr Al-Sha‘rāwī* [The interpretation of Al-Sha‘rāwī]. Beirut, Lebanon: Al-Jīl Publishing House.
- Al-Zamakhsharī, A. (n.d.). *Al-kashāf*. Beirut, Lebanon: Al-Ma‘rifah Publishing House.
- Ariff, T. , & Mugableh, A. (2013). Speech act of promising among Jordanians. *International Journal of Humanities and Modern Sciences*, 3(13), 248-266.
- Atawneh, A. " Politeness Theory and the Directive Speech Act in Arabic-English

- Bilinguals: An Empirical Study." PhD diss, State University of New York, 1991.
- Atawneh, A. (2009). The discourse of war in the Middle East: Analysis of media reporting. *Journal of Pragmatics*, 41, 263-378.
- Aubed, M. M. (2012). Polite requests in English and Arabic: A comparative study. *Academy Publisher*, 2(5), 916-922.
- Austin, J. (1962). *How to do things with words*. Oxford: Clarendon Press.
- Babatunde, S. "A Speech Act Analysis of Christian Religious Speeches." PhD diss, University of Ilorin, 1998.
- Blum-Kulka, S. , House, J. , & Kasper, G. (1989). *Cross-cultural pragmatics: Requests and apologies*. U.S.A: Alex Publishing Corporation.
- Botha, J. (1991). Speech act theory and new testament exegesis. *HTS*, 47(2), 294-303.
- Briggs, R. (2003). Getting involved: Speech acts and Biblical interpretations. *ANVIL*, 20(1), 25-34.
- Brown, B. , & Levinson, S. (1987). *Some universals in language usage*. Cambridge, UK: Cambridge University Press.
- Burkhardt, A. (1990). *Speech acts, meaning and intentions: Critical approaches to the philosophy of John R. Searle*. Germany: Walter de Gruyter.
- Chilton, P. (2004). *Analyzing political discourse: Theory and practice*. Great Britain: Routledge.
- Fairclough, N. (2013). *Language and Power*. New York, U.S.A: Routledge.
- Fitzmaurice, S. (2002). *The familiar letter in early modern English: A pragmatic approach*. U.S.A: John Benjamins Publishing.

- Flor, M. A. , & Juan, U. E. (2010). *Speech act performance, theoretical, empirical, methodological issues*. U.S.A: John Benjamins.
- Ghali, M. M. (2008). *Towards understanding the ever-glorious Quran*. Egypt: Publish House for Universities.
- Grainger, K. , & Mills, S. (2015). *Directness and indirectness across cultures*. London, UK: Palgrave Macmillan.
- Greimann, D. , & Seigwart, G. (2013). *Truth and speech acts: Studies in the philosophy of language*. UK: Routledge.
- Grice, H. P. (1989). *Studies in the way of words*. Cambridge: Harvard University Press.
- Haverkat, H. (1984). *Speech acts, speakers, and hearers: Reference and referential strategies in Spanish*. U.S.A: John Benjamins.
- Ibn Kathīr, A. (n.d). *Qasas al-anbiyā'* [The stories of prophets]. Cairo: Tawfeqyeh Library.
- Jucker, A. , & Taavitsainen, I. (2008). *Speech acts in the history of English*. U.S.A: John Benjamins Publishing.
- Kasher, A. (1998). *Pragmatics: Critical concepts*. London: Routledge.
- Khalidi, T. (2009). *The Quran*. Delhi: Penguin Classics.
- Khan, W. M. (2009). *The Quran*. India, Delhi: Goodword.
- Leech, N. G. (1983). *The principles of pragmatics*. California, USA: Longman.
- Levinson, S. (1983). *Pragmatics*. Cambridge, UK: Cambridge university press.
- Naysabūrī, A. (1968). *Asbāb al-nuzūl* [The circumstances of revelation]. Cairo: Al-Ḥalabī Publishing.

- Nelson, K. (2001). *The art of reciting the Quran*. Egypt: The American University in Cairo Press.
- Nemani, F. , & Rasekh, A. (2013). Investigating the effects of social variables on speech variation: social class, solidarity, and power. *British Journal of Education, Society, and Behavioral Science*, 3(3), 300-334.
- Nimrod. (2016). Retrieved June 15, 2016 from <https://en.wikipedia.org/wiki/Nimrod>
- Potiphar. (2016). Retrieved June 14, 2016 from <https://en.wikipedia.org/wiki/Potiphar>
- Qabaja, N. "A Comparative Study of Compliments Between American Native Speakers and EFL Palestinian Teachers in Hebron." Master's thesis, Hebron University, 2012.
- Qaissieh, M. "The Speech Act of Refusal Produced by Palestinian EFL Learners." Master's thesis, Hebron University, 2013.
- Quirk, R. , Greenbaum, S. , Leech, G. , & Svartvik, J. (1985). *Comprehensive grammar of the English language*. London, UK: Longman.
- Qutub, S. (1980). *Fī zilāl al-Qur'ān* [In the shades of the Quran]. Beirut, Lebanon: Al-Shurūq Publishing House.
- Sakakibara, E. (n.d). Commands and Searle's directive illocutionary act. *Acrographia*, 1-12. Retrieved from www.acrographia.net/notes/commands%20and%20Searles%20Directive%20Illocutionary%20Acts.pdf [December 7 2014: 11:40].
- Samiri. (2016). Retrieved June 14, 2016 from [https://en.wikipedia.org/wiki/Samiri_\(Islamic_figure\)](https://en.wikipedia.org/wiki/Samiri_(Islamic_figure))

Searle, J. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge: Cambridge University Press.

Skeik, B. (2012). *Khitāb al-Qur'ān lilyahūd wa al-nasārā* [Addressing Jews and Christians in the Quran]. Retrieved from <http://www.alwaei.com/site/index.php?cID=744>

Speck, P. B. , & Marquez, F. M. (2014). Imperatives in voice-overs in British TV commercials: ' Get this, buy that, taste the other'. *Discourse & Communication*, 8(4), 411-426.

Swan, M. (1995). *Practical English Usage*. London: Oxford University Press.

Sūdānī, G. "Asālīb al-talab fī shi'r Al-Ḥabūbī: Dirāseh tatbīqyeh [The styles of requests in the poetry of Al-Ḥabūbī]." Master's thesis, Al-Mustansiriya University of Baghdad, 2004.

"Surhunn." *The Meanings Dictionary*. *Almaany.com*. Web. 14 Feb. 2016.

Majālāt al-khitab fī al-Qur'ān [The areas of speech in the Quran]. (2014). Retrieved December 15, 2014 from https://ar.wikipedia.org/wiki/%D8%A7%D9%84%D8%AE%D8%B7%D8%A7%D8%A8_%D9%81%D9%8A_%D8%A7%D9%84%D9%82%D8%B1%D8%A2%D9%86

Uzair. (2016). Retrieved June 16, 2016 from <https://en.wikipedia.org/wiki/Uzair>

Vanderveken, D. , & Kubo, S. (2002). *USA essays in speech act theory*. Philadelphia, U.S.A: John Benjamins Publishing.

- Vanderveken, D. (2009). *Meaning and speech acts: Volume 2, formal semantics of success and satisfaction*. New York, U.S.A: Cambridge University Press.
- Vilki, L. (2006). Politeness, face and facework: Current issues. *Sky Journal of Linguistics*, 19(19), 322-332.
- Wahyuningsih, S. (2013). *Illocutionary acts of the oath utterances in English translation of the Noble Quran in asy-syams verses*. Retrieved from <http://eprints.iainsalatiga.ac.id/280/1/ILLOCUTIONARY%20ACTS%20OF%20THE%20OATH%20-%20STAIN%20SALATIGA.pdf>
- Zuhd, E. (2006). *Ali 'jāz fī nas al-khitāb al-Qur'ānī* [Miracles in the text of the Quran]. Retrieved from http://webcache.googleusercontent.com/search?q=cache:MXF0vE_xlYkJ:site.iugaza.edu.ps/ezohd/files/2010/02/E3jaz.doc+&cd=1&hl=ar&ct=clnk&gl=ps

Appendices

Table 1: Table of Standard Arabic Transliteration System Equivalents

Arabic Letter	Romanization symbol
ء	'
ا	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
أ	'ā
ة	t; h
ى	á
ال	al-
واو ممدودة	ū
ياء ممدودة	ī
اَ فَتْحَة	a
اُ ضَمَة	u
اِ كَسْرَة	i