دراسة نحوية تداولية لاستنباط دلالات أفعال الأمر في اللغة العربية الدالة على التحريم: مختارات من آيات القرآن الكريم انموذجاً

A Syntactic-Pragmatic Study of Extrapolating the Indications of Arabic Command Verbs Causing Prohibition: Selected Quranic Verses as a Case Study

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الملخص

تعرف افعال الامر بأنها قيام المتكلم باستخدام درجة عالية من الاجبار تجاه المخاطب للقيام بعمل ما، حيث ينفذ المخاطب فعل الامر في وضع افتراضي. هناك أهمية للفعلية الأمرية بالطريقة التي يتطلب بها المتحدث بعض الإجراءات من جانب الشخص المخاطب، اذ يحتوي فعل الامر على عدد من الخصائص النحوية والدلالية، والتي يمكن تلخيصها على النحو التالي: من الناحية النحوية، ليس للأمر صوت، أو عناصر مساعدة، أو مشروطة، أو فاعلية، وعادة لا يوجد فاعل صريح للجملة ولكن دائما ما يكون الشخص الثاني هو المقصود. تتفاقم المشكلة التي تتعلق بفعل الامر من خلال إمكاناتها الدلالية حيث أن المشكلة الكامنة في استخدام صيغة الامر في القرآن هي أن المستمع أو المخاطب أو القارئ قد يواجه التباسًا سواء كان أمرًا أم نهيا أم تحريمًا أم دعاء. من الصعب تمييز الأسس والسمات النحوية للجملة الامرية، سواء لتفسيرها على أنها أمر أو نصيحة أو طلب دون معرفة السياق الظرفية. فعل الأمر هو أداء أفعال الكلام التوجيهي التي يمكن فهمها على أنها أقوال تتمثل وظيفتها في تزويد المستمع للقيام بعمل ما. وبالتالي، سيعكس كل تفسير محتمل نية المرسل. وهذا يمكن أن يثبت ان الفعل الامري يحتمل معنى ضمني في الأمر.

Abstract

The verb of command with imperative mood is known as using a lot of pressure by the speaker to get the addressee to do something in a hypothetical situation, i.e. deictically. The importance of command verbs is highlighted by the speaker's demand for the person being addressed to take some action. Numerous syntactic and semantic traits of the imperative mood can be summed up as follows: The imperative lacks voice, auxiliary, modal, or tense characteristics, and it typically lacks an overt subject. A problem is aggravated by its semantic and pragmatic potential in which the latent problem for using the command verb with imperative mood in Quran is that the hearer, the listener or the reader might face perplexing whether it is a command, a negative prohibition, or entreaty of prayer. It is impossible to recognize the basis of syntactic features, whether interpreting it as a command, advice or a request without identifying the situational context. The command verb performs directive speech acts which can be understood as utterances in which their function is to provide the hearer with a motive to act. Each possible interpretation would reflect the intention of the sender. This may confirm that the imperative contains a significant amount of implicit meaning.

1.Introduction

It is generally known that command verbs are used to make someone do something by using words known as speech acts. In English, the command verb may have overt subjects, which whereby can be used in prayers where the speaker has no authority of enforcement. Imperative verbs in general convey certain indications to achieve certain purposes. They can be interpreted as commands, requests, wishes, preventives, demands, pleas, invitations, instructions, advice, grant permission. The negative command in the form of imperative mood, which results in prohibition, is concerned with "do not" and refers to the act of inhibiting toward something.

1.2. Command Verbs

Command verb is the verb that can stand alone with full meaning. The command verb with imperative mood in the Quran is distinct from that which results in prohibition. The negative imperative's prohibition also varies from imperatives in that negative imperatives seek for an immediate end to whatever is forbidden, whereas imperatives seek for boundaries within which to act. An imperative expression may be either a command or request, or else a negative prohibition. By adding the imperative "ﻻ"Lam" prefix to an imperfect verb, an imperative can also be constructed. An imperfect verb that is present in the jussive mood is always preceded by the imperative prefix "ﻻ"Lam". To express prohibition, one uses the negative imperative. (Dukes, 2009,1-3).

The prohibition particle and an imperfect jussive verb are always used to construct such constructions. Usually, "do not" is used to interpret the negative imperative. A consequent action is connected to a preceding imperative verb through the dependence connection. This sentence's pseudo-syntax reads as follows: An imperative will produce an imperfect verb that is in the jussive mood. The study has also revealed that the negative command in the form of imperative directed at an addressee, which is the second person, is used much more profusely than the mode directed at an absentee which is the third person. However, although the negative imperative interdictory instances addressed the third person by word, the meaning was actually intended for the second person. When the sentence begins with the present tense, it will express imperative; when "do not" put on the present tense, it refers to a negative prohibition. A negative imperative may result other intentions preferred to lead which can be known through the context. (Portner, 2013, 34).

"The speaker imposes a high degree of influence in deictic circumstances toward the addressee, who will afterward carry out an action deictically," was the definition of imperative. The speaker intends the suggested action to be conducted, the addressee is able to perform the

action, and the addressee is under some responsibility to comply, according
to these parameters. It operates on a general level as a structure whose
primary function is to give instructions. Since getting individuals to do
things rather than transmitting information seems to be the fundamental
purpose of imperatives, the fundamental question when analyzing their
meaning is whether or not imperatives may provide connotations by being
assigned truth conditions. The word "imperative" often refers to the
direction of illocutionary acts, as well as various meanings and functions
like "appeal," "advice," "suggestion," "invitation," etc. Some verbs have a
unique pragmatic meaning that is frequently connected to how the speaker
views the primary verb's activity. (Portner, 2013: 37).

The command verbs with imperative mood tend to perform a
particular kind of illocutionary act in an accurate way since it refers to
speakers aim. The key linguistic function (meaning) of the imperative
mood is seen as a kind of sign –type which is dependent on what is
indicated by the use of imperative tokens. (Han, 1998, 209)

Imperative sentences, in all languages, can be formally recognized
from other sentence formula of the targeted language. Impetrative
sentences clarify the directive illocutionary force which is linked to
commands and requests. Moreover, imperative mood is usually used to
express a sentential function rather than expressing form. Any statement
that lead to directive meaning can be categorized as an imperative mood,
regardless its form. (Fintel, 2015). Semantically speaking, imperative
sentences in a straight way express directives. For instance, directives
might be interrogatives like "Would you open the window?" or declaratives
like "I want you to open the window." (Han, 2009: 211).

The verb comes before the pronominal subject in both kinds of
imperative and question sentences in Old English (850–1150). The subject
comes before not and the verb comes before the subject in negative
imperatives with the negative adverbial not. Imperatives in Early Modern
English (1500–1710) display the same word order as those in Middle
English. However, imperatives with do-support are also recognized.
Auxiliary do comes before the subject in imperatives with an overt subject
and do-support. The helping verb do and the negative particle (n't) must
come before the overt subject in negative imperatives. Except in the case
of a strong positive imperative, do-support is not permitted. A subject must
come before the verb in a positive imperative with an obvious subject.
Because of this, the imperative directive power is directly incorporated in
its logical form rather than coming via pragmatic inference.

1.1 Subjunctives Imperative

The words require, demand, insist, recommend, etc. are examples of directive verbs that can be followed by mandative subjunctives. For example:

a. I demand that John do the homework.

c. I insist that John stay my priority.

b. I suggested that he depart right away.

The grammatical structure and obligatoriness of the subject suggest that the subjunctive infinitival assigns the nominative case. Additionally, neither lexical nor helping verbs change from V to I in subjunctives. Because of this, lexical verbs do not require do-support in conjunction with negation, but helping verbs must come after not. (Nordquist, 2018, 4-5)

1.1 Imperatives of the Infinitive Type

Promise, convince, order, and other control verbs often have infinitivals as their complements. For example:

a. John promised to give the books back.

b. John convinced Mary to give the books back.

Because both imperatives and infinitivals have infinitives, their structure is identical and they both have a bare subject. Neither lexical nor helping verbs shift from V to I in such imperatives.

Frege claims that some phrases can function as the assertion sign, the inquiry sign, or the command sign in a sentence, acting as force-indicators. Thus, he claimed that signs for phrases that indicate force are also essential as opposed to the signs for sentential operators like conjunction and negation that help to the content of the sentence. (Freg, 1990, 117)

1.3 Illocutionary Forces of Imperatives

The approach that asserts that command verbs with imperative mood only signify a particular kind of proposition is various to the one suggested for the logical form of imperatives. According to Bolinger (1977), command verbs with imperative mood are a particular kind of simple infinitival that signify hypothetical circumstances. According to Huntley (1984) and Davies (1986), imperatives signify expressions that describe possible circumstances.

According to Wilson and Sperber (1988), command verbs with imperative mood refer to statements that describe potential and preferable circumstances, where the circumstance is either preferable to the addresser or the listener. In accordance with all of these researches, pragmatic reasoning and inference founded on speech contexts provide the directive illocutionary force indicated by imperatives. Nevertheless, since command verbs with imperative mood just signify a certain kind of proposition, it is still unclear why they couldn't be embedded. Furthermore, the clauses embedded may not convey illocutionary forces, imperatives

cannot be embedded since the logical form of imperatives contains an operator that communicates directive illocutionary force. According to our theory, the directed force represented by imperatives is grammatically defined, whilst the variety of directive forces that might be expressed by imperatives is accounted for in part by reasoning and inference. Based on the performative hypothesis, which was developed by several initial contributions on speech act theory in linguistics (Ross (1970), Sadock (1974), all sentences may be converted to performatives. To put it another way, each argument has a higher performative clause as part of its basic structure. This performative clause subject is first person singular, its indirect object is second person singular, and its verb is chosen from a delimited list of performative verbs and is written in the indicative active simple present tense. In the basic structures of imperatives, interrogatives, and declaratives, for instance, the higher performative sentence: "I command you, I ask you" is present. The idea is to deduce the appropriate surface forms for imperatives, interrogatives, and declaratives after a specified amount of transformations. As a result illocutionary force is completely determined by the connotation of the performative phrase itself, a performative analysis of this kind suggests that no particular theory of illocutionary force and speech actions is required. The performative analysis has, however, run into a number of issues, which have made it clear that it is not workable. For example, the performative analysis states that the truth-conditions for a declarative phrase and its equivalent performative sentence should be the same. But our gut tells us differently. Imperatives are often agentive in nature. In other words, the scenario implied by the imperative assumes the existence of an agent who is in charge of causing it.

It is impossible to say if an imperative is true or untrue. Predicating the truth or untruth of an imperative is pointless as imperatives signify directive acts, and a directive act is a request for the listener to modify the plan set. A declarative, on the other hand, is either true or untrue, as opposed to the former. It is proposed that an assertive act, that is, a directive to the hearer to replace his or her existing belief system with a proposition, is performed by a declarative in a canonical manner. What the person listening perceives the situation to be like is described by their belief system. As a result, an assertive declarative may be regarded to be true if the proposition connected with it is compatible with the listener's belief system and untrue if the notion associated with it is not.

1.4 Forms of command verbs with imperative mood in English

The command verbs with imperative mood are divided into four classes depending on how they align with speaker desire and addressee inducement as well as the kinds of questions they raise concerning the correct interpretation of imperatives. A linguistic reaction of the fact that

imperatives have a variety of "illocutionary forces" and result in the proper kind of speech act when uttered, the ability to characterize imperative statements using various verbs for acts of communication depends on the context where they are utilized. Adverbs of urgency are used in the instances below.

1- **Directives**: This set of imperatives includes all those that ask the recipient to do something or say no to something. It includes directives, forewarnings, requests, as well as particular types of counsel and pleading. The effects of the addresser's desire and the intended addressee's incentive. (Lauer, 2012: 76)

2- **Wish-type uses**: Imperatives can be utilized to transfer simple speaker wants, such as good wishes, bad wishes or curses, and even wishes for an addressee who isn't there or who is already "absent." Wish uses are legitimate in the significance that they produce from the meaning of imperatives, while frequently being disregarded. As Schmerling (1982) and Kaufmann (2012) confirm, assessments of imperatives should be held accountable for them. These examples stand out as they don't demand that the receiver do anything. They genuinely occur under situations where it is presumed that the addressee (if there is one) cannot do anything to ban the actuality of the imperative content, a restriction that a successful study of imperatives should explain. Therefore, wish-type use implies that speaker desire is usual but addressee encouragement is not.

3- **Permissions and invitations**: This category includes statements that do not highly convey the speaker's wish for an event to happen, but rather convey that the speaker approves it happening in response to an addressee's expressed or future desire. Many examples are included, such as consents, offers, concessions, and invites. Due to the fact that certain uses appear to be linked to neither implication, they provide unique difficulties for a standard interpretation of imperatives. Permissions and offers may be utilized to persuade people to play a role to the extent that they satisfy a prospective unmet want of the addressee. (Lauer, 2012: 84)

4- **Disinterested advice**: When the speaker has no stake in the imperative success, that kind of advice is exceptional. These applications of advice are distinct from uses, which are those where the speaker and addressee share a prominent aim. Dispassionate guidance instances imply that the connotation of speaker desire may

not be an expected result of imperatives. Additionally, it doesn't seem quite accurate to claim that the urgency to understand the text is what draws the addressee in for these purposes. Instead, any incentive the addressee may have stems from a previous objective of his. (Lauer, 2012: 95)

1.5 Forms of command verbs with imperative mood in the Holy Quran

The command verbs with imperative mood in Arabic can be in various ways represented as follows:

1- A command verb with imperative mood expressing supplication such as: "رب اشرح لي صدري"

"My Lord, put my heart at ease for me"   Surah Ta-ha (25)

2- A command verb with imperative mood expressing command proper: which is given consequently from senior to inferior such as: "اذهب بكتابي هذا فالقه اليهم"

"Go with this letter of mine, and deliver it to them". Surah Al-Naml (28)

3- A command verb with imperative mood expressing demand: such as: فابعثوا احدكم بورقكم هذه الى المدينة

"send one of you to the city, with this money of yours". Surah AL-Kahf (19)

4- A command verb with imperative mood expressing request: such as: فاوف لنا الكيل وتصدق علينا

"so pay us full measure, and treat it as charity to us" . Surah Yusuf (88)

5- A command verb with imperative mood expressing proscription proper: such as: ولاتقربوا الزنى انه كانة فاحشة وساء سبيلا

"And do not approach unlawful sexual intercourse.1 Indeed, it is ever an immorality and is evil as a way". Surah Al-Esraa (32).

6- A command verb with imperative mood expressing obligation such as: فمن شهد منكم الشهر فليصمه

"Whoever of you witnesses the month shall fast it". Surah Al-Baqara (185)

7- A command verb with imperative mood expressing recommendation such as: فكاتبوهم ان علمتم فيهم خيرا

"Grant them their wish, if you recognize goodness in them" . Surah Al-Nour (33)

8- A command verb with imperative mood expressing permission such as: واذا حللتم فاصطادوا

"When you have left pilgrim sanctity, you may hunt". Surah Al-Maeda (2)

9- A command verb with imperative mood expressing giving advice such as : يا بني اقم الصلاة وامر بالمعروف وانه عن المنكر

"O, my son. Perform the prayer, advocate righteousness, forbid evil" Surah Luqman (17)

10- A command verb with imperative mood expressing guidance such as: فاعينونني بقوة اجعل بينكم وبينهم ردما

"So help me with strength (of men), I will erect between you and them a barrier". Surah Al-Kahf (95)

11- A command verb with imperative mood expressing education such as : قل للمؤمنين يغضوا من ابصارهم

"Tell the believing men to restrain their looks". Surah Al-Nour (30)

12- A command verb with imperative mood expressing wishing such as: ونادوا يا مالك ليقض علينا ربك

"And they will cry, O Malek, let your Lord finish us off". Surah Al-Zukhruf (77)

13- A command verb with imperative mood expressing glorification such as: وكبره تكبيرا

"and proclaim His Greatness" . Surah Al-Esraa (111)

14- A command verb with imperative mood expressing counseling such as: افتوني في رؤياي

"O elders: explain my vision to me". Surah Yusuf (43)

15- A command verb with imperative mood expressing giving glide tidings such as: وابشروا بالجنة التي كنتم توعودون

"and rejoice in the Garden which you were promised" Surah Fussilat (30)

16- A command verb with imperative mood expressing warning such as: قالت نملة يا ايها النمل ادخلوا مساكنكم

"an ant said, O ants, go into your dwellings" Surah Al-Naml (18)

17- A command verb with imperative mood expressing astonishment as in: انظر كيف يفترون على الله الكذب

"See how they fabricate lies about Allah" Surah Al-Nisa (50)

18- A command verb with imperative mood expressing challenging ان الله ياتي بالشمس من المشرق فات به من المغرب

"Allah brings the sun from the east, so bring it from the west" Surah Al-Baqara (285)

19- A command verb with imperative mood expressing threatening such as: فعقروها فقال تمتعوا في داركم

"But they hamstrung her. Then he said, Enjoy yourselves in your homes" Surah Hud (65)

20- A command verb with imperative mood expressing expressing gratitude such as: اوزعني ان اشكر نعمتك

"My Lord, enable me to appreciate the blessings you have bestowed upon me" Surah Al-Ahqaf (15)

21- A command verb with imperative mood expressing declarative sentence such as: وكتبنا عليهم فيها ان النفس بالنفس

"and we Wrote for them in it: a life for a life" Al-Maeda (45)

22- A command verb with imperative mood expressing imperfect verb such as: شهادة بينكم اذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم

"O you have believe! When death approaches one of you, let two just persons from among you act as witnesses to the making of a will". Surah Al-Maeda (106)

1.6 Discussion

Through the preceding explanations, it becomes known that the command verbs with imperative mood are indicated in several forms of various grammatical constructions.

(1) A command verb with imperative mood resulting exclamation

Taking for instance the following ayas from Surat Al-Kahf, ابصر به واسمع. In this aya, the imperative verb form "افعل" where: "هـ" is annexed to it standing for 3rd person. The "هـ" refers to Allah, giving rise to the phrase "افعل به ifaal bhi" that denotes the supremacy of Allah's sight and hearing: His sight and hearing are unmatched since they are the highest. This verb form "افعل به" structure is imperative in form but semantically exclamative; it is one of the Arabic expressions for exclamation. In ayas, previously mentioned, there are a pair of imperative verbs of the form "ifaal bhi افعل به".(اسمعا Hearing) and (ابصر Sight, seeing). The verb اسمع though it is of the form "افعل" is not followed in this aya by PP, "به" as in ﴾أَبۡصِرۡ بِهِۦ﴿ . This means that the prepositional phrase, "به" is semantically embedded, but contextually known. This is, in fact, a stylistic norm of Arabic. As stated above, this is semantically imperative, but functionally informative, or exclamatory. It refers to the notion that none sees like Allah or better than Allah, as well as none hears like Allah, or better than Allah; for he is the Seer, the Hearer.

(2) A command verb with imperative mood resulting warning

Allah says in فكذبوه فعقروها فدمدم عليهم ربهم بذنبهم فسواها ولا يخاف عقابها :

"But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them]". (Surat Al-Shams, 14)

In the incident described in this Holy Aya, Prophet Salih is seen admonishing his people to refrain from harming the she-camel of Allah, even in the smallest way. The Qur'an makes multiple references to the tale of the Thamud people and their prophet Salih. However, the little chapter presented in this Surat captures some of the most important features of the narrative: the haughty conceit of the Thamudites who disregarded the warnings of their Prophet Salih not to touch the she-camel of Allah or obstruct her from drinking with the least injury. But the Thamud tribe rejected him and built a wall to block themselves off from his warning because of their overwhelming haughtiness and arrogance.

They hamstrung and cruelly slaughtered the she-camel. For this unmerciful sin, Allah afflicted them with utter destruction, and made their houses to the ground.

The word "ناقة" "she-camel" in "فقال لهم رسول الله ناقة الله وسقياها" is in the accusative case, being the object of an embedded ellipted verb expressing warning like "احذروا" be away "or" اجتنبوا be careful", the syntactic parsing of the warning construction is of three elements: the person(s) warned, the thing that they have been warned against, and an implied verb denoting warning. Here, the warning construction employed in this verse refers to the people of Thamud, as the people addressed by the warning verb; Prophet Salih warned them to avoid and stop doing any evil to the she-camel of Allah.

There are some elements within this structure: the warned persons are the people of Thamud, the thing warned against that is the she-camel of Allah and her drinking ناقة الله وسقياها . The command verb referring to warning verb is implied or ellipted and it stands for the meaning "be ware احذروا". There are two ways to translate this implicit verb of command that refers to warning. One option is to translate the wording of the Qur'an into modern language while maintaining the warning verb implicit. The third method is to make the Qur'anic text's implicit verb clear in the TL. The Qu'anic text's and the TL structural similarities will not be immediately obvious if the first method is used. The translators' choices for comprehending and articulating the meaning of the indicated, ellipsed verb will alter slightly if the second method is used. The three translations approached the ellipsed verb in three various ways. In the Al-Hilali and Khan translation, the ellipsed warning verb is rendered explicitly as follows: {فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا} But the Messenger of Allah [Salih

(Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"} (Al-Hilali & Khan, 2010). This is an explanatory translation.

The Qur'an was revealed in the language of the Arabs and according to their ways of speaking. It includes nominative sentences that inform about specific facts and specific issues, and it also includes phrasal verbs that inform about a past event, a request for a specific act, or a prohibition against a specific act.

(3) A command verb with imperative mood resulting prohibition

The formula (forbid) in the definition is: the request to stop an action, and its formula is (do not do). This formula is a fact of prohibition, in the sense that it indicates the prohibition of the prohibited act. The evidence for that is the saying of the Most High: {And whatever He forbids you, abstain from it} (Al-Hashr:7). Because the Companions, may Allah be pleased with them, went back in the prohibition to the mere prohibition. Al-Shafi'i said: "What he forbade is on the prohibition, until there comes an indication that he only wanted something other than prohibition." This is what the majority of scholars have.

This is with regard to the formula (do not do), as for the word (forbidden), it benefits the generality of leaving, and it is more general than being forbidden or disliked.

The forbidding formula requires the immediate termination of the one which is prohibited as soon as the forbidding formula is issued. It also requires the completion of an action that is prohibited. The difference between the prohibition and the command is that the command has a limit to which it ends, so compliance with it occurs once. As for the completion of what is forbidden, it can only be achieved by absorbing it in life, so it is not imagined in it, but by continuing with it, abstinence is achieved.

What is meant by this formula is that the sentence comes in the form of negation, but its meaning indicates the prohibition. This is much in the Holy Qur'an, and one of its examples is the saying of the Almighty, the Majestic. : {ما كان للنبي والذين آمنوا أن يستغفروا للمشركين} (AlTawbah, 113). (So Allah forbade His Prophet, may Allah's prayers and peace be upon him, and the believers together from seeking forgiveness for the polytheists, after He permitted it to the Prophet, (PBUH), in particular in his saying: استغفر لهم أو لا تستغفر لهم Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them.

{ما كان للمشركين أن يعمروا مساجد الله} It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. Surat Al-Tawba 17)

{قال سبحانك ما يكون لي أن أقول ما ليس لي بحق} He will say, "Exalted are You! It was not for me to say that to which I have no right. (Al-Maida 116)

(4) The predicate sentence resulting prohibition

The commentators mentioned that the prohibition is not only in the form of the imperative sentence that forbids an action, but the prohibition may also occur in the constructional sentence. This is a lot in the Qur'an, as Allah Almighty says: {لَا تَعْبُدُونَ إِلَّا ٱللَّهَ Do not worship anyone but Allah} (Al-Baqarah: 83). The sentence here is predicative, with evidence of proving the diacritics "nun" of the verb, and if it was a prohibition, it would have omitted the nun, but the meaning is on the prohibition, that is: do not worship. The same is said in the Almighty's saying: { وَلَا دِمَآءَكُمْ تَسْفِكُونَ لَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ Do not shed your blood, nor expel yourselves from your homes} (Al-Baqarah: 84), meaning: Do not shed, and do not go out. Likewise, the Almighty's saying: {وما تنفقون الا ابتغاء وجه الله And do not spend except seeking the Face of Allah} (Al-Baqarah:), meaning: and do not spend. Likewise, Allah Almighty says: {The adulterer shall not marry except an adulteress or a polytheist} (An-Nur: 2). In contrast to the above, the Almighty's saying: لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ {No one touches it except those who are purified} (Al-Waqi'ah: 79), so the verse here is news in the sense of prohibition, stating that it is forbidden to touch the Qur'an in a state of impurity. Commenting on these examples, Al-Zarkashi said: All of the foregoing have the predicate, meaning the prohibition, and it is more eloquent in the prohibition, because the news of the legislator does not imagine the occurrence of its conflict. The prohibition may be contrary to it, as if the meaning treat this prohibition, as the news of inevitable.

Conclusion

It has been concluded that command verbs convey certain indications to achieve certain purposes. They can be interpreted as commands, requests, wishes, preventives, demands, pleas, invitations, instructions, advice, grant permission. The negative command in the form of imperative mood results in prohibition, is concerned with "do not" and refers to the act of inhibiting toward something. Command verbs in Arabic have several indications other than their mere connotations, where translating them requires pragmatic understanding in addition to structural interpretation. Other than the indications expressed by the command verbs in Arabic, they may indicate prohibition in various structures. Prohibition may be embedded in predicate sentences, imperative mood resulting prohibition, imperative mood resulting warning, and imperative mood resulting exclamation. It is impossible to recognize the basis of syntactic features, whether interpreting it as a command, advice or a request without identifying the situational context. The command verb engages in directive speech actions, which are statements that are intended to provide the listener a reason to take action. Every potential reading would reveal the

addresser's intent. This could serve as evidence that the imperative has a lot of significance that isn't explicitly stated.

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