

A Pragmatic Analysis of
Imperatives in Surah Yunus

A Research by Inst. Suhair Adil Abdulamir

College of Education for women

– Al – Iraqia University,

Baghdad – Iraq 2023

Abstract

This study tackles the pragmatic analysis of imperatives in Surah Yunus. It aims at illuminating the fundamental effect of pragmatic context and speech act theory in interpreting various meanings (illocutionary acts) of the imperative verbs in this Surah.

The researcher uses qualitative descriptive approach, which is collecting descriptive data, namely, imperatives in Surah Yunus. The collected data is analysed by utilizing a contextual analysis method which is a context-based data analysis technique, taking into consideration the use of speech act theory during the pragmatic analysis.

After analyzing the data, the researcher has concluded that there are 66 imperative verbs in Surah Yunus serving 10 speech acts functions. The command was the most frequently used verb among imperatives with a rate of 67 percent. This is usually due to the fact that most of the acts of command are issued from a higher authority to a lower one, in the Qur'anic discourse from God to his servants, to implement orders directly in a way that implies power and dominance. Moreover, it appears that the verb 'say' 'قل' is the most used command in this Surah, as it has been repeated 24 times. The frequent use of this verb suggests that the messenger doesn't speak from himself, but it is God's exact words and rulings without distortion.

Key words: *pragmatics, speech acts, imperatives, Surah Yunus.*

1. Introduction

1.1 Basis of the Study

People in their social life communicate in certain ways. Whether the communication is verbal or non-verbal, the speaker (writer) usually expects the listener (reader) to understand the purpose behind saying something. To understand the utterances, both speaker and listener are assisted by the conditions around them which are kind of social phenomenon related to speech acts.

The different kinds of speech acts convey the different intentions of the speaker when producing utterances. The speaker conveys information through the language to reach the understanding of the recipients. So, pragmatics, including speech acts theory, studies the meaning of utterances in relation to the contexts which involve how speakers produce an utterance to deliver their intention and how the listeners interpret it.

Different kinds of utterances are utilized in the Holy Qur'an, such as declaratives, imperatives, and interrogatives. These utterances have essential objective from a pragmatic- semantic perspective by virtue of linguistic context. As a kind of a religious discourse, the Qura'n is the glorious book for all Muslims around the world which they depend on as a source of guidance in all aspects of life. It contains various divine messages, and thus it is full of rich linguistic meanings and structures.

This paper is a pragmatic analysis of imperatives in one of the Surahs of the Qur'an, namely, Surah Yunus. It highlights the problem of finding the major meaning of imperatives in this Surah.

1.2 Aims of the Study

This study aims to:

1. Explore the fundamental use of imperatives in Surah Yonus as a means to deliver different illocutionary acts other than commands or requests.
2. Shed the light on the importance of pragmatic context and speech acts theory in interpreting different meanings of the imperative verbs in this Surah.

1.3 Limits of the study

The limits of the study are:

1. The pragmatic functions of imperative verbs are investigated in Surah Yunus only, and not the whole Qur'an.
2. The data is collected from three books of the translated Qur'an; namely the translation of Sher Ali(1965), Pickthall(1977), and Irving (2003).
3. The data is analyzed by utilizing a contextual analysis method which is a context_ based data analysis technique.

1.4 Method of the Study

The researcher uses qualitative descriptive approach, this approach matches with the goal of this research, which is collecting descriptive data, namely, imperatives in Surah Yunus. Since this research uses qualitative approach, the instrument is the researcher herself. Sukmadinata (cited in Nurbayan and Fitri, 2017) stated that qualitative research uses researcher as instrument. Thus, the researcher serves to set research focus, choose informant as data source, collect the data, assess data quality, analyze and interpret data, and make conclusion.

The researcher read Surah Yunus profoundly and collected imperative verbs in it. She mainly depends on examining the data by analyzing, interpreting, documenting, categorizing, and inferring the functions of verbs in the verses. The collected data of imperative verbs will be analyzed by utilizing a contextual analysis method which is a context-based data analysis technique that aims to consider and connect identities of the existing contexts, taking into consideration the use of speech acts theory during the pragmatic analysis.

1.5 Value of the Study

The study has a two- fold value, theoretical and practical. On the theoretical part, it presents a detailed survey of the concept of pragmatics, speech act theory, and imperative verbs. On the practical side, the research illuminates the important effect of pragmatics in interpreting various meanings of the imperative verbs in Surah Yunus as delivered by God, or between people in various contexts. Therefore, the research is thought to

be valuable to the teachers of English linguistics, textbook writers, analysts, and translators.

2. Pragmatics

While semantics deals with the description of word and sentence meaning, pragmatics deals with the characterization of speaker's meaning (Yule, 1985:91) Pragmatics is applied to the study of language from the users' point of view, especially the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication. It is the study of those aspects of meaning not covered by a semantic theory, and accounts for different topics as deixis, conversational implicatures, presuppositions, speech acts and discourse structure (Crystal, 1992:271).

According to Yule (1996:3), pragmatics is concerned with the study of meaning as communicated by a speaker (writer) and interpreted by a listener (reader). It's the study of contextual meaning which involves the interpretation of what people mean in a particular context and how the context influences what is said. It is concerned in how speakers organize what they want to say appropriately to whom they are talking to, where, when, and in what situation. It studies how more gets communicated than is said and explores how listeners can make inferences about what is said in order to get an interpretation of the speaker's intended meaning. This means that we're dealing with pragmatics if one or more of aspects of speech situation are fulfilled. Moreover, pragmatics is a problem- solving both from a speaker's and the hearer's point of view. From the speaker's point of view, the problem is one planning about how to produce one utterance which will make the result more probable, while from the hearer's view point the problem is an interpretive one, in which the hearer should interpret what the most likely reason for the speaker in saying the utterance (Leech, 1983 :6)

3. Speech Acts

'Speech acts' is a term derived from the work of the philosopher J.L.Austin (cited in Crystal,1992:323) referring to a theory which analyses the role of utterances in relation to the behavior of speaker and hearer in interpersonal communication. It's a communicative activity (a locutionary act), defined with reference to the intentions of speakers during speaking (the Illocutionary force of their utterances) and the effects they achieve on listeners (the perlocutionary effect of their utterances). There are several categories of speech act:

1- Directives, such as begging, commanding, requesting (where the speakers try to get their listeners to do something),

- 2- Commissives, such as, promising, and guaranteeing (where the speakers commit themselves to a future course of action),
- 3- Expressives, such as, apologizing, welcoming, sympathizing (where the speakers express their feelings),
- 4- Declarations, such as, marrying, christening, resigning (where the speaker's utterance brings about a new external situation), and
- 5- Representatives, such as, asserts and hypotheses (where the speakers convey their belief about the truth of a proposition).

People's private lives consist to a great extent of speech acts. From morning to night, people ask, answer, quarrel, argue, promise, boast, scold, complain, praise, nag, confide, thank, reproach, hint,...etc. Moreover, we always seek to interpret what other people are saying, i.e. what kind of speech acts they're performing. Every time someone talks in our presence, we try to categorize their utterance as this or that kind of speech act. Was this a threat or just a warning? Was this a suggestion or a request? Was this a criticism or a casual remark?...etc. Such verbs as suggest, request, criticize, hint, boast, complain or accuse are called speech act verbs and are crucially important to the way we perceive the world we live in, the world of human relationships and human interaction (Wierzbicka, 1987:3). In sum, speaking a language is performing speech acts, such as making statements, giving commands, making promises, asking questions,...etc.

4. Imperatives

There are three moods of an English verb: indicative, imperative and subjunctive. An imperative is a sentence or verb form which commands, requires or forbids an action to be carried out, for example, 'close the door', 'clean the board', 'don't talk'....etc. (Hartmann and Stork, 1972:108). Using an imperative verb will turn the sentence into an order or command. That's why imperative verbs are sometimes called command verbs, and are a quick and helpful way to convey information (Twinkl,2022).

Nordquist (2019) states that in English grammar, an imperative sentence gives instructions or advice, it also can express a request or command. These types of sentence are also known as directives, because they provide direction to whoever being addressed. These directives have several forms in everyday speech and writing. The most common uses include:

- A request: this type of imperative sentence shares polite wishes and requests with someone, such as: *Have a good day!*
- An invitation: this type extends an invitation, such as: *please join me for dinner tonight.*
- A command: *Raise your hands and turn around*, it is to tell someone to do or not to do something.
- An instruction: this type gives instructions, such as: *Let him cool down, and then ask about the incident.*

Usually, imperative sentences have no subject, but the implied subject 'you', or as it is called, you understood. Even if the proper name is mentioned in the imperative sentence, the subject is 'you understood'. For example: '*Jack, stand over there*', the subject is 'you', not Jack (Nordquist, 2019) (Literary Devices, 2022).

Imperative sentences come in two forms, either affirmative or negative. An affirmative imperative sentence tells the listener or reader to do a specific action, for example: '*put the plate on the table*', whereas a negative imperative sentence tells the listener or reader to *not do something*, for example: *Don't touch the thermostat*.

An imperative sentence can have multiple clauses, and these multi-clauses sentences are conditional sentences. This kind of a sentence illustrates a cause and its effect. For example:

- *If you miss the bus, call a taxi.*
- *When you hear your name, raise your hand.*

In imperative sentence, the verb usually comes first, as shown in the previous examples, yet it isn't always the case. In the following examples, we can see the verb in the middle of the sentences:

- *Make sure you **understand** why we do this exercise.*
- *Please **don't forget** to call me tonight*

In some imperative sentences we can see an indirect object follows the verb, while in others there is no indirect object. However, in some imperative sentences, the verb is the entire sentence:

- Stop!
- Go!
- Run!

In many situations, imperative sentences could be interpreted as impolite and rude, particularly if we communicate via text or email, because we can't use our tone of voice or body language to soften the request. So, if we want to make our sentence more polite, we generally add the word 'please'. Compare the following sentences:

- *Turn off the lights.*
- *Please turn off the lights.*

However, the right way for a given imperative sentence depends on a few factors:

- The request or direction we're giving.
- Our relationship to the listener (reader)
- The circumstances under which we're stating the imperative sentence, and
- The subject that the sentence concerns. (Karmer, 2021).

Kamp (1973) (cited in Condoravdi and Lauer, 2021) states that certain types of utterances bring about obligations on their speakers or

addresses. An utterance of a performatively used necessity model brings about obligations for the addressee. Explicit performative utterances constitute promises or orders do the same for the speaker and addressee, respectively. In the same way, an utterance of an imperative creates an obligation for the addressee, as viewed by Lewis (1969) (cited in Ibid).

Let's consider the following examples:

1) *The assignment must be in my mailbox by noon.*

"The students are obligated by a lecturer to return the assignment in his\her mailbox by noon"

2) *I promise you that the assignment will be in your mailbox by noon.*

"the speaker is obligated by the addressee to have the assignment in addressee's mailbox by noon".

3) *I order you to have the assignment in my mailbox by noon.*

"Addressee is obligated by the speaker to have the assignment in speaker's mailbox by noon".

4) *Have the assignment in my mailbox by noon!*

"The addressee is obligated by the speaker to have the assignment in the speaker's mailbox by noon".

Certainly, orders are the conventional uses of imperatives, and are often taken to be the core use semantically. Consequently, it is assumed that imperatives create obligations for the addressee by virtue of linguistic convention. Anyway, this cannot be right, as imperatives are also used with a weaker directive force in requests, pleas, warnings,...etc.

Imperatives come with a variety of illocutionary forces and that uttering them brings about the corresponding kind of speech act is that imperative utterances can be consequently described, depending on the context where they are uttered, with various verbs for acts of communication (Ibid). Thus, context determines the pragmatic functions of the imperative sentences which usually occur in speech acts such as orders, pleas and requests. However, they're also used to give advice and to grant permission, and sometimes are found in advertisements, good wishes and conditional constructions (Jary, 2014).

The context of the speech identifies the interlocutors' power as well as the main connection between them. Thus, the power of the speakers identifies the use of language. Both power and language are associated with each other by distinguishing specific contexts, because they need: particular kinds of language use, the privilege of particular kinds of language, people who can or cannot speak the language in certain places, the convenient contexts for types of speech and silence, the types of speech that are agreeable for speakers having different ranks and roles, the criteria of requesting and giving information, and the alternation procedures between the interlocutors (Khader and Al- Haj Ahmed, 2022).

Accordingly, pragmatic uses of language are considered to be a significant instrument for building up social differences between people in terms of efficacy and power (cited in Ibid).

Power can have different resources, as metaphysical power, physical strength, age, sex, gender, and media, in addition to the power resulting from the possession of wealth, which makes the owner of a high social class in a certain society. Thus, people of great power are much more reliant and convinced to express what is inside their minds than speakers of low power (Nemani and Rasekh, 2013). Accordingly, the power of a certain speech refers to the ability of making people do something and act in a certain way. In other words, if people have power, they would have much control over other speakers and activities. Thus, the speaker's power is important to have a felicitous and proper command. So, the power of orders depends on the interlocutor's status, rank, and familiarity. For example, if the interlocutors have an official rank, their power can be very high and have the right to give commands for the addressees, whereas the power is low when the interlocutors and addressees are friends (khader and Al- Haj Ahmed, 2022).

5. Qur'an

The Qur'an is the words of God revealed to His Messenger, Muhammad. It's the religious text of Islam that is organized in 114 chapters (Surahs) consisting of verses (ayat). Besides its religious importance, it is considered to be the finest work in Arabic literature that influenced the Arabic language to a great extent.

The Surahs vary in their lengths, and are classified as Meccan or Medinan, depending on whether the verses were revealed before or after Prophet Muhammad's migration to the city of Madinah (Wikipedia, 2022).

Issa bin Ali al- Rumani(cited in 2013,العقابي) mentioned that the Qur'an came in a new style, as the custom used to be used in well-known types of speech, including poetry, rhymes, sermons, and messages, as well as the prose that is used among people in their conversations. But the Qur'an came in a unique way that is out of the ordinary, and has a status of goodness that surpasses every method. It's a special style of speech that is neither poetry nor prose.

There are certain characteristics of the style of the holy Qur'an, such as:

- 1- The way of composing its letters, words and sentences in a tight mold to denote the meanings in clear phrases and beautiful system.
- 2- Its sound system that pleases the ears and the soul because of its beautiful and impressive rhythmic effect.
- 3- It addresses the mind and the heart together, as it feeds the minds with mental evidence and entrains them with emotional gesture.

4- It presents the same topic in a variety of ways, such as information, manifestation, using past, present, and future, using nominal and verbal expressions, interrogative, gratitude, description, promise and threat, as well as using imperatives in multiple ways.

5- Depicting meanings in the mind as if they're present: it depicts natural scenes, past events, stories and examples as if they were present and witnessed by sensory imagination (2017,اجابة).

5.1 Surah Yunus

Surah Yunus is Meccan, and it is the tenth surah in the Qur'an. Its verses are 109 and its words are 1841. The Surah is given this name in honor of the Prophet Yunus. It tells the story of the people of Yunus who were threatened by their Prophet with torment if they didn't believe in God, but God forgave them after their belief and pardoned them (2017,محمد).

6. Data Collection

Since this research is a qualitative analytical study, it mainly relies on the text analysis of the collected data that are descriptively scrutinized. It seeks to collect the source of data from Surah Yonus only. The illocutionary speech acts, imperatives, are collected from the verses of this Sura, depending on the translation of the Glorious Qur'an by (Sher Ali, 1965, Pickthall, 1977, Irving (Al- Hajj T'alim 'Ali'), 2003).

7. Results and Discussion

After reading the Surah and analyzing the imperatives in it, it is found that it contains (66) imperative verbs, which are analyzed according to the order of their appearance in the verses.

It's worth mentioning that the researcher has read Ibn Kathir's interpretation (book of Tafsir) of Surah yonus, as well as Al- Samara'i's (Ma'ani Al- Nahu, 1990), and Al- Darwish's (I'irab Al- Qur'an Al- Karim Wa Bayanuh,1425) which helped in identifying the speech acts of the imperative verbs in the present work.

So, the number of imperative verbs found in this Surah are (66) verbs serving (10) functions of speech acts, as illustrated in the following table:

The Translation of the verbs	Verbs in Surah Yunus	Imperative verbs in speech acts theory
Warn	انذر	command
Give glad tidings	بشر	command
worship	فاعبدوه	command
bring	ائت	request
Change	بدله	request
Say	قل	command
Say	قل	command
Say	قل	command

A Pragmatic Analysis of Imperatives in Surah Yunus

Say	قل	command
wait	انتظروا	threat
Say	قل	command
Keep to your place	مكانكم	menace
Say	قل	Command
Say	قل	Command
Say	قل	Command
Say	قل	Command
Say	قل	command
Say	قل	command
Produce	فاتوا	Challenge
Say	قل	command
appeal	ادعوا	Challenge
watch	انظر	Contemplation
Say	قل	Command
Say	قل	Command
Say	قل	Command
taste	ذوقوا	Mockery
Say	قل	Command
Say	قل	Command
Let them rejoice	فليفرحوا	Command
Say	قل	Command
Say	قل	Command
Don't let their Talk sadden you	لا يحزنك قولهم	Command
Say	قل	Command
recite	اتل	Command
Make your designs on me	فاجمعوا	Challenge
Do not let your business seem so gloomy	لا يكن امركم عليكم غمة	Challenge
Decide about me	اقضوا الي	Challenge
Do not put me off	لا تنتظرون	Challenge
watch	فانظر	Contemplation
Bring me	انتوني	Command
cast	القوا	Request
Rely (on Him)	توكلوا	Command
Make us not	لا تجعلنا	Supplication
Save us	نجنا	Supplication
Appoint houses for your people	تبوءا	Command
make	اجعلوا	Command

Keep up prayer	اقموا الصلاة	Command
Give good news	بشر	Command
Wipe out	اطمس	Supplication
harden	اشدد	Supplication
Keep to the straight path	فاستقيما	Command
Do not follow	لا تتبعان	Command
Question	اسال	Suggestion
Be not (thou of the waverers)	لا تكونن	Command
Be not (thou of those who deny the revelations of Allah)	لا تكونن	Command
Say	قل	Command
look	انظروا	Advice and guidance
Say	قل	Command
wait	فانتظروا	Threat
Say	قل	Command
Set thy purpose resolutely for religion	اقم وجهك	Command
Be not	لا تكونن	Command
Cry not	لا تدع	Command
Say	قل	Command
follow	اتبع	Command
forbear	اصبر	Command

The table shows that there are ten speech acts related to the imperative, they are: command (44 times), request (3 times), threat (2 times), menace (1 time), challenge (6 times), contemplation (2 times), mockery (1 time), and advice and guidance (1 time).

It's clear here that the command is the most used among the imperative verbs, with a rate of 67 percent. The command is mostly used from the highest to the lowest, while supplication and invocation are from the lowest to highest, and the request is between peers (اليوسف، 2019). So, since the Qur'an is the word of God which He sent down to His Messenger and to people, most of the imperative verbs in the Qur'an are commands, requiring obedience and execution of orders, as they emanate from a higher authority to a lower one.

It is also noted that the verb (say): قل is the most used verb among command verbs in this Surah. It is repeated 24 times. This verb is one of the most important words in the Qur'an. It is mentioned 332 times, and it means that there are specific sayings that God Almighty commanded His Messenger to say to people. It is used in dialogues with various human and

religious patterns, also with polytheists, hypocrites, believers, and with all human beings. It is also used in answering the believers' questions to the Messenger. The continuous use of this verb indicates that people used to ask the Messenger about various issues, such as matters of legislation, but he didn't answer them on his own, rather he was waiting for revelation. So, the repetition of this verb draws attention to the fact that the Messenger doesn't know the unseen, such as the date of the Dooms day or what will happen to people; he says only what God informs him of, even if he knows the answer to some rulings. This is so, because the owner of the law is only God, while the Messenger is the one who communicates that revelation as it is, without addition or omission (منصور، 2014).

The researcher shows how the power element affects the use of imperative verbs which serve different speech acts, besides commands, as threat, menace, contemplation, mockery, suggestion, and challenge.

The power of God is manifested in the clear threat to the infidels by ordering them to wait after they asked the Messenger to ask his God to send down a miracle. This is a divine deterrence for those people from such a request, otherwise a severe punishment will be inflicted on them.

Likewise, God ordered his Messenger, using the imperative verb (watch), in the sense of contemplation, saying: "so watch how the outcome will be for the wrongdoers!" (فانظر كيف كان عاقبة الظالمين)

Another example of divine power is illustrated in the use of the imperative verbs (produce) (فاتوا)، and (appeal) (ادعوا) in the sense of challenge: "produce a chapter like it, and appeal to anyone you can manage to besides God if you are so truthful" (قل فاتوا بسورة مثله و ادعوا من استطعتم من دون الله ان كنتم صادقين)

This challenge can also be seen in Noah's story in this Surah, where Prophet Noah orders the disbelievers to prepare for him as much force and oppression as they can to get rid of him, but he challenges them to be able to harm him or stop his mission, because he is supported by God who will make him victorious over them.

Mockery is also one of the ways that shows God's power, as illustrated in the imperative verb (taste) (ذوقوا)، where He orders the wrongdoers to "taste the torment of eternity..." (ذوقوا عذاب الخلد...) as a kind of contempt and denunciation.

On the other hand, the imperative verbs that believers utilized to address the Almighty God function the illocutionary act of supplication, as can be seen in:

".... Our Lord, do not turn us into a trial for wrongdoing folk!

(ربنا لا تجعلنا فتنة للقوم الظالمين)

(و نجنا برحمتك "Save us through your mercy from such disbelieving folk!" (من القوم الكافرين)

And the supplication of Moses to his Lord to eliminate the wealth of pharaoh and his folk and harden their hearts so that they would see the painful torment because of their oppression and tyranny:

“... our Lord, wipe out their wealth and firm up their hearts so they may not believe until they see the painful torment” (ربنا اطمس على اموالهم واشدد على قلوبهم فلا يؤمنوا حتى يروا العذاب الاليم)

Moreover, the illocutionary acts of requests are generally utilized in conversations between the disbelievers and Prophet Mohammed, asking him to come up with something other than this Qur'an or to change it: “Bring some other Reading than this, or else change it!” (انت بقران غير هذا) and between Moses and magicians when he asked them to cast what was in their hands of magic: “Cast whatever you are going to cast” (القوا ما انتم ملقون)

8. Conclusion

Based on the data analysis, the study has concluded the following:

- 1- Investigating the imperative verbs in Surah Yunus demonstrated that one structure may function several purposes depending on the context, background information, and the speakers.
- 2- These imperatives are totally (66) serving (10) speech acts functions, including: command, request, threat, menace, challenge, contemplation, mockery, supplication, suggestion, and advice and guidance.
- 3- The research showed how the power element affects the use of the imperative verbs, and presented how the different people with different positions give orders, commands or requests to others in the Surah.
- 4- It is found that the command is the most used among the imperative verbs, with a rate of 67 percent. Command is a direct way to oblige someone to do something. It makes people feel the strength, rigor, and assertion of the necessity to implement the order, especially it is issued by the highest authority in existence, the Creator, to His servants on earth, and the necessity of obeying Him.

5. The verb (say) (قل) is the most used verb among command verbs, as it is mentioned (24) times in this Surah. This verb is one of the most common words mentioned in the Qur'an, and it's obvious that it comes next to all the verses related to legislation, worship, and beliefs in a direct message from God Almighty. Besides, the frequent use of this verb draws the attention to the fact that the Prophet doesn't speak about the religion of God from his own, rather it is a mandate from God to deliver this message as it is without any increase or decrease or distortion.

References

- Condoravdi, c. and s. Lauer. 2012. *Imperatives: Meaning and Illocutionary Force*. <http://www.cssp.cnrs.fr/eissq>, Retrieved on 23/11/2022

- Crystal, David. 1992. *A Dictionary of Linguistics and phonetics*. Oxford: Blackwell.
- Hartmann, R.R.K., F. C. Stork. 1972. *Dictionary of Language and Linguistics*. London: Applied Science Publishers LTD.
- Irving, T. B. 2003. *The Qur'an: Text Translation and commentary*. Tehran: Suhrawardi Research and Publication Center.
- Jary, Mark. 2014. *Imperatives: key Topics in Semantics and Pragmatics*. <http://jncinc.co.uk>. Retrieved on 23/11/2022.
- Khader, k. T. and Hisham Y. A. 2022. *An Analysis of the Pragmatic Functions of the Imperative and Prohibitive Verbs with Reference to Speech Acts Theory in Yusuf Surah*. <http://journals.iugaza.edu.ps>. Retrieved on 11/11/2022.
- Kramer, Lindsay. 2021. *What are Imperative Sentences?* <https://www.grammarly.com> Retrieved on 5/11/2022.
- Leech, G. 1983. *Principles of Pragmatics*. New York: Longman.
- Literary Devices. 2022. *Examples and Definition of Imperative Sentence*. <http://literarydevices.net>. Retrieved on 4/11/2022.
- Nemani, F, and Rasekh, A. E. 2013. *Investigating the Effect of Social Variables on Speech Variation: Social Class, Solidarity, and Power*. <http://www.journalrepository.org>. Retrieved on 24/11/2022.
- Nordquist, R. 2019. *Definition and Examples of Imperative Sentences in English*. <https://www.thoughtco.com> Retrieved on 4/11/2022.
- Nurbayan, Y and H. Fitri. 2017. *Pragmatic Analysis of Imperative and Prohibition Speech Acts in Qur'an*. <https://www.scitepress.org> Retrieved on 11/11/2022.
- Pickthall, M. M. 1977. *The Meaning of the Glorious Qur'an: Text and Explanatory Translation*. Mecca- Al- Mukarramah: Muslim World League- Rabita.
- Sher Ali, M. 1965. *The Holy Qur'an*. Jullundur city: Jai Hind Printing Press.
- Twinkl, 2022. *What are Imperative Verbs Command Verbs List and Examples*. <https://www.twinkl.com> Retrieved on 4/11/2022.
- Widayanti, S. R. 2022. *A Pragmatic Analysis of Commands in Robert Wise's the Sound of Music*. <https://www.academia.edu> Retrieved on 28/10/2022.
- Wierzbick, Anna. 1987. *English Speech Act Verbs: a semantic dictionary*. Australia: Academic Press.
- Wikipedia. 2022. *Qur'an*. <https://en.m.wikipedia.org/wiki/Quran> Retrieved on 25/11/2022.
- Yule, George. 1985. *The Study of Language: an Introduction*. Cambridge: Cambridge University Press.
- Yule, George. 1996. *Pragmatics*. Oxford: Oxford University Press.
- إجابة. 2017. *خصائص أسلوب القرآن: جمال التعبير*. <https://ejaaba.com> Retrieved on 27/11/2022.
- الدرويش، محي الدين. ذو القعدة 1425. *أعراب القرآن الكريم وبيانه*. قم: كمال الملك.
- السامرائي، فاضل صالح. 1987. *معاني النحو*. بغداد: وزارة التعليم العالي والبحث العلمي، جامعة بغداد. بيت الحكمة.

- العقابي، عبد الله. 2013، القرآن طراز خاص من الكلام ليس بالشعر ولا بالنثر.
<https://www.alokabi.com> Retrieved on 25/11/2022
- اليوسف، غفران. 2019. ما هو فعل الامر. <https://murtawa.com> Retrieved on 7/12/2022.
- محمد، أسماء احمد. 2017. تعريف سورة يونس. <https://www.mosoah.com> Retrieved on 27/11/2022
- منصور، احمد صبحي. 2014. (قل) في القرآن الكريم.
<https://m.ahewar.org/s.asp?aid=399687ar=0> Retrieved on 9/12/2022.

المستخلص

يتناول هذا البحث التحليل البراغماتي لأفعال الامر في سورة يونس. تهدف الدراسة الى توضيح الدور المهم للسياق البراغماتي ونظرية الأفعال الكلامية في تفسير معاني أفعال الامر المختلفة في هذه السورة. استخدمت الباحثة المنهج الوصفي النوعي الذي يقوم بجمع البيانات الوصفية، بالتحديد أفعال الامر في سورة يونس. قامت الباحثة بقراءة هذه السورة بشكل شامل وجمعت أفعال الامر فيها، ثم قامت بتحليلها بالاعتماد على طريقة التحليل السياقي التي هي تقنية تحليل البيانات المستندة الى السياق، مع الاخذ بالاعتبار استخدام نظرية الأفعال الكلامية اثناء التحليل البراغماتي. وبعد تحليل البيانات، خلصت الباحثة الى ان هناك 66 فعل امر في سورة يونس تخدم 10 وظائف للأفعال الكلامية. وتبين ايضاً ان أفعال القيادة (السيطرة) كانت أكثر أفعال الامر استعمالاً في هذه السورة بنسبة 67% وهذا عادة يرجع الى حقيقة ان معظم هذه الأفعال تصدر من سلطة اعلى الى ادنى، وهنا في الخطاب القرآني من الله تعالى الى عباده، لتنفيذ الأوامر مباشرة بطريقة تدل على القوة والسيطرة. أضف الى ذلك، ان فعل الامر (قل) كان أكثر أفعال الامر القيادة (السيطرة) استعمالاً، حيث تكرر 24 مرة في السورة. ان الاستعمال المتكرر لهذا الفعل في القرآن الكريم يدل على ان الرسول لا يتكلم من نفسه، بل ان هذا كلام الله تعالى واحكامه دون زيادة او نقصان او تحريف.