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An Analysis of the Pragmatic Functions of the Imperative and Prohibitive Verbs with reference to Speech Acts Theory in Yusuf Surah

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Abstract:

The paper investigates the imperatives and prohibitives verbs in Yusuf surah in terms of applying the rules of Searle's speech acts theory (1969). Utilizing Austin's (1962) and Searle's (1975) speech acts theory has an influence to describe the kind of speech acts involved in Yusuf surah to determine the connection of linguistic structures and contexts with the meaning of the imperative and prohibitive verbs. Data on the explanation and interpretation of the source text are collected from the glorious Qur'an and its related books (Books of tafsir) such as Ibn Kathir (n.d), and Al-Tabari (2001). The researcher found (38) imperatives and (6) prohibitives serving (11) distinct speech acts in which they agree with the speech act theory and help in interpreting the connection between the pragmatic meanings and structures. The discussion of the data was made to demonstrate how imperatives and prohibitives were employed, and to what extent the intended meaning was conveyed to display the pragmatic value.

Key words: speech acts, imperatives, prohibitives, pragmatics, Yusuf surah.

تحليل الوظائف البراغماتية للأفعال الحتمية والمنعشة مع الإشارة إلى نظرية أفعال الكلام في سورة يوسف.

الملخص:

تَبَحَّتْ هذه الدراسة في نوعين من أفعال الكلام المباشرة في سورة يوسف وهي أفعال الأمر والنهي من حيث تطبيق قواعد نظرية أفعال الكلام لسيرل في عام 1969. استخدَمَ الباحثُ نظرية أفعال الكلام لسيرل وأوستن والتي كان لها تأثير كبير على هذه الدراسة. وَصَفَتِ الدراسة نوع الأفعال الكلامية الواردة في سورة يوسف، وتحديد ارتباط التراكيب والسياقات اللغوية مع معنى أفعال الأمر والنهي. وَجُمِعَتِ المعلومات الخاصة بشرح وتفسير النص الرئيسي من القرآن وكتب التفسير المتعلقة به مثل تفسير ابن كثير والطبري. وجد الباحث (38) فعل أمر و (6) أفعال نهى والتي تُخدم (11) وظيفة لغوية والتي جميعها تتفق فيها مع نظرية الفعل الكلامي لسيرل وأوستن والتي كان لها دور في تفسير العلاقة بين المعاني والتراكيب البراغماتية. تمت مناقشة المعلومات من خلال توضيح كيفية استخدام أفعال الأمر والنهي والتعبير عنها، وإلى أي مدى تم نقل المعنى المقصود بنجاح لعرض القيمة التداولية.

كلمات مفتاحية: أفعال الكلام، أفعال الأمر، أفعال النهي، البراغماتية / التداولية، سورة يوسف

1. Introduction

Different kinds of sentences are utilized in the glorious Qur'an, such as declaratives, imperatives, prohibitives, and questions. These sentences have an elementary objective from a pragmatic-semantic perspective and other aims by virtue of paragraph context. Even though a lot of researches have been conducted for the purpose of scrutinizing the speech acts theory (SAT) in the Qur'an, they have either concentrated on the speech acts semantically and/or syntactically, or they have treated these acts from an interpretational viewpoint (Al-Saaidi, et al. 2013; Issa, 2015; Mawadda, 2016; Santosa, et al. 2017).

This paper is a pragmatic investigation of speech acts for a sacred discourse in which it is considered to be as one of the influential types of religious discourses as it contains various divine messages. Being a kind of religious discourses, the Qur'an is the glorious book for all Muslims around the world that they themselves rely on as a source of guidance in all aspects of life. Nelson (2001, p.7) confirmed that "the beauty of Qur'anic language and style is itself considered a proof of the divine origin of the text". Thus, the glorious Qur'an is full of rich linguistic meanings and structure.

Pragmatics is a part of linguistics which basically deals with the language and how a person can use it in conversations. Pragmatics is the study of how the contextual meaning is communicated by a speaker, and then interpreted by a listener, for example how these sentences are interpreted in particular situations. Hence, it is the study of the influence and effect of context on meaning. Al-Saaidi (2016, p.18) described the meaning of pragmatic as "the illocutionary force a given speech act entails in addition to the meaning it expresses and it refers to the embedded associative connotations of a word or an expression that carries implicit meanings".

In other words, pragmatics refers to the study that sheds light on what is communicated more than what is said. Throughout using pragmatics, people should be able to understand the message of the utterances and sentences by being totally conscious that the words or phrases involve a deeper meaning than the literal meaning of what is spoken or said.

According to Crystal (2011), pragmatics is the study of the major factors that control the choice of our language in social communication and the influences of our choice on others. In the field of linguistics and philosophy, pragmatics is the study of using the natural language in normal communication, i.e., it refers to the relationships between the language and its users. The most pivotal thing is that pragmatics can deal with utterances where particular events and intentional acts of speakers in times and places also involve language. Pragmatics is concerned with the language that it is utilized in social contexts and its influence on interlocutors.

Moreover, Yule (1996) stated that the field of pragmatics concentrates mainly on the interlocutor's meaning, invisible meaning, contextual meaning as well as the expression of the relative distance. Pragmatics studies the way how words, signs and symbols are mainly used. An illustration of pragmatics is that how the same utterance may have various meanings in various settings, or how people may react and respond to different symbols.

SAT is regarded as one of the most linguistic theories in which it is applied to all language discourses including Arabic language. Speech acts are generally examined when they are employed in the regular conversations, discussions or political discourses. A number of researches have particularly investigated speech

acts in religious speeches, for example the glorious Qur'an, Bible (The New Testament) and Torah (The Old Testament). This shows that the language of the glorious Qur'an is not the same as any other human languages since people will not be able to write down a word or an ayah like the ones in the Qur'an.

Yusuf surah is a Meccan surah which means it was revealed in Makkah. It is in the twelfth juz' (part) in the glorious Qur'an consisting of 111 ayat. It is preceded by Hud surah and followed by Ar-Ra'd surah. In the glorious Qur'an, the researcher found that the name of prophet Yusuf is mentioned for (65) times in this surah, and (2) times only in other surahs. The religious text of this surah narrates the story of prophet Yusuf, and his relationship with his brothers and father, prophet Y'aqub (known as Jacob), in full chronological sequence. Prophet Yusuf's full name is Yusuf ibn (the son of) Y'aqub ibn Ishāq ibn Ibrahim.

Yusuf surah is special and unique to be studied since it includes a number of imperative and prohibitive verbs. It also includes the story of prophet Yusuf where it carries sermons and teachings expressed in eloquent language and it can be a basic means to have effects on non-Muslim readers. Therefore, the researcher found that it is crucial to study the imperative and prohibitive verbs in Yusuf surah since it also has great implications on the process of teaching and learning. The imperative and prohibitive verbs in this surah indicate a deliberative study since they are types of performance.

2. Research Problem

The glorious Qur'an is mostly based on a rhetorical language and different linguistic structures. Therefore, understanding the linguistic structures of the glorious Qur'an is not an easy task since linguistic analysis deals with the levels of language such as phonology, morphology, syntax, and pragmatics. Many learners do not differentiate between the speech acts functions recognized through imperatives and prohibitives in the glorious Qur'an because of having some difficulties in analyzing and interpreting the ayat despite the availability of dissimilar interpretations for many Islamic scholars. Also, the relationship between syntactic and pragmatic parts is confusing to some readers because they cannot distinguish between the imperatives and prohibitives as syntactic structures from other particular speech acts, e.g., requests or commands. In addition, relating one syntactic form to one pragmatic function can also lead to misunderstanding of imperative and prohibitive verbs in the glorious Qur'an.

In this regard, the paper seeks to formulate the different types of imperative and prohibitive speech acts and their relationships with linguistic structures and pragmatics. It also aims to find how the kinds of imperative and prohibitive speech acts and linguistic structure and context relationships within the meaning of the imperative or factors affect the pragmatic meaning in the ayat of Yusuf surah. This paper highlights the problem of finding the major meaning of imperatives and prohibitives in Yusuf surah pragmatically.

3. Purpose of the Study

The main purpose of this paper is to explore the fundamental use of imperatives and prohibitives in the glorious Qur'an as a means to deliver several illocutionary acts such as promising, commands, advising, requests, warning, permission and guidance. Also, it demonstrates how these imperatives and prohibitives differ when they are directed toward various groups of people. Therefore, the paper attempts to concentrate on SAT since it has a great significance for the new English teaching approaches, and sheds the light on the prominence of pragmatic

context to give more attention for learners for the sake of using the language appropriately. More importantly, the paper displays how these verbs convey the various meanings in various contexts as they are directed to different groups of people or situations.

4. Objectives of the Study

- To scrutinize the dissimilar pragmatic and speech acts functions of imperative and prohibitive sentences in Yusuf surah by identifying the factors that affect the pragmatic meaning.
- To clarify that imperative verbs can be employed to introduce other illocutionary acts rather than only delivering requests or commands.

5. Research Questions

The investigation helps to answer the following research questions:

1. What are the different illocutionary speech acts that can be performed through the use of imperatives and prohibitives in Yusuf Surah?
2. What are intentions of the imperative and prohibitive utterances in Yusuf Surah?
3. How does the power element affect the use of imperative and prohibitive verbs in Yusuf Surah?

6. Significance of the Study

This paper attempts to explore the different pragmatic meanings and syntactic structures of imperatives and prohibitions in Yusuf surah in Qur'an as revealed by Allah in different occasions, such as: (1) Allah ordering and prohibiting prophets, believers, non-believers, and other creatures; (2) Human beings asking Allah such as prophets and other believers as a purpose of supplication; and (3) People address each other by doing or not doing a certain thing on diverse issues, e.g., the prophet Y'aqub (known as Jacob) and his sons, and prophet Yusuf and his brothers.

7. Limitations of the Study

Generalizing the results of the present paper is only limited by these factors:

1. The paper is limited to explore the imperatives and prohibitives in Yusuf surah, and not the whole Qur'an.
2. This paper investigates the pragmatic functions of imperative and prohibitive verbs in Yusuf Surah.

8. Rationale of the Study

A number of studies utilized the SAT to analyze the Qur'anic ayat, yet those researchers did not employ the theory to examine the different illocutionary acts of imperative and prohibitive verbs. The researcher found that it is pivotal to study Yusuf surah since it contains a number of imperative and prohibitive verbs showing their basic meanings. Yusuf surah, or what is referred to as the best ever stories in the glorious Qur'an, narrates the whole story of the journey of prophet Yusuf, in which there are several lessons, teachings, sermons, guidance, wisdom, and instructions that readers or all people can take in life. Furthermore, it is very essential to know the meaning of the imperative and prohibitive verbs delivered by the Almighty Allah and other different people in various contexts. This paper aims to provide a brief critical investigation of the related previous studies which have recently examined the speech acts in the glorious Qur'an. Moreover, these studies are scrutinized in terms of their main significance, focus and results.

Theoretical Review

1. Previous Studies related to the Speech Acts Theory

Santosa, et al. (2017) used speech act theory in order to recognize the key meaning of questions in the glorious Qur'an which are contextually expressed. The findings of this related research displayed those questions in the glorious Qur'an are not mostly utilized in their prime meaning, yet they are rather used to give another meaning. Therefore, the foremost purpose of these questions is no more the same. The statements with question words are not explained and construed as interrogative sentences.

Mawadda (2016) pragmatically explored the commissive sentences in the translation of Yusuf surah. On the one hand, the researcher concentrated on the major kinds of commissive and the politeness strategies on the other hand that are used in Yusuf surah. According to Livenson (1987), the study shows that six kinds of commissive statements are fundamentally employed in this surah namely as, warning, complaining, offering, promising, criticizing, refusing, disagreeing, volunteering insulting, and threatening.

Al-Masri (2016) conducted a study about the speech acts in only the imperative sentences that are used in the holy Qur'an for both the Cow (Al-Baqara) and Joseph (Yusuf) surahs. Pragmatically, the researcher focused on the imperative sentences in the two surahs. Also, the findings of her study revealed that 125 imperative verbs (96 imperatives from the Al-Baqara surah and 29 imperatives from Yusuf surah) are realized out functioning 17 distinct speech acts. The study was a descriptive qualitative method. In her study, the researcher utilized some popular translations of the glorious Qur'an and interpretations.

Issa (2015) conducted a study about the use of requests when translating the glorious Qur'an. Besides, the researcher offered a comparative, descriptive as well as analytical study for these requests with reference to the SAT throughout investigating its chief objective in the translations of the glorious Qur'an. However, the researcher summarized the study despite the fact that English and Arabic language are linguistically dissimilar, and interpreters of the glorious Qur'an always struggle to offer the very identical pragmatic function, form and style throughout using specific ways, for instance explanation, addition and substitution. Also, the designated interpreters sometimes succeed to offer these strategies and fail at other times. Thus, a part of the glorious Qur'anic meaning is often lost.

Quite relatedly, Jauharin (2014) studied the kinds and purposes of directives in Al-Baqarah surah where the researcher employed a descriptive qualitative method in the research concentrating on the English rendering of the aforementioned surah. In addition, the study summed up that the central directives in the translations that are respectively inspected are order and command.

Al-Hindawi et al. (2014) stated that a number of Arab researchers explicated the importance of the SAT for over a long time before the scholars Searle and Austin did that. The research offered an overall background for the version of SAT for both Austin and Searle. In the second section of the study, the paper presented the SAT in different viewpoints, such as the jurisprudents, Arab grammarians as well as rhetoricians. Furthermore, it was observed that the fundamental issue of this theory is mainly crystallized in literatures and languages.

Al-Saaidi, et al. (2013) aimed to examine the prohibitions in order to demonstrate how this type of speech act is mainly utilized in some selected ayat in the glorious Qur'an and Bible. However, they did not investigate

the prohibitive verbs in Yusuf surah. The researchers basically investigated these prohibitions semantically, pragmatically and syntactically. The core results of their research are that the act of prohibition in English language is mostly apprehended by negative imperative way (e.g., do not do). Nevertheless, in Arabic language, the act of prohibition is profoundly utilized implicitly and explicitly.

It is worth mentioning that the previous studies are very important for every paper; however, the previous studies utilized in this paper are mainly correlated to this paper. The studies aimed at scrutinizing either the imperative sentences or the prohibitive sentences alone, but not the two parts together. The paper employed the two kinds, the imperative and the prohibitive verbs, and analyzed 38 imperative verb and 6 prohibitive verbs applying the speech acts theory. Some of the aforementioned studies scrutinized the sentences pragmatically, syntactically, or semantically for other different surahs. Many previous studies did not give clear explanations and interpretations for some parts, such as problem statement, significance of study, limitation of study.

A number of the problem statements and research questions are not explained or construed and some other studies still miss these parts. However, this paper gives a wide explanation for every part by adding some new elements to make a great development from other studies and benefit other researchers and readers. Moreover, the paper explores the different pragmatic meanings of imperatives and prohibitives in Yusuf surah as revealed by Allah in different occasions. The paper also provides extra information to other readers and researchers to be knowledgeable about and familiar with the imperative and prohibitive sentences.

2. Speech Acts Theory (SAT)

SAT tends to deal with a sentence as an act which can be performed by a speaker within a context with respect to an addressee. SAT refers to the actual expressions which have obvious meanings and can be performed in communication where several things are achieved by expressing a certain sentence or idea. To be more specific, a person can carry out a particular action via language means using a speech act. Speech acts are achieved when a greeting, acceptance, refusal, complaint, compliment, invitation, apology, order, or request is presented (Austin, 1962); (Searle, 1969).

In addition, SAT attempts to clarify how speakers can utilize the language so as to achieve the intended actions and how hearers deduce the intended meaning from what is said. Once people attempt to create utterances and sentences involving syntactical structures and words and then they try to perform action through these utterances and sentences, it is the way that people do the speech acts (Yule, 1996).

Verschueren (1999) explained that in a reply to the reasonable positivism where the sentence is evaluated as either true or false, Austin (1962) stimulated the SAT in which the language is recognized as being an instrument where people try to do things. SAT indicates the way that investigates the main function of utterances/sentences with a connection to the behaviour and attitudes of a speaker and a hearer in the personal communication (Crystal, 2003).

Austin (1962) presented all his ideas and thoughts on the SAT throughout meaningful lectures in 1955 and later on they were published out in 1962 entitled '*How to Do Things with Words*'. In 1969, John Searle, who was Austin's student, adjusted and improved this theory (Mey, 1993). Constatives refer to sentences that are evaluated if they are true or false; however, performatives are sentences evaluated in regards to being appropriate or not (Levinson, 1983).

Here are the examples that illustrate the major difference between the two kinds as: Verschueren (1999) stated the example as: 1- We went down to Como. The aforementioned example is regarded to be a constative one since it is named as a statement and can be evaluated as true or false; 2- I bequeath and give my watch to my brother Austin (1962). This mentioned example is performative if there is an act of bequeathing or donating. Afterwards, Austin discarded the discrimination of performatives and constatives and preferred a general theory of speech acts where the performatives and constatives are regarded as discrete subcases. Therefore, he ended up that the performatives and constatives are the matter of happiness conditions where performatives and constatives are often indistinguishable even if they are true or false, though. (Huang, 2006).

Austin attempted to make a discrimination between primary implicit performatives and explicit performatives. Fromkin, et al. (2007) stated that the performative verbs are considered as verbs when people try to do things in which they make the illocutionary force explicit. However, the term explicit performatives refer to the sentences performed by the regular practice of performative verbs (Yule, 1996).

Furthermore, the implicit performatives indicate the speech acts that can be accomplished without the practice of performative verbs (Yule, 1996). The way that the mentioned speech acts work is controlled by pragmatic universal principles; however, they are different from a certain culture to another in terms of conceptualization and verbalization.

Levinson (1983) stressed that speech act theory is used to analyze language acquisition and its uses across different cultures. This refers to the reason that the linguistic components are not only considered as words, but they are also seen as performed acts in entire languages around the world.

Austin (1962) was the first linguist who studied the SAT stating that it is also a part of pragmatic theories in a contemporary, innovative and creative way. He realized that the performative actions are accomplished throughout words like requesting, ordering, promising, apologizing, etc., and then the speaker assumes a certain type of response on the part of the hearer.

Searle (1979) proposed five illocutionary classes of speech acts: (1) **assertive or representative speech acts** are mainly utilized to reveal the extent to which a speaker's statement is thought to be right or wrong from what is said, (e.g., an affirmation, a statement of fact, description or a conclusion. Leech (1983, p. 164) highlighted that this act characterizes the speaker's belief, and he/she is restricted to the fact of the propositions that are expressed; (2) **commissive speech acts** are primarily expressed by a speaker so as to relate him/herself to actions. The speaker is more or less restricted to future actions in this kind; (3) **directive speech acts** refer to the use of making interlocutors do what speakers only say. Also, it attempts to let the hearer do something which expressed speakers' intentions and thoughts for the hearer to do a certain thing; (4) **expressive speech acts** are plainly utilized to express what and how speakers feel. It expresses the psychological actions and attitude of statements of speakers to the state that is implied in illocutionary, (e.g., a speaker may feel happy, sad, upset or satisfied); and (5) **declarative speech acts** refer to the kind that produces statements resulting in a direct change to the present conditions in a quite short time. The success of this type remains in compatibility between reality and the contents of the proposition. This kind of speech act is very unique since it is usually made by a person who is in an official setting of reference which is authorized to do so.

3. The Importance of Power in Giving Commands

Power is defined as the relationship between the speakers having power and the inferior/subordinate speakers who are in lower rank depend on the high power. Thus, the power of the speakers identifies the use of language. Also, the interlocutors' power relies on the context of the speech itself as well as the main connection between them.

Power is also considered as the relative capacity of the individual to modify others. Both power and language are associated with each other either by distinguishing specific contexts because they need: certain kinds of language use, the privilege of particular kinds of language, those who can or cannot speak the language in certain places, the appropriate contexts for types of speech and silence, the types of speech that are appropriate for speakers having different ranks and roles, the criteria of requesting and giving information, and finally the procedures of alternating between interlocutors.

Therefore, pragmatic uses of language are seen as a significant instrument for building social differences between people in terms of efficacy and power (Keating, 2009). As money is believed to be a reason for having a great social class in a certain society, power can also have different resources, e.g., metaphysical power, physical strength, age, sex, gender, and media. Accordingly, people who have great power are much more reliant and convinced to express what goes in their minds than speakers who have low power (Nemani and Rasekh, 2013).

In addition, the power of a certain speech refers to the ability of making people do something and act in a certain way. Thus, if people have power, they would have much control over other speakers and activities. That is, the power of the speaker is needed in order to have a felicitous and appropriate command. In other words, the power of orders relies on the interlocutors' power, status, rank, and the familiarity, e.g., the power can be very high when the interlocutors have an official rank and right to give a command for other speakers, and it can be low when the interlocutors and addressees are friends.

4. The Syntactic Form of the Imperative Sentence

The imperative verbs refer to the stem of the verbs or the base form of the verbs used in a sentence; they also indicate the auxiliary verbs that do not have a subject. For example, *eat, do, open, close, and write*. Also, modal verbs cannot be utilized as an imperative verb in a sentence even though they are considered to be as helping verbs.

Furthermore, these verbs have no certain tense (present or past), but they rather point to a direct future. Furthermore, a speaker of English language can use the negative or affirmative form of the imperatives, e.g., '*write*' or '*Do not write*'. Imperative verbs are also valuable in creating the speech clear, precise, and meaningful (Jucker and Taavitsainen, 2008).

Quirk et al. (1985) scrutinized that the imperative verbs can precede the subject which is mainly used for emphasis (e.g., *you go out*). Biber et al. (1999, p.219) explained that the receiver in imperative sentences is often identified in the form of the main subject and it is normally as a vocative, e.g. *You go home and go to sleep; Don't you dare talk to me like that; Ahmad, take these things away*. Moreover, the imperative sentences (e.g., *Wait here*) can be directed to only one person or many people.

Quirk et al. (1984) claimed that the subject 'You' is added to attract the person's attention. Nevertheless, the aforementioned example (*Wait here*) is mainly used to attract the attention of the addressee shedding the light that the stress and intonation in this sentence are important in order to clarify the meaning.

The following examples are the common forms of imperative verbs:

- The base form of the verb, e.g., Shut.
- base of form of the verb + an object, e.g., Shut the door.
- A verb + the complement, e.g., Be quiet.
- A verb + an adverbial, e.g., Leave outside.
- A verb + two objects (object + object), e.g., Give her some money.
- A verb + an object + a complement, e.g., Consider yourself clever.
- A verb + an object + an adverbial, e.g., Hang the picture on the wall.

Imperative verbs are entirely connected to directive speech acts in many languages as they are the second direct way to express the commands after the performative verbs. Nevertheless, this mutual conceptualization does not only encompass the whole purposes, objectives, and intentions of interlocutors, but also a very deep analysis is needed. Vanderveken (2009) highlighted that many illocutionary acts are comprehended by engaging the kinds of imperative sentence, yet the power of distance, participants, and the seriousness of the interlocutors must be taken into account.

Khalil (1999, p.113) proposed that imperative sentences "have the discourse function of directives". He also maintained that these sentences have four distinctive aspects: (1) they do not have an overt subject (e.g., *Go out*). These imperatives can have an explicit subject, e.g. *You go out*. Using the explicit subject indicates a pragmatic function to highlight the doer of the action (You), but not anybody else; (2) the imperatives must be tenseless. That means we must use the base form of the verb, e.g., *Be quiet*. At the same time, the action is always performed in future; and (3) the imperative verbs do not come or occur in subordinate clauses.

In essence, the imperative verbs can be divided into: (1) subject imperatives as there is not an overt subject in the sentence, e.g., Get me a cup of tea; (2) subject imperatives, e.g., someone get me a cup of tea in which the subject can be second or third person in which they are applied to give instructions, avoid ambiguity, or express irritation (Khalil, 1999); (3) the negative imperatives where it expresses prohibitions, e.g., Don't leave home before nine. Also, in negative imperatives, the subject can be implicit or explicit; (4) the emphatic imperatives which entails the use of the emphatic particle "Do" in the sentence, e.g. Do have some more tea; and (5) the imperatives with "Let" which is to somewhat different from the other types. It is also named as inclusive imperative since they use a shared action to be done by the speaker or hearer.

5. The Syntactic Form of the Prohibitive Sentence

Prohibitions could be syntactically expressed by a great deal of strategies, and the most popular of these ways is the imperative. Allan (1986) emphasized that the imperative verbs place the prohibitive verbs as the given example: *watch out*. [prohibition]

To be more specific, the imperative verbs can be utilized to prohibit or prevent an action to be occurred. It is regarded as a negative request (e.g., do not) which is mainly utilized before the imperative verb to turn the

command/request into a prohibitive verb. Jawad (2011) claimed that the prime distinction between a prohibition and a command is that the command verb refers to leading the addressee to do something; however, the prohibitive verb refers to instructing the addressee, with great emphasis, not to do a certain thing, too.

Consequently, it can be plainly said that the prohibitive verb is a type of a negative request or command. This interpretation is provided by some scholars such as Swan (2000) and Zandvoort (2001) who represented that the prohibitive statement is truly a negative imperative one, starts with (do not), and is followed by a bare infinitive (e.g., do). It is also utilized once we ask someone not to do a particular thing in agreement with the speaker's intentions underlying commands/requests. For instance, don't be greedy.

1. Methodology

Bhandari (2020) reported that the qualitative research includes collection and analysis of data that are not numerical, such as texts, videos, or audios as a way to understand opinions, thoughts, concepts, and experiences. Thus, this type of research can be employed to collect the deep perceptions to a certain problem or produce new philosophies for research. It is also known that the qualitative research is the contrary of the quantitative research in which it refers to the process of collecting and analyzing data that have numbers and statistical analysis.

In addition, the qualitative research is generally utilized in social studies and humanities sciences, e.g., education, history, anthropology, sociology, health sciences, etc. Accordingly, this kind of research indicates the way of creating findings that are not achieved by statistical procedures. Also, the qualitative method refers to the way of gathering the non-numerical information (e.g., texts, videos, or audios) in order to understand the concepts, ideas, beliefs, opinions, or experiences.

The method can be utilized to collect the in-depth understandings and insights into a specific problem or generate new ideas of a certain research. What's more, it is used to recognize how a group of people experience the world as they tend to be flexible and concentrate on keeping rich meaning when interpreting information.

Moreover, the qualitative research method refers to the strategies, techniques, ideas, and assumptions utilized to study different processes. The method is employed to obtain comprehensive answers to the questions in which they explain 'how' and 'why' a certain thing happens, yet they do not answer 'what' and 'how much' happens. The main objective of this method is to produce data or knowledge. By using qualitative method, professionals, social sciences, and researchers can study more about a definite research problem.

2. Data Collection

This paper is a qualitative analytical study as it mainly relies on the text analysis of the collected data that are descriptively scrutinized. It also seeks to collect the source of data from Yusuf surah only. This paper includes (38) imperative verbs and (6) prohibitive ones from Yusuf surah. The illocutionary speech acts, imperatives and prohibitives, are collected from the ayat of this surah. The current paper is also provided with the translation of both Abdullah Yusuf Ali (2000) and Muhammad Muhsin Khan (2009), in addition to the transliteration for these ayat for the sake of clarification, representation, and exemplification of the English meaning to other learners. The paper used the right transliteration for the ayat in Yusuf surah according to the standard Arabic transliteration system equivalents table for the sake of helping non-Arab Muslim and non-Muslim readers to be able to pronounce or read the ayat in Yusuf surah.

The researcher begins with documentation to collect data as: (i) the researcher will read Yusuf sura profoundly; and (ii) the researcher will collect imperative and prohibitive verbs in Yusuf surah by taking notes.

3. The Rationale of Data Selection

The imperative and prohibitive verbs in the ayat of Yusuf surah are not examined pragmatically before. Also, all the verbs are certainly full of directness and indirectness speech acts conveying the intended pragmatic purposes and functions that are not mentioned in the text.

4. Research Design

In order to answer the research questions, the researcher adopted the descriptive analytical method for the purpose of analyzing the speech acts of imperatives and prohibitives in Yusuf surah. Thus, the present paper is regarded as qualitative as it principally relies on text analysis of the collected data that are descriptively scrutinized.

5. Data Analysis

The researcher depends primarily on examining the data by the process of analyzing, interpreting, documenting, categorizing, and inferring the functions of verbs in the ayat. Also, the researcher tends to analyze the ayat of Yusuf surah using the speech acts theory by referring and checking the interpretation Arabic books (Book of Tafsir), such as Ibn Kathir and Al-Tabari, and not the translated ayat. The collected data of imperative and prohibitive 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.

6. Procedure

The imperatives and prohibitives are examined according to the: (1) contexts of both imperatives and prohibitives in the ayah itself; (2) revelation conditions that are available in every ayah; (3) analogy which is way of conveying meaning and pieces of information from a certain subject to another one usually for the purpose of clarification; (4) various interpretations of the glorious Qur'an (books of Tafsir), such as Ibn Kathir (n.d), and Al-Tabari (2001); (5) the dominance of the speaker and the hearer; and (6) researcher's viewpoints.

All in all, the paper found that employing the suitable method for analyzing the imperative and prohibitive verbs found in Yusuf surah, and finding their pragmatic functions is the hardest task in this research since there are not available studies conducted on the same topic. Thus, there are insufficient available methodologies to be adopted or adapted. The qualitative methodology was selected for the purpose of data analysis based on a systematic procedure which highlights the context itself and some historical interpretations about imperatives and prohibitives taking into consideration the use of speech acts theory during the pragmatic analysis.

Results and discussion

This part is concerned with analyzing the imperative and prohibitive verbs in Yusuf surah. The number of imperative verbs found in this surah are (38) verbs serving (8) functions of speech acts, whereas the prohibitive verbs are only (6) ones serving (3) speech acts functions. The verbs are illustrated in order as follows:

1. The imperative verbs

After reading the interpretation and making a deep analysis for the imperative and prohibitive verbs in Yusuf surah as well as looking back to the revelation conditions, the researcher reached to a conclusion for the verbs in the following table where it shows the imperative verbs employed in Yusuf surah. The number of the employed verbs are (38) verbs in which they are analyzed according to accurate order of the ayah in Yusuf surah. The researcher also provided the transliteration of the ayat and the translation of each verb according to the translation of Abdullah Yusuf Ali and Mohammed Khan in addition to the functions of these verbs with reference to the SAT. To be more specific, the revelation conditions and interpretations books play a very significant role in identifying the speech acts of the imperative verbs in the present paper.

<i>Transliteration of the verbs</i>	<i>The translation of the verbs</i>	<i>The imperative verbs in the Yusuf Surah</i>	<i>The function of the imperative verbs in Speech Acts Theory</i>
Iqtolu:	kill	"اَقْتُلُوا"	Consultation
It'rahoh	drive away	"اَطْرَحُوهُ"	Consultation
?alqu:hu	throw	"اَلْقُوهُ"	Consultation
?arsilhu	send	اَرْسِلْهُ	Petition and Entreaty
?akremi:	make his stay	اَكْرِمِي	Petition and Entreaty
haita	come	هَيِّتِ	Request and Plea
a?rad	pass	اَعْرِضْ	Petition
istagh(y)feri:	ask forgiveness	اسْتَغْفِرِي	Petition
ukh(x)roj3	come out	اَخْرِجْ	Command
naba'na:	tell	نَبِّئْنَا	Request
uðkorni:	mention	اَذْكُرْنِي	Request
?aftu:ni	expound	اَفْتُونِي	Consultation
Fa?rsilu:n	send	فَارْسِلُونِ	Entreaty
?aftina	expound	اَفْتِنَا	Entreaty
?atu:ni	bring	اَنْتُونِي	Command
ir3e?	go back	ارْجِعْ	Request
fasa?aluh	ask	فَاسْأَلْهُ	Request
iz?lani:	set	اجْعَلْنِي	Request
ij3?lau:	put	اجْعَلُوا	Command

Faʔarsel	send	فَأَرْسِلْ	Entreaty
wa udkh(x)ulu:	enter	وَادْخُلُوا	Advice and Guidance
fakh(x)uð	take	فَخَذَ	Petition and Entreaty
Irjziʕo:	turn back	ارْجِعُوا	Consultation and Suggestion
faqu:lu:	say	فَقُولُوا	Consultation and Suggestion
Wasaʔali	ask	وَاسْأَلِ	plea
iðhabu:	go	اَذْهَبُوا	Advice and Guidance
fatahassasu:	seek	فَتَحَسَّسُوا	Advice and Guidance
faʔawfi	pay	فَأَوْفِ	Entreaty
watasaddaq	treat	وَتَصَدَّقْ	Entreaty
Iðhabu:	go	اَذْهَبُوا	Command
faʔalqo:hu	cast	فَأَلْقُوهُ	Command
istagh(y)fer	ask forgiveness	اسْتَغْفِرْ	Entreaty
udkh(x)ulu:	enter	ادْخُلُوا... آمِنِينَ	Honoring
tawafani:	take my soul	تَوَفَّنِي	Supplication
ʔalhiqni:	unite	وَأَلْحِقْنِي	Supplication

2. The prohibitive verbs

The following table shows the prohibitive verbs used in the paper, the functions of these verbs in the SAT, and how they are employed according to the theory.

The transliteration of the verbs	The translation of the verbs	The Prohibitive verbs in the Glorious Qur'an	The function of the prohibitive verbs in Speech Acts Theory
La taqsʕasʕ	relate not	لَا تَقْصُصْ	Advice and Guidance
La taqtulu:	Slay not	لَا تَقْتُلُوا	Consultation
La taqrabu:n	nor come	لَا تَقْرُبُون	Threatening
La tadkh(x)lu:	enter not	لَا تَدْخُلُوا	Advice and Guidance
fala tabtaʕis	grieve not	فَلَا تَبْتَئِسْ	Advice and Guidance
la tayʔasu:	never give up	وَلَا تَيْأَسُوا	Advice and Guidance

Conclusion

Based on the data analysis, the researcher found that investigating the imperative and prohibitive verbs in the Yusuf surah demonstrated that one structure may function several purposes relying on the background information, context, and the speakers. These imperatives were totally (38) verbs. The analyzed imperative verbs served (8) speech acts functions, such as consultation, entreaty (petition), plea, commands, requests, advice and guidance, honoring and supplication. Furthermore, the prohibitive verbs were 6 serving 3 speech acts functions, such as advice and guidance, consultation and threatening.

However, there are some repeated imperative verbs that have the same functions. For example, the verb (bring/اِثْنُونِي) is repeated in the ayat (50,54,59,93), but it has the same meaning and function in the four ayat. To be more specific, the verb functions the speech act of command, yet it differs in the speech situation. Furthermore, the verb (enter/ادْخُلُوا) is repeated in the ayat (67,99) which functions the speech act of advice and guidance in the two ayat. Besides, the verb (go/ادْهَبُوا) is also repeated in the ayat (87,93), but the verb in ayah (87) serves the speech act of advice and guidance, and the second functions the act of command.

Moreover, the revelation circumstances and different books of interpretations (Tafsir) facilitated the way of classifying and determining the speech acts of imperative and prohibitive verbs. The researcher analyzed the imperative and prohibitive verbs in Yusuf surah according to Austin and Searle's theory presenting the original text of the glorious Qur'an, its translation version, and transliteration. Yet, the researcher only analyzed the original Arabic version of the Qur'an, and not the translated one.

On the other hand, the present paper obviously demonstrates that only one single structure, for instance the structure of imperatives or prohibitives, can function various purposes according to different contexts. Therefore, the interlocutors, addressees, and revelation conditions of these imperative and prohibitive verbs were given delicate and accurate attention via analysis section.

Another drawn conclusion through analyzing the ayat is the use of the illocutionary acts of advice and guidance that were directed by the prophet Jacob and prophet Yusuf and both of them (advice and guidance) were used in the imperative and prohibitive verbs. As mentioned, the acts of advice and guidance used in the imperative and prohibitive verbs are mainly utilized to give pieces of advice or to direct guidance to the addressees, but not the act of commands or prohibitions of doing a certain thing.

The imperative verbs that believers utilized to address the Almighty Allah function the illocutionary act of praying in the cases that were stated in the analysis section. Moreover, the illocutionary acts of entreaty (petition) and requests are generally utilized in conversations between the brothers, prophet Yusuf, prophet Jacob, and the king of Egypt.

The paper succeeds in analyzing the imperative and prohibitive verbs following the research questions. The paper answered the questions successfully. The paper answered the different illocutionary speech acts performed through the use of imperatives and prohibitives in Yusuf surah in addition to the intentions of these utterances. Also, the paper answered the third question of the study showing how the power element affect the use of the imperative and prohibitive verbs, and presenting how the different people with different positions give orders, commands or advice to others in the surah.

Throughout the analysis, it is observed that the imperative and prohibitive verbs show different meanings and intentions where they can mislead the readers and researchers and not only one direct meaning. Therefore, the results of this paper totally match with the research questions, objectives of the study, and significance of the study. Also, the rules of SAT agree with the different imperative and prohibitive verbs in Yusuf surah in which they make the matter of high significance to employ the theory.

To sum up, the results of the present paper show that the SAT of Austin and Searle is comprehensive where it has achieved its purposes and fulfilled its communicative functions of a language through expounding the connection and interaction between particular pragmatic and syntactic elements in the glorious Qur'an specifically the imperative and prohibitive verbs employed in Yusuf surah in addition to their functions.

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