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DIRECTIVE VERBS OF SPEECH (IMPERATIVE, PROHIBITION) IN SURAT AL-TAWBAH

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ABSTRACT

The Qur'anic text was, still now and will remain as an inspiration to all the studies that are based on it. Because it carries open connotations appropriate for all ages due to its interactive energy that it drew through the relationship between the Creator and the creature

And this relationship was drawn some of its features through the orders and prohibitions are included in this text between its folds. These orders and prohibitions have come in interaction with Al- Hajjaji influential dimension are desired through those accomplished commands and prohibitions as well

From here, my study was titled "Directive verbs of speech (Command - Prohibition) in Surat The research concluded multiple results:

1) The abundance of accomplishment actions (command, prohibition) in Surat Al-Tawbah as absolute abundance. Where there are more than (30) places for command, and the prohibition is more than ten places, and the command with prohibition is more than five places. These verbs have played role directly to show the aim from the legislation, political and social provisions by linking these verbs with their impactful dimension

2) The convergence of verbs of speech (imperative- prohibition) has contributed to various connotations by confirming the argument and proof by the effectual dimension as well as the power of the accomplishing action through the connection between the two neighboring verbs

1. Introduction

First: Verbs of Speech:

The theory of speech verbs arose in the second half of the twentieth century. And he sees speech verbs in language according to the research of the English philosopher (John Austin) through his lectures that were collected in the book (How do we accomplish things with words) (1). This theory is considered one of the primary topics for Deliberative and

pragmatic. The philosopher Austin established verbs of speech and developed them by his student (Searle). The deliberation seeks to answer many questions, including:

Who is speaking? Who is he talking to? What do you say when he speaks? How do we talk about one thing and want another? (2). Speech acts focus on influencing the behavior of the recipient, to persuade him and take the specific position that the judicial content suggests (3). Because intentionality has an important role in speech that contains speech acts. Where "it is known that logical speech has deliberative functions linked to the intent of the addressee. The most important of which is its dialectical function that increases its operational effectiveness that Austin and Searle wanted. Especially those associated with two functions: influence and persuasion (4) of the relationship between the sender and the recipient or between linguistic speech and speech.

The ancient speech took care of the recipient and put forward his well-known theory (for each case an article). Abu Hilal al-Askari defined it in his book (Kitab al-Hrafin) in terms of linguistic view. He says ((Speech from their words has reached the goal: if you finish it and pass it on to others ... then it is called rhetoric by this name because it ends the meaning for the heart of the listener and he understands it ... and notice also the notification as in the Almighty saying: ((This is a communication to people)) Surat Ibrahim: 52, Any notification (5).

This is close to its idiomatic meaning, which indicates the endpoint of the heart of the listener. As it is known by saying ((Rhetoric is all that the meaning conveys to the heart of the listener. So you strengthen in yourself an acceptable image and a good aspect)) (6). Rhetoric depends on reaching puberty and influencing the communication process. Here, we notice an overlap between the two sciences of rhetoric and deliberation, as they share their study of language as a tool for determination and influence among speakers. This view is supported by "Leach" in his view that rhetoric and pragmatism are consistent in their reliance on language as a tool for exercising action on and influencing the recipient. (7).

And pragmatism shares with stylistics in its concern for language . But each of them differs from the other in terms of the method of study . Where deliberative is concerned with studying language with taking into account the rules of this use that exist in our minds and which fulfill the intended meaning such as scientific, social and stylistic rules (8).

While we see stylistics most often stands at the limits of the aesthetic of the phrase. Even if it is associated with the existence of cultural, social and psychological aspects (9). So we conclude that ((Deliberative studies language while using it, but stylistics is concerned with studying the aesthetic aspects of language such as displacement)) (10).

Austin mentioned three verbs in the first text: The verb to say, which means the verb of the pronouncement in the sentence, the second verb: the accomplishment verb is the event that is accomplished upon the uttering of a

specific sentence, the third verb is the effectual verb and it means the effect and the result produced by the accomplished verb (11).

And (Searle) mentioned in pronouncing sentences or pronouncing for saying four sentences are verbs which are: (12)

1- Pronunciation verb: It is the pronouncement of words that means to perform saying verb according to the syntactic, lexical and phonological rules of that language.

2- Judicial verb: It is concerned in the case of attribution, it means to attribute verb of sentence. Searle has determined methods of coming the judicial verb that it is not to be mentioned alone or locate in a single. But it comes with accomplish verb within certain and compound frame. Because we do not pronounce with judgmental verb without the presence of intentionality in the pronouncement. The judgmental participates with the verbal, accomplished and influential verb.

3- Achievement verb: The same details as Austin said.

4- Impactful verb: It means the effect of the accomplished action on its recipient.

Scholars have discussed the issue of achievement . The researcher Grays has attributed it to the existence of two meanings of the accomplished discourse . One of which it is explicit, as it is indicated by the formula , the other implicitly is generated by the intentions that are related to the context and the recipient in which it is mentioned as meaning of carrying the achievement (13).

The speech verbs of (Austin) have been divided into groups have argumentative importance. Where for him ((Denote to judgment or actions that indicate practice. They have power to impose a new reality such as election, appointment or counseling, as well as actions of behavior are related to the social behavior of the speaker, which leads him to take an attitude towards the addressee)) (14).

Where are divided at view of Austin into many categories according to its achievement strength which are as follows: (15).

1. Judgments: Their goal is to issue sentences such as (judgment, fate).
2. Practices : They denote to the practice as an exercise of
3. Legislative or legal authority, such as: (declare, advice).
4. Promises: Through it the researcher (the speaker) undertakes to accomplish a specific action such as (promise, guarantee).

5. Behaviors (Biography): They aim to show a certain behavior such as (Thanked, prepared, apologized).
6. The emergent actions: They aim to pretext and discussion, such as (deduce, suppose, prove, prove).

Searle divided verbal (speech) verbs into five parts.

1. Directions: They are the subject of study. We will explain them in detail before analyzing the verses of Surat AL-Tawbah.
2. Informational: They are the verbs that consist of the pledge to the recipient. They depict the state of reality in the world. Their examples are represented in the classifications, interpretations, phrases and descriptions. And all news reports have a trend of conformity that means each report expresses a certain belief and the simplest choice to define the reports is the question (16).

And the verbs of this class have possibilities of truthfulness or falsehood and are parallel to verbs of verdicts with Austin (17).

These verbs are close to the subject of piece of news in the Arabic rhetoric through the possibility of truthfulness and lying. So ((Most of scholars and researchers have agreed that the piece of news is what is likely to be truthful or false . We take into consideration the intention and belief of the informant. If the verbal (speech) percentage is identical to his external percentage, and the informant believes that it is identical, then the speech is truth , if its speech ratio not identical for its external ratio with not believe informant for its identical , so speech is lying)) (18)

3- Obligations: The speaker's commitment to these speech verbs to do a specific thing in the future, and the direction of matching in these verbs is restricted from (the world to the words), in addition to the condition of intentionality and its presence with the judicial content of the speech verb that comes with the speech act in the future (19).

4- Expressions: They are those that stem from the speaker's feelings and senses. The achievement purpose is limited to expressing a specific psychological position in speech . It is conditioned of sincerity provision is required in it . The condition of conformity is not required in it because it stems from feelings and senses (20).

5- Advertisements: They are the verbs that carry the successful performance of the speaker and are required by the condition of symmetry between their judicial content and external presence. It is successful image as concern to matching for advertising about certain case and they are called with declaration verbs too (21)

Second: Directive speech verbs

They are the verbs that are directed by the speaker to the addressee. He seeks to direct the addressee to perform an action and accomplish it in the future. This is evidence that these verbal verbs are demanding verbs with commanding and directive form regardless of their formula (22).

Abdul Hadi Al-Shehri calls it ((The directive strategy stemming from the authoritarian relationship between the two parties of the discourse . Its fulfillment purpose is mentioned in enabling the sender to direct to the addressee and influence him in the achievement of the action directed to him . It gives priority to the principle of politeness, direction of matching in it from the world to words, and the condition of sincerity in it is represented in the will and honest desire)) (23).

The directions are always accomplished, but this achievement is not limited to one type in terms of its

Pronunciations. They are
two types ((1) Accomplishment, explicit, direct, its action is
apparent

(Command, interrogation, prohibition and call). And it is the

present for time the speaker, (2
of) Achievement
implicitly, apparent
indirectly included for not action
towards our saying: beneficial . Where it
Diligence is leads
to: be diligent) (24).

The constructive verbs relate to the starting issue . Where they are always to be directed from the sender (the speaker) to the (recipient) address and aim to achieve an argumentative goal by directing the recipient to this constructive act.

The directions are casted by Searle at Austin are included in the category of behavioral verbs , as well as many of Austen's decisions are entered in the directives (25).

These verbs cannot be true or false . It was studied in the subject of composition in Arabic rhetoric. The composition is two kinds of a request and not a request which is the division of rhetoricians (26) . ((It may be said for speech which its percentage away from its matching or not identical or not identical . It may be said about the speaker's verb . I mean to cast composition speech)) (27).

It means there is no intention in its speech ratio to be matched its external ratio or not. So the speech in it ((It is not likely to be truthful or false for itself. It is not correct to say to the one who said it is true or false. Because its significance is not realized outside and to stop of uttering it)) (28).

First Topic : Directive Speech Verbs (Imperative)

The matter is one of the subjects of the argumentative dimension as a basis for achievement through the moment of the speaker's uttering it (29). It is ((A formula that calls for action or a saying that predicts calling the action from the standpoint of superiority and obligation)) (30)

The command has four forms, which are (The imperative verb, the present verb imperative, the noun of the imperative verb, the infinitive representing the imperative verb) (31).

The directive reaction is in several places of Surat Al-Tawbah, including:

1- The Almighty said: - ((So let them spread on the earth for four months, and know that you are not able to challenge

Allah
and that Allah disgraces the unbelievers)) (32)

The verse included the two verbal actions (spread) and (know). It included the binding fulfillment of those who disbelieve after the Surah was begun with disown of them.

The achievement was represented in the request of Christian from them ((It means that you walk through the land on the face of the negligent, manage your needs and safe from the sword)) (33). The duration of the walk was limited for four months.

Moreover, the second achievement came connected to the first, as it turned (work) on (spacious) to indicate the request, and the Qur'an instructed them to know that they are ((Not surpassing Allah and His kingdom)) (34).

And the influential dimension in these two actions is the freedom of walking that Allah has written for them, in addition to the necessity of knowing that whatever they do during this period, they are not outside the authority of Allah Almighty, and the verse concluded with the result that says ((Allah disgraces the unbelievers)). So accomplishment were to be advanced and the result delayed

Allah the most Almighty: - ((And permission of Allah and His Messenger to the people on the day of the Greater Pilgrimage that Allah is innocent of the infidels and His Messenger. If you repented is better for

you. If you left , so know that you can not escape from Allah and preached those who disbelieved with painful punishment . Except those who you promised of the infidels and then did not decrease you something and did not show you to others . So fulfill their covenant to them for their period . Allah loves the righteous) (35).

The two verses included the following accomplishments (Know, preach, and do completion).

The obligatory achievement was represented in the act (know) in order to ask them to take over ((Faith and patience with disbelief)) (36) that you are not able to challenge Allah as mentioned in the text. Then to link that verb with obligatory verb which is (Preach) for joining them with obligatory verb

The one addressed in the second achievement is the Prophet Muhammad (PBUH), and he differs from the infidels who were addressed in the first verb (Know). And Allah asked the Prophet (PBUH) to preach to them the torment of pain, and ((The severe is prepared for it on the Day of Resurrection and the pronouncement of good tidings came here as a mockery as it is said) Greeting them with beatings and honoring them are insulting)(37).

And the influential action in the verb (know) it is the same that was presented in the second verse of the Surah (know that you are not able to challenge Allah). As for the effect on the act (preached) . It is represented by the torment of the hereafter that is not absent from them in any way.

As for the third verb (complete), it was mentioned in the place of exception from the previous verses from the second verse (You spread in Qur'an) to the third that preceded this text . It means that those who did not break the covenant and complete the covenant with them (38).

And the influential argumentative dimension in the act (complete) is the obligation to fulfill the promise with those who did not break the covenant. We note the beauty of the duality in the argumentative dimension represented by the result of the torment that was written for those who failed to make promises through the act of fulfillment (know and announce) and between the fulfillment of the pledge from the faithful through the achievement action (Do it).

These verbs and this duality were concluded with the second result, which indicates the love of Allah Almighty for the righteous, who are those who fear Allah and abide by the covenants they make.

2. Allah the Almighty said: - ((Though one of the infidels ask you to help , so help him , even hear the word of Allah then told him that is secured so that they are people who do

not know, how to be the disbelievers an era with Allah and upon His Messenger, except those who you pledged at the sacred Mosque . As long as they be righteous with , so be like them . Where Allah loves the righteous)) (39).

In the aforementioned text, there are three obligatory verbs , which are (Helped him, inform him, be straight). They came in the area of exception for the case of killing the infidels who break the covenant.

The first verb came to include the meaning of ((If one of the polytheists whom I commanded you to fight asks you to be safe from killing after the four months, to hear your call and your protest against him in the Qur'an, then secure him and explain to him what he wants, and give him the opportunity to hear the words of Allah and ponder Qur'an's words , but rather singling out the words of Allah because most of the evidences are in it)) (40).

Then the Qur'anic text took sympathy that includes slackening and arranging with the letter (then) with the second speech verb (inform him) that includes the addressee himself, the Prophet (PBUH), as well as talking about the exclusion layer of killing the infidels.

And ((“safe” is a verb of security, and it is a place, and it may be a source, and the estimation is: then the most informed of it is a place of safety)) (41) . So the safe is for the one who asks for the benefit of hearing the Holy Qur'an and its arguments and implications.

After that comes the third verb (So stand straight), which was mentioned in the context ((How: an inquiry into the meaning of denial and exclusion)) (42). The first context came in denial, but it was excluded as it was previously excluded and excluded here in the sense of those whom you made a covenant with (((And it did not appear of them who denied as people of Kenana and people of Dhamra . So lie in wait and do not fight them. " (43)

And their integrity carries more than one situation , and every aspect has a meaning according to (what) (((One of them: It is temporal, and it is the source of the investigation, and the estimation: So be straight to them for the period of their righteousness to you.

The second: It is conditional, as the Almighty said: (What Allah conquer) Surat Fatir: 2, and the meaning is if they are righteous to you, then stand up straight)) (44).

We note from the foregoing that the accomplishment verbs (Helped him , inform him, straighten) came in ascending order in the persons who have been exempted from killing in general, whether those who asked for help and those whom the Holy Qur'an dealt with two successive verbs (Help him, inform him) and he linked them with their hearing of the Holy Qur'an

and the influential verb of these two verbs are represented in the wisdom of Allah Almighty and his never-ending justice and his hope that no applicant can not be answered in it, in addition to that the pilgrims are represented by what was stipulated from this reward and which was presented to him with the tool (even) which is hearing the Holy Qur'an, the arguments and proofs in it capable of guiding them if they are not stubborn.

And the third verb of achievement (righteous) came in the context of the denial questioning, as we mentioned, but also excluded the holders of covenants, and its influential effect is the true justice of Islam that does not leave any covenant, even if its opponents were non-Muslims in order to guide them to the true religion through this opportunity.

The argumentative effect emerged in the aforementioned verbs (reward him, inform him, be upright) by proving that Islam is not concerned with killing, but rather his concern for goodness with what it presented of a divine constitution, and that is represented by the Holy Qur'an.

3- The Almighty said: - ((And if they renounce their oaths after their covenant, and contest your religion, then fight the leaders of disbelief, for they have not belief, may be ended of this))

The verb of fulfillment in the verse, which conveyed the fight, is the verb of the matter (they fought), and here the obligatory achievement is the obligation to fight them because they broke vows and stabbed them in the Islamic religion and the purpose ((in their fight after finding what they found of the greatness of them is that the fighter is a reason for their end of what they are .. This is part of the purpose of his generosity, his preference, and his promises of mercy to the offender whenever he returns. " (46)

And the effect in this verb is the possibility of them returning to fulfill the promises and entering into religion. The influential dimension was finally evident in the end of the matter through the method of hope in the Almighty saying: - ((Perhaps they will end)).

We note from the foregoing that the speech verb (they fought) has linked the text through pronunciation and meaning, as the achievement is to kill those who have nagged, and the effect is the possibility of leaving them to perjure and return to the promises they made.

Almighty: - ((To be not to fight people denied their oaths, they were about to remove the messenger, they started by you for the first time, do you fear them, Allah you have to fear righteous deservedly if you are believers. *Fighting them, Allah will punish them by your hands, disgrace them, support you against them and heal the hearts of people who are believers)) (47).

The Quranic text began with the hamza that presented ((On "Do not fight" a report of the disappearance of a combatant and its meaning:

exhortation to exaggerate (renounce their faith) that they swore in the treaty))(48).

Then the first verse ended with the rebuking denial question (Do you fear them), referring to the believers being rebuked for their fear of the infidels who break vows, because fear of Allah is more deserving and greater.

After this question came the next verse (the fourteenth) and it actually took the forefront in the speech verb (they fought them), and here the achievement came after denying the Muslims' fear of them. After raising the fear of Muslims to kill the infidels in an obligatory act of fulfillment that cannot be postponed because they have broken multiple covenants.

And the verb of achievement has a clear effect through the significance of (Fighting them), which indicates the elevation of the importance of Muslims and breaking of the thorn of disbelief, in addition to the proofs that the Qur'an text wrote through the knowledge of Allah Almighty and the eternal and the proofs are (Allah punishes them with your hands, humiliates them, supports you over them, heals the chests of believers people). The effect is represented by the suffering and shame of the unbelievers and the victory of the believers with healing of their hearts.

4. Allah the Most Almighty says: - ((Say: If your fathers and your sons and your brothers and your wives and your tribe and funds gathered and trade that you take care of losing them, and houses that you satisfy are more love to than Allah and His Messenger and Jihad in the sake of Allah until Allah brings His command and Allah does not guide the evildoers)) (49)

This verse relates to the previous verse (verse 23) (50).

The Qur'an text (verse 23) forbids taking (fathers and brothers) saints, if they prefer disbelief over faith and it is linked to the two verbs of accomplishment (verse 24) and we will explain (verse 23) with the prohibitive directive verb.

It included (Verse 24) two accomplishments, namely ((Say, lie in wait)), the first in the context of the meaning of the condition, and the other in the context of the response to the condition.

The first accomplished verb was represented by saying by the Prophet when their characteristics were mentioned by the

Quranic verse previously (((If your fathers ... would please them))) as well as presenting these qualities in themselves on the attributes of ((Love to you than Allah and His Messenger and struggle for him)). Accomplishment here is to the prophet, to say to those who preferred the clan, the family, money

and trade over the love of Allah and His Messenger and self - sacrifice for his sake.

Then came the second fulfilling verb that was directed to them (So they lay in wait until Allah comes to his command) it means ((that is, wait)) (51) and Allah's command ((By his judgment in you)) (52).

And the effect of the two verbs are represented in the fate of these people, which is the promise of Allah Almighty, as well as the conclusion of the verse by denying guidance from them ((And Allah does not guide the immoral people)).

5. Allah the Most Almighty said : - ((Oh , who are believed ! Many of the rabbis and monks to eat people's wealth unlawfully and turn away from the path of Allah and those who hoard gold and silver and spend it not in the way of Allah , so preach them with painful punishment * One Day , they will be warmed up over the fire of hell , so their foreheads and their sides, their backs are ironed , so these what you stored to yourself , taste what you used to hoard)) (53).

The Qur'an text talks about the attributes of most of rabbis that are represented by consuming people's money unlawfully, blocking the path of Allah, and hoarding gold and silver . And hoard ((Originally it is the thing that brought some together, and it is said that to things are gathered together as hoarded)) (54).

After these attributes came the obligatory speech verb (command) (announce to them), and preaching here as a matter of calling something against it.

And the influential argumentative dimension of this verb is after they benefited from what they had acquired of gold and silver, but because of this hoarding, fire was written for them.

After that, the second verse came to complete the result of their hoarding of gold and silver and spoke about warming ((It is said that I heated up iron, what is the benefit in saying (on the day it turns red) and the answer is: It is not intended that these funds be heated against fire, rather what is meant is that fire is heated against those funds that are gold and silver)) (55).

And after heating works in their waists and backs appearance, the obligatory accomplish verb (command) comes (so they taste) and the Qur'an text has borrowed the taste from food to the taste of torment from hoarding silver and gold as a way of bringing this torment closer to the truth as if they taste it as food tastes, and the argumentative influential dimension in this verb . The cause and the effect is the effect, the taste is the verb of the cause (what you wore).

What is noticed in the two aforementioned verses is that the achievement was the preaching of torment, its taste, and the influence it was represented by the kind of painful torment caused by the love of treasure.

In the position of another act comes speech in the context of going out in the way of Allah, as Allah says: - ((Oh, you who believe what you if you were told you to go forth in the cause of Allah , you are bowed down to the ground with heaviness life of the world from the afterlife what the pleasures of life of the world in only a few Hereafter) (56)

Aversion has been met by heaviness ((Alienation: going out to something because of an agitation for it, and from it alienation of the animal is said to alienate the animal, ... and heaviness: abuse that shows the heaviness of the soul, and the same is slowing down, and against haste)) (57).

And the accomplished act is their order to leave by Allah Almighty for the sake of Allah, and they met this matter with laziness, sluggishness and lack of response. The text and its influential argumentative dimension concludes with the result of this reason by saying (There is nothing in the life of this world but a few).

We note from the foregoing that the aforementioned verse mentioned the verb of accomplishment (Turn away) and their answer to it (Overburden you), then the reason for you being burdened by the sentence of the reprimanding questioning reprimand, and then as a result of this heavy burden of the sentence of shortening (Shortening described by an adjective).

6. He says: - ((Say will not happen to us except what Allah has decreed for us is lord Allah , to say believers * Say: Are you observe us only one of two goals and we await you that Allah is the pains of his or our own hands waiting I am with you want to exploit * Say spent voluntarily or As hatred, it will not be accepted from you that you were an immoral people)) (58).

The aforementioned Qur'an text includes six actions that are accomplished (directive) (command) in three verses.

The first verse (verse 51) began with the action of the fulfillment (command) (guidance) (say) directed by Allah to the Prophet (PBUH) by explaining to the believers that everything that befalls us has been written on us and (to entrust) the blame that enters into the deliberate act to oblige the believers to trust in Allah and represent .The influential argumentative dimension of these two verbs is that you, Muhammad, tell them so that they know that everything that falls on us is from what Allah has written, and this meaning came in the manner of shortening, as he restricted (That affects us) to (What he wrote to us) as he is our Master, then this argumentative dimension was confirmed by the argumentative dimension of the second ritual act .The blaming of the command involved in the present tense verb and the effective dimension of this action is that the believers trust in Allah. Because what falls to them has been written by Allah Almighty.

The accomplishment verb is repeated (say) in the foreground of the verse (verse 52), then say ((Oh, Muhammad to these hypocrites) . (Do you lie in wait for us except one of the two good ones) meaning: Do you look for us except one of the two benign qualities of the two great blessings: ((As for the victory and the spoil in the urgent, and the martyrdom with The permanent reward in the future)) (59).

After the act of accomplishment (say) associated with the questioning of the censure, the second act in this verse came, which is (they lie in wait) ((“Lie in wait,” the image of it is the image of the command, and what is meant by the threat is like the Almighty saying (Do what you wish). By the believers, killing obedient to Allah)) (60).

The command, even if its contextual meaning indicates the absence of the matter, because the wrong act cannot be commanded by Allah, but Allah has commanded them in the context of the advanced verse represented by their ambush with the believers, and the believers inquired about that after the first act of fulfillment in this verse, which is (say), and then the question (whether).

The argumentative dimension of these two verbs (say, lie in wait) is the reaction of the believers that they will stand before you in all your negative behavior, you hypocrites.

This was decided in the decisive sentence (We are waiting for you), meaning that ((This verse is an interpretation of the Almighty saying, "Say: We will not happen to us except for what Allah has decreed for us")) (61) and it is the advanced verse (51).

After that comes the third verse (verse 53), and it has taken precedence, like the two previous verses, with the accomplishment and directional verb, which is (say) and the other verb is followed by (spend).

In addition to that, the phrase (He will not be accepted by you) indicates that the matter does not carry the meaning of the imperative because it does not accept their spending, so how ((He ordered them to spend and then said (He will not be accepted by you) ... which is a matter in the meaning of the news ... and its meaning will not be accepted by you. You spent willingly or unwillingly)) (63).

The matter here means a compromise between choice and hate on the one hand, and news on the other hand.

After that comes the effective and effective dimension of the act of (say) (spend), represented by the unacceptability of their spending. This sentence (You were a sinful people) came confirming (that) to confirm their debauchery as well as separate it from the whole matter (say ... of you); Because the sentence of directive (creation) has differed with the sentence (you are ...) reporting.

For immoral people, tell them, Oh, Muhammad, that your action of spending will not be accepted from you, whether it is of choice or of hatred.

The repeated verb "say" with the verb (Made a mockery) and the interrogated by Hamza , in the verse, he says: - ((Warns the hypocrites come down on them Surah , their prediction in their hearts. Say mocked Allah directed what know * While I asked them? They but we are fighting

and playing less of Allah and verses And his Messenger, you were mocked)) (64).

The two speech verbs , the first “say” from Allah to the Prophet (PBUH), who is the author of the heavenly message, and the second “mockery” was directed by Allah to the hypocrites through the Prophet (PBUH).

The influential argumentative dimension of these two verbs is represented by the Prophet’s awareness of what is in their hearts by means of revelation to him from Allah Almighty. It was confirmed here with certainty "The".

Then came the third verb in the second verse which is "say" in the context of their response to the mockery (to say) and their saying here (affirming) with blame and noun in order to prove to the Prophet that they were in the intention of wading and playing and he directed it - meaning the verb - "say" from Allah to The Prophet (PBUH) and the Prophet should tell them the saying that contains the reprimanding questioning.

And the reprimanding denial (66) represents how they mocked what the verses of Allah and his messenger brought about, and this is the argumentative-influential dimension of the verb “say,” so the Prophet should explain to them a denial and astonishment, how mockery came out of them in exchange for the signs of Allah and His Messenger.

The saying of the Prophet (PBUH), through the ruling of the Qur’an, carried the meaning of denial and exclamation as well (67) and the ruling was concluded at the end of the next verse that indicated their disbelief and their incrimination (68)

7 - The Almighty said: - ((Oh, Prophet, fight the unbelievers and the hypocrites, and make them harder and their shelter is Hell and misery)) (69)

The verse came to the fore in the method of requesting creation (The call to prayer) directed to the Prophet (PBUH), and the action guiding action (command) came after the call, which is Jihad (Self – Sacrificed), and Allah asked the Prophet to fight the infidels and the hypocrites ((Jihad against the infidels with the sword and the hypocrites with the argument)) (70).

Then this directive act reached another (accomplished) directive act, which is (thicker).

And ((Roughness is against tenderness), and it is said: ruggedness and ruggedness, and its origin is to be used in bodies, but it may be borrowed for meanings such as the great and many. The Almighty said: - ((And they find in you ruggedness)) “Repentance: 123”, meaning roughness ... and

((Fight the infidels) And the hypocrites, and make them harder) "A-Tawbah: 73")) (71).

The influential verb has been linked to the two previous two verbs, and the argumentative dimension includes that you, O Muhammad, strive for them in this world and ramp up them, and that their shelter is Hell and the misery of fate in the hereafter.

It is contained verbs speech guidelines (it) in the position of another linked with (forbidding) as in the verse: - ((Ask forgiveness for them or do not ask forgiveness for them that forgiveness for them seventy times Allah will not forgive them so that they disbelieve in Allah and His Messenger, and Allah does not guide the evildoers * Successors enjoyed their positions other than the Messenger of Allah and hate to grapple with their wealth and themselves in the way of Allah, and they said no to spread free in hot , Say hell fire more hotter if they understand * So et laugh a little and weep much reward for what they earn * If Allah return you back to a group of them to take you permit out, say will not go out with me never will they fought with me an enemy , you satisfied to sit first time , so sit with delayed people * not up on one of them never died, and not on his grave they disbelieve in Allah and His Messenger, and they died * Adulterers do not like their money and their children but Allah wants to punish them in this world and lost themselves while they are disbelievers * If Surah was revealed to believe in Allah and His Messenger, with your permission fought who have long time ago of them, and they said , let us with sitters laggards)) (72)

These verses talk about those who are left behind in jihad with money and soul, some rulings that concern them, as well as the position of some of the verses of jihad.

We will separate verses (80, 81) in the place (The matter with the prohibition) and the verses (84, 85) in the place of prohibition, and the verses (82, 83, 86) in this place.

The command (verse 82) is mentioned in the command method (guideline) through blaming the command in (to laugh, to cry). It describes those who refrained from jihad in the cause of God with money and soul.

Here, my achievement through laughter and crying coincided with a few with many.

The influential argumentative dimension of these two verbs is the cause of this result, as a result of little laughter and much crying as a result of (with what they gained).

And the verse (83) has been associated with its speechverbs with the previous verse, it may represent the ambiguity of the condition and its response, for these are Oh, Muhammad (If you ask you to go out) then

(say) and this positive and influential action came directed by Allah to the Prophet to tell them the inevitable result of their backwardness, represented by the tool of excommunication "will not" (You will not go out with me. "And make sure of the word" never ", then the second act of accomplishment (guideline) came after this permanent exile by saying to the Prophet, say to them (so sit with the caliphs (i.e.)) in each raid and the meaning of the two disagreements differed and it was said women and boys ... and it was said with men. Those who stayed behind without an excuse ... It was said with the lowly and the lowly ... and it was said with the sick)) (73).

And the influential argumentative dimension of these two actions is denying them leaving (You will never go out with me) and this denial was an answer to the first verb (say) and a reason for the second act (so sit down).

And verse (86) has included the two acts of directives (Jihad, discredit us), and they were mentioned in the place of seeking permission from some and resignation from others.

((I ask your permission to ask permission from you when sitting down, prioritize length, meaning they devote money, ability and wealth ..., among them: that is, the hypocrites, he said, let us know, that is, let us)) (74).

The first act (Jihad) came in the context of seeking faith in Allah and jihad with His Messenger, and the second act came from those with wealth, ability and wealth, that they responded to faith and jihad (the hypocrites) by retreating, that is, forsaking jihad with the Messenger of Allah (PBUH).

And the influential dimension of the verb of jihad is the repetition of the Qur'an text of divine commands in order to open the opportunity for the negligent and lazy people and in order to show their insistence on sitting and the evidence of this argumentative influential dimension of the second act of verb (leave us) as they insisted on leaving jihad with the Messenger (PBUH) and this is what I indicated. The verses mentioned above in this regard are from being inactive and inactive, and the Messenger reminded them that they will never go out with me.

8. He says: - ((Allah bought from the believers themselves and their money that they Paradise fighting in the way of Allah and kill and kill and except it really in the Torah, the Bible and the Koran, and fulfilled his promise of Allah , so be joyful of your promise who made with him and it is a great win * penitents Worshipers Repented displaced. Those who bow and prostrate to those who command virtue, and those who refuse to deny those who object, and who keep the limits of Allah and preach the glad tidings of the believers)) (75)

The text was initiated with talking about exhortation to jihad and buying themselves from Allah and ((The fact of buying is not permissible to Allah Almighty because the purchaser only buys money that he does not own, and he is a glorified name that is the owner of all things, but it is similar

to his saying (Who would lend Allah a good loan) "Al-Baqarah: 245 In that he mentioned the word "buy and loan" in kindness to confirm the penalty)) (76).

Then the verse spoke about their work and their jihad, and then mentioned the reward for the action represented by the promise of Allah Almighty and His preference over the rest of the promises. Then came the accomplished verbal speechverb (So be grateful for that) that asked them to be happy as a result of this pledge.

And the influential argumentative dimension of the verb of seeking guidance is represented in the conclusion of the verse (that is the great victory), and that effect was confirmed by the conscience of the separation (he) that separated the subject from the predicate.

And the second verse (112) illustrates the multiple characteristics of the believers, and the attribute of preaching is sympathetic to it, meaning that you, Muhammad, must preach to the believers the reward for their qualities mentioned above.

And the guiding verbal act is (preaching) and its pilgrim dimension is that the reason for this evangelization is their deeds and attributes that were mentioned before this act (preached) in this noble verse.

In conclusion, we say that there are other places in which verbal verbs (imperative) have been mentioned and have been reduced to the roses of most of them in contexts with similar meanings and for the sake of brevity as well (77).

The second topic: (Directive speech acts - prohibiting) The prohibition is a request to stop doing an act in the

form of superior and obligatory (78), which is a form of directive verbal acts which is represented in the request of the sender (the speaker) from the recipient (the addressee) to stop doing something and pushing him and directing him towards doing another action (79) .

For prohibition is an active argumentative power; Because it includes the fulfillment of certain actions under the title of abandoning or ceasing to do something and performing an action against it, as an implicit achievement, because the prohibition carries a directive call to the recipient, and as a result persuades him of this call (80).

And the matter goes hand in hand with the prohibition that the forbidding speaker must be higher than the recipient within the principle of superiority. Moreover, the matter in it is to perform an act and it is forbidden in it to leave the act and perform another action that is its opposite, from here there are issues that require cessation of it and bringing others through pilgrims in the form of prohibition (81).

The constructive prohibition formula is represented by the form of "not doing" the present tense combined with (no) the final verb (82), and this structure is required for ((The presence of an emotional and mental state whose effectiveness begins from the (proof) area; because cessation is an act that takes place by self-interest against the forbidden, so the sender does not terminate it. The recipient, unless he has the ability to perform)) (83).

Places of speech verb (prohibition) in Surat Al-Tawbah.

1- The Almighty said: - ((Oh , those who believe), do not take your fathers and your brothers your guardians.

The Qur'anic verse took the lead in the manner of the call and was directed towards the believers, then came the verbal act (prohibition) represented by (Do not take) as ((Allah Almighty forbade the followers of the unbelievers, even if they are in the closest lineage)) (85).

The achievement is represented by the fact that the fathers and brothers have not taken it because (they prefer disbelief over faith) and this is the reason for the prohibition on taking them.

The influential argumentative dimension of this speechverb is represented in addition to the fact that they preferred disbelief over faith, the result of their taking will be (And whoever takes them from among you, those are the oppressors), so the sentence here is confirmed by the pronoun of the separation (they) between (those) and (the wrongdoers).

They are unjust to their souls and underestimate their right to reward; Because they put loyalty to those who preferred disbelief over faith, that is, they put it out of place because its position is in the people of faith (86).

2-Almighty said: - ((Say they spend voluntarily or involuntarily will not accept you because you were a people of sinners * and prevent them being accepted from them, but they disbelieve in Allah and His Messenger do not come to prayer, but they are lazy and spend only grudgingly * do not like their money nor their children but Allah wants to torment them with it in this worldly life, and to destroy their souls while they are disbelievers)) (87).

The verses talk about the hypocrites, and we have talked about agreement in the speech verb (command).

And the prohibition here is directed by the verbal action (forbidding) from Allah Almighty to the Prophet (PBUH).

And the act of achievement (Do not like you) was emphasized by the influential argumentative dimension represented by the sentence of the argumentative worker (but) Allah Almighty has limited His will to these people with torment and has come to be limited to (but) which is preceded by the deficient over the deficient, and both are after the instrument.

The argumentative dimension focuses on their torment versus the achievement action (Do not like you).

Their torment is exemplified, as it was said, perhaps by the hereafter or costing them to spending and Zakat, and ordering them to invade the children and the prize money when the believers are able to do them or others (88).

The verse concluded by realizing the lack of wonder and torment of them, that they (they are unbelievers).

3- The Almighty said: - ((Do not apologize, for you have disbelieved after your faith.

The guiding verbal act here may be issued a noble verse (do not apologize) and it is directed at those who have ambushed the Messenger and declared their apparent faith, and guidance here from Allah to the Messenger and through the Messenger directed the accomplished act (forbidding) to those who wanted to harm the Prophet (PBUH).

The evidence for their apparent faith is his saying (You have disbelieved after their faith). The Qur'an text confirmed their disbelief with the confirmation (have), which benefited the investigation here, while their faith was not confirmed by the Qur'an text.

The influential argumentative dimension of this accomplishment is represented by his saying (If we forgive some of you, we torment sects because they were criminals), meaning that they repent from others, they will be blamed for hypocrisy. (90).

And the effect here is not to repeat infidelity and lack of persistence in hypocrisy, for he who apologizes once by way of repentance without repeating infidelity, wins a pardon and who repeats disbelief and establishes hypocrisy is included in the list of criminals, and the Qur'an text affirmed the character of their criminality through the affirmative "that".

4. He says: - ((Not up on one of them died, never not on his grave they disbelieve in Allah and His Messenger, and they die while they are evil *

do not like their money and their children but Allah wants to punish them in this world and lost themselves while they are disbelievers)) (91).

This text is contained from the two verses (84 and 85) in the context of the speech in verses (81, 83) which describe the conditions of those who have failed in jihad with money and soul that we will discuss in the subject of the two acts of directive (command, prohibition) and we discussed some of them in the directive act (command) (92).

The speech reaction (directive / forbidding) in three places is (Do not reach, do not rise, do not like you), and it came as a penalty for those hypocrites who lagged behind on jihad with money and soul.

These accomplishments were directed at the Messenger (PBUH) by Allah Almighty in the right of these people, and the first (Does not pray) that is, the dead prayer does not reach them and the other ((“And do not stand on his grave,” meaning he does not stand on his grave to pray)) (93).

After that came the influential argumentative dimension of these two accomplishments represented by this punishment, which is their act of (They disbelieved in Allah and His Messenger and died while they were immoral). And represented by (They died while they were immoral) and this sentence is also confirmed by the pronoun of the separation (they).

The third act of fulfillment was led by verse (85) and was connected with the previous verse by the act of similarity in directing (creation / forbidding).

And the Prophet forbade the amazement of their money and their children through the influential pilgrim dimension of this guiding act (do not like you) due to the influence that came in the forefront of the argumentative factor (rather) and is exemplified by the Almighty saying (but Allah wants to torment them with it in this world), the will of Allah Almighty has limited to their torment With their money, a reward for what they were miserly about before the Messenger (PBUH) and the Islamic religion.

The guiding verb (forbidding) (not to stand up) is repeated in another place, but here it denotes staying in a place not for the sake of an unbelieving dead, as the Almighty says: - but before we swear that only goodness we want and Allah witness that they are liars * do not where never a mosque founded on piety from the first day that you are deserving of where the men who love to purify themselves and Allah loves cleansers)) (94).

The two verses talk about those who wanted to build a mosque in order to separate the Muslims from the mosque that the Prophet (PBUH) used to use, and verse (107) explained their goal of this construction.

The second verse (108) came to respond to their deception with the Muslims through the act of directive action (forbidding) (do not stand in it). The directive here is directed to the Prophet not to reside in a mosque (Dharar), and this directive has confirmed the word (never).

After that, the influential pilgrim dimension of this directive (prohibition), represented in (a mosque founded on piety ...) came to the end of the verse and gave the permanent acceptable mental alternative to residency and this alternative was said ((The Mosque of Qubaa was established by the Messenger of Allah (PBUH)) and he prayed in it during his shrine in Qubaa ... and it was said that it is the mosque of the Messenger of Allah (PBUH) in Medina) (95).

The reason for this influential dimension of the attainment of guidance (prohibition) is represented in (Founded on piety from the first day) and it is more deserving to perform in it because (it includes men who love to purify themselves and Allah loves those who are purified). Harm.

In conclusion, there are other resources for the guiding act (prohibition), including verse (40) of Surat Al-Tawbah (96), and some of which we will study in the third topic.

The third topic: The convergence of actual speech directive (command-prohibition) the verses of Surat Al-Tawbah

After we presented the verses that included the guiding verbal action (the command) and the verses that included the directive verbal action (the prohibition), we must here present the verses that included the directive verbs, the command and the prohibition together, in order to demonstrate the importance of this union in the influential dimension of the argumentative text, and these issues are many, Of which:

1. He says: - ((If several months, when Allah is twelve months in the Book of Allah on the creation of the heavens and the earth, of which four are sacred is religion, so wrong not yourselves therein and fight the infidels all and fight you all and know that Allah is with the pious)) (97).

The three accomplished verbal actions are mentioned (Do not wrong) (Prohibition), (Fight, Know) (Command).

And the first act of achievement (the prohibition) (Do not be wronged) contains a request directed from Allah Almighty through the Prophet (PBUH) not to oppress in all these months ((In all these months, on the authority of Ibn Abbas, and it was said in these four months of the Sanctuary on the authority of Qatada)) (98).

The text in them has been presented to yourselves, because it is at the station of the will of time and what happens in it from the work of man, and this action either brings him closer to Allah or alienates him.

After that came the second act of directive fulfillment (fight) and he sympathized with the previous verb (do not be wronged) for the union of the two sentences in the direction (request) and the act of fulfillment here also directed by Allah through the Prophet (PBUH) to the believers. The significance of the word (all) In addition, it made this act as the result of the reason that was mentioned in a similar way (as they all fight you) because they fought all the believers. You must fight them all, and the suspect (cause) included the word (all) which indicates that The polytheists fought all Muslims, so all of them must be fought.

Then came the third, directive, verb, verb (command) (know) and sympathize with the previous two verbs (do not wrong) and (fight) for the union of sentences in guidance (request).

And the direction here is directed by Allah Almighty also through the Prophet (PBUH) to the believers to know through what is certain (that) Allah ((With the pious in victory and guardianship)) (99).

The influential dimension of these three verbs is that Allah Almighty created the heavens and the earth during the period mentioned as well in the book of Allah on the day of the creation of the heavens and the earth. .

And the other verb (They fought) is the effect of your fighting against all the polytheists because of their fighting of all the believers, the result preceded over the cause and the other action (know) is the argumentative influential dimension through its relationship with the previous performance verbs and then the pilgrim because this verbal act came connected to the previous guiding verbs in the action of the previous speech action. Request routing (as we mentioned).

Knowing that Allah Almighty is with the righteous is linked to not oppressing the soul and fighting the polytheists as a result of their fight against the believers.

We note from the foregoing that the union between the two verbal verbs (the command - the prohibition) has contributed to the strengthening of achievement and the strengthening of influence as well.

And strengthening the achievement has been doubled by the act of connecting verbal actions (request) and strengthening the influential argumentative dimension by the act of linking the meaning of non-injustice to the soul and fighting the polytheists with Allah Almighty being with the pious.

2. H
 e says ((Ask forgiveness for them or do not ask forgiveness for them that forgiveness for them seventy times Allah will not forgive them so that they disbelieve in Allah and His Messenger, and Allah does not guide the evildoers * Successors were happy with their chairs other than the Messenger of Allah and hate to grapple with their wealth and themselves in the way of Allah, and they said no spread. The free word is the fire of Hell, it is more free if they understand.)) (100).

Two verses in the context of talking about mockers of believers and lovers of hypocrisy and stinginess in charity.

The actions of the directive coincide with the command and the prohibition in the two verses. In the first verse, the command (ask forgiveness) and the prohibition (do not ask forgiveness) are met together, and it is for the same people in terms of the pronoun (they).

And the two verbs, although they differed in form, agreed in the exaggeration of despair from forgiveness.

Al-Tabarsi explains in his interpretation of his saying (ask forgiveness for them or do not seek forgiveness for them): ((Its formula is the form of the command, and what is meant by the exaggeration in despair from forgiveness is that if he asks for it to ask for it, or forsakes it to leave the prohibition of it, that would be whether Allah Almighty does not do it as he said Glory be to Him in another place: ((Either against them) You asked for forgiveness for them or did not forgive them, Allah will not forgive them) "Al-Munafiqun: 6)) (101).

The influential dimension of these two verbs is to settle for forgiveness or not to seek forgiveness for them, and the evidence for this reason, which was mentioned after (Allah will not forgive them), is (that they disbelieved in Allah and His Messenger) and this effect has been confirmed as Allah Almighty (and Allah does not guide the unbelieving people).

We note from this that the union of the matter with the prohibition has contributed to fulfilling the intended meaning, which is a compromise between asking for forgiveness for them and not asking for forgiveness. Because the result is the same due to the verb affirmative action that we mentioned.

And the second verse mentions some of the people who

((The Prophet, may Allah's prayers be upon him and his family, succeeded them and did not take them out with him to Tabuk place when they asked permission for the delay, so let them rejoice in their plea)) (102).

Then came the two speech verbs directing the forbidding and then the command. After their joy, the accomplished verb forbidding came first ((Do not be alienated in the heat)) and the saying here from one to another, then the verb act came second ((Say the fire of hell is more hot)) and the matter here is directed by Allah Through the Messenger to those who rejoiced in their failure to fight.

After that, we see the influential verb of these two verbs and their effect was represented by the forbidding, as they made the influential result ((in heat)).

While the effective dimension of the command that Allah Almighty sent to the Prophet (PBUH) to reach it to them, it came through a comparison between the heat of war and the freedom of the hereafter ((After this house there is another house, and after this life there is another life, and also this hardship expires and that hardship remains)) (103) So the freedom of the hereafter remains, and the freedom of war is fleeting.

We note from the foregoing that the convergence of the two accomplishments had a clear effect in the context of the text. The verse began with their joy, and they linked it to the established prohibition of moving away from the heat of war in the summer. Then the verse came to the command issued by Allah to the Messenger to convey it to them through achievement (say) and its effect came in response to the effect of their prohibition. By means of the preference formula (hotter), Allah has indicated that the heat of the hereafter is stronger than the heat of war in the summer.

3. The Almighty said: - ((Apologize to you if you return them say not apologize .You will not believe Allah has told from your news and Allah will see your work and His Messenger, and then you respond to the unseen world and tell what you were doing)) (104).

The verse talks about some of the apologists for the Tabuk invasion when they apologized to the Prophet after his return from the Tabuk battle (105).

After they wanted to apologize, the two guiding verbs came (the command - say, forbid - do not apologize). The first act of action (say) is from Allah through the Prophet to the apologetics. The Prophet (PBUH) to the apologists.

Then the Quranic text explained the reason for the prohibition, which was the beginning of the influential verb of the previous accomplishment verbs. Al-Razi says about the reason for the prohibition ((From an apology, because the purpose of the apologizer is to make his excuse acceptable, so if he knows that the people are lying to him, then he must leave it. (A reason for the lack of certification)) (106).

The influential dimension began from the prophet's giving of the news by Allah Almighty about their real news about the reason for backwardness and this action will be seen by Allah and His Messenger.

He sympathized with the hierarchical conjunction of time not directly related to the instrument (then).

That is, after the vision, you return to the world of martyrdom, after which came the brief obedience to all the influential verb based on the causes of the influential pilgrim dimension in a sentence (He informs you of what you were doing) and this news inevitably differs from the reason for their failure that they brought before the Messenger in order to apologize for their failure.

We note from the foregoing that the two verbs (the command, the prohibition) here have actually acted to emphasize the non-acceptance of the apology of the liars who apologize with false excuses. Allah and His Messenger knows best because of their failure, which is disobedience to Allah and His Messenger and failure to jihad against the enemies of Islam.

A place for uniting the matter with the prohibition has been mentioned in verse (49) of Surat Al-Tawbah between the command (utter) and the prohibition (do not tempt) (107)

From the entirety of the above in the convergence of (the command - the prohibition) . We say that the convergence of the actual speech (the command - the prohibition) had various connotations in their meeting, such as confirming the argument and confirming the influential dimension as well as sympathy in the act of achievement and others, as we have separated it in its places.

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- 94 - Al-Tawbah: 107-108 Scouts 95: AD 1/462.
- 96 - Look: Al-Tawbah: 40.
- 97 - Al-Tawbah: 36 98-Al-Bayan Complex: AD 5/71
- 99 - Al-Bayan Complex: AD 5/72.
- 100 - Al-Tawbah: 80-81
- 101 - Majma Al-Bayan: AD 5/136, and see: Al-Tafseer Al-Kabeer: 16/3388
- 102-Al-Bayan Complex: AD 5/139
- 103 - Al-Tafseer Al-Kabeer: 16/3391
- 104 - Al-Tawbah: 92
- 105-See: Majma 'Al-Bayan: AD 5/150.
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