Pragmatic Analysis of Imperative and Prohibition Speech Acts in Quran

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Abstract: This article examines meanings of imperative and prohibition speech acts in quran 3rd juz using pragmatic approach, considering that pragmatic is one of science field that examines the meaning and context. Therefore, it will be helpful in revealing meanings of imperative and prohibition in 3rd juz. In accordance with the purpose of this research which is to collect descriptive data such as the meaning of the command and prohibition, the research method used in this study is descriptive qualitative. The results of this study are as follows: 1) imperative sentence used in the verses of the Qur'an juz 3 include the form were *fi'il amr*, and *fi'il mudhari* that follows by *lam 'amr*, *Isim fi' il amr*, and *mashdar* as *fi'il 'amr* substitution; 2) the sentence form of the disclosure aspect is direct and lateral, as there are 34 single direct and one non-literal sentence found, while no indirect lateral and indirect lateral forms found; 3) the prohibition sentences used the form of *fi'il mudhari* followed by *lam nahyu*, and prohibition sentences used *khabari* form; 4) the prohibition sentences of the disclosure aspect are direct and literal in 8 sentences, and there is no sentence with direct-non lateral, indirect lateral and indirect non-lateral forms.

1 INTRODUCTION

Quran is the words of God that given to last prophet Muhammad s.a.w. In Quran written many word, whether it is noun, verb (fi'il) with the derivation or *harf*. Inside written verb is imperative (*'amr*), and prohibition (*nahyi*) that mention in several time. Imperative (*'amr)* is "Demanding implementation of one job by higher class to lower class" (Jarim and Musthafa,1797). While prohibitione (*nahyi*) is "Demands the abandonment of one act that delivered by higher class to lower class" (Jarim and Musthafa, 1797)

Imperative and prohibition sometimes didn't show real meaning but using other meaning that can be identify by communication *(siyaqulkalam/* context*)* and physic environment where one word is using (*siyaqulkalam*/context). So that most of time Moslem fall into mistake because misunderstand the imperative and prohibition in quran. Because of their ignorance of context and context of one speech in quran. The other meaning of imperative itself is disclosed by Adus (2006) that is *ad du'a. aliltimas, an nushwalirsyad, at tahdid, at tamanni, at ta'jiiz, al ihanah, al ibahah, at takyiir, at taswiyyah,* and *at*

ta'ajjub. However, Hasyimi (1999) add that other meaning of imperative with *al ikram,alimtinan, ad dawam, al I'tibar, al idzn, at takwin,* and *at ta'dib.* While for other meanings from prohibition are *ad du'a, al itimas, annush, at tamanni, at tahdid, at tahqir, at tai'is,* and *at taubikh* (Adus, 2006). That to understand imperative and prohibition meaning in Quran need one particular field of study to review that two case.

Researcher find some study that can use to anayze meaning of speech act from one individual or one particular group. There are syntax, semantics, and pragmatic. Syntax anlyze sentence or relationship between element of language, semantic analyze relationship between element of language with its object and pragmatic analyze relationship between element of language with user or linguistic act and situation context (Sudaryat, 2006).

In this research, researcher uses prgamatic to analyze meaning of imperative and prohibition speech act, because they are one of pragmatic study. In pragmatic, speech act devided by John L. Austin as cited by Nadar (2009), into two, that is performative and constative. Speech that deliver to perform something is called performative, while

speech that deliver to tell something is called constative.

Relates with this research, then this pragmatic study uses to analyze imperative and prohobition speech act meaning in quran 3rd juz. Researcher uses three kind of act that offered by Searle that are locustion, illocusi and perlocustion to analyze imperativ and prohobition speech act meaning in quran 3rd juz.

2 METHODS

By analysing problem characteristic in this research using qualitative descriptive approach, because of that approach match with the goal of this research that to collect descriptive data such as imperative and prohibition meanings of one speech sentences in Quran 3rd Juz. Because of this research using qualitative approach, then the instrument in this research is researcher itself, as cited by Sukmadinata (2011) that qualitative research using researcher as instrument. Therefore as human instrument, researcher serves to set research focus, choose informant as data source, collect the data, assess data quality, analyse the data, interpret data and make conclusion (Sugiyono, 2013).

Based on title of the problem, this research begin with description of verses that contain imperative and prohibition. After that, finding some *mufassir* explanation from their *tafsir* book that relate with second interpretation of that speech act. Then classifying and analysing them based on speech act division in pragmatic.

3 RESULTS AND DISCUSSION

3.1 Results

Theme of this research is "Pragmatic analysis of imperative and prohibition speech in Quran 3rd juz. Focus of this research is verses that contain imperative and prohibitive in 3rd juz.

After conduct research in problem above, there are some findings in this research as shown on Table 1 to Table 4.

Table 1: Imperative Speech Act Based on Form Aspect.

No	Form	Surah	Verse
1	*fi'il 'amr*	Albaqarah	254, 258, 259, 260, 267, 278, 279, 281, 282, 286
		ali Imran	8, 12, 15, 16, 20, 26, 29, 31, 32, 35, 38, 41, 43, 50, 51, 52, 53, 61, 72, 79, 81, 84
2	*fi'il mudhari* that follows by *lam 'amr*	Albaqarah	283
3	*Isim fi'il amr*	ali Imran	61, 64
4	*mashdar* as substitute *fi'il 'amr*	Albaqarah	285

Table 2: Imperative Speech Act Based on Direct Aspect and Literal.

No	Form	Surah	Verse
1	Direct and Literal	Albaqarah	254, 258, 259, 260, 267, 279, 281, 282, 283, 285, 286
		ali Imran	8, 12, 15, 16, 20, 26, 29, 31, 32, 35, 38, 41, 43, 50, 51, 52, 53, 61, 64, 72, 79, 81, 84.
2	Direct and Not-Literal	Albaqarah	278
3	Indirect and Literal	-	-
4	Indirect and Not-Literal	-	-

Table 3: Prohibitive Speech Act Based on Form Aspect.

No	Form	Surah	Verse
1	*fi'il mudhari* that follows by *lam nahyi*	Albaqarah	264, 267, 282, 286
		ali Imran	8, 28, 60, 73
2	مجئ كلام الإنشاء بصورة الخبري	Albaqarah	272

Table 4: Prohibitive Speech Act Based on Direct Aspect and Literal.

No	Form	Surah	Verse
1	Direct and Literal	Albaqarah	264, 267, 282, 286
		ali Imran	8, 28, 60, 73
2	Direct and Non-Literal	-	-
3	Indirect and Literal	-	-
4	Indirect and Non-Literal	Albaqarah	272

3.2 Discussion

Imperative is one of verb expression that include in nahwu study and ma'ani study. In nahwu study, study about imperative mostly found in *fi'il* chapter. While in ma'ani study, it can be found in *kalam insyâithalabi* chapter because the expression is a demand that not a must to finish while instruction given by speaker, as state by Adus (2006) "in *kalam insyâi* one demand is not always finished when it spoken by the speaker." But in ushul fiqih rule there is a rule that relates with imperative "Imperative exactly needs refreshment in implementation of instruction." (Kharabasyah, 2007). Nevertheless there are some expert state that imperative doesn't require refreshment, as Qazwaini (2001) states that imperative doesn't require refreshment and repetition.

Definition of imperative in Dendy (2008) is as follows:

An imperial or give a command; have the right to give the command; give requirement; *the new law will have to be authoritative as a power – which must be respected;2n Ling* form of imperative to verb that states prohibiton or requirement to implemet the act: *Go! Help!*

Whereas according to Jarim and Musthafa (1797) imperative is "Demanding implementation of a work from higher class to lower class." For example a director in one company tell his secretary to make a cup of coffee for his client.

Regardless of whether exist or not refreshment demands in implementation of imperative, there are some form (*sighat*) of imperative, as explained by Abbas (1997) that imperative has four disclosure form, as follows.

- With using *fi'il 'amr;*
- *Mashdarun naib 'anil fi'il* (*mashdar* as subtitue of verb);

- *Mudhâri' al maqrûn bi lâmil 'amr* (*fi'il mudhari* with *lam 'amr*);
- *Isim imperatif*. Thus form devided into two, *simâ'i and qiyâsi* that using form فعال (*fa'âli*) from *fi'il tsulâsi*.

Beside forms above, there is another form that is direct and indirect imperative, then literal and non-literal (Nadar, 2013).

As seen in Table I, researcher finds some verse in 3rd juz contain some imperative form, as using *fi'il amr, fi'l mudhari* continued by *lam amr, amr* form that use *isim fi'il amr,* and *mashdar* as substitute of *fi'il amr.* Whereas in table II, researcher finds some verse in 3rd juz contain imperative from direct speech aspect and literal, such as imperative with direct speech and literal and imperative with direct speech and non-literal.

Next is prohibition. Prohibition almost the same as imperative, then prohibition is one of verb form expression that include in nahwu or ma'ani study. In nahwu study, prohibition usually found in *fi'il* chapter. Whereas in ma'ani study, it includes in *kalam insyâi thalabi* chapter. But prohibiton request refreshment in avoiding anything that prohibited, it differentiate with imperative. This was confirmed by the opinion of Abbas (1997) who state that "They have agreed that prohibiton need refreshment"

The definition of prohibition in Dendy (2008) with three meanings as follow.

- Rule that prohibit an act: Government issued ~ send gold to foreign country;
- Something prohibited because it is sacred or holy sanctified;
- Something prohibited because exception: this good ~ should not be possessed by other people.

And it says that prohibition (*nahyu*) is "Must to leave one act that delivered by higher class to lower class." (Jarim and Musthafa, 1797). For example a director in one company prohibit his secretary to wear sexy dress in office.

Whereas to prohibition form (*sighat*), it only has form namely *fi'il mudhâri'* that follows with *lâ nâhiyah* (Adus, 2006; Abbas, 1997). But Cummings (2007) that prohibition with direct and indirect form, along literal and non-literal because speaker talk with recepient "The fierce dog is in the garden" when the speaker wanto enter the garden, speaker in this sentence is on locutions act in an information statement form, locutions act could be in warning someone not to enter the garden. According to Cummings (2007) with saying "The fierce dog is in

the garden" the speaker is succes to prevent recepient to enter the garden, with this speech, speaker has done perlocutions.

As seen in Table III, researcher finds some verse in 3rd juz contain some form of prohibition, like prohibition in *fi'il mudhari* continued by *lam nahyi* and مجئ كلام الإنشاء بصورة الخبري. Whereas in Table IV, researcher find some verse in 3rd juz contain some prohibition whether from direct speech and literal aspect or indirect speech and non-literal aspect.

To shorten the discussion, in this article researcher will only explain about one example from imperative and prohibition speech act. First, imperative that using *fi'il amr* is verse 258 Al-Baqarah. From direct speech and imperative literal aspect, it included into direct speech and literal. It is because direct speech using command sentence and the purpose is the same with word that construct the sentence. In imperative, the speaker is Ibrahim a.s. and the recipient is King Nambrudz (Namrudz bin Kus bin Kan'ân bin Sâm bin Nûha,s). Then locutions from "فَأۡتِ" is command. King Namrudz asked to change the system of sunrise from east to west to west to east. Then illocutions from "فَأۡتِ" is *li ta'jîz* (to weaken). This matter is expressed by Baidhâwi (1418) that "Command is to clarify something that not clear with good example, that decide to weaken the opponent from bring in the sun, then it is not only to win debate with his opponent." Unclear example that mention before is the example of Ibrahim who is his God can give him life and death. But the opponent misunderstand the meaning, then Namrudz says that can give life and death too by cancel someone death penalty then kill him after Namrudz cancel the death penalty. Because the example still unclear for Namrudz, then Ibrahim give another example like "Allah rise the sun from east and set it up in west." Then perlocution act from "فَأۡتِ" is King Namrudz will be silent. This silent and astonishment according Sya'rawi (1997) through three phase include astonished, confused and fail to face it then doesn't want admit it. Second, one of prohibition that use *fi'il mudhari'* continue with *lam nahyi* is verse 286 Al-Baqarah. From direct speech and literal aspect, it included to direct speech literal. That matter because direct speech use command sentence, and the meaning is same with the word that construct sentence. Three prohibition can be find in this verse, there are:

- تُوَاخِذۡنَا

- لَا تَحۡمِلۡ

- لَاتُحَمِّلۡنَا

In this three prohibition, people may as recipient, and Allah as speaker. Locution act from those sentences mean prohibition. *Mukmin* prohibit Allah not to punish them if they are forget or make a mistake, charge them with same thing that Allah gave to people before the, and charge them with something that they can't carry. Illocutions act of those prohibitions is wish, a wish from *mukmin* to Allah. Whereas perlocution from three prohibitions are their wish not to punish them, not to charge them with heavy responsibility that Allah gave to people before them, and not to give them something that they cannot bear.

After analysing imperative and prohibition data, researcher finds that sometimes imperative and prohibition didn't use their real meaning but use another meaning that can be interpret by reviewing context and verse context. Another meaning from imperative includes demanding, to weaken, show His miracle, prohibition, warning, advice, teaching, threatening, refusing, having attention, thankful, hope, challenge. Whereas prohibition has another meaning includes guide, command, advice, pray, threat, and *mubah*.

4 CONCLUSSIONS

Since researcher conduct science research about pragmatic analysis of imperative and prohibition in Quran 3rd juz then try his best to find the answer of questions that appear in this research, then researcher conclude that:

a. There are some imperative in 3rd juz, such as:
1) Form aspect:
   - *fi'il 'amr,* such as Q.S Albaqarah verse 254, 258, 259, 260, 278, 279, 281, 282, 286. And Q.S ali Imran verse 8, 12, 15, 16, 20, 26, 29, 31, 32, 35, 38, 41, 43, 50, 51, 52, 53, 61, 72, 79, 81, 84;
   - *fi'il mudhari* that continue with *lam 'amr,* such as Q.S Albaqarah verse 283;
   - *Isim fi'il amr,* such as Q.S ali Imran verse61 and 64;

▪ *Mashdar* as substitute *fi'il 'amr,* such as Q.S Albaqarah verse 285.

2) Direct and literal aspect:
   ▪ Direct and literal, such as Q.S Albaqarah verse 254, 258, 259, 260, 279, 281, 282, 283, 285, 286 and Q.S ali Imran verse 8, 12, 15, 16, 20, 26, 29, 31, 32, 35, 38, 41, 43, 50, 51, 52, 53, 61, 64, 72, 79, 81, 84;
   ▪ Direct and non-literal, such as Q.S Albaqarah verse 278.

b. There are some prohibition in 3rd juz, such as:
   1) Form aspect:
      ▪ *fi'il mudhari* that continue with *la nahyi,* such as Q.S Albaqarah verse 264, 286 and Q.S ali Imran verse 8, 28, 60, 73.

   2) Direct and literal aspect:
      ▪ Direct and literal, such as Q.S Albaqarah verse 264, 282, 286 and Q.S Ali Imran verse 8, 28, 60, 73.
      ▪ No direct and no literal, such as Q.S Albaqarah ayat 272.

c. Sometime imperative doesn't use real meaning but use another meaning that can be found by analyzing context and verse context, such as demanding, to weakening, showing His-miracle, pray, prohibition, warning, advice, teaching, threat, refusing, having attention, thankful, wish, and challenge.

d. Sometime prohibition doesn't use real meaning but use another meaning that can be found by analyzing context and verse context, such as guide, command, advice, pray, threat and *mubah.*

Then researcher give some suggestion to some party who relates with this research, such as:
▪ To Arabic education student to gain tour need in reading and analyzing meaning of Quran whether from imperative and prohibition aspect or another aspect that should investigated continuously;
▪ To another researcher, researcher wish that they conduct research about imperative and prohibition speech act and not only one or two juz but can be more, or conduct research about imperative and prohibition speech act in Rasulullah's *hadits.* Furthermore, analyze not only from locution, perlocution and illocution point of view but also from politeness and cooperation theory is needed.

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