

# Semantic Functions Of The Imperative In The Qura'n Hilali And Khan' Interpretation The Noble Qura'n (Case Study)

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## **ABSTRACT**

This research conducts the translation of the meanings of the Holy Qura'n done by Al-Hilali and Khan 1996. It examines how the mentioned translation deals with the imperative verses occurred in the Qura'n. The imperative verses addressing the Mushrekin pagans, Munafegin hypocrites and Ahl-Alkitab the people of the previous Holy Books are aimed to be discussed through this paper. Perspective study are to be implemented hereunder. This aim should be achieved through consulting a group of highly recognized resources.

Results indicates that the multi functions of the imperative verses were not faithfully reflected from source text into target text except for few couple examples as shown. However, some verses -as will be shown- are functionally reflected properly. Finally, whereas the translation understudy hasn't paid enough attention to the functions of imperative verses, the researcher comments and suggests closer translation. The study suggests more research to reveal other variables that may affect the functional meaning of the Holy Qura'n.

**KEYWORDS** The Holy Book, The Noble Qura'n, inaccurate, imperative, function.

## **INTRODUCTION**

Arabic discourse analysis has ever been attached to the structure of a sentence, a cause of it and the addressee to be addressed with. Figurative and rhetorical meanings have the lion's share of the Arabic semantic school.

The Holy Qura'n has not only been revealed to Prophet Muhammad in Arabic language, but also with the highest scale of rhetorical and figurative language. For that crucial reason, the translation library as well as Qura'n non-Arab readers are in a bad need to find the faithful translation the meanings of The Holy Qura'n taking into consideration the further and deeper meanings of it in order to find the transparent meaning meant by Allah The All mighty. The interpretation of Dr. Khan and Al-Hilali is the widest spread attempt to reflect the meaning

meant by Allah. Due to that fact, the researcher finds himself under a great responsibility to study the attempt called The Noble Qura'n to find out whether it succeeded in its' goal or not.

The relationship between the saying and the person to be addressed with is crucial important. There is an entire part of Arabic language Elm-Alma'any, semantic is totally concerned with. Arabic sentence under Elm-Alma'any, semantic has two comprehensive types to be composed, first is the khabarya, statement sentence and the second is Insha'ya, compositional (<sup>1</sup>Abbas<sup>2</sup>: 2005, p. 35-55).

The compositional sentence is defined by Arabic language scholars as the sentence that holds news where they can be described either true or false. The second type is compositional

sentence which means initializing certain information but that meaning can't be referred to as true or false. Compositional sentence holds two minor types, the first is requested compositional, which generally holds a meaning of asking doing something and it holds five functions: imperative, forbidding, wishing, exclamation, calling. The second one is the unrequested compositional sentence which on the contrary to the one before doesn't hold asking doing something. It includes less subtypes than the one has been mentioned before, but unfortunately it hasn't been studied by scholars because it doesn't hold rhetorical language the requested compositional holds.

According to grammarians and semantic scholars of Arabic language, imperative could embed numerous functions that exceeded the simple command to someone to do something even though the sentence is structured in a form of an imperative. The functions are as follows:

- 1- 'Allowance' to do something. This is clear within the verse of surat Al-Ma'eda, when Allah T/he All Mighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ النَّبِيِّتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا} [المائدة: 2]

you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt.

Allah initializes this verse with forbidding hajis/pilgrims from hunting animals while they are still committing the rituals of pilgrimage. Later in the same verse, He allowed them to hunt. He uses the imperative style which holds the function of allowance but it is not a must.

- 2- Thoughtfulness, being absorbed in thought : imperative characterized by careful reasoned thinking to take a lesson, but it is not a must to be. {قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا} [الأنعام: 11]  
Say (O Muhammad): "Travel in the land

and see what was the end of those who rejected truth."

- 3- Giving the free will to choose. This is like a father saying to his son: "do visit Sami or Jamal". This order is to give him the free will to visit either one. Mandatory to visit one not both of them.
- 4- Guiding to the right path through suggestion. {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَآكْتُوبُهُ} [البقرة: 282]  
O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. In this verse Allah commands believers to write down a contract once they are doing business for the sake not to forget it and to swap away any breaching. But again, it is not a must.
- 5- Asking for the continuity of the current situation. This is manifest in the second verse of the Holy Qura'n when Allah states the saying of the believers praying to Him to sustain the blessing of hedaya, following the right path, upon them. {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} [الفاتحة: 6]  
Guide us to the Straight Way
- 6- Emphasizing wonder. That is, when the imperative aims at steering eyes and mind to something to wonder and take action, as in: {انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا} [الإسراء: 48]  
See what examples they have put forward for you. So they have gone astray, and never can they find a way.
- 7- Threatening: an imperative embedded threatening. {إِنَّ الَّذِينَ يُلْجُونَ فِي آيَاتِنَا لَا يَخَفُونَ} عَلَيْنَا أَقَمْنَ يُلْقَى فِي النَّارِ خَبِيرٌ أَمْ مِّن يَّأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} [فصلت: 40]  
Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).
- 8- Wishing: an imperative embedded wishing
- 9- Discipline: an imperative led to the good ethics. This type of imperative's function is so controversial to figure out what does this imperative mean.
- 10- Criticizing: an imperative embedded insulting and criticizing the ordered person

and not aiming at commanding him to really do something.

- 11- Challenging: an imperative embedded standing out for something that the ordered person wouldn't be able to do it.
- 12- Equalizing the choices: an imperative embedded Equalizing the choices at hand that either one would have resulted in the same. {اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ} [الطور: 16]  
Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.
- 13- Showing favor, an imperative embedded mentioning a favor on someone to drag a gratitude. {فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ} [الأنعام: 118]

So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

The above 13 mentioned rhetorical and semantic functions of imperative are just the main functions among others as explored within the semantic and grammarians of Arabic language, such as: ((Abbas<sup>1</sup>: 2009, p. 58) (Tabel<sup>2</sup>: 2005, p. 60), (Basyouni<sup>3</sup>: 2015, p. 355) This paper studies the requested compositional sentences under only two types the imperative and the forbidding in the verses of the Holy Qura'n. Imperative and forbidding Holy Qura'n come to be addressing identities and groups of people, as follows: The prophets, Mu'menin believers, Mushrekin pagans, Munafegin hypocrites, Ahl- Alkitab the people of the previous Holy books (Jews and Christiane).

This paper is exclusively limited to the verses that Mushrekin pagans, Munafegin hypocrites and Ahl- Alkitab the people of the previous Holy Books are addressed. Imperative status is defined by Arabic language scholars as the sentence or phrase that holds command to

someone to perform something. (Tabel: 2005), (Basyouni: 2015).

The previous definition is pretty general and basic; however, the imperative sentences carry more than 16 different functions come under commanding someone to perform something mandatorily, which is called the rhetorical language and a figurative speech (Abbas: 2009, p. 56). That Will be shown later hereunder. Forbidding is the same. That is, forbidding is defined as forbidding someone from doing something by ordering him not to, while it carries 13 deeper rhetorical functions defers from just that (Basyouni:2015, p. 350). This will be shown hereunder too where applicable to the limitations of the study. Obviously, the above-mentioned functions require faithful translation to faithfully reflect and represent the meaning meant by Allah because translating them shallowly without paying much attention to their deeper meanings will mislead the reader and won't be able to truly comprehend the real meaning to be delivered under commanding or forbidding, if not distorted the meanings. Book selection for translation from Arabic into English has been an important topic for studies that are concerned with the reception of translations of Arabic titles into English. Alzghoul, M., & Alazzam, T. (2021).

Since the Noble Qura'n' interpretation by Khan and Al-Hilali<sup>4</sup> (1996) is the most recent famous a prevailing interpretation nowadays, this study is limited itself to.

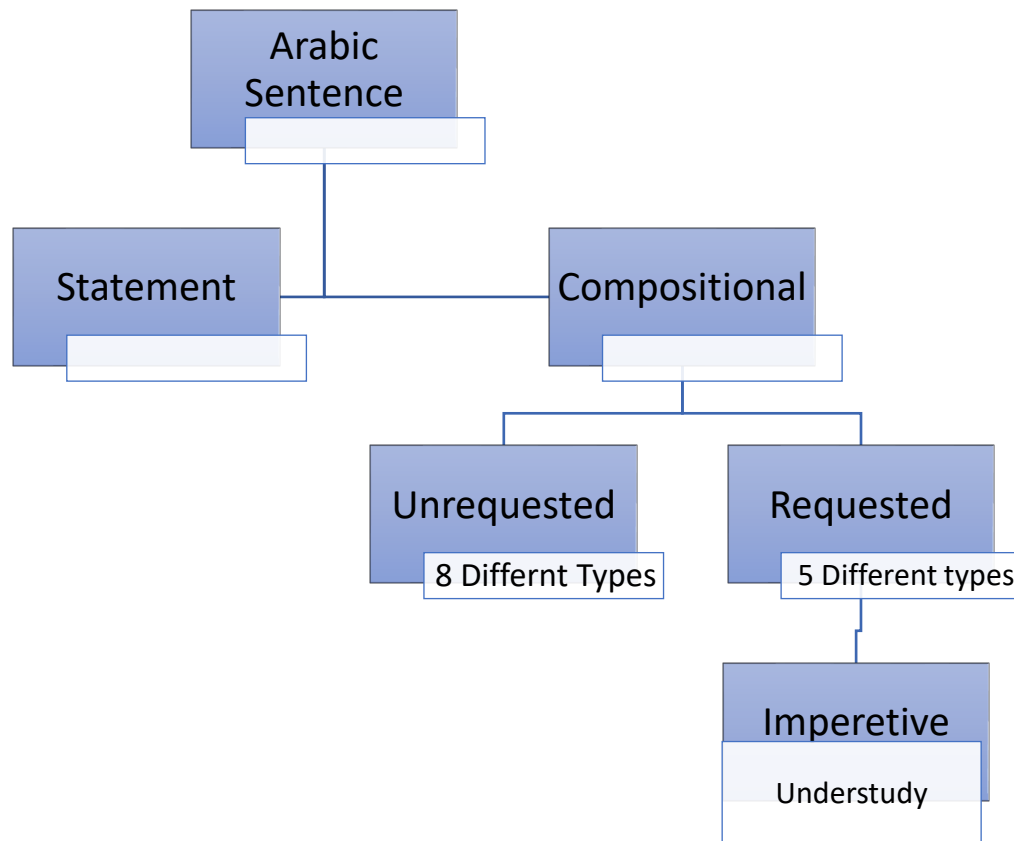
After a long and through searching process the researcher finds that the verses that address the three groups of people disbelievers, hypocrites and the people of the previous Holy Books.

Since this paper is a semantic study and critic process, finding out the figurative meanings of the verses understudy will consult two main source exegeses of the Holy Qura'n that follow the semantic approach such as Al-Zamakhshari<sup>5</sup> 2006 through his book Al-Kashaf<sup>6</sup> and Al-Jurjani<sup>7</sup> through his book Dala'el Al-E'jaz<sup>8</sup>.

The significance of this paper is that there is a shortage in studying the interpretations of the meanings of The Holy Qura'n in terms of the figurative language in general and requested

compositional sentences in specific. The golden egg of this paper is to find out whether the interpretation at hand reflects the deeper meanings of the verses under the couple understudy types or not, as well as coming up with suggestions to bridge the gabs if any.

Covering the entire Holy book's verses is the genuine contribution of this paper. The following figure shows Divisions of the Arabic sentences with the two understudy subcategories.



**figure 1.** Divisions of the Arabic sentences with the two understudy subcategories

Note: Semantic divisions

## Discussion

{وإن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله  
وادعوا شهداءكم من دون الله إن كنتم صادقين} [البقرة:23]  
{أَمْ يَقُولُونَ افترأه قل فاتوا بعشر سور مثله مفتريات وادعوا  
من استطعتم من دون الله إن كنتم صادقين} [هود:13]

According to Al-Zamakhshari through his book Al-Kashaf (P.105), it is mentioned that these two imperative verses addressing the disbelievers are implicitly meant to challenge them to bring out whatever similar to this Qura'nic thoroughly structured verses.

The term 'bring' and 'call' which are mentioned in the interpretation of the Noble Qura'n translation of this verse don't hold a challenging function as shown in the Qur'an

science scholars and grammarians. That is, they are not simple imperatives, rather they are claiming and proving that forged a similar Qura'n is impossible, and calling their alliances is then impossible accordingly. For that reason, the interpretation of Khan and Al-Hilali doesn't mention the impossibility situation within this verse.

But instead, they stay on the surface and say: "Or they say, "He (Prophet Muhammad) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!" (The Noble Qura'n: 6)

"and call whomsoever you can, other than Allah (to your help), if you speak the truth!" (The Noble Qura'n: 287)

To come up with closer interpretation, the researcher suggests: "...then, you are challenged to forged ten verses similar to the

Glory Qura'nic verses and call up whomever you can **and you certainly won't be able to achieve it**".

{فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ} [البقرة: 24]

Khan and Al-Hilali' interpretation comes as: "But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers." (The Noble Qura'n: 6)

This verse embedded a call for following the prophet via an intellectual challenging attached with a logical assumption stating that once you pagans realized that you are and would never ever be capable of forged a similar Qura'n, then you should avoid the cause of being tortured in the hell fire by obeying my messenger Muhammad.

To elaborate, the term 'فاتقوا' 'fattaqwo' is rendered by Al-Hilali and Khan as 'fear', while this is just the primary lexical meaning according to the prominent Arabic dictionary Lisan Al-Arab, the tongue of Arabs, by Ibn Manthour (vol 15. 377) and the meaning goes in parallel with the connotation meaning mentioned in the exegeses is 'do the right thing to protect yourself from the hell fire (ibid). moreover, the term "فاتقوا" followed the phrase "فإن لم تفعلوا ولن تفعلوا", you will certainly fail to achieve the challenge, and this is to order them via the term "فاتقوا" to protect themselves from the hell fire after realizing that Qura'n is undefeatable and unchallengeable through leaving their disobedience and not only to order them to fear the hell fire as rendered above.

The researcher suggestion: If you do it not, and you realize you will never do it, then believe in this message revealed to Muhammad and protect yourself from the Fire whose fuel is men and stones, prepared for the disbelievers.

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ} [البقرة: 111]

An explicit function of challenging and implicit functions of refutation and nullification have been deployed within this verse through the phrase 'قل هاتوا برهانكم', thus, bring your proof" (Azzamakhshari: 2006:176). The incident's cause was that People of the Prior Holy Books (Jews and Christians) denied the message of prophet Muhammad (Islam) excusing with a claim saying that there is no chance for any man to enter The Paradise unless he is a Jew or a Christian while the message of

Muhammad is Islam. Allah the All Mighty refuted their claim by two confutations. First confutation is the phrase: Tilka Amanyuhum, this is just what they wish, hence, it's not true. The second confutation, Allah commanded them – as a state of challenge- to raise up a proof proving their claim, and they certainly wouldn't. For that reason, the interpretation that conducts such verse should bare the meant function.

From the side of the interpretation of Khan and Al-Hilali, it never shows this function of nullification and refutation, but it just reflects the explicit meaning without taking into consideration the implicit function, as follows: And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful." (The Noble Qura'n: 21). As shown, the interpretation utilizes the if conditional sentence to combine two actions successively. Rather, semantically and syntactically it is not sufficient to convey the idea to non-Arab reader because the if conditional sentence doesn't stand alone for showing nullification function. To come up with a closer attempt, the researcher suggests: Say (O Muhammad Peace be upon him), "Not true! Then raise your proof if you are truthful."

{فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ} [الذاريات: 50]

Each verse should be read as a part of all. "In traditional semantic approach, the sentence meaning is described regarding the possible world in which it would be true. However, in fact, the meaning of a sentence might be dependent on some propositional attitudes". (Al-qadi and Naser:2022) After Allah has mentioned his superiority upon his creatures through the story of Abraham and his wife and how she got pregnant by the will of Allah in an old age of herself and her husband. Followed by the incident of punishing the people of Abraham due to their deniable state towards him. Next, the punishing of Pharaoh- the ruler of ancient Egypt. Later, the punishing storm that the People of A'ad has been punished with. Then, The People of Noah and their punished with the strike. Consequently, after all He the All Mighty commands them to surrender and flee to him by letting the arrogance behind and follow the only truth which is Islam.



**disobedience and you are certainly going to face! we (too) are waiting to see what are going to happen to you then!**

{إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّبِعُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ} [العنكبوت:17]

“One of the deeper functions of imperative is to inform and guide as has been figuratively mentioned in this verse’. Abbas (2009:58). That is, when the status of Pagans was worshipping ‘Asnam’, statues alleged that they support them with ‘Rizq’, provision, Allah guides them to worship him to get the real full provision from his side since statues don’t really have even ash to give. Al-Kashaf (2006: 432) Al-Qurtubi.

The interpretation of Khan and Al-Hilali conducts the verse by shedding light on the surface of the imperative state as well as by focusing on the informative and guidance function applied in which affects the sense to sense equivalence, as follows:

“You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you any provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. (The Noble Qura’n: 533)

{فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ} [الزمر:15]  
{إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْفَظُونَ عَلَيْنَا أَقَمْنَ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} [فصلت:40]

According to Al-Kashaf’ and Ibn-A’shour’ exegesis, these two verses indicate giving a choice enclosing threatening. That is, there is a phrase repeated in both verses which means in English ‘do whatever you want’, but these phrases were preceded and followed with other phrases which indicate that you are responsible and accountable for your choice. The phrase proceeded the phrase ‘do whatever you want’ in the first verse was ‘Say you Muhammad I worship only Allah’. Then, it is followed with ‘you worship whatever you want. Finally, followed with ‘The losers are those who will lose themselves and their families on the Day of Resurrection’. Since this is the case,

the interpretation should render the verses transparently to achieve the equivalence rather than rendering it literally which may cause meaning loss.

Obviously, the interpreters render both verses without taking the rhetorical meaning into consideration, thus missing the function meant by both verses which pushes me to disconcur with Khan and Al-Hilali’s attempt. The interpretation understudy is as follow:

- So worship what you like besides Him. Say (O Muhammad): “The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a x loss!” (The Noble Qura’n: 622)

- Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? **Do what you will.** Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers). (The Noble Qura’n: 637)

Structures and contexts conquer the meaning, then, reading the terms regardless the contextual meaning they are in most probably would affect the meaning badly. I believe that the interpretation has been done with the minimal and doesn’t reflect the implicit rhetorical meaning. To cum up with a closer attempt the researcher would suggest the following:

‘So worship whatever you like less than Him and you will certainly be the biggest losers. Say (O Muhammad): “The losers are those who will lose themselves and their families on the Day of Resurrection’.

‘.. Do whatever you want. Verily! He is All-Seer of what you will do and will account upon you and punish you accordingly (this is a severe threat to the disbelievers’.

{وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ} [الأنعام:99]

One of the functions of imperative is to encourage others to take lessons and benefits from what has been ordered with for the sake of getting led to the right path. Consequently, the order here is not a simple imperative that doesn’t hold any further meaning, but on the



contrary, it involves and creating favorable circumstances that increase the chances of success and effectiveness which lately may widen the horizon to the ordered people to see the truth. Khan and Al-Hilali' attempt doesn't clearly reflect that deeper meaning meant by the imperative verses at hand and produce a translation that I disconcur with:

It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things, there are signs for people who believe. (The Noble Qura'n: 186)

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ  
فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي  
الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ} [النحل:36]

As Numerous functions could be implemented in the imperative sentence in Arabic language. In this verse, it is obvious that the contextual meaning is ordering the pagans at the time of prophet Muhammad to check out how true Allah The All Mighty has punished the previous disbelievers of ancient nations due to their disobeying and rejection of the clear message. And then rethink about their situation if this happens how their will certainly come true. (Al-kashaf: 581). The attempt of Khan and Al-Hilali doesn't reflect this embedded meaning, which most probably mislead the English reader due to its ambiguity as follows: And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So, travel through the land and see what was the end of those who denied (the truth). (The Noble Qura'n: 351)

## Findings

This study holds a high significance due to its scope that emphasizes on the rhetorical functions of the imperative in the Quran. It illustrates that the interpretation of the meanings of The Holy Qura'n done by Al-Hilali and Khan has merely lack of accuracy in translating the rhetorical and semantic meaning of imperative verses addressing three types of receivers at the time of Prophet Muhammad. But, the interpretation understudy was successful in few times as the study showed above, especially verse 15 at Al-Zumar chapter as well as verse 40 at Fusilat chapter. That clearly highlights the vital need to further studies which provoke more serious researches on this attempt as well as trying to render the meanings of the Holy Qura'n taking its' high lexical and contextual level besides the rhetorical and figurative meaning into consideration.

## Footnotes

<sup>1</sup> Abbas, Fadl Hasan. Palestinian-Jordanian Professor, one of the most prominent Qura'n scholars, was born in Palestine 1932. He has been known through his huge contribution and publication in Qura'n exegesis and semantic interests in Arabic language.

<sup>2</sup> Tabel, Hasan. Egyptian professor at the university of Cairo, known as one of the most prominent current era in discourse analysis. He utilizes his semantic specialty in analyzing the Qura'nic text in specific and religious and literary discourse in general.

<sup>3</sup> Basyuni, Abd-Assalam. born in 1950, an Egyptian professor specialized in rhetoric and discourse criticism. He Has a number of publications in the field of rhetorical language and discourse analysis.

<sup>4</sup> Khan and Al-Hilali' interpretation is known as The Noble Qura'n published in 1996. They are non-Arab interpreters of the Holy |Qura'n. Their interpretation is the widest spread script in the world that it has been printed around 10 million scripts by Saudi Arabian government every year. It is referred to as the most authentic interpretation of the Holy Qura'n.

<sup>5</sup> Azzamakhshari, Mahmoud, 1071- 1143 in Turkmenistan. Of all time, he has been the main reference for those who seek understanding and researching in the rhetorical meaning of the Holy Qura'n. Himself and his books have been the place whereby the further meanings of the Qura'nic texts lied in.



<sup>6</sup> Al-Kashaf Qura'n exegeses, specialized in explaining the entire Holy Book following the school of semantic and figurative features.

<sup>7</sup> Al-Jurjani, Abd-Alqahir, 1009-1078. He is claimed to be the founder of Arabic semantic school.

<sup>8</sup> Dala'el Al-E'jaz is a semantic Arabic language book which establishes for the discourse analysis based on the figurative speech and rhetorical features.

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