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Holy Koran are in one way or another commands issued by God to his slaves unless it is made clear in the text that there is no obligation for the hearer to implement everything mentioned in the statement itself.

A part from this, both languages are alike in achieving commands via other sentence types such as declarative and interrogative sentences.

question. In Arabic, by using a question, I ask the hearer to help me. That is, I do not wait for an answer but I need a help. Thus, it can be paraphrased as [I ask him or her to help me].

Finally, we can say that what is functionally achieved by imperative sentences can be also achieved by declarative and interrogative sentences.

4. Conclusion:

We conclude that imperative sentences in both English and Arabic are alike in being subjectless. Also, this paper concludes that the grammatical constructions of imperative sentences can be used to perform a range of functions. That is, imperative sentences are used in both languages to perform a number of acts. Also, the function achieved by an imperative can also be achieved by other sentence types such as declarative and interrogative sentences.

A major difference between the two languages is that we have a case in Arabic which is very rare in English, viz the kind of relation that is achieved between the speaker and the hearer in the Holy Koran. The fact that God is the speaker and human beings (slaves) are the hearers creata case in which the speaker always has an authority over the hearer. Such a note leads us to conclude that all the statements mentioned in the

33.　　/ʔiqtarib minni wa satalqā mālā yasurruka /

(Come closer and you'll get what you do not want).

[= I threaten you to come closer].

34.　　/ Kun mātakūna faʔanta lā šayʔa binnisbati lī /.

(Be what you are, you are nothing to me)

[= I scorn you that you are nothing].

35.　　/ rabbi rfaʕ ʕannā hāðạ I ḥiṣāra ọðạ̄lima /.

(Oh, Lord may you lift this unjust embargo).

[= I ask God to lift the unjust embargo].

On the other hand, the imperative form is not necessarily the only form by which a command is performed. Such a force can be achieved by other forms in both languages, like the declarative and interrogative sentences.

36.　　It is cold in here.

37.　　Can you close the window?

38.　　/ hal tubdī liya I mus āʕadata /.

(Can you give me a hand? /.

In (36), we have a declarative sentence by which I ask the hearer to close the door or window.

In (37), we use a question to ask the hearer to close the window. Thus, a command is achieved by using a yes -no

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Imperatives in English and Arabic: A comparison.

As we have already mentioned, the imperative sentence in both English and Arabic most commonly has no subject Consider.

28.   Open the window.

29.   /ʔiqraʔbisawtinˤālin / (Read loudly).

Also, English is similar to Arabic as far as the function of imperatives is concerned. That is, we may find an imperative sentence but it refers to a number of acts. In English, an imperative sentence refers to a wish, a request, a warning:

30.   Come with me.

31.   Catch me a taxi, please.

32.   Smoke heavily and you'll go to the doctor.

So, although the forms of the sentences are imperative, they can convey different meanings.

In (30), there is a wish [= I wish you would come with me]. In (31), I ask her or him to catch a taxi, (32) has a warning. Thus, it implies that if you smoke heavily, I warn you that you'll go to a doctor.

In Arabic, similarly, imperatives express threat, degradation, request, etc. Consider the following examples:

But he scorns them by making them similar to stones or iron. Thus, the illocutionary force of (26) is [= I scorn you being stones or iron].

On the other hand, what is functionally achieved by imperatives, can be achieved by declarative and interrogative sentences. That is, different structures such as declarative and interrogative sentences can be used to perform commands. (matlub, 11980: 83; Fathil, 1985: 200; Samerr'aee, 1991: 609). Consider.

27.   / ʔiʕlamū anna mā ʔunzila biʕilmi llāhi waʔinna lā ʔilāhaʔilkhuwa fahal ʔantum muslimūn / (Hūd sura:14).

(know ye that this Revelation is sent down with the knowledge of God, and that there is no God but He will ye even then submit to Islam).   .

It is clear from (26) that it is a yes-no question, with its indicators, but " Can we say that God is waiting for our answer. In fact, God commands us to be Muslims by using an interrogative sentence.

As shown above, the sentence (23) has the structure of the imperatives and this is clear from the abscense of the subject element in the structure, but if we know who the speaker and the heaker are, we will find a different function. In Islam, if you do not write the debt, you will not commit a sin. So God advices the Muslims to do that and He doesn't command them so that they will be in a good relation with one another.

Similarly, in (24), by examining the speaker and the hearer, we will find that the speaker is a human being and God is the hearer. Since God has the authority over human beings, we cannot say that this is a command but simply a request because the human being is not in a position to command God. Thus, although the structure of this sentence is an imperative, and the verb / iɤfir / is in the jussive mood, it implies that the human being requests God to forgive him. So, the illocutionary force of (24) is a request, implying that [I request you to forgive me]. Similarly, in (25), God threatens disbelievers that they will go to hell. That is, sooner or later, they will go to hell. So God tells them that they can enjoy themselves in this life because they will go to hell finally. Hence, God threatens them by uttering an imperative sentence which implies that [I threaten you that you will go to hell]. Finally, in (26), God does not command disbelievers to be stones or iron, by using / kūnū /.

22.   / Ṣahin   Lā taqūlū faʕalat kaðā wa kaðā / (fathil, 1985:149)

(Shut up, do not say that she did this and that).

2.2.2. The Functions of Arabic Imperatives:

There are sentences whose structures are imperative but they convey different illocutionary forces such as: request, advice, threat, degradation, etc. Thus, we depend on the context in trying to discover the function of a certain utterance (AL-Awsi, 1989: 207 f). Consider:

23.   / ʔiðā tadāyantum bidaynin ʔila ʔajalin musamman faktubūhu / (cow sura: 282).

(When ye deal with each other in transactions involving future obligations in a fixed period of time, reduce m to writing).

24.   / rabbiɣfir lī waliwalidayya / (Noah sura: 28).

(O my Lord ! forgive me, my parents)

25.   / tamattaʕū faʔinna maṣīrakum ʔila nnāri/ (Ibrahim sūra: 30).

(Enjoy your brief power but verily ye are making straight way for Hell)

26.   / qwl kūnū ḥijāratan ʔaw ḥadīdan / (Isra sūra: 50).

(Say: "be ye stones or iron").

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In Arabic, there are four forms of expressing imperatives. They are as follows:-

> a) Imperative verb: The sentence has no subject and the verb is in the jussive mood (cf. Ahmed, 1980: 87; Fathil, 1985: 149; Samerra'ee, 1991: 409), e.g.

19.   / uktub il wājiba /

(Write the assignment).

> b) Verbal noun, e.g.

20.   / Wabil wālidayniʔihsānan / (cow sūra,83).

(Treat with kindness your parents).

(Abdulla, 1984: 39).

By using the verbal noun / ʔihsān / (20) indicates that [you should treat you parents kindly]

> c) Imperfect Verb with imperative / li / (cf. Ahmed, 1980: 88),e.g.

21.   / liyanfiq ðī siʕation min siʕatihi / (Divorce sūra: 7)

(let the man of means spend according to his means) (Abdulla, 1965)

Hence, God, the speaker, commands the hearer to spend according to his means by using the imperfect / yunfiqu / with / li / in the context.

> d) Nouns of the imperative verb such as / Ṣah / meaning (shut up), / mah / (stop), e.g.

Clark (1993) classifies pseudo-imperatives into three categories according to the speaker's attitude towards the state of affairs described in the imperative clause. He claims that there are three logical possibilities of interpretation:

------- interpretations where the speaker is taken actually to want the state of affairs described to be realized as "positive" interpretations, those where [s]→he doesn't want the state of affairs to be realized as "negative" interpretation and those where [s] → he is indifferent as neutral interpretations (Clark, 1993:81).

Some pseudo- imperatives are classified by Clark as "genuine pseudo- imperatives" because they fail to fit the three- dimensioned semantic analysis of imperatives which he adopts. The following examples can illustrate all the previously mentioned types of interpretation:

14.   come closer and I'll give you fire pounds.(positive)

15.   Be off or I'll push you downstairs. (positive)

16.   Come one step further and I'll shoot. (negative)

17.   Open the Guardian and you'll find three misprints on every page (neutral): (Clark, 1993: 79).

18.   Life was hard in those days, Say one word out of turn and they'd dock you a week's wages. (Clark, 1993: 114).

2.2. Imperatives in Arabic:

2.2.1. Forms of Imperatives:

Apart from commands, the imperative sentences can be used to perform a variety of acts. That is, the imperative constructions can be used to perform utterances which are not commands such as wish, request, promise and warnings (cf. William Downes, 1977).

11.   Take me with you. [= I wish to go with you].

12.   .Come home early and I'll take you with me to cinema: [= I promise to take you to cinema]

13.   Eat too much and you'll go to the doctor [= I warn you that you will go to doctor if you eat too much]

As shown above, the sentences have the grammatical properties which are peculiar to the imperative ones in form but not in function. Sentence(11) could be a request, i.e a child asks his father to take him. In (12), by uttering the sentence which is imperative in form, supposing that the speaker is "me" and the hearer is "my brother" [I promise my brother to take him to cinema if he comes back early]. So, I promise him to do that by using this subjectless sentence. In (13), I warn my little sister that if she will eat too much, she will be sick, and I'll take her to the doctor. Thus, this sentence has nothing to do with imperatives except the form, which led to call such type of sentences "pseduo-imperatives" (cf. Clark, 1993).

3. *Pseudo-imperatives:*

A Pseudo-imperative is a construction, which is either a conjunction or a disjunction of an imperative and a declarative.

2.   *Discussion:*

2.1.   Imperatives in English:

2.1.1. Forms of Imperatives:

In English, imperatives can be achieved by these forms: Imperatives without a subject, imperatives with a subject and imperatives with " let":

In the first form, as the name implies, the sentence has no subject and the verb is in the base form (cf. Quirk et at, 1985: 827), e.g.

3.   Close the window.

4.   Do your homework.

In the second form, the stressed "you" which functions as vocative is added singling out one person or one set of persons (Ibid: 828), e.g.

5.   `You be quiet.

6.   `You shut your mouth.

Also, the third person subject is possible. Consider:

7.   Somebody open the door.

8.   Everyone shut his mouth.

Finally, "let" can be preposed and followed by either a subject in the objective case or third person subjects (Ibid, 830), e.g.

9.   Let me help you.

10.   Let us all study for the exam.

2.1.2. The functions of Imperatives:

Imperatives in English and Arabic

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1.   Introduction:

Imperatives are one of the sentence types in contrast to statements, questions, and exclamations. They contradict with the indicative and interrogative moods (Crystal, 1985: 390). They normally refer to sentences, which are used in the expression of commands such as:

1.   Wash the dishes

2.   clean the blackboard

The present paper aims at shedding light on the similarities and differences between English and Arabic. It is also an attempt to prove that imperatives can be used to perform a number of illocutionary acts. Also, there are sentences which are not imperative in form such as declarative and interrogative sentences but they are used to perform commands.

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