

# Unit 25

## The imperative

The English word 'imperative' comes from the Latin word 'to command' and corresponds to the Arabic 'Amr'.

Arabic, however, distinguishes between a command (amr), a request (talab) and a supplication (du'a'). The form of the verb for making all three is, however, the same.

a command **أَمْرٌ**

a request **طَلَبٌ**

a supplication **دُعَاءٌ**

The imperative is formed from the second persons of the jussive by

- i. cutting off the prefixed **تَ** and its vowel;
- ii. if what remains begins with a letter having a sukun, an initial alif is then added.

iii. The vowel on the alif is a dammah if the next vowel is a dammah.

The vowel on the alif is a kasrah if the next vowel is a fat-hah or a kasrah.

The endings of the imperative are the same as the endings of the second persons of the jussive. Imperative forms are used for the second persons only.

<b>Jussive</b>	<b>تَغْفِرْ</b>	<b>تَجْعَلْ</b>	<b>تَدْخُلْ</b>
<b>Imperative</b>	<b>اغْفِرْ</b> Forgive!	<b>اجْعَلْ</b> Make!	<b>ادْخُلْ</b> Enter!

If after cutting off the prefixed **تَ** what remains is a letter with a vowel, then no prefixed alif is needed.

<b>Jussive</b>	<b>تَقُمْ</b>	<b>تَقُلْ</b>	<b>تَكُنْ</b>
<b>Imperative</b>	<b>قُمْ</b> Stand!	<b>قُلْ</b> Say!	<b>كُنْ</b> Be!

If the imperative is connected in pronunciation to a previous letter and vowel, the initial alif (hamzatu-l wasl) of the imperative is ignored in pronunciation.

<b>Imperative</b>	<b>اغْفِرْ</b>	<b>اجْعَلُوا</b>	<b>اُخْرَجْ</b>
<b>Letter + Imperative</b>	<b>وَاعْفِرْ</b>	<b>وَاجْعَلُوا</b>	<b>فَاُخْرَجْ</b>

In line 12, the word **مُتَّقِينَ** is left untranslated. It is the plural of **مُتَّقِي** which basically means one who is careful. He is careful of not overstepping the limits set by God, disobeying Him and so causing harm to himself and others. The word *muttaqin* is variously translated as 'the God-conscious', 'those who fear God', 'the pious ones', 'the righteous ones' or 'the wary ones'. The translation 'the wary ones' comes very close to the basic meaning of *muttaqin*.

**She guarded her chastity**  
Maryam, the mother of **Isa** (Jesus), is one of the most frequently mentioned names in the Qur'an. She - for her faith in God, her virtue and her chastity and the Pharaoh's wife - for her faith and her resistance to tyranny, are mentioned in **Surah at-Tahrim** (surah 66) as exemplars of those who have faith in God. In contrast, the wife of Prophet Nuh and the wife of Prophet Lut are mentioned in the same **surah** as examples of those who deny the truth, betray the servants of God and join the ranks of sinners.

So judge among people with the Truth. 38: 28

1 فَأَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

And forgive us, our Sustainer! 60: 5

2 وَأَغْفِرْ لَنَا رَبَّنَا

And remember your Sustainer much. 3: 41

3 وَأَذْكُرْ رَبَّكَ كَثِيرًا

O Maryam, be devout to your Sustainer,

4 يَمْرِيْمُ أَتْتِي لِرَبِّكَ

prostrate and bow with the ones who bow. 3: 43

5 وَأَسْجُدِي وَأَرْكَعِي مَعَ الرَّاَكِعِيْنَ

And it would be said, 'Enter (both of you) the fire with the ones who enter. 66: 10

6 وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِيْنَ

He said, 'O my father! Do what you are commanded.' 37: 102

7 ■ قَالَ يَا أَبَتِ أَفْعَلِ مَا تُؤْمَرُ

And do what you (pl.) are commanded. 2: 68

8 ■ فَأَفْعَلُوا مَا تُؤْمَرُونَ

And remember God much that you may be successful. 62:10

9 ■ وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

So remember Me (and) I shall remember you...

10 ■ فَأَذْكُرُونِي أَذْكَرْكُمْ

and give thanks to Me and do not be ungrateful to Me. 2: 152

11 ■ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

And know that God is with the muttaqin. 9: 36

12 ■ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And say, 'Work' and God will see your work. 9: 105

13 ■ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ

Bow and prostrate and worship your Sustainer...

14 ■ أَرْكَعُوا وَأَسْجُدُوا وَعَبُدُوا رَبَّكُمْ

and do good that you may be successful. 22: 77

15 ■ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

### Notes for text above

■ **Lines 7 & 8:** The word <sup>تؤمر</sup> 'you are commanded' and its plural in line 8 are passive forms of the present tense. See Unit 26 for the passive of the present.

■ **Lines 9 & 15:** The word <sup>تفْلِحُونَ</sup> is a Form IV verb - see Unit 33.

■ **Line 10:** The word <sup>فأذكروني</sup> does not have

the alif after the waw of the plural (as in line 9)

because there is an attached pronoun <sup>ني</sup> after it.

The second person plural loses its final alif when it has an attached pronoun.

■ **Line 11:** The final <sup>ن</sup> in the word <sup>تَكْفُرُونِ</sup> is short for <sup>ني</sup>, meaning 'Me'.