A Semantic Investigation of the Imperative and Negative Imperative Resulting Prohibition Mood in the English Interpretation of the Holy Quran

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Abstract

Imperative is defined as the speaker exerts a high degree of force in deictic setting toward the addressee, who will thereby perform an action in a hypothetical setting. Imperative mood significance is underlined in the way that the speaker requires some action on the part of the person addressed. Imperative mood has a number of syntactic and semantic characteristics, which may be summarized as follows: syntactically, the imperative has no voice, auxiliary, modal and tense elements and, usually, no overt subject. A problem is aggravated by its semantic potential in which the latent problem for using the imperative mood in Quran is that the hearer, the listener or the reader might face confusion whether it is a command, a negative prohibition, or entreaty of prayer. The challenge of imperatives in Quran interpretation is that the speech act is not assigned to a particular utterance of imperative sentence .It is not possible to know on the basis of syntactic features, whether to interpret it as a command, a piece of advice or a request without knowing the situational context. Imperative is that performing directive speech acts which can be understood as utterances whose function is to provide the hearer with a reason to act. Each possible interpretation would reflect the intention of the sender. This could confirm a strong component of implicit meaning in the imperative. Imperative mood has the attraction of being neither overly restrictive sense, it does not rule out the possibility of non-directive uses nor-overlay inclusive one, it does rule in forms that are used to perform directives Keywords: Imperative. negative imperative. prohibition mood .

المستخلص

تعرف صيغة الأمر بانها القيام باستخدام درجة عالية من الاجبار تجاه المخاطب من قبل المتكلم للقيام بعمل ما، حيث يقوم المخاطب بالتالي بتنفيذ فعل الامر في وضع افتراضي. هناك أهمية للفعلية الامرية بالطريقة التي يتطلب بها المتحدث بعض الإجراءات من جانب الشخص المخاطب، اذ يحتوي فعل الامر على عدد من الخصائص النحوية والدلالية ، والتي يمكن تلخيصها على النحو التالي: من الناحية النحوية ، ليس للأمر صوت ، أو عناصر مساعدة ، أو مشروطة ، أو فاعلية، وعادة لا يوجد فاعل صريح للجملة ولكن دائما ما يكون الشخص الثاني هو المقصود. تتفاقم المشكلة التي تتعلق بفعل الامر من خلال إمكاناتها الدلالية حيث أن المشكلة الكامنة في استخدام صيغة الامر في القرآن هي أن المستمع أو المخاطب أو القارئ قد يواجه التباسًا سواء كان أمرًا او نهيا أو تحريمًا أو دعاء. التحدي المتمثل في افعال الامر والنهي في تفسير القرآن هو أن فعل الكلام ليس محددا بنطق معين في جملة أمر. انما قد يكون باسلوب اخر غير الامر.من الصعب معرفة أساس السمات النحوية للجملة الامرية، سواء لتفسيرها على أنها أمر أو نصيحة أو طلب دون معرفة السياق الظرفية .فعل الأمر هو أداء أفعال الكلام التوجيهي التي يمكن فهمها على أنها أقوال تتمثل وظيفتها في تزويد المستمع للقيام بعمل ما. وبالتالي, سيعكس كل تفسير محتمل نية المرسل. وهذا يمكن أن يثبت ان الفعل الامري يحتمل معنى ضمني في الأمر. فعل الامر له جاذبية كونه ليس معنى مقيدًا بشكل مفرط ، ولا يستبعد إمكانية استخدامات غير توجيهية أو تراكب شامل واحد ، فهو يحكم في الأشكال التي تُستخدم لأداء التوجيهات.

كلمات مفتاحية: صيغة الأمر، افعال الأمر، صيغة النهي

١.٠ Introduction

In English, imperatives can have overt subjects, which whereby can be used in prayers where the speaker has no authority of enforcement. Imperative conveys certain meanings to achieve certain purposes. Imperatives can be interpreted as commands, requests, wishes, preventives, demands, pleas, invitations, instructions, advice, grant permission. Imperative in Quran is different from the negative imperative resulting prohibition where the negative imperative is concerned with "do not" referring to the act of forbidding toward something. The negative imperative resulting prohibition also differs from Imperatives in that the negative imperative requires an instant quit about what is prohibited, while imperative requires limits to act. An imperative expression may be either a command or request, or else a negative prohibition. An imperative may also be formed using an imperfect verb by prefixing the verb with the imperative lām prefix. The imperative lām prefix always precedes an imperfect verb which will be found in the jussive mood. The negative imperative is used to specify prohibition. (Dukes, 2009) .This is always formed using the prohibition particle followed by an imperfect jussive verb. The negative imperative is usually translated as "do not". The dependency relation links a resulting action to a preceding imperative verb. The pseudo-syntax used for this construction is: The result of an imperative will always be an imperfect verb found in the jussive mood. The study has also demonstrated that the negative imperative interdictory mode directed at an addressee - second person - is used much more profusely than the mode directed at an absentee - third person. However, although

the negative imperative interdictory instances addressed the third person by word, the meaning was actually intended for the second person. When the sentence begins with the present tense, it refers to imperative; when "do not" put on the present tense, it refers to a negative prohibition. A negative imperative may result other intentions preferred to lead which can be known through the context. (Portner, 2013).Imperative was defined as "The speaker exerts a high degree of force in deictic settings toward the addressee, who will thereby perform an action in a hypothetical way settings. These settings indicate that the speaker wants the proposed action to be carried out, the addressee is capable of carrying out the action and the addressee is put under some obligation to oblige. It is a general level as a construction whose main characteristic use is to issue directives. The basic problem then in considering the meaning of imperatives is whether imperatives can be given meanings by being assigned truth condition since their essential function seems to be to get people to do things rather to transmit information. The general meaning of imperative is a reference to the directive of illocutionary act other meanings and functions: appeal, advice, suggestion, invitation, etc. Some verbs can convey a special pragmatic meaning and this meaning is often related to the speakers evaluation of the action of the main verb. (Portner, 2013).Imperative mood tend to be used to perform a certain kind of illocutionary act in an exact way because it refers to speakers aim. The main linguistic function (meaning) of the imperative mood is seen as a kind of sign –type which is dependent on what is indicated by the use of imperative tokens. (Han, 1998)Imperative sentences in all languages can be formally distinguished from other sentence formula of the targeted language in which they appear. Canonically, impetrative sentences show the directive illocutionary force which is associated with commands and requests. Additionally, imperative mood has usually been used to express a sentence's function rather than expressing form. Any expression that lead to directive meaning can be classified as an imperative mood, regardless its form. (Fintel, 2015)Semantically speaking, imperative sentences in a straight way express directives. Furthermore, so many languages include forms of expressing directives other than the imperative forms. For instance, an interrogative such as (Would you open the window?) or a declarative such as I want you to open the window can function as directives .Han (2009: 211) In Old English (850{1150), imperatives pattern with questions: the verb precedes the pronominal subject in both types of sentences. In the case of negative imperatives with the negative adverbial not, the subject precedes not, and the verb precedes the subject. In Early Modern English (1500{1710), imperatives show the same word order as in Middle English. But imperatives with do-support are also attested. In imperatives with an overt subject and with do-support, auxiliary do precedes the subject. In Modern English (after 1710), negative imperatives require do-support. In negative imperatives with an overt subject, auxiliary verb do and negation n't must precede the subject. An affirmative imperative does not allow do-support unless it is an emphatic imperative. In an affirmative imperative with an overt subject, the subject must precede the verb. Accordingly, the directive force of the imperative is not a result of pragmatic inference; it is directly encoded in its logical form .

١,١ Subjunctives Imperative Mandative subjunctives occur as embedded clauses under directive verbs, such as require, demand, insist, suggest, etc., as exemplified in :a. I demand that John finish the homework.b. I insisted that John stay.c. I suggested that she leave soon.The obligatoriness and morphological form of the subject indicate that subjunctive infinitival assigns nominative case. Moreover, neither auxiliary nor lexical verbs undergo V-I movement in subjunctives. That is why auxiliary verbs must follow not and lexical verbs do not require do-support in connection with negation. (Nordquist, 2018)

١,٢ Infinitive Type ImperativesInfinitivals occur as the complements of control verbs, such as promise, persuade, order, etca. John promised to return the books.b. John persuaded Mary to return the books   .These infinitivals have an empty prohibitive subject. Following Chomsky (1993), we take this to mean that infinitive assigns null case to prohibitive, thereby licensing it. In infinitivals, as in subjunctives, neither auxiliary nor lexical verbs undergo V-I movement, as shown by the fact that auxiliary verbs follow negation and lexical verbs with negation do not require do-support. (Davis, 1986)a. John promised Mary to not be late.b. * John promised Mary to be not late.a. The commander ordered the sergeant to not move.b. * The commander ordered the sergeant to do not mo   The syntax of imperatives with an empty subject is similar to the syntax of infinitivals, which is consistent with their both having an infinitive INFL. In these imperatives, neither auxiliary nor lexical verbs undergo V-I moveme   According to Frege, there are linguistic expressions which serve as force-indicators of a sentence, playing the part of an assertion sign, a question sign, or a command sign. Thus, in addition to the signs for sentential operators such as negation and conjunction that contribute to the sense of the sentence, he proposed that signs for force-indicating expressions are also necessary. (Freg, 1990)

١.٣ Illocutionary Forces of Imperatives Our proposal for the logical form of imperatives differs from the approach that imperatives merely denote a certain type of proposition. Bolinger (1977) argues that imperatives are a type of bare infinitival that denotes hypothetical situations. Huntley (1984) and Davies (1986) argue that imperatives denote propositions that specify potential situations .Wilson and Sperber (1988) argue that imperatives denote propositions that specify possible and desirable situations, where the situation is either desirable to the speaker or the hearer. According to all these studies, the directive illocutionary force expressed by imperatives is the result of pragmatic reasoning and inference based on discourse contexts. However, if imperatives simply denote a certain type of proposition, the fact that they cannot be embedded remains mysterious. Our approach provides a straightforward explanation for this fact: the logical form of imperatives includes an operator that expresses directive illocutionary force, and since embedded clauses do not express illocutionary forces, imperatives cannot be embedded. Moreover, under the pragmatic approach, it is unclear why so many languages have special morphosyntactic forms for the expression of directives. Under our approach, imperatives are grammatically specified to express directive force, whereas reasoning and inference play a role in explaining the variability of directive forces that can be expressed by imperatives .Since Austin (1962) and Searle (1969), there have been many works on speech act theory from the linguistic and computational perspectives. Some of the early works on speech act theory in linguistics pursued the performative hypothesis, according to which all sentences can be reduced to performatives (Ross (1970), Sadock (1974)). That is, every sentence has a higher performative clause in its underlying structure, where the subject of this clause is _rst person singular, the indirect object second person singular, and the verb is drawn from a delimited set of performative verbs and is in the indicative active simple present tense form. For instance, the underlying structures of imperatives, interrogatives and declaratives contain the higher performative clause I order you, I ask you, and I assert to you, respectively. The claim is that after a certain number of transformations, the correct surface forms for imperatives, interrogatives and declaratives are derived. Such a performative analysis implies that no special theory of illocutionary force and speech acts is needed because illocutionary force is fully specified by the meaning of the performative clause itself. However, many problems with the performative analysis have surfaced, leading to the conclusion that it is not feasible. For instance, according to the performative analysis, a declarative sentence and the corresponding performative sentence should have the same truth-conditions. However, our intuition says otherwise. Imperatives are in principle agentive. That is, the situation described by the imperative presupposes an agent who is responsible in bringing it about Imperatives cannot be said to be true or false. Since imperatives denote directive actions, and since a directive action is an instruction to the hearer to update his/her plan set, it does not make sense to predicate truth or falsity of an imperative. In contrast, we can say that a declarative is either true or false. It is suggested that a declarative canonically performs an assertive act, which can be defined as an instruction to the hearer to update his/her belief set with a proposition. A belief set is a description of what the hearer believes the state of affairs to be like. Thus, a declarative that performs an assertive act can be said to be true if the proposition associated with it is consistent with the hearer's belief set, and false if the proposition associated with it is not consistent with the hearer's belief set.

١.٤ Forms of Imperative in English Imperative is classified into four groups, based on how they line up with respect to speaker desire and addressee inducement and the kinds of issues they raise about the proper analysis of imperatives. The ability to characterize imperative utterances with different verbs for acts of communication depends on the context in which they are used and is a linguistic reflex of the fact that imperatives have a range of "illocutionary forces" and produce the appropriate type of speech act when pronounced. In the examples below, utterances of imperatives.

-١   Directives: This group encompasses uses of imperatives that are intended to get the addressee to do something or refrain from doing something. It comprises orders, warnings, requests, as well as certain kinds of advice and pleas. The implications of speaker desire and of intended addressee inducement. (Lauer, 2012)

-٢   wish-type uses: Imperatives can express mere speaker wishes, such as well wishes, ill-wishes/curses, and even addressee-less or 'absent' wishes. Though often ignored or set aside, wish uses are real, in the sense that they derive from the meaning of imperatives. As Schmerling (1982) and Kaufmann (2012) argue, analyses of imperatives ought to be responsible for them. These usage stand out since they don't prompt the recipient to take any action. They actually happen in situations where it is assumed that the addressee (if there is one) cannot do anything to prevent the reality of the imperative content, a limitation that a successful
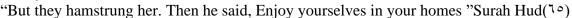
study of imperatives should explain. As a result, wish-type usage imply that speaker desire is customary but addressee encouragement is not..

-٣ Permissions and invitations: This category includes expressions that don't necessarily convey the speaker's wish for an event to occur, but rather convey that the speaker is okay with it happening in response to an addressee's expressed or future desire. Examples include consents, offers, concessions, and invites. Due to the fact that certain uses appear to be connected to neither implication, they provide unique difficulties for a standard explanation of imperatives. Permissions and offers may be used to persuade people to do action to the extent that they satisfy a prospective unmet want of the addressee. (Lauer, 2012)

-٤ Disinterested advice: When the speaker has no stake in the imperative success, that type of advice is exceptional. These applications of advice are distinct from uses, which are those where the speaker and addressee share a prominent aim. Dispassionate guidance instances imply that the connotation of speaker desire may not be an expected result of imperatives. Additionally, it doesn't seem quite accurate to claim that the urgency to understand the text is what draws the addressee in for these purposes. Instead, any incentive the addressee may have stems from a previous objective of his. (Lauer, 2012)

١،٥ Forms of Imperative in the Holy Quran   Imperative in Arabic can be in various ways represented by (Al-Essawie, 2016)

-١ Imperative expressing supplication such as "رب اشرح لي صدري My Lord, put my heart at ease for me" Surah Ta-ha(٢٥)

-٢ Imperative expressing command proper: which is given from senior to inferior such as

اذهب بكتابي هذا فالقه اليهم" Go with this letter of mine, and deliver it to them "Surah Al-Naml(٢٨)

-٣ Imperative expressing demand: such as "فابعثوا احدكم بورقكم هذه الى المدينة send one of you to the city, with this money of yours "Surah AL-Kahf(١٩)

-٤ Imperative expressing request: such as "فاوف لنا الكيل وتصدق علينا so pay us full measure, and treat it as charity to us "Surah Yusuf(٨٨)

-٥ Imperative expressing proscription proper: such as "ولاتقربوا الزنى انه كانة فاحشة وساء سبيلا And do not go near adultery. It is immoral, and an evil way "Surah Al-Esraa(٣٢)

-٦ Imperative expressing obligation such as "فمن شهد منكم الشهر فليصمه Whoever of you witnesses the month shall fast it "Surah Al-Baqara(١٨٥)

-٧ Imperative expressing recommendation such as "فكاتبوهم ان علمتم فيهم خيرا Grant them their wish, if you recognize goodness in them "Surah Al-Nour(٣٣)

-٨ Imperative expressing permission such as "واذا حللتم فاصطادوا When you have left pilgrim sanctity, you may hunt "Surah Al-Maeda(٢)

-٩ Imperative expressing giving advice such " يا بني اقم الصلاة وامر بالمعروف وانه عن المنكر O, my son. Perform the prayer, advocate righteousness, forbid evil "
Surah Luqman(١٧)

-١٠ Imperative expressing guidance such as "فاعينونني بقوة اجعل بينكم وبينهم ردما So help me with strength (of men), I will erect between you and them a barrier "Surah Al-Kahf (٩٥)

-١١ Imperative expressing education such as " قل للمؤمنين يغضوا من ابصارهم Tell the believing men to restrain their looks "Surah Al-Nour(٣٠)

-١٢ Imperative expressing wishing such as "ونادوا يا مالك ليقض علينا ربك And they will cry, O Malek, let your Lord finish us off "Surah Al-Zukhruf(٧٧)

-١٣ Imperative expressing glorification such as "وكبره تكبيرا and proclaim His Greatness "Surah Al-Esraa (١١١)

-١٤ Imperative expressing counseling such as "افتوني في رؤياي O elders: explain my vision to me "Surah Yusuf (٤٣)

-١٥ Imperative expressing giving glide tidings such as " وابشروا بالجنة التي كنتم توعدون and rejoice in the Garden which you were promised "Surah Fussilat(٣٠)

-١٦ Imperative expressing warning such as "قالت نملة يا ايها النمل ادخلوا مساكنكم an ant said, O ants, go into your dwellings "Surah Al-Naml(١٨)

-١٧ Imperative expressing astonishment   انظر كيف يفترون على الله الكذب
See how they fabricate lies about Allah "Surah Al-Nisa(٥٠)

-١٨ Imperative expressing challenging "ان الله ياتي بالشمس من المشرق فات به من المغرب Allah brings the sun from the east, so bring it from the west "Surah Al-Baqara(٢٥٨)

-١٩ Imperative expressing threatening such as

فعقروها فقال تمتعوا في دارکم

"But they hamstrung her. Then he said, Enjoy yourselves in your homes "Surah Hud(٦٥)

٢٠- Imperative expressing expressing gratitude such as"اوزعني ان اشکر نعمتك My Lord, enable me to appreciate the blessings you have bestowed upon me "Surah Al-Ahqaf(١٥)

٢١- Imperative expressing declarative sentence such as"وكتبنا عليهم فيها ان النفس بالنفس and we Wrote for them in it: a life for a life "Surah Al-Maeda(٤٥)

٢٢- Imperative expressing imperfect verb such as شهادة بينكم اذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم
"O you have believe! When death approaches one of you, let two just persons from among you act as witnesses to the making of a will "Surah Al-Maeda(١٠٦)

١٬٦ Discussion

Through the preceding explanations, it becomes known that imperative mood is indicated in several forms of various grammatical constructions .

(١) Imperative mood resulting exclamation Taking for instance the following ayat from Surat Al-Kahf ابصر , واسمع به.In this ayat, the grammatical form is in the imperative of the four-letter measure افعل followed by the preposition باء bound to the third person pronoun . هاء الغيبة The هاء الغيبة in this ayat, refers to Allah, Glorified and Exhalted be He, giving the construction افعل به denoting the superiority of Allah's seeing and hearing: His seeing and His hearing are incomparable, for they are the most superior. This construction of افعل به is imperative in form, but exclamatory in meaning; it is one of the forms used to express exclamation in Arabic The افعل به, اسمع ابصر In the above-cited ayat, there are two imperative verbs of the measure صيغة التعجب verb اسمع though it is of the measure افعل is not followed in this ayat by the prepositional phrase به,as in the construction ﴾أَبْصِرْ بَهِ﴿. This means that the prepositional phrase به, is implied, and in turn, understood from context. This is a stylistic norm of the Arabic language. As stated above, this construction is imperative in meaning, but informative, or rather exclamatory, in function, and it denotes exclamation. It indicates that none sees like Allah or better than Allah. It also indicates that none hears like Allah, or better than Allah; for he is the Seer, the Hearer .

(٢) Imperative mood resulting warning Allah says in Surat Al-Shura, 42 فكذبوه فعقروها فدمدم عليهم ربهم بذنبهم : فسواها ولا يخاف عقابها }but they called him a liar and hamstrung her. Their Lord destroyed them for their crime and levelled them{This holy ayat talks about an event in the story of Prophet Salih and his people, the scene reveals him warning his people to avoid touching the she-camel of Allah, even with any kind of evil. The story of the Thamud people and their messenger, Salih, is mentioned several times in the Qur'an. However, the short passage mentioned in this Surat portrays some of the most decisive aspects of the story: the overweening arrogance of the people of Thamud who belied their Prophet, Salih, who warned them not to touch the she-camel of Allah, or interfere with her drinking, with the least harm. But the Thamud tribe, in their overweening arrogance and insolence, rejected him and erected a barrier between themselves and his warning. They hamstrung and cruelly slaughtered the she-camel. For this cruel sin, Allah afflicted them with utter destruction, and razed their houses to the ground, Surat Al-Shams, 91: 14-15:The word ناقة in the construction فقال لهم رسول الله ناقة الله وسقياها is in theaccusative case, being the object of an implied ellipsed verb signifying warning such as احذروا or اجتنبوا explained in chapter three, the syntax of the warning construction consists of three elements: the person(s) warned, the thing warned against, and an implied verb denoting warning. Here, the warning construction used in this ayat is aimed at the people of Thamud, as the people addressed by the warning verb; Prophet Salih warned them to avoid doing any evil to the she-camel of Allah. The construction consists of the following elements: the persons warned are the people of Thamud, as understood from the context of the ayats of Surat Al-Shams, 91:11-13: The thing warned against, in this ayat, is the she-camel of Allah and her drinkingناقة الله وسقياها The warning verb is implied or ellipsed and signifying احذروا ناقة الله واحذروا i.e ﴾, ﴿نَاقَة اللهِ40is also in the accusative case, being adjacent to سَقْيَاهَا﴿The word. احذروا سقياها avoid the she-camel of Allah, and avoid her drink". In the Qur'anic text the warning verb is implied in this construction of warning. In translation there are two strategies for rendering this implicit verb of warning. One is to render the Qur'anic text into the target language with the warning verb implicit as is. The other strategy is to render the implicit verb of the Qur'anic text explicit in the target language. If the first strategy is followed, then there will be no apparent difference between the structure of the Qu'anic text and that of the Target Text. If the second strategy is followed, there will be slight differences between the translators' choices for understanding and expressing the meaning of the implied, ellipsed verb. The three translations approached the ellipsed verb in three different ways. In the Al-Hilali and Khan translation, the ellipsed warning verb is rendered explicitly as follows: {"Be cautious! Fear the evil end. That is the she-camel of

Allah! (Do not harm it) and bar it not from having its drink!"} (Al-Hilali & Khan, 2010). This is an explanatory translation .The Qur'an was revealed in the language of the Arabs and according to their ways of speaking. It includes nominative sentences that inform about specific facts and specific issues, and it also includes phrasal verbs that inform about a past event, a request for a specific act, or a prohibition against a specific act.

(٣) Imperative mood resulting prohibitionThe formula (forbid) in the definition is: the request to stop an action, and its formula is (do not do). This formula is a fact of prohibition, in the sense that it indicates the prohibition of the prohibited act. The evidence for that is the saying of the Most High: {And whatever He forbids you, abstain from it} (Al-Hashr:7). Because the Companions, may Allah be pleased with them, went back in the prohibition to the mere prohibition. Al-Shafi'i said: "What he forbade is on the prohibition, until there comes an indication that he only wanted something other than prohibition." This is what the majority of scholars have.This is with regard to the formula (do not do), as for the word (forbidden), it benefits the generality of leaving, and it is more general than being forbidden or disliked.The forbidding formula requires the immediate termination of the one which is prohibited as soon as the forbidding formula is issued. It also requires the completion of an action that is prohibited. The difference between the prohibition and the command is that the command has a limit to which it ends, so compliance with it occurs once. As for the completion of what is forbidden, it can only be achieved by absorbing it in life, so it is not imagined in it, but by continuing with it, abstinence is achieved.What is meant by this formula is that the sentence comes in the form of negation, but its meaning indicates the prohibition. This is much in the Holy Qur'an, and one of its examples is the saying of the Almighty, the Majestic ١١٣:التوبة) {ما كان للنبي والذين آمنوا أن يستغفروا للمشركين} : .
So Allah forbade His Prophet, may Allah's prayers and peace be upon him, and the believers together from seeking forgiveness for the polytheists, after He permitted it to the Prophet, may Allah's prayers and peace be upon him, in particular in his saying {ما كان للمشركين أن يعمروا مساجد الله} (التوبة:١٧)، استغفر لهم أو لا تستغفر لهم:
{قال سبحانك ما يكون لي أن أقول ما ليس لي بحق} (المائدة:١١٦).

(٤)The predicate sentence resulting prohibitionThe commentators mentioned that the prohibition is not only in the form of the imperative sentence that forbids an action, but the prohibition may also occur in the constructional sentence. This is a lot in the Qur'an, as Allah Almighty says: {Do not worship anyone but Allah} (Al-Baqarah: 83). The sentence here is predicative, with evidence of proving the diacritics "nun" of the verb, and if it was a prohibition, it would have omitted the nun, but the meaning is on the prohibition, that is: do not worship. The same is said in the Almighty's saying: {Do not shed your blood, nor expel yourselves from your homes} (Al-Baqarah: 84), meaning: Do not shed, and do not go out. Likewise, the Almighty's saying: {And do not spend except seeking the Face of Allah} (Al-Baqarah:), meaning: and do not spend. Likewise, Allah Almighty says: {The adulterer shall not marry except an adulteress or a polytheist} (An-Nur: 2). In contrast to the above, the Almighty's saying: {No one touches it except those who are purified} (Al-Waqi'ah: 79), so the verse here is news in the sense of prohibition, stating that it is forbidden to touch the Qur'an in a state of impurity. Commenting on these examples, Al-Zarkashi said: All of the foregoing have the predicate, meaning the prohibition, and it is more eloquent in the prohibition, because the news of the legislator does not imagine the occurrence of its conflict. The prohibition may be contrary to it, as if the meaning treat this prohibition, as the news of inevitable.

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