



**DIRECTIVE IN ENGLISH TRANSLATION OF QUR'AN  
SURAH ALBAQARAH BY ABDULLAH YUSUF ALI**



By  
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**DEPARTMENT OF ENGLISH EDUCATION  
FACULTY OF TEACHER TRAINING AND EDUCATION  
UNIVERSITY OF MURIA KUDUS  
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**SKRIPSI**

**Presented to the University of Muria Kudus  
In Partial Fulfillment of the Requirements for Completing the Sarjana  
Program in English Education**

**By  
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2014**

## MOTTO AND DEDICATION

### Motto:

- Seek help with patient perseverance and prayer (Q.S Albaqarah verse 153)
- Dream, Believe, and Make it Happen (Agnes Monica)

### Dedication:

This skripsi is dedicated to:

- ♥ Her beloved parents (H. sutrisno and Hj. Sukanah), her beloved brother (Agus Susanto) and her beloved sisters (Hj Annisa and Elli Sofiatun) thanks a lot for your support, pray and blessing.
- ♥ Her best friends (Aiz, Titin, Aisyah, Yani, Sussy, Puput, Herlina, Pope, Siro, Nita, Titis, Chio) who always support and give spirit for the writer.

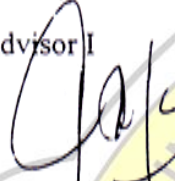


### ADVISORS' APPROVAL

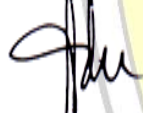
This is to certify that the skripsi of Khaqiqotul Jauharin (2009-32-295) has been approved by the skripsi advisors for further approval by the Examining Committee.

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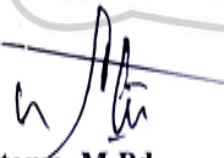
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In addition, the writer would like to express her sincerest gratitude to the readers for some critics and suggestions. Hopefully, this skripsi will be useful for everyone.



Kudus, March 2014

Khaqiqotul Jauharin Farda

## ABSTRACT

Farda, Khaqiqotul Jauharin. 2014. *Directive English Translation of Quran Surat Albaqarah*. Jurusan Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muria Kudus. Pembimbing: (1) Titis Sulistyowati, SS, M.Pd, (2) Agung Dwi Nurcahyo, SS, M.Pd.

Key words: *Directive and Quran*

Directive is kind of speech act which speaker use to get someone to do something what speaker wants. Understanding directive in communication is needed because it can negate misinterpretation between speaker and hearer. Directive can be found in written text, such as: Quran, novel, movie script. Quran as the guidance and law source of Moslems, the language used is containing directive. As a Moslem we have to know deeper about it.

The objectives of the research can be further detailed as the following: (1) to find out the types of directives are found in English Translation of Quran Surat Albaqarah (2) to describe the functions of directive used in English Translation of Quran surat Albaqarah.

This is descriptive qualitative research which the data source of the research is taken from Alquran Surat Albaqarah. This research aimed to find out types and functions of directive in English Translation of Quran Surat Albaqarah. this research uses the descriptive qualitative research because it does not use research data such as number.

The result of this research are: (1) the types of directive are found in English Translation of Quran Surat Albaqarah are: 50 command, 1 order, 10 request, 3 suggestion. So, it can be conclude that the dominant directives used in English Translation of Quran Surat Albaqarah is command and the minor directive is order. And (2) the functions of directives are used in The English Translation of Quran Surat Albaqarah are: 50 function of command, 1function of order, 10 function of request, 3 function of suggestion.

Furthermore, for the further researchers who are interesting in doing similar research, this research will give contribution to comprehend the types of directive. Moreover, they should give more attention and careful in analyzing and use some sources to get good analysis.

## ABSTRAKSI

Farda, Khaqiqotul Jauharin. 2014. *Directive Pada Terjemah Bahasa Inggris Dari Quran Surat Albaqarah*. Jurusan Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muria Kudus. Pembimbing: (1) Titis Sulistyowati, SS, M.Pd, (2) Agung Dwi Nurcahyo, SS, M.Pd.

Kata kunci: *Directive And Quran*

Directive adalah jenis tindak tutur yang digunakan oleh pembicara untuk meminta pendengar melakukan sesuatu yang diinginkan. Direktif diperlukan karena terkadang dalam komunikasi terjadi, salah paham diantara pembicara dan pendengar. Direktif juga bisa ditemukan dalam naskah tertulis, seperti: Quran, Novel, Naskah film. Quran adalah panduan dan sumber hukum yang digunakan untuk para muslim, jadi itulah mengapa penulis melakukan penelitian ini.

Tujuan daripada dilakukannya penelitian ini adalah untuk : (1) menemukan jenis-jenis direktif yang digunakan dalam Quran terjemah bahasa Inggris surat Albaqarah. (2) mendeskripsikan fungsi-fungsi dari direktif yang digunakan dalam Quran terjemah Bahasa Inggris Surat Albaqarah.

Penelitian ini merupakan penelitian deskriptif kualitatif, karena penelitian ini mendeskripsikan macam-macam dan fungsi-fungsi direktif yang digunakan dalam Quran terjemah Bahasa Inggris Surah Albaqarah. Penelitian ini menggunakan deskriptif kualitatif karena tidak menggunakan data penelitian seperti angka.

Hasil dari penelitian ini adalah, (1) macam-macam direktif yang ditemukan adalah: 50 perintah, 1 pesan, 10 permintaan, 3 saran. Dari hasil tersebut, dapat disimpulkan bahwa direktif yang banyak digunakan dalam Quran terjemah Bahasa Inggris Surat Albaqarah adalah perintah, dan yang paling sedikit digunakan adalah pesan. (2) fungsi-fungsi direktif yang ditemukan dalam Quran terjemah Bahasa Inggris Surat Albaqarah adalah: 52 fungsi perintah, 1 fungsi pesan, 10 fungsi permintaan, 3 fungsi saran. Dalam melakukan penelitian ini penulis menggunakan teori dari Yule pada tahun 1996 dan teori tersebut relevan dengan hasil analisis yang ditemukan dalam Quran terjemah Bahasa Inggris dalam Surat Albaqarah.

Selanjutnya, untuk peneliti selanjutnya yang tertarik dalam melakukan penelitian serupa, penelitian ini akan memberikan kontribusi untuk memahami jenis-jenis deiksis. Di samping itu, mereka juga harus memberikan perhatian yang lebih dan berhati-hati dalam menganalisis serta menggunakan beberapa sumber untuk menghasilkan analisis yang baik.

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## **CHAPTER I**

### **INTRODUCTION**

As the first part of the research, this introduction consists of background of the research, statement of the problem, objective of the research, significant of the research, scope of the research, and operational definition.

#### **1.1 Background of the Research**

Language is the tool of communication which is used by people to communicate meaning or message which has different meaning. Jacob (1993:42) states that language is the chief means by which people communicate. By using language people can interact each others namely commanding, threatening, warning, stating, requesting, offering, asking, apologizing, thanking, etc.

Communication will be success when there is no missinterpretation between speaker and hearers. In communication the speaker should be aware that the hearers try to catch the meaning of the speaker utterances. When people express themselves, they do not only produce utterances containing grammatical structure and words, but also they perform speech act especially directive. When someone said “can you stop in a minute”?, he or she produces in the form of question. Communication does not only occur among people but it also occurs between the God to His believers by written text called Qur'an. By having good understanding on directive believers can understand the meaning of God

utterances. So, the understanding of speech act especially directive speech act is needed here.

Yule (1996:54) states that directive are those kinds of speech acts that speaker use to get someone to do something and they express what the speaker wants. Directive is not just sentence meaning but also utterance meaning, in communication sometimes hearers do not really understand the intended meaning of the utterance that speaker utters. So, by studying directive, the hearer will get the message from the speaker in doing communication and people will understand the intended meaning of the utterance.

Yule (1996:54) states that there are four types of directive, namely: command, order, request, and suggestion. For example:

*Move out from my room!*

The basic function of the utterance above is a command which the speaker wants the hearer do not to stay in the speaker's room. And the intended meaning is directly stated.

The example above is the expression of directive utterances. Yule (1996:54) states that in using directive utterance, the speaker attempts to make the world fit the words through the hearer.

There are many ways to collect the data of directive to analyze, such as by doing in depth interview, data study or analyze by using literary book as the media. Holy book is the literal work with more complex works. For the English learners, Holy books which is translated into English can be media to improve



their English skill for knowing the utterances there. In addition, it can be a reference to study the kinds of linguistic used in the Holy book. They not only apply a theory or some theories or some theories they get from books or teacher explanation. The data source of this research is Quran because the Quran is the greatest wonder among the wonders of the world. It repeatedly challenged the people of the world to bring a chapter like it, but they failed and the challenge remains unanswered up to this day. This book is second to none in the world according to the unanimous decision of the learned men in points of diction, style, rhetoric, thoughts and soundness of laws and regulations to shape the destinies of mankind. The Quran says: "If men and jinn (spirit) should combine together to bring the like of this Quran, they cannot bring the like of this Quran, they cannot bring the like of it, though some of them help others.(Al-anbiya':88)

Therefore the writer is interested in analyzing the directive utterances in Qur'an. That is why the writer chooses the title DIRECTIVE IN ENGLISH TRANSLATION OF QUR'AN SURAH ALBAQARAH BY ABDULLAH YUSUF ALI.

## **1.2 Statement of the Problem**

Based on the background above, the writer formulated the research question as below:

1. What kinds of directive utterances in the English translation of Qur'an surah Albaqarah?

2. What are the functions of directive utterances in English translation of Qur'an surah Albaqarah?

### 1.3 Objective of the Research

The objective of the study are:

1. To describe kinds of directive are found in the English translation of Qur'an surah Albaqarah.
2. To describe the function of directive are found in the English translation of Qur'an surah Albaqarah.

### 1.4 Significance of the Research

The researcher expect this research will give:

#### 1. Practical benefit

1. This research will give more understanding to the reader about the types of directive utterance in English translation of Qur'an surah Albaqarah.
2. This research will give more information to the other researcher who wants to discuss related study.

#### 2. Academic Significance:

1. This research will give the contribution to the development of pragmatic field mainly on speech act theory and the grammar theory.
2. This research will be used as an additional reference for the next research especially on directive utterances and the function and it will give the

contribution for English Department Students particularly in learning about pragmatic.

### **1.5 Scope of the Research**

To limit the study the writer need to decide the scope of the research, here the writer only analyze directive utterances. The writer limits the study by analyzing kinds of directive and the function of directive found in English translation Qur'an surah Albaqoroh.

### **1.6 Operational Definition**

To avoid misunderstanding in this study, the writer gives the definition of the terms. They include pragmatics, directive, utterance, English translation of Qur'an, and surah Albaqoroh.

1. Pragmatics is the study of speaker meaning, this type of study necessarily involves the interpretation of what people mean in a particular context and how the context influence what is said.
2. Directive is kind of speech act which is the speakers use to get someone else to do something.
3. Utterance is the natural unit of speech bounded by breaths or pauses.
4. English translation of Qur'an is the central religious text of Islam which Muslims believe to be revelation from God. It is widely regarded as the finest piece of literature in the Arabic language.

5. Surah Albaqarah is the second surah in the Qur'an, Albaqarah is an Arabic words that mean "the cow" that was ordered by God to be brought by the Jews, slaughtered then prophet Moses hit a killed Jew by a part of it, then Jew came to life and said by whom he was killed, and it was one of God miracles performed by prophet Moses, (Translator by Abdullah Yusuf Ali)



## **CHAPTER II**

### **REVIEW TO RELATED LITERATURE**

This part deals with the main theory and related theories that the writer needs in order to guide her in analyze the data.

#### **2.1 Pragmatics**

Yule (1996:4) states that pragmatics is the study of the relationships between linguistic forms and the user of those forms. The advantage of studying language via pragmatics is that one can talk about peoples's intended meanings, their assumptions, their purposes or goals, and the kinds of actions (for example, requests) that they are performing when they speak.

Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). There are four areas that pragmatics is concerned with (Yule, 1996:3).

1) Pragmatic is the study of speaker meaning

Study of meaning as communicated by speaker/writer and interpreted by listener/reader to do with the analysis of what people mean by their utterance then what the words or phrases in those utterances might mean by themselves.

2) Pragmatics is the study of contextual meaning

This type of study necessarily involves the interpretation of what people mean in particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they are talking to, where, when, and under what circumstance.



3) Pragmatic is the study of how more gets communicated than is said.

Type of study explores how a great idea of what is unsaid is recognized as part of what is communicated.

4) Pragmatic is the study of the expression of relative distance.

This perspective then raises the question of what determines the choice between the said and the unsaid. The basic answer is tied to the notion of distance. Closeness, whether it is physical, social, or conceptual distance, implies shared experience. On the assumption of how close or distant the listener is, speakers determine how much needs to be said.

Levinson (1983:9) defines that pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of language. Meanwhile, Leech (1993:4) states that pragmatics is how language is used in communication.

From the explanation above the writer concludes that pragmatics is a linguistics study that studying the language in the level of utterance focuses in the speaker's sense depend on the context.

## **2.2 Speech Act**

In attempting to express themselves, people do not only produce utterances containing grammatical structures and words, but also they perform action via those utterances. For example:

*You are fired!*

The utterance above can be used to perform the act of ending your employment.

However, the action performed by utterances do not have to be as dramatic or as

unpleasant as above. The action can be quite pleasant, as in the compliment performed by (A), (B), or the expression of surprise in (C).

A. *You are so delicious.*

B. *You are welcome.*

C. *You are crazy!*

Yule (1996:47) states that speech act is action performed by via utterances. Meanwhile, Austin in Fitriani (2010:13) states that sentences are only used to say things, but they are rather actively do things. In some utterances the speaker shows an act such as confirming, denying, greeting, giving advice, stating a fact or opinion.

### **2.2.1 Kinds of Speech Acts**

According to Austin in Levinson (1983:236) in uttering sentences, one is also doing things, is to be clear, we must first clarify in what ways in uttering a sentences one might be said to be performing actions. Austin isolated three basic senses in which in saying something one is doing something, and hence three kinds of acts that are simultaneously performed:

#### **1) Locutionary Act**

Leech (1993:316) locutionary act is saying something with a certain meaning. A locutionary act is the act of saying something. This is the act which is meaning is not based on the context of speech, but based on the literal meaning Searle in Amri (2011:11). For example:

(1) *"cat is a pet"*

(2) *"she is a student"*

The utterances above have a literal meaning based on the locutionary act theory. The utterances above just only say in literal meaning and there is no other aim.

## **2) Illocutionary Act**

Yule (1996: 48) says that the illocutionary acts is performed via the communicative force of an utterance. We might utter to make a statement, an offer, an explanation, or some other communicative purpose. For example:

- a. *I promise you that i will come to your home tonight*
- b. *It is raining.*

From the examples above is not only saying something but also doing something. it depends on the situational context. The first sentence means not only gives information about the promise, but also ask the hearer to prepare something related to the speakers coming. The second sentence is not only gives information about the weathers cloudly today, but also recommending the listener to carry an umbrella, or a warning that one shouldn't go outside.

## **3) Perlocutionary Act**

Speech acts that have an effect on the feelings, thoughts or actions of either the speaker or the listener. Yule (1996:47) states that perlocutionary acts is the effects of an utterance use to perform a speech act.

For example :

If A says, “ there’s a bee in your left ear”, it may will cause B to be panic, scream and stratch wildlly at your ear. Causing these emotions and actions of B is the perlocutionary act of A’s utterances.

### 2.2.2 Classification of Speech Act Function

Searle in Levinson (1983:240) states that there are just five basic kinds of action that one can perform in speaking, by means of the following five types of utterance:

#### 1) Declaration

According to Yule (1996: 53) declaration are those kinds of speech act that change the world via their utterance.

Example :

*priest : i pronounce you husband and wife.*

#### 2) Representative

Leech (1993:327) states that representative commit the speaker to the truth of expressed proposition, for example: affirm, allege, assert, forecast, predict, announce, insist.

Example :

*The earth is flat*

#### 3) Expressive

Yule (1996: 53) states that expressive are those kinds of speech acts that state what the speaker feels. They express psychological satates ad can be statements of pleasure, pain, likes, dislikes, joy, or sorrow.



Example :

*I am really sorry*

*Oh, yes, great!*

#### 4) Directives

Directives are utterances which are attempts by the speaker to get the addressee to do something such as ordering, commanding, requesting, advising, recommending, etc. Example:

*Could you lend me a pen?*

#### 5) Commissive

Yule (1996:54) states that commissive are those kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promises, threats, refusal, pledges.

Example:

I will be back.

We will not do that.

The five general functions of speech acts above could be summarized as follows:

No	Speech acts function	Direction of fit	S=speaker X= situation
1	Declaration	Words change the world	S causes x
2	Representatives	Makes words fit the world	S believe x
3	Expressive	Make the world fit the words	S feels x
4	Directives	Make the world fit words	S wants x
5.	Commissive	Make words fit the world	S intends x



## 2.3 Directive

### 2.3.1 . Notion of Directive

Yule (1996:54) states that directive are those kinds of speech acts that speakers use to get someone to do something. Leech in Fitriani (2010:18), directives are intended to produce some effects through action by the hearer : commanding, ordering, requesting, advising, and recommending are examples. The definition also given by Holmes in Fitriani (2010:18) that directives utterances are speech acts that speaker use to get someone else to do something. In addition directives are those in which the speaker tries to get the addressee to perform some acts. And Jacob (1993:164) states that these speech Acts embody an effort on the part of speaker to get the hearer to do something, to direct him/herself towards some goal (of the speaker). Levinson (1983:240) also state that directives which are attempts by the speaker to get the addressee to do something.

It can be concluded that directives are the utterances that are used by the speaker to the hearer to do something.

### 2.3.2 Classification and Function of Directive

Yule (1996:54) states that directive are those kinds of speech acts that speakers use to get someone to do something. Yule (1996:54) classificate four types of directive as follow:

<u>Types of Directive</u>	<u>Function of Directive</u>
<b>Command</b> Frank (1973:191) defines that commands are sentences which normally have no grammatical subject, and whose verb is in imperatives. Example: <i>"Go to your bed room now!"</i>	To direct a person or people with the right to be obeyed, to do something what speaker wants.
<b>Order</b> Searle (2009: 22) state that Order will be regarded as making the hearer do something. <u>For example: Hands up!</u>	<u>To tell the hearer to do something what speaker wants in virtue of some unauthorized force.</u>
<b>Request</b> According to Kreidler in Fitriani (2010:19), a request is an expression of what the speaker wants the addressee to do or refrain from doing something. A request does not assume the speaker's control over the person addressed. Example: <i>"would you clean up the whiteboard?"</i>	To ask people to do something what speaker wants in polite ways .
<b>Suggestion</b> According to Kreidler in Fitriani (2010:19), Suggestion are the speaker's utterances to give opinions about what the addressee should or should not do. Suggestions are often wise ways of giving command. Example: <i>" it would be better if you go to school early</i>	To give his or her opinion to the hearer on how that orders should be having acts.

## 2.4 Alqur'an

The Quran literally meaning "the recitation", is the central religious text of Islam, which Muslims believe to be revelation from God, It is widely regarded as the finest piece of literature in the Arabic language.

Muslims believe the Quran to be verbally revealed through angel Gabriel from God to Muhammad gradually over a period of approximately 23

years beginning on 22 December 609 CE, when Muhammad was 40, and concluding in 632 CE, the year of his death.

Muhammad received his first revelation in the Cave of Hira during one of his isolated retreats to the mountains. Muslims believe the Quran to be the book of divine guidance revealed from God to Muhammad through the angel Gabriel over a period of twenty-three years and view the Quran as God's final revelation to humanity. They also believe that the Quran has solutions to all the problems of humanity irrespective of how complex they may be and in what age they occur. (<http://www.missionislam.com/ramadan/whatquran.htm>).

In this study the writer uses the English translation of Qur'an as the data source. related to that case the writer uses English translation of Qur'an entitle Aljamil by Abdullah Yusuf Ali.

## 2.5 Albaqarah

Hidayatullah (2012:613) states that in Qur'an there are 114 surah. Albaqarah is the second surah in Qur'an which consist of 286 verses, 6.221 words, and 25.500 letters. Albaqarah it self belongs to *Madani* and one of the longest surah in Qur'an. This surah called Albaqarah because there is a story about heifer in this surah which tell us about the story of Bani Israil. Albaqarah divided into three part, they are: believers, unbelievers, and hypocrites. Albaqarah revealed at the time because At Makkah the Quran generally addressed the *Mushrik* Quraish who were ignorant of Islam, but at Al-Madinah it

was also concerned with the Jews who were acquainted with the creed of the Unity of Allah, Prophethood, Revelation, the Hereafter and angels. They also professed to believe in the law which was revealed by Allah to their Prophet Moses (Allah's peace be upon him), and in principle, their way was the same (Islam) that was being taught by Prophet Muhammad (Allah's peace be upon him). But they had strayed away from it during the centuries of degeneration and had adopted many un-Islamic creeds, rites and customs of which there was no mention and for which there was no sanction in the Torah. Not only this : they had tampered with the Torah by inserting their own explanations and interpretations into its text. They had distorted even that part of the Word of God which had remained intact in their Scriptures and taken out of it the real spirit of true religion and were now clinging to a lifeless frame of rituals. Consequently their beliefs, their morals and their conduct had gone to the lowest depths of degeneration. The pity is that they were not only satisfied with their condition but loved to cling to it. Besides this, they had no intention or inclination to accept any kind of reform. So they became bitter enemies of those who came to teach them the Right Way and did their worst to defeat every such effort. Though they were originally Muslims, they had swerved from the real Islam and made innovations and alterations in it and had fallen victims to hair splitting and sectarianism. They had forgotten and forsaken Allah and begun to serve mammon. So much so that they had even given up their original name "Muslim" and adopted the name "Jew" instead, and made religion the sole monopoly of the children of Israel.



This was their religious condition when the Holy Prophet went to Al-Madinah and invited the Jews to the true religion. That is why more than one third of this Surah has been addressed to the children of Israel. A critical review of their history, their moral degeneration and their religious perversions has been made; side by side with this the high standard of morality and the fundamental principles of the pure religion have been put forward in order to bring out clearly the nature of the degeneration of the community of a prophet when it goes astray and to draw clear lines of demarcation between real piety and formalism, and the essentials and non-essentials of the true religion.

At Makkah Islam was mainly concerned with the propagation of its fundamental principles and the moral training of its followers. But after the migration of the Holy Prophet to Al-Madinah, where Muslims had come to settle from all over Arabia and where a tiny Islamic State had been set up with the help of the Ansar (local supporters), naturally the Quran had to turn its attention to the social, cultural, economic, political and legal problems as well. This accounts for the difference between the themes of the surahs revealed at Makkah and those at Al-Madinah. Accordingly about half of this Surah deals with those principles and regulations which are essential for the integration and solidarity of a community and for the solution of its problems.

After the migration to Al-Madinah, the struggle between Islam and un-Islam had also entered a new phase. Before this the Believers, who propagated Islam among their own clans and tribes, had to face its opponents at their own



risk. But the conditions had changed at Al-Madinah, where Muslims from all parts of Arabia had come and settled as one community, and had established an independent city state. Here it became a struggle for the' survival of the Community itself, for the whole of non- Muslim Arabia was bent upon and united in crushing it totally. Hence the following instructions, upon which depended not only its success but its very survival, were revealed in this Surah :

1. The Community should work with the utmost zeal to propagate its ideology and win over to its side the greatest possible number of people.
2. It should so expose its opponents as to leave no room for doubt in the mind of any sensible person that they were adhering to an absolutely wrong position.
3. It should infuse in it's members (the majority of whom were homeless and indigent and surrounded on all sides by enemies) that courage and fortitude which is so indispensable to their very existence in the adverse circumstances in which they were struggling and to prepare them to face these boldly.
4. It should also keep them ready and prepared to meet any armed menace, which might come from any side to suppress and crush their ideology, and to oppose it tooth and nail without minding the overwhelming numerical strength and the material resources of its enemies
5. It should also create in them that courage which is needed for the eradication of evil ways and for the establishment of the Islamic Way

instead. That is why Allah has revealed in this Surah such instructions as may help achieve all the above mentioned objects.

6. During this period, a new type of "Muslims," *munafiqin* (hypocrites), had begun to appear. Though signs of duplicity had been noticed during the last days at Makkah, they took a different shape at Al-Madinah. At Makkah there were some people who professed Islam to be true but were not prepared to abide by the consequences of this profession and to sacrifice their worldly interests and relations and bear the afflictions which inevitably follow the acceptance of this creed. But at Al-Madinah different kinds of *munafiqin* (hypocrites) began to appear. There were some who had entered the Islamic fold merely to harm it from within. There were others who were surrounded by Muslims and, therefore, had become "Muslims" to safeguard their worldly interests. They, therefore, continued to have relations with the enemies so that if the latter became successful, their interests should remain secure. There were still others who had no strong conviction of the truth of Islam but had embraced it along with their clans. Lastly, there were those who were intellectually convinced of the truth of Islam but did not have enough moral courage to give up their former traditions, superstitions and personal ambitions and live up to the Islamic moral standards and make sacrifice in its way.

At the time of the revelation of Al-Baqarah, all sorts of hypocrites had begun to appear. Allah has, therefore, briefly pointed out their characteristics here. Afterwards when their evil characteristics and

mischievous deeds became manifest, Allah sent detailed instructions about them.

## **2.6 Biography of Abdullah Yusuf Ali**

Hidayatullah (2012:614) states that Abdullah Yusuf Ali is a best known Indian Muslim who produced an English translation of Qur'an. He was born in Bombay on April 14<sup>th</sup> 1872 and he died in London on December 10<sup>th</sup> 1953. Ali was born in a rich family, when he was a child he got good education about religion and finally he decided to memorize a Qur'an (hafidz). At that time Ali has already mastered two languages: they are English and Arabic. Besides that Ali also visited some of European countries as a student but he makes specification on Qur'an. Among numerous English translations of Qur'an, Marmaduke Pickthall's and Ali's are the most widely-known and used in the world. Ali started work on his translation in 1934 and finally he completed it some four years later (<http://www.Renaissance.Com.Pk/Jabore96.Html> 10th September 2013).

## **2.7 Previous Research**

There are some previous researches related to this study: first, Fitriani (2010) from Muhammadiyah University of Surakarta with the title "A PRAGMATICS ANALYSIS ON THE DIRECTIVE UTTERANCES IN NEW TESTAMENT". The similarity with this research is the data, but the data sources are different. On the findings, the researcher found the 101 forms of directive utterances: those are: declarative 17, interrogative 7, imperative 77. And

also 101 intentions of directive utterances, those are : command 34, request 20, suggestion 27, invitation 11, warning 9.

Second, Muthohhar (2012) in his study entitled “AN ANALYSIS OF SPEECH ACT IN CHAGELING MOVIE SCRIPT”. In his research, he just focuses on the analysis of speech act clasification, they are: representative, directive, commissive, expressive, and declarative. And the result of his research states that the most dominant function found is representative function.

## **2.8 Theoritical Framework**

This research is pragmatics study. It's focused in analyzing the directive in English translation of Qur'an surah Albaqarah. The writer use theory from Yule as the theoretical framework of this research.

In this analysis the writer found the directive that can be form of command, order, request, suggestion.

According to Yule (1996:54) directive used the speaker to get someone else to do something what speaker wants, such as, commanding, ordering, requesting, suggestion.



## **CHAPTER III**

### **METHOD OF THE RESEARCH**

This chapter is about research methodology which discusses the design of the research, data and data source, technique of collecting data, and technique of analyzing data.

#### **3.1 Design of the Research**

Sukardi in Muthohhar (2012: 25) states that research is the inquiry way to looking for the answer of questions ( discovery or invention ).

The design of this research is descriptive qualitative. Descriptive research is applied to solve the problem by collecting, classifying, analyzing, and describing a certain situation objectively Ali in Muthohhar (2012:25). It is qualitative research because the writer analyzed the data in the form of word. The writer used descriptive method because she analyzed the data and then described the finding to answer the research question.

#### **3.2 Data and Data Source**

Data are the materials which are used by the researcher. Sukardi in Muthohhar (2012:26) proposes that the data can be get from some literary, such as: journal, research document, abstract, source, book, and magazine. The data of this study is directive utterances found in English translation of Qur'an surah Albaqarah.



Arikunto (2010:172) states that the source of data refers to the subject from which the data are obtained. The data source of this study is English translation of Qur'an surah Al-Baqarah.

### **3.3 Technique of Collecting Data**

In collecting data, the writer takes these following steps:

1. Finding the printed version of English translation of Qur'an in the Bookstore .
2. Reading the English Translation of Qur'an surah Al-Baqarah.
3. Signing the directives utterances there.

### **3.4 Technique of Analyzing Data**

In analyzing the data, the researcher takes some following steps:

1. Collecting all of the directive in surah albaqarah
2. Identifying the directives used in the English translation of Qur'an surah Al-Baqarah.
3. Classifying the kinds of directive utterances found in English translation of Qur'an surah albaqarah.
4. Explaining the function of the directive utterances based on the Jalalayn's tafseer.

**Tab 3.4.1 The Example of The Types of Directive Utterances**

Number of verse	Verses	Kinds of Directives				Explanation
		C	O	R	S	
6.	O ye people! <u>Worship your guardian lord</u> , who created you and those who came before you, that ye may become righteous.	√				God ask to his believers to worship him, not the other.
260	Behold! Ibrahim said: my Lord! <u>Show me how thou gives life to the dead.</u>			√		Prophet Ibrahim ask to the God to show him how the God gives life to the someone who was die.

**Note :**

**CO** = Command      **RQ** = Request      **OR** = Order      **SG** = Suggestion

**Tab 3.4.2 The Examples of the Function of Directive Utterances**

Number	Verses	Function
6.	O ye people! <u>Worship your guardian lord</u> , who created you and those who came before you, that ye may become righteous.	The directive is called command because to ask his believers to worship him, not the other.

260	Behold! Ibrahim said: my Lord! <u>Show me how thou gives life to the dead.</u>	The directive is called request because Prophet Ibrahim ask to the God to show him how the God gives life to the someone who was die.
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## **CHAPTER IV**

### **RESEARCH FINDING**

In this chapter, the writer would like to present the overall findings of the research which includes the classifications of directive and the function of directive used in English translation of Quran surah Albaqarah.

#### **4.1 Research Finding**

As explained in chapter 1, there are two statements of the research. The first is what are the kinds of directive in English translation of Quran surah Albaqarah and the second one is what are the function of directive in English translation of Quran surah Albaqarah. To answers those two statements of the research, the writer would like to present the findings of the research in the form of table. The writer analyzed the classifications of directive based on the Yule's theory, they are command, order, request, suggestion. The writer also analyzed the function of directive.

The symbols in analyzing the kinds of directive:

**CO** = Command

**OR** = Order

**RQ**= Request

**SG**= Suggestio

**Table 4.1.1The Types of DirectiveFound in English Translation of Quran Surah Albaqarah**

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
11	When it is said to them: <b><u>"Make not mischief on the earth,"</u></b> they say: "Why, we only Want to make peace!"	V				Forbidden to make mischief on the earth.
13	When it is said to them: <b><u>"Believe as the others believe:"</u></b> They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.	V				Command to believe the God (Allah SWT) who created them not the other.
21	ye people! <b><u>Adore your Guardian-Lord,</u></b> who created you and those who came before you, that ye may have the chance to learn righteousness;	V				Command to adore the God who created them and before us..
22	Who has made the earth your couch, and the heavens your canopy; and <b><u>sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).</u></b>	V				Sent not up rivals unto Allah.
23	And if ye are in doubt as to what We have revealed from time to time to Our servant, <b><u>then produce a Sura like thereunto; and call your witnesses or helpers (If there are any)</u></b>			V		Produce a sura like Qur'an if the believers doubt about it.



#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
23	<u>besides Allah, if your (doubts) are true.</u>					
24	But if ye cannot- and of a surety ye cannot- then <u>fear the Fire whose fuel is men and stones,-</u> which is prepared for those who reject Faith.	V				Fear the fire whose the fuel is men and stones.
25	<u>But give glad tidings to those who believe and work</u> righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).	V				Giving glad tidings to those who believe and work righteousness.
31	And He taught Adam the nature of all things; then He placed them before the angels, and said: " <u>Tell me the nature of these if ye are right.</u> "	V				Tell the God the nature of these if they are right.
33	He said: "O Adam! <u>Tell them their natures.</u> " When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"	V				Adam tells them about their natures.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
34	And behold, We said to the angels: " <b><u>Bow down to Adam</u></b> " and they bowed <b><u>down</u></b> . Not so Iblis: he refused and was haughty: He was of those who reject Faith.	V				Angels obeyed the command from the God to bow down while iblis refused it.
40	O Children of Israel! <b><u>call to mind the (special) favour which I bestowed upon you</u></b> , and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.	V				Remember the favor which the God gives to BaniIsrail and fulfill his covenant.
41	And <b><u>believe in what I reveal</u></b> , confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.	V				Believe what the God reveal and be not the first to reject faith.
43	<b><u>And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).</u></b>	V				Be steadfast in prayer, charity, etc.
47	Children of Israel! <b><u>call to mind the (special) favour which I bestowed upon you</u></b> , and that I preferred you to all other (for My Message).	V				Remember what favor that the God gave.
48	<b><u>Then guard yourselves against a day when one soul shall not avail another nor shall</u></b>	V				Guard ourselves in a day we cannot do anything.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
48	<b><u>intercession be accepted for her,</u></b> nor shall compensation be taken from her, nor shall anyone be helped (from outside).					
54	And remember Moses said to his people: " <b><u>O my people! Ye have indeed wronged yourselves by your worship of the calf:</u></b> So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.				V	By they turned in forgiveness, which will be better in the sight of our maker.
57	And We gave you the shade of clouds and sent down to you Manna and quails,saying: " <b><u>Eat of the good things We have provided for you:</u></b> " (But they rebelled); to us they did no harm, but they harmed their own souls.	V				Eat of the good things because the God have provided for us.
58	<b><u>And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility,</u></b> in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."	V				Enter this town and eat of the plenty as we wish.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
60	<u>And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.</u>	V				Moses asks water for his people and the God asks him to strike the rock with thy staff.
61	And remember ye said: "O Moses! we cannot endure one kind of food (always); <u>so beseech thy Lord for us to produce for us of what the earth groweth, - its pot-herbs, and cucumbers, Its garlic, lentils, and onions.</u> " He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.			V		The people of Moses ask him to beseech the God to produce for them what the earth growth.



#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
63	And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying):" <b><u>Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah.</u></b> "	V				Hold firmly to what the God have given to us in order to make us better.
68	They said: " <b><u>Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!</u></b> " He said; "He says: <b><u>The heifer should be neither too old nor too young, but of middling age.</u></b> Now do what ye are commanded!"				V	The heifer is should be neither too old nor too young, but of middling age.
69	They said: " <b><u>Beseech on our behalf Thy Lord to make plain to us Her colour.</u></b> "He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"	V				Believer ask Musa to ask to the God about the color of heifer should be.
70	They said:" <b><u>Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike:</u></b> We wish indeed for guidance, if Allah wills."	V				Ask the explanation of the heifer itself.
73	So We said: " <b><u>Strike the (body) with a piece of the (heifer).</u></b> " Thus Allah bringeth the dead to life	V				The God asks the believers to strike the (body) with a piece of the heifer to



#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
73	and showeth you His Signs: Perchance ye may understand.					show the God give life to the dead.
83	And remember We took a covenant from the Children of Israel (to this effect): <b><u>Worship none but Allah. treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity.</u></b> Then did ye turn back, except a few among you, and ye backslide (even now).	V				Commands to worship the guardian lord Allah and do good thing in life to everyone speak fair to everyone, be steadfast in prayer and practice regular charity.
93	And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): <b><u>"Hold firmly to what We have given you, and hearken (to the Law)!"</u></b> : They said: "We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"	V				Hold firmly what have Allah given to us.
103	If they had kept their Faith and guarded themselves from evil, far <b><u>better had</u></b>				V	It better for believer to keep themselves from evil.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
103	<u>been the reward from their Lord, if they but knew!</u>					
110	<u>And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah, for Allah sees Well all that ye do.</u>	V				Be steadfast in prayer and regular in charity and whatever good.
111	And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: <u>"Produce your proof if ye are truthful."</u>	V				Asking to produce the proof if they are truthful.
122	<u>O Children of Israel! call to mind the special favour which I bestowed upon you,</u> and that I preferred you to all others (for My Message).	V				Remember the favor which Allah has given to us.
123	<u>Then guard yourselves against a-Day when one soul shall not avail another,</u> nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).	V				Guard ourselves from a day when we can do anything.
125	Remember We made the House a place of assembly for men and a place of safety; <u>and take ye the</u>	V				Kabah as a place of prayer.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
125	<b><u>station of Abraham as a place of prayer</u></b> ; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).					
126	And remember Abraham said: <b><u>"My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day."</u></b> He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"			V		Asking from Abraham in order to the God make that city of peace.
127	<b><u>And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us:</u></b> For Thou art the All-Hearing, the All-knowing.			V		Asking of Abraham in order to accept their service.
128	<b><u>"Our Lord! make of us Muslims, bowing to Thy (Will),</u></b> and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the			V		Asking of Abraham and Ismail to be a Muslim.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
128	celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.					
129	<b>"Our Lord! send amongst them an Messenger of their own,</b> who shall rehearse Thy Signs to them and instruct			V		Asking of Abraham and Ismail to send among them an messenger.
131	<b>Behold! his Lord said to him: "Bow (thy will to Me):"</b> He said: "I bow (my will) to the Lord and Cherisher of the Universe."	V				God ask Abraham to bow down to him.
152	Then do ye remember Me; I will remember you. <b>Be grateful to Me, and reject not Faith.</b>	V				Grateful to God and do not reject faith.
153	<b>O ye who believe! seek help with patient perseverance and prayer;</b> for Allah is with those who patiently persevere.	V				Allah with the people who stay patient and prayer in seeking help.
155	Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), <b>but give glad tidings to those who patiently persevere,</b>	V				Glad tiding given to those who patiently preserve.



#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
168	<b><u>O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.</u></b>	V				Eat good thing that Allah have produced to us and do not follow the footsteps of the evil.
170	When it is said to them: <b><u>"Follow what Allah hath revealed:"</u></b> They say: "Nay! we shall follow the	V				Command to follow what Allah Hath revealed.
172	<b><u>O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.</u></b>	V				Eat good thing that Allah provided and be grateful to Allah
188	<b><u>And do not eat up your property among yourselves for vanities,</u></b> nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.	V				Do not eat and use the property of another person as bait for the judges
190	<b><u>Fight in the cause of Allah those who fight you, but do not transgress limits;</u></b> for Allah loveth not transgressors.	V				Stay at the straightway but do not transgress limits.
191	<b><u>And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are</u></b>	V				Slay them who do the persecution because persecution is worse than slaughter.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
191	<b><u>worse than slaughter; but fight them not at the Sacred Mosque,</u></b> unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.					
193	<b><u>And fight them on until there is no more Tumult or oppression,</u></b> and there prevail justice and faith in Allah. but if they cease, Let there be no hostility except to those who practise oppression.	V				Command to fight them, the people who did persecution to the other.
195	<b><u>And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.</u></b>	V				Spend our life in God's ways it means that in a good ways.
196	<b><u>And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in</u></b>	V				Completing our hajj or umra in the service of Allah. And do the certainty from God if we God trouble when we do a hajj and umra.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
196	<u>compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.</u>					
199	<u>Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah.s forgiveness.</u> For Allah is Oft-forgiving, Most Merciful.	V				Pass on at quick place from the place whence it is usual and ask forgiveness.
208	<u>O ye who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.</u>	V				Enter into islam and do not follow the steps of evil.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
200	So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. <b><u>There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.</u></b>			V		Asking kindness in the world.
201	<b><u>And there are men who say: "Our Lord! Give us good in this world and</u></b>			V		Asking for the kindness in the world and here after.
206	When it is said to him, " <b><u>Fear Allah.</u></b> " He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!	V				The arrogance of the human to Allah when the command to fear Him is come.
208	<b><u>O ye who believe! Enter into Islam wholeheartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.</u></b>	V				Enter into islam and do not follow the steps of evil.
221	<b><u>Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you.</u></b> Nor marry (your girls) to unbelievers until they	V				Do not marry unbelieving women until they believe. Unbelieving women better than a slave woman who believes.



#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
221	believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.					
224	<b><u>And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons;</u></b> for Allah is One Who heareth and knoweth all things.	V				make not Allah's name an excuse in doing oaths,
250	When they advanced to meet Goliath and his forces, they prayed: " <b><u>Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith.</u></b> "			V		Asking of goliath in order to pour out constancy on us and make our steps firm.
254	<b><u>O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.</u></b>	V				Spend out the bounties that Allah provides to us.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
260	<u>Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise."</u>			V		Asking of Abraham to the God to show him how God give life to the dead.
264	<u>O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.</u>	V				Do not cancel your charity by reminders of our generosity by injury.

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
267	<u>O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.</u>	V				Give of the good things which we have earned, and fruits we have produce in the earth and do not even aim at getting anything which is bad
278	<u>O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.</u>	V				Fear Allah and believers should leave the <i>riba</i>
282	<u>O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear</u>		V			used to tell the believers to write down faithfully, when they do transaction in a period of time and take two witnesses out of the own men

#### 4.1.1 Table Continued.

Number of verses	Verses	Kinds of directive				Explanation
		C	O	RQ	SG	
282	<u>His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men,.....</u>					
286	On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. <u>(Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."</u>			V		Condemn them if they are forget and lay not on them a burden like greater than we have strength bear.



**Table 4.1.2 The Function of Directive in English Translation of Quran Surah**

**Albaqarah**

<b>Number of verses</b>	<b>Verses</b>	<b>Function of Directive</b>
11	When it is said to them: " <b><u>Make not mischief on the earth,</u></b> " they say: "Why, we only Want to make peace!"	This directive is called command because it is used to give command to the believers to make not mischief on the earth.
13	When it is said to them: " <b><u>Believe as the others believe:</u></b> " They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.	This directive is called command because it is used to ask to the believer to believe to the God as the other believe.
21	ye people! <b><u>Adore your Guardian-Lord,</u></b> who created you and those who came before you, that ye may have the chance to learn righteousness;	The directive is called command because it is used by God to the people to adore Him
22	Who has made the earth your couch, and the heavens your canopy; and <b><u>sent down rain from the heavens</u></b>	The directive is called command because it is used to sent down the rain from the heavens.
23	And if ye are in doubt as to what We have revealed from time to time to Our servant, <b><u>then produce a Surah like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.</u></b>	This directive is called command because it is used by God to the unbeliever to produce a surah like Qur'an if they still doubt about it.
24	But if ye cannot- and of a surety ye cannot- then <b><u>fear the Fire whose fuel is men and stones,</u></b> - which is prepared for those who reject Faith.	The directive is called command because it is used to command unbeliever to give glad tidings to those who believe and work righteous.
25	<b><u>But give glad tidings to those who believe and work</u></b> righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with	This directive is called command because it is used to inform those who believe and work righteousness.

#### 4.1.2 Table Continued.

Number of verses	Verses	Function of Directive
25	before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).	
31	And He taught Adam the nature of all things; then He placed them before the angels, and said: " <b><u>Tell me the nature of these if ye are right.</u></b> "	This directive is called command because it is used to tell the names of thing name.
33	He said: "O Adam! <b><u>Tell them their natures.</u></b> " When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"	This directive is called command because it is used to tell the name of the thing.
34	And behold, We said to the angels: " <b><u>Bow down to Adam</u></b> " and they <b><u>bowed down</u></b> . Not so Iblis: he refused and was haughty: He was of those who reject Faith.	This directive is called command because it is used to command the Angels to bow down.
40	O Children of Israel! <b><u>call to mind the (special) favour which I bestowed upon you,</u></b> and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.	This directive is called command because it is used to remind the Bani Israil which Allah give to them and fulfill His covenant.
41	And <b><u>believe in what I reveal,</u></b> confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.	This directive is called command because it is used to command the people to believe what Allah reveals.
43	<b><u>And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).</u></b>	This directive is called command because it is used to command believers to be steadfast in prayer, practice charity and worship Allah.

#### 4.1.2 Table Continued.

Number of verses	Verses	Function of Directive
47	Children of Israel! <b><u>call to mind the (special) favour which I bestowed upon you,</u></b> and that I preferred you to all other (for My Message).	This directive is called command because it is used to remind the children of Israil which Allah gives favor.
48	<b><u>Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her,</u></b> nor shall compensation be taken from her, nor shall anyone be helped (from outside).	This directive is called command because it is used to tell the believer to guard ourselves against a day we can not doing anything.
54	<b><u>And remember</u></b> Moses said to his people: " <b><u>O my people! Ye have indeed wronged yourselves by your worship of the calf:</u></b> So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.	This directive is called suggestion because it is used by God to His believers to turned forgiveness and better for us in the sight of our maker.
57	And We gave you the shade of clouds and sent down to you Manna and quails,saying: " <b><u>Eat of the good things We have provided for you:</u></b> " (But they rebelled); to us they did no harm, but they harmed their own souls.	This directive is called command because it is used to command believers to eat of the good things that Allah provides in the world.
58	<b><u>And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility,</u></b> in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."	This directive is called command because it is used to command the believer to enter the city, bayt al-maqdis and to eat everything there freely.
60	<b><u>And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff."</u></b> <b><u>Then gushed forth therefrom twelve springs. Each group knew its own</u></b>	This directive is called command because it is used to remind the believer that Moses asks water and Allah asks to Moses to strike the rock.



#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
60	<b><u>place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.</u></b>	
61	And remember ye said: "O Moses! we cannot endure one kind of food (always); <b><u>so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions.</u></b> " He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.	This directive is called request because the believers ask Moses to beseech the God to produce for them what the earth growth.
63	And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying):" <b><u>Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah.</u></b> "	This directive is called command because it is used to command the believer to hold firmly to what God have given to us in order to make us better.
68	<b><u>They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age.</u></b> Now do what ye are commanded!"	This directive is called request because it is used to ask moses to ask about what heifer should be used.  This directive called suggestion because it is used to give the heifer should be used, they are nor too young and nor too old but of middling age.



#### 4.1.2 Table Continued.

Number of verses	Verses	Function of Directive
69	They said: <u>"Beseech on our behalf Thy Lord to make plain to us Her colour."</u> He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"	This directive is called request because it is used to ask Moses to ask to the God about the colour of the heifer.
70	They said: <u>"Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike:</u> We wish indeed for guidance, if Allah will."	This directive is called request because it is used to ask Moses to ask about the heifer should be to the God
73	So We said: <u>"Strike the (body) with a piece of the (heifer)."</u> Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.	This directive is called command because it is used the God to ask His believer to strike the body of the dead with a piece of the heifer to show how the God give life to the dead.
83	<u>And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah, treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity.</u> Then did ye turn back, except a few among you, and ye backslide (even now).	This directive is called command because it is used to command to worship the guardian Lord Allah and do good thing in a life to everyone.
93	And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): <u>"Hold firmly to what We have given you, and hearken (to the Law)":</u> They said: "We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"	This directive is called command because it is used to command to hold firmly what Allah has given to us.

#### 4.1.2 Table Continued.

Number of verses	Verses	Function of Directive
103	If they had kept their Faith and guarded themselves from evil, far <b><u>better had been the reward from their Lord, if they but knew!</u></b>	This directive is called suggestion because it is used to give suggestion to his believer that better for them to keep themselves from evil.
110	<b><u>And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah. for Allah sees Well all that ye do.</u></b>	This directive is called command because it is used to command the believer to be steadfast, practice regular charity and whatever good.
111	And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: <b><u>"Produce your proof if ye are truthful."</u></b>	This directive is called command because it is used to asking a proof to the believer if they are truthful.
122	<b><u>O Children of Israel! call to mind the special favour which I bestowed upon you,</u></b> and that I preferred you to all others (for My Message).	This directive is called command because it used to remind the children of Israel to remember what favor Allah has given to them.
123	<b><u>Then guard yourselves against a-Day when one soul shall not avail another,</u></b> nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).	This directive is called command because it is used to command the believers to guard themselves from against a day when we can not doing anything.
125	Remember We made the House a place of assembly for men and a place of safety; <b><u>and take ye the station of Abraham as a place of prayer;</u></b> and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).	This directive is called command because Allah used to ask the believer to take the station of Abraham as a place of prayer.

#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
126	And remember Abraham said: <b><u>"My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day."</u></b> He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"	This directive is called request because it is used by Abraham to asking to the God in order to make the city of peace.
127	<b><u>And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us:</u></b> For Thou art the All-Hearing, the All-knowing.	This directive is called request because it is used by Abraham to the God in order to the God accept his service.
128	<b><u>"Our Lord! make of us Muslims, bowing to Thy (Will),</u></b> and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.	This directive is called request because it is used by Abraham and Ismail to ask to the God in order to make them be a muslim.
129	<b><u>"Our Lord! send amongst them an Messenger of their own,</u></b> who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."	This directive is called request because it is used to send among them an messenger.
131	<b><u>Behold! his Lord said to him: "Bow (thy will to Me):"</u></b> He said: "I bow (my will) to the Lord and Cherisher of the Universe."	This directive is called command because it is used to ask Abraham to bow down to the God.
152	Then do ye remember Me; I will remember you. <b><u>Be grateful to Me, and reject not Faith.</u></b>	This directive is called command because it is used to be a grateful to the God and do not reject faith.
153	<b><u>O ye who believe! seek help with patient perseverance and prayer;</u></b>	This directive is called command because it is used to tell the



#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
153	for Allah is with those who patiently persevere.	people who stay patient and prayer in seeking a help.
155	<b><u>Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,</u></b>	This directive is called command because it is used to give glad tiding to those people who patiently preserve.
168	<b><u>O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.</u></b>	This directive is called command because it is used to command the believer to eat of what is on the earth and do not follow the steps of evil.
170	When it is said to them: " <b><u>Follow what Allah hath revealed:</u></b> " They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?	This directive is called command because it is used to command the believer to follow what Allah hath revealed.
172	<b><u>O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.</u></b>	This directive is called command because it is used to command the believer to eat of the good things that Allah provided for us.
188	<b><u>And do not eat up your property among yourselves for vanities,</u></b> nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.	This directive is called command because it is used to tell us to do not eat up our property among ourselves for vanities.
190	<b><u>Fight in the cause of Allah those who fight you, but do not transgresslimits;</u></b> for Allah loveth not transgressors.	This directive is called command because it is used to them to fight someone who fight us in the God ways.
191	<b><u>And slay them wherever ye catch them, and turn them out from where they have Turned you out;</u></b>	This directive is called command because it is used to slay them who do persecution because



#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
191	<b><u>And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque,</u></b> unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.	persecution is worse than slaughters.
193	<b><u>And fight them on until there is no more Tumult or oppression,</u></b> and there prevail justice and faith in Allah. but if they cease, Let there be no hostility except to those who practise oppression.	This directive is called command because it is used to fight them people who did persecution to the others.
195	<b><u>And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.</u></b>	This directive is called command because it is used to spend our life in God's ways it means that in a good ways.
196	<b><u>And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but</u></b>	This directive is called command because it is used to command believers to completing their hajj or umra in the service of Allah and do good because Allah loveth those who d good.

#### 4.1.2 Table Continued.

Number of verses	Verses	Function of Directive
196	<b><u>if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.</u></b>	
199	<b><u>Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah.s forgiveness.</u></b> For Allah is Oft-forgiving, Most Merciful.	This directive is called command because it is used to command the believers to pass on at a quick pace from the palace whence it is usual and to command them to ask forgiveness.
200	<b><u>So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.</u></b>	This directive is called command because it is used to celebrate the praise of Allah.  This directive is called request because it is used to ask thy bounties in this world.
201	<b><u>And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"</u></b>	This directive is called request because it is used to asking for kindness in the world and hereafter.
206	When it is said to him, " <b><u>Fear Allah.</u></b> " He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!	This directive is called command because it is used to command to fear Allah but they are arrogance when this command comes to them.
208	<b><u>O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.</u></b>	This directive is called command because it is used to command in order to enter into islam and do not follow the steps of evil.

#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
221	<u>Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.</u>	This directive is called command because it is used to give command to the believers that to marry unbelieving women is forbidden.
223	<u>Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.</u>	This directive is called command because it is used to command the believers to do some good act for their souls and to fear Allah.
224	<u>And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.</u>	This directive is called command because it is used to make not Allah's name an excuse in doing oaths,
250	When they advanced to meet Goliath and his forces, they prayed: " <u>Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith.</u> "	This directive is called request because it is used to ask a pour out the constancy on them and to make them steps firm.
254	<u>O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor</u>	This directive is called command because it is used to command to spend out the bounties that Allah provides to them.

#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
254	<u>friendship nor intercession. Those who reject Faith they are the wrong-doers.</u>	
260	<u>Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise."</u>	This directive is called request because it is used to ask the God to show him how the God give life to the dead.
264	<u>O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.</u>	This directive is called command because it is used to command to do not cancel your charity by reminders of their generosity by injury.
267	<u>O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.</u>	This directive is called command because it is used to give of the good things which they have earned, and fruits we have produce and do not even aim at getting anything which is bad.



#### 4.1.2Table Continued.

Number of verses	Verses	Function of Directive
278	<u>O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.</u>	This directive is called command because it is used to fear Allah and leave riba.
282	<u>O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate,.....</u>	This directive is called order because it is used to tell the believers to write down faithfully.
286	<u>On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."</u>	This directive is called request because it is used to ask to the God to condemn they are not if they forget and lay not on them a burden like that which thou didst lay on whose who before us.

## CHAPTER V

### DISCUSSION

In this chapter, the writer would like to discuss the data found in previous chapter about the types and functions of directives in English translation of Quran surah Albaqarah.

#### 5.1 Discussion of directives Found in English Translation of Quran Surah Albaqarah

As explained in chapter II, directives are utterances which speaker uses to get someone to do something, such as: command, order, request, suggestion. the types of directives found in English translation of Quran Albaqarah are 66 directives: 52 command, 1 order: 10 request: 3 suggestion.

##### 5.1.1 Command

Frank (1973:191) defines that commands are sentences which normally have no grammatical subject, and whose verb is in imperatives. The data will explain below:

1. O ye people! **Adore your Guardian-Lord**, who created you and those who came before you, that ye may have the chance to learn righteousness;

In this verses Allah stated that believer must adore Him, who created them and who came before them. The bold and underline statement is belongs to command because Allah used to command the believers to adore Him who created them and who came before them not to the others.

2. And if ye are in doubt as to what We have revealed from time to time to Our servant, **then produce a Sura like thereunto; and call your witnesses or helpers (If there are any)**

Allah states in this verse to the unbelievers to challenge who still doubt about God's revelation that is Qur'an to make sura like His. The bold and underline statement belongs to command because Allah command the Unbelievers to make a sura like God's have if they still doubt about it.

3. **And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).**

Allah states that believers should be steadfast in prayer, practice regular charity and worship Him. The bold and underline statement belongs to command because Allah used to command believers to be steadfast in prayer, and practice regular charity.

4. **O ye who believe! seek help with patient perseverance and prayer;** for

Allah is with those who patiently persevere.

Allah states that seek a help patiently and prayer. The bold and underline statement is belongs to command because Allah used to command believer in order to seek a help in a trouble patiently and prayer.

5. **And make not Allah.s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.**

Allah states that do not use Allah's name as an excuse to your oath and act in making peace between persons. The bold and underline statement belongs to

commands because Allah used to give command to His believers in order to make not Allah's name as an excuse to their oath in making peace between persons.

#### 5.1.2 Order

Searle (2009: 22) states that Order will be regarded as making the hearer do something

1. O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, **reduce them to writing**
2. **Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him,**
3. **so let him write.** If they party liable is mentally deficient, or weak, or unable Himself to dictate, **Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence).** Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves,
4. **there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you.**



**So fear Allah. For it is Good that teaches you.** And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

Allah states that if they deal with others in transaction over the period of time to write it down and take two witnesses out of the own men. It can be two men and woman. The bold and underline statement belongs to order because Allah used to give an order to write down the transaction if they are do it and to take witnesses out of own men.

#### 5.1.3 Request

According to Kreidler in Fitriani (2010:19), a request is an expression of what the speaker wants the addressee to do or refrain from doing something. A request does not assume the speaker's control over the person addressed

1. And remember Abraham said: **"My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day."** He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

Abraham state in His prayer that to make that city of peace and feed its people with fruits. The bold and underline statement is belongs to request because Abraham

used to ask to the God to make that city of peace and feed up its people by the fruits.

2. **Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead."** He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking.

Abraham states in his prayer to show how thou gives life to the dead. The bold and underline statement belongs to request because Abraham used to ask to the God to show how did He gives live to the dead.

3. **" He said: "Take four birds; Tame them to turn to thee;**

Allah states that to know how thou gives life to the dead is by taking four birds then tame them to turn to thee. The bold and underline statement

#### 5.1.4 Suggestion

According to Kreidler in Fitriani (2010:19), Suggestion are the speaker's utterances to give opinions about what the addressee should or should not do. Suggestions are often wise ways of giving command.

1. **They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said: "He says: The heifer should be neither too old nor too young, but of middling age.** Now do what ye are commanded!"

Allah states that that the heifer should be neither too old nor neither too young, but middling age. The bold and underline statement belongs to suggestion because it is used by Allah in suggesting what should the heifer be.

## 5.2 The Function of directives in English Translation of Quran Surah Albaqarah

Besides the classifications of directive, there are also the functions of directive found in English translation of surah Albaqarah in Quran. There are functions of command, order, request, suggestion which are consist of command, order, request, suggestion.

### 5.2.1 Command

To direct a person or people with the right to be obeyed, to do something what speaker wants.

1. O ye people! **Adore your Guardian-Lord**, who created you and those who came before you, that ye may have the chance to learn righteousness;

The function this directives is to direct believers to adore His Lord who created them and who came before them.

2. And if ye are in doubt as to what We have revealed from time to time to Our servant, **then produce a Sura like thereunto; and call your witnesses or helpers (If there are any)**

The function of this directives is to direct an unbelievers to produce sura like Qur'an if they still doubt about it.

### 5.2.2. Order

To tell the hearer to do something what speaker wants in virtue of some unauthorized force.

1. O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, **reduce them to writing**

The function of this directive is to tell the Believers to write down the transaction if they did it.

#### 5.2.3. Request

To ask people to do something what speaker wants in polite ways .

1. **Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead."** He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking.

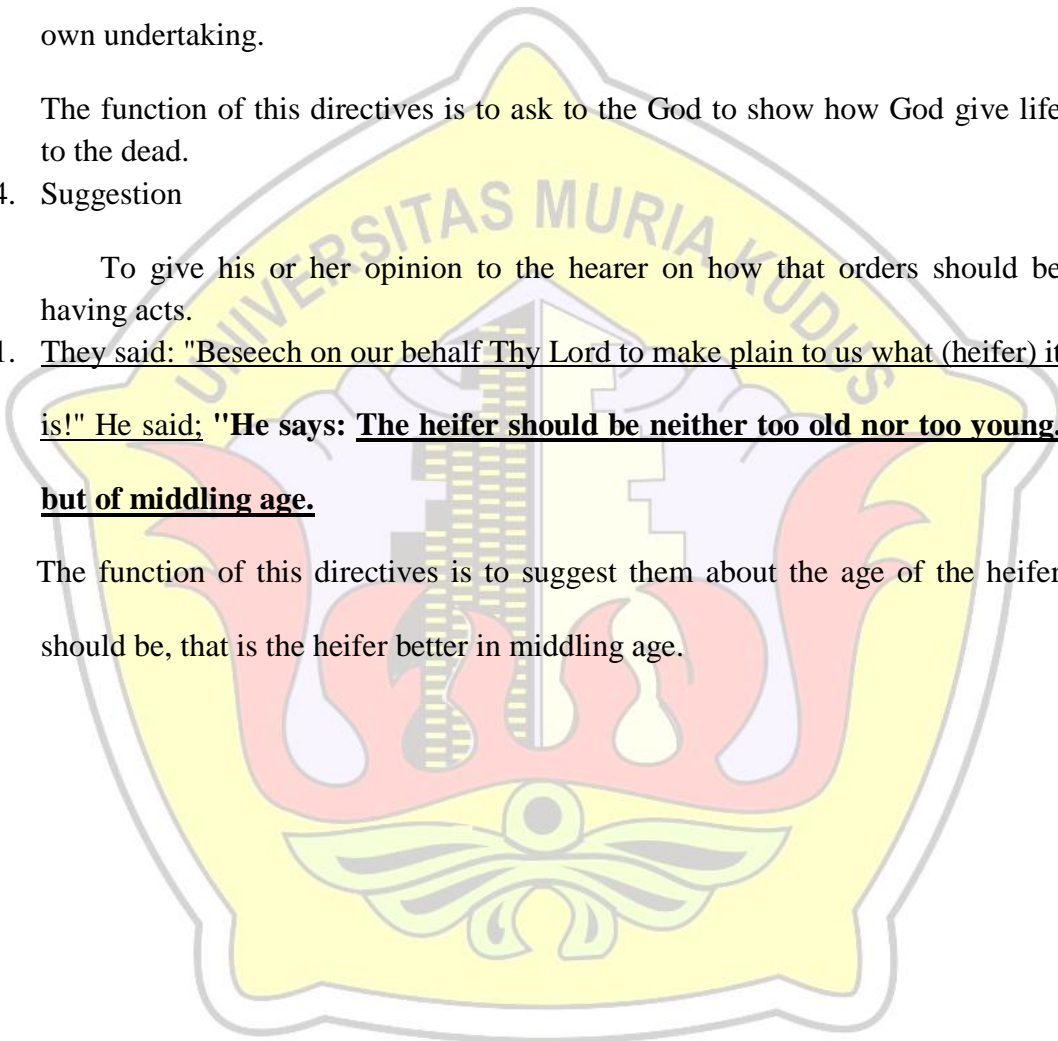
The function of this directives is to ask to the God to show how God give life to the dead.

#### 5.2.4. Suggestion

To give his or her opinion to the hearer on how that orders should be having acts.

1. **They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!"** He said; **"He says: The heifer should be neither too old nor too young, but of middling age."**

The function of this directives is to suggest them about the age of the heifer should be, that is the heifer better in middling age.





## CHAPTER VI

### CONCLUSION AND SUGGESTION

In this chapter, the writer would like to draw conclusion and suggestion after analyzing the types and functions of directives in English translation of Quran surah Albaqarah

#### 6.1 Conclusion

Based on the result of data finding and discussion in chapter IV and V about the types and the functions of directives in English translation of Quran surah Albaqarah, the writer would like to draw some conclusions as follow:

1. The writer found 66 types of directives which are took from English translation of Quran surah Albaqarah. It consists of several types, they are 52 command, 1 order, 10 request, 3 suggestion.
2. And also the writer found 66 functions of directives which are took from English translation of Quran surah Albaqarah, they are 52 functions of command, 1 functions of order, 10 functions of request, and 3 functions of suggestion.

the dominant types and functions which are used in English translation of surah Albaqarah is command. It means that, the main character (Allah SWT) ask the believers to do something in the straight ways.

## 6.2 Suggestion

After analyzing and discussion the data, the writer would like to offer some suggestions as follow:

### 1. Students

Especially for the students of English Education Department Teacher Training and Educations Faculty who have studied directive; they have to pay attention to the directive theory, types of directives and functions of directives. They have to understand the characteristic of the types and functions of directives and better for them to use many kinds of text to improve their knowledge about directives.

### 2. Teachers and Lecturers

Especially for the lecturer of English Education Department Teacher Training and Education Faculty who teach pragmatics and concerning to speech act especially in the part of directive, they have to give clear explanation about directives theory, types and functions of directives in order to enrich and improve their students' knowledge. The lecturers or teachers can use interesting media such as Holy book, movie script, speech, novel, etc, to get students' attention and make them enjoy in learning the material. It is hoped that this research can be used as reference or example and give contribution in the teaching and learning process.

### 3. Further Researchers

For further researchers who are interested in investigation directives, they can use this research as reference to make them easier in conducting their

research. They can continue to conduct the research about directives because there are many areas which are possible to be researched. It is also hoped for further researchers to investigate directives in Holy book, because it contains God's utterance which the believers must know the meaning of the utterance..



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