
**Tense, Time, Mood and Modality in Surah Al-Ahzab: A
Comparative Study
of Arabic and English****Dr Muhammad Abdullah**

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ABSTRACT

Language is one of the great blessings of Allah Almighty the only and alone creator of the universe. He has sent His messengers periodically as deemed appropriate in different languages of the world. His last and final message is available for the whole of humanity in the Arabic language. It is highly significant for the Umma to understand this message and pass their lives in accordance with the commandments therein. The present study is an attempt to facilitate the readers and translators of the Holy Quran in this regard. Tense, time, mood, and modality in the domain of grammar have been analyzed in the text of Surah Al-Ahzab. Comparison has been made with the English language where needed and merely English translation has been used for the purpose. It is concluded that the dominating sentence pattern is such that the proposition begins with the verbal sentence and ends with a nominal sentence. Moreover, the tense and time coincide with one another in verbal sentences chiefly in the sentences having the imperative mood but they do not coincide with one another in the nominal sentence. As far as the dominating mood of the surah is concerned, it is indicative while the modality is epistemic.

Keywords: Study, Tense, Time, Mood, Modality

1. Introduction

Language usually puts a proposition in any one of the three traditional tenses, namely, past, present and future. Tense means time of action or state of the verb. To a linguist, tense is a technical term. It means that there is a morphological change in the base form of the verb. A verb form that is made with an auxiliary is not, in this technical meaning, a "tense".¹ However, it never means that the proposition shown in any tense has occurred in that time. It is possible that a proposition shown through a grammatical past tense may not truly be in the past time. In the same way, a proposition described in a grammatical present tense may not be in a real present time. It may stretch on either side of the timeline and concurrently cover past time or future time or both. Anyway, it is a predicament of the language to wear one dress from the time basket. For example, the sentence, 'if I went to Saudi Arabia, I should bring holy Quran for you'. Here the verb 'went' grammatically is in past tense but semantically conveys future time. Another sentence; 'The flight leaves at midnight on Friday' is in present tense but indicates the future time. There may and may not be a one-to-one correspondence between the past tense of the verb and past time or the present tense and present time. It means that it is not necessary that the tense of the sentence cover a whole range of time. All of the following sentences in the form are in past tense but semantically in the future.²

1. I would reach university after one hour.
2. Even an illiterate person would understand it.
3. The river could easily overflow.
4. The course should be quite interesting for you.

In the same way, a simple present tense is used for expressing future time.³ The following sentences are in present tense but show future time.

1. The final exam begins tomorrow.
2. We are going after the meeting.
3. National elections are going to be held in the next month.

Sometimes, the future form of tense can be used for the present. For example, the sentence, 'those of you who are familiar with the game will know this' describes the knowledge of the audience in the current time.

So, it can be admitted that the relation between the grammatical category of a tense and the semantic property of referring to the tense time of that is much more subtle.⁴ Tense is a grammatical category, whereas time is an extra-linguistic universal concept.⁵ It means that there is a difference between the form of a verb and the function of the verb.⁶

As tense is to time, the mood is to modality. The Oxford Advanced Learner's Dictionary defines mood as 'one of the categories of verb use that expresses facts, orders, questions, wishes or conditions: the indicative/interpretive/subjunctive mood. (Oxford Advanced Learner's Dictionary, 2010). The mood is a category of grammar that deals with the difference in the morphology of the verb. Mood tells whether the speaker is giving information, opinion, soliciting information, or giving the order, etc. It is situated in the verbal group, not in a clause.⁷ According to Halliday (1994), the mood is a characteristic of a clause when it is viewed as an exchange between the addresser and addressee. From the mood, it can be inferred what role has been adopted by the speaker and what role has been assigned to the listener. A sentence has four moods: indicative, interrogative, imperative, and subjunctive. The indicative mood gives

information, interrogative solicits information, imperative gives direction, and subjunctive demands the performance of any action. For instance, a command by an officer to his subordinate means that the boss considers himself in a position to pass on command to his junior, and the junior is supposed to comply with that command. So, the mood of the sentence is that of an imperative. In this way, one can find the nature of the role being played by the addressor and the addressee by examining the mood of the sentence. The mood is the attitude of the speaker towards the subject. Modality means the judgment of the speaker about the proposition and his attitude towards the proposition. It tells the status of a proposition.⁸ For example, from the order of a boss, the reason of the order can be judged that why he is commanding. There must be some rationale behind this command. Mere subordination cannot be a genuine justification for giving a command. The underlying justification or viewpoint of the speaker is the modality of the proposition. Just like the tense to time relation, there cannot be a one-to-one relation between mood and modality. For example, the command may not necessarily imply the modality of the proposition as order. It can be for request, wish, and pray, etc. Palmer classifies modality into propositional and event modality. The propositional modality can further be classified into epistemic and evidential modality. The event modality can be categorized into deontic and dynamic modality.⁹ Epistemic modality tells the judgment of the speaker about the proposition based on speculation, deduction, and assumption. Deontic modality conveys the attitude of the speaker whether he considers it obligatory on the part of the listener to perform the respective action. Dynamic modality shows the ability of the subject.

The above phenomena almost equally exist in Arabic. There are sentences where there exists no one-to-one correspondence between tense and time. The past tense besides showing the past time is also used for a future time. All the future happenings in the context of life-hereafter have been described in the past tense. There are hundreds of examples of this effect. Following clauses or parts of Ayat substantiate the point.

Table 1.

Sura	Ayah	Tense	Time	Translation	Text
h No.	No.				
14	22	past	Future	And when everything will have been decided, Satan will say:	وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ وَنَادَى أَصْحَابَ الْجَنَّةِ أَصْحَابَ النَّارِ
7	44	past	Future	And the inmates of paradise will call out to the inmates of the fire:	وَنَادَى أَصْحَابَ الْجَنَّةِ أَصْحَابَ النَّارِ
7	38	past	Future	[And] every time a host enters [the fire], it will curse its fellow-host	كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا

The tense in Arabic is divided into two; perfect (madhi) and imperfect (mudaria). Madhi is used for past tense while mudaria is used for both present and future tense. In the same way, the imperative form of tense can be used for the order, supplication, guidance, choice, challenge, threat, sarcasm, and plea.¹⁰ Arabic verbs have five moods. Besides the

indicative, subjunctive, and imperative, it has two additional moods, namely, Jussive/conditional and energetic (Goeje, 1896). One more peculiarity of Arabic is that when it is desired to describe any idea beyond the time limit, then, it is expressed in a nominal sentence and not in a verbal sentence. A verbal sentence expresses an idea at one point in the timeline. A nominal sentence despite its being in any of the traditional time frames encompasses the whole timeline. It means that tense depicts a point in time or covers an aspect of time and remains true for that specific time but the nominal sentence can hold for every point in the timeline. In other words, the proposition expressed in the noun phrase can take a status of permanence. For example *kataba* (كتب) and *yaktubu* (يكتب) show action of writing in the past tense and the present tense but the word *katib* (كاتب) shows the action of writing without time specification. The unmarked style of verbal sentence in Arabic follows the pattern of verb-subject- object while that of nominal follows noun (مبتدا) and predicate (خبر). The difference between a verbal sentence and a nominal sentence: البلاغة لطلاب and البلاغة نافعة لطلاب is that the former states the usefulness of Arabic rhetoric for the present time and not necessarily throughout their life while the latter states its usefulness throughout the lifetime of the students.¹¹ The Quranic text carries both types of structures. Sometimes propositions are expressed in a verbal structure and other times in nominal structure. The directions and commandments are usually in a verbal form while the rationale and necessary motivational force underlying these commandments are expressed in the nominal forms. It implies that rationale or the logic behind the performance of action has a nature of permanence. For example, the sentence *al hamdu Lilah* (الحمد لله) is a nominal sentence which means that all praise /thanks are for Allah. It

covers all aspects of time. In other words, it means that the idea has been delinked from the time frame. In the past time, the praise was for Allah, in the present, it is for Allah and in future time, it will be for Allah. Sometimes in a single speech act, there is a shift from verbal sentence to nominal sentence. For example, in the following part of the Ayat, the first part of the proposition is in the form of a verbal sentence while the second is in a nominal sentence. The reason given for this is that deceiving on the part of hypocrites is in a time scope and is therefore limited while the deceiving on the part of God is permanent and overwhelming (Abdul-Raof, 2006).

يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

In the present study, surah al ahzab has been selected for finding in it the pattern of sentences and also analyzing it in terms of tense, time, mood, and modality.

2. Literature review

Mansoori and Afshari have conducted a study on the comparative analysis of the modal verbs in three surahs: "Yasin, Al-Rahman, and Yusuf" and their contrastive Persian and English translations.¹² This work has a very small link with the present study. The purpose of that study was to find and count the modal auxiliaries used in the context of these three surahs and their Persian and English equivalent. They concluded that in the Arabic language modality is not existing in the form as it is applied in Persian and English language.

Noor, ETL (2015) carried out a study on Mood analysis of the Last Address of the Holy Prophet (ﷺ) through Systemic Functional Linguistics. They have found that out of 56 clauses, 32 have declarative mood and 22 have imperative mood. There exists only one clause of interrogative mood.

The focus of that study was to understand the interpersonal relationship of the participants and highlight the functional and semantic prospects of the address of the Holy Prophet (ﷺ). The study provides a level of understanding for the present study but differs in the subject matter.

Suhadi (2015) has conducted a study on the Interpersonal Metaphor of Mood applied to some verses of the Holy Quran. He has applied the theory of Interpersonal Metaphor by Halliday on various verses of the Holy Quran in the discipline of mood. He has found that the theory is relevant. He has quoted examples from the text of the Holy Quran where a statement of fact has been conveyed through imperative mood. For example,

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: "He is the One God: (112:1)

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not God the most just of judges? (95:8)

In the same way, the command has been conveyed in the indicative mood and interrogative mood. For example

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً

And it is not conceivable that a believer should slay another believer unless it is by mistake. (4:92)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

Do they not look at the camels, how they were created? (88:17)

The study has discussed the mood in the perspective of its transference from a congruent coding to an incongruent coding. The present study is about the tense, time, mood, and modality in one surah. The surah was revealed in Medina during the period of the war of ditch in the 5th year of the hijra. Certain themes prescribed in this surah have never

been described in any other part of the holy Quran. The word ittaqa (اتق) in the command form has been used only once in the Holy Quran and that is in the first ayah of this surah. The second sentence la tuTi (لا تطع) in the form of forbidding too is unique in the sense that there are only two instances of such forbidding in the whole of the holy Quran and both of these are in this surah. The first time, it is in ayah number one and the second time in ayah number forty-eight. The other themes like the prophet have precedence over the very person of the believers (ayah. 6). The prophet is the best ideal to be followed (ayah.21). The person of the prophet is unique and not like anyone else (ayah. 50). Even his family is not like anyone else (ayah.32). Being the family of the prophet, they have a special status. No one is allowed to marry the wives of the prophet after him (ayah.53). Prophet Muhammad is the last prophet (ayah.40 & 53).

In surah al ahzab there are propositions, commandments, statements of facts, etc. All these are in the form of verbal sentences but the motivational force working behind these commandments are in the form of nominal sentences. This is a kind of pattern in the surah. The ‘why’ element of the action required to be taken has been described in the form of nominal sentences. In this way, the whole surah linearly progresses in the style of a circular type of movement. Every proposition is described followed by its rationale. The study is limited to the discussion of three traditional tenses.

3. Research Questions

The research questions of the present research are as follow:

1. What is the sentential pattern running through the propositions of the surah?
2. What is the tense and time relation in propositions of the surah?
3. What is the dominating mood of sentences?

4. What is the type of modality in the surah?

4. Methodology

The Arabic text of the surah has been taken from the Altafsir.com. The analysis is based on the original text of the Holy Quran. The English translation of the surah is from the Message of the Holy Quran by Asad. The criterion for selecting the translation was that the translation of the first verse of the surah was seen from a few translations as under:

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

- Prophet! Fear Allah and hearken not to unbelievers and the hypocrites: verily Allah is full of knowledge and wisdom. ¹³
- Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise. ¹⁴
- Prophet, fear God and obey not the unbelievers and the hypocrites. God is All-knowing, All-wise. ¹⁵
- PROPHET! Remain conscious of God, and defer not to the deniers of the truth and the hypocrites: for God is truly all-knowing, wise.

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The verb ittaqa (اتق) has been translated by almost all the above-mentioned translators as 'fear' while Asad has translated it as remain conscience. According to the dictionary under the entry of وقى , it means 'to fear, to be pious, to ward off (evil), to be conscious of God, to keep towards God'. ¹⁷ Keeping in view all the shades of meaning, the meaning of the word ittaqa in the context becomes as giving precedence to Allah, to be cognizant of earning the pleasure of Allah and not taking care of anyone while obeying Allah, etc. Against this inventory of meaning, the meaning 'remain conscious of God' is more appropriate than the word 'fear' etc. The second sentence is la tuTi has been translated as 'do not follow' by all except Asad

who has translated it as ‘do not pay deference to non-believers and hypocrites. The dictionary meaning of this verb under the entry of طوع at IV is ‘to obey, follow, be obedient, submit, yield, comply with somebody wishes and accede to somebody wishes, etc’.¹⁸ The negative will be like as not to take care of, do not give any importance to someone and do not follow, etc. In this context, the meaning of the sentence by Asad seems more contextualized.

After reading surah several times, the main themes of the surah have been found based on the recurrence of the propositions in it. The surah has been divided into propositions. Each begins from a verbal sentence and ends with a nominal sentence. The analysis about the verbal and nominal sentences has been made based on insights taken from the Abdul-Raof (Abdul-Raof, 2006) and Bayyinah institute (Khan, 2015). The discussion about the time and tense is based on the theoretical framework by Lewis (Lewis, 1986) and mood and modality on Palmer.¹⁹ First of all, Arabic text has been written followed by its translation, and then analysis has been presented in the tabular form. The parsing of the relevant ayah has been made into a verbal sentence and nominal sentence. In verbal sentences only the verb has been underlined and based on that, the tense of the clause has been worked out. In the nominal sentence, the beginning noun has been marked and tense and time has been indicated. After this, a discussion on these ayahs has been made. Only six Ayat have been analyzed one each from a sub-theme. Based on the discussion conclusion has been drawn.

5. Result

5.1 Theme of surah

The surah describes the status of Muhammad (peace and blessings be upon him) and the contours of his relation with Allah (Subha the w taala), non-believers, believers, and his family. All the surah revolves around these themes. The status of Muhammad (peace and blessings be upon him) is that he is the last prophet of Allah. The nature of his relation with Allah is that he should remain conscious of his status being a prophet of Allah. Non-believers and hypocrites have not directly been addressed rather indirectly through the prophet that he should give no deference to the wishes of those who do not believe in Him. Believers have been informed that the prophet Muhammad is not a father of any men from them. He is the prophet of Allah and is the last one in the faculty of prophethood. He should be endeared to them even more than to that of their selves. The believers have been cautioned against the nefarious designs of the hypocrites towards the prophet (Peace and blessings be upon him). The family of the prophet has also been educated that being the family of the prophet, they are not like ordinary folk. This aspect should always remain renewed in their mind. They too have been asked to be vigilant against the ill-conceived motives of the hypocrites.

5.2 Division of surah

Positional Division of surah based on verbal and nominal sentences. The grammatical analysis of the surah is based on the framework given by Khan (Khan, 2015). In case of confusion, Salih has been consulted.

Table 2.

Part	Ayat	Part	Ayat	Part	Ayat	Part	Ayat
No	No	No	No	No	No	No	No
1	1	12	21 ¹	22	40 ¹	33	55

2	2	13	22-24	23	41-42 ³	34	56 ⁰
3	3	14	25	24	43 ¹	35	57 ²
					44 ³	36	58 ²
4	4	15	26-27	25	45-47	37	59
5	5	16	28-30	26	48	38	60-62 ³
6	6 ¹	17	31-34	27	49 ³	39	63 ³
7	7-8 ³	18	35	28	50	40	64-68 ²
8	9	19	36 ²⁰	29	51	41	69
9	10-15	20	37	30	52	42	70-71
10	16-19	21	38-39 ²	31	53	43	72
11	20			32	54	44	73

5.3 Analysis

In the present article, one proposition from each sub-theme has been analyzed. A total of six ayat, 1, 2, 6, 34, 40 and 56 has been analyzed. They define the status of Muhammad (ﷺ), his conduct with Allah Almighty, nature of his behavior with non-believers and hypocrites. The degree of respect and level of esteem the believers should observe towards the Prophet. A reminder to the homefolk of the Prophet that should be kept afresh all the time and it is that they belong to the house of the Prophet. A categorical declaration about the finality of the prophet, the way Allah Almighty and His angels held the Prophet in extra high esteem, and summing the believers to follow the suit.

Text (Ayat. 1)

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Translation

O PROPHET! Remain conscious of God, and defer not to the deniers of the truth and the hypocrites: for God is truly all-knowing, wise.

Analysis

Table 3.

Ayat	Cate.	Meanin	Tens	Time	Mood	Modali
/sentence/phras	V/N	g of e				ty
e/word	Sent/ Other	underli ne				
		Verb/N oun				
يَا أَيُّهَا النَّبِيُّ	Vocati ve ²¹					
اتَّقِ اللَّهَ	V	Remain conscio us.	prese nt	Prese nt	Imperat ive (comd)	Deonti c
وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ	V	Defer not to.	prese nt	Prese nt	Imperat ive (forb)	Deonti c
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا	N	For God is.	Past	Attem pt.	Declara tive	Episte mic

Text (Ayat. 2)

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Translation

And follow [but] that which comes unto thee through revelation from thy Sustainer: for God is truly aware of all that you do, [O men].

Analysis

وَاتَّبِعْ مَا	V	And	present	Present	Imperative	deontic
يُوحَىٰ		follow..			(comd)	
إِلَيْكَ مِنْ						
رَبِّكَ ۚ						
إِنَّ اللَّهَ	N	For God	Past	Attempt.		Epistemic
كَانَ بِمَا		is..				
تَعْمَلُونَ						
خَبِيرًا						

Text (Ayat. 6)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Translation

The Prophet has a higher claim on the believers than [they have on] their selves, [seeing that he is as a father to them] and his wives are their mothers: [8](#) and they who are [thus] closely related have in accordance with God's decree, a higher claim upon one another than [was even the case between] the believers [of Yathrib] and those who had migrated

[there for the sake of Good].[9](#) none the less, you are to act with utmost goodness towards your [other] close friends as well: [10](#) this [too] is written down in God's decree.

Analysis

النَّبِيِّ أَوْلَىٰ	N	The Prophet has	Present	Attempt.	declarative	Epistemic
بِالْمُؤْمِنِينَ		a higher claim				Deontic
مِنْ أَنْفُسِهِمْ		...own selves,				
وَأَزْوَاجُهُ	N	and his wives	Present	Attempt.	declarative	Epistemic
أُمَّهَاتُهُمْ		are their				Deontic
		mothers				
وَأُولُو	N	And they who	Present	Attempt.	declarative	Epistemic
الْأَرْحَامِ		are ...as well				Deontic
كَانَ ذَلِكَ فِي	N	this [too] is	Pâast	Attempt.	declarative	Epistemic
الْكِتَابِ		written down in				
مَسْطُورًا		God's decree.				

Text (Ayat. 34)

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۗ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

Translation

And bear in mind all that is recited in your homes of God's messages and [His] wisdom: for God is unfathomable [in His wisdom], all-aware.

Analysis

وَأَذْكُرَنَّ مَا	v	And bear in	present	Present	Imperative	Deontic
يُنْتَلَى فِي		mind. [His]			(command)	
بُيُوتِكُنَّ مِنْ		wisdom:				
آيَاتِ اللَّهِ						
وَالْحِكْمَةِ						
إِنَّ اللَّهَ	n	for God is	present	Attempt.	Declarative	Epistemic
كَانَ أَطِيفًا		..., all-aware.				
خَبِيرًا						

Text (Ayat. 40)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Translation

[And know, O believers, that] Muhammad is not the father of any one of your men, ⁵⁰ but is God's Apostle and the Seal of all Prophets. ⁵¹ And God has indeed full knowledge of everything.

Analysis

مَا كَانَ	N	Muhammad is not	past	Attempt.	declarative	Epistemic
مُحَمَّدٌ أَبَا						
أَحَدٍ مِنْ						
رِجَالِكُمْ						
وَلَكِنْ	N	Muhammad is	Present	Attempt.	declarative	Epistemic
رَسُولَ اللَّهِ						
وَخَاتَمَ	N	Muhammad is	present	Attempt.	declarative	Epistemic
النَّبِيِّينَ						
وَكَانَ اللَّهُ	N	And God	Past	Attempt.	declarative	Epistemic

يَكُلُّ شَيْءٍ
عَلِيمًا

has...everything

Text (Ayat. 56)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Translation

Verily, God and His angels bless the Prophet: [hence,] O you who have attained to faith, bless him and give yourselves up [to his guidance] in utter self-surrender!

إِنَّ اللَّهَ	N	Verily,	present	Attempt.	Declarative	Epistemic
وَمَلَائِكَتَهُ		God and				
يُصَلُّونَ		His angels				
عَلَى						
النَّبِيِّ						
يَا أَيُّهَا	voc					
الَّذِينَ						
آمَنُوا						
صَلُّوا	V	bless him	present	Attempt.	Imperative	Deontic
عَلَيْهِ					(Command.)	
وَسَلِّمُوا	V	give	present	Attempt.	Imperative	Deontic
تَسْلِيمًا		yourselves			(Command.)	

up

5.4 Discussion

The above analysis shows a particular pattern of the surah. Before a proposition is started, the attention of the addressee is invoked and then from there, a transition takes place. For example, the word ‘O Prophet’ in ayah number one has been used before the start of the proposition regarding ‘remaining conscious to God’ or ‘paying no deference to deniers and hypocrites. The vocative has a subtle kind of relation with the proposition of obedience as has been mentioned in the Ayat numbers 6 and 7 of the surah. The other examples of the kind can be seen in the beginning of Ayat number 4,9,12,28,30,32,36,38,41,49,50,53,59,69 and 70. Secondly, most of the time, the time-specific propositions start with verbal sentences and end with a nominal sentence. In the verbal sentences, the tense and time of the proposition coincide but in the nominal sentences, it does not happen. Grammatically, the nominal sentences are in the past or the present tense but semantically they are always atemporal. It means that the rationale and justification underlying the contents of the verbal sentence have been mentioned in the nominal sentence which goes beyond the time limits. Most of the time, the contents of these nominal sentences are the attributes of God which are omnipresent. The propositions in the other nominal sentences which do not contain the attributes of God too are beyond the time limits. Some propositions have been expressed in the nominal sentences only. In this context, the first sentence of Ayat number 6 in table 3 can be quoted i.e., ‘the Prophet has a higher claim on the believers than [they have on] their own selves.’ The specification of this proposition is beyond the time limit. The next two propositions in the same Ayat also fall under this category. There exist other examples in the surah.

When the eighteen clauses analyzed above are seen, it is revealed that indicative mood is the dominating one. The mood of the twelve clauses is indicative and those of the remaining six are imperative. From this, it can be inferred that an indicative mood is dominating in the surah. It is also evident that the surah revolves around these two moods whether it is indicative or imperative. Because of modality, epistemic modality is dominant. The modality of twelve sentences is epistemic and the rest of the six is deontic. It means that all the six clauses with imperative mood have deontic modality. This finding stands corroborated by Palmer when he states that notionally, the imperative is closely associated with deontic modals. It is directive and usually portrayed as indicating a command.²²

6. Conclusion

From the above analysis and discussion, it becomes clear that out of the forty-four proposition the dominating pattern of the proposition is that it begins with a verbal sentence and ends with the nominal sentence. It means that the command is tense specific while the wisdom and rationale lie behind this command are atemporal. Some propositions begin with the nominal sentence and end with a nominal sentence. It means that the messages contained in these Ayat are beyond the time limit and everlasting. There exists also another category where the proposition begins with a verbal sentence and ends with a verbal sentence or begins with a nominal sentence and ends with a verbal sentence. The position is summarized in the following table.

S.No.	Category (beginning ...ending)	No of Proposition
1	VS...NS	29
2	NS... NS	5

3	NS...VS	4
4	VS... VS	6

So as a final word in the context of the objectives of the study, it is concluded that the dominating sentence pattern is such that the proposition begins with a verbal sentence and ends with a nominal sentence. Secondly, the tense and time coincide with one another in verbal sentences particularly in the sentences having the imperative mood but they do not coincide with one another in the nominal sentence. As far as the dominating mood of the surah is concerned, it is indicative while the modality is epistemic.

Endnote

¹ “The English Verb: An Exploration of Structure and Meaning | Michael Lewis | Download,” accessed December 20, 2021, <https://u1lib.org/book/1316336/1d8510>.

² Penny Hands, *English Grammar: Collins COBUILD* (HarperCollins Publishers, 2011), <http://thuvienso.bvu.edu.vn/handle/TVDHBRVT/14802>.

³ “A Student’s Introduction to English Grammar - Rodney Huddleston, Geoffrey K. Pullum, Brett Reynolds - Google Books,” accessed December 20, 2021, [https://books.google.com/books?hl=en&lr=&id=jLhIEAAAQBAJ&oi=fnd&pg=PR11&dq=Huddleston,+R.,+%26+Pullum,+G.+K.+\(2005\).+A+Student%27s+Introduction+to+English+Grammar.+&ots=Iv-5LKUmnM&sig=aBX_RL61k-FDkqwiDS8JTsBmK3Q#v=onepage&q&f=false](https://books.google.com/books?hl=en&lr=&id=jLhIEAAAQBAJ&oi=fnd&pg=PR11&dq=Huddleston,+R.,+%26+Pullum,+G.+K.+(2005).+A+Student%27s+Introduction+to+English+Grammar.+&ots=Iv-5LKUmnM&sig=aBX_RL61k-FDkqwiDS8JTsBmK3Q#v=onepage&q&f=false).

⁴ “A Student’s Introduction to English Grammar - Rodney Huddleston, Geoffrey K. Pullum, Brett Reynolds - Google Books.”

⁵ Mohammad Jafar Jabbari, “Time and Tense in Language,” *International Journal of Linguistics* 5, no. 5 (November 7, 2013): 243–52, <https://doi.org/10.5296/ijl.v5i5.4518>.

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- ⁹ Palmer.
- ¹⁰ "Abdul-Rauf, H. (2006). Arabic Rhetoric A Pragmatic Analysis. London Routledge. - References - Scientific Research Publishing," accessed December 20, 2021, [https://www.scirp.org/\(S\(i43dyn45teexjx455qlt3d2q\)\)/reference/ReferencesPapers.aspx?ReferenceID=1092613](https://www.scirp.org/(S(i43dyn45teexjx455qlt3d2q))/reference/ReferencesPapers.aspx?ReferenceID=1092613).
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¹⁸ Cowan.

¹⁹ Palmer, "Mood and Modality."

¹ proposition begins with NS and ends with NS

² proposition begins with NS and ends with VS

³ proposition begins with VS and ends with VS

⁰ it belongs to the unmarked category. The NS has been foregrounded because of its importance

²¹ يا is in the place of ادعو which is a verb (Jurjani, 1984)

²² Palmer, "Mood and Modality."

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