

Manifestations of Linguistic Functions in Surah "Al-Imran" According to Roman Jakobson's Communicative Approach

Alireza Perizan^{*1}, Naeem Amouri²

Submitted: 2026.03.16 | Accepted: 2026.08.21

Abstract

Linguistic functions are based on the multiplicity of language roles in the communication process, as they reveal the manner in which discourse is organized according to its various purposes and contexts, and their manifestations are determined by the nature of the relationship between the sender, the receiver, and the message. This vision has been adopted in the communicative approach to language, making linguistic functions a means of analyzing discourse and uncovering the expressive and semantic dimensions contained within its communicative structure. The research aims to analyze the manifestations of linguistic functions in Surah Al-Imran according to Jakobson's communicative theory, relying on the descriptive-analytical method. The results showed that Surah Al-Imran encompasses the six linguistic functions identified by Roman Jakobson; the expressive function was associated with supplication, praise, promise, and threat, and the persuasive function with the styles of command, prohibition, and argumentation, while the poetic function was embodied in the characteristics of the Qur'anic composition and its included figurative images and rhythmic harmony. The phatic function was also present in vocatives and alerting styles, and the referential function in presenting doctrinal and historical facts, while the metalingual function was manifested in interpreting concepts and clarifying their significations.

Keywords: : Qur'anic Discourse, Linguistic Functions, Communicative Approach, Roman Jakobson, Surah Al-Imran.

1. PhD student in Arabic Language and Literature, Shahid Chamran University of Ahvaz, Ahvaz, Iran.

(al-perizan@stu.scu.ac.ir)

². Professor, Department of Arabic Language and Literature, Shahid Chamran University of Ahvaz, Ahvaz, Iran.

(n.amouri@scu.ac.ir)

1. Introduction

Linguistic functions occupy a prominent position in modern linguistic studies due to the role they play in interpreting the nature of discourse and uncovering the mechanisms of communication that govern the relationship between the parties of the communicative process. Contemporary linguistics has moved beyond studying language as an independent formal structure, to addressing it as a communicative activity that achieves specific purposes in various contexts of use. Attention is no longer focused solely on the linguistic structure of the text, but has extended to studying how language is employed in producing meaning, directing discourse, and achieving communication between its parties, which has made linguistic functions an important entry point for understanding the nature of texts and analyzing their expressive and communicative patterns. Building upon this conception, Roman Jakobson presented his communicative approach, which paid attention to the relationship between the components of the communicative process and their impact on producing meaning and directing discourse, and made discourse analysis based on viewing language as a communicative act in which multiple elements interact to produce signification and achieve communication. This conception provided a theoretical framework that aids in approaching texts from a communicative perspective, revealing the nature of their linguistic structure and the relationships that organize their discourse.

This research aims to analyze the manifestations of linguistic functions in Surah Al-Imran according to Jakobson's communicative approach, relying on the descriptive-analytical method to uncover the manifestations of linguistic functions in this surah, and to demonstrate their role in constructing discourse and achieving its communicative purposes. The significance of the research lies in highlighting the effectiveness of the communicative approach in analyzing Qur'anic discourse, and deepening the understanding of the communicative dimensions contained within this surah, thereby enhancing the utilization of modern linguistic approaches in studying the Qur'anic text. It also sheds light on the relationship between modern linguistic theory and the analysis of Qur'anic discourse from a communicative perspective.

This research seeks to answer the following two questions:

What are the linguistic functions manifested in Surah Al-Imran according to Roman Jakobson's communicative approach?

How does the discourse in this surah reveal communicative dimensions in light of Roman Jakobson's approach?

1-1. Research Background

Hassan Saqi and others examined, in their study entitled "A Study of the Implicit Meanings of Vowel Harmony in Surah Al-Imran," published in the Journal of

Arabic Literature (2017), the phenomenon of vowel harmony in the surah, and concluded that the harmony of vowel sounds plays an important role in producing implicit meanings and enhancing textual coherence, and also contributes to highlighting the semantic and aesthetic dimensions of Qur'anic discourse through the close relationship between phonetic structure and meaning.

Abdul Basit Arab Yusuf Abadi studied, in his research entitled "Language Functions and the Employment of Message in the Discourses of Surah Hud (peace be upon him) from the Perspective of Roman Jakobson," published in the Journal of Research in Arabic Language (2023), the linguistic functions in the discourses of Surah Hud (peace be upon him). The study showed that the discourses in the surah are based on the diversity of linguistic functions according to the communicative situation, as the informative function emerged in the context of calling and guidance, the referential function in presenting facts, and the emotive function in expressing the attitudes of the prophets and their peoples, reflecting the precision of the communicative structure of Qur'anic discourse.

Hassan Ismail Zadeh Bavani and Qader Ahmadi presented, in their study entitled "Analysis of the Discourse of Prophet Solomon (peace be upon him) with His People and Animals in the Holy Qur'an in Light of Roman Jakobson's Theory of Verbal Communication," published in the Journal of Studies in Islamic Literature (2024), and showed that linguistic functions vary according to the different parties of the communicative process, as the informative function emerged in directing commands, the referential in conveying information, and the emotive in expressing attitudes and feelings. They also demonstrated the integration of the elements of the communicative process in Qur'anic discourse in a way that achieves its rhetorical and persuasive purposes.

Mahmoud Bavi Bahri and others conducted a study entitled "Analysis of the Six Linguistic Functions in the Diwan 'The Sea Changes Its Shirts' by the Poetess Aisha Al-Seyoufi in Light of Jakobson's Communication Theory," published in the Journal of Studies in Humanities (2025), and concluded that the six linguistic functions overlap in poetic discourse, with the dominance of the poetic function as the main axis in forming the aesthetic structure of the text, alongside the presence of the emotive, conative, and referential functions to varying degrees, which contributed to enhancing the semantic and communicative dimension of the poems.

Mohammad Mehdi Shahmardaei Faridoni and others devoted their research entitled "Communicative Analysis of Surah Al-Rahman in Light of Roman Jakobson's Theory: A Study of Linguistic Functions and Message Structure," published in the Journal of Stylistic Studies of the Holy Qur'an (2025), to analyzing the communicative structure in the surah, and concluded that Surah Al-Rahman is based

on the integration of linguistic functions, with a clear emergence of the poetic function through rhythm and repetition, alongside the presence of the referential function in presenting divine blessings, and the informative function in directing addressees and arousing their attention, thereby achieving the persuasive and aesthetic impact of Qur'anic discourse.

Previous studies were limited to applying communication theory in analyzing literary texts and various Qur'anic surahs, and Surah Al-Imran has not been studied in light of linguistic functions according to the communicative approach, which makes this topic represent a new scientific addition in the field of Qur'anic linguistic studies, and opens the field for applying this approach to the surah and revealing the manifestations of linguistic functions within it.

2. Roman Jakobson's Theory of Linguistic Communication

Roman Jakobson's interest in translation and structural differences between languages was linked to his scientific and linguistic background, as this interest was not a product of a late stage of his life, but rather formed from his early years as a result of his openness to more than one language and his early interest in literature and poetry, which contributed to shaping his view of language and its various functions. He was described as being "a lover of reading and studying; he learned French, German, and Latin, which indicates his genius. He was also interested in poetry and attempted to compose poetry at the age of fifteen" (Bouguerra, n.d.: 95). Jakobson's model enjoys a prominent position in linguistic studies because he presented a precise conception of the elements of the communicative process and linked each element to the function it performs within discourse, which made it a foundation upon which many studies relied in analyzing texts and various communication patterns, for: "Thanks to the precise identification and classification he provided between the factors of verbal communication and the functions of each, linguistics will be able to study and analyze any text and any type of communication in general" (Mohseni & Sarrahti Joibari, 1395: 98). Jakobson proceeds from the premise that communication is not limited to the exchange of information, but rather represents an interactive process through which ideas, feelings, and meanings are exchanged between the parties of discourse. This interaction is based on an integrated system whose elements cooperate with one another to ensure the delivery of the message and the achievement of its purpose (Al-Shahri, 2004: 39). The communicative process consists of six main elements, as shown in the following table:

Table (1): Elements of the Communicative Process in Roman Jakobson's Model

Element Name	Definition
--------------	------------

1	The Sender (The Speaker; The Source of Discourse)	The first party in the communication process, responsible for sending the message and selecting the reference, the communication channel, and the code.
2	The Addressee (The Receiver; The Recipient; The One to Whom It Is Conveyed)	The other party in the communication process and the recipient of the message content, responsible for the success or failure of the communication process.
3	The Message (The Transmission; The Conveyed Statement)	The content and subject matter of the discourse in the linguistic communication process, wherein the sender's ideas are embodied and made clear.
4	The Context (The Reference; The Situation)	A set of dynamic and kinetic factors that interact with one another through time, place, circumstances, conditions, and the states of the speakers and listeners.
5	The Channel (The Medium; The Intermediary)	The means through which the message is transmitted from the sender to the addressee.
6	The Code (The System; The Law; The Regulatory System)	The organizer of the informative values shared between the sender and the addressee (Frank, 2003: 38).

These elements function as an interconnected system, as communication is not completed by the presence of one element without another, because the effectiveness of the message depends on their integration altogether. Therefore, the success of the communicative process is not linked to words alone, but rather depends on the availability of the components that achieve shared understanding

and the exchange of significations between the parties of discourse, which enhances interaction and mutual influence between them (Makawi & Al-Sayed, 1998: 24-25). Jakobson assumes that the success of communication is contingent upon the availability of a number of conditions; it is not enough to have a sender, a receiver, and a message, but rather the message must refer to a context that the receiver can perceive, whether this context is linguistic or capable of linguistic formulation. It also requires the existence of a shared code between the two parties of communication, in addition to a communication channel that ensures the continuity of interaction on both the material and psychological levels, thereby increasing the chances of achieving the intended understanding (Jakobson, 1988: 27). Each element of the communicative process corresponds to a specific linguistic function, which created a correspondence between the number of elements and the number of functions in Jakobson's model, as each amounts to six. This interconnection is shown in the following table (Arab Yusuf Abadi, 2023: 110):

Table (2): The Six Elements of the Communicative Process and Their Corresponding Linguistic Functions

Num- ber	Element	Corresponding Function
1	Context	Referential Function
2	Sender	Expressive (Emotive) Function
3	Receiver	Conative (Persuasive) Function
4	Message	Poetic Function
5	Contact	Phatic Function
6	Code	Metalingual Function

The table shows the integrative relationship between the elements of the communicative process and their corresponding linguistic functions, and clarifies that the linguistic function is determined according to the dominant element in the discourse and according to the situation in which communication takes place, which reflects the systematic nature of this model. Jakobson did not stop at identifying the elements of the communicative process; rather, he linked each element to a specific linguistic function, explaining that a change in the dominant element leads to a change in the linguistic function. He also identified two basic goals of communication: knowledge and influence, which represent a main axis in literary, media, and intellectual discourses (Abdul Qadir, 2002: 209). Jakobson's model provides an integrated theoretical framework for analyzing discourse from a functional perspective, which explains its widespread presence in modern linguistic studies and the possibility of benefiting from it in analyzing various types of discourse.

3. Manifestations of Linguistic Functions in Surah "Al-Imran"

3-1. Expressive Function

The expressive, or emotive, function is centered on the sender as the main element in the communicative process, as it reveals what stirs within them of feelings and emotions during the production of discourse. This aspect appears through the use of the first-person pronoun, or words and structures that indicate astonishment, praise, blame, sadness, anger, objection, lamentation, joy, and other emotional states, whether they stem from genuine feeling or are used for rhetorical purposes (Jakobson, 1988: 28). The presence of this function depends on the extent of its harmony with the content of the message and the context in which it occurs, as intonation also contributes to highlighting the emotive signification and conveying the sender's psychological state. When this emotional aspect dominates the discourse, the expressive function becomes the most prominent linguistic function, and the sender becomes the center of the communicative process, as their vision, feelings, and attitudes are reflected in their speech (Baraka, 1993: 66). The following table indicates the expressive function in the discourses of Surah Al-Imran, as it emerges through the senders' expression of their feelings and internal emotions, and is manifested in forms of supplication, hope, astonishment, and regret.

Table (3): The Expressive Function in Surah Al-Imran

	Discourse	Sender	Ad-dressee	Context of Discourse
1	"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." (Al-Imran: 8)	The Believers	God	Humble submission to God by not allowing hearts to deviate, seeking divine mercy, and affirming that God alone is the Bestower.
2	"Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire." (Al-Imran: 16)	The Believers	God	Open declaration of faith and repentance to God, pleading for forgiveness and salvation from the punishment of the Fire.
3	She said, "My Lord, how can I have a child when no man has touched me?" (Al-Imran: 47)	Mary (peace be upon her)	God	Amazement at God's power to create a child without human touch.

4	He said, "My Lord, how can I have a boy when I have reached old age and my wife is barren?" (Al-Imran: 40)	Zechariah (peace be upon him)	God	Bewilderment at the possibility of having a child despite reaching old age and his wife's barrenness.
5	"Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise." (Al-Imran: 9)	The Believers	God	Affirmation of the Day of Resurrection, pleading with God as the Gatherer of people, and belief that God does not fail in His promise.
6	"Never think that those who exult in what they have brought and love to be praised for what they did not do..." (Al-Imran: 188)	God	The Prophet (PBUH)	Warning against false joy and arrogance, and exposing the reality of those who love to be praised for what they did not do.

The features of the expressive function are distributed across multiple levels of human emotions, appearing in the form of humility and reverence reflecting the addressees' fear of deviation after guidance, as well as in the form of repentance and seeking forgiveness embodying their faith and plea for salvation. This is also manifested in the dialogue of Mary and Zechariah (peace be upon them), where each reflects a complex psychological state between astonishment and faith, depicting the features of the human soul standing in wonder before the greatness of the Creator. It also appears in the form of affirmation and certainty regarding the Day of Resurrection, where the believers express their firm faith that God does not fail in His promise. It concludes with a warning against false joy and the love of praise, revealing the depth of the Qur'anic vision of the human soul and its hidden tendencies. According to Jakobson, this function is centered on the sender and reveals their feelings and emotions through the use of the first-person pronoun and performative styles (Al-Ghazali, 2003: 24-25). When rhythmic and phonetic formation is present at the level of the sender element, this function dominates the communication process, and the sender takes the central position in the text, expressing their own ideas and feelings, making language a tool for self-expression rather than merely conveying information.

3-2. Persuasive (Conative) Function

The persuasive function is directed toward the receiver, as it aims to influence their ideas, attitudes, and behavior by directing discourse toward a specific goal that the sender seeks. It "aims to stimulate mental or emotional responses through discourse, whereby the sender seeks to activate the receiver's psyche

and direct their behavior toward a intended purpose" (Faller et al., 1369: 79). Its effect extends to addressing the mind, emotion, and conscience simultaneously, prompting the receiver to reflect and think, and motivating them to interact with the content of the message and respond to its purposes. The following table reflects the persuasive function in the discourses of the surah, where the sender's commands and prohibitions directly target the receiver to drive them toward compliance and response, and they appear clearly in the forms of command, prohibition, and argumentative interrogation.

Table (4): The Persuasive (Conative) Function in Surah Al-Imran

Nu mber	Discourse	Send er	Ad- dressee	Context of Dis- course
1	"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." (Al-Imran: 102)	God	The Be- lievers	Command to fear God as He should be feared, and prohibition of dying except in a state of Islam.
2	"And hold firmly to the rope of Allah all together and do not become divided." (Al-Imran: 103)	God	The Be- lievers	Command to hold firmly to the rope of Allah and prohibition of division.
3	"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong." (Al-Imran: 104)	God	The Be- lievers	Command to establish a nation that calls to good, enjoins what is right, and forbids what is wrong.
4	"Say, O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah." (Al-Imran: 64)	God (through the Prophet)	The People of the Scrip- ture	Invitation to the People of the Scripture to a common word of monotheism.
5	"Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you.'" (Al-Imran: 31)	God (through the Prophet)	The Be- lievers	Command to follow the Prophet (PBUH) as a condition for attaining God's love.
6	"So do not weaken and do not grieve, and you will be superior if you are [true] believers." (Al-Imran: 139)	God	The Be- lievers	Prohibition of weakness and grief, and reminder that honor belongs to the believers.

The persuasive function appears prominently in directing the addressees toward commitment and righteousness, beginning with the command to fear God and the prohibition of dying except in a state of Islam, combining encouragement of reward and deterrence of punishment to ensure the receiver's compliance. The commands to hold firmly to the rope of Allah and the prohibition of division reinforce the principle of unity and collective cohesion, and this connection between divine guidance and the intended purpose enhances the effectiveness of persuasion. The discourse then expands to be collective in describing the Muslim nation, as the call moves from individual reform to building society, reflecting a strategic vision based on enjoining what is right and forbidding what is wrong. The discourse employs an argumentative style when addressing the People of the Scripture, inviting them to a common word based on shared human and doctrinal ground, a logically persuasive approach based on convergence rather than conflict.

Persuasion also appears indirectly in linking love for God to following His Messenger, making compliance a means to attaining the highest goals. The section concludes with the prohibition of weakness and grief and the affirmation of honor for the believers, a form of persuasion rooted in reinforcing confidence and pride in one's faith. Jakobson emphasizes that this function is directed toward the addressee to arouse their attention, make them understand, and elicit their response, and is confined to performative styles, especially command and prohibition, which deviate from other nominal and verbal statements, as imperative sentences are not subject to the test of truth and falsehood (Al-Ghazali, 2003: 45). This explains the dense presence of command and prohibition forms in the surah, as the discourse is directed straight at the receiver to effect change in their behavior and orientations, making language an influential tool rather than merely a means of reporting, reflecting the intentionality of the discourse in building a cohesive society based on moral and faith-based values.

3-3. Poetic Function

The concern of the poetic function is directed toward the construction and formulation of the linguistic message, as the aesthetic and rhetorical aspects of discourse emerge through the excellent selection of words and the precision of their composition in a manner that serves the intended meaning. It "provides knowledge of the sender's ability to form their ideas and express them in the best images, and reveals their eloquence and ability to find the right word and express the desired meaning" (Jakobson, 1988: 31). This function is not limited to poetry alone; rather, it extends to various linguistic discourses, as it is present whenever attention to the formulation of the message and its style becomes a goal in itself,

thereby adding an aesthetic and rhetorical dimension to the discourse that enhances its impact on the receiver. The following table presents the poetic function in the discourses of the surah, as it emerges through the employment of rhetorical devices and figurative images that enrich the text and bestow upon it musical and pictorial beauty, thereby increasing the impact and persuasiveness of the message upon the receivers.

Table (5): The Poetic Function in Surah Al-Imran

Nu mber	Discourse	Sender	Ad- dressee	Context of Dis- course
1	"And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.'" (Al-Imran: 42)	God (through the angels)	Mar y (peace be upon her)	Emphasis through repetition of the word "chosen you" twice, creating a rhythmic sound and reinforcing the meaning of selection and purification.
2	"The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it." (Al-Imran: 117)	God	The Believ- ers	Simile of the expenditures of the disbelievers to a cold wind that destroyed the harvest of a wrongdoing people, painting a mental image combining the material and the moral.
3	"Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust; then He said to him, 'Be,' and he was." (Al-Imran: 59)	God	The Proph et (PBUH)	Simile of the creation of Jesus to that of Adam (peace be upon them) to refute those who deny God's power, employing comparison as a rhetorical argument.
4	"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver..." (Al-Imran: 14)	God	All People	Explicit metaphor in "beautified," and illusion of multiplicity in "heaped-up sums" to magnify desires and highlight the magic of expression.

5	"Have you not considered those who were given a portion of the Scripture, being invited to the Scripture of Allah that it should arbitrate between them?" (Al-Imran: 23)	God	The Prophet (PBUH)	Interrogative of confirmation that implies rebuke and astonishment, transforming the discourse from mere reporting to an emotional stance.
6	"On the Day [some] faces will become white and [some] faces will become black." (Al-Imran: 106)	God	All People	Antithesis between "become white" and "become black" in the eschatological scene, creating visual and rhythmic contrast that enhances the imagery.

The manifestations of the poetic function are numerous in the discourses of the surah. Repetition creates a rhythmic sound that reinforces meaning and solidifies the idea of selection, adding a musical dimension that reflects the elevation of status. Figurative images appear in the form of elaborate similes that paint mental pictures combining the tangible and the abstract, making doctrinal concepts close to sensory perception. The discourse also employs explicit metaphor to make beautification an external act affecting the soul, revealing the magic of expression in depicting the human condition. The interrogative of confirmation transforms into a tool of rebuke and astonishment that stimulates the receiver and prompts reflection.

Antithesis also appears in the eschatological scene, creating visual and rhythmic contrast that multiplies the pictorial impact upon souls. Jakobson views that the poetic function revolves around the message and enriches its discourse with aspects of eloquence and rhetorical embellishment, allowing the sender the ability to form their ideas and express them in the best images, manifested through relations of equivalence such as simile and metaphor, and relations of non-equivalence such as gender, sound, parallelism, and symmetry (Al-Ghazali, 2003: 53-55). This confirms the richness of the surah with rhetorical images that aim not only to inform but also to delight, persuade, and influence the receiver, making language an aesthetic tool that carries deep semantic and emotional impact, lending the text a refined artistic quality that increases its persuasive power.

3-4. Phatic Function

The phatic function appears in words and expressions intended to maintain the continuity of contact between the sender and the receiver, more than their concern with conveying new content. It "emerges on the surface of discourse when there are linguistic patterns that perform external roles beyond the scope

of informative discourse to provide the receiver with informational values, as it also performs the function of maintaining the integrity of the communication apparatus, and ensuring the continuity of the series of messages directed to them in the manner in which they were sent" (Ziyan, 2016: 98). Its role is manifested in verifying that the communication channel remains established between the two parties of the communicative process, ensuring the continuity of interaction and guaranteeing that the message reaches the receiver in the form intended by the sender. The following table monitors the phatic function in the discourses of the surah, as it aims to confirm the integrity of the communication channel between the sender and the addressee, and is manifested in styles of vocative, greeting, and interrogation that maintain the continuity of the communicative process.

Table (6): The Phatic Function in Surah Al-Imran

Nu mber	Discourse	Sender	Ad- dressee	Context of Dis- course
1	"O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, to disbelievers." (Al-Imran: 100)	God	The Believers	Direct vocative to the believers warning against obeying a group of the People of the Scripture, and renewing attention to the discourse.
2	"O you who have believed, do not consume usury, doubled and multiplied, and fear Allah that you may be successful." (Al-Imran: 130)	God	The Believers	Direct vocative to the believers prohibiting the consumption of usury, and commanding them to fear God for success.
3	"Say, 'O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?'" (Al-Imran: 98)	God (through the Prophet)	The People of the Scripture	Vocative and reproachful interrogation to affirm communication and arouse attention.
4	"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." (Al-Imran: 43)	God (through the angels)	Mary (peace be upon her)	Direct vocative to Mary calling her to obedience and worship.

5	"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful." (Al-Imran: 200)	God	The Believers	Direct vocative to the believers commanding patience, perseverance, and steadfastness, and renewing attention to the concluding discourse.
6	"O you who have believed, do not be like those who disbelieved..." (Al-Imran: 156)	God	The Believers	Direct vocative to the believers prohibiting imitation of the disbelievers, and renewing attention to the discourse.

The phatic function is manifested in the discourses of the surah through the direction of repeated vocatives to various groups, as each vocative plays its role in opening the communication channel and arousing the addressee's attention. The direct vocative works to renew the receiver's activity and readiness to receive the message, an essential procedure for ensuring the continuity of communication and the effectiveness of the discourse. The sender also resorts to interrogative styles alongside the vocative to add a reproachful or warning dimension, thereby enhancing the state of attention in the receiver and making them more responsive. The vocative also appears in an honorific form that creates a special relationship between the sender and the receiver, making them feel the importance of the message directed to them, thereby increasing their interaction with the discourse. The importance of these vocatives lies in their constant renewal of the receiver's attention and ensuring that the chain of communication between the two parties is not interrupted. From the perspective of this theory, this function occupies a distinguished position in the communicative process, as its task is confined to verifying the continuity of contact and the integrity of its means, which achieves an essential condition for the success of any linguistic interaction (Al-Ghazali, 2003: 66). For this reason, we find that the surah has employed vocatives intensively to serve as communicative bridges that activate the receiver's mind and keep them in a constant state of reception, reflecting a deep awareness of the importance of maintaining the continuity of communication between the parties participating in the discursive process.

3-5. Referential Function

The operation of the referential function is connected to the context within which the message is constructed, as it derives its signification from the relationship between the discourse and the subject to which it refers (Baraka, 1993: 67). This function carries multiple designations, among them the denotative or iden-

tificatory function, because it is concerned with identifying subjects and clarifying their significations, and explaining the connection between the word and what it denotes in terms of meaning. It is also called the representational function, because words in it represent the facts and things intended to be conveyed to the receiver (Jakobson, 1988: 28). This function is also given other names, such as the indicative and informative, due to the nature of the message in which the transmission of news, facts, and reference to reality predominates, so language becomes a means of informing about things and phenomena and explaining them in a way that achieves the function of reference to the external referent (Al-Masdi, 2010: 159). The following table highlights the referential function in the discourses of the surah, as it focuses on context and informative content, and works to determine the relationship between the message and the subject it indicates, manifested in declarative sentences that convey events, occurrences, and religious and historical facts.

Table (7): The Referential Function in Surah Al-Imran

N um- ber	Discourse	Sender	Ad- dressee	Context of Dis- course
1	"He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel." (Al-Imran: 3)	God	The Prophet (PBUH) and all people	Statement of the revelation of the heavenly books and their confirmation of what preceded them.
2	"It is He who forms you in the wombs however He wills." (Al-Imran: 6)	God	All people	Informing about God's power in forming fetuses in the wombs.
3	"Indeed, the religion in the sight of Allah is Islam." (Al-Imran: 19)	God	All people	Establishing that the accepted religion with God is Islam.
4	"Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all." (Al-Imran: 10)	God	All people	Statement of the uselessness of wealth and children for the disbelievers on the Day of Resurrection.

5	"Indeed, Allah is not unaware of anything in the earth or in the heaven." (Al-Imran: 5)	God	All people	Affirmation of God's encompassing knowledge of everything in the earth and heaven.
6	"Every soul will taste death." (Al-Imran: 185)	God	All people	Emphasis on the reality of death from which no soul can escape.

The referential function is concentrated in the discourses of the surah on conveying information and religious and historical facts. We find it informing about the revelation of the heavenly books and their confirmation of what preceded them, about God's power in forming fetuses in the wombs, about the religion accepted with God being Islam, about the uselessness of wealth and children for the disbelievers on the Day of Resurrection, about God's encompassing knowledge of everything in the earth and heaven, and about the reality of death from which there is no escape. These statements come accompanied by stylistic features that grant them strength and stability, appearing in definitive formulations that make them settled in the receiver's mind and give them the quality of permanence and eternity.

Their subjects vary between doctrinal, historical, and formative themes, covering multiple aspects of human life and their relationship with their Creator and the universe around them. From the perspective of Jakobson's communicative approach, the features of this function are determined by its ability to establish semantic bridges between the text and its objective referent, making the linguistic message a tool for referring to external facts (Al-Ghazali, 2003: 78-79). This perhaps explains the extensive employment of referential discourse in the surah, where the statements serve as cognitive building blocks that contribute to constructing the correct mental image for the receiver, and work to provide them with the necessary data to understand the contents of the divine message and comprehend its far-reaching purposes.

3-6. Metalingual Function

The metalingual function is directed toward language itself, making it a subject of explanation and analysis, through clarifying its vocabulary, interpreting its significations, and elucidating its components and mechanism of use, as the discourse in this case becomes directed toward interpreting the linguistic system itself (Jakobson, 1988: 31). The presence of this function is linked to the clarification of linguistic rules and controls, which is why it is frequently used in educational and interpretive situations. When the receiver is unable to understand a

particular word or structure, they resort to requesting its interpretation, as when a child says to their mother: "I don't understand you, what do you mean?" or says: "What are you saying?" The mother then undertakes to clarify the intended meaning and remove ambiguity from her speech (Badouh, 2010: 53). The following table addresses the metalingual function in the discourses of the surah, as it performs an interpretive and explanatory role for language itself, and appears when the discourse employs words or structures that work to explain vocabulary and clarify their significations, thereby contributing to affirming the understanding of the message between the sender and the receiver.

Table (8): The Metalingual Function in Surah Al-Imran

N um- ber	Discourse	Sender	Ad- dressee	Context of Dis- course
1	"It is He who has sent down upon you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific." (Al-Imran: 7)	God	The Prophet (PBUH) and all people	Interpretation of the nature of the Qur'anic verses, explaining the difference between the precise and the unspecific, and defining their relationship to one another.
2	"Allah bears witness that there is no deity except Him, and [so do] the angels and those of knowledge, [He is] maintaining [creation] in justice." (Al-Imran: 18)	God	All people	Clarification of the reality of monotheism and bearing witness to it, affirming it through the testimony of God, the angels, and the people of knowledge.
3	"O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?" (Al-Imran: 71)	God (through the Prophet)	The People of the Scripture	Uncovering the confusion between truth and falsehood, and drawing attention to the concealment of truth despite knowing it.

4	"It is not for a human [prophet] that Allah should give him the Scripture and prophethood and then he would say to the people, 'Be servants to me rather than Allah.'" (Al-Imran: 79)	God	All people	Clarification of the Prophet's status and explanation that he does not command worship of himself, but rather calls to the worship of God alone.
5	"Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]." (Al-Imran: 68)	God	The People of the Scripture	Clarification of the true followers of Abraham, who are the Prophet Muhammad (PBUH) and the believers in him.
6	"We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [the twelve tribes]" (Al-Imran: 84)	The Believers	God	Clarification of the pillars of faith and identification of the prophets in whom one must believe.

The metalingual function is embodied in the discourses of the surah through words and structures that work to interpret concepts and determine their significations. We find it interpreting the nature of the Qur'anic verses and explaining the difference between the precise and the unspecific, establishing the reality of monotheism and affirming it through the testimony of God, the angels, and the people of knowledge, uncovering the confusion between truth and falsehood and drawing attention to the concealment of truth despite knowing it, clarifying the Prophet's status and explaining that he does not command worship of himself but rather calls to the worship of God alone, clarifying the true followers of Abraham who are the Prophet Muhammad (PBUH) and the believers in him, and defining faith and explaining its pillars and the prophets in whom one must believe.

These definitions and interpretations act as connecting links between the sender and the receiver, ensuring the comprehension of fundamental concepts before moving on to rulings and obligations. The importance of this function lies

in its ability to regulate the shared linguistic code between the parties of communication, as it works to explain terminology and remove ambiguity, thereby making the communicative process more effective and driving it toward achieving its goals (Al-Ghazali, 2003: 80). In the surah, definitions and interpretations came to establish a correct understanding of the divine discourse, and to ensure that the receiver does not fall into confusion or ambiguity regarding fundamental concepts and terminology, thereby making it easier for them to comprehend the directives and commands contained in the Qur'anic context, and making them more capable of positive interaction with its message.

4. Conclusion

- The six linguistic functions according to Roman Jakobson's communicative approach are manifested in Surah Al-Imran. The expressive function is present in instances of supplication, praise, promise, and threat, expressing the stances and emotions carried by the discourse. The persuasive function emerges in commands, prohibitions, and argumentative styles aimed at directing addressees and urging them to comply. The poetic function assumes its presence in the Qur'anic composition, with its included figurative images and rhythmic harmony that enhance the semantic and aesthetic impact. The phatic function performs its role through vocatives and alerting styles that preserve the continuity of communication with the receiver, while the referential function is concerned with presenting doctrinal, historical, and formative facts. As for the metalingual function, it appears in the verses that undertake the interpretation of concepts and the clarification of their significations, contributing to the consolidation of understanding of the Qur'anic message and the reinforcement of the communication process.

- The discourse in this surah is based on an integrated communicative structure in which the elements of the communicative process interact to achieve the purposes of the Qur'anic message. The discourse took into account the diversity of addressees and the variation of situations, so its styles came in accordance with the nature of each group, which contributed to consolidating doctrinal meanings, directing behavior, and reinforcing the values of faith and steadfastness. The discursive structure was also characterized by coherence and harmony, as linguistic and rhetorical means were integrated in conveying meanings in a style that combines clarity and powerful impact, achieving positive interaction between the sender and the receiver. Jakobson's communicative approach highlighted the ability of Qur'anic discourse to employ its linguistic potential in a manner consistent with the context of the message and its objectives, enhancing communicative effectiveness through consideration of the situation, diversity of expressive methods, and precision in choosing styles that suit the purposes addressed by the surah.

- This surah embodies a communicative model that takes into account the temporal, spatial, and psychological contexts of the addressees, moving between styles of encouragement and deterrence, logical dialogue with the People of the Scripture, and direct guidance to the believers. The specificity of this discourse lies in its consideration of doctrinal and historical references, and its suitability to various contexts, as its words are not disconnected from their truths, nor does it overlook the conditions of the receivers and the disparity in their levels of faith. A semantic network is formed within its structure that ensures the delivery of the message with a high degree of clarity and persuasion, consistent with Jakobson's vision in the communicative approach, which makes the success of any discourse contingent upon the integration of its six elements and their interaction within the appropriate context.

References

The Holy Quran.

Badouh, Hassan. (2012). *Dialogue: A Pragmatic Approach*. Irbid: Modern Book World.

Baraka, Fatima. (1993). *The Linguistic Theory of Roman Jakobson*. Beirut: University Foundation for Studies, Publishing and Distribution.

Bouguerra, Nouman. (n.d.). *Contemporary Linguistic Schools*. Cairo: Library of Arts.

Jakobson, Roman. (1988). *Linguistic Communication and the Functions of Language in Linguistics: Modern Linguistics - An Introductory Reading*. Translated by Michel Zakaria. Beirut: The Arab Institute for Studies and Publishing.

١٩٨٨) —————). *Issues of Poetry*. Translated by Muhammad al-Wali and Mubarak Hannoun. 1st ed. Morocco: Casablanca.

Ziyan, Laila (2016). "The Linguistic Communication Process in Roman Jakobson". *Arab Journal of Science and Research Publishing*. Volume 2, Issue 1, pp. 89-102.

Al-Shahri, Abdul-Hadi. (2004). *Discourse Strategies: A Pragmatic Linguistic Approach*. Beirut: Dar Al-Kitab Al-Jadeeda Al-Muttahida.

Abdul Qadir, Abdul Jalil. (2002). *Stylistics*. 1st ed. Amman, Jordan: Dar Safaa.

Al-Ghazali, Abdul Qadir. (2003). *Linguistics and Communication Theory*. 1st ed. Syria: Dar Al-Hiwar.

Faller, Rager, Jakobson, Romaine, Lage, David, Berry, Peter. (1369). *Zaban Shansi and literary criticism*. Translated by Maryam Khozan and Hossein Payandeh. Tehran: NYE.

Frank, Manfred. (2003). *The Limits of Communication*. Morocco: East Africa.

- Mohseni, Mortada, Sarrahti Joibari, Mehdi. (1395). "Influential factors in creating an attractive inscription in the poems of Nasir Khusraw." *Kaushnameh Zaban and Persian literature*. Cycle 17, Shamara 33, pp. 65-125.
- Al-Masdi, Abd al-Salam. (2010). *Foundational Studies in Linguistics*. Beirut: Dar al-Kitab al-Jadeeda al-Muttahida.
- Makawi, Hassan, and Al-Sayed, Laila. (1998). *Communication and its Contemporary Theories*. 1st ed. Cairo: Egyptian-Lebanese House.