

# THE APPLICATION OF RHETORICAL QUESTION TO SURAT AL-ZUMAR□

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## Introduction

Languages have different means of communication, some of which are verbal and nonverbal. For the sake of expressing, stating, asking, emphasizing certain types of information, we sometimes tend to use some of these verbal or nonverbal means either directly or indirectly. Therefore, scholars and rhetoricians have studied most of these means and the properties that can affect speakers to select a highly effective discourse in order to get a successful understanding of meaning in its literal sense as well as to choose the correct lexis to unambiguously comprehend the intended meaning. They also tackle the ways of getting a persuasive discourse by using different expressions, some of which are syntactic, semantic, pragmatic, poetic, etc. One of these expressions is Rhetorical Question (henceforth RQ).

In this paper, the researcher will tackle the main points about the RQ, its definition, types, structures, and its relation to some speech acts. Moreover, an applicable study will be held to the Quranic text represented by Surat Al-Zumar. Such a choice of this Surat can be attributed to its richness in such a topic, i.e., rhetorical question.

The most important thing in this study lies in the characteristics of RQ. After investigating the theoretical part, the researcher should identify certain common features which ought to be applicable to certain utterances to classify them as RQ. Here lies the contribution of this paper.

## RHETORIC

Rhetoric is a comprehensive art just as much concerned with what one could say as how one might say it. It studies the effectiveness of language comprehensively including its emotional impact as well as its propositional content.

Most rhetoricians such as (Carroll, 2003: 2 ; Cothran, 2004:5 ; Frederick, 2004: 76 ; Lynch, 2004: 2) agree that rhetoric is the art of persuasion, i.e. of using language to convince or sway audience. It prescribes how to combine concepts into a logical composition so that they will communicate most effectively. Biesecker (2004: 10 ) and Burton (2004: 6) believe that rhetorical impact has to do with the total bundle of semantics and pragmatics as it functions ultimately to produce certain intended meaning or effect. Given the

characteristics of RQs (p. 1) and their application (p.1 - 2 ),this is always true of rhetorical question .

## The Concept of Rhetorical Question

On the whole, linguists define RQ in similar terms. They generally agree on the fact that it is not a question for seeking certain types or pieces of information as say Yes/ No Question or Wh Question do.

A question is used as a rhetorical device when it is asked for purposes of exposition. Nesfield (1964: 286) and Cuddon (1979: 572) admit this point saying that the speaker directs attention to a point by putting it in the form of a question to be solved. The question, Kane and Peters (1966: 206) believe, serves merely to introduce or occasion the answer; it may function as a topic sentence at the beginning of a paragraph which is used then to answer it. Such a question arouses and fastens attention upon important points that might escape unnoticed. It helps to maintain curiosity and interest until presentation provides the answer (Carlyle, 2003: 2).

Burton (2004: 2) points out that a RQ is any question asked for a purpose other than obtaining the information the question asks. To illustrate, the following sentences are likely to be statements concerning someone's opinion of the person addressed rather than genuine requests to know:

- 1- Have you gone completely mad?
- 2- Do you always have to be so negative?
- 3- What kind of maniac are you?
- 4- Why are you so foolish?

As for the answer of such questions, it is so obvious that it is left implicit. Kane and Peters (1966: 206) demonstrate that the RQ is asked not by genuine ignorance seeking knowledge but by knowledge forcing a predetermined answer.

- 5- Are we to desert our nation in time of trouble?

As for Roycroft (2002: 3), the RQ has no definite or valid answer especially when asked for a dramatic effect.

- 6- Why is it that when the poor steal from the rich it is called robbery, but when the rich steal from the poor it's called business?
- 7- If we lose the ability to perceive our faults, what is the good of living on?

A RQ is also used to produce a comic effect:

- 8- Since light travels faster than sound, is that why some people appear bright until you hear them speak?
- 9- If love is blind, how can we believe in love at first sight?

Sathoff (2002: 3) states that RQs are probably as old as public speaking itself. This technique, Abrams (1993: 183) asserts, is often used in persuasive

discourse, i.e., for rhetorically persuading someone of a truth without argument or, in Oliver, Dickey and Zelko's (1955: 68) words, for heightening the communicative relationship with the audience through their definite participation with the speaker.

## Types of Rhetorical Question

Simple sentences are classified into different types, two of which are statements and questions which are clearly distinct sentence patterns. They both have quite different meanings in this case and quite different functions in communication. One asks for information, the other gives it. The question which is used where a statement would perhaps be more usual is called RQ. It has the syntactic form of a question and the import of an emphatic assertion in the sense that the speaker interprets the interrogative as if it were, in Zanuttini and Portner's (2004:3) term, " a corresponding emphatic specific declarative " .

### 4-1 Yes- No Question

Quirk et al. (1985: 815) mention two types. A positive rhetorical yes-no question has the force of a strong negative assertion (10) and (11) while a negative rhetorical yes- no question has the force of a strong positive one (12) and (13).

10- Is that a reason for despair?

(Surely that is not a reason....) (ibid: 826)

11- Are we going to let them do this to us?

(We aren't.....) (Swan, 1995: 478)

12- Is no one going to defend me?

(Surely someone...) (Graustein, 1987: 228)

13- Don't you want to grow up big and strong?

(Surely you want...) (Pope, 1976: 36)

Bailey (2002: 3) believes that the rhetorical yes- no question which presupposes the corresponding statements of opposite negativity is reminiscent of one class of tag question which he calls " Pseudo or rhetorical tag question".

14- Rhetorical questions are persuasive, aren't they?

15- You don't expect me to go along with that crazy scheme, do you?

Quirk et al. (1985: 1476) affirm that both questions (tag and rhetorical) are strictly similar in their communicative effect as they essentially seek confirmation of what the questioner explicitly assumes to be true.

### 4-2 Wh Question

Like yes- no questions, Quirk et al. (ibid: 825) identify positive and negative wh questions. The positive rhetorical wh question draws attention to a negative situation and is equivalent to a statement in which the wh- element is replaced by a negative element or it need not be so:

16- What could be more democratic than to give people a direct say in these things?

(Nothing could be...) (Klein, 1998:2)

17- Who can you trust nowadays?

(You can trust nobody...)(ibid)

A mother asking her child:

18- Who brought you into this world, anyway? Who taught you everything you know, took care of you, worked her fingers to the bone for you? (Pope, 1976: 43)

19- Since when have greater profits meant higher wages and a better standard of living for the worker? (Graustein, 1987:228)

20- Where is Dave when you need him? (Cristovan, 2003:1)

Bain (1893:219) believes that one of the most frequent applications of this question is to very strongly express what is impossible or incredible.

21- How can the bird that is born for joy sit in a cage and sing?

(Klein, 1998:2)

22- Who can turn the stream of destiny? (Cuddon, 1979: 572)

Such sentences, the researcher believes, are more forceful statements than statements themselves in the sense that they move the listener as the questioner can hear the silence of the listener.

As for negative rhetorical wh questions, they are equivalent to a statement in which the wh-element is replaced by a positive element (Quirk et al. 1985: 826) or by a universal pronoun (Han, 1998: 22).

23- Who doesn't understand English?

(Everybody understands... ) (ibid)

24- Who doesn't love his country?

## 5- Rhetorical Question and Speech Acts

When a speaker asks a question, he is standardly taken to be asking sincerely and he is indeed lacking and requiring the requested information, i.e. he sincerely desires an answer. As for RQ, the story is different. Loos (2004: 1) defines RQ as an illocutionary act that has the direct illocutionary force of a question with some different indirect force as a command, a tentative statement and an evaluation relying on, as Bach and Harnish (1979: 70) state, shared background knowledge, principle of conversation such as the cooperative principle, convention and the ability of the addressee to make inferences.

Paraphrasing Lyons who says: " we can pose questions which we do not merely expect to remain unanswered, but which we know, or believe, to be unanswerable," Terkourafi and Villauicencio (2004: 11) believe that this kind of interrogative which represents a radical departure from the standard interrogative speech act account is used not to ask a question but to pose it. The intention here is to get the hearer to recognize that the speaker has a particular proposition in mind and that he is entertaining it in the dubitative mood. The

speaker poses the RQ in such a way that the addressee will find the answer in the questioner's mind. It thus requires a mental response rather than an explicit answer (ibid: 12).

A RQ usually needs context to be identified as such . For illustration, the following question:

25- How many times have you been to the moon?

is rhetorical if asked of a student giving a speech about lunar topics, but not if it were asked of an astronaut (Klein, 1998:3).

26- If all the nations in the world are in debt, where did all the money go? Who knows? (= Nobody knows) (Rutherford, 1975: 74).

On the whole, various speech acts RQs can perform. The following are the most widely used ones. For brevity, one two or three illustrative examples to clarify them.

#### 1- Indignation

27- Where are your manners? (Bain, 1893: 220)

28- Who do they think they are? (Strumpf and Douglas, 1999: 297).

#### 2- Command

29- ( Mother to child ) Are you going to take all day to finish your breakfast? (www. Webmasterworld. Com. 2004) (Finish your breakfast)

30- What are you laughing at? (Levinson, 1983: 279) (A command to stop laughing)

#### 3- Protest

31- What have I done to deserve that? (Rutherford, 1975: 231)

#### 4- Complaint

32- Why must it always rain when we want to have a picnic?  
(Quirk et al. 1985: 816)

#### 5- Insult

33- What did you put in this stew- horsemeat? (your cooking is awful) (www. Webmaster world. Com. 2004).

#### 6- Rebuke

34- Doesn't it occur to you that you may ruin her life?  
(Graustein, 1987: 223).

35- Do you realize what this will do to our company?  
(Strumpf and Douglas, 1999: 537).

36- Do you know what time it is? (Swan, 1995: 477) (you are late)

#### 7- Warning

37- A. I'm going to quit school.

B. Do you want to be poor all your life? (Allan, 1998: 3)

#### 8- Order

38- Were you born in a tent or a pub with swing doors?  
(usually yelled out at whoever left the doors wide open during mosquito hour)  
(ibid).

9- Sarcasm

39- Why must you always be finding fault with that girl?

(Quirk et al, 1985: 225).

40- Why should you pay for something you don't have to?

(Rutherford, 1975:221)

41- Do you have to make that noise when you are eating?

(Leech, 1980: 94).

10- Reminder

Peter has made a New Year's resolution to give up smoking. As he lights up on New Year's Day, Mary says to him:

42- What was your New Year's resolution? (Wilson and Sperber, 1998: 10).

11- Pride or self- complacency

43- Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? (Bain, 1983: 219).

12- Sigh

44- Where, Corinth, are thy glories now,  
Thy ancient wealth, thy castled brow.  
Thy solemn fanes, thy halls of state,  
Thy high- born dames, they crowded gate? (ibid)

6- Characteristics of Rhetorical Question

To conclude, a RQ can be identified by the following characteristics:

1-A RQ has syntactically a negativity opposite to that which it has semantically.

2-It is a means for asserting or denying something obliquely.

3-It minimizes the emphasis on the information channel .Instead it maximizes a certain rhetorical function.

4-It is a thought- provoking tool.

5-If a speaker (S) rhetorically questions a hearer (H) about something (X), the following conditions (felicity conditions) must be met.

A- S already knows the truth about X.

B- S does not expect H to provide the truth about X, i.e. S throws on H the burden of answering a question that he knows he cannot answer.

C- H is aware of the fact that S knows the truth about X .

D-Both S and H have mutual knowledge about X.

E-The answer is being desirable from the H's point of view.

7- Application

Text 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (١) إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْتَدِ اللَّهُ مَطْلَعًا لَهُ الدُّيُونَ (٢) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ

زُلْقىٰ اِنَّ اللّٰهَ يَخْصُصُ بِبَيْتِهِ فِى مَا هُمْ فِيهِ يَخْتَلِفُوْنَ اِنَّ اللّٰهَ لَا يُضَيِّعُ مِنْهُ حَاجِبِيْمْ حَقَّارٌ(٣) لو اَرَادَ اللّٰهُ اَنْ يَّخْذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَكْتُمُ مَا يَفْأَىٰ سُبْحٰنَهُ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ(٤) كَانَ السَّمٰوٰتِ وَالْاَرْضَ وَالْبَلَدِيْنَ يَكْوَرُ اللَّيْلُ عَلٰى النَّهَارِ وَيُكْوَرُ النَّهَارُ عَلٰى اللَّيْلِ وَسَخَرَ الشَّمْسَ وَالْقَمَرَ حَلُّ يَبْرِيْ اِلَى الْاَجْلِ سَمِيًّا اِلٰهُ صُو الْعَرِيْزُ الْعَفَّارُ(٥) حَلَّقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا رُوْحًا وَاَنْزَلَ لَكُمْ مِنْ السَّمَٰوٰتِ مَائِيْنَةً اَوْرَاقٍ يَخْلُقُ فِيْهَا رُحُوْمًا لِّمَنْ يَشَاءُ لَكُمْ مِنْ ذُرِّيَّتِكُمْ وَمَا يَشَاءُ اللّٰهُ يَفْعَلْ مَا يَشَاءُ وَمَا يَشَاءُ اللّٰهُ يَفْعَلْ مَا يَشَاءُ وَلَا تَعْجَبْنَ مِنْهُ فَاِنْ تَضَعُوْنَ وَاِنْ تَعْجَبْنَ مِنْهُ فَاِنْ تَضَعُوْنَ وَاِنْ تَعْجَبْنَ مِنْهُ فَاِنْ تَضَعُوْنَ وَاِنْ تَعْجَبْنَ مِنْهُ فَاِنْ تَضَعُوْنَ

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وَقٰلِمَا يَحْضُرُ الْاَجْرَةَ وَيَرْجُو رَحْمَةً رَّبِّهِ فَمَنْ يَدْعُوْهُ يَجۡبُودُ الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ اِنَّمَا يَتَحَفَّرُ رُءُوْسًا اَللّٰهُ يَخْلُقُ مَا يَشَاءُ وَاللّٰهُ يَخْتَارُ(٨) اٰمَنَ هُوَ قٰبِضٌ اٰتٰءَ اللَّيْلِ سٰجِدًا وَاَرْضٌ وَاٰسِعَةٌ اِنَّمَا يُوَفِّي الصّٰبِرِيْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ(٩) قُلْ اِنِّيْ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَهُ الدِّيْنَ(١٠) وَاُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ(١١) قُلْ اِنِّيْ اَخَافُ اِنْ حَضَرَ رِبِّيْ عَذَابٌ يَّوْمٍ عَظِيْمٍ(١٢) قُلْ اللّٰهُ اَتَّخَذَ مَخْلُقًا مَا حِبِّي(١٣) فَاَتَّخَذُوْا مَا شِئْتُمْ مِنْ ذُرِّيَّتِهِمْ لَكَ دُوْبٌ فَمَنْ قَبُلَ اِنْ تَمَنَّا وَجَّهًا مَّا نَحْنُ بِمُخْلِصِيْنَهُ اَللّٰهُ اَتَّخَذَ مَخْلُقًا لِّمَنْ يَشَاءُ لَكُمْ مِنْ ذُرِّيَّتِكُمْ وَمَا يَشَاءُ اللّٰهُ يَفْعَلْ مَا يَشَاءُ وَلَا تَعْجَبْنَ مِنْهُ فَاِنْ تَضَعُوْنَ

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وَقٰلِمَا يَحْضُرُ الْاَجْرَةَ وَيَرْجُو رَحْمَةً رَّبِّهِ فَمَنْ يَدْعُوْهُ يَجۡبُودُ الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ اِنَّمَا يَتَحَفَّرُ رُءُوْسًا اَللّٰهُ يَخْلُقُ مَا يَشَاءُ وَاللّٰهُ يَخْتَارُ(٨) اٰمَنَ هُوَ قٰبِضٌ اٰتٰءَ اللَّيْلِ سٰجِدًا وَاَرْضٌ وَاٰسِعَةٌ اِنَّمَا يُوَفِّي الصّٰبِرِيْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ(٩) قُلْ اِنِّيْ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا لَهُ الدِّيْنَ(١٠) وَاُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ(١١) قُلْ اِنِّيْ اَخَافُ اِنْ حَضَرَ رِبِّيْ عَذَابٌ يَّوْمٍ عَظِيْمٍ(١٢) قُلْ اللّٰهُ اَتَّخَذَ مَخْلُقًا مَا حِبِّي(١٣) فَاَتَّخَذُوْا مَا شِئْتُمْ مِنْ ذُرِّيَّتِهِمْ لَكَ دُوْبٌ فَمَنْ قَبُلَ اِنْ تَمَنَّا وَجَّهًا مَّا نَحْنُ بِمُخْلِصِيْنَهُ اَللّٰهُ اَتَّخَذَ مَخْلُقًا لِّمَنْ يَشَاءُ لَكُمْ مِنْ ذُرِّيَّتِكُمْ وَمَا يَشَاءُ اللّٰهُ يَفْعَلْ مَا يَشَاءُ وَلَا تَعْجَبْنَ مِنْهُ فَاِنْ تَضَعُوْنَ

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَحَمْدِهِ بِاللَّيْلِ وَالنَّهَارِ وَالْمَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَّا (٧٥)

In this practical part, the verses which include RQs are cited first in the form of text. Second, the function which these RQs imply are identified and analyzed in accordance with general theme of the surat. Sometimes, the text is explained with reference to preceding or following texts or linked to another verse in another surat to show how such analyzable texts are workable.

## Text 1

( أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ) (الزمر: ٩)

Two rhetorical questions can be manifested in this text:

( أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ )

This is a rhetorical question part of which is omitted. It can be phrased as ( أَمَّنْ هُوَ ) (قانت كمن هو بخلاف ذلك). Semantically, it is intended to imply denial ; that is why

it is a denial question:

(استفهام إنكار)

(الطبرسي، ١٩٥٨، ٨: ٤٢٥-٦)

Taking into consideration verse 8 of

Surat Al- Zumar (The Troops) ,

"وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً وَنَهَ نَسِي مَا كَانَ يَدْعُو إِلَيْهِ مِنْ

قَبْلُ وَجَعَلَ لَهُ آندَادًا"

the preceding denial question can be phrased as :

أَمَّنْ هُوَ قانت كمن جعل لله أندادا ؟

Surely they are not similar (الطوسي، د ٠ ن، ٩: ١١-١٣)

The second rhetorical question in text (1) is:



"هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ"

This sentence is a question by form but has the meaning of negative statement. The question particle 'هل' gives the meaning of the negative particle 'لا'. Thus, it is amount to saying:

"لَا يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ"

In fact, the implication of this denial question reinforces what is implied by the preceding question.

Generally speaking, it is a great thing when a man gets into the attitude of humble devotion to Allah (ﷻ). To him the Hereafter is a real thing, and he prepares for it with good works. He does not build his hopes on the vanities of this world, but on Allah's grace and mercy. Such a man is endued with understanding and receives Allah's message with fervour and alacrity. He is not to be compared with the cynic or the unbeliever, who knows nothing of the real value of the inner life. This is exactly what is intended by the denial questions presented in this verse. (see الشيرازي، ٢٠٠٢، ١٥: ٢٧).

## Text 2

(الزمر: ١٩) (أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ)

This verse issues that the decree of punishment against the unbelievers is definite, inevitable, and inescapable. No one can deliver them.

The verse is directed to the Prophet Muhammad (ﷺ). It has the form of a question. Semantically, the question particle **الهمزة** (the hemza) expresses denial. It is reiterated to emphasize this meaning. This denial question can be rephrased as **أَفَأَنْتَ تُنقِذُ مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ** which means "You cannot rescue on whom the word of doom is fulfilled". Pragmatically, it has the rhetorical function of **(الاستبعاد) (Farfetchedness) \***. The deliverance of those who steeped in sin and

has rejected Allah's grace is farfetched and impossible since no one even the Prophet Muhammad (ﷺ) who is "رحمة للعالمين" (a mercy for all peoples) cannot save them. (الرازي، ب، ٠، ت، ٢٩: ٤٣٨ and الطوسي، ب، ت، ٩: ١٨).

- *Farfetchedness* is one of the illocutionary forces Arabic RQs denote. To illustrate, in ((الاسراء: ٤٩)) وَقَالُوا أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا أَئِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا) the disbelievers deny and absolutely exclude the idea of resurrection. Other examples ( (الأنعام: ٢٩) ) وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ) (

. (أئذا متنا وكنا ترابًا ذلك رجمٌ بعيد) (ق: ٣) )

It is to be noted that this illocutionary force is not mentioned within the English functions of RQ because neither English nor western linguists refer to it.

### Text 3

(ألم تر أن الله أنزل من السماء ماءً فسلكه ينابيع في الأرض ثم يخرج به زرعا مختلفا ألوانه ثم يهيج فنراه مصفرا ثم يجعله حطاما إن في ذلك لذكرى لأولي الأبواب) (الزمر: ٢١)

Allah (ﷻ) sends down rain from the heavens. The rain fructifies the soil and the seeds. Produce of various kinds is raised. The harvest ripens and is gathered in. The plants wither, dry up and crumble away. And the circuit starts again in another season. Here is a sign of the grace and goodness of Allah (ﷻ), clear to those who understand.

"ألم تر" is a rhetorical question. Its purpose and rhetorical function is **التنبيه** (*Drawing Attention to*)\*. It is used to attract the attention towards Allah's grace, goodness and ability. (الطبرسي، ١٩٥٨، ٨: ٤٣٠).

- "*Drawing Attention to*" is another rhetorical function which Arab, but neither English nor western, rhetoricians indicate. To demonstrate, the negative interrogative structure in ( **أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ** ) **مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَانُ إِنَّهُ** ( **يَكُلُّ شَيْءًا بَصِيرًا** ) ( **الملك: ١٩** ) incites the hearer to perceive and realize that all the superb things in creation are due to the artistry, power and wisdom of Allah. Other instances ( **أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ** ) ( **الفيل: ١** )

( **أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظَّلَّ** ) ( **الفرقان: ٤٥** )

It is true that the verse, by means of rhetorical question, expresses the circuit of the plant, but it indirectly refers to life of human being which proceeds from birth to youth to decay and death and then resurrection and beginning of new life after death, as the following verse indicates: (See **الشيرازي، ٢٠٠٣، ١٥: ٤٤**)

( **وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا** ) ( **الكهف: ٤٥** )

#### Text 4

( **أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ** ) ( **الزمر: ٢٣** )

' **أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ** "

Part of the question " **أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ** " is deleted. The deleted part can be derived from the phrase **فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ**

.The question can be phrased as **أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ**

.Semantically, the question expresses denial emphasizing that

they are not alike. ( **الطباطبائي، ب. ت، ١٧: ٢٧٠** ).

Those who listen to Allah's message find at each stage Allah's grace helping them more and more to expand their spiritual understanding and to receive Allah's light so that they travel farther and farther to their goal in the path of truth and righteousness. They are not to be compared to those who shut out Allah's light from their hearts. Just as there is spiritual progress for those who seek Allah, so there is more and more spiritual retrogression for those who close their hearts to Allah. Their hearts get hardened. It is obvious that they flounder on the way, and cannot walk with the firm steps of those of assured faith.

### Text 5

(أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ)

(الزمر: ٣٤)

The verse compares between the wrongdoers and the believers. The unrepentant sinners will receive the full penalty on the Day of Judgement. They will receive it full in the face; their hands will be tied, and they cannot therefore use them to ward off the penalty of the fire, as expressed in:

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ) (القمر: ٤٨)

The rhetorical denial question (أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ) can be understood as **أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ كَمَنْ هُوَ فِي أَمْنٍ مِنْهُ** What the question semantically intends to imply is that they are not alike. Are such helpless people to be compared for a moment with people who have received grace and are therefore guarded from all harm and danger? Certainly not. To the evil the fruit of their misdeed, and to the good the grace of their Lord (الطباطبائي، ب. ت، ١٧: ٢٧٢).

### Text 6

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ

أَكْثَرُهُمْ لَا يَعْلَمُونَ (الزمر: ٢٩)

Here the difference between the creed of polytheism and the Gospel of Unity is explained by the analogy of two men. The first man ( رَجُلًا فِيهِ شُرَكَاءُ ) ( مُتَشَاكِسُونَ ) belongs to many partners at variance with each other. The masters (partners) disagree among themselves and the poor man has to suffer from the quarrel of those many masters. This man presents a parable for the polytheist, the disbeliever who worships many gods and idols. the second man ( رَجُلًا سَلَمًا ) ( لِرَجُلٍ ) is that who serves only one master; his master is good and does all he can for his servant, the servant can concentrate all his attention on his service; he is very happy and his service is efficiently performed. This man represents the true believer. There can be no doubt as to which of them is the happier and which of them is in a more natural position. The great difference between them is reinforced by the rhetorical question ( هَلْ يَسْتَوِيَانِ مَثَلًا ). It has a positive interrogative form but a meaning of negative statement. The question particle ( هَلْ ) can be replaced by the negative particle ( لَّا ) and thus this question is equivalent to the negative statement ( لَّا يَسْتَوِيَانِ مَثَلًا ).

### Text 7

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

(الزمر: ٣٣)

It is wrong in any case to uphold falsehoods, but it is doubly wrong when these are put forward in rivalry or opposition to the light of eternal unity and harmony which is Islam. When the creature deliberately adopts and utters

falsehoods against his own creator in spite of the truth being brought to his very door by Allah's signs, what offence can be imagined more heinous than this?

The verse " **فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ** " which seems similar to

" **وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ** " (العنكبوت: ٦٨)

is syntactically a question but semantically a negative statement. The question word **مَنْ** (who) is replaced by the negative word **لا.أحد** (nobody). Thus, it is equivalent to **لا.أحد أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ** . Pragmatically, it express the illocutionary force of *Rebuke* (التوبيخ). The disbelievers are reproved for telling lies against Allah.

From a worldly point of view those who reject Allah's truth are at a disadvantage. But those who deliberately invent lies and set up false gods for worship: what punishment can be imagined for them except a permanent deprivation of Allah's grace and a home in Hell? That is the first rhetorical question in this text. Below is the second.

(**استفهام تفرير**) (*Affirmation Question*) (**أليس في جهنم مثوى للكافرين**).

It is phrased with the negative verb (**ليس**) so syntactically it is a negative question but semantically it is equivalent to the positive statement **أَن فِي جَهَنَّمَ** (**مثوى للكافرين**). In fact, the subtle implication of the interrogative form is indicated by the following verses:

( **وَمَا أَوْدَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ** ) ( **آل عمران: ١٥١** ) **إِنَّا** )  
 ( **أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا** ) ( **الكهف: ١٠٣** )

Pragmatically, the rhetorical question expresses the illocutionary force of *Threatening* (التهديد). Those who invent a lie against Allah and denies the

truth are threatened with hell and fire. (See الرازي، ب. and ابن كثير، ٢٠٠٣، ٤: ٦٥).  
(ت، ١٦: ٤٥١).

The same analysis can be applied to verse (60) of Surat Al- Zumar (The Troops).

(وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ)

(الزمر: ٦٠)

### Text 8

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ حَادٍ) (الزمر:

( ٣٦

This verse is directed to the Prophet Mohammed (ﷺ) when the disbelievers frighten him with false gods. Thus the rhetorical question ( أَلَيْسَ اللَّهُ ) (بِكَافٍ عَبْدَهُ) is an affirmation question. Although the phraseology employed in this question is negative, yet the intention underlying it is far from negative. Semantically speaking, it is amount to saying ( اللَّهُ كَافٍ عَبْدَهُ ).

The righteous man will find Allah (ﷻ) sufficient for all the protection he needs, all the rest and peace he craves for, and all the happiness he can imagine. If the evil ones wish to frighten him with false gods, he will know that this is merely superstition and all such false gods will only mislead and leave their victims in the lurch. The verse makes sure that Allah (ﷻ) will protect the Prophet Mohammed (ﷺ) and his followers from the disbelievers as similarly expressed by the verse (137) of Surat Albaqarah (the Cow) ( فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ ) (السَّوْمِيُّ الْعَلِيمُ (البقرة: ١٣٧)).

### Text 9

(وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ) (الزمر : ٣٧)

In this verse, the affirmation question (أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ) is semantically explained by the sense of the following verse ( وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ )

(المائدة : ٩٥).

Pragmatically, it expresses the illocutionary force of *Threat*. Allah (ﷻ) threatens with punishment and retribution those who reject the truth and insist on their disbelief and atheism. In short, Allah's Power can protect and will defeat all plots against His will, as well as punishing evil when it gets beyond bounds (الرازي، د.ت. ٣٦: ٤٥٤).

### Text 10

(وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ

أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ) (الزمر : ٣٨)

This verse indicates that most worshippers of false gods are neither atheists nor skeptics. They admit the existence of Allah as an abstract proposition, but it has not come into their hearts and souls, it has not been translated into their lives. They run after false worship on account of ancestral custom or on account of their thoughtlessness or false environment, or on account of their own selfish desires or limited outlook. To them is addressed the argument : ultimately your false gods can do nothing for you: why not turn to the One True God on whom you depend, and who can give you grace and mercy, justice and punishment.

The argumentative device which is used here is the rhetorical question, (أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي

بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ)



(هَلْ مِنْ كَاشِفَاتِ ضُرِّهِ) is a denial question. Its surface structure is positive, but the intention underlying it is negative. It means (لا. يَكْشِفَنَّ ضُرَّهُ). Thus semantically it can be interpreted in the sense of the following verse:

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ) (يونس: ١٠٧)

Similarly, the denial question in : ((أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ مِنْ مُمْسِكَاتِ رَحْمَتِهِ)) is semantically amount to saying "they cannot keep back His grace". In fact, it has the same meaning as ((وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ (يونس: ١٠٧)))

Pragmatically speaking, this rhetorical question intentionally conveys the illocutionary force of **Rebuke** (التوبيخ). This rebuke is coupled with the meaning of 'التجهيل بمكان المنفعة' \* (*Ignorance of Real Benefit*). The Prophet Mohammad (ﷺ) reproaches the disbelievers for worshipping lifeless idols, which can neither profit nor hurt, beside Allah. The Prophet Mohammad (ﷺ) states the fact that all power, all goodness is in the hand of Allah (ﷻ). All else is pretence or illusion.

(الرازي، د. ت، ٤٥٥: ٣٦ and الشيرازي، ٢٠٠٢، ١٥: ٧٤).

### Text 11

( أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلُوبَهُمْ أُولُو كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ) (الزمر: ٤٣)

The disbelievers choose idols as intercessors. They wrongly think that such lifeless idols can intercede for them. That is why they say at the beginning of the surat: (مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى) (الزمر: ٣)

- This means the treatment of what is known as if it were unknown

Allah (ﷻ) orders the Prophet Mohammad (ﷺ) to reprove those disbelievers by saying (أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ). The question particle (الهمزة) is that of denial. (القرطبي، ٢٠٠٠، ١٥: ١٧٢) states that part of this question is deleted. The question can be phrased as (أَتَتَّخِذُونَهُمْ شَفَعَاءَ وَإِن كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ). In such a case the denial is coupled with rebuke, it is called (إنكار). (الشيرازي، ٢٠٠٢، ١٥: ٧٨) shows that the question can be phrased as : (أَيُشْفَعُونَ لَكُمْ وَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ).

What this question is used to convey is that man should not rely upon any power or person other than Allah to help him out or intercede for him since, as indicated by the verse (51) of Surat Al- Anaam (The Cattle) (لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ).

When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints have no power to intercede except as Allah (ﷻ) wills and permits as indicated by the following verses: مَنْ

(ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ) (البقرة: ٢٥٥)

(مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ) (يونس: ٣)

### Text 12

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (الزمر: ٥٢)

)

Syntactic structures such as (أَلَمْ يَعْلَمُوا), (أَلَمْ تَعْلَم) and (أَلَمْ تَرَ) are used to convey the rhetorical function of (التنبيه) (*Drawing Attention to*). The rhetorical question "أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ" attracts the disbelievers attention to the fact that Allah's gifts are given to all men- to some in a greater degree than to others. But it is all done according to His wise plan, for His will is just and looks to the good of all creatures. No one should therefore puff up in prosperity or cast down in adversity. In this are portents or signs for those who believe. (See الطوسي، د. ت. ، ٣٧ : ٣٤).

### Text 13

(قُلْ أَغْيِرَ اللَّهُ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ) (الزمر : ٦٤)

The normal order of the question تَأْمُرُونَنِي أَنْ أَغْيِرَ اللَّهُ تَأْمُرُونَنِي أَعْبُدُ is تَأْمُرُونَنِي أَنْ. The direct object, (أَعْبُدُ), of the verb (أَغْيِرَ اللَّهُ) is fronted because it is the focus of concern. Worshipping other than Allah is what the Prophet Mohammad (ﷺ) intends to deny.

Interestingly enough, the denying of the direct object represents an implicit and emphatic way for negating (denying) the verb.

At the pragmatic level, the illocutionary force of *Rebuke* is basically expressed by this denial question. The Prophet Mohammad (ﷺ) chides the disbelievers for arrogating to themselves the right to order him how to worship. They are only ignorant men. (الطباطبائي، د. ت. ، ٣٠٦ : ١٧).

### Text 14

(وَسَبِّحْ الذِّكْرَ كَفَرُوا إِلَىٰ جَهَنَّمَ زَمْرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحْتَهُ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ

العَذَابِ عَلَى الْكَافِرِينَ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ (الزمر :

( ٧٢ - ٧١ )

The question (أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ

(هَذَا هَذَا) is an *Affirmation Question* (استفهام تقرير). The wording is negative:

أَلَمْ . But the meaning is positive. Semantically, the affirmation question is equivalent to the emphatic positive statement (قَدْ أَتَيْتُمْ رُسُلٌ مِنْكُمْ).

From a pragmatic perspective, this question indicates the illocutionary force of *Rebuke*. Keepers of Hell (خزنة جهنم) reprimand the disbelievers for their rejection of the truth and of denying Allah's revelations. Messengers are sent to them from among themselves to warn them and proclaim to them mercy through repentance but they do not consider their warning, they rebelled and rejected truth, faith and mercy. This speech act is similarly conveyed by this Quranic verse

أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا (الأنعام: ١٣٠)

and by:

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (الملك: ٨)

In contrast to verses 71 and 72, Surat Al-Zumar ends with their counterpart, i.e. verse 73, 74 and 75

(وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ

عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ

حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ

بَيِّنْ لَهُمُ رِيسَالَهُ الْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الزمر: ٧٣-٧٥)

## **8- Conclusion**

The above discussion has provided evidence that in certain cases there is no correspondence between the linguistic form and linguistic function or meaning. As known, the purpose of a real question is to ask for information. But it has been found that the label, rhetorical question, has often been used to indicate interrogative grammatical forms which are used with a nonquestion meaning. Besides, the speaker uses a grammatical form which in its primary usage would indicate question, but the speaker's purpose is to command or to make a forceful statement. He poses rhetorical question in such way that the addressee will find the answer in the questioner's mind. Certainly the speaker does not want to straightforwardly ask his addressee; therefore he uses RQ strategy as a smoother way of asserting or denying what he says . It thus requires a mental response rather than an explicit answer.

Generally speaking, Rhetorical Questions can be regarded as unreal question. They may look like real questions in their form but used with a purpose other than to ask for information. Therefore, we can conclude that there is a sort of extensive skewing between the illocutionary force (intended meaning) and the grammatical form. In addition, it is found that rhetorical questions can be used in both English and Arabic to denote different meanings other than seeking information such as rebuke, threat, expressing attitudes of wonder, admiration, warning , reproach, indignation, and other emotions.

The analysis of the religious text has shown clearly the great wealth of Arabic RQ's functions, which reflects the richness of Arabic language . This complicates the translation from one language into another.

As for the characteristics of RQs (p. 1 ), a more careful and closer look at such characteristics has shown it very obviously that they are all applied to all the texts analyzed in this paper.

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