

التحليل اللغوي للأسئلة البلاغية في سورة يس

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خلاصة

تلقي الدراسة الحالية الضوء على تفسير الأسئلة البلاغية في القرآن الكريم وخاصة في سورة ياسين. السؤال البلاغي هو شكل من أشكال الكلام له شكل الاستفهام ولكنه لا يحتاج إلى إجابة. ويستخدم من خلال هذا النوع من الأسئلة عدة أهداف وغايات. وتهدف الدراسة إلى بيان معنى السؤال البلاغي وكيفية استخدامه في سورة ياسين وتحديد أنواع السؤال البلاغي المستخدم في سورة ياسين. ولتحقيق أهداف الدراسة افترض أن: السؤال البلاغي له وظائف وأغراض مختلفة يستخدمها المتكلم لتحقيق هدفه؛ القرآن الكريم مليء بالأسئلة البلاغية لنقل رسائل وأهداف مختلفة.

كلمات مفتاحية: التحليل اللغوي ، البلاغية ، سورة يس

A Linguistic Analysis of Rhetorical Questions in Ya Sin Surat

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Abstract

The current study sheds light on explaining rhetorical questions in holy qur'an and specially in Yasin Surat. A figure of speech with a question form is called a rhetorical question. ,but it does not need an answer. Several aims and purposes are used through this kind of questin .The study aims at explaining the meaning of rhetorical question and how it is used in Yasin Surat and pinpointing the types of rhetorical question that are used in Yasin surat .To achieve the aims of the study it is hypothesized that :Rhetorical question has different functions and purposes that are used by the speaker to achieve his goal; Holy Qur'an is full with rhetorical questions to convey different messages and different aims.

Keywords: linguistic analysis, rhetoric, Surah Yasin

1.1The Problem

A statement that is phrased in a way that seems to need an answer is called a question. A questioning sentence, sometimes referred to as an interrogative sentence, is distinct from a statement that declares something, gives an order, or shows emotion. Three types of questions are typically recognized by linguists: wh-questions, alternative inquiries, and yes/no questions (polar questions). Usually, a question is identified by the first verb in the verb phrase, which either starts with an interrogative pronoun or ends with a tag question, and the inversion of the subject (Web1).

- 1- What is meant by rhetorical question and how it is used in Yasin surat
- 2- What are the types of rhetorical question that are used in Yasin surat?

The Aims

- 1- Explaining the meaning of rhetorical question and how it is used in Yasin Surat.
- 2-pinpointing the types of rhetorical question that are used in Yasin surat.

The Hypotheses

It is hypothesized that :

1Rhetorical question has different functions and purposes that are used by the speaker to achieve his goal.

2Holy Qur'an is full with rhetorical questions to convey different messages and different aims.

Chapter Two

Literature Review about Rhetorical Question

2.1 Rhetorical Question in English

Due to their ability to persuade and facilitate effective communication, rhetorical questions are widely used by a wide range of language users in a wide range of circumstance. They are common in everyday communication as well as in a number of specialized fields, including politics, literature, journalism, marketing, and so forth. Generally speaking, They are thought of as unanswerable questions meant to illustrate a point that would become less striking and memorable if it were stated simply.

The fact that RQs are utilized for purposes other than eliciting answers is one of its most notable features. Usually, these types of inquiries already suggest a response that is clear to both the sender and the recipient. According to Sadock (1974) and Han (2002), they have the illocutionary power of a statement that is completely opposed to the inquiry.

Will we take everything they say at face value? is comparable to Isn't this the only logical thing to do since we won't believe? is comparable to The only reasonable course of action is this.

Implicit messages, such as those expressed through questions, are frequently more potent and effective than direct remarks and have a greater impact on the recipients

(Frank, 1990). For this reason, response questions are commonly utilized in communication. Another explanation for RQs' communicative success and popularity is their ability to achieve a variety of communication roles, including those that appear to be in conflict

Špago's plan's primary contribution is that standard and rhetorical questions typically have the same format. That being said, their interpretation as either question- or answer-eliciting is depending upon the specific context in which they are employed (Pago's, 105–115).

Similarly, Ba'albaki defines The rhetorical question as: "Rhetorical question: is a question addressed to acquire an Effect in the minds of the human beings rather than seeking an answer".

2.2 The Function of Rhetorical Questions

Rhetorical questions are a key part of any language, including Arabic, as they are purposefully utilized to achieve specific aims (Thomas, 1995). Certain queries use into standard techniques for polite speech actions, thus they must be employed appropriately in specific circumstances. These traditional RQs elicit hiding emotions of praise, rage, sympathy, and other emotions, which deepens and enriches our language. An RQ producer typically employs a distinct tone to do this, which needs to fit with the structure. An addressee could quickly understand the purpose of utterances, including RQs, with the aid of tone. RQs are also used by people as a mitigating tool. Since a direct order would be too disrespectful to get the addressee to accept the speaker's proposal, the speaker employs an RQ to make a request. Rhetorical questions are usually associated with a single negative answer in standard studies (Krifka 1995, Han 1998). Some scholars classify them as biased statements (Sadock 1971), while others view them as limited questions (van Rooy 2003).

Since RQs can be found in both spoken and written language, they have several purposes. These purposes include: (i) Rhetorical functions: these include evoking powerful emotions, expressing intense wrath or indignation, startling readers or listeners out of a condition of complacency or apathy, etc. (ii) Stylistic functions: It can be utilized to add flair to writing by offering various kinds of writing styles and breaking away from traditional writing formats and styles (iii.) Persuasive functions: RQ can help form or change opinions, stimulate arguments, and bring topics directly to.

2.3 Rhetorical Questions in Arabic



Arabic grammarians and rhetoricians studied rhetorical questions and provided an Arabic explanation of interrogation. In short, an interrogative mood is a sentence type's grammatical classification used to elicit a response. As a result, questions are referred to as interrogatives in grammar. Thus, interrogation was defined by Arab grammarians as a question that a speaker asks a listener in order to get an answer. Yes/no and wh-questions are the two categories of interrogative sentences in Arabic. The question's construction tool is referred to as the division.

The question Particles ‘أ’ hamza/ and ‘هل’ hal/ form yes/no questions, while the question elements (pronouns and adverbs) like ‘من’ man/ (who) ‘أين’ ayna (/where/, etc., form wh-questions.

Grammarians recognized a variation in Arabic questions, whether in the form of yes/no questions or wh-questions, which resulted in the rhetorical inquiry known as "al-istif-ham al-balagi". "al-Istifham" is a verbal noun derived from "Istafhama" meaning questions, whereas "al-balagi" (rhetorical) is an adjective derived from the noun "al-balagah". "al istifham al-balagi" served as both a noun phrase and a stylistic device with specific functions.

2.4 Types of rhetorical question in Arabic

There are different types of rhetorical questions in Arabic language such as :

2.4.1 Exclamations: Aziz (1989:252) claims that rhetorical enquiries serve purposes other than information-gathering, such as exclamation. Typically, (yes/no question type) Is used for this:

Isn't she clever!" (Surely she's very clever).

2.4.2 Assertion

A strong assertion can be considered as another goal of a rhetorical questioning, in addition to exclamation. Quirk & Greenbaum (1989:228) claim the following in this regard: "A strong negative assertion is similar to a positive rhetorical question, and a strong positive assertion is similar to a negative rhetorical question.

"Are you serious?" (You are definitely not serious).

2.4.3 Rebuking :

In English, a grammatical form of a questioning regarding time is commonly used to convey emotional meaning rather than the intended meaning.

When are you going to empty the garbage?"

“When are you going to tidy up your room”?

2.4.4 Negation

Arab grammarians associate this kind with negation, as the interrogation article must be substituted by the negative article. They say that if such substitution is easy and does not need a change in context, the question is rhetorical.

2.4.5 Intimidation or Threatening involves instilling fear or inferiority in others. Threatening, on the other hand, implies sending signals or warnings. The two are grouped together due to their relationship. Many Qur'anic verses use rhetorical questions to explain intentions, as they are more effective than terrifying or threatening language.

Chapter Three

Methodology

3.1 Data Collection and Description

Sura Yasin is the data chosen for the analysis because the holy quran is full with rhetorical questions . It is the thirty-sixth surah according to the order of the Uthmani Qur'an, and it is the forty-first surah in the order of revelation, and the number of its verses is eighty-three. It is Meccan unanimously. The researcher analyzed fifteen Qur'anic rhetorical .The translator Yusuf Ali and the interpreter Al Tabri are relied on to extract and analyze the Qur'anic verses that contain rhetorical questions.

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (10)

“The same is it to them whether thou admonish them or thou do not admonish them: they will not believe”.

The saying regarding the interpretation of the Almighty's saying: They don't believe, so it makes no difference to them if you warn them or not.

قَالُوا طَائِرُكُمْ مَعَكُمْ ؕ أَيْنَ ذُكِّرْتُمْ ؕ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (19)

They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"

For a saying in the interpretation of the Almighty's saying: They said, Allah Almighty says: The messengers said to the people of the town, “Your bad omens are with you, when you are reminded.” They say: Your deeds, your livelihood, and your share of good and evil are with you, all of that is upon your necks, and that is



not our curse if evil befalls you in what has been written for you, and has preceded for you from Allah. The rhetorical question is used in this verse ***"If ye are admonished?"*** for the purpose of sarcasm because this bad luck due to your behavior.

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ (23)

"Should I accept gods other than Him? Even if (Allah) Most Gracious were to plan some misfortune for me, it would be useless for them to intervene on my behalf or to bring me home.

This verse begins with a rhetorical question to rebuke because they worship gods. ***"Shall I take gods besides Him?"*** Interrogative, denial, and rebuke, (Their intercession will be useless for me, and they will not be saved, if the Most Merciful has evil intentions toward me.) Meaning: He has no control over the situation, nor do the other gods you worship.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (31)

See they not how many generations before them we destroyed? Not to them will they return:

Allah mighty mentioned it: Did not these polytheists of your people see, O Muhammad, how much We destroyed before them by denying Our messengers and disbelieving in Our verses from past centuries (Indeed, to them they will not return) .

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (35)

In order for them to benefit from this (artistry): Since this was not created by their hands, will they not then express gratitude?

The rhetorical question is used here for the sake of exclamation since they eat of its fruit and whatever their hands have made. Will they not be grateful? God Almighty says: We created these gardens on this earth so that . It is okay for my servants to consume what their hands have created and the fruit thereof.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ (47)

And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."



When it is said to these polytheists of Allah: Spend from the provision of Allah which He has provided for you, and give from it what Allah has imposed upon you in it for those who need you and your dwelling, then those who deny the oneness of Allah and worship other than Him say to those who believe in God and His Messenger: He provides us with our wealth and food if He wills Allah fed him. So the question in this verse is rhetorical and it is used for the purpose of denying ***"Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)?"***

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ (48)

Further, they say, "When will this promise (come to pass), if what ye say is true?"

These disbelieving polytheists say about the promise of God and resurrection after death, they hasten their Lord with punishment (when will this promise be?), meaning: the promise for the rest of the Hour (if you are truthful), O people, and this is what they say to the people of faith in Allah and His Messenger.

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ (52)

They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious had promised. And true was the word of the messengers!"

These polytheists said when the sound of resurrection was blown in the trumpet for the occasion of the Resurrection, and their souls were returned to their bodies, and that was after the sleep they had slept in (***Who hath raised us up from our beds of repose?*** It was said: This is a sleep between the two blows. Rhetorical question is utilized for the sake of intimidation.

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمُ عَدُوٌّ مُّبِينٌ (60)

Did I not command you, O Children of Adam, not to worship Satan because he was declared to be your enemy?

Have I not commanded you in this world not to worship Satan so that you obey him in disobeying Allah? (Indeed, he is your clear enemy.) He says: And I say to you: Satan is your clear enemy. He has made clear to you his enmity by refraining from prostrating to your father Adam, out of envy on his part for what God had given him dignity.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ (66)



And had it been Our Will, We could have changed them so that they would stay in their positions; only then would they not have been able to move or come back (after making a mistake).

Had We willed, We could have blinded them to guidance, and misled them from the intention of proving proof.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ (73)

They also get to drink (milk) and make (other) profits from them. Then, won't they be appreciative?

They have benefits from these livestock, and that benefit is in their wool, fur, and hair, by taking them as furniture and possessions, and from their skins as treasures, and drink their milk.

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ (68)

If We give someone a long life, We make him a reverse version of himself. Will they not comprehend then?

God Almighty says, "Remember him" (And who will We increase) then We will extend his lifespan (We will lower him in creation) We will return him to his state in youth, of senility and old age, and that is the decline in creation, so he will no longer know anything after the knowledge that he used to know.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (71)

Are they unaware that We are the ones who made the cattle that they are in charge of among the creations that Our hands have made?

God Almighty says (Have they not seen) those who associate God with the gods and idols? (Indeed, We have created for them out of what Our hands have made) He says: Of the creation We have created (animals), which are the livestock that God created for the children of Adam, and subjected them to them from camels, cows, and sheep (so they are for them). The universe) says: They dispose of it as they please by subjugating it and controlling it.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ (73)

And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

God Almighty says: And they have benefits in these livestock, and that benefits are in their wool, fur, and hair, by taking from that furniture and belongings, and

from their skins as treasures, and drinkers from which they drink their milk.
 Question is used for the sake of exclamation.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78)

*And he makes comparisons for Us, and forgets his own (origin and) Creation:
 He says, "Who can give life to (dry) bones and decomposed ones (at that)?"*

The infidel excluded Allah Almighty - the Powerful One who, after mending shattered bodies and bones, made the earth and the heavens, forgot himself, and Allah made him out of nothing.

"Who can give life to (dry) bones and decomposed ones (at that)?".Rhetorical question is used for denyin

Chapter Four

Conclusions

Basing on the analysis of the date ,the researcher has come out to the following conclusions. Rhetorical question is a figure of speech in a form of a question that does not need an answer and it is used by the speaker since it makes the speech forceful and effective. It is also used in different situations and for different purposes.

Since RQs can be found in both spoken and written language, they have several purposes. These purposes include: (i) Rhetorical functions: these include evoking powerful emotions, expressing intense wrath or indignation, startling readers or listeners out of a condition of complacency or apathy, etc. (ii.) Stylistic functions: It can be utilized to add flair to writing because it breaks away from the traditional writing format and style while also offering variety In writing styles. (iii.) Persuasive functions: in this case, the RQ presents topics, occasionally directly to the audience, in an effort to stimulate debate and even help form or even change a viewpoint. There are different types of rhetorical questions in Yasin Surat such as denying ,rebuking, exclamation, intimidation and so on. The rhetorical question in holy quran has deep meaning.

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