Exchange of Linguistic Forms: Imperative Forms Indicating Interrogation and Declarative Statement: The Instances in Quran

Ahmad Lamei Giv1,*

1Faculty of Literature and Humanities, Department of Persian language and Literature, University of Birjand, Birjand, Iran
*Corresponding Author: Ahmad.lamei2@birjand.ac.ir

Doi:10.5901/mjss.2016.v7n3s1p456

Abstract

The existence of imperative statements in the verses of Quran is not strange; it has been subject of many debates. Commands have been mentions in different forms in Quran implying reproach, scorn, obeisance, and exclamation and so on. This method is attributed to the rhetorical aspects of Quran while rhetoric is related to the linguistic miracle of Quran. The main research question examines the manifestations of command in forms of statement and interrogation in the Holy Quran. In order to answer this question and evaluates its instances, this article uses a descriptive-analytical approach, this article aims to investigate change in the imperative forms to indicate declarative or interrogative statements by Quran; it presents instances of the verses with focus on original linguistic and rhetorical Quranic references. The main objective of the research is to represent the rhetoric in the Holy Quran through its literary forms and showing accurate understanding of goals, meanings, and concepts of Quran by explaining the target secrets and implications. Although this study cannot cover all varieties of forms, their analysis presents valuable results including multiplicity of the style in Quran, expression of various rhetorical implications, and of the influence of the forms on the audiences in comparison with reporting statements.

Keywords: Quran, command, statement, interrogation, rhetoric

1. Introduction

The Holy Quran is a book of the Lord to the Prophet (PBUH) in best and most articulate rhetorical style and includes the complete plan and to achieve perfection and guidance. The book has attracted the eyes of the world for centuries. The eloquence of Quran that is an important element in understanding the text of Quran is novel in all times. Therefore, Muslims have worked on Quran and uncovered many mysterious matters in every time according to their intellectual capabilities and under the influence of their enthusiasm and love to their own sacred book. One of the most important indicators of rhetoric in the Holy Quran is the style of Quran that is full of verve, precision, and skill while it speaks proper to the situations and sublimates the thoughts. Command style is one of the most used in the text of Quran. Since the Arabic is going on between reality and virtuality in terms of implications, the style may go further than its apparent implication and be used as a trope.

Using trope is a certain matter in Quran. In Arabic, the term trope means "روضة" rotted from "روض", meaning to pass (Ibn Manzor, 1414: 4/226). In literary language, the term is used for non-descriptive implications with some symmetrical implications between the real meaning and the virtual meaning (Hashemi: 290-291). The meaning of the words is an important subject in Islamic philosophy and logic because it relates to the application of direct expression and metaphor to find religious reasons for an issue (Sadr: 268-272). Therefore, trope can be regarded as a linguistic figure used for another implication that is related to the direct implication; it expresses a variety of implications in limited number of terms.

Mokhtar Omar believes that figurative meanings of Quran are the most important subjects in semantics (2006: 27). Semantics is used in hermeneutics, pays more attention to the linguistic meanings of Quran, and is very revealing in the discovery of content and meaning. Interpreters argue that the most important figurative meanings of Quran are guidance, settlement, discretionary, desires, durability, and permissible, abstraction, threats and accused and... While rhetoricians believes that annotative and connotative styles may be used for syntactic purposes.

In most connotative styles, letters indicate the specific desired purpose and each refers to its meaning. In fact, the letters (or tools) are used so as to connect the components of a sentence to each other; in this way, the components are linked in a way that connote a specific meaning; hence, the sentence is meaningless without their presence. By studying two styles of statement and question, this article aims to investigate the imperative meanings and its instances in Quranic texts. In this regard, the research questions are:
1. How imperative style is manifested in declarative and interrogative forms in Quran?
2. What are the implications in using this style?
3. What are the most frequent styles in Quran?

2. Literature Review

Many studies have been conducted on the subject of “command” in Quran in form of books, dissertations and articles. Most of the researches have focused on the introduction of command and figurative meanings of texts. Mahmood Toufiq’s Sowar al-Amr WA Nahi fi Zekre Hakim and Qeis Ismaeil Al-Ousi’s Asalib al-Talab as well as interpretation books such as Al-Kashshaaf by al-Zamakhshari are the most notable books in this regard. This subject has been discussed in sporadic and dispersed forms in these books. This study tries to cover two styles of interrogative statements and declarative statement in imperative forms in a detailed and perfect accuracy. It shows the meaning such as threat, abstraction, variation, stability and so on because an independent research has not been conducted in this field.

3. Methods and Terms

The application of imperative style in either positive or negative forms is very common in Arab rhetoric and it has absorbed the attention of syntax and rhetoric scholars. Since many Quranic teachings including doctrinal, moral, and religious precepts have been presented to Muslims utilizing the two styles, thus, the researcher has selected as a subject for study. In addition, the sequence of command and prohibition is very prevalent. Some command or prohibition forms may come together in an imperative sentence. Sometimes, the command comes before prohibition, or vice versa, prohibition comes before command. Contemplation and meditating on these verses help us to find the beauties in Quran, the relations, the mysteries, and its miracles. They are going to be studied in this article.

3.1 Command

Philologists have cited different meanings for the term; the most common meanings in Quran are order, action, event and innovation. It is an antonym for prohibition and it is demanding action for transcendence and requirement for rhetoricians (Al-Izah: 1424: 116). In Arabic, imperative verbs are made from present form of verbs. As Arabic is an inflectional language, the term may be inflected in other form with different meanings and implications.

Under the verse, ""قُلْ تَثْقَلُوْا فَإِنَّمَا مَعَ الْكَفُّ أَنتُونَى (meaning 'Say: Wait, for surely I too with you am of those who wait (52:31)’) Tabarsi writes that God commands the Prophet to tell the unbelievers that if you are expecting my death, it am expecting your death, too. In this verse expecting for the death of the Prophet and believers is vicious and abomination; but waiting for the death of unbelievers by the Prophet is a favorable action. While this sentence is in imperative form, it implies the occurrence of punishment for them and their destruction; it is a threat against the infidels (Tabarsi, 1408: 9/255).

Sometimes, declarative statements and interrogative statements are used to indicate command. This study focuses on two styles of command and declarative statements as well as interrogation and command.

3.2 Extension and Intension of Propositions

In Arabic, extension contains a variety of styles. Regardless of whether an extension is demand or prohibition, sentences are mentioned in either extensional or intentional forms because of contextual requirements. The styles may go further the determined requirements and express the meanings indirectly, which signifies the eloquence Arabic language. Extensive structures are very important in syntactical and lexical particles. They can change it to another one based on their combination originality. For example, the prayer "كَانَ اللَّهُ فِي عَونِكَ (meaning God is your assistance) is not a declarative statement, but it is an imperative statement because it id an extension (Abbas: 1/546).

Rhetoricians consider extension and intension as two opposites where there is possibility of truth and falsehood in intension while the possibility is not available in extension. The contradiction prevents their co-existence. However, a sentence may be in declarative form to indicate extension or vice versa.

This phenomenon is called succession or alternation of extension and intension in Arabic rhetoric. Some important examples are successions of statement and question, statement and prohibition, command and statement, statement and exclamation, and statement and abstraction.

Alternation of extension and intension is a linguistic method in Arabic and includes four types:
A) A sentence is intension in terms of both form and meaning.
B) A sentence is extension in terms of both form and meaning.
C) A sentence is intension in terms of form; but it is extension in terms of meaning.
D) A sentence is in extension in terms of form; but it is intension in terms of meaning.

Each style has its specific rhetorical purpose and it is manifested in its specific form. They transfer the concept in its own specific structure.

The most important reasons for alternation of extension are:

A) **Expecting the fulfillment of a demand:** the speaker may use an intensive sentence in past tense but he aims extension of a demand in prayer. For instance "لا تغفرْ لِّكُمَا نِّعْمَتَيْنِي" (meaning "O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; 

B) **Preventing the use of imperative verbs for an order:** the position of speaker may be lower than the audience; in this case, he uses declarative statement; but refers to an order. For example, "أَتَايْنِي ۖ مَا أَيْنَى مَا أَيْنَى " (meaning "And you who believe! you have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.")

C) **The audience’s expectation of a desired affair:** for instance, the speaker may say "أَتَايْنِي ۖ مَا أَيْنَى مَا أَيْنَى " (meaning "And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.")

The alternation of extension and intension is not strange because old and new scholars have used it many times. It is a syntactic style containing extensive meanings; it is is used for rhetorical purposes. The alternation is available in Quran; they are mentioned based on different rules and different implications.

4. **Imperative form Implying Declaration**

Most syntactic styles are in forms of alternation of “declaration and command” or “command and declaration”. Both techniques are used in Quran; it signifies the eloquence of Quran. Sometimes, command is in form of declaration; thus, the sentence is extension in form and statement in meaning. It is appropriate to the readers’ composition and internal states.

Some imperative verses that have been used in the sense of declarative statements are:

"لا تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ" (meaning Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.”) (9:80). In this verse, God commands the Prophet that asking forgiveness or not asking forgiveness is even and Allah will not forgive them. When the Prophet heard the vers, said "لا تستغفر لهم أكثر من سبعين مرة " (meaning "it is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.") (63:6).

This verse addresses first person by an imperative verb. Mawardi states that imperative signifies a declarative sentence in this verse and its purpose is exaggeration in the case of rejecting forgiveness for unbelievers; "لا تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ" (Mawardi, 2: 386).

Kermani refers to the imperative form of the verb for implying conditional meaning: "لا تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ لَهُمْ إِنّكَ لَمْ تَسْتَغْفِرْ L
Therefore, interpreters consider two meanings for this verse; imperative in the sense of declarative statement and imperative form in the sense of freedom.

Zamakhshari defines the sentence in declarative sense; but it is in imperative form. Jozi, Ibn Jazi, and Khazan have mentioned the sense of threat in addition to this meaning. The verse connotes, “وَفِيْضِهَا نَتْحَاكَوْا وَلَبِينِّكُمَا كَيْبَرُوا جَزَاءٍ مِّمَّا كَانُوا بِكُونُهَا” (meaning, “Therefore, they shall laugh little and weep much as a recompense for what they earned.”) (9:82).

In this verse, “implication” is a declaration implying that God allows them to commit more sins as they are disobedient.

The verb “أَفْلَثُوا” indicates a declarative statement; they pay attention to the structure of the sentences, not their apparent implications.

Rhetoricians believe that imperative sense in declarative form is not an explicit order and is mentioned for a specific instance (Mahmood Toufiq: 1413: 72).

This style is literally declarative; but refers to imperative action. Some scholars use it for non-explicit command that indicates a declarative statement; they pay attention to the structure of the sentences, not their apparent implications.

Some declarative statements that are mentioned in imperative sense are:

وَأَوْلَادُ أَوْلَادْ عَدْنَى أَوْلَادَ عَدْنَى كَلِمَتَنِينُ لَمْ يَرْجِ أَنْ يَتْمَ أَرْضَاعَةٌ وَعَلَى الْمَوْلُودِ لَهُ رَزْقُهُ وَكَسْوَانُهُ بِالْمَغْرُوفِ (meaning “And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage” 2: 233).

This vers begins by a declarative statement without any intension or extension style; but interpreters argue that it is applied in the sense of command. In addition, Khazan refers to another meaning, "استحبَ". He talks about mother’s compassion and kindness to child (Khazan, 1415: 166). Wahedi also refers to this meaning "للرضيع" (Wahedi, 1/340).

For Anbari, it is an alternation in syntactic styles; a verse may be in question structure but implies command or it may be in declarative and means prohibition (Anbari, 2003, 578).

Interpreters who reject the command sense argue that although the verse is mentioned in declarative statement...
and is used in command sense, they are included in the words conveying the sense of necessity (Soheili, 1922: 113). This verse implies the necessity for mothers to milk children for two years; thus, the statement indicates necessity.

فَلَتَسْتَكَبِّرَنَّكُمُ اللَّهُ بِالْحَقِّ لِتَذْهَبْنَ النَّاسُ تَذْهَبْنَ النَّاسُ لِلْحَقِّ (meaning “Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, [some] having their heads shaved and [others] having their hair cut, you shall not fear, but He knows what you do not know, so He brought about near victory before that” 48: 27).

Some interpreters consider the imperative sense for this declaration; it real meaning is 

وَفِي نَفْعَ النَايِبِ (meaning “O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand” 8: 65).

The verse means every Muslim should fight against ten unbelievers, which reminds Badr War. With the revelation of next verse, each Muslim should fight against two Muslims.

Zamakhshari states that believers should be stable in fighting against unbelievers. He believes that the intended meaning is stability (Zamakhshari, 1430: 419). He does not refer to the structure (declaration, intension, extension, or imperative) and just explains the expression. It is indicated from his words that the imperative sense is defined from the declarative statement. Jozi expresses the imperative meaning explicitly and believes that the next meaning is stability (Joz, 1422, 2: 223).

Many linguists argue that "آن" in conditional sentences implies imperative sense; figures for conditional sense are seen in this sentence.

"فَإِذَا قَلَبَتُ الْأَيَّامُ لَعَلَّهُمَا لَا يَقْتُلُوا إِلَّآ أَمَامَ اللَّهِ وَلَا يَتَّخِذُونَ لَهُمْ مُنَافِعًا " (meaning, “Therefore, glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning” 30: 17).

Declarative statement in imperative sense is applied always for praising God; the real meaning is

"سَبْعُوا اللَّهِ تَسْبِيحًا" (Baghdadi, 7, 1997: 241-42).

"فَالْنُّورُ عَنْ سَبْعِ سَيِّيِّنٍ دَا: فَمَا أَخْصَصْتُ فَذَرُوا فِي سَبْيَاتِهِا كَمَا تَأَكَّلُونَ" (meaning, “He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat” 12: 47). The declarative term is used in imperative sense of "وَالْنُّورُ" and it is used for exaggeration (Zamakhshari, 1430: 518).

"يَا أَيُّهَا الْأَيَّامُ إِنَّا أَجَتَبِينَا كِبْرَى مِنَ الْأَرْضِ إِلَّا أَيَّامَ اللَّهِ وَلَا يَعْبُدُونَ مِنْ دَائِرَةِ أَيَّامِهِا مِنْهَا فَكَرُوكُمْ وَأَنْفَكُوا اللَّهُ إِنَّ اللَّهَ نَؤُوبٌ رَحِيمٌ" (meaning, "O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of [your duty to] Allah, surely Allah is Off-returning [to mercy], Merciful" 49: 12).

Interpreters define "كَوْكَهُمْ" as "كَوْكَهُمْ"; thus, the sentence is declarative in structure and imperative in sense. However, other implications have been mentioned; "كَوْكَهُمْ" as the meaning of "كَوْكَهُمْ" (Al-Thaalabi, 1418, 5: 276).

فَإِذَا قَلَبَتُ الْأَيَّامُ لَعَلَّهُمَا لَا يَقْتُلُوا إِلَّآ أَمَامَ اللَّهِ وَلَا يَتَّخِذُونَ لَهُمْ مُنَافِعًا " (meaning, "So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them" 47: 4).

The infinitive for the verb "غضب" is replaced by the verb "امرأة"; the infinitive is what interpreters agree (Al-Farrae, 1980, 3: 75).

"عِبَارَةَ: "كَوْكَهُمْ" وَ"كَوْكَهُمْ" وَ"كَوْكَهُمْ" (meaning "Say to those who believe [that] they forgive those who do not fear the days of Allah that He may reward a people for what they earn” 45: 14).

The word "كَوْكَهُمْ" means "لَعَلَّهُمَا لَا يَقْتُلُوا إِلَّآ أَمَامَ اللَّهِ وَلَا يَتَّخِذُونَ لَهُمْ مُنَافِعًا " (meaning "And if you disagree, another [woman] shall suckle for him” 65: 6). The declarative statement "فَتَغْضَبُ" is applied for imperative implication.

"فَإِذَا قَلَبَتُ الْأَيَّامُ لَعَلَّهُمَا لَا يَقْتُلُوا إِلَّآ أَمَامَ اللَّهِ وَلَا يَتَّخِذُونَ لَهُمْ مُنَافِعًا " (meaning, “The hypocrites fear lest a chapter should be sent down to them telling them plainly in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear” 9: 64).

The declarative statement "يَحْدِثُ" is used in the imperative sense of "يَحْدِثُ" (meaning, “Fasting is prescribed for you” and “O you who believe! Retaliation is prescribed for you in the matter of the slain” 2:183; 178).

The word "شَيْخُهُ" conveys the imperative sense and necessity (Ibn Hazm, 3: 295).

Other declarative verbs like "ملَكُ", "أَمَرَ", "قَدْ", "فَضَّلَ", "أَحْلَ" conveying the imperative sense.

The reason for plurality of Quranic verses that convey imperative sense while they are in declarative structure is the divine nature of thought that believes in the necessity of order and prohibition.
6. Interrogative form Implying Command

The Arabic equivalent for question is “استفهام" that is derived from the word “فهم". It means requesting the knowledge about an affair that has not been clear before as a kind of extensive demand, it may go beyond its real meaning and used for other implications such as guidance, stability, denial, and order.

In interrogative statements, the speaker waits for responses; but the Quranic interrogative statements requires no response; but they need different reactions according to the implied meaning of the statements. They may be used for imperative purposes or prohibition of audience; it may imply a severe rebuke.

Using interrogative statements for a command are in different types:

1. Interrogative statements for demand:
   - "فهل أتمنى من تلون" (meaning “And eat of the lawful and good [things] that Allah has given you” 5: 91): the word “انتهى” (meaning “and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way;” 3: 20): the word “اسم" “وَما لِكُمْ مَا فَاتَتَكُمْ فِي سَبِيلِ أَن تَحْذِرُوهَا” (meaning “And what reason have you that you should not fight in the way of Allah” 4:75 ): the word “ثلاثا’

2. Interrogative statements for punishment:
   - "أَلَمْ تَرَ كَفَّفَ فَتَرْكَ أَصْحَابَ الْفَيلِ" (meaning, “Have you not considered how your Lord dealt with the possessors of the elephant?” 105: 1). In the meaning of though and understand.
   - "أَلَمْ تَرَ كَفَّفَ فِي النَّظَلِ" (meaning “Have you not considered [the work of] your Lord, how He extends the shade?” 25: 45)

3. Interrogative statements for display:
   - "أَلَّا تَحْذِرُونَ أنْ يُغْفِرَ اللَّهُ لَكُمْ" (meaning “Do you not love that Allah should forgive you?” 24: 22): the word “أَحْبَوْا”
   - "أَلَّا تَحْذِرُونَ أَنْ يُعْفِيَ اللَّهُ عَنْكُمْ وَأَيْضًا بِذَلِلِّ أَحْيَاءَ الْرَّسُولِ وَهُمْ بَعْضُهُمْ أَوْلُوا الْأَمْرِ مُنْتِقِمَاء" (meaning, “What! Will you not fight a people, who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them?” 9: 13): the word “فَانْتَهُوهُم”

4. Interrogative statements for a great event:
   - "أَوْلَمْ بَرِزَّوا كَفَّفْتُوهُمْ لِيُزَائِدُ اللهَ الْخَلْقَ ثُمَّ يَعْبُدُونَ إِنْ ذَلِكَ عَلَى اللَّهِ يُبِيرُ فَسَاءُهُمْ وَأَيْضًا يَزَاءُوهُمْ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ" (meaning, “What do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah. Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.” 29: 19-20) (Abu Taki, 1426: 236-37).

Implying a command through interrogative statement is stronger than ordinary forms of command because it contains concepts which are not available in imperative statements. For instance, there is exaggeration and invoke the sense of demand so that implies the meaning of a definite event. Moreover, it gives freedom to people to select the right way and they are encouraged to choose the right one. After displaying the realities, a person can choose the intended path according to his own benefits. Interrogative styles that conveying command sense contain other rhetorical meanings such as abstraction, certainty, encouragement, and so on, which understood from the context.

Now, the interrogative structures used for command will be discussed.

In this verse, Christians and Jubes are invited to Islam explicitly. God asks them to pray only God. Then asks "وَإِلَى الْأَرْضِ فَأَنْتُمْ هُدُونُ أَنْتُمْ أَوْتُوهَا وَإِلَى اللَّهِ وَإِلَى الرَّسُولِ مَنْ أَتَى هُدَى اللَّهِ وَرَسُولُهُ" (meaning “Say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants” 3: 20).

This verse is command in two regards: first, the real situation, "وَإِلَى الْأَرْضِ"; second the implication of the word "وَإِلَى الْأَرْضِ" Zamakhshari does not refer to the imperative sense of the verse; he believes that interrogation implies rebuke. Interrogation that means rebuke addresses the Christians and Jubes who have not believed in Islam; in
form of command, it is rebuking Muslims by the Prophet Muhammad. Some linguists like Ibn Hesham and interpreters like Ibn Atiyeh and Ibn Jozi emphasize on the implication of command.

"And they shall all come forth before Allah… whether we are impatient" (meaning “And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?” 21: 80)

This verse has not great difference with former verses. Using the pronoun "أنت" for emphasis, it indicates command. It begins by the past tense form of a verb “أنت”. The command sense implied from this verse relates to the context. The word “أنت” is a common tool for nouns and verbs and it cannot go before noun when no verb exists in the sentence. For example “أنت زيد قال” that is better to say “كلم زيد قال”; unless it is allowed to bring it before noun (Ashmooniy, 1998: 1/65). The real meaning of the verse is "And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?" 21: 80

Interrogation in the sentence is located between two reporting statements. Abu Hayan regards the sense of command for this interrogation; "تسر". Mawardi believes that there is an ellipsis in this verse while the original statement has been "أنت ضربو أتم" (Mawardi, 4:138). In addition, the meaning of inclusion is also implied.

And we have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you then bear patiently? And your Lord is ever seeing (25: 20).

Other words implying command while they are interrogation are "آي" that should be followed by conditional sentence or an objective phrase; it is applied as the meaning of "أي". The verb "آي" is not only in command form but also it implies punishment and exclamation (Mahmoud Toufiqu: 1413: 112).

"فأنت إن أنت آمن فأنت من أمنيت غزاة" (meaning "Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful" 46: 4)

"فأنت إن أنت من أعبد الله وكرمت به وشهد شاهد من بني إسرائيل على مثلك فالم وعستك اثمن أن الله يدلي القول الظلمين" (meaning "Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of it like you, then he believed, while you are big with pride; surely Allah does not guide the unjust people" 46:10)
Another style conveying command is the term “Denial in negation”. This expression is used by Abu Soud. Therefore, a verb is omitted in the sentences and they imply reprimand. This style is used mostly by the prophets when they are inviting people to God; it conveys command. It is accompanied by "كَرَّة (kara)" (meaning "Our father! what reason have you that you do not trust in us with respect to Yusuf?" 12: 11).

A verb is omitted in the sentences and implies reprimand. This style is used mostly by the prophets when they are inviting people to God; it conveys command. It is accompanied by "كَرَّة (kara)" (meaning "Our father! what reason have you that you do not believe in Allah? And the Messenger calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers" 57: 8).

The imperative verb "كَرَّة (kara)" is expressed for ridicule and humiliation. Many interrogative statements in the sense of command are implied due to their contexts and place in the text. (meaning "And certainly we have already destroyed the likes of you, but is there anyone who will mind?" 54: 51).

Interpreters believe that the word "اشْتَيِع (aštiy)" in this verse is a "proverbs and pseudo" that God have ruined nations like Quraish and pagans who opposed the Messenger of Allah. Then, it closes the statement with a question to remember them the destiny of previous nations. The interrogation in this verse means "إِذْ قَالُوا نَاكُونُوا أَهْوَامُ اللَّهِ (meaning "And certainly we have already destroyed the likes of you, but are there anyone who will mind?" 54: 51).

Here, interrogation is accompanied with emphatic reporting sentence. First, it has "لَا!" then, the emphatic word "فَأَذَا (faḍa)" and past tense of the verb that indicates the end of an affair. All these emphases advise the person and remember without direct command. God notes the destiny of nations who have been destroyed; it addresses Quraish who were in blasphemy and blindness like former nations. This verse is an instructive threat.

The word "مَذَكَرَة (māzakāra)" is defined, as its origin has been "مَذَكَرَة (māzakāra)"; then, the letter "تَاء (tā)” is combined with "مَذَكَرَة (māzakāra)" because of their close articulation place and both becomes "مَذَكَرَة (māzakāra)" (Sibawayh, 1988, 4/469).

While contemplating on these verses, one may think about the common and comprehensive point between interrogation and command. Radhi al-Din answers that the common and comprehensive point between interrogation and command is demand which results in the alternation of two structures (Astar Abadi, 1975: 4/314).

7. Conclusion

Rhetorical and literary figures are the stunning manifestations of Quran. This holy book sublimated language to its peak required by the inherent eloquence of Arabic language. Therefore, understanding many Quranic verses hinges on knowing their figurative meanings. Entering into the realm of Quran and explaining the concepts and the nature of the concepts are important requirements for understanding Quran. Undoubtedly, the figurative implications conveying command is very frequent in Quran. With respect to rhetoric, it is a wide area for scholars. Referring to different interpretations of Quran, this article shows that figurative implications conveying command contains many rhetorical purposes. In Quran, command is implied from different structures. Sometimes it has declarative structure; here, the apparent structure is declarative; but its implication is command. This command is not explicit. It can be said that many religious verdicts are stated in this form, which indicate command sense. Sometimes, command is expressed using an interrogative statement, which is stronger than the ordinary structure of command because it contains an implication that cannot be stated by explicit structure. This style can rise demand on the one hand so as to tell that its occurrence is necessary; on the other hand, it can give the person freedom to choose in his path. After displaying the realities, a person can choose the intended path according to his own benefits. In addition, using interrogative statements for imperative purposes is accompanied with other connotations such as abstraction, certainty, encouragement, which are inferred from the context. Therefore, many Quranic teachings including ideological, moral and religious commandments are presented to Muslims through command styles. Emphasis, exaggeration, stability, and continuation are reasons for alternation of declarative and imperative statements. Thus, it is never possible to achieve sublime, wise, and ideal purposes of Quran regardless of God’s intentions and rhetorical messages.
References

The Holy Quran
Maktabe Al-Asriy. 464