

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

Ahmad Lamei Giv^{1,*}

¹Faculty of Literature and Humanities, Department of Persian language and Literature, University of Birjand, Birjand, Iran

*Corresponding Author: Ahmad.lamei2@birjand.ac.ir

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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 "مجاز" rotted from "جَزَّ وَزَّ", 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 Nahy 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, "«فَلَنْ تَرْتَبُصُوا فِإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ»" (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 اللهُ فِي عَوْنِكَ" (meaning God is your assistance) is not a declarative statement, but it is an imperative statement because it is 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 in intension in terms of form; but it is extension in terms of meaning.
- D) A sentence 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 "وَفَقَكَ لِلتَّقْوَى" that its original has been "اللَّهُمَّ وَفِّقْهُ لِلتَّقْوَى".
- 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, "يَنْظُرُ إِلَى الْمَوْلَى سَاعَةً" "تَأْتِينِي" in the sentence "تَأْتِينِي غَدًا" that is intension in form but extension in meaning.
- D) *Expression of greed and desire in occurrence of demand*: For instance, "رَزَقَنِي اللَّهُ لِقَآءَكَ". In this expression, alternation from extension to intension is done to represent greed and desire in occurrence of demand (Al-Ousi, 1989: 205-206).
- E) *To bless or curse*: for instance "صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" that is used to mean "صَلِّ وَسَلِّمْ عَلَيْهِ". The use of verb in past tense means its future tense. It may mean curse like "زَيْدًا قَطَعَ اللَّهُ يَدَهُ" that means "زَيْدًا لَيَقْطَعُ اللَّهُ يَدَهُ". In this example, the past tense is used for curse (Sibawayh, 1988, 1/142).
- F) *Exaggeration for quicken a compliance*: in the Sura AS-Saff, God says, "يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ يَسْبِيحُ بِهَا أَمْوَالُكُمْ وَأَنْفُسُكُمْ ذِكْرًا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ تَتَجَافَوْنَ عَنْهُ وَيَعْلَمُ أَنَّكُمْ تَارِكِينَ لَهَا وَالْأُولَىٰ مِنْهَا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ" (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; that is better for you, did you but know!') (61:10-11). Here, "تؤمنون" is a declarative statement that means a command while "" is mentioned to quicken the obedience of listener as he says about belief and jihad (Zamakhshari, 1430: 1104). Another example is "وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ" 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 the 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 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:

"اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ" - (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 do not asking forgiveness is even and Allah will not forgive them. When the Prophet heard the verse, said "لَا اسْتَغْفِرُ لَهُمْ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً" "سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنْ شَاءَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ" (لعل الله يغفر لهم) (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 statement in this verse and its purpose is exaggeration in the case of rejecting forgiveness for unbelievers; "لَوْ اسْتَغْفَرَ لَهُمْ" (Mawardi, 2: 386).

Kermani refers to the imperative form of the verb for implying conditional meaning "اسْتَغْفِرْ لَهُمْ إِنْ شِئْتَ أَوْ لَا تَسْتَغْفِرْ لَهُمْ،"

"إِسْتِغْفَارَكَ أَوْ عَذَمَهُ سَيِّئًا" (Kermani, 1: 461). or the imperative form can convey the meaning of an infinitive.

Therefore, interpreters consider two meanings for this verse; imperative in the sense of declarative statement and imperative form in the sense of freedom.

"فَلْيُضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ" (meaning, "Therefore, they shall laugh little and weep much as a recompense for what they earned." (9:82).

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, "فَلْيُضْحَكُوا ضَحْكَاً قَلِيلاً وَلْيَبْكُوا بَكَاءً" (ibn Hesham, 1985: 817).

"فَلَنْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ" (meaning "Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces" 19: 75).

In this verse, "فليمدد" is a declaration implying that God allows them to commit more sins as they are disobedient (Baghawi, 1420, 3: 250). Zamakhshari defines it as incumbency.

"أَن أَقْذِفِيهِ فِي التَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّائِلِ" (meaning "Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;" 20:39).

"ان اقذفيه" is in imperative form but declarative sense.

"وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقَرْيَةِ الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ" (meaning "And We made between them and the towns which We had blessed [other] towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure" 34: 18).

The verb "سيروا" means "يسيرون". Zamakhshari believes that "سَيَّرَ" and "مَشَى" are verbs indicating permissibility.

"وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ" (meaning "And conceal your word or manifest it; surely He is Cognizant of what is in the hearts." 67: 13).

The verse is mentioned in imperative form; but it implies declarative meaning, "سواء السر أو الجهر". The verse refers to settlement.

"فَادْخُلِي فِي عِبَادِيَادْخُلِي جَنَّتِي" (meaning "So enter among my servants, and enter into my garden" 89: 29-30). Razi, 1420, 31: 161). In addition, it means stability.

Imperative forms indicating declaration are more eloquent than the ordinary form; it requires the sense of certainty. Therefore, to indicate necessity, imperative structures are better while declarative structures are better for announcement (Suyuti, 1974, 3: 133).

5. Declarative form Implying Command

The application of intension instead of extension is a lot in Arabic. It is used for emphasis, exaggeration and sustainability. In other words, the speaker pays such attention to the subject that assumes the audience as one who request an order and expects the action. This technique is more proper to indicate demand rather than extension because the apparent structure signifies that the action has been fulfilled like an ordinary affair; this implication does not achieved by imperative forms.

Many religious verdicts are stated through declarative statements while they contain imperative concept. 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:

"وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّ الرُّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ" (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, "استحاب". He talks about mother's compassion and kindness to child (Khazan, 1415: 166). Wahedi also refers to this meaning "فليرضعن" (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 declaration 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 (Sohelli, 1922: 113). This verse implies the necessity for mothers to milk children for two years; thus, the statement indicates necessity.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا - "فَجَعَلَ مِنْ ذُنُوبِكُمْ دَلًّا فَتَنَّا قُرَيْبًا" (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 a near victory before that" 48: 27).

Some interpreters consider the imperative sense for this declaration; its real meaning is "وَمَنْ دَخَلَهُ فَايْمُوهُ" "يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مَنِ الَّذِينَ كَفَرُوا" - "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِنَّكُمْ تُرْغَبُونَ بِهَا" (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 (Jozi, 1422, 2: 223).

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

"فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ" (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 "سَبِّحُوا اللَّهَ تَسْبِيحًا" (Baghdadi, 7, 1997: 241-42).

"قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذُرُّوهُ فِي سُبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ" (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 "تَزْرَعُونَ" is used in imperative sense of "ازرعوا" and it is used for exaggeration (Zamakhshari, 1430: 518).

"يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَجَبْتُكُمْ أَنْ يَأْكُلَ لَحْمُ أَخِيهِ مَيْتًا" - "فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ" (meaning, "O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor 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 Oft-returning [to mercy], Merciful" 49: 12).

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

"فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبُ الرِّقَابِ" (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 "ضرب" is replaced the verb "اضربوا"; the infinitive is what interpreters agree (Al-Farrae, 1980, 3: 75).

"قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ" (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 "اغفر" means "إغفر" and the declarative statement "قُلْ لِلَّذِينَ آمَنُوا اغفروا" has been used for imperative sense (ibid, 3: 45).

"وَإِنْ تَعَايَرْتُمْ فَسَرُضِعْ لَهُ أُخْرَى" (meaning "And if you disagree, another [woman] shall suckle for him" 65: 6). The declarative statement "فَلترضع" is applied for imperative implication.

"يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ" (meaning, "The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear" 9: 64).

The declarative statement "يَحْذَرُ" is used in the imperative sense of "ليحذر".

"كُتِبَ عَلَيْكُمُ الصِّيَامُ" and "كُتِبَ عَلَيْكُمُ الْقِصَاصُ" (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 "عليكم" conveys the imperative sense and necessity (Ibn Hazm, 3: 295).

Other declarative verbs like "أمر", "يأمر", "فَضَى", and "أجل لكم" 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 Implied 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:

- "فَهَلْ أَنْتُمْ مُنْهَوُونَ" (meaning "And eat of the lawful and good [things] that Allah has given you" 5: 91): the word "انتهوا"
- "وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَاسْلَمْتُمْ فَإِنْ أَاسْلَمُوا فَقَدْ أَهْتَدُوا" (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 "اسلموا"

- "وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ" (meaning "And what reason have you that you should not fight in the way of Allah" 4:75): the word "قاتلوا".

2. Interrogative statements for punishment:

- "أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ" (meaning, "Have you not considered how your Lord dealt with the possessors of the elephant?" 105: 1). In the meaning of thought and understand.

- "أَلَمْ تَرَ كَيْفَ مَدَّ الظِّلَّ" (meaning "Have you not considered [the work of] your Lord, how He extends the shade?" 25: 45)

- "أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ" ("Have you not considered those who went forth from their homes, for fear of death" 2: 243)

- "أَلَمْ تَرَ إِلَى حَاجِّ إِبْرَاهِيمَ فِي رَبِّهِ" (meaning, "Have you not considered him [Namrud] who disputed with Ibrahim about his Lord"2:257)

3. Interrogative statements for display:

- Displaying mercy and kindness: "أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ" (meaning, "Do you not love that Allah should forgive you?" 24: 22): the word "احبوا"

- Displaying intensity and violence: "أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ يَدْعُوكُمْ أُولَئِكَ مَرَّةً كَذَبْتُمْ فَأَقْبَحَ لِلَّذِينَ كَفَرُوا هَهُذَا" (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 "قاتلوهم"

4. Interrogative statements for a great event:

"أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ فَلَنْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ" (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.

- "وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَاسْلَمْتُمْ فَإِنْ أَاسْلَمُوا فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بِمَا عَمِلْتُمْ بَالِغٌ" (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).

In this verse, Christians and Judes are invited to Islam explicitly. God asks them to pray only God. Then asks "أَسْلَمْتُمْ"; if you turn to Islam, you are guided and if you disobey the Prophet, he would not force you to turn to Islam; but it is for propagation (Al-Baghwi, 1420: 422).

This verse is command in two regards: first, the real situation, "وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ الْاُمِّيِّينَ"; second the implication of the word "أَسْلَمْتُمْ". 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 Judes 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.

«أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ» (meaning "then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do" 5: 74). The interrogation in the first part of the verse means "تُوبُوا إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى وَاسْتَغْفِرُوهُ أَنَّهُ غَفُورٌ رَحِيمٌ" (ibid, 2: 72). Due to Jews' insist on blasphemy and threatening them with punishment, Zamakhshari interprets it as the implication of exclamation, exclamation of why they will not be punished by a great torment (Zamakhshari, 1430: 303).

In the expression "ان الله غفور رحيم", which is stated after the interrogation, God refers to two attributes of forgiveness and mercy for those who repent (Ibn Atiyeh, 1422, 2/222). This expression indicates a new meaning related to interrogation: certainty, which should be added to command and exclamation. Certainty and command are two interrelated concepts (Sibawayh, 1988: 1/98).

«فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ» and «قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ قَهْلٌ» (meaning "But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?" 11: 14 and "Say: It is only revealed to me that your Allah is one Allah; will you then submit?" 21: 108).

The interrogative combination of "فهل انتم مسلمون" is used in both verses. Due to the specific context of each verse, both are speaking of the unity of God. Al-Baghwi believes that the verses address unbelievers; "اسلموا" (Al-Baghwi, 1420, 2/441). Nevertheless, Zamakhshari notes two groups of audiences: Muslims and unbelievers. He does not point out the command in the verses and just mentions the related meanings to the two groups (Zamakhshari, 1430: 688).

Although Zamakhshari does not state that the interrogation implies imperative sense, his interpretation is expressed by imperative speech. It follows the same pattern in the interpretation of two mentioned sentences of "ان لاله" and "انما الهكم اله واحد".

«وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُخْصِيَكُمْ مِنْ بَيْنِكُمْ فَبَلَّغْتُمْ فِيهِ مَوَاقِدَ الشَّكْرِ» (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 "انتم" for emphasis, it indicates command. It begins by the past tense form of a verb "علمناه" indicating the event. The command sense implied from this verse relates to the context. The word "هل" is a common tool for nouns and verbs and it cannot go before noun when no verb exists in the sentence. For example "هل زيد قائم؟" that is better to say "هل قام زيد؟"; unless it is allowed to bring it before noun (Ashmooni, 1998: 1/65). The real meaning of the verse is "أشكروا الله على ما أنعم عليكم من هذه النعم" (Razi, 1420: 169). This contains the sense of "امتنان" meaning gratitude.

«وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ» (meaning "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 bear patiently? And your Lord is ever seeing" 25: 20).

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

«أَيُّدَا مِثْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ قَالَ هَلْ أَنْتُمْ مُطْلِعُونَ» (meaning "What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment? He shall say: Will you look on?" 61: 53-54). The expression "هل انتم مطلعون" implies command and encouragement; "اطلغوا".

«وَيَرْزُوا لَكَ جَمِيعًا... فَبَلَّغْتُمْ فِيهِ مَوَاقِدَ الشَّكْرِ» (meaning "And they shall all come forth before Allah... whether we are impatient" 14: 21). This interrogation is applied in the sense of command and abstraction; "اغضوا عنا".

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

«قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ» (meaning "Say: Have you considered if your water should go down, who is it then that will bring you flowing water?" 67: 30)

«قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ إِنَّتُونِي يَكْتَابُ مَنْ قَبْلَ هَذَا أَوْ أَتَارَةً مِنْ عِلْمٍ» (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)

«قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَّا زَكْرِيَّا فَاتُوبَ وَأَسْتَغْفِرْ لَهُ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ» (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 one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people" 46:10)

- «أَفَرَأَيْتَ الَّذِي تَوَلَّوْا عَظِيَ قَلِيلًا وَأَكْثَى» (meaning, "Have you then seen him who turns his back? And gives a little and [then] withholds" 53: 33-34).

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 "لك ما" (Foudeh, 233).

- «قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ» (meaning "They said: O our father! what reason have you that you do not trust in us with respect to Yusuf?" 12: 11)

- «وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرُّسُولِ يَدْعُوكُمْ لِلْأُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ» (meaning "And what reason have you that you should 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)

- «إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ» (meaning "When their brother Nuh said to them: Will you not guard [against evil]?" 26: 106). In the language of Prophet Ibrahim (AS) whose audiences were idols and angels: "اتَّقُوا اللَّهَ".

- «فَرَاغَ إِلَى إِلِهِتِهِمْ فَقَالَ أَلَا تَتَكَلَّفُونَ» (meaning "Then he turned aside to their gods secretly and said: What! Do you not eat?" 37: 91).

The imperative verb "كلوا" 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.

- «وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْكِرٍ» (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 "اشياع" 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 "اذكروا و اتعظوا".

Here, interrogation is accompanied with emphatic reporting sentence. First, it has "لام" then, the emphatic word "قد" and past tens 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 "مذكر" is defined, as its origin has been "منتكر"; then, the letter "ذال" is combined with "تاء" because of their close articulation place and both becomes "دال" (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 in 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.

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