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Questions in the Holy Quran: A Pragma-Stylistic Study

Thesis

**Submitted to the Council of the College of Education for The Humanities /
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of Master in English Language/Linguistics**

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1446 A.H.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

"وَقُلْ رَبِّ زِدْنِي عِلْمًا"

صدق الله العلي العظيم

(سورة طه، آية 114)

In the name of Allah, Most Compassionate, Most Merciful

"And say, "My Lord, increase me in knowledge. "

Almighty Allah, the Most High Has Told the Truth

(Taha: 114)

(Ali, 2022)

Supervisor's Declaration

I hereby certify that the thesis entitled "Questions in the Holy Quran: A Pragmatic-Stylistic Study," written by Jinan Abdulrazak Mohammed, has been prepared under my supervision at the University of Kerbala in partial fulfillment of the requirements for the degree of Master in English Language and Linguistics.

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Examining Committee's Certificate

We hereby certify that we have read the thesis entitled "Questions in the Holy Quran: A Pragma-Stylistic Study," written by Jinan Abdulrazak Mohammed and, as Examining Committee, examined the student in its contents, and that, in our opinion; it is adequate as a thesis for the degree of Master in English Language and Linguistics.

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Dedication

To prophet Muhammad and his progeny (peace be upon them all)

To my father and to the spirit of my mother.

*To my sisters, brothers, and everyone who encouraged, helped, taught,
and believed in me. I owe you thanks for this period in my life.*

Acknowledgments

Praise be to Almighty Allah, Lord of the Worlds, His grace that not counted, and His prayers and peace be upon our Prophet Mohammed and his infallible progeny.

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Abstract

The Holy Qur'an has a wide range of questions. In order to demonstrate the interconnectedness of the various parts of the Quranic writings .The study seeks to comprehend the specific communicative aims of Quranic questions and the rhetorical techniques used to address them. It uses a mixed research design to conduct a question-based pragmatic analysis of the Holy Qur'an statements. The method used is analysis processes, streamlining data collection. The study confirms that the Holy Qur'an, like the case with other religions, avails different classes of questions, e.g., representative, relevant, and rhetorical questions, to be used for communication and following by listeners. The Holy Qur'an is applied to different grammatical patterns, semantics, and rhetorical techniques of speech, where grammatical categories are most prevalent. Through the power of artifice by way of metaphors, irony, exaggeration, and metonymy, rhetorical devices play a crucial role in developing key messages and making arguments more powerful. Adverbs and adverbial intensifiers serve as the clarifier and connective that ties together the holiness of Quran. Findings show that asking these questions in the Holy Qur'an instrumented simple understanding, deep intellectual engagement, and may be better to challenge false beliefs in order to get people to reconsider their preconceptions and accept the lessons of the Qur'an.

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List of Abbreviation

QAS: Question Answering System

NLP: Natural Language Processing

NE: Named Entity

IR: Intricacy retrieval

QA: Question Answering

SAW: Situation Awareness

Chapter One

Introduction

1.0 Introductory Note

This chapter draws attention to the main topic of the study by laying out research questions. Additionally, it outlines the aims, procedures, limits, and significance of the study.

1.1 Research Background

The Holy Quran provides comprehensive guidance for living a pious and blessed existence through classification and query expansion techniques (Hamed & Ab Aziz, 2016, P.42). Notwithstanding substantial endeavors to develop systems that fulfill users' requirements for responses from the Holy Quran, additional research is warranted to refine the existing English translation systems of the Quran and develop the methodology for extracting the accurate verse in response to user queries. The user's comprehension of certain Islamic phrases might be compromised due to their variability across different texts. Consequently, a Question Answering System (QAS) was developed, which locates the exact verse using a semantic search of the Holy Quran.

The Holy Qur'an contains a wide variety of pertinent inquiries. By focusing on the precise description of queries, this paper demonstrates the interconnectedness of the various sections of the Quranic literature. Contextual frameworks facilitate understanding of the inquiries stirred up by the narratives contained in the Qur'an. The application of the speech act hypothesis is achieved via content analysis. The inquiries are specifically put to inquire about the time, location, quantity, conditions, and instances that are uncertain or ambiguous. Conditions are attached to terms enclosed in question marks.

The Qur'an encompasses an extensive group of questions. To illustrate the interdependence of the different sections of the Quranic texts, this study centers on the precise delineation of inquiries. The utilization of contextual frameworks facilitates comprehension of the inquiries presented in the Qur'an's narratives. By utilizing content analysis, the speech act theory" is implemented.

The inquiries in the Holy Qur'an function are defined as terms of inquiry, posing concerns about the understanding of the past, present, and future. The inquiries are deliberately designed to gather information regarding the date, location, quantity, circumstances, as well as cases that are dubious or ambiguous. How question marks are placed in sentences reveals the multiple meanings of the words they contain. The function of questions has changed from that of query words, and as a consequence, the sentences lack that quality (Hamed & Ab Aziz, 2016, P.52).

Pragmatics, as defined by Crystal (1985, p.23), is an academic discipline that examines language from the perspective of its users. Its primary emphasis is on the decisions and challenges that users face when employing language in social contexts, as well as the repercussions their language usage engenders among other participants engaged in the communication process. The researcher adopts this definition to help him analyze the data

Babajide (2000, 123, p22) states that style is the effectiveness of expressing oneself, whereas stylistics is the examination of style at a more detailed level. According to Babajide (2000, p54), a speaker's emotional state and the situation or context might influence their stylistic choices during communication with the audience. Pragmatic stylistics refers to a style that incorporates a pragmatic outlook with stylistics. Pragmatic theories are used in the

analysis of literary works to evaluate the effectiveness of mechanisms and the usage of literary language in context (Davies, 2007).

1.2 Research Problems

An analysis of the questions in the Holy Quran from a pragmatic-stylistic perspective has the potential to greatly improve the comprehension and interpretation of these Holy texts. In order to engage the reader, communicate meaning, and influence the Quranic text's overall communicative dynamics, questions are essential. The eloquence and profound influence of the Holy Quran upon believers are widely acknowledged. "The Quran employs a range of stylistic devices to draw the reader in even while the main point is clear" (Ullah et al., 2023, p. 61). The use of questions is one such a tool and part of the Quran's rhetoric is "istifham". The Arabic word "istafhama", which means you asks about some information about something, is the root of the word "istifham". In Al Mu'jam Al Mufassal, the word "istifham" means to inquire about the name, number, and nature of anything. Istifham is defined as "seeking awareness of everything that was previously unknown" in the text of Al Balaghatul Wadhihah (Rahim & Alqahoom, 2023, p.34). The book Al Itqan fi Ulumil Quran's author claims that while istifham has many different interpretations, they all have the same fundamental purpose of trying to comprehend a situation (Al-Mekhlafy & Al-Ghrafy, 2023, p12). Muslims revere the Holy Quran as a precious text with a deep message and a beautiful literary style. However, traditional approaches for examining the Quran's rhetoric and literary elements could miss the nuances of how questions are used in the text. The interaction between the stylistic (linguistic decisions) and pragmatic (communicative goal) aspects of Quranic questions is not well understood. This study offers a pragma-stylistic analysis to investigate how the Holy Quran uses questions for purposes other than information retrieval, and

how these stylistic decisions improve the reader's comprehension and interaction with the text's meaning to address the following questions:

1. What are the types of questions asked in the Holy Quran?
2. What are the frequency and distribution of different speech act categories that appear in the Holy Quran ?
3. What are the grammatical categories of questions manifested in the Holy Quran?
4. What are the lexical categories associated with the questions in the Holy Quran, and how do they contribute to the linguistic style and efficacy of the communication?

1.3 Aims

The current study aims to achieve the following objectives:

- 1) Exploring the types of question in the Holy Quran
- 2) Showing the frequency and distribution of different speech act categories that appear in the Holy Quran.
- 3) Finding out the grammatical categories of questions manifested in the Holy Quran.
- 4) Figuring out the lexical categories associated with the questions in the Holy Quran, and how do they contribute to the linguistic style and efficacy of the communication.

1.4 Hypotheses of the Study

In the light of the aims, It is hypothesized that

1- The different types of questions in the Holy Quran are a result of various linguistic phenomenon.

2-According to pragmatic effects , there are different types of questions in the holy Quran are affected by different types of speech acts.

3-Concerning , semantic factor , there are many questions in the holy Quran are rhetorical questions that needs semantic analysis.

4-Finally, grammatical factor in which the questions are understood differently from one listener to another depending on different types grammatical factors.

1.5 Procedures

To accomplish the objectives of the current investigation, the subsequent procedures are to be adhered to:

1. Selective the data to be analyzed.
2. Constructing an eclectic framework for analysis that draws inspiration from the models of speech acts proposed by Searle and Vanderveken's (1985), and the linguistic and stylistic categories examined by Leech and Short's (2007).
3. Conducting a qualitative analysis of the extracted data using the eclectic model.
4. Showing the quantitative analysis which the percentages and frequencies are applied to the remaining data to corroborate the conclusions drawn from the qualitative analysis.

5. Presenting the results, conclusions, recommendations, and suggestions are concerned in this chapter for further research in light of the analysis's findings.

1.6 Limits of the Study

The scope of the investigation is limited to the subsequent:

1. Pragma-Stylistic analysis is perspective.
2. The data collected from the "Holy Quran" and analysed fifty verses in the chapter four.
3. The model is an eclectic one proposed by Searle and Vanderveken's (1985), and by Leech and Short's (2007).

1.7 Significance of the Study

This study offers benefits to both researchers and a graduate by introducing a new data genre to test the approach. It is anticipated that linguists specializing in pragmatics and stylistics will find this study useful. This research may prove beneficial to both instructors and learners. The research entailed an examination of the inquiries referenced in the Holy Qur'an, which totaled over "two hundred and a thousand styles (1200)". This process involved distinguishing between suspended and non-hanging questions, as well as questions" that required a tool or did not require one. Furthermore, the study described and analyzed the most significant inquiries that carried connotations regarding their attitudes. In addition, the distinctive qualities and characteristics of their proprietors enable one to discern the most precise stylistic advantages in their compositions.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introductory Note

The main topics covered in this chapter are the theoretical underpinnings and the literature review. A theoretical framework for pragmatics, "The concept of pragmatic stylistics", apart from definitions, offers details on the types, causes, forms, and additional pertinent aspects of the terms are discussed. Finally, an overview of the queries, "their formats, and their implications for the holy Quran", several prior investigations that are relevant to the current one are argued.

2.1 Pragmatics

The concept of pragmatics originated in the semiotic theories proposed by Charles Morris in 1938. These ideas proposed pragmatics as one of the three subfields within semiotics, alongside syntax & semantics. Moreover, philosophers such as John Searle, J. L. Austin, and Paul Grice established the groundwork for pragma stylistic during the 1950s and 1960s. It was claimed that human beings employ language not only for verbal communication but also to perform actions (Warner, 2014, p231).

The term pragmatics is subject to varying definitions among linguists. Yule (1996 a) defines pragmatics as the investigation of implicit meaning, or how individuals distinguish intentions even in the absence of explicit verbal (or written) communication.

Yule (1996 a) presents four definitions of pragmatics in the following manner: (1) Field investigation of speaker meanings; (2) Field evaluation of speaker meanings

about context; and (3) Field evaluation of speaker meanings beyond meaning interpretation. (4) An examination of how social distance affects the self-expression of individuals and prevents them from participating in specific dialogues.

Pragmatics, according to Levinson (1983), is a branch of linguistics concerned with the effect of the context of a word on how people use the language in the environment where it is spoken.

Pragmatism, as defined by Levinson (1983: p. 21), is the study of the crucial interaction between context and language, which explains language comprehension. Levinson (1983: p24) defines pragmatics as the study of how language consumers associate "sentences with the context in which they" are logically consistent. Likewise, pragmatics is defined by Briner (2013, p43) as the investigation of language usage that is sensitive to context.

Language serves as the medium through which individuals engage in routine dialogue and communication. Individuals must comprehend because it may expose the ideas and opinions of others. The expression I'm hungry is open to numerous interpretations. It could be interpreted by the audience as the speaker being famished. An alternative interpretation would be that the speaker begs for assistance in obtaining sustenance. Given that there are numerous methods to interpret a speech, context or situational background" is also necessary for the audience to comprehend the speaker's intent. As stated by Geoffrey (1983: p10), pragmatics pertains to the examination of the contextual significance of words.

Precisely regarding the aforementioned definitions and notions, pragmatics is the study of how speakers can generate the most effective utterance to communicate their intended meaning within the context of the language.

A-Speech Act Theory

The theory of speech acts became extremely prevalent among theories of language in use. Conversely, it has garnered the attention of numerous language users. Number of anthropologists, philosophers, linguists, and psychologists have as examined the theory of speech acts (Levinson, 1983, p226). The context of an utterance is a component of the communicative process referred to as the Speech Act. This encompasses all elements of communication, such as the context in which the conversation occurs, the individuals involved, and whether the exchange is verbal or nonverbal (Black, 2006, p17).

The purpose of a language is to convey concepts and provide descriptions of objects. Nevertheless, Dascal (2003, p502-520) and Armstrong & Fogelin (2013, p22) explain that language is not limited to verbal communication and can also be employed to execute actions. The concept is explained in the subsequent illustration:

"I promise I will visit them next week".

The speaker here proposes a visit and guarantees that he will carry out such an endeavor the following week. Austin summarizes the notion that the utterance of a sentence is an action within the framework of social institution and convention" in his book *How to Do Things with Words* (Jacob, 2009, p1000). This is confirmed by Niazi & Gautam's (2010, p196) assertion that "when people communicate among themselves, they perform actions with their words frequently and normally. These are referred to as linguistic actions or verbal acts.

As delineated by Austin (1962), speech acts" encompass a multitude of concepts, potentially numbering in the hundreds:

- a) Statement: I live in Edinburgh for five years.
- b) Order: Pay this bill immediately.
- c) Prohibition: No right turn
- d) Question: Where are you from?
- e) Greeting: Hello
- f) Invitation: Help yourself
- g) Grudging apology: I hereby apologize as required by the magistrate.
- h) Felicitation: Happy New Year (Griffiths, 2006, p148).

Speech acts, according to Mey (2001, p96), are verbal actions that take place in the world and are not limited to spoken words. An action can be executed through the use of words and speech acts. For instance, the directive speech act collects all these are considered to be performed by the interlocutor, who instructs the addressee to act (Fought, 2006, p225).

Consequently, the significance of speech acts is contingent upon the cultural background of the language users, irrespective of whether they are monoculture or multiethnic. The crucial aspect is their level of cooperation and mutual understanding. Furthermore, how they interpret the intent of the utterance rather than its literal meaning. Communication fails when the parties involved don't cooperate linguistically, as illustrated in the following scenario:

"Could you kindly pass me the salt?"

If the addressee interprets this statement as an inquiry, it signifies the absence of "communication between them", as the addresser intends to compel the addressee to convey the salt (Bayley and Lucas, 2007, p142).

B- Searle and Vanderveken's (1985) Speech Act Classification

John Searle & Danial Vanderveken put forth an all-encompassing theory about speech acts. The classification of discourse acts is as follows (P182):

- 1) Declaratives are those forms of speech acts whose mere utterance brings about a transformation in the world. The addresser attempts to proclaim a new social status by articulating a sentence containing a declarative speech act, as in: I name this ship the Queen Elizabeth (Benjamins, 2004, p151-152).
- 2) Representatives are speech acts in which the speaker expresses whether or not they hold a particular belief. By means of this form of rhetorical device, the addressee is moved to share the sentiments of the speaker. The objective is to communicate the claims made by the addressee. Marianne (2000, p25) cites the following as an instance of a representative speech act: Tomatoes can now be cultivated in arid regions.
- 3) Expressives refer to speech acts in which the speaker conveys his or her emotions; for instance, "I apologize for inadvertently stepping on your toe" (Siemund, 2018, p270).
- 4) Directives are a type of speech act employed by presenters to compel another individual to perform a specific action. For instance, the following verbs may be used: ordering, requesting, insisting, commanding, imploring,

begging, inviting, challenging, and suggesting. Particularly, I order you to grow taller (Brighton, 2005, p303).

- 5) Commissives refer to a category of speech acts in which the speaker pledges to carry out specific actions in the future. According to Searle (1985, p5), the most significant illustration of commissive speech acts is pledging. For instance, I promise to visit you tomorrow. In addition to these, contracts, guarantees, pledges, and oaths also exist.

2.2.1 Style and Stylistics

A- The Definition of Style

The expression style was initially employed in literary studies and classic works (Hough, 1969, p1). Linguistically speaking, style pertains to the decisions made by language consumers. Additionally, it illustrates the language usage patterns of the users and how they can be differentiated from one another.

Style, as defined by Cuddon (2012, P688), is a particular mode of expression in narrative or poetic form. It refers to how speakers and authors utilize language. This demonstrates that the primary purpose of this concept was to facilitate poetic expression and literature. Nevertheless, defining style can be challenging, as Wales (2011, p124) points out. The term "it" is frequently referenced in literary criticism, translation studies, sociolinguistics, and stylistics, in addition to the literature. Furthermore, he states, simply put, style denotes the discernible unique way of expressing oneself in writing or speaking, much like how one perceives the execution of tasks, such as painting or playing squash. The term style also pertains to how linguistic expressions are conveyed (P397).

The study of style is essentially the study of variation in the use of language, states Leech (2013, P.55), this implies that the utilization of language is contingent upon the speakers or writers, as evidenced by how terms & expressions are utilized differently. Furthermore, language usage may differ among users depending on the specific context. This is the definition of style.

B- Stylistics

The phrase "style" originates from the Latin phrase "stylus," which signifies a writing instrument, according to etymology. At present, it signifies a specific mode of self-expression (Wales, 2011, p52).

Stylistics essentiality refers to the efficacy of a mode of expression, whereas stylistics investigates "style." Numerous elements, such as "the situation or context and the speaker's emotional state" during the interaction with the audience, can impact any style decision (Babajide, 2000, p123).

Style and stylistic variation may also be assessed about particular attributes. The term "feature" denotes the presence within a text of a particular linguistic and stylistic category. Leech & Short (1981) delineated distinct heading categories: lexical categories, grammatical categories, figurative language, and context and cohesion to analyze stylistic characteristics. Lexical categories pertain to the selection and manner of words. Stylistic judgments regarding grammar can be ascertained through an examination of sentence structure. The author's selection of figurative language may be incorporated into the analysis of stylistic use of figurative language. Through the connections between different sections of the text, cohesion is established.

According to Culler (1975, p213), Language stylistics, literary stylistics, and pragmatic stylistics are among the most prominent branches of stylistics. Literary

stylistics examines the relationship between "the form and meaning of a literary work", while "linguistic stylistics investigates linguistic devices and language structures" (Fabb, 2002). Huang (2012, p19) defines pragmatic stylistics as "the investigation of the concept of style in language through the application of the findings and methodologies of theoretical pragmatics."

As a sub discipline of linguistics concerned with the systematic analysis of style in language and how it can vary according to factors such as genre, context, historical period, and author, stylistics is the study of language style. This means that to analyze a text, one must consider the primary characteristics that contributed to the text. Characteristics such as the structure and manner of the language employed, the location and rationale behind the language's design, and the identity of the author or speaker are all considered (Jeffries and McIntyre, 2010, p1).

Moreover, Stylistics is the study of how literary and other forms of textual meaning are constructed through language. One individual's language manner is distinct from another. How individuals articulate themselves and the world at large varies. In the past, literary texts were evaluated through the lens of stylistics (Norgaard et al., 2010, p1).

C- Leech and Short's (2007) Linguistic and Stylistic Categories:

A method of analysis and several instances are included in "the second edition of *Style in Fiction: A Linguistic Introduction to English Fictional Prose* (2007), authored by Geoffrey Leech & Mick Short.

Notably, they assert that the objective of each style analysis is to reveal the artistic principles that govern the language selections of the author. Each author and text possesses distinctive qualities. Thus, elements that are particularly

noteworthy in one text may not hold the same significance in another text authored by the same individual or an entirely different individual. As of now, there is no failsafe approach to ascertaining significance. Each text necessitates a novel perspective, considering the cumulative artistic influence and how linguistic components contribute to the broader context (Leech and Short,2007,p60).

Notably, about the concerns of this study, the stylistic model is constructed as follows: **Lexical classifications:** The lexical category of adverbs is primarily utilized to examine the semantic functions they carry out, which include manner, time, frequency, degree, place, and direction. Furthermore, what is the substantial utility of these types of categories?

Groups of grammatical items: This identifies sentence types based on their mode, specifically whether the sentences consist of exclamations, queries, declarations, or inquiries. Furthermore, what are the functions & interpretations that these sentences serve?

Sentence length: the quantity of words comprising a sentence provides insight and substantiation regarding its intricacy.

Verb phrase: this examines the judge's deviation from the prescribed usage of aspects and tenses in his discourse.

Adjective phrase: adjectives & adjective phrases may be present in the judge's speech. (Leech, 2007, p62) This research investigates whether these adjective phrases convey a negative, positive, or neutral connotation.

Figures of speech: which are departures from conventional language usage, are alternatively known as imaginative expressions (Terban, 1993, p8). Metaphor holds a significant position as a rhetorical device of analysis. The process entails

establishing a correlation between two separate entities that possess substantial similarities despite being fundamentally distinct (Corbett, 1965, p438). Moreover, it sheds light on specific qualities or characteristics of a subject or object while diminishing others (Cruse, 2006, p107).

Metonymy refers to the cognitive process by which a specific concept is evoked through the utilization of a closely associated concept with another concept, thus inducing robust mental associations. The correlation between these two notions is predicated upon an advantageous experiential link (Bolognesi et al., 2019, p54).

A simile is a vivid analogy utilized to enrich representations of things, people, places, entities, sentiments, and behaviors. By establishing correlations that illustrate the intrinsic similarity of different elements, they establish connections among them (Terban, 1993, p10).

Utilizing phrases to convey the meaning opposite to their literal interpretation or to emphasize a disparity between expectations & reality constitutes irony as a figure of speech. Furthermore, irony occurs when a literal interpretation of a term or phrase is opposed to its practical meaning through its usage (Corbett, 1965, p 444).

Personification: refers to a rhetorical or written communication device in which human qualities are ascribed to inanimate objects and abstract concepts (Myer, 2009, p37).

Paradox: Contradictory or illogical at first glance, a paradox may conceal a truth or present an unanticipated viewpoint once further examination is conducted. Comparable to a puzzle, it forces us to consider in a different direction and challenges our comprehension (Leech, 1969, p142).

Hyperbole: refers to a purposeful and inflated declaration or exaggeration that is employed to generate intensity, underscore a particular aspect, or elicit a profound emotional reaction, frequently with comedic or dramatic intent (Zhukovska, 2010, p93).

Cohesion and Context: One of the most notable characteristics of cohesion is lexical repetition, as evidenced by the presence of certain words that are repeated (Leech, 2007, p76).

2.3 Pragma-Stylistics

According to Huang (2012, p. 19) and Allan (2016, p. 217), pragmatic stylistics is an area of research that makes use of "pragmatics theories" to look at the relationships between systematic variations in language usage and linguistic style, such as spoken and written forms. Understanding the relationship between linguistic style and the structured variances in language usage is enhanced by studying pragma-stylistics. Actually, using pragmatic theories forces academics to consider how many linguistic elements—such as speech actions, discourse markers, rhetorical devices, and decorum strategies—affect a text's overall style. This approach makes it simpler to understand the decisions writers make intentionally to retain readers' attention, elicit strong feelings, and transmit meaning. Another way to get a "more nuanced interpretation of literary and non-literary texts" is through the study of pragmatic stylistics, which demonstrates how stylistic choices, language, and context evolve over time. In essence, pragma-stylistics research enhances our awareness of the effectiveness and artistic merit of written and spoken conversation and advances knowledge of how language functions in a variety of communication circumstances (Hickey, 2014, p8).

Morphological analysis reveals that pragmatics and stylistics comprise the term pragma-stylistics. Phenomenology and stylistics converge at the intersection of these two distinct yet interconnected fields of study. The amalgamation of pragmatics and stylistics implies that their relationship can be traced back to the subfield of stylistics referred to as pragmatic stylistics. The preference of stylistics is evidently to benefit from the insights provided by pragmatics, given that pragmatics investigates language usage and takes into account specific elements that are absent in grammar & semantics (Black, p2006).

The advancements in conversation analysis, pragmatics, and discourse analysis" during the latter part of the 1980s furnished stylisticians with methodologies to evaluate the importance of dialogue & interaction across various literary genres (Norgaard et al., 2010, p322). As a consequence, pragmatic stylistics, and more commonly pragma- stylistics, has gained prominence. As a result, pragma-stylistics, which incorporates a pragmatic aspect, represents the fusion of the two fields (Hickey, 1993, p45).

According to Davies (2007, p223), pragma stylistics is an academic field that aims to illustrate the contribution of pragmatics to the study of literature. The applicability of pragmatic concepts to the interpretation of literary texts is investigated. Stylistics & pragmatics are intricately linked concerning context, as pragmatic inquiry revolves around context, which is also fundamental to stylistics. Among the six context-related characteristics identified by Hymes (1964, p88), code, or how a language is employed, is considered one. A code is the focal point of stylistic analysis. In a similar vein, according to Davies (2007, p59), pragma stylistics examines every situation in which context-specific elements combine with the rules and potential of a language to create a text that can alter the audience's state of mind or level of comprehension".

Pragmatics places significant emphasis on the concept of foregrounding or (de-familiarization), which stands in stark contrast to automatization. Automatization, according to Leech (1969), is defined as the consistent use of linguistic devices that fail to elicit the listener's specific attention. On the other hand, foregrounding pertains to the diverse range of stylistic effects present in literary works, as also defined by Leech (1969). According to Leech & Short (1981), foregrounding is a deliberate deviation driven by artistic considerations. Leech (1969) identifies several classifications of deviation, including phonological, grammatical, lexical, and graphological. As a result, foregrounding has the potential to manifest across all linguistic levels, including semantics, pragmatics, phonology, graphology, morphology, lexis, and syntax. Typically, the objective is to enhance the memorization of a text, highlight significant passages, and promote critical thinking.

In brief, pragma-stylistics emerged as a distinct subfield within stylistics in the 1980s. The objective of this methodology is to examine the convergence of pragma and stylistic attributes, which collectively influence utterance. In pragma-stylistics, "both linguistic and extra-linguistic circumstances" are considered.

2.4 The Concept of Questions

Questions allow us to gather information, express thoughts and opinions, and engage in conversation with others. In writing, questions are usually followed by a question mark. In technical terms, questions are called interrogatives (Prager,2006)

A query is an information-seeking statement. On certain occasions, it is possible to differentiate interrogatives, which are grammatical forms commonly employed to pose inquiries, from the questions themselves. For instance, rhetorical inquiries,

despite possessing an interrogative structure, may lack validity as they do not intend to elicit responses.

In linguistics & philosophy of language, exhaustive investigation is devoted to inquiries. In the subfield of pragmatics, inquiries are regarded as illocutionary acts that pose a dilemma requiring resolution during discourse. Denotations of interrogatives are regarded as questions in formal semantics approaches such as inquisitive semantics and alternative semantics. Generally, they are acknowledged as collections of propositions that furnish responses to the interrogatives.

2.4.1 Definition and Nature

This research explores how young individuals inquire, addresses question locus of control, and provides recommendations for assisting them in posing perceptive questions that challenge authority and facilitate information retention, highlighting the importance of precise instruction and developmentally appropriate processes in information gathering.

To assist students in answering this inquiry, librarians guide them through the steps of examining an introduction, identifying key terms and images, and perusing a document for essential information. Feldt (2001, p5) discovered that elementary school students who understood the structure of a text (e.g., effect and cause, contrast and compare, problem-solution) had an easier time formulating and responding to germane questions concerning the data. Whether through Cornell notes or iPod dictation, asking more specific questions when one encounters new information, or circumstances must be a deliberate action that is documented in some way.

Librarians can critically assess information through reflective speaking and commentary, and can discuss children's personal inquiries. Micromanaging

question strategies may not be effective due to individual experiences. Instead, young individuals should spontaneously capture their inquiries and identify the most relevant ones for further scrutiny, recognizing that asking questions is insufficient. Prioritizing inquiries helps locate relevant information more efficiently. Librarians can evaluate critical inquiries and offer feedback, such as assessing comprehension and knowledge, to help the information seeker differentiate between summary and main points.

2.4.2 Types of Question

According to Trochim (2002), Questions can be formed in different ways depending on their structure and purpose. Here are some of the different types of questions in English:

- Close-Set Questions
- Open-Set Questions
- Null Questions

2.4.2.1 Close-Set Questions

For Geraghty (2006), close-set questions (also called invariable questions or polar questions) require a limited (or closed) set of answers. They are further categorized into three groups:

- 1 yes/no questions
- 2 alternative questions
- 3 tag questions

1. Yes/No Questions

According to Thompson (2012), Yes/No questions are the most basic type of questions in English grammar. We can answer these types of questions using a simple 'yes' or 'no.' However, we can sometimes (but not always) provide a longer answer to them.

Is Carla your sister?

Do you know a good restaurant downtown?

2. Alternative Questions

Thompson (2012), also mentions alternative questions (also called choice questions) ask the listener to choose between two or more options. These options are linked to each other using the conjunction 'or'. Pay attention to the examples:

Do you prefer to wake up early or late?

Did Mike eat spaghetti or pizza?

The question could be a yes/no question or could be an alternative question. There are two possible ways to answer this question: 'Yes, he did/No, he did not'. Or either of the choices 'spaghetthis' or 'pizza'.

3. Tag Questions

Tag questions (also called disjunctive questions), according to Walliman (2006, p213), can transform a statement into a yes-no question. Normally, the tag questions contain an affirmative main clause and a negative tag, or a negative main clause and an affirmative tag. Take a look at the examples:

Myra makes the best chocolate cake, doesn't she?

He's not a very good friend, is he?.

2.4.2.2 Open-Set Questions

Walliman (2006, p213) states that open-set questions (also called variable questions or non-polar questions) require different answers. There is no limit to the range of possible answers given to these questions. They are further categorized into two groups:

1 Wh-Questions

2 Embedded Questions

1. Wh-Questions

AECT (2001) mentions another type of question, Wh-questions. They start with wh-words such as why when where what, who, whose and which how is also considered a wh-word.)

What do you do for a living?

Where is the nearest pharmacy?

2. Indirect Questions

AECT also mentions indirect questions (also called embedded questions) which are are not asked directly. Instead, they are embedded within another sentence or question. An embedded question is a subordinate clause rather than the main clause of the sentence.

Can you tell me where he plays tennis?

Do you know what time it is?

I'm not sure which way is the correct way home.

2.4.2.3 Null Questions

According to AECT (2001), Null Questions are the type of question that do not require an answer. They are either used to express sarcasm or surprise and wonder. They are further categorized into four groups:

1 Rhetorical Questions

2 Statement Questions

3 Echo Questions

1. Rhetorical Questions

Rhetorical questions do not require any answers. They are merely used as expressions or reactions to persuade the listener or to induce a specific effect in them. Trochim (2002 ,p98)

Duh... Is the sky blue?!

Do you want to be a failure for the rest of your life?

Can't you do anything right?

2. Statement Questions

Trochim (2002, p98) states that these questions are declarative sentences (statements) that are used to ask yes/no questions. These sentences have a different intonation in speech depending on whether they are used as a statement or as a question.

Jackson is getting married?!

He's your brother?

3. Echo Questions

Finally, Trochim (2002 ,p98) mentions echo questions, (also known as confirmation questions), are a type of question that repeats or echoes part of a statement made by someone else. They are often used to seek confirmation or clarification of what was said by the other person. Sometimes, they are formed with a 'wh-word' at the end.

'Paul's getting married again.' 'Paul's getting married again?'

'He's moving to Rome'. 'He's moving where?'

2.6 Language and Question

Linguistic representation established through the use of question words to clarify "the relationship between concepts in a sentence. The application of natural language processing (NLP) methods, including phrase extraction, named entity (NE) recognition, and syntax parsing, holds promise for enhancing information retrieval (IR). However, their considerable intricacy hinders their broad implementation (Strzalkowski, 1999). An example of a task that is relatively simple for humans to perform but not for computers to grasp is responding to factual queries that are derived from textual content. The principal aim of the Question Answering (QA) Track of TREC is to provide answers to inquiries by utilizing the AQUAINT corpus (Graff, 2002 and Voorhees, 2005, p55).

It is essential, for the completion of the QA task, to identify the documents that may have initially contained the answer, as well as the document containing the answer. Utilizing commercially available information retrieval systems, the majority of QA systems process the list of documents that" may contain the required response to locate it.

The Question Prediction Language Model (QPLM) establishes the semantic connection between the component elements of each sentence in order to represent them through the utilization of question words.

Therefore, our focus is on deconstructing the representation of a lengthy sentence into more manageable inquiries pertaining to its individual components. In other words, the correlation among the essential terms in a sentence is illustrated through a sequence of concise inquiries. Consider the two triples listed below: The conjunction of the nouns "eat, Jack" and "what" could be used to denote the sentence "Jack consumes ham." This model addresses inquiries such as "Who consumes ham?" and "What does Jack eat?" by emphasizing the interrelationships present in the sentence context.

Language serves as a fundamental method of human communication. For the purpose of communicating with one another, language is essential for human beings. Language activity occurs wherever a community exists, where language is utilized, or where activity transpires, as stated by Sudaryanto in Djatmiko (1992: p 2).

Certain individuals fail to promptly express their intentions. To elucidate their reasoning or clarify their statements, they employ supplementary vocabulary or rhetoric. Thomas asserts that individuals may intend something different when they speak than when they say it (2013: p1).

Questions are intrinsically fascinating. "They may also contribute to the conditional truth" value of declarative statements by their inclusion in them. Because of this as illustrated in (1) and (2), a query may serve as the argument for clause-embedding predicates including "wonder" and "know."

(1) Bill approaches the caller with curiosity.

(2) Mary is informed of the contact history of Susan.

This demonstrates that for a comprehensive comprehension, statements, and inquiries must be analyzed in conjunction, as opposed to being examined separately.

2.7 Questions in the Holy Quran

The Qur'an encompasses an extensive array of inquiries. The explicit articulation of the inquiries serves to illustrate the interdependence among the diverse sections of the Quranic texts, which is the objective of this paper. Contextual frameworks facilitate comprehension of the inquiries presented in the Qur'an's narratives. Application of Speech Act Theory is achieved via content analysis.

However, subsequent verse themes may not invariably correspond to the same conceptual unit. About the transmission of Islamic teachings to the recipients, they are in accord. Thus, a verse-by-verse analysis of spiritual unity is possible (Setyarahajoe, 2012, p165).

A more thorough analysis of the Qur'an studies is warranted, taking into consideration their theological and literary contexts. By doing so, we benefit from the examination of diverse dialogical structures that are prevalent in Arabic literature (Cuypers, 2011, p54).

Unawareness or neglect of specific facets of "the rhetoric in the verses" may give rise to a multitude of misunderstandings and forms. One of the primary challenges in rhetoric is the misunderstanding of the causes mentioned in certain Quranic verses, specifically regarding verbal arguments, errors, and misinterpretations. This ignorance pertains to metonymy. Shoaie & Lalehzari

(201,p996) undertook a study to investigate the scope and direction of metonymy in the Arabic language, with a specific focus on the Quran. The researchers also examined the role of metonymy in resolving specific complexities and uncertainties that are relevant to the ongoing discourse.

Questioning and invocation (du'ā) are not synonymous in meaning. Conversely, this notion evokes in philosophers the notion of the interrogating subject raising an objection to the opponent (Al-Tahannawi, 1996, 100). Consequently, the person conducting the inquiry places himself in a predicament where he must either refute or accept the claimant's assessment or substantiate it with a compelling defense. Questioning continues to be one of the most important and oldest methods in which individuals have ever communicated, interacted, or expressed themselves in "a social setting". The formulation of complex theses, refinement of arguments, and development of concepts were all facilitated by the formulation of perceptive inquiries by both ancient and modern philosophers. "Socrates (399-399 BC)" was accountable for the development of a unique mode of interrogation.

2.8 The Holy Quranic Impact of Questions

Invocation (du'ā') & inquiring are terms with distinct connotations. Conversely, it evokes the notion of the interrogating subject raising an objection to the individual assuming the role of the adversary in the minds of philosophers (Al-Tahannawi, 1996: vol. 1:920).

Consequently, the person conducting the inquiry places himself in a predicament where he must either refute or accept the claimant's assessment or substantiate it with a compelling defense. Questioning continues to be one of the most important and oldest methods in which individuals have ever communicated, interacted or expressed themselves in a social setting. Muslim religious education

has historically prioritized the practice of inquiry. Instruction & visual aids (Naghich, 2012; Dukhan, 2010) contain a multitude of examples wherein the teachings (sunnah) of Prophet Muhammad (S.A.W.) employ the strategy of inquiry through the use of questions. Islamic religious literature exhibits a cognizance of the utilization of inquiries within "the domain of dialectic' (jadal/munaḍarah).

Inquiries significantly influence the formation and progression "of speech and thought, which subsequently impact socialization. Additionally, their objectives and motivations, as well as the concerns of validity, style, morality, substance, and context, influence the functions of the aforementioned three. Right questions that are guided through processes of transparency, introspection, investigation, and validation can be an enormous asset for both thinking and action. As a consequence, a judicious course of action and accurate responses ensue. Conversely, incorrect inquiries possess the capacity to erode confidence, reliability, and intellectual validity, while also causing detriment to the processes of decision-making and cognition (Neil and Stuart, 2007: p7).

The Qur'anic queries are intended to direct the attention of both the listener and the reader towards the ultimate truth. While certain inquiries are employed to authenticate and substantiate the presence of divine beings, others are utilized to disprove and negate polytheism and erroneous human conceptions of divinity (Qur'an, verses 44, 85, 87, and 266; verses 4:82 and 6:122) (Kehil, 2009, p19). The application of the two strategies may be combined or utilized independently in every questioning scenario, contingent upon the particular circumstances. To underscore the prudent utilization of human faculties and senses, including reasoning, perception, and hearing, they employ admonishment (Qur'ān 3: 137, 4: 33) and culpability (Qur'ān 3: 101, 82: 6) to inspire and motivate (Qur'ān, 20: 40; 24: 22).

2.9 Question Types Identified "in the Holy Quran

The Qur'an, which was revealed to the Prophet Muhammad (SAW) in Arabia in 610 CE, is the divine word of God. The Arabic Qur'an utilizes rhetorical devices such as analogies, parables, metaphors, and inquiries, which are vital for effective communication and can captivate audiences. Nevertheless, inquiries vary concerning their objectives, frameworks, and substance. Furthermore, one may classify them according to the level of reasoning that is anticipated from them. The Qur'an queries are intended to direct the attention of both the reader and the listener towards the ultimate truth.

Third, inquiries are designed to dispel erroneous assumptions and confirm facts. A prime example is the Prophet Abraham's inquiry into the community and his father's devotion to their professed deity (Qur'an, verse 52). Abraham's principal concern appeared to have been the critique of his community's devotional practices, specifically those that relied exclusively on mindless adherence to progenitors as justification for their arguments. According to Abraham, Both of you and your forefathers have committed a manifest error, as it is stated in the Qur'an (21:54).

Furthermore, the Qur'an contains inquiries that seek to elevate the emotive state of the reader to a spiritual realm. In addition to facilitating the listener's comprehension of the realities that encompass them and the purpose of existence, pertinent inquiries that probe the fundamental nature of human beings (Qur'Ēln 21:24-27:64) aid in the formation of positive cognitive patterns, such as assessing relationships, forming judicious decisions, eliminating prejudice and bias, and debunking suppositions.

Furthermore, some inquiries seek clarification using illustrative examples or the use of parables. In the context of illustrations, inquiries that lead to the conclusion are designed to prevent individuals from repeating erroneous judgments. The conclusions drawn are both self-evident and comprehensible. An example can be found in the Holy Qur'an (16: 75-76) where two parables are juxtaposed, each of which is accompanied by the inquiry, "Are the two equal?" This is accomplished by citing two portions of the parable. The initial narrative concerns two individuals: one is a slave who, as expected, is powerless to do anything, whereas the other is a free man who has been granted provisions by God to spend openly and in secret. The second parable of contrasting situations concerns an individual with a disability who has no agency and is wholly dependent on his master. Regardless of where his master directs him, this individual remains completely engrossed in him & does him no good.

Divergences can be observed in the structure, substance, setting, and target demographic of the Qur'anic interrogations. However, a unified, interconnected objective motivates individuals to contemplate the Creator & acknowledge the presence of a solitary deity. The objective of each inquiry presented in the Qur'an is to furnish details that systematically debunk doubts and uncertainties. These inquiries, by their straightforwardness and simplicity, communicate and cultivate the intrinsic cognitive capacity that is inherent in humans (fitrah), regardless of the intellectual, cultural, and social environments in which they are presented in 2024.

The research paper's subtitle is Questions in the Holy Quran: A pragma stylistic study. The objective of this study is to examine the areas where research is lacking in the current state of Holy Quran question-answering systems. The discourse has encompassed the fundamental modules comprising the QAS on the Holy Quran, an established methodology for preserving the knowledge of the

Quran and Tafseer, an established process for developing the QAS for the Holy Quran, and the evaluation techniques employed to assess the present state of the QAS on the Holy Quran. Along this line, there are still numerous opportunities for further research, including morphological analysis in a different language, query classification, search techniques, and ontology resources.

2.10 Previous Studies

This section compares the current study to earlier research and provides a chronological summary of those investigations.

2.10.1 Prior Research Concerning "Questions in the Holy Quran"

1. Shmeisani et al. (2014)

Semantically Answering Questions from the Holy Quran is the title of the scientific investigation. Its objectives are to represent the Quranic content using semantic approaches, to interpret Arabic-written user queries, and to determine the most appropriate response from the semantic representation of the Quran. They developed a practical model capable of providing answers to inquiries posed in the Quran, notwithstanding the absence of the precise words inputted by the user in the Quran. A prototype of our approach was executed by them, and the subsequent results that they detail in the paper are exceedingly promising.

2. Santosa et al. (2017)

Pragmatic Meaning of Questions in The Holy Qur'an: Speech Act Study on the Verses about Stories is the title of the research paper. This study seeks to demonstrate the interrelation of the Quranic texts components through the precise description of queries. The researchers interpret the data derived from the

narratives of the Qur'an by employing contextual frameworks. The application of the speech act theory is achieved via content analysis.

The outcome demonstrates that inquiries in the Qur'an serve as query words, seeking information regarding the comprehension of the future and the past. The inquiries are designed to inquire about particulars such as time, location, quantity, conditions, and cases that are questionable and ambiguous. Question words, when rendered in their original sense; undergo a transformation that becomes apparent through the structure of the sentences. Questions no longer serve as query words in nature. As a result, the aforementioned sentences aren't considered interrogative.

3. Utomo et al. (2020)

The research paper's title is Question Answering Systems on Holy Quran: A Review of Existing Frameworks, Approaches, Algorithms, and Research Issues. The objective of this study is to examine the areas where research is lacking in "the current state of Holy Quran question-answering systems.

The discourse has encompassed the fundamental modules comprising the QAS on the Holy Quran, an established methodology for preserving "the knowledge of the Quran and Tafseer, an established process for developing the QAS for the Holy Quran, and the evaluation techniques employed to assess the present state of the QAS on the Holy Quran. Along this line, there are still numerous opportunities for further research, including morphological analysis in a different language, query classification, search techniques, and ontology resources.

2.10.2 The Present Research

It's important to know how this inquiry varies from the previously described ones. To begin with, this particular question has been the focus of several scholarly

investigations. However, pragmatic examinations of stylistic questions are rarely carried out. Although the idea of question has been studied in the past in literary works and academic studies, this study looks at question across a variety of data, particularly academic research.

The selection of academic research queries as the basis for the analysis is motivated by two factors: To begin with, questioning at various educational levels is vital. An inquiry into the second rationale holds significant importance for knowledgeable Muslim educators. The data analysis is also conducted utilizing an entirely distinct model.

Moreover, pragmatic strategies are joined with the model alongside stylistic strategies. It goes on to describe the several kinds of questions and justifications found in the Holy Quran. In conclusion, the main focus of the study is a pragma-analysis of the concept of questioning as it occurs in the holy Quran, which has never been studied before.

CHAPTER THREE

METHODOLOGY

3.0 Introductory Note

This chapter describes the research methodology employed for this study.

It covers research design as well as data collection and selection. Then, the components of the eclectic model are presented.

3.2 Research Design

Research design is a strategy or plan used by researchers to respond to a research question that is supported by a philosophy, methodology, and methodologies (Creswell, 2014, p.3). Whereas methodology can be defined as the research design that governs the choice and use of specific data production and analysis techniques to address the research question (Crotty M, 1998, p.3). The study aims to examine the contextual grounds, linguistic features, and the objectives of rhetorical speech that drive the usage of questions in the Holy Quran, as well as their impact on the strategic and communicative meaning and understanding of the Holy Quran. The qualitative study components arise when data is collected based on a specific speech act, divided into syntactic forms, examined for intended meaning, and classified using Searle's (1969) and Leech and Short's (2007) inventory of linguistic and stylistic categories. According to Tuckman and Harper (2012), a qualitative investigation establishes a meaningful relationship between data collecting and data analysis to achieve a cohesive data elaboration.

This study involves "content analysis". In some cases, content analysis might serve many objectives (Weber 1990, p.9). This study uses thematic analysis. Some exegetical approaches concentrate on a certain issue and study the verses word by word in a methodical manner that is consistent with this interpretation (Namazi, 2010, p.23). In the current study, the researcher depended on Tafsir Ibn Kathir who was distinguished by several characteristics: Among them is giving the Arabic language an advanced position in his approach. The questions stated in the verses of the Holy Quran are analyzed using methodical and scientific methods. After we've calculated how many times the questions have been asked, we'll look at which terms were used, how many times, and in what context they appeared in the text. The findings and analysis section displays all of the analysis's outcomes. Pragmatics is mainly utilized for determining whether questions operate like genuine questions with regard to of answers, the linguistic indicators that signal a question's rhetorically, and the contexts in which rhetorical questions are utilized.

3.2 Data Collection

The Holy Quran is the primary source of data comprising of 114 chapters (Surah); each chapter (Surah) features a particular number and size of verses (ayah).The researcher depended on reviewing existing literature on both pragma-stylistics (the study of language use in context) and the Holy Quran (Anis & Fareh, 2023; Ghazi, 2022, p.44; Santosa et al., 2017, p.76). The data that has been chosen for analysis comprises a series of questions that found within the sacred Quran. The data consists of some written questions presented as texts. They are taken from "The Holy Quran" itself which is an important component that serves as the main source of shariah law. The researcher concentrated on the speech act that led to "an inquiry into his linguistic style and assesses [ed] the pragmatic and stylistic effectiveness of the adopted language".

3.3 Data Analysis

Once the data gathering and sample operations were done, the researcher conducted a pragma-stylistic analysis of the selected Quranic passages. The investigation included an examination of the sorts of queries, their frequency and distribution as speech acts, as well as the grammatical and lexical categories to which they belong. This examination will shed light on the pragmatic and stylistic features of questions in the Holy Quran, helping us better comprehend their role in communication and the text's overall language style.

To identify and classify speech acts by "Searle and Vanderveken's (1985) framework", the questions are systematically examined during the data analysis phase. Speech acts are divided into various categories in Searle and Vanderveken's (1985) framework, which includes:

1. **Representatives:** The goal of these speech actions is to convey ideas or to stand in for a situation. A few instances are declaring facts, asserting things, and requesting information.
2. **Directives:** They aim to compel the recipient to take a certain action. Asking, ordering, requesting, inviting, recommending, and begging are the various types.
3. **Commissives:** Commissive speech acts bind the speaker to further action. Promising, planning, pledging, betting, and opposing are the various types.
4. **Expressives:** A speaker who uses expressive speech acts conveys their feelings regarding the circumstances. There are several types of expressions of gratitude, apology, welcome, and regret.

5. Declarations: Declarations instantly alter the global situation. These consist either announcing a war or proclaiming someone wedded.

Additionally, "the linguistic and stylistic categories" are examined by Leech and Short's (2007) methodology. Due to the selective nature of Leech and Short's (2007) model of analysis, it is crucial to reiterate the following distribution of linguistic as well as stylistic categories: "Adverbs comprise lexical categories, while sentence types, sentence length, verb phrases, adjective phrases, and figures of speech including metaphor, metonymy, simile, personification, irony, hyperbole, and paradox comprise grammatical categories".

This study's basic framework was adapted from Leech and Short (2007: p61). Lexis of the text, grammatical categories, figures of speech, and context cohesion are the four categories of stylistic qualities that can be summed up. Several linguistic characteristics are provided by Leech and Short's (2007) checklist of stylistic categories, which can be used to analyze literary texts for stylistic interpretation. The lexical categories "concrete" and "abstract" nouns, as well as their occurrences, are examples of these stylistic elements. Concrete nouns are defined as "observable and measurable" nouns that can be detected by the senses of perception, whereas abstract nouns are defined as "non-observable" and "non-measurable" nouns that relate to "events, perception, processes, moral qualities, social qualities" (Leech and Short, 2007: p61-64).

Additional lexical categories covered in this paper include adverbs such as "manner," "place," and "direction," as well as adjectives pertaining to the narrator's "physical," "emotive," and "evaluative" qualities. Sentence complexity is broken down into three grammatical categories: "simple," "compound," and "complex." This allows one to determine whether the usage of "coordination" and "subordination" is the reason for the supplied sentences' simplicity or complexity.

The analysis section has also looked at and described figurative language, including the terms "smile," "antithesis," "personification," and "hyperbole," in order to comprehend the use of these literary devices to convey indirect clues.

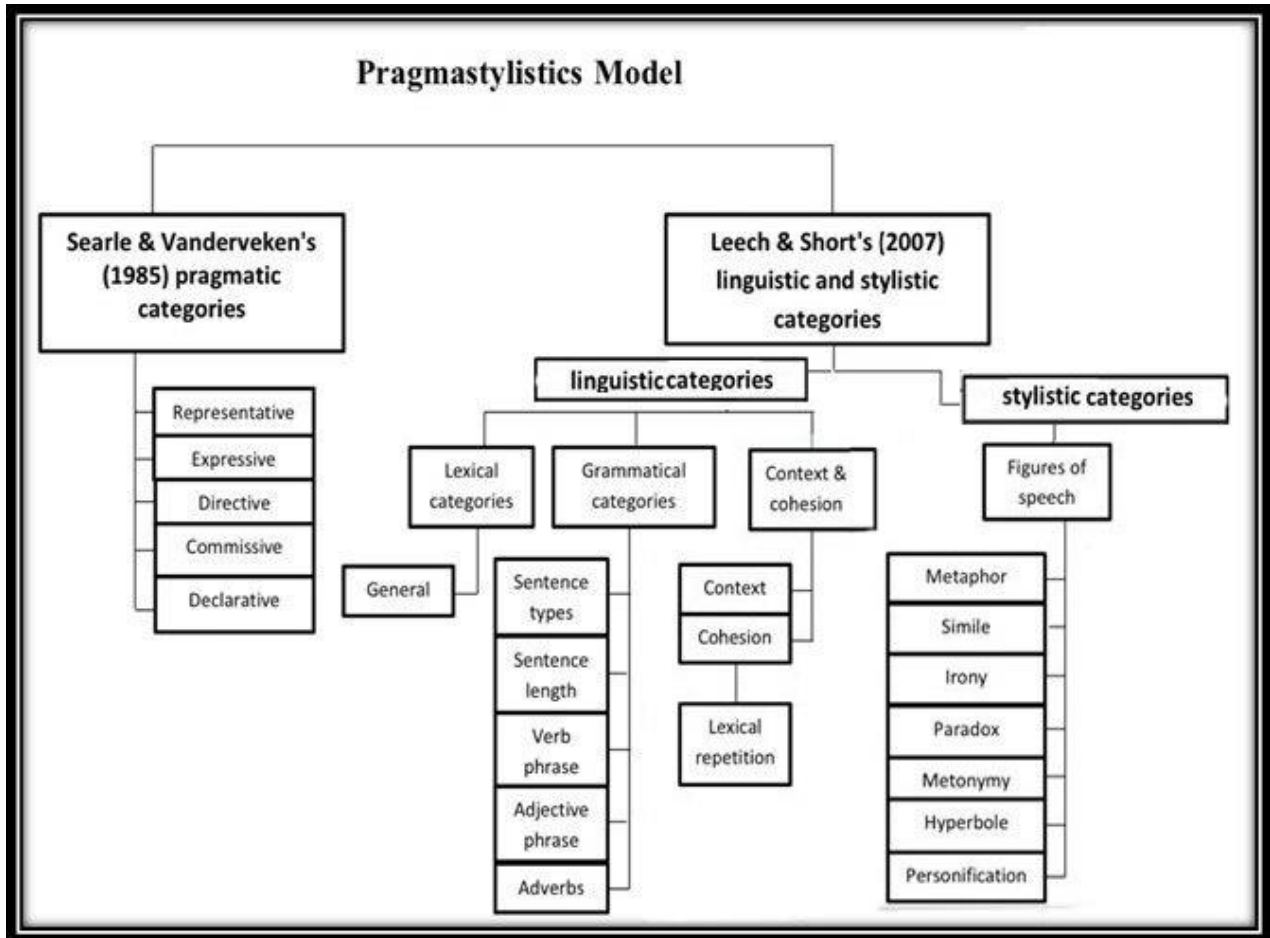
The aforementioned analysis offers valuable perspectives on the pragmatics of the questions, the deliberate intent conveyed through "the speech acts, and the stylistic decisions" implemented to augment the efficacy of the communication (Leech, 1969, p142-167).

3.4 Model of Analysis

The current study employs the pragmatic stylistic model that indicates that the analytical section employs two methods, one of which corresponds to "data selection". Consequently, it is pragmatically & stylistically grounded in Searle's (1985) classification of speech acts, utilizing Leech & Short's (2007) inventory of linguistic and stylistic categories. In addition, the analysis is supported by statistical tools in the form of tables and figures, which enhance this qualitative technique. The analysis models are illustrated in Figure 1

Figure (1): The Pragma-Stylistic Model of Analysis

Model of Analysis



CHAPTER FOUR

Data Analysis and Discussion of Results

4.0 Preliminary Remarks

This chapter introduces the practical part of this study. It mainly describes the procedures for analysis and analyzes the targeted data based on the model. Additionally, it introduces the results of the analysis and their discussion.

4.1 Analytical Procedures

The process of analysis encompasses a number of procedures to be followed in accomplishing the current study. These procedures are as follows:

- Corpus Selection:

The researcher selected a representative corpus of Quranic verses containing questions (50 surahs). It covers various themes and contexts and is manageable yet comprehensive in scope.

- Data Collection:

The researcher used the chosen corpus of Quranic verses with questions. Manually identify or use digital tools for accuracy and completeness.

- Categorization of Question Types:

The researcher developed a categorization system for different question types. Include rhetorical, interrogative, yes/no, and other specific types. Assign each question to its appropriate category.

- Pragmatic Analysis:

The researcher investigated pragmatic functions of the questions. Examine their engagement, thought-provoking nature, beliefs, indirect meanings, and emphasis. Consider intended effects on the audience and their role in communication.

- Interpretation and Significance:

The researcher reflected on interpretations and significance of Quranic questions. Consider theological, philosophical, ethical, and moral dimensions. Explore different scholarly interpretations and perspectives.

4.2 Pragma-Stylistic Analysis

4.2.1 Searle's and Vanderveken's (1985) Classification of Speech Acts

In this result of the analysis, questions are meant that the hearers have to provide particular information to the speakers.

Table (1) Searle's and Vandervekens (1985) classification of speech acts

No	Type of question	Surah (Verses)	Speech Act Category
1	Asking whether?	Al-Baqara (Verse:214) Ar-Rahman (Verse:16)	Representative Directive
2	Asking will not?	An-Naml (Verse:90) Al-A'raf (Verse:165)	Directive
3	Asking the reason?	Al-Qiyamah (Verse:3)	Expressive

		Ghafir (Verse:25)	
4	Asking is there?	Al-Baqarah (Verse:85) An-Najm (Verse:39)	Representative
5	Asking would you?	Al-Hujurat (12) Al-Anfal (Verse:12) Al-Anfal (Verse:46)	Directive
6	Asking have you?	Al-A'raf (Verse:172) Al-Furqan (Verse:54) An-Nur (Verse:62)	Representative Directive
7	Asking May I?	An-Nur (Verse:62)	Commissive
8	Asking who?	Al-Fatiha (Verse:1) Al-Baqarah (Verse:255) Al-Ikhlās (Verse:1-2) Al-Imran (Verse:33) An-Nisa (Verse:1)	Representative
9	Asking which one?	Al-Fatiha (Verse:1:3) Al-Baqarah (Verse:285) Al-Mu'minun	Representative

		(Verse:115)	
		Luqman (Verse: 20)	
		Fatir (Verse:27)	

The table shows there are 9 different types of questions found in the Holy Quran, such as yes/no questions, wh-questions (who, what, where, when, why, how), rhetorical questions, and tag questions. **Searle's classification of speech acts**, as outlined in his 1985 work "Speech Acts: An Essay in the Philosophy of Language," categorizes different types of questions based on the illocutionary force or intended meaning behind them. Here is an explanation of each type of question, along with examples from the Holy Quran:

Asking whether? (Representative): These are questions that seek to obtain information or confirm a fact. They inquire about the truth or falsity of a particular proposition. For example:

"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near". (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:214).

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

In Surah Al-Baqara (214), the verse presents a rhetorical question that falls under the category of "Asking whether?" or the representative speech act. The

question is posed to the audience, challenging their assumptions or beliefs. Let's break down the verse to understand its meaning and purpose. The verse begins by addressing the audience's thoughts or beliefs: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you Does the public believe that they can enter heaven without experiencing the challenges and hardships that previous generations faced?.

Does the public realize that previous generations faced poverty and hardship and wondered when Nasrallah would come? Do they realize that reaching heaven requires facing constant challenges and tests? Does the public have steadfastness, faith, and reliance on God in the face of these difficulties? Is the public aware that God's victory is near and that it will be a solution for those who persevere in faith?

Should assumptions about entering heaven without trials be challenged? Is this intended to guide and encourage believers to remain steadfast in their faith and remind them of the experiences of previous generations? Does this concept enhance confidence in God's closeness and support?

Asking whether? (Directive): are speech acts that aim to elicit information or a specific response from the hearer; they do not merely search for facts; instead, they direct the hearer to give a specific response. For example:

"Then which of the powers of your Lord you would deny?" (The Holy Quran Translation by A. Yusuf, Ar-Rahman 55:18).

(فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ)

This verse asks the hearer if they would reject any of their Lord's (Allah) powers, benefits, or favors rather than asking for a specific piece of information.

The speaking act is a directive because, rather than negating or rejecting the many gifts bestowed upon them, the speaker (Allah) is directing the hearer to reflect on and acknowledge them. The use of the interrogative "which" implies that the hearer may reject or deny a variety of the Lord's blessings, powers, or favors. The way the question is framed, nevertheless, invites the listener to change their mind and acknowledge the scope of Allah's might and mercy. The Quran frequently employs this kind of directive speech act to elicit introspection, foster thankfulness, and keep people from taking Allah's blessings for granted. Rather than rejecting or not believing in their Lord's miracles, the verse invites the listener to reflect on and be grateful for them.

Asking will not? (Directive): These questions are used to request or command someone not to do something. They imply a prohibition or a negative expectation. For example:

Surah An-Naml (Verse: 90): "And whoever comes with an evil deed - their faces will be overturned into the Fire. [It will be said], 'Are you recompensed except for what you used to do'" (The Holy Quran Translation by A. Yusuf, An-Naml 27:90)

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

"So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair". (The Holy Quran Translation by A. Yusuf, Al-An'am 2:44)

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ

مُنْسِفُونَ﴾

In Surah An-Naml (90), the verse presents a question that falls under the category of "Asking will not?" or the directive speech act. This type of question is used to request or command someone not to do something. Let's examine the verse to understand its meaning and purpose. Do the oppressors expect any reward or bad outcome for their actions? Is it permissible for him to say that they will escape the consequences of their bad actions? Does the verse indicate that the consequence of their bad actions will be their entry into Hell? Was the question set out to direct people's reaction to them and was it not illegitimate by making them think about their results? Does the verse confirm that people will be youthful about their choices and actions, and that they will be rewarded or punished according to their actions?

Let's now analyze Surah Al-An'am (44) to further understand the use of the directive speech act in this verse. The verse states: "So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair." The verse describes a scenario where people forget the reminders and guidance given to them, and as a result, they enjoy blessings and favors from God. However, when they become too immersed in their new joys and pleasures, God suddenly takes them and plunges them into despair and destruction.

The verse tells a cautionary tale in which an indirect directive message is conveyed. She highlights the profound consequences of forgetting to remember God and indulging in the pleasures of worldly life. He warned of sudden new developments in a state of despair and destruction. The social media network is a message asking people to remember God and not completely indulge in civil desires.

Overall, both Surah An-Naml (90) and Surah Al-A'raf (44) employ the directive speech act, either through a question or an indirect message. They aim to discourage individuals from engaging in evil deeds and forgetting Allah's guidance by emphasizing the negative consequences that await them. These verses serve as reminders and warnings, urging individuals to refrain from wrongful actions and remain steadfast in their faith.

Asking the reason? (Expressive): These questions aim to elicit the reason or cause behind a particular situation or action. They seek an explanation or justification. For example:

" Do people think We cannot reassemble their bones?". (The Holy Quran Translation by A. Yusuf, Al-Qiyamah 75:3-4).

﴿ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ۗ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴾

Surah Ghafir (25): "Then, when he came to them with the truth from Us, they said, "Kill the sons of those who believe with him and keep their women." But the plotting of the disbelievers was only in vain" (The Holy Quran Translation by A. Yusuf, Ghafir 40:25)

﴿ فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۗ وَمَا كِيدُ الْكَافِرِينَ إِلَّا

فِي ضَلَالٍ ﴿

In Surah Al-Qiyamah (3-4), the verses present a question that falls under the category of "Asking the reason?" or the expressive speech act. This type of question seeks to elicit the reason or cause behind a particular situation or action. Let's explore the verse to understand its meaning and purpose. The verse states: "Does man think that we will not assemble his bones? Can humanity even bring

the dead back to life? Does this question challenge assumptions and ideas about the survival of the dead?

Does a person believe that his bones will not come together after death? Does this question challenge potential doubts and reluctance regarding the possibility of resurrection? The question aims to explain or justify those doubts or disbelief. Through this expressive question, the verse seeks to motivate individuals to think about their assumptions and remind them of the power and ability of God. It confirms that God is fully capable of collecting the scattered bones of man and completely rebuilding his fingertips. Therefore, the question aims to highlight God's greatness and power to strengthen belief in resurrection.

Currently allow evaluate Ghafir (25) to comprehend the use of meaningful speech representational in this verse. The verse states: "And when he [Moses] brought them the fact from us they stated, 'Kill the children of those that have actually thought with him and also maintain their females active.' However, the strategy of the disbelievers is no other than in mistake." The knowledgeable explains a circumstance that entails an implicit concern. The message narrates of Moses bringing the reality from God to the individuals however their response was a tip to eliminate the kids of followers as well as maintain their females. Although no straight inquiry is asked the knowledgeable consists of an implied concern targeted at comprehending the inspirations as well as validations behind these deceptive strategies. The verse shows that the strategy of the nonbelievers which is to eliminate the youngsters of followers is innately incorrect as well as improved an incorrect structure. The suggested inquiry includes a query right into the factor along with the reasoning behind their misleading activities.

Generally Surah Al-Qiyamah (3-4) as well as Ghafir (25): uses either the straight inquiry or the meaningful suggested concern. They intend to inspire people

to contemplate their assumptions, obstacle ill-informed ideas or activities plus support God's power and also knowledge. These knowledgeable are suggestions coupled with possibilities for representation, motivating people to look for understanding as well as support in their confidence.

Asking is there? (Representative): These questions seek confirmation of the existence of something. They inquire about the presence or absence of a particular entity or situation. For example:

"Do you believe in some of the Scripture and reject the rest? Is there any reward for those who do so among you other than disgrace in this worldly life and being subjected to the harshest punishment on the Day of Judgment? For Allah is never unaware of what you do". (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:85).

﴿ أَفَنُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۗ ﴾

"and that each person will only have what they endeavored towards". (The Holy Quran Translation by A. Yusuf, An-Najm 53:39)

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ﴾

Surah Al-Baqarah (85), the verse presents a question that falls under the category of "The questioner: Is there?" Or the law of representative speech. This type of question aims to confirm the existence of something. Let us examine the meaning and purpose of the verse. God Almighty says: "So you believe in part of the Scripture and disbelieve in part, so the recompense for those of you who do that is nothing but disgrace in the life of this world, and on the Day of Resurrection

they will be resurrected. They will be returned to the most severe punishment, and God is not unaware of what you do.”

The question directed to the audience in Surah Al-Baqarah (85) challenges their beliefs and actions. The question inquires whether they believe specific parts of the Bible and reject other parts. The question aims to confirm this selective belief or disbelief. The verse then provides an answer to the question and highlights the consequences for those who believe in some parts of the Book and disbelieve in other parts. The verse states: "So you rely on the component of the Scripture and also disbelieve partially, so the settlement for those of you that do that is absolutely nothing yet ridicule in this globe's life, and also on the Day of Resurrection they will be resuscitated." The verse verifies that the benefit for these individuals is ridiculed in this worldly life, coupled with that they will certainly deal with an extreme thrashing on the Day of Resurrection. The verse likewise indicates that God recognizes their activities as well as their discerning opinions of ideas. With this depictive inquiry, the knowledgeable intends to obtain people to think of the relevance of approving along with thinking about the Bible wholeheartedly. It signals the possible repercussions of a fractional idea system as well as highlights the demand to comply with uniformity as well as truthful confidence. The knowledgeable specifies that God recognizes as well as courts whatever.

Allow's currently assess Surah An-Najm (39) to additionally recognize making use of the depictive speech act in this knowledgeable. The knowledgeable states: "" And that guy can have absolutely nothing however what he pursues."" This verse offers a declaration instead of a straight inquiry. That plus the verse can additionally be recognized as a suggested depictive inquiry looking for verification of the concept that an individual can just obtain what they aim for. The

knowledgeable insists that people can just accomplish what they proactively job in the direction of. It indicates an inquiry looking for verification of this concept, highlighting that's initiatives and also ventures establish their results as well as properties.

As a whole Surah Al-Baqarah (85) as well as Surah An-Najm (39) usage biased remark alteration via concerns straight or indicated to make sure ideas or starts. These verses concentrate on testing individuals highlighting careful results or disbelief, and also stressing the significance of honest idea coupled with trying for what one attains. These verses are a tip as well as a motivation to review their recognition efficiency together with initiatives.

Asking would you? (Directive): These questions are used to seek permission or to request someone to do something. They imply a favor or an obligation. For example:

"Would any of you like to eat the flesh of their dead brother?" (The Holy Quran Translation by A. Yusuf, Al-Hujurat 49:12)

(أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ)

This verse poses a rhetorical question intended to elicit a strong emotional response and moral reasoning. The question asks whether any individual would truly wish to eat the flesh of his or her deceased brother. By asking this question, the verse emphasizes the aversion and disgust that people naturally feel toward such an act. The purpose is to set ethical boundaries and prevent such behavior, and to highlight the importance of respect and care for each other.

" Obey Allah and His Messenger and do not dispute with one another or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere". (The Holy Quran Translation by A. Yusuf, Al-Anfal 8:46)

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

People are invited and considerate. He calls people to obey God and His Messenger. The next question was whether anyone was involved in getting into conflicts, with an emphasis on the consequences that accompany this. The implicit answer is that no one lies in their courage and highlights their reasons. Next, look for the verse on patience, and emphasize that God is with those who are patient. For example, but for questions, a guidance message, there is a guidance represented in the verses. To search for scholars in the animal effects of their activities and encourage them to make their choices with the teachings of Islam.

"When inspired your Lord to the Angels, "I am with you, so strengthen those who believed. I will cast in (the) hearts (of) those who disbelieved - the terror, so strike above the necks and strike from them every fingertip[s]." (The Holy Quran Translation by A. Yusuf, Al-Anfal 8:12)

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

In this verse, a directive speech act is seen in the commands given by Allah to the angels, such as "so strengthen those who have believed" and "strike [them] upon the necks and strike from them every fingertip." These are requests made by Allah, the speaker, to the angels, the hearers, to take specific actions.

Asking have you? (Representative or Directive): These questions inquire about possession or acquisition. They can be representative, seeking

information, or directive, requesting someone to possess or acquire something.

For example:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] - lest you should say on the Day of Resurrection, 'Indeed, we were of this unaware'". (The Holy Quran Translation by A. Yusuf, Al-A'raf 7:172)

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

"And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition". (The Holy Quran Translation by A. Yusuf, Al-Furqan 25:53)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا﴾

Surah Al-A'raf (172): This verse describes the moment when Allah took a covenant from the descendants of Adam, asking them if He is their Lord. The question, "Am I not your Lord?" is representative in nature as it seeks information or confirmation about their acknowledgment of Allah as their Lord.

Representative: "Am I not your Lord"?

Surah Al-Furqan (53): This verse talks about the act of Allah releasing two seas, one fresh and sweet, and the other salty and bitter, with a barrier between them. The question in this context is rhetorical and serves to emphasize the power and control of Allah over the creation.

Directive: "Have you not seen how Allah has placed a barrier between the two seas"?

In both cases, the questions can be seen as seeking information or confirmation (representative) and also as a way of directing the attention of the listener to observe and reflect upon the signs of Allah's power and creation (directive).

It is essential to keep in mind that the category of speech acquired can in some cases be subjective coupled with context reliant. The intent behind a concern can differ depending on the context as well as the audio speaker's intent.

Can I? (Assignment): This kind of concern asks about the opportunity of executing a particular act as well as might need for authorization or authorization from others. This can consist of a pledge or dedication to do the asked-for job.

Surat An-Nur (62) clarifies using a concern that drops under the classification of "May I ask?" In the act of designated speech, this sort of concern looks for authorization or authorization to execute a particular activity as well as consists of a pledge or dedication to comply with the authorization provided. Surah An-Nur discusses this kind of inquiry in the context of getting approval for followers to head out in the course of God for a certain fight. Therefore, the concern shares the followers' dedication to the consent they obtain and also the decision to comply with what they make a decision.

"The 'true' believers are only those who believe in Allah and His Messenger, and when they are with him on a public matter, they do not leave without his permission. Indeed, those who ask your permission 'O Prophet' are the ones who 'truly' believe in Allah and His Messenger. So when they ask your permission for a private matter, grant permission to whoever you wish and ask Allah's forgiveness

for them. Surely Allah is All-Forgiving, Most Merciful. (The Holy Quran Translation by A. Yusuf, An-Nur 24:62).

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

In this verse, followers are advised to look for approval from the Prophet Muhammad (might God honor him coupled with approve him) before leaving his visibility after conferences or councils about usual issues. The verse highlights the value of asking for authorization as a way of sharing regard with obedience to the authority along with the regulations of the Prophet.

The verse clarifies making use of the important inquiry "May I?" or "Can I leave?" Psychological of followers when they request for consent to head out, by requesting authorization, followers reveal their dedication coupled with adhering to the assistance of God as well as His Messenger. The knowledgeable additionally suggests that those looking for authorization are those that genuinely rely on God and also His Messenger and therefore, the Prophet Muhammad regulates the followers to approve consent to those that request for it and also look for mercy from God for them. This verifies the significance of looking for approval together with looking for mercy as God is Forgiving as well as Merciful. Generally, this verse clarifies using obligatory concerns plus consents for followers to head out after conferences together with stresses the relevance of asking for authorization, appreciating authority along with adherence of followers to the mentors of Islam.

Who is asking? (Actor): This type of question is used to inquire about the identity of the person or entity making the question. They aim to obtain information related to the name or personal characteristics of an individual.

"Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence". (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:25).

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

This verse, also known as Ayat al-Kursi, acknowledges the oneness of Allah and His attributes as the Ever-Living and the Sustainer of existence and affirms the uniqueness and eternal nature of Allah.

"Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge'". (The Holy Quran Translation by A. Yusuf, Al-Ikhlās 112:21-2).

(قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ صَمَدٌ)

This verse emphasizes the oneness of Allah and His eternal nature rather a statement affirming the unity and eternity of Allah.

"Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds". (The Holy Quran Translation by A. Yusuf, Ali 'Imran 3:33).

(إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ)

This verse states that Allah chose certain individuals and families for specific purposes and roles. It provides information about the selection of Adam, Noah, the family of Abraham, and the family of 'Imran by Allah for their significant roles in the world.

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer". (The Holy Quran Translation by A. Yusuf, An-Nisa 4:1).

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وْنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

This verse addresses humanity as a whole, urging them to fear Allah. It describes the creation of human beings from a single soul and the subsequent creation of mates and the dispersal of numerous men and women. The verse emphasizes the importance of revering Allah, through whom people seek guidance and support from one another and through the familial connections.

Asking which one? (Representative): These questions seek to identify or select one option among several. They inquire about a specific choice or preference. For example:

"The Most Merciful, the Most Compassionate". (The Holy Quran Translation by A. Yusuf, Al-Fatihah 1:3).

﴿الرَّحْمَنُ الرَّحِيمُ﴾

This verse describes Allah's attributes as the Most Merciful and the Most Compassionate. It is not a question inquiring about selecting one option among several, but rather a statement highlighting two of Allah's attributes.

"Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous". (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:177).

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

This verse explains the concept of righteousness in Islam. It does not involve a question about selecting one option among several, but rather provides a comprehensive description of what true righteousness entails. The verse lists various acts of faith, charity, and moral conduct that constitute righteousness in Islam.

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear, and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination'". (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:285).

﴿آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّن رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

"This verse highlights the idea of the prophet (Muhammad) as well as the followers in the discoveries from Allah His angels His publications, together with His messengers. Real the instances I pointed out reveal that concerns in the Holy Qur'an are not restricted to the group of "That asks?" In a depictive speech act, it reveals essential facets of Islamic teachings. Inquiries are made use of to supply declarations, and define and also verify ideas in the Holy Quran. In researching the pragmatic design of concerns in the Holy Quran, an option of Holy Qur'an verse was evaluated to discover their pragmatic elements. The inquiries examined a

variety of yes/no concerns why concerns and also ornate inquiries each of which have a certain function in the context of Quranic variation. From the instances I pointed out, concerns are utilized to indicate God's power as well as poop, to accentuate the marvels of production, and also to contemplate God's indications in nature to consider the lessons of background plus picking up from previous countries, as well as to test presumptions concerning the beginning as well as the function of human development.

The Holy Quran likewise consists of concerns that test human assumptions and also ideas. In Surah Al-Mu'minun (115) the concern, "" Did you then think that We had created you without purpose, and that you would never be returned to Us?" (The Holy Quran Translation by A. Yusuf, Al-Mu'minun 23:115).

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

This verse tests the idea of human development as a plain video game. It highlights the principle of responsibility plus revival. Likewise, in Surah Fatir (37) the inquiry, "" Did We not give your life sufficient for whoever would certainly bear in mind therein to bear in mind?"" validates the moment offered remembrance or motivates appreciation for the possibility of life.

The Quranic concerns likewise make use of stylistic tools to improve their effect. Ornate inquiries are generally used such as in Surah Luqman (Verse: 20): Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favors upon you, both seen and unseen? 'Still' there are some who dispute about Allah without knowledge, or guidance, or an enlightening scripture?" (The Holy Quran Translation by A. Yusuf, Luqman 31:20).

﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ﴾

This verse highlights Allah's ascendancy over the planet. The inquiries in the Holy Quran frequently offer to highlight the indications of Allah's power in nature as translucenced in Surah Fatir (27) where the concern, "Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black?" (The Holy Quran Translation by A. Yusuf, Fatir 35:27).

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَابِيٌّ سُودٌ﴾

Generally, a sensible evaluation of concerns in the Holy Qur'an reveals the lots of varied features and also ornate powers they lug. These concerns intend to advertise reasoning plus involve the recipient, together with look for to validate ideas and also emphasize vital truths. Furthermore, contextual evaluation coupled with using stylistic devices such as ornate impact as well as making use of dynamic language, adds to boosting the efficiency of these concerns in communicating the messages of the Holy Qur'an. Making use of concerns in the Holy Qur'an and makes up a necessary component of the Qur'an approach, as it is thought about efficient methods of connecting as well as affecting the recipient. Inquiries play a function in promoting deep reasoning as well as improving understanding and also representation on the definitions of the Qur'an plus its trainings.

4.2.2 Leech and Short's (2007) Inventory of Linguistic and Stylistic Categories

Table (2) Lexical Categories of Questions in the Holy Quran

Speech Acts	Surah (Verses)	Lexical categories
Representative	Al-Baqara (213)	Interrogative Pronoun: "Or do you think...", Relative Pronoun: "who passed on before you", nouns (Paradise, Poverty), Verbs (Think, Touched)
Expressive	An-Nahl (16:10) Ya Sin (22)	The subject "He" referring to God The action of "sending down" rain from the sky The rain providing "water" for drinking The rain causing the growth of "vegetation/plants" The vegetation being used to "graze" cattle
Directive	Al-Baqara (186) At-Tawba (119)	"da'ānī" - Verb meaning "he calls upon Me" "fa-l-yastağībū" - Compound verb meaning "then let them

		respond" "lī" - Preposition meaning "to Me" "āmanū" - Verb meaning "have believed" "ittaqu" - Verb meaning "fear/be conscious of"
Declarative	Al-A'raf (128)	"Seek" to urge them to turn to Allah for help. Nouns (god)
Commissive	An-Nur (62)	Noun: "Believers" Verb: "Believe" Proper Nouns: "Allāh" and "His Messenger"

The researcher included a column for "Lexical categories" to recognize just how vocabulary options add to the sort of inquiry asked. These groups will certainly aid us in determining typical etymological patterns as well as vocabulary utilized in inquiries into the Holy Quran. Etymological classifications can consist of interrogative expressions verbs made use of in inquiries, adverbs made use of in inquiries, together with usual nouns that show up in inquiries. Verbs made use of in inquiries recognize the verb being examined, the verb being inquired about, or the verb being guided. These verbs assist guide the concern in the direction of the

called-for details or activity. The selection of verbs in inquiries can show the intent, objective as well and preferred instructions of the inquiry.

"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near". (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:214).

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

The verse begins with an interrogative pronoun, "Or do you think...", which indicates that this is a representative question, seeking information or a response from the addressee. The question then employs a comparative adverb, "while such [trial] has not yet come to you as came to those who passed on before you?", drawing a comparison between the experiences of the addressees and those who came before them. The use of the relative pronoun "who" further emphasizes this comparison, referring to "those who passed on before you". The verse then describes the experiences of those who came before, using verb phrases such as "were touched by poverty and hardship and were shaken", which help to convey the difficulties and trials they faced. Finally, the verse ends with a declarative statement, "Unquestionably, the help of Allah is near.", providing reassurance and a statement of fact that reinforces the representative nature of the question. Through this combination of interrogative pronouns, comparative adverbs, relative pronouns, descriptive verb phrases, and declarative statements, the representative questioning style is effectively constructed within this Quranic verse.

"And whoever comes with an evil deed - their faces will be overturned into the Fire. [It will be said], 'Are you recompensed except for what you used to do'" (The Holy Quran Translation by A. Yusuf, An-Naml 27:90).

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

This verse from Surah An-Naml (90) issues a strong cautionary tale regarding the repercussions of carrying out wicked activities. "Whoever comes with an evil deed-their faces will be thrust into the Fire," the scripture says. The premise behind this motif is that people who commit wrongdoings would suffer greatly on the Day of Judgment because their very faces will be thrown into the fires of Hell. The query "Are you recompensed except for what you used to do?" is then posed rhetorically in the stanza. This upholds the accountability principle, which states that people shall be held accountable for their own deeds and behaviors and punished accordingly. One will not be spared or exempted from the repercussions of their transgressions. The fact that this question is written in the second person plural "you" highlights the fact that everyone who conducts immoral activities is subject to this warning. Every individual will be held accountable for the decisions and deeds they have committed throughout their lives; there won't be any preferential treatment or indulgence. All things considered, this verse is a sobering reminder of the seriousness of doing wrong and the certainty of suffering the consequences for such sins. It emphasizes how crucial it is to uphold morality and do good deeds because the alternative results in a terrible and unavoidable fate.

"He is the One Who sends down rain from the sky, from which you drink and by which plants grow for your cattle to graze." (The Holy Quran Translation by A. Yusuf, An-Nahl 16:10).

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾

This verse from Surah An-Nahl emphasizes God's function as the source of the necessary substances for life on Earth. According to the opening line of the poem, "He is the One Who sends down rain from the sky." This proves that God is the source of the water, which is so essential to our existence. The next line of the song lists the many advantages that this rain brings. The first line, "from [the rain] you drink," emphasizes how the water from the sky relieves our thirst and provides us with an essential resource. In addition, the passage says that "plants grow for your cattle to graze by [the rain]." This illustrates how the precipitation feeds the flora, which in turn provides food for our dependent cattle. The verse highlights the two primary purposes of rain: it provides drinking water and supports the growth of plants that feed our animals. This highlights God's role as the one who sustains life on Earth. We can live and prosper because of His heavenly supply of this natural treasure. The verse's inclusive phrasing, which includes pronouns like "you" and "your cattle," serves to emphasize that everyone is supposed to benefit from these gifts from God. It is a gift that is shared by all living things on Earth, including the animals that sustain us. Overall, this verse is a potent illustration of God's compassion and sovereignty, highlighting how the natural world in which we live is a reflection of His concern and provision for His creation.

"And why should I not worship He who created me and to whom you will be returned?" (The Holy Quran Translation by A. Yusuf, Ya-Sin 36:22).

{وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ}

This verse from Surah Yaseen (22) poses a rhetorical question at the center of the Islamic concept of worship and devotion to the divine. The individual is asking, "And why should I not worship He who created me and to whom you will be returned?" The verse establishes a basic yet insightful reasoning. It starts by proving that God is the one who created the speaker, which is an essential Islamic

theological premise that upholds God's sovereignty and creative ability. This establishes right away the need and justification for the worship of this Creator. The poem continues by stating that everyone will eventually "be returned" to this same divine source. This serves to support the belief that God is both the source of our existence and the final destiny for all of us. It emphasizes how important the bond is between the Creator and the created. Because the passage asks "why should I not worship" in the first person, it puts the message directly into the hands of the listener or reader. By referring to "you" in the second person, the author emphasizes how universally applicable this theological knowledge is to all of humanity.

"When My servants ask you 'O Prophet' about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to Me and believe in Me, perhaps they will be guided 'to the Right Way'." (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:186).

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

The emphasis of Al-Baqarah's verse (2:186) is on God's availability and responsiveness to people who approach Him. The story starts with God speaking to His slaves and telling them that He is in fact near and available to answer their questions. The first-person pronouns "My" and "Me" are used in the poem to highlight how intimate and direct the relationship is between the faithful and the divine. The promise that doing so will result in their direction is used to encourage the servants to answer God's call and believe in Him. Irregular verbs such as "let them believe" and "let them respond" emphasize the urgency and importance of carrying out these tasks.

"O believers! Be mindful of Allah and be with the truthful." (The Holy Quran Translation by A. Yusuf, At-Tawbah 9:119).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

The verse from At-Tawba (119), on the other hand, is an exhortation to the believers to fear and be conscious of God, and to associate themselves with the truthful ones. The vocative "O you who believe" directly addresses the faithful, underscoring the importance of this instruction. The lexical elements in this verse, such as the use of the relative pronoun "those who" and the noun "the truthful ones," paint a picture of the virtuous company the believers are called to keep. The command to "be with" these righteous individuals further emphasizes the importance of surrounding oneself with positive influences and exemplars of faith.

" Moses reassured his people, "Seek Allah's help and be patient. Indeed, the earth belongs to Allah 'alone'. He grants it to whoever He chooses of His servants. The ultimate outcome belongs 'only' to the righteous." (The Holy Quran Translation by A. Yusuf, Al-A'raf 7:128).

﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۗ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ ۖ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

The verse from Surah Al-A'raf (128) conveys significant Islamic theological and ethical ideas through a number of crucial linguistic categories. In order to encourage his people to seek assistance from Allah, Moses used the imperative "Seek" at the beginning of the text to reassure them. This illustrates how important it is to rely on God rather than material possessions or inner strength. The adjective "patient," used in the next clause, emphasizes the virtue of perseverance and endurance in the face of adversity, which is an important trait for believers to develop. The earth's ownership is then asserted explicitly in the Quran, which says

that it "belongs to Allah alone." This confirms that God is ultimately in charge of all creation, which is a fundamental Islamic doctrine.

The verse continues by stating that Allah "grants it to whoever He chooses of His servants," highlighting the notion that power and material goods are not allocated randomly but rather in accordance with God's knowledge and choice. This calls into question any sense of entitlement or belief in an innate claim to resources found on Earth. The final line of the verse claims that the "ultimate outcome" is something that "only" belongs to the righteous." This presents the idea of accountability as well as the idea that people who live moral lives in compliance with God's laws would be the ones to experience true success and prosperity in the hereafter. The imperatives, adjectives, declarative statements, and allusions to divine agency and righteousness in this verse's lexicon work together to uphold fundamental Islamic beliefs about faith in God, endurance, divine sovereignty, and the precedence of moral and spiritual values over worldly concerns. Together, these linguistic components express a whole worldview that is based on adoration and surrender to God.

"The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muḥammad] - those are the ones who believe in Allāh and His Messenger. So when they ask your permission due to something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful." (The Holy Quran Translation by A. Yusuf, An-Nur 24:62).

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَن شِئْتَ مِنْهُمْ
وَأَسْتَغْفِرْ لَهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

The Surah An-Nur verse (24:62) explains the essence of real faith and the relationship between believers and the Prophet Muhammad through the use of numerous significant lexical categories. The first definition of "believers" in this verse is those who have confidence in Allah and His Messenger. This affirms that one's identity as a believer is based on their basic requirement of believing in the divine and the prophetic message. The next part of the scripture outlines the conduct that these believers are supposed to exhibit when they meet with the Prophet to discuss a shared issue. It uses the command "do not depart" to emphasize how crucial it is to get the Prophet's permission before departing and how important it is to show respect and loyalty to his authority.

The verse reaffirms this by saying that the people who genuinely believe in Allah and His Messenger are those who ask for the Prophet's permission. The definite article "the ones" designates a particular, distinguishable set of believers who exhibit this visible manifestation of their faith. The Quran then gives the Prophet instructions to beg Allah for forgiveness on behalf of anybody he pleases among those who seek permission. This emphasizes the significance of pleading with God for forgiveness and mercy and the Prophet's function as a mediator and intercessor between the faithful and the Almighty. The verse's last words, which refer to Allah as "Forgiving and Merciful," aim to reaffirm the fundamental tenets of Islam, namely that God is benevolent and would pardon people who turn from their sins and seek His pleasure.

The verse creates a clear image of the traits and responsibilities of true believers as well as the hierarchical relationship between Allah, the Prophet, and

the believers through this rich tapestry of word choices. Together, these linguistic components provide the reader with a thorough knowledge of the moral and spiritual foundation of Islam.

Table (3) Grammatical Categories of Questions in the Holy Quran

Type of Question	Surahs (Number of verse)	Grammatical categories
Asking whether?	Al-Imran (160) Al-Baqarah (222)	Question Form: (Wh- or Yes/No) Structure (Interrogative) Length: Short to Medium
Asking will not?	An-Nisa (44) An-Naml (90)	Question Form: (Wh- or Yes/No) Structure (Interrogative) Length: Short
Asking the reason?	Ar-Room (8) Al-Ankabut (63)	Question Form: (Wh-) Structure (Interrogative) Length: Medium
Asking is there?	Al-A'raf (128)	Question Form: (Wh-)

		Structure (Interrogative) Length: Short
Asking would you? (Less frequent)	An-Nahl (93)	Question Form: (Wh-) Structure (Interrogative) Length: Medium
Asking have you?	Ya Sin (68)	Question Form: (Wh-) Structure (Interrogative) Length: Short
Asking May I?	An-Nur (62)	Question Form: (Wh-) Structure (Interrogative) Length: Short
Asking who?	Muhammad (24) Yusuf (105)	Question Form: (Wh-) Structure (Interrogative) Length: Short

"If Allah helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust." (The Holy Quran Translation by A. Yusuf, Al-'Imran 3:160).

﴿إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

"If Allah helps you, none can defeat you," is the verse's conditional opening clause that establishes a potential outcome. Another conditional statement, "But if He denies you help, then who else can help you?" follows this. Here, the usage of the question word "who" might be interpreted as establishing a questioning element. However, the general form of the verse implies that this is more of a rhetorical question, designed to underline the fact that if Allah does not provide relief, then no one else can. After that, the verse ends with the declarative phrase, "So in Allah let the believers put their trust," which gives the believers explicit guidance? The verse's primary point that of depending on Allah for support and assistance is reaffirmed in this concluding sentence. Despite the fact that the verse's structure is question-like due to the use of "who else can help you," its overall grammatical construction indicates that the verse's main purpose is to make declarative statements about Allah's power and the believers' trust in Him, as opposed to asking a direct question that needs an answer.

"They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.)." (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:222).

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ النَّوَافِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

The verse contains two different grammatical categories of questions. The first is a verbal question, "وَيَسْأَلُونَكَ" (wa yas'alūnaka, "And they ask you"), which directly addresses the Prophet (peace be upon him) and introduces the topic of menstruation that the people are inquiring about. This verbal question is a rhetorical device used in the Quran to engage the reader and convey the divine message. The second is an implied question, "قُلْ هُوَ أَذَىٰ" (qul huwa adhān, "Say, 'It is a harmful thing'"), which prompts the Prophet (peace be upon him) to provide a response. This implied question is not explicitly stated but is understood from the context, where the people are seeking a ruling regarding sexual intercourse during menstruation. The use of these two different grammatical categories of questions in the Quran serves to engage the reader, stimulate critical thinking, and convey divine messages in a thought-provoking manner. The Quran's use of various types of questions, including verbal, nominal, adverbial, and implied questions, is a powerful rhetorical device that encourages the reader to ponder, reflect, and ultimately deepen their understanding of the Quran and its teachings.

"Have you 'O Prophet' not seen those who were given a portion of the Scriptures yet trade it for misguidance and wish to see you deviate from the 'Right' Path?" (The Holy Quran Translation by A. Yusuf, An-Nisa 4:44).

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ﴾

In this verse, the question "أَلَمْ تَرَ" (alam tara, meaning "Have you not seen?") is used to express surprise, denial, or refutation. The question is not intended to elicit a response, but rather to emphasize the point being made about those who have been given a portion of the Scriptures, yet they trade it for misguidance and

wish to see the Prophet (peace be upon him) deviate from the right path. The use of the interrogative particle "أ" (a) at the beginning of the question is a characteristic of exclamatory questions in the Quran. These types of questions are often used to draw the attention of the reader or listener and to provoke deeper reflection on the matter being presented. In the context of the grammatical categories of questions in the Quran, this verse represents an example of the "Exclamatory Question" (أسئلة استفهامية إنكارية), which serves to emphasize and draw attention to the behavior and actions of those who have been given a portion of the Scriptures, yet they have chosen to reject the truth and lead others astray. The Quran's use of various grammatical categories of questions, including verbal, nominal, adverbial, and exclamatory questions, is a powerful rhetorical device that engages the reader, stimulates critical thinking, and conveys divine messages in a thought-provoking manner. These questions encourage the reader to ponder, reflect, and ultimately deepen their understanding of the Quran and its teachings.

"Do they not contemplate within themselves? Allāh has not created the heavens and the earth and what is between them except in truth." (The Holy Quran Translation by A. Yusuf, Ar-Rum 30:8).

(أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى)

This verse contains an adverbial question, introduced by the interrogative particle "أَوَلَمْ" (a-wa lam, "have they not"). The purpose of this question is to draw the reader's attention to a particular concept and encourage them to reflect on it. In this case, the question asks whether the people have not contemplated or pondered within themselves about the creation of the heavens, the earth, and everything in between. The grammatical structure of this adverbial question includes the interrogative particle, the verb "يَتَفَكَّرُوا" (yatafakkaru, "to contemplate") in the imperfect tense, and the preposition "فِي" (fī, "in") followed by the noun "أَنفُسِهِمْ" (anfusihim, "themselves").

(anfusahim, "themselves"). This structure invites the reader to engage in introspection and reflect on the wonders of Allah's creation. In the Quran, adverbial questions like this one are frequently used to provoke deeper thought, challenge assumptions, and guide the reader towards a better understanding of divine teachings and the nature of the world around them. The use of such questions is a testament to the Quran's rhetorical sophistication and its ability to engage the reader on a deeper level.

"And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?" (The Holy Quran Translation by A. Yusuf, An-Naml 27:90).

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

The opening of verse, "And whoever comes with an evil deed-their face will be overturned into the Fire." This clearly lays forth the consequences for people who conduct bad activities. The next line of the stanza, "[and it will be said], 'Are you recompensed except for what you used to do?'" is a question-like statement. However the usage of the phrase "it will be said" suggests that this is a rhetorical query that will be expressed as payment for the bad conduct rather than a direct question addressed to the addressee. The fact that the addressee is not required to directly respond to this question further emphasizes its rhetorical nature. Rather, it highlights the idea that people will be held responsible for their deeds and compensated appropriately. While the verse has a question-like structure, its overall grammatical construction indicates that its main purpose is to make a declarative statement about the consequences of doing evil deeds. Rather than trying to get the addressee to respond in a certain way, the rhetorical question serves to further reinforce this message.

“And if you asked them, ‘Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?’ they would surely say, ‘Allah.’ Say, ‘Praise be to Allah.’ But most of them do not reason.” (The Holy Quran Translation by A. Yusuf, Al-'Ankabut 29:63).

﴿وَلَئِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

The verse "And if you asked them..." opens the song with a hypothetical situation. This prepares the ground for asking a question. "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" is how the question is put directly. It asks questions concerning the origin of rain, a crucial natural occurrence, and its effects on the planet. The line "...they would surely say, 'Allah'" foreshadows the response. This suggests that God (Allah) is ultimately responsible for the rain and the consequent life on Earth. Saying "Praise be to Allah" in response to the expected reaction is the central message. This places a strong emphasis on thanking God for this bounty.

The verse doesn't end there, though. A crucial addition is made: "But the majority of them lack reasoning." This is the main idea that connects the verse to the idea of asking why. The verse suggests that although people may acknowledge God as the origin of rain, they do not investigate this phenomena further to grasp its significance. They do not utilize reason to recognize the complex relationship that exists between life, rain, and the divine purpose. Essentially, the verse poses a query to elicit more in-depth thought. It emphasizes how crucial it is to acknowledge the source of benefits and use reason to recognize the wisdom and intention that went into them.

" Do they not then reflect on the Quran? Or are there locks upon their hearts?" (The Holy Quran Translation by A. Yusuf, Muhammad 47:24).

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Do they not then reflect on the Quran?" is posed as a rhetorical question at the beginning of the verse. The fact that this inquiry is aimed at a group of people suggests that they are not reflecting on or giving careful thought to the lessons and teachings included in the Quran. "Or are there locks upon their hearts?" is the second question posed in the passage. With regard to their lack of thought, this second issue raises the possibility that there is something preventing them from understanding and interacting with the Quran to the fullest extent possible. By employing the interrogative verbs "do" and "are," the grammatical form of these inquiries suggests that the verse is asking a direct question rather than just making a statement. The first question's use of the term "they" and the second question's reference to "their hearts" highlight that the verse is specifically directed at a particular set of people and asks why they seem to be reading less from the Quran.

Table (4) Figures of Speech Categories of Questions in the Holy Quran

Type of Question	Surahs (Examples)	Figures of Speech
Asking whether?	Al-Baqara (267)	Metaphor
Asking the reason?	Al-Baqara (32)	
Asking is there? (Representative)	Al-Imran (160)	Rhetorical Question

Asking will not? (Expressive)	Al-A'raf (120)	Declarative sentence as a question
	Al-Qiyamah 3)	Rhetorical Question
	Al-Baqara (193) Ya Sin (22)	Metaphor
Asking would you? (Directive)	An-Naml (27)	Irony
	Al-Baqara (187)	Imperative mood
	At-Tawba (9)	Hyperbole
Asking have you? (Declarative)	Al-Muddaththir (73)	Metonymy
Asking which one? (Commissive)	An-Nur (55)	Simile (implicit)
	Al-Kahf (109)	Metonymy

They replied, “Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise.” (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:32).

(قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ)

"Glory be to You!" is the addressees' response to a rhetorical inquiry at the beginning of the stanza. This is an attitude of humility, awe, and reverence towards the divine rather than a literal query asking for an answer. The rhetorical question highlights the addressees' acknowledgment of Allah's greatness and their own limitations while also setting the tone for the response. The stanza then proceeds to build a declarative sentence that is posed as a question: "We have no knowledge except what You have taught us." The Quran asks the audience to consider the fundamental truth that all human understanding is derived from and relies on Allah's instructions, even though this statement is not truly a question. The format, which resembles a series of questions, draws the reader or listener in and motivates them to absorb the information. The final line of the poem poses another rhetorical question, saying, "You are truly the All-Knowing, All-Wise." This inquiry is meant to underline and confirm Allah's qualities as the Omniscient and All-Wise, rather than to elicit a response. The rhetorical question serves to emphasize the main point, which is that only Allah has perfect knowledge and understanding that are beyond human comprehension.

"If Allah helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust." (The Holy Quran Translation by A. Yusuf, Al-Imran 3:160).

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

The opening question of the verse is metaphorical: "If Allah helps you, none can defeat you." This is a hypothetical situation posed as a rhetorical inquiry rather than a literal query. Instead of looking for a response, the goal is to declare the authority and protection of Allah. The idea that Allah is "helping" the believers implies that they are unstoppable because of supernatural assistance. "But if He

denies you help, then who else can help you?" is posed as a rhetorical question in the poem that follows. This question is not meant to elicit a response; rather, it is meant to highlight the fact that no one else is able to offer the believers the support and assistance they require in the absence of Allah.

The Quran then proceeds to ask a question, posing a declarative sentence structure: "So in Allah let the believers put their trust." Though the Quran presents this as a question, it is not one and instead asks the listener to consider how important it is to trust in Allah. The format, which resembles a series of questions, draws the reader or listener in and motivates them to process and apply the information. With a rhetorical question, the Quran concludes, "So in Allah let the believers put their trust." The primary point of the verse—that believers should have complete faith in Allah since He is the sole real source of support and protection—is reiterated here in the form of a rhetorical inquiry.

"Do people think We cannot reassemble their bones?" (The Holy Quran Translation by A. Yusuf, Al-Qiyamah 75:3).

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ﴾

In Al-Qiyamah (3), the question "Do people think We cannot reassemble their bones?" is a rhetorical question that expresses God's power and challenges doubt. The question is not seeking a literal answer but rather serves to emphasize the capability of God to resurrect the dead. This expressive question conveys the belief in God's ability and challenges any doubts or skepticism.

"And why should I not worship the One Who has originated me, and to Whom you will be returned." (The Holy Quran Translation by A. Yusuf, Ya-Sin 36:22).

﴿وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾

In Ya-Sin (22), the question "And why should I not worship the One Who has originated me?" employs a metaphor to express submission and devotion. The verb "worship" signifies the act of complete surrender and reverence. This expressive question conveys the belief that it is only natural and appropriate to show reverence and worship to the Creator.

"It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment¹ for you as you are for them. Allah knows that you were deceiving yourselves.² So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you.³ 'You may' eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful 'of Him'." (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:187).

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾

In Al-Baqarah (187), "And eat and drink until the white thread of dawn becomes distinct from the black thread [of night]" is in the imperative mood, which clearly instructs the listener to perform an action, specifically to eat and drink until a certain time. This directive sentence provides guidance regarding the timing of fasting during the month of Ramadan, indicating that one should consume food and

drink until dawn breaks and the white thread of light can be differentiated from the black thread of darkness. The imperative form of the sentence conveys a direct command, instructing the listener on what to do.

"Fight against them 'if they persecute you' until there is no more persecution, and 'your' devotion will be to Allah 'alone'. If they stop 'persecuting you', let there be no hostility except against the aggressors." (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:193).

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾

In Al-Baqara (193), "Fight against them 'if they persecute you' until there is no more persecution [disruption] and [until] the religion [of Allah] is established in its entirety" employs hyperbole. The phrase "established in its entirety" emphasizes the ultimate goal of establishing the religion of Allah without any disruption. While the phrasing may appear to suggest complete dominance, the hyperbolic nature of the statement emphasizes the importance of striving for the establishment and preservation of the religion, It highlights the importance of eliminating any form of disorder and ensuring the sovereignty and stability of God's religion, because this enhances unity, peace and understanding among people, and contributes to building a society that lives in truth, justice and cooperation. Maintaining the stability of God's religion means preserving its tolerant and moderate values and principles

Table (5) Context Cohesion Categories of Questions in the Holy Quran

Type of Question	Surahs (Examples)	Context cohesion
Asking whether?	Al-Baqara (Verse:258) Al-Zumar (Verse:64) Al-Imran (Verse:89)	Connects to a previous statement or concept, often to prompt reflection or challenge a notion.
Asking will not?	Al-Anfal (Verse:39) An-Naml (Verse:78)	Builds upon a previous command or situation, urging a specific course of action.
Asking the reason?	Saba (Verse:23)	Often follows a surprising event or action, prompting the listener to consider the cause.
Asking is there?	Al-Baqarah (Verse:163)	Creates emphasis or challenges a claim previously made in the text.
Asking would you? (Less frequent)	Az-Zumar (Verse:38) An-Nahl (Verse:16) Al-Kahf (Verse:109)	Can introduce a hypothetical situation for contemplation or highlight the superiority of a particular path.
Asking have you?	Ya Sin (Verse:17)	Can remind someone of something forgotten or prompt them to consider

		their actions/state of being
Asking May I?	An-Nur (Verse:69)	Establishes respect and proper etiquette by seeking permission before acting.
Asking who?	Al-Qiyamah (Verse:43)	Can identify someone responsible for an action or statement.

"Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship?" (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:258).

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ﴾

"Have you not considered..." This verse is part of a larger passage that discusses the concept of guidance, and the varying paths people choose in life. The rhetorical question "Have you not considered..." serves to draw attention to the different circumstances and choices individuals make. It prompts the reader or listener to reflect on the diversity of human experiences and the reasons behind people's choices. It encourages contemplation and a deeper understanding of the complexities of life.

"Do you order me to worship other than Allah O you fools?" (The Holy Quran Translation by A. Yusuf, Az-Zumar 39:64).

﴿قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ﴾

This verse is part of a verse that explains the futility of worshiping idols or false gods instead of God. The negative question "Do you worship besides God..."

is used rhetorically and powerfully to call people to refuse to worship anything or being other than God. It emphasizes the importance of monotheism and worshipping God exclusively. The question aims to provoke thought and question the idea of polytheism in worship. The wording is intended to convey this idea and highlight the importance of monotheism and belief in the unity and greatness of God in worship.

"No intercession will be of any benefit with Him, except by those granted permission by Him." (The Holy Quran Translation by A. Yusuf, Saba 34:23).

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَدِنَ لَهُ﴾

This verse raises the question of whether anyone has the authority to intercede with Allah on behalf of others. It challenges the notion that any individual or entity can intercede without Allah's permission. The verse encourages thinking about the concept of interaction and exchange of actions between God and man and confirms that God alone has absolute authority and the right to make decisions. It encourages believers to rely on God directly, in order to obtain forgiveness and mercy. The verse alerts believers that they must be responsible and aware of their actions, and that God is the one who holds them accountable and forgives them if they repent and turn to Him sincerely. It calls on believers to rely on God in all aspects of their lives and to make the right decisions, while trusting in His vast mercy and forgiveness.

"And fight against them until there is no fitnah¹ and [until] the religion [i.e., worship], all of it, is for Allāh.² And if they cease - then indeed, Allāh is Seeing of what they do." (The Holy Quran Translation by A. Yusuf, Al-Anfal 8:39).

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾

The verse appears as part of a broader context dealing with the command to fight to defend the religion. The negative question “fight against them until there is no fitnah1...” is used as a directive urging believers to fight against individuals or groups that cause chaos or promote corruption. This question reinforces the urgent need to take action to defend the faith and preserve societal order. It emphasizes the seriousness of the situation and the necessity of continuing the struggle until the desired result is achieved. It has a motivating force for believers to continue efforts and struggle to achieve stability and preserve religious values and principles.

"Your God is 'only' One God. There is no god 'worthy of worship' except Him—the Most Compassionate, Most Merciful." (The Holy Quran Translation by A. Yusuf, Al-Baqarah 2:163).

﴿وَاللَّهُكُمْ إِلَهٌ وَحْدٌ مَّسْتَلًا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

The verse sought the existence or non-existence of a particular entity or concept. It challenges the question "Is there a god worthy of worship other than God?" The idea of polytheism in God and emphasizes the concept of monotheism and the unity of God in worship. Likewise, it challenges the question “Is there any doubt about God?” Any doubt can be raised on the Day of Resurrection. These questions confirm concepts, challenge claims, and prompt thought and debate about the existence or non-existence of specific entities or beliefs, contributing to deeper understanding and beliefs.

"If you ask them 'O Prophet' who created the heavens and the earth, they will certainly say, "Allah!" Ask 'them', "Consider then whatever 'idols' you invoke besides Allah: if it was Allah's Will to harm me, could they undo that harm? Or if He willed 'some' mercy for me, could they withhold His mercy?" Say,

“Allah is sufficient for me. In Him ‘alone’ the faithful put their trust.” (The Holy Quran Translation by A. Yusuf, Az-Zumar 39:38).

﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

The verse uses a sequence of questions to show how well the Quran uses questions to create context and coherence within a larger story. The verse opens with a fictitious scene in which the Prophet (peace be upon him) is told to question the ones who made the earth and the sky. The question serves as a setup for the others to follow rather than being addressed directly to the audience. The next part of the Quran says that the people would definitely admit that Allah is the Creator. By doing this, the speaker and the audience create a shared understanding that serves as the basis for the following round of inquiries.

After that, the Quran poses a direct question to the populace, saying, "Think about any other gods you call. If Allah had wanted to damage me, could they undo that injury? Or could they deny Him mercy even if He desired it for me?" These inquiries aim to test the audience's presumptions and beliefs on the superiority of Allah over the effectiveness and strength of the idols they worship. The Quran engages the listener in the story by posing these questions in a sympathetic and personal way with the pronoun "me," which invites them to consider the consequences of their deeds and beliefs.

Say, 'Allah is sufficient for me.'" This definitive statement, framed as a question, comes at the end of the verse. The devout place their trust in Him alone." The passage's main lesson—that one must acknowledge Allah's supreme might and sovereignty and place all reliance in Him—is furthered by this last, interrogative-style sentence. The logical flow of ideas, the interaction between hypothetical and

direct inquiries, and the personal narrative that piques the audience's interest on both an intellectual and emotional level are what give this sequence of questions their coherence and context.

Table (6) Pragmatic Analysis of Questions in the Holy Quran

Pragmatic analysis		Frequency (f) of verses	Percent %
Searle's (1985) classification of speech acts	Representative	30	70%
	Expressive	10	30%
	Directive	8	20%
	Declarative	1	2.5%
	Commissive	1	2.5%
Leech & Short's (2007) inventory of linguistic and stylistic categories	Lexical categories	3	5%
	Grammatical categories	35	80%
	Figures of speech	9	10%
	Context cohesion	3	5%

(Focus on 50 verses)

In assessing the concerns in the Holy Qur'an; and it is kept in mind that most of inquiries come under the group of depictive speech acts. These inquiries intend to ask for details or information and also comprise 70% of the knowledgeable assessed. These concerns draw out expertise, promote fast thinking as well as involve the target market in recognizing the message of Holy Qur'an; an. Meaningful concerns which reveal sensations or mindsets are much less typical,

and also make up 30% of knowledgeable. These inquiries add to improving the psychological as well as meaningful measurement of Quranic unsupported claims, enabling much deeper interaction with the visitor or audience. Instructional concerns which provide commands or demands are much less constant, as well as make up 20% of the knowledgeable. These inquiries function as guidelines or standards advising the target market to take particular activities or adhere to particular courses. Lastly, articulate as well as required inquiries are the least typical each standing for 2.5% of the knowledgeable assessed. Declarative inquiries give information or details, while essential inquiries consist of dedications or assurances. These kinds of inquiries are asked discontinuously however plays a duty in sharing crucial messages within the Holy Qur'an context. When taking into consideration the stock of linguistic plus stylistic groups in the Holy Qur'an; and it is suggesting that grammatical groups control the evaluation, with a percent 80% of the knowledgeable. This portion depends upon the linguistic and also grammatical relevance in creating the concerns located in the Quran verses. When it comes to etymology, which consists of ornate declarations together with allegorical language, it is restricted in expertise with protection 10% of knowledgeable. These concerns add to the poetic and also ornate charm of the Holy Qur'an; an as well as boost its literary allure and also splendor. When it comes to semantic groups as well as deficiency standing they are uncommon each standing for 5% of the knowledgeable. Lexical groups consist of inquiries that approve the definitions of certain words or vocabulary while asking concerns add context to the application along with its circulation. Generally, the Holy Qur'an; make use of a selection of etymological plus stylistic concerns plus classifications. Holy Qur'an; is identified by its variety as well as selection in using language, along with its impact on visitors as well as audiences. Generally, this useful evaluation reveals the duty of concerns in the Holy Quran as an effective device

for interaction as well as impact. This evaluation shows the variety in making use of etymological along with stylistic concerns which aids accomplish several objectives such as making clear suggestions, boosting understanding, as well as developing worth as well as concepts."

CHAPTER FIVE

Conclusions, Recommendations and Suggestions For Further Research

5.0 Introductory Note

This chapter presents the conclusions arrived at in light of data analysis. It also concerns offering recommendations founded on the outcomes of the study, and suggestions for future research.

5.1 Conclusions

An intersection study of Tafsir and Linguistics is part of a study of textual relationships in the holy Quran and is sometimes referred to as Munasaba, or organic oneness. Questions are especially employed to inquire about the location, time, circumstances, number, case doubtful, and uncertain. Sometimes question words change meanings based on sentence construction, therefore the function istifham is no longer used as a question word. Thus, the statement cannot be construed as an interrogative sentence. The results of this research study can be used to generate a number of the following conclusions:

5.1.1 Concluding Remarks of Research Question 1: What are the types of questions asked in the Holy Quran?

The Holy Quran uses representational concerns to gather information and engage the audience, promoting quick thinking and comprehension. Meaningful concerns and regulatory inquiries are less frequent but still contribute to the message's psychological and educational assessments. Declarative questions and required questions are occasionally used, but carry out essential functions. These questions

actively involve the audience, alter their ideas and behaviors, and reflect the speaker's emotional and evaluative viewpoints. This analysis lays the groundwork for future stylistic analysis to improve the communicative efficiency of these interrogatives.

5.1.2 Concluding Remarks of Research Question 2: What are the frequency and distribution of different speech act categories that appear in the Holy Quran quantitatively?

The Holy Quran uses descriptive questions to gather information, verify facts, and engage the audience. These questions, including straightforward, elaborate, elegant, and leading questions, are crucial in disseminating the Quran and improving knowledge transmission. They draw the target audience's attention, encourage pondering of complex messages, and enhance the psychological and influential effect of the message. The Quran offers readers the opportunity to reflect on and fully comprehend concepts, serve as evidence of God's wisdom, and help people understand the importance of life and seek the truth. Questions also encourage attentiveness, representation, and personal representation. For example, pilgrims are encouraged to evaluate the creation of the world, the heavens, and deep space to strengthen their faith and relationship with God.

5.1.3 Concluding Remarks of Research Question 3: What are the grammatical categories of questions manifested in the Holy Quran?

The Holy Quran addresses various questions to engage readers and encourage thoughtful thought. It uses grammatical questions like yes/no and wh-questions, emphasizing the importance of language structure and grammar. Three main grammatical types of inquiries appear in Quranic verses: Al-Ankabut (63), which begins with a hypothetical scenario, and Surah Muhammad (24), which employs

rhetorical questions. The Quran uses various linguistic forms to challenge assumptions and invite deeper thought, actively involving the audience. The Quran's rhetorical and educational style relies on the careful application of certain grammatical inquiry forms, demonstrating its ability to lead, educate, and alter the hearts and minds of believers.

5.1.4 Concluding Remarks of Research Question 4: What are the lexical categories associated with the questions in the Holy Quran?

The study of the lexical categories in the Holy Quran's questions reveals that interrogative pronouns, adverbs, and rhetorical questions are common vocabulary categories used in the Quranic text. These pronouns elicit specific information and provide context on various questions, while adverbs offer context and provide further insight. The Quranic questions cover various themes, including theological, ethical, social, historical, and philosophical issues. They also serve a pedagogical purpose, promoting critical thinking, reflection, and information pursuit. Adverbial and adjective terms enhance the coherence and transmission of divine truth, while contextual link groups indicate important searches for reasoning, management, and understanding the wherefores and whys. The Quran promotes monotheistic worship of God, emphasizes thoughtfulness, memory, and extreme etiquette. The lexical categories in the Holy Quran demonstrate the sophistication and intentionality of Quranic discourse, using a strategic combination of interrogative pronouns, adverbs, and rhetorical questions to convey information and challenge assumptions.

5.2 Recommendations

The following suggested recommendations are made in light of the aforementioned conclusions:

1. Utilizing questions to analyze the pragmatic functions and rhetorical effects in the Holy Quran to show their rhetorical impact in the readers.
2. Exploring the context, purpose, and audience of different types of questions to deepen understanding the Holy Quran showing its power of the words and meanings as well as their usage in reality.
3. Developing the analysis of the insights embedded in the question-answer interaction to be noticeable for the readers and listeners to be perceived well.
4. Exploring the implications and teachings conveyed through the Quranic questions and corresponding answers to have a good knowledge about how these questions have a good purpose in the Holy Quran itself, and how people can use them in reality for a successful communication.
5. Investigating the social, political, and religious environment in which the Holy Quran was revealed.

5.3 Suggestions for Further Research

The suggestions are given in this study are as follows:

1. Critical Stylistic Analysis of Questions in the Holy Qur'an.
2. Pragma-Stylistics Analysis of linguistic features of questions in the Short Stories.
3. Critical Discourse Analysis of how questioning strategies in the Qur'an vary across different cultural and linguistic communities in Conversation.
4. Critical Pragmatic Analysis of Questions in the holy Quran.

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Appendix: Quranic verses from The Holy Quran (Kindle Edition)

Surah Al-Baqara (214): "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near".

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَأَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ (Al-Baqarah 2:214)

Ar-Rahman (Verse: 16): Then which of the powers of your Lord you would deny?

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (Ar-Rahman 55: 16)

Surah An-Naml (Verse: 90): "And whoever comes with an evil deed - their faces will be overturned into the Fire. [It will be said], 'Are you recompensed except for what you used to do'"

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ (An-Naml 27:90)

Surah Al-A'raf (165): "So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair".

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ﴾ (Al-An'am 6:44)

Surah Al-Qiyamah (3): " Do people think We cannot reassemble their bones?".

﴿ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۚ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ﴾ (4Al-Qiyamah 75:3)

Surah Ghafir (25): "Then, when he came to them with the truth from Us, they said, “Kill the sons of those who believe with him and keep their women.” But the plotting of the disbelievers was only in vain"

﴿ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ وَمَا كَيْدُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴾ (Ghafir 40:25)

Surah Al-Baqarah (85): "Do you believe in some of the Scripture and reject the rest? Is there any reward for those who do so among you other than disgrace in this worldly life and being subjected to the harshest punishment on the Day of Judgment? For Allah is never unaware of what you do".

﴿ أَفَنُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذٰلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾ (Al-Baqarah 2:85)

Surah An-Najm (39): "and that each person will only have what they endeavored towards".

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴾ (An-Najm 53:39)

Surah Al-Hujurat (12): "Would any of you like to eat the flesh of their dead brother?".

﴿أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾ (Al-Hujurat 49:12)

Surah Al-Anfal (Verse:12): "When inspired your Lord to the Angels, "I am with you, so strengthen those who believed. I will cast in (the) hearts (of) those who disbelieved - the terror, so strike above the necks and strike from them every fingertip[s]."

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾ (Al-Anfal 8:12)

Surah Al-Anfal (46): " Obey Allah and His Messenger and do not dispute with one another or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere".

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (Al-Anfal 8:46)

Surah Al-A'raf (172): "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] - lest you should say on the Day of Resurrection, 'Indeed, we were of this unaware'".

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ (Al-A'raf 7:172)

Surah Al-Furqan (54): "And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition".

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا﴾ (Al-Furqan 25:53)

Surah An-Nur (62) states: "The 'true' believers are only those who believe in Allah and His Messenger, and when they are with him on a public matter, they do not leave without his permission. Indeed, those who ask your permission 'O Prophet' are the ones who 'truly' believe in Allah and His Messenger. So when they ask your permission for a private matter, grant permission to whoever you wish and ask Allah's forgiveness for them. Surely Allah is All-Forgiving, Most Merciful.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ (An-Nur 24:62)

Surah Al-Fatiha (1): "In the name of Allah, the Most Gracious, the Most Merciful".

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (Al-Fatiha 1:1)

Surah Al-Baqarah (255): "Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence".

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ (Al-Baqarah 2:255)

Surah Al-Ikhlās (1-2): "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge'".

(Al-Ikhlās 112:21-2) ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ صَمَدٌ﴾

Surah Al-Imrān (33): "Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imrān over the worlds".

(Al-Imrān 3:33) ﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾

Surah An-Nisā (1): "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer".

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (An-Nisā 4:1)

Surah Al-Fatiha (1:3): "The Most Merciful, the Most Compassionate".

الرَّحْمَنُ الرَّحِيمُ

Surah Al-Baqarah (177): "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and

hardship and during battle. Those are the ones who have been true, and it is those who are the righteous".

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾ (Al-Baqarah 2:177)

Surah Al-Baqarah (285): "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear, and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination'".

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ (Al-Baqarah 2:285)

In Surah Al-Mu'minun (115) the concern, "" Did you then think that We had created you without purpose, and that you would never be returned to Us?"

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ (Al-Mu'minun 23:115)

Surah Luqman (Verse: 20): Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you, both seen and unseen? "Still" there are some who dispute about Allah without knowledge, or guidance, or an enlightening scripture?"

﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ﴾ (Luqman 31:20)

Surah Fatir (27) where the concern, "Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black?"

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابِيٌّ سُودٌ﴾ (Fatir 35:27)

Surah An-Naml (90): "And whoever comes with an evil deed - their faces will be overturned into the Fire. [It will be said], 'Are you recompensed except for what you used to do'"

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ (An-Naml 27:90)

In Surah An-Nahl (10): He is the One Who sends down rain from the sky, from which you drink and by which plants grow for your cattle to graze.

﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ﴾ (An-Nahl 16:10)

In Surah Yaseen (22): "And why should I not worship He who created me and to whom you will be returned?"

﴿وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾ (Ya-Sin 36:22)

Al-Baqara (186): When My servants ask you 'O Prophet' about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to Me and believe in Me, perhaps they will be guided 'to the Right Way'.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾
(Al-Baqarah 2:186)

At-Tawba (119): O believers! Be mindful of Allah and be with the truthful.

﴿بِأَيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (At-Tawbah 9:119)

Al-A'raf (128): Moses reassured his people, “Seek Allah’s help and be patient.

Indeed, the earth belongs to Allah ‘alone’. He grants it to whoever He chooses of His servants. The ultimate outcome belongs ‘only’ to the righteous.”

﴿قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ (A'raf 7:128)

An-Nur (62): The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muḥammad] - those are the ones who believe in Allāh and His Messenger. So when they ask your permission due to something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ ۗ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ (An-Nur 24:62)

In Al-Imran (160): If Allah helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust.

﴿إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

Al-Baqarah (222): "They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۚ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾
(Al-Baqarah 2:222)

An-Naml (90): And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"

﴿وَمَن جَاءَ بِالسَّيِّئَةِ فَكَبَّتْ وُجُوهُهُمْ فِي النَّارِ ۖ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾
(An-Naml 27:90)

Al-Ankabut (63): "And if you asked them, 'Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?' they would surely say, 'Allah.' Say, 'Praise be to Allah.' But most of them do not reason."

﴿وَلَيْن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾
(Al-'Ankabut 29:63)

Muhammad (24): Do they not then reflect on the Quran? Or are there locks upon their hearts?

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ (Muhammad 47:24)

An-Nisa (44): Have you 'O Prophet' not seen those who were given a portion of the Scriptures yet trade it for misguidance and wish to see you deviate from the 'Right' Path?

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ﴾ (An-Nisa 4:44)

Ar-Room (8): Do they not contemplate within themselves? Allāh has not created the heavens and the earth and what is between them except in truth.

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى﴾ (Ar-Room 30:8)

In Al-Baqara (32): They replied, “Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise.”

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾ (Al-Baqarah 2:32)

Al-Imran (160): If Allah helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust.

﴿إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۗ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

(Al-Imran 3:160)

Al-Qiyamah (3): Do people think We cannot reassemble their bones?

(Al-Qiyamah 75:3) ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ﴾

In Al-Baqara (187): It has been made permissible for you to be intimate with your wives during the nights preceding the fast. Your spouses are a garment¹ for you as you are for them. Allah knows that you were deceiving yourselves.² So He has accepted your repentance and pardoned you. So now you may be intimate with them and seek what Allah has prescribed for you.³ 'You may' eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall. Do not be intimate with your spouses while you are meditating in the mosques. These are the limits set by Allah, so do not exceed them. This is how Allah makes His revelations clear to people, so they may become mindful 'of Him'.

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ﴾ (Al-Baqarah 2:187)

Al-Baqara (193): Fight against them 'if they persecute you' until there is no more persecution, and 'your' devotion will be to Allah 'alone'. If they stop 'persecuting you', let there be no hostility except against the aggressors.

Al-) ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدُونَ إِلَّا عَلَى الظَّالِمِينَ﴾ (Baqarah 2:193)

Al-Baqara (258): Have you not considered the one who argued with Abraham about his Lord [merely] because Allāh had given him kingship?

(Al-Baqarah 2:258) ﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ﴾

Az-Zumar (64): "Do you order me to worship other than Allah O you fools?"

(Az-Zumar 39:64) ﴿قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ﴾

Saba (23): No intercession will be of any benefit with Him, except by those granted permission by Him.

(Saba 34:23) ﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

Surat Al-Anfal (39): And fight against them until there is no fitnah¹ and [until] the religion [i.e., worship], all of it, is for Allāh.² And if they cease - then indeed, Allāh is Seeing of what they do.

(Al-Anfal 8:39) ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾

Al-Baqarah (163): Your God is 'only' One God. There is no god 'worthy of worship' except Him—the Most Compassionate, Most Merciful.

(Al-Baqarah 2:163) ﴿وَاللَّهُكُمْ إِلَهٌ وَحْدٌ مِثْلًا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

Al-Zumar (38): If you ask them 'O Prophet' who created the heavens and the earth, they will certainly say, "Allah!" Ask 'them', "Consider then whatever 'idols' you invoke besides Allah: if it was Allah's Will to harm me, could they undo that

harm? Or if He willed 'some' mercy for me, could they withhold His mercy?" Say,
 "Allah is sufficient for me. In Him 'alone' the faithful put their trust."

(قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ) (Az-Zumar 39:38)

الخلاصة

تهدف الدراسة إلى تحديد أنواع الاسئلة المذكورة في القرآن الكريم والتي تكون نتيجة لظواهر لغوية مختلفة، وهذه الظواهر اللغوية قد تكون نحوية وتداولية ودلالية وغيرها.

وهذه الظواهر اللغوية هي دلالة على تماسك النص القرآني الكريم والتي ترسم الصورة البلاغية للقرآن الكريم فقد تم تحليل هذه النصوص القرآنية وقد تبين طبقاً للتحليل اللغوي أن الأسئلة في القرآن الكريم هي صورة بلاغية تتكون من معانٍ مختلفة والتي قد تكون مجازية أو مبالغة أو استعارة.

وفي نفس الوقت وجدنا ان الجانب القواعدي النحوي له تأثير كبير في تغيير مفهوم السؤال من معنى إلى آخر فضلاً عن الجانب التداولي والذي له نفس التأثير على فهم السؤال في النص القرآني.

جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة كربلاء
كلية التربية للعلوم الإنسانية



الأسئلة في القرآن الكريم: دراسة تداولية أسلوبية

رسالة

مقدمة إلى مجلس كلية التربية للعلوم الإنسانية / جامعة كربلاء استكمالاً لمتطلبات
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