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Rhetorical Question with Reference to Surat Al-Mulk

A Paper

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ
وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

صدق الله العظيم

In the Name of Allah, Most Gracious, Most Merciful

Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

Allah spoke the truth

(البقرة، الآية 255)

To my family

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Abstract

This paper tries to shed light on rhetorical question with reference to Surat Al-Mulk .It aims at: (1) finding out the definition rhetorical question . (2) Pinpointing out the types of rhetorical questions. (3) Specifying the most dominant type of rhetorical question utilized in surat Al-Mulk. Consequently ,it is hypothesized that: (1) a rhetorical question is a question that does not expect an answer. It is a question asked to make a point, rather than get an answer.(2) There are four types of rhetorical questions. (3) -wh- rhetorical question is the most preponderant type in surat Al-Mulk .Finally , this paper comes up with the following conclusions : rhetorical question is a question asked not for the answer, but for the effect . There are four types of rhetorical question and wh –question is the most prominent type .

Key words : Rhetorical question , Quran , Types .

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Chapter One

Introduction

1.1 The Problem

In English ,there are four main types of questions :general or yes/no questions, wh-questions ,alternative questions ,and Tag questions. And there are three minor types of questions: rhetorical question , echo questions and exclamatory question .

A rhetorical question is that type of minor questions. It is a sentence in an interrogative form addressed to someone in order to get information or for answer but to show that the action was really happened and we certain it by the rhetorical question .

Rhetorical question is that which do not expect an answer. It is used simply as a way of drawing attention to something. The current study tries to answer the following questions:

- 1-What is meant by rhetorical question?
- 2-What are the types of rhetorical question?
- 3- Which types are most used in surat Al-Mulk.

1.2 Aims

In the light of the above-mentioned questions, the present study tries to achieve the following aims:

- 1-Finding out the definition of a rhetorical question.
- 2-Pinpointing out the types of rhetorical questions.

3- Specifying the most dominant type of rhetorical question utilized in surat Al-Mulk.

1.3 Hypotheses

It hypothesized that :

1-A rhetorical question is a question that does not expect an answer. It is a question asked to make a point, rather than get an answer

2- There are four types of rhetorical questions:

2-wh- rhetorical question is the most preponderant type in surat Al-Mulk .

1.4 Procedures

To achieve the aims of the study and verify its hypotheses, the following steps will be adopted:

1-Presenting a comprehensive study about rhetorical question in English.

2- Analyzing some texts in glorious Quran , especially, in surat AL-Mulk according to the information developed by the researcher followed by a statistical analysis of the results.

3-Drawing some conclusions to estimate the validity of the hypotheses of the current work.

1.5 Limits of the study

The study is limited to the rhetorical question in English concerning their use in surat Al-Mulk.

1.6 Value of the study

The current study is hoped to be of value for those interested in linguistics. It is also expected that the study would be beneficial for students to know the Quran.

Chapter Two

Rhetorical Question

2.1 Definitions

Swan (1995:477) states that questions do not always ask for information in many languages , including English . A question within an obvious answer can be used simply as a way of drawing attention . Such a question is called a “ rhetorical question”.

According to Quirk et al. (1985: 825-6), this sort of question is regarded as interrogative in structure, but has the force of a strong assertion. In general, it does not expect an answer.

A rhetorical question is one for which the questioner does not expect a direct answer: in many cases it may be intended to start a discourse, or as a means of displaying or emphasizing the speaker's or author's opinion on a topic . As in "Can't you do anything right?" It is intended not to ask about the listener's ability but rather to insinuate the listener's lack of ability. (Web Source 1)

.

Ilie (1994:112) denotes that rhetorical question is the question which is useful in defending one’s own opinion, and changing the opinion of others, making one’s message more memorable, being ironic, etc.

In an ordinary question, the questioner seeks an answer from the listener but in rhetorical question does not seek an elicited answer from the listener (Sadock, 1971:224). In the same way, Dlugan (2012:1) claims that rhetorical question is a common rhetorical device where a question is asked by a speaker, but no answer is expected from the hearer.

It is "an effective persuasive device, subtly influencing the kind of response one wants to get from an audience" – (Web Source 2) it is used in persuasive discourse (Abrams and Harpham, 2012: 347).

It is asked just for effect, or to lay emphasis on some point being discussed, when no real answer is expected. A rhetorical question may have an obvious answer, but the questioner asks it to lay emphasis to the point (Web Source 5).

2.2 Types of Rhetorical Question

There are four types of rhetorical question:

Positive, negative, wh-rhetorical question and rhetorical conditional clauses.

2.2.1 Positive

Leech and Svartvik (1996:156) point out that a positive rhetorical question is in fact like a strong negative statement. In a homogeneous vein, Quirk et al. (1985: 825) states that a positive rhetorical question is in fact a strong negative assertion.

According to Swan (1995: 477) , positive rhetorical question draws the attention to negative situation in which the answer is obviously (No) or there is no answer to the question as in the following examples :

1-Is that a reason for despair?(Surely that is not a reason....)

2-Can anyone doubt the wisdom of this action?(Surely no one can doubt...)(Quirk and Greenbaum,1973:200)

3-Does it look like I'm bothered? ("I'm not bothered)."(Ibid)

4-Is that a reason to fail?(Surely that is not a reason to fail) (Ibid)

5- Are we going to let them do this to us ? (= Surely , we are not))(Swan ,1995:478).

6- Have you lost your tongue ? (= why do not say anything).
(Ibid)

2.2.2 Negative

Leech and Svartvik (1996:156) illustrate that a negative rhetorical question is like a strong positive statement .

Swan (1995: 477) states that negative rhetorical question often suggests a positive situation as in the following examples :

7-Haven't I done enough for you?(I done enough for you.)

8-Didn't I tell you it would rain(I told you...)(ibid.).

9- Didn't I tell you he would forget ? (you know I told you ..)
(Leech and Svartvik ,1996:156)

10-Is no one going to defend me?(Surely someone is going to defend me) (Quirk and Greenbaum,1973:200).

11- Don't you care about me?(= Surely you don't care)(Web Source3)

12- Haven't we have enough wars? (We have enough ..) (Murica and Freeman ,1999: 265).

2.2.3 Wh- rhetorical Question

This sort of question is equivalent to a statement in which the wh-element is replaced by a negative element as in “Who Knows/cares?” which implies “Nobody knows/cares” (Quirk and Greenbaum, 1975:200).For (Leech and Svartvik ,1996:156) remark that wh- rhetorical question is often rather (rhetorical) in tone .It challenges the hearer to deny what appears obvious as in the following examples :

13-What difference does it make ? (= It makes no difference).

14-How many employees would refuse a rise in pay ? (= Very few or none (ibid).

15- Who do you think you are ? (=You aren't as important as your behavior suggests .

16-Why don't you take a taxi ? (= There's no reason).

17-What the use of asking her ? (=It's no use of asking her)

18-How do you expect me to find milk on a Sunday night ?
Where am I going to find a shop open ? (=You can't reasonably expect ... There aren't any shops open).

19-What do you think you're doing ? (=You can't justify what you are doing)(Swan ,1995:477-8)

20-The prisoners were grumbling about their cold cells and poor food . Who could blame them ?(= No one could blame them).

21-She said she had been too ill to come to work that day , and certainly she sounded pretty groggy on the phone . Anyway , Who was I to argue ? (=I wasn't in position to doubt her word) (Quirk and Greenbaum,1991:467).

22-Who has ever been to Seoul?(= No one has been to Seoul)(Sadock (1974:267)

2.2.4 Rhetorical Conditional Clauses .

Rhetorical conditional clauses give the appearance of expressing an open condition . there are two types of rhetorical if-clauses , one in which the assertion is derived from the conditional clauses and the other in which it is derived from the matrix clause (Quirk et al ,1985: 1094).

(a) If the proposition in the matrix clause is absurd ,the proposition in the conditional clauses shown to be false :

23-If they're Irish , I'm the pop . { Since I'm obviously not the pop , they're certainly not Irish }

24-If you believe that , you'll believe anything . { you certainly can't believe that }.

25-If she doesn't get first prize , she's no daughter of yours.{ she certainly will get first prize } (ibid.).

(b) If the proposition in the conditional clause is true ,the proposition in the matrix clause is shown to be true :

26-He's ninety if he's a day . { If you'll agree that he's at least a day old , perhaps you'll take my word that he's ninety }

27-The package weight ten pounds if it weight an ounce . { The package weight ten pounds }.

28-The painting must be worth a thousand dollars if it's worth a cent . { The painting must certainly be worth a thousand dollars } (ibid .) .

Chapter Three Data Analysis and Discussion

3.1 Surah Al-Mulk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (1) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ (2) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (3) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ (4) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (5) وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (6) إِذَا أُلْفُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ (7) تَكَادُ تَمَيَّرُ مِنَ الْعَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (8) قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (9) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (10) فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ (11) إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (12) وَأَسِرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (13) أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (14) هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ (15) أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (16) أَمْ أَنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (17) وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ (18) أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (19) أَمْ مَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ (20) أَمْ مَنْ هَذَا الَّذِي

يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ (21) أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ
أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ (22) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (23) قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ (24) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (25) قُلْ إِنَّمَا الْعِلْمُ
عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (26) فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا
الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ (27) قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ
الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ (28) قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ
فِي ضَلَالٍ مُبِينٍ (29) قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ (30)

صدق الله العلي العظيم

In the name of Allah , Most Gracious, Most Merciful

Blessed be He in Whose hands is Dominion; and He over all things hath Power;(1)He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving(2)He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw (3) Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out. (4) And we have, (from of old), adorned the lowest heaven with

Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire. (5) For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination. (6) When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth (7) Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?" (8) They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): ye are nothing but an egregious delusion!'" (9) They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (10) They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire! (11) As for those who fear their Lord unseen, for them is Forgiveness and a great Reward. (12) And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts. (13) Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them). (14) It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection. (15) Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? (16) Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning? (17) But indeed men before them rejected (My warning): then how (terrible) was My rejection of them (18) Do they not observe the birds above them,

spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things. (19) Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers. (20) Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth). (21) Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way? (22) Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give. (23) Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together." (24) They ask: When will this promise be (fulfilled)? - If ye are telling the truth. (25) Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public." (26) At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!" (27) Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?" (28) Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error." (29) Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?" (30)

Allah spoke the truth

3.2 Data Analysis

Text 1

1-الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ
هَلْ تَرَى مِنْ فُطُورٍ

He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?

So turn thy vision again: seest thou any flaw?(Surely , we find no flaw) Positive rhetorical question in this verse .

The heavens as; they appear to our sight seem to be arranged in layers one above another . we do not see in the creation of heavens and earth any flaw . In this verse an order to notice heaven again and again. However closely we observe it, we shall find no flaw in it.

Text 2

-تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"

A negative rhetorical question is evident in “*Did no Warner come to you?*” wherein those infidels have a warner but; they deny them .

Text 3

2-أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

2-Should He not know,- He that created?

Should He not know,- He that created? (Surely , He knows)

Negative rhetorical question in this verse .

Allah Who creates must necessarily know His own handiwork. But lest we should measure His knowledge by such imperfect knowledge as we possess. His knowledge has further characterized as understanding the finest mysteries and being well acquainted with them. This sentence contains negative rhetorical question because it is like a strong positive assertion .

Text 4

3-أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

-Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?

This verse refers to the greatness and power of Allah. It includes positive rhetorical questions. As in “*Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes*” Surely, no. Furthermore, we feel safe on land because Allah has made this earth amenable, manageable and serviceable for all humans.

Text 5

- أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ

-Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?

Allah is the Highest above his creation. This verse refers to Allah's predestination and power as a threat to those who persist in their tyranny, transgression, and disobedience. Again, the positive rhetorical question appears in “do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones)” “surely they don't feel secure..”

Text 6

-أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ۗ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

7-Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful?

Wh- rhetorical question is evident in “who is there that can help you?” which means who is this who , according to you , unbelievers will help you without the Most Merciful , if He intends evil for you . (Surly , no one)

Text 7

-8- أَمَّنْ هَذَا الَّذِي يَزُفُّكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ

-Or who is there that can provide you with Sustenance if He were to withhold His provision?

Again, Wh- rhetorical question appears in “*who is there that can provide you with Sustenance if He were to withhold His provision?*” Expressing that No one provides for people if Allah prevents his provision from reaching them, as the infidels have gone too far in their stubbornness and arrogance. (Surly, no one) .

Text 8

6- أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

6- Do they not observe the birds above them, spreading their wings and folding them in.

The noble verse addresses the infidels and directs them to look at the birds above them ,for they spread their wings when flying , and only the Most Merciful protects them from falling .A negative rhetorical question is evident in “Do they not observe the birds above them” Surly they observe .

Text 9

10- قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

-If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"

Wh- rhetorical question appears in the above verse; “who can deliver the Unbelievers from a grievous Penalty? “which expresses that no one can protect the Unbelievers from a grievous Penalty except Allah .

Text 10

- قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ -

-If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"

Briefly, Muhammad tells these polytheists. if the water you drink from becomes going to the earth, and you do not reach it by any means, who else, other than Allah, will give you water. Ultimately , wh-rhetorical question manifests in "who then can supply you with clear-flowing water?" surly , no one .

Table (1) : The Overall Frequencies and Percentages of the Rhetorical Question and its types as used in Surat Al Mulk .

Types of rhetorical question	Frequence	Percentage
1-Positive	3	30%
2-Negative	3	30%
3-Wh-rhetorical question	4	40%
4-Rhetorical conditional clause	0	0%

The above table shows that wh- rhetorical question is most frequently exploited with the percentage, (40%). This gives an indication that everything is under Allah's control. As for the positive and negative rhetorical questions, thy penetrate with a percentage of (30%). Regarding the rhetorical conditional clause, it appears with the ratio (0%).

Chapter Four

Conclusions

4.1 Conclusions

The present study comes up with the following conclusions:

1. A rhetorical question is a device used to persuade or subtly influence the audience. It's a question asked not for the answer, but for the effect. Oftentimes, a rhetorical question is used to emphasize a point or just to get the audience thinking. This validates the first hypothesis.
2. There are four types of rhetorical question: Positive ,negative , wh-rhetorical question and rhetorical conditional clauses. This validates the second hypothesis.
3. Wh- rhetorical question is the most preponderant type in surat Al-Mulk . In which the wh-element is replaced by a negative element. This validates the third hypothesis.

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Source (1)

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