

## Prohibition in Quran: Structure and Meaning

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### Abstract

*Quran is the word of Allah written in Arabic. In conveying its message, the Quran uses different sentences, including declarative, imperative, and interrogative sentences. This research will focus on prohibition sentences with analysis of speech acts. Prohibition sentence is a sentence that requires the termination of an act from the interlocutor, from the higher position to the lower one. It is assumed that besides being intended for conventional meanings, the prohibition sentences in the Quran also function as other meanings other than the original meaning, by previously understanding the context that becomes the background of a prohibition. The theory used is pragmatics, especially speech acts. The method used is the refer method and the recording technique. The research of prohibition sentences with pragmatics has obtained two prohibition tools those are sharîh and not sharîh. The prohibition sentences in the Quran are not only used for original meaning but also function as other meanings, such as for the purpose of prayer (do'a), offer (iltimâs), suggestion (irsyâd), continuous (dawâm), information as a result (bayânul 'âqibat), pessimistic (tayîs), threat (tahdîd), calming (i'tinâs), disfiguring (taubîh), and ignoring ('adamul-mubâlah).*

**Keywords:** Speech acts, Prohibition sentences, Majazi meanings.

### A. Introduction

Language is a connecting tool among humans, which is used to convey thought, feeling, and any other things. Thus, language is something inseparable from human life.<sup>1</sup> On the other side, human is

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<sup>1</sup> Khaidir Anwar, *Fungsidan Peran Bahasa: Sebuah Pengantar*, 1990, p. 67

considered as an individual creature besides as a social creature. He always lives together with others and makes a social group that later is known as society. They always communicate among each other in order to meet their needs.

Language is also a tool of expressing ideas that cannot be separated from social interaction.<sup>2</sup> It means that if a social interaction exists in a society, they use a language. The use of language in social interaction is not only related to the social factors, but also to the situational factors of the speech community. Those factors are the time of speech, the speech topics, the purpose of speech, and the background of the emergence of speech.<sup>3</sup> Thus, the knowledge of socio cultural background of a speech is very necessary in understanding the intention and purpose of a speech conveyed by a speaker, including utterance written in the Quran.

Quran is a media of interaction between Allah SWT and His creatures. The interaction uses a tool called language, which is the Arabic. The use of Arabic as the media of interaction is written in Q.S. an-Nahl [16]: 103, Q.S. Yusuf [12]: 2, Q.S. ar-Ra'du [13]: 37, Q.S. Fushshilat [41]: 3, Q.S. az-Zuhruf [43]: 3, and Q.S. al-Ahqâf [46]: 12. In the interaction, the Quran uses various sentences including the prohibition sentences (*nahyun*). Prohibition sentence is a sentence used if the speaker wants to prohibit someone to do something.<sup>4</sup>

A sentence is not only used conventionally or in accordance with the modus of speech, such as declarative sentence that is used to inform something to the interlocutor, interrogative sentence to ask something, imperative sentence to declare orders, invitations, and requests or prayer, and prohibition sentence to prohibit. Such sentences frequently function as other meanings other than the original meaning, such as functioning as prayer, suggestion, and threat.

This article also raises the prohibition language style (*nahyun*) in the Quran. The raising of Prohibition language style in the Quran

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<sup>2</sup> Sudiati, *Kreatif Berbahasa: Menuju Ketrampilan Pragmatik*, 1996, p. 6

<sup>3</sup> Suwito, *Sosiolingusitik*, 1985, p. 3

<sup>4</sup> Sayyid Al-Hasyimi, *Jawâhir al-Balâghah*, 1988, p. 82

are among others the lots of prohibition sentences functioned other than the original meaning.

Thus, this research will answer two questions those are:

1. How is the formation structure of prohibition sentences in the Quran?
2. How is the rhetorical meaning (*balaghy*) of prohibition language style?

This article is expected to be useful to reveal the meanings of speech in the Quran, especially the prohibition utterances in the Quran with the pragmatics analysis.

## B. Theoretical Framework

Pragmatics linguistic is one branch of linguistics that is still new if viewed from the development of linguistics.<sup>5</sup> Many linguists pay so serious attention on this science that it has been developing very fast in a short time. This development is in line with the high consciousness of the linguists towards the study on language use in communication.

The definition given by the linguists on pragmatics linguistics is as follows. Leech thinks that, "Pragmatics studies meaning in relation to speech situation".<sup>6</sup> According to Levinson, pragmatics is a linguistics that studies the relations between language and context of speech.<sup>7</sup> While according to Frank Parker, pragmatics is a branch of linguistics that studies how a language is used in communication.<sup>8</sup> Jacob L. Mey (1994: 5) states that pragmatics is a linguistics that studies the use of language that basically should be determined by the the context of speech situation in the society and the cultural media accomodating and underlying it.<sup>9</sup>

Considering that pragmatics linguistics studies the purposes of speech of the speaker, in some ways, pragmatics study is in line with semantics, which is a branch of linguistics that examines the

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<sup>5</sup> Leech, *Principles of Pragmatik*, 1998, p. 1-2

<sup>6</sup> Leech, 1982, p. 1-2

<sup>7</sup> Levinson, *Pragmatics*, 1991, p. 9

<sup>8</sup> Frank Parker, *Linguistic for Non-Linguistics*, 1997, p. 9

<sup>9</sup> Jacob L. May, *Pragmatics: An Intruduction*, 1994, p. 5

language meaning. The very basic difference is that pragmatics examines the meaning of certain lingual units externally, while semantics examines the meaning of certain lingual unit internally.

### **Speech Acts**

The concept of speech acts is introduced for the first time by Austin (1911-1965) in 1962 in his book entitled "How to do Things with Word?". In this book, Austin differentiates between performative utterance and constative or descriptive utterance.

The theory of speech acts was previously the material of lectures, which was then recorded by J. O. Urmson (1965) entitled "How to do Things with Word?". However, the theory of speech acts developed significantly after Searle, Austin's student (1969) published a book entitled "Speech Acts: An Essay in the Philosophy of Language". For Searle, there is speech acts in language communication. According to him, language communication is not only symbols, words, or sentences, but it will be more precisely if it is called a product of symbols, words, or sentences in the form of speech act behavior. Strictly, speech acts is the product of sentences in certain condition and is the smallest unit of language communication. Speech acts can be in the form of statement, question, or command. Therefore, it is much possible that in each speech act, the speaker utters a different sentence because he tries to adjust the utterance to the context.

Furthermore, Searle presents pragmatically that at least there are three types of acts that can be realized by a speaker those are locutionary act, illocutionary act, and perlocutionary act (Searle, 1969: 23-34).

### **Context**

Brown mentions that speech components are the contextual elements consisting of eight elements those are: (1) speaker (addresser), (2) listener (addressee), (3) subject matter (topic), (4) background (setting), (5) communicator: spoken/written language

(channel), (6) dialect/style (code), (7) message, and (8) speech event.<sup>10</sup>

### C. Method of Research

This research will try to describe the phenomena of prohibition sentences in speech occasion in the Quran language style. The prohibition sentences are assumed to be not all intended for conventional meaning that demands the answer from the interlocutor, but is more intended for other purposes other than the real one.

The steps conducted by the researcher in this research is giving sign to the prohibition sentences existing in the Quran, then they are recorded. The next step is analyzing the prohibition sentences from the structural aspects of formation. After that it is determining the prohibition sentences that have the intrinsic meaning and the *majazi*/rhetorical meaning. The prohibition sentences that have *majazi* meaning will be analyzed based on the pragmatic analysis of speech acts, and then the last is the conclusion.

### D. Result and Discussion

#### Definition of Prohibition Sentences

Sayyid Abdurrahim Athiyah defines the prohibition language style (*Nahyun*) as طلب الكف عن الشيء على وجه الاستعلاء مع الإلزام (*demanding the termination of an action from the interlocutor. The prohibition comes from the higher position*).<sup>11</sup> Abdul Fattah Fayûd defines the prohibition language style (*Nahyun*) as هو كل أسلوب يطلب به الكف عن الفعل على جهة الاستعلاء والإلزام فيكون من جهة العليا ناهية الى جهة دنيا منهيّة (*The prohibition language style is each sentence used to demand the termination of an act. The demand comes from the higher to the lower party. The high position is the one who prohibits while the low position is the one who is prohibited*).<sup>12</sup>

The prohibition language style is much obtained in the Quran, such as in

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<sup>10</sup> Abdul Rani, *Analisis Wacana*, p. 190-191

<sup>11</sup> Abdurahman Athiyah, *al-Amru wa an-Nahyu*, 2002, p. 113

<sup>12</sup> Abdul Fattah Fayud, *Ilmu al-Ma'âni*, 2004, p. 299

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Explanation: In the verse above, the prohibition language style is the sentence *لَا تُفْسِدُوا فِي الْأَرْضِ* (*Do not cause corruption on the earth*).<sup>13</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the hypocrites. The prohibition functions as the original meaning of a prohibition, which is intended to the interlocutor.

### Structure of Prohibition Sentences (*Nahyun*)

The structure of prohibition sentences in the Quran can be differentiated into two: First *sharîh* (clear prohibition), second *ghairu sharîh* (unclear prohibition). It is stated more detailed in the following.

#### 1. Original Prohibition Sentences

The structure of the original prohibition language style is those use the prohibition tool *المضارع المقرون بلا الناهية* (*fi'il mudhâri'* that is preceded by *lâ* that functions to prohibit).<sup>14</sup> The prohibition language style is much obtained in the Quran, such as in

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

Explanation: In the verse above, the prohibition language style is *لَا تُفْسِدُوا فِي الْأَرْضِ* (*Do not cause corruption on the earth*),<sup>15</sup> by using the prohibition tool *المضارع المقرون بلا الناهية* (*fi'il mudhâri'* that is preceded by *lâ* that functions to prohibit). The speaker of this sentence is Allah SWT, while the interlocutors are the hypocrites. The prohibition functions as the original meaning of a prohibition that is intended to the interlocutor, which means stop causing the damage on the earth.

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<sup>13</sup> QS. al-Baqarah: 11

<sup>14</sup> Abdurrahman Athiyah, *al-Amru wa an-Nahyu*, p. 113

<sup>15</sup> QS.al-Baqarah: 11

## 2. Unoriginal Prohibition Sentences

The Prohibition Sentences with unoriginal Prohibition Structure are among others in the following forms:

- *Prohibition with prohibiting sentences (Type 1), such as:*

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Explanation: The prohibition verb is the sentence وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ (and Allah forbids immorality, bad conducts, and oppression).<sup>16</sup> The utterance is spoken by Allah SWT, while the interlocutors are the believers. The prohibition does not only function as the original meaning of a prohibition, but also as the continuous prohibition (dawâm). The meaning of dawâm here is to make the believers always avoid immorality, bad conducts, and oppression.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

Explanation: In the verse above, the prohibition verb is the sentence وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (*prevented the soul from (unlawful) inclination*).<sup>17</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The prohibition does not only function as the original meaning of a prohibition, but also as the continuous prohibition (dawâm). The meaning of dawâm here is to make the believers always prevent from their unlawful inclination.

- *Prohibition with forbidding sentences (Type 2)*

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Explanation: In the verse above, the prohibition verb is حَرَّمَ رَبِّي (my Lord has only forbidden immoralities,

<sup>16</sup> QS. an-Nahel: 90

<sup>17</sup> QS. an-Nazi'ât: 40

what is apparent of them or what is concealed).<sup>18</sup> The speaker of this sentence is Allah SWT, while the interlocutors are Prophet Muhammad and the believers. The prohibition does not only function as the original meaning of a prohibition, but also as the continuous prohibition (dawâm). The meaning of dawâm here is to make the believers always abandon the immoralities, either it is apparent or concealed.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ  
وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Explanation: In the verse above, the prohibition verb is حَرَّمَ عَلَيْكُمْ (Allah has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah).<sup>19</sup> The sentence is spoken by Allah SWT, while the interlocutors are Prophet Muhammad and the believers. The prohibition does not only function as the original meaning of a prohibition, but also as the continuous prohibition (dawâm). The meaning of dawâm here is to make the believers always abandon (eating) dead animals, blood, the flesh of swine, and anything dedicated to other than Allah.

▪ *Prohibition with unlawful sentences (Type 3)*

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ  
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

Explanation: In the verse above, the prohibition verb is فَلَا تَحِلُّ لَهُ (then she is not lawful to him afterward until (after) she marries a husband other than him).<sup>20</sup> The speaker of this sentence is Allah SWT, while the interlocutors are Prophet Muhammad and the believers. The prohibition is the original meaning of a prohibition intended to the interlocutor that is the

<sup>18</sup> QS. al-A'râf: 33

<sup>19</sup> QS. an-Nahel: 115

<sup>20</sup> QS. al-Baqarah: 230



prohibition for the Muslims (after the second talak) to marry a woman he has divorced until she has married another husband. Then if the other husband has divorced her, there is no sin for both of them (the former first husband and the wife) to remarry if both think they will be able to live the laws of Allah.

- *Prohibition with a sentence there is no goodness in that act (Type 4)*

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

Explanation: In the verse above, the prohibition verb is sentence لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ (Righteousness is not that you turn your faces towards the east or the west).<sup>21</sup> The speaker of this sentence is Allah SWT, while the interlocutors are Prophet Muhammad and the believers. The prohibition does not only function as the original meaning of a prohibition intended to the interlocutor, but also as the continuous prohibition (dawâm), which is a prohibition for the Muslims to believe that goodness is not only enough with facing their face to the East and the West. No, it is not. Goodness is not enough with that. Besides performing the prayer, goodness is also believing in Allah, the Judgement Day, the angels, the holy books, the prophets, and giving his beloved property to his relatives, orphans, poor people, travelers (who need help) and begging people; and (liberating) slaves, establishing prayers, and performing zakat; and those who keep their promises when they promise, and those who are patient in pain, suffering and in war.

- *Prohibition by mentioning an act with threat (Type 5)*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ  
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

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<sup>21</sup> QS. al-Baqarah: 177

Explanation: In the verse above, the prohibition verb is وَالَّذِينَ (And those who) يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (hoard gold and silver and spend it not in the way of Allah).<sup>22</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. This declarative sentence contains the prohibition meaning intended to the interlocutors those are (the Muslims). As if Allah says to the believers, “(do not devour the wealth of people unjustly and avert [them] from the way of Allah. And do not hoard gold and silver and spend it not in the way of Allah)”. If you keep doing the prohibition then you will get painful punishment from Allah SWT.

▪ *Prohibition with an improper sentence (Type 6)*

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

Explanation: In the verse above, the prohibition sentence is a sentence وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ (It is not for a believing man or not (also) for a believing woman, when Allah and His Messengers have decided a matter, that they should thereafter have any (other) choice about their affair).<sup>23</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. This sentence contains prohibition meaning intended to the interlocutors those are (the Muslims). As if Allah says to the believers “(when Allah and His Messengers have decided a matter, that do not you decide any other choice)”. If you all disobey Allah and His Messenger, then all of you have been lost, a real heresy.

▪ *Prohibition with threatening sentence (Type 7)*

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Explanation: In the verse above, the prohibition verb is فَمَنْ بَدَّلَهُ (Then whoever alters the bequest) بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ

<sup>22</sup> QS. at-Taubah: 34

<sup>23</sup> QS. al-Ahzâb: 36

after he has heard it, the sin is only upon those who have altered it).<sup>24</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The sentence contains the prohibition meaning intended to the interlocutors those are (the Muslims). As if Allah says to the believers “do not you alter the bequest after you have heard it, then the sin is only for those who have altered it).”.

▪ *Prohibition by denouncing the act or the perpetrator (Type 8)*

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ  
وَالزَّرِيثُونَ وَالرَّيْحَانَ مُنْتَسَابِيهَا وَغَيْرَ مُنْتَسَابِيهِ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ  
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Explanation: In the verse above, the prohibition sentence is a sentence *وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ* (and be not excessive. Indeed Allah does not like those who commit excess).<sup>25</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The sentence contains the prohibition meaning intended to the interlocutors those are (the Muslims). As if Allah says to the believers “do not you all eat the fruits excessively”. Indeed, Allah does not like those who commit excess.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Explanation: In the verse above, the prohibition sentence is a sentence *قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ* (if you turn away, then indeed Allah does not like the disbelievers).<sup>26</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The sentence contains the prohibition meaning of turning away from the devotion intended to the interlocutors those are (the Muslims). As if Allah says to the believers, “do not you all turn away from your devotion to Allah and His Messengers”. If you turn away, indeed Allah does not like those who turn away.

<sup>24</sup> QS. al-Baqarah: 181

<sup>25</sup> QS. al-An'âm: 141

<sup>26</sup> QS. Ali Imran: 32

▪ *Prohibition using rhetorical question (Kalam Istifhâm) (Type 9)*

The istifhâm language style functions as prohibition (nahyun),<sup>27</sup> such as:

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَسْهَدُونَ

Explanation: In the verse above, the *istifham* language style is a sentence *لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَسْهَدُونَ* (*why do you disbelieve in the verses of Allah while you witness to [their truth]*).<sup>28</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the scriptures. Istifhâm does not only function as a question to the interlocutors, but also as the prohibition (Nahyun), which is a prohibition intended to the interlocutors to do as intended by the text. In the context of verse 70 above, the speaker (Allah SWT) prohibits His interlocutors (the Scriptures) to deny the Quran verses. As if the speaker says, “O the Scriptures, do not you disbelieve the truth of the Quran verse whereas you all know that it is true”.

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Explanation: In the verse above, the *istifham* language style is a sentence *لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ* (*O People of the Scripture, why do you confuse the truth with falsehood*).<sup>29</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the Scriptures. Istifhâm does not function as a question, but also as a prohibition (Nahyun), which is a prohibition intended to the interlocutor to do as meant by the text. In the context of verse 71 above, the speaker (Allah SWT) prohibits His interlocutor (the Scripture) to confuse the truth with the falsehood, so the truth is not seen to be true and the falsehood is also not seen as false. As if Allah Swt says “O the Scriptures, do not you confuse the truth in the Quran verse with the falsehood whereas you all know”.

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<sup>27</sup> Taufiq Muhammad Sa'ad, *Shuwarul-Amri wa an-Nahyi fzikril-Hakim*, 1993, p. 112-115

<sup>28</sup> QS. Ali Imran: 70

<sup>29</sup> QS. Ali Imran: 71

### E. Rhetorical Function of Prohibition Language Style in Quran

Prohibition language style in the Quran occasionally functions as other purpose other than the original meaning, and it can be known from the context in which the prohibition speech was born, among others function as:

#### Prayer (*do'a*), (Type 1), for example:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ  
 مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُزْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا  
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Explanation: In the verse above, the prohibition language style is a sentence رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا (Our Lord, do not impose blame upon us if we have forgotten or erred), وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا (Our Lord, do not lay upon us a burden like that which You laid upon those before us), وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ لَنَا بِهِ (Our Lord, do not burden us with that which we have no ability to bear).<sup>30</sup> The prohibition sentences are spoken by the believers, while the interlocutor is Allah SWT. The prohibition does not function as the original meaning of a prohibition, but functions as a prayer or *do'a*.<sup>31</sup>

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Explanation: In the verse above, the prohibition language style is a sentence رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا (Our Lord, let not our hearts deviate after You have guided us).<sup>32</sup> The sentence is spoken by the believers, while the interlocutor is Allah SWT. The prohibition comes from the low position (the believers) to the high position (Allah Swt) and is conveyed solemnly and full of hope. Thus, the

<sup>30</sup> QS. al-Baqarah: 286

<sup>31</sup> Ali Ashabuni, *Shafwatu Tafâsir*, Vol. 1, Dârul-Fikri, tth, p. 181. See also in Basyuni Abdul Fatah, *Ilmu Ma'ani*: p. 300

<sup>32</sup> QS. Ali Imran: 8

prohibition does not function as the original meaning of a prohibition, but functions as a prayer or do'a.<sup>33</sup>

**Offer (*Iltimas*) (Type 2), for example:**

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْفُقْ قَوْلِي

Explanation: In the verse above, the prohibition language style is a sentence *قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي (O son of my mother, do not seize [me] by my beard or by my head)*.<sup>34</sup> The speaker of this prohibition sentence is Prophet Harun As., while the interlocutor is the son of Prophet Harun's mother. The prohibition is conveyed by someone to someone else who is equal to each other, no one higher or lower. If so, the prohibition does not function as the original of a prohibition, but functions as an offer or *iltimâs*.<sup>35</sup>

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ

Explanation: In the verse above, the prohibition language style is a sentence *قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ (Do not kill Yusuf but throw him into the bottom of the well)*.<sup>36</sup> The speaker of this sentence is one of Yusuf's family that is Prophet Yaqub's son, while the interlocutor is Prophet Yaqub's sons. The prohibition is conveyed by someone to the others who are equal to him, no one higher or lower. If so, the prohibition on this verse does not function as the original meaning of a prohibition, but functions as an offer or *iltimâs*.<sup>37</sup>

**Suggestion (*Irsyâd*), (Type 3), for example:**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْئَلُوا عَن أَسْثِيَاءِ إِن تُبَدَّ لَكُمْ فَسَوْءُكُمْ

<sup>33</sup> Abdul Fatah Fayud , *Ilmu Ma'âni*, p.300

<sup>34</sup> QS. Thaha: 94

<sup>35</sup> Abdul Fatah Fayud, *Ilmu Ma'âni*, p. 300

<sup>36</sup> QS. Yusuf: 10

<sup>37</sup> Abdurrahim Athiyah, *al-Amru wa an-Nahyu fî Nusuq Alqur'âny*, p. 114

Explanation: In the verse above, the prohibition language style is a sentence *لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسُؤْكُمْ* (*O you who have believed, do not ask about things (to your Prophet) which, if they are shown to you, will distress you*).<sup>38</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The prohibition does not only function as the original meaning, but also as a suggestion or *irsyâd*.<sup>39</sup>

**Continuous (*Dawâm*), (Type 4), for example:**

*يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ*

Explanation: In the verse above, the prohibition language style is a sentence *لَا تَخُونُوا اللَّهَ وَالرَّسُولَ* (*Do not betray Allah and the Messenger (Muhammad)*).<sup>40</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The prohibition does not only function as the original meaning of prohibition, but also as the continuous prohibition (*dawâm*), which means, do not you (the believers) betray Allah and Prophet forever.<sup>41</sup>

*وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ*

Explanation: In the verse above, the prohibition language style is a sentence *وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ* (*And do not you (Muhammad) ever think that Allah is unaware of what the wrongdoers do*).<sup>42</sup> The speaker of this sentence is Allah SWT, while the interlocutor is Prophet Muhammad. The prohibition does not only function as the original meaning of prohibition, but also as the continuous prohibition (*dawâm*). It means, do not you and the believers think that Allah is unaware of what the wrongdoers do.<sup>43</sup>

<sup>38</sup> QS. al-Maidah: 101

<sup>39</sup> Abdul Fatah Fayud, *Ilmu Ma'âni*, p. 301

<sup>40</sup> QS. al-Anfâl: 27

<sup>41</sup> Abdurrahman Athiyah, *al-Amru wa an-Nahyu*, p.115

<sup>42</sup> QS. Ibrahim: 42

<sup>43</sup> Abdurrahman Athiyah, *al-Amru wa an-Nahyu*, p.115

**Information as a result (*Bayânul-Aqîbah*), (Type 5), for example:**

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ

Explanation: In the verse above, the prohibition language style is a sentence *وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ* (*Never think of those who have been killed in the cause of Allah as dead; rather, they are alive*).<sup>44</sup> The prohibition sentence is spoken by Allah SWT, while the interlocutors are the believers. The prohibition does not only function as the original meaning of prohibition, but also as the information as a result of an action (*Bayânul-Aqîbah*).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

Explanation: In the verse above, the prohibition language style is a sentence *وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ* (*And do not say about those who are killed in the way of Allah, (that they are) dead; rather (actually) they are alive*).<sup>45</sup> The prohibition sentence is spoken by Allah SWT, while the interlocutor is the believers. The prohibition does not only function as the original meaning of prohibition, but also as the information as a result of an action (*Bayânul-Aqîbah*).

**Pessimistic Information (*Taiyîs*), (Type 6), for example:**

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَدِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا  
مُجْرِمِينَ

Explanation: In the verse above, the prohibition language style is a sentence *لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ* (*Make no excuse, because you have disbelieved after your belief*).<sup>46</sup> The speaker in this sentence is Allah SWT, while the interlocutors are the hypocrites. The

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<sup>44</sup> QS. Ali Imran: 169

<sup>45</sup> QS. al-Baqarah: 154

<sup>46</sup> QS. at-Taubah: 66



prohibition does not function as the original meaning of prohibition, but functions as the pessimistic statement or *taiyîs*.<sup>47</sup>

**Threat (*Tahdîd*), (Type 7), for example:**

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحِينَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِفُونَ

Explanation: In this verse above, the prohibition language style is a sentence *وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحِينَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا* (*do not address Me concerning those who have wronged*).<sup>48</sup> The prohibition sentence is spoken by Allah SWT, while the interlocutor is Prophet Nuh As. The prohibition does not function as the original meaning of prohibition, but functions as the threatening statement or *tahdîd* for the wrongdoers.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا أُولَئِكَ بِالْمَصِيرِ

Explanation: In the verse above, the prohibition language style is a sentence *لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ* (*Never think that the disbelievers are causing failure (to Allah from punishing them) upon the earth*).<sup>49</sup> The prohibition sentence is spoken by Allah SWT, while the interlocutor is Prophet Muhammad. The prohibition does not function as the original meaning of prohibition, but functions as the threatening statement or *tahdîd* for the disbelievers.

**Calming (*I'tinâs*), (Type 8), for example:**

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

Explanation: In the verse above, the prohibition language style is a sentence *إِنَّ اللَّهَ مَعَنَا* (*Do not grieve, indeed, Allah is with us*).<sup>50</sup> The prohibition sentence is spoken by Prophet Muhammad,

<sup>47</sup> Abdul Qadir Husain, *Fannu al-Balâghah*, p. 114

<sup>48</sup> QS. Hud: 37

<sup>49</sup> QS. an-Nûr: 57

<sup>50</sup> QS. at-Taubah: 40

while the interlocutor is Abu Bakar Ra. The prohibition does not function as the original meaning of prohibition, but functions to calm down the interlocutor or i'tinâs.

وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

Explanation: In the verse above, the prohibition language style is a sentence لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ (*O Musa, fear not. Indeed, in My presence the messengers do not fear*).<sup>51</sup> The speaker of this sentence is Allah SWT, while the interlocutor is Prophet Musa As. The prohibition does not function as the original meaning of prohibition, but functions to calm down the interlocutor or i'tinâs.<sup>52</sup>

**Disfiguring (*Taubîh*) (Type 9), for example:**

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Explanation: In the verse above, the prohibition language style is a sentence وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ (*And do not mix the truth with falsehood*), also وَتَكْتُمُوا الْحَقَّ (do not conceal the truth while you know it).<sup>53</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the hypocrites. The prohibition does not only function as the original meaning of prohibition, but also functions to disfigure the interlocutor's act or taubîh.<sup>54</sup>

**Ignoring (*'adamul-mubâlah*), (Type 10), shown in:**

أَقْمِنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَأَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تُذْهِبْ نَفْسَكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

Explanation: In the verse above, the prohibition language style is a sentence فَلَا تُذْهِبْ نَفْسَكَ عَلَيْهِمْ حَسْرَاتٍ (*so do not let yourself perish*

<sup>51</sup> QS. an-Namel: 10

<sup>52</sup> Abdurahman Athiyah, *al-Amru wa an-Nahyu*, p. 114

<sup>53</sup> QS.al-Baqarah: 42

<sup>54</sup> Ali ash-Shabuni, *Shafwatu Tafâsir*, p. 54

over them in regret).<sup>55</sup> The prohibition sentence is spoken by Allah SWT, while the interlocutors are the believers. The prohibition does not function as the original meaning of prohibition, but functions to ask the interlocutor not to pay attention on the incident or ‘adamul-mubâlah.<sup>56</sup>

وَلَا تَحْزَنُوا عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

Explanation: In the verse above, the prohibition language style is a sentence وَلَا تَحْزَنُوا عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ (And grieve not over them or be in distress from what they conspire).<sup>57</sup> The speaker of this sentence is Allah SWT, while the interlocutors are the believers. The prohibition does not function as the original meaning of prohibition, but functions to ask the interlocutor not to pay attention on the incident or ‘adamul-mubâlah.

## F. Conclusion

The prohibition language style is to demand to stop an act as a must. The demand comes from the higher position to the lower one. There are two kinds of formation tool of prohibition language style those are original and unoriginal. The original tool is only one that is المضارع المقرون بلا الناهية (*fi'il mudhâri'*, which is preceded by *lâ* that functions to prohibit), while there are some ways in the unoriginal one those are by the strict prohibition, the use of prohibited *lafadz*, not *halal* (unlawful), no goodness, threatening *lafadz*, denying *lafadz*, *lafadz* that denies the act or the perpetrator, and by the interrogative sentence.

The prohibition language style, besides functioning as the original meaning of prohibition, also functions as other purposes, such as prayer (*do'a*), offer (*iltimâs*), suggestion (*irsyâd*), continuous (*dawâm*), information as a result (*bayân aqibah*), pessimistic (*tayîs*), threat (*tahdîd*), calming (*i'tinâs*), disfiguring (*taubîh*), and ignoring ('adamul-mubâlah).

<sup>55</sup> QS. Fâthir: 8

<sup>56</sup> Abdurahman Athiyah, *al-Amr wa an-Nahyu*, p.116

<sup>57</sup> QS. an-Namel: 70

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