

Rhetorical Directives and Their Impact on Clarifying The Rulings from The Hadiths of The Prophet "The Denial Interrogative as a Model"



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Abstract:

Our research is related to the rhetorical directives inspired by the prophetic hadiths, and the effect of those directives in clarifying the legal rulings from the text of the prophetic hadith. We have taken the denial interrogative as a model, and our research on the subject was motivated by the quest to create a new role for rhetoric, which was present in our heritage but its image was incomplete in the minds. The problem of the research lies in clarifying the extent of the effect of the thedenial interrogative directives on the construction and derivation of legal rulings from the prophetic hadiths. He developed a plan that combines brevity and focusing on the important aspects of the research, such as prophetic rhetoric, interrogation and its purposes, and the denial interrogative in the prophetic hadith. We came out with a number of results, the most important of which are: that the prophetic hadith is considered one of the linguistic sources that are relied upon in rhetorical studies, whether in the linguistic or legal aspect in terms of the rulings of religion and its directives, and that the prophetic text was imbued with many rhetorical directives in various arts that had a clear impact on constructing and deriving rulings. Among those methods is the denial interrogative , which had a great impact on reading the prophetic text.

key words: Arabic rhetoric; prophetic hadith; denial interrogative; rulings.

Introduction:

Rhetoric occupies the greatest position among the various sciences of language, and is honored with the greatest advantage, as it is the basis of linguistic employment in constructing the various methods to form the meaning intended to be conveyed to the recipient. For this great role played by rhetoric, scholars have been interested since ancient times in the eloquence of eloquent speech, so they studied the eloquence of Arabic speech, and researched the evidence, metaphor, and miracle of the Holy Qur'an, and they sat and established through all of that the Arabic rhetorical study, and the Prophetic Hadith was not isolated from all of that, and the heritage and modern writings in this are many, many, and from this we chose to have our research

in the eloquence of the Prophetic Hadith, under the title: “Rhetorical directives and their effect in clarifying the rulings from the Prophetic Hadiths” and we took the denial interrogative as a model for our study .

The importance of the research: The importance of the research lies in knowing the true position of rhetoric in dealing with hadith texts, and in our research this importance is based on explaining the effect that rhetoric leaves in explaining hadith texts, and that this effect is not merely a mechanism for understanding the hadith or explaining its eloquence, but rather the matter goes beyond that to what is extracted and deduced from the hadith of rulings, benefits, jokes, directions, and others.

Research Motives: One of the most important motives that prompted us to research such a topic is that we seek through such research to establish, root, and theorize a new role for rhetoric, which was present in our heritage and was prominent in the vision of our ancestors, but it was fragmented and its image was incomplete in the minds. Today, with the development of rhetoric, we need to draw its features and clarify its limits and controls. This falls within the emerging sciences that stem from keeping pace with modern linguistic studies that combine authenticity in preservation and modernity in development and renewal.

The research problem: The research problem lies in the extent of the impact of rhetorical directives, represented by the denial interrogative, on the construction and derivation of legal rulings from the prophetic hadiths.

Research Methodology: In this research, we relied on the descriptive method that is appropriate for such studies.

Research plan: We have tried hard to combine two things in the plan; between limiting it, and focusing on what is important in the research and related to each other, such as prophetic eloquence, interrogation and its purposes, and the denial interrogative in the prophetic hadith, so our plan was as follows:

Introduction, with its usual elements;

First requirement - prophetic eloquence and its sources;

Second requirement - rhetorical interrogation and its purposes;

Third requirement - the denial interrogative and its models from the prophetic hadith;

Conclusion. It contains the most important results of the research.

We begin to detail the details of the subject

The first requirement: Prophetic eloquence and its sources

Since our research is concerned with rhetorical directives inspired by the hadiths of the Prophet, and the effect of those directives in clarifying the legal rulings from the text of the Prophetic Hadith, it is appropriate for us to talk about the

Prophetic eloquence and its position among the texts of eloquent speech, and to talk about the sources that gave the Prophetic Hadith that prestigious position among the various Arabic texts in general, as well as the great care that scholars gave it in analyzing it and explaining its eloquence and what resulted from it of different directives that resulted in the formulation of many legal rulings, and therefore we will dedicate the discussion of all this to two elements: the first talks about the eloquence of the Prophetic Hadith, and the second talks about the sources of the Prophetic eloquence.

The first branch - the eloquence of the prophetic hadith

God sent his prophet Muhammad - may God bless him and grant him peace - with the message of Islam to be a warner to the worlds. God's way with the messengers was that God would send them in the language of their people to explain to them what they were sent with. God Almighty said: {And We did not send any messenger except in the language of his people to make clear to them}¹. And from that, God Almighty revealed to Muhammad - may God bless him and grant him peace - the Qur'an in the language of his people to whom he was sent, and they are the eloquent Arabs. And in order for the process of explanation and warning to be complete, He addressed them in their clear Arabic language. God Almighty said: {The Trustworthy Spirit has brought it down Upon your heart that you may be of the warners In a clear Arabic language}². And from the perfection of the statement of the trustworthy Messenger - may God bless him and grant him peace - is that God Almighty honored him with the Qur'an and something like it with it, so he - may God bless him and grant him peace - said: "Behold, I have been given the Book and something like it with it, behold, I have been given the Qur'an and something like it with it"³.

Al-Khattabi said: "It is possible to have two interpretations: One of them is that its meaning is that he was given the hidden, non-recited revelation, like what he was given of the apparent, recited revelation. It is possible that its meaning is that he was given the Book as a revelation that is recited, and he was given clarification, meaning he was permitted to clarify what is in the Book, to make it general and specific, and to add to it and legislate what is not mentioned in the Book, so that it is in the obligation of the ruling and the necessity of acting upon it, like the apparent, recited revelation of the Quran"⁴.

Allah the Almighty has made it clear that everything that the Prophet (peace and blessings of Allah be upon him) brought and said is a revelation from Allah the Almighty, since he could not speak from his own desires. He is a commanded servant who only speaks what the revelation brought him. Allah the Almighty said: "Nor does he speak from [his own] inclination. It is not but a revelation revealed"⁵. So, by virtue of his being a Messenger first, and then by virtue of the testimony of this text and similar texts second, lies the importance and status of his sayings and hadiths (peace and blessings of Allah be upon him).

That is why he - may God bless him and grant him peace - said about himself: "I was sent with comprehensive words." In another narration: "I was given" and in another: "I was given"⁶. Abu Abdullah al-Bukhari said: "It has reached me that comprehensive words are that God gathers many matters that were written in the books before him, in one matter, two matters, or something like that." Ibn Battaal says: "As for comprehensive words, it is the Quran, because the verse comes from it in different meanings and has different interpretations"⁷.

Ibn Battel says: "As for the comprehensive words, it is the Qur'an, because the verse comes from it in different meanings and has different interpretations"⁸.

Al-Harawi mentioned the Quran and added to it the words of the Messenger of God - may God bless him and grant him peace - and said: "He means the Quran. God Almighty gathered many meanings in a few words from it, and his words - may God bless him and grant him peace - were comprehensive, few words but many meanings"⁹.

Similar to this is the statement of Ibn al-Tin, where he said: "The Quran is the most comprehensive of words, because it contains many meanings in few words, and much of this is also found in the prophetic hadiths"¹⁰.

Others said that what is meant is a brief statement with many meanings. Al-Khattabi said about this: "Its meaning is the brevity of speech in satisfying the meanings"¹¹. There is no doubt that he - may God bless him and grant him peace - used to speak in brief words with few words but many meanings. For this reason they said: In the hadith is the encouragement to extract those meanings and clarify those subtleties deposited in them¹².

Hence, the scholars' interest in the eloquence of the Prophetic Hadith, in explanation, clarification and deduction. How could they not do that when he - may God bless him and grant him peace - was the most eloquent of the Arabs, the Seal of the Prophets and the Master of the Messengers, and upon his heart the Great Qur'an was revealed, and the Lord of the Worlds raised him, and he grew up and was brought up among eloquent Arabs who spoke Arabic. Ibn al-Arabi says in his introduction to the book "Siraj al-Muhtadin": "And after that: The best speech after the speech of God, the Almighty, the Glorious, to whom falsehood cannot approach from before him or from behind him, is a revelation from the Wise, the Praise worthy, the speech of the Master of the Messengers, and the Imam of the God-fearing, who was given comprehensive words and wonderful wisdom, indicating the noble morals and their beauties, and motivating the praiseworthy and commendable manners"¹³.

Judge Abu al-Fadl Iyad - may God Almighty have mercy on him - said, describing the eloquence and rhetoric of the Prophet - may God bless him and grant him peace -: "As for the eloquence of the tongue and the rhetoric of speech, he - may God bless him and grant him peace - was in the best place in that, and the place that is not ignored, smoothness of nature, brilliance of approach, brevity of passage,

clarity of expression, eloquence of speech, soundness of meanings, and lack of affectation. He was given the most comprehensive words, and was distinguished by the wonders of wisdom, and the knowledge of the tongues of the Arabs, so he would address each nation in its language, and converse with it in its language, and compete with it in the approach of its eloquence, until many of his companions would ask him in more than one place about the explanation of his speech, and the interpretation of his words. Whoever contemplates his hadith and his conduct will know that and verify it”¹⁴.

This is Abu Uthman al-Jahiz, the leader of Arabic eloquence, its pioneer and its knight, explaining in his rhetorical encyclopedia the status of prophetic eloquence, saying: “And I will mention after this another art of his speech - may God bless him and grant him peace - which is the speech whose number of letters is few and whose number of meanings is many, and which is above artifice, and is free from affectation, and was as God Almighty said: Say, O Muhammad: And I am not of the affectations. So how is it that he criticized rhetoric, and avoided those who make up the equation, and used the extended in place of the extended, and the shortened in place of the short, and abandoned the strange wild, and turned away from the hybrid vulgar, so he did not speak except from the legacy of wisdom, and did not speak except with speech that was surrounded by infallibility, and was built with support, and was facilitated by success. It is the speech upon which God bestowed love, and covered it with acceptance, and combined for it between awe and sweetness, and between Good understanding, few words, with no need to repeat them, and little need for the listener to repeat them. He never dropped a word, nor did he slip, nor did he lose an argument, nor did an opponent stand up to him, nor did an orator silence him. Rather, he would excel in long speeches with short words, and would not seek to silence the opponent except with what the opponent knew, and would not argue except with the truth, and would not seek victory except with the truth, and would not seek help with deception, and would not use equivocation, and would not slander or insinuate, and would not delay or hasten, and would not prolong or confine. Then, people never heard speech that was more beneficial, more precise in wording, more just in weight, more beautiful in approach, more honorable in purpose, better in location, easier in output, more eloquent in meaning, and clearer in implication, than his speech - may God bless him and grant him peace – often¹⁵.

Such scholars, who are masters of rhetoric and language, do not speak about his eloquence - may God bless him and grant him peace - out of flattery and flattery without knowledge or proof. They have explored its depths, entered its doors, and known the subtleties and secrets within it. They knew that it is incomparable and undisputed. Hence, they dealt with it as an eloquent, inspired text. They cited it, stopped at its metaphors, explained its texts, clarified its meanings, and extracted its rulings. Their studies varied in this regard, despite the differences in their orientations.

The second section - Sources of Prophetic eloquence

After what we mentioned about the eloquence of the Prophetic Hadith, the following question arises: From what source did Prophetic eloquence take its strength and status? The answer is that Prophetic eloquence took its strength and status from two sources, which are:

First - The final Book of God, miraculous in its language, which God revealed in clear Arabic. God Almighty said: {The Trustworthy Spirit has brought it down upon your heart that you may be among the warners in a clear Arabic tongue}¹⁶. Hence, the source of the power in the eloquence of the Messenger of God - may God bless him and grant him peace - and that the secret of his learning eloquence is the Holy Quran, which was revealed in the clear Arabic language. God explained this source to him when the polytheists doubted his speech - may God bless him and grant him peace - and God Almighty said: "And We certainly know that they say, 'It is only a human being who teaches him.' The language of the one they refer to is foreign, while this is a clear Arabic language"¹⁷. God has threatened him with this statement, saying: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and its recitation. So when We have recited it, then follow its recitation. Then indeed, upon Us is its clarification"¹⁸. From here, he - may God bless him and grant him peace - learned about God, and by God's command, and understood the explanation from God. When his soul absorbed what was revealed to him, and his soul absorbed the meanings of what was revealed to him, and his tongue was corrected by what was read to him, and his heart grasped the implications of what he was charged with, he - may God bless him and grant him peace - was able to convey to the people what was revealed to them from their Lord. God Almighty said: "And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought"¹⁹.

Secondly - the eloquent environment in which the best of creation - may God bless him and grant him peace - grew up. He - may God bless him and grant him peace - grew up in Quraysh, which is the most eloquent of all the Arabs, and its language contains the most eloquent of the Arab languages, so it attained the greatest honor and the highest status among all the Arabs. The Quran was revealed in it and God chose it for His message. Ibn Faris says: "Our scholars of the speech of the Arabs, the narrators of their poetry, and the scholars of their languages, days and places agreed that Quraysh is the most eloquent of the Arabs in tongues and the purest in language. This is because God, may His praise be glorified, chose them from all the Arabs and selected them and chose from them the Prophet of Mercy, Muhammad - may God bless him and grant him peace - so. he made Quraysh the inhabitants of His sanctuary, the neighbors of His Sacred House, and its governors. So the delegations of the Arabs from among its pilgrims and others would come to Mecca for the Hajj, and they would seek judgment from it." To Quraysh in their affairs. Quraysh used to teach them their rituals and judge between them. The Arabs would always recognize Quraysh's superiority over them and call them the people of God because they are the pure descendants of Ishmael, peace be upon him, untainted by any blemish, and no one would transfer them from their proper lineage, as a virtue

and honor from God - may He be glorified - for them. He made them the people of His Prophet, the most eloquent, and his righteous family. And Quraysh, with their eloquence, beautiful languages, and delicate tongues, when delegations from the Arabs came to them, would choose from their speech and poetry the best of their languages and the purest of their speech. So what they chose from those languages was combined with their manners and etiquettes that they were born with, and thus they became the most eloquent of the Arabs²⁰.

The two matters were inseparable for the Messenger of God - may God bless him and grant him peace - and his rhetorical talent was perfected by them: the miraculous Book of God revealed in the clear Arabic language, and the Messenger of God was made the one who conveyed the Book in his Arabic language, and the environment in which he learned it, and from which and to which he was sent, its people were the most knowledgeable of their language, and the most knowledgeable of its speakers, and the Messenger of God - may God bless him and grant him peace - was the most comprehensive of them, since it is not possible for anyone other than a prophet to encompass or gather everything in the Arabic language - and this is what prompted Al-Shafi'i, the eloquent Arab Qurayshi who had a great deal of Arabic - to say: "The Arabic language is the most expansive of languages in terms of doctrine, and the most prolific in terms of expressions, and we do not know of anyone other than a prophet encompassing all of its knowledge"²¹.

Ibn Faris quoted this statement from him in his book, *Fiqh al-Lugha*, saying: "Some jurists said: 'Only a prophet can comprehend the speech of the Arabs'"²². Al-Tha'labi did well when he gathered all of that in his book, *Fiqh al-Lugha*, saying: "Whoever loves God Almighty loves His Messenger Muhammad, may God bless him and grant him peace. Whoever loves the Arab Messenger loves the Arabs. Whoever loves the Arabs loves Arabic, in which the best of books was revealed to the best of the non-Arabs and Arabs. Whoever loves Arabic will care for it, persevere in it, and devote his attention to it. Whoever God guides to Islam, opens his heart to faith, and gives him a good heart in it, will believe that Muhammad, may God bless him and grant him peace, is the best of messengers, Islam is the best of religions, the Arabs are the best of nations, and Arabic is the best of languages and tongues"²³.

These scholars, whose words we have quoted regarding the eloquence of the Prophet, may God bless him and grant him peace, have explained this and given many examples from his hadiths, may God bless him and grant him peace. However, we have ignored them so as not to deviate from the topic we are dealing with. Whoever wants more should refer to those sources, for in them there is much good and many examples in which they have demonstrated his eloquence, may God bless him and grant him peace. Some of them have compared it to the language of the eloquent Arabs, and some of them have even compared it to the language of the non-Arabs.

After we have learned the status of prophetic eloquence, and why scholars were interested in it and gave it such great importance, and we have also learned the

sources from which it derived its strength and status, we will talk about interrogation in Arabic eloquence and its purposes, since our application is related to the subject of interrogation and one of its purposes, which is the purpose of denial.

The second requirement - Interrogation in rhetoric and its purposes

In order to know the reality of interrogation in Arabic rhetoric, and when does it deviate from its origin for rhetorical purposes? We will speak - to clarify that - in two separate parts, which complement each other: The first is interrogation in Arabic rhetoric, and the second is the rhetorical purposes of interrogation in Arabic rhetoric.

The first branch - Interrogation in Arabic rhetoric

Interrogation is one of the most important topics of Arabic rhetoric, and one of the most branched and detailed, which indicates its frequent use and the diversity of its performance among eloquent Arabs. Therefore, it is no wonder when rhetoricians are interested in it and rhetoricians detail it in their rhetorical discussions, and give it its due in terms of study and explanation. The texts of the two revelations; the Quran and the Prophetic Hadith had a role in this Arabic style, by virtue of their flow in the clear Arabic language, and this is what made us choose it to be the subject of our study in this research.

In Arabic rhetoric, interrogation is studied within the topics of composition, and composition is in types of speech, some of which are imperative and some of which are not imperative. Specifically, interrogation is under the imperative composition, which is what calls for a desired thing that is not obtained in the speaker's belief at the time of the request²⁴; because requesting what is obtained is not appropriate. If the formulas of request are used in a desired thing that is obtained at the time of the request, it is forbidden to apply them to their literal meanings and they become metaphorical, as in the Almighty's saying: "O you who believe, believe"²⁵, and His saying: "O Prophet, fear Allah"²⁶, because both faith and piety are obtained at the time of the request, so it is forbidden to apply the formula of request to its meaning, which is the request for obtaining, and I want to request the continuity of this obtaining, and the meaning is continue in your faith, and continue in your piety²⁷.

This is the case with the question in our research and the reason for our choice of one of its purposes in the prophetic hadith - as we will explain later - is that the question is considered one of the main types of request, and its origin is the request for understanding and information in order to obtain a practical benefit unknown to the questioner. This is because the question in the language is a request for understanding²⁸. It is said that he asked him, meaning he asked him to make him understand, and he asked me to make him understand something, so I made him understand it, and I made him understand it, and for this reason it is said: "Inquiring about what is in the conscience of the addressee"²⁹.

Some of them defined it by saying: "It is the request to obtain an image of something in the mind using specific tools"³⁰. If that image is the occurrence of a relationship between two things, or its non-occurrence, then its occurrence is belief, otherwise it is imagination³¹, and we will explain the meaning of this soon. Despite all the definitions that are mostly based on codification, the question in its simplest form is the request to know something that was not known before, and that is using one of its tools³².

The interrogative tools, that is, the words used for it, are: (hamza), (Do), (what), (Who), (any), (how much), (how), (where), (anna), (when), and (ayyan), with the hamza open or closed³³. Some of these tools are letters and some are nouns. The interrogative letters are of two types, the most famous of which are: hamza and hal. As for the interrogative nouns, the remaining tools are: Who, what, any, how, where, ayyan, when, anna, and how much.

All these tools fall into three categories when used for interrogation. One category asks about perception and belief, which is the "interrogative hamza" only, and it is a letter that has no place in the sentence³⁴. What is meant by perception is: realizing the singular, i.e. specifying it. In this case, the hamza comes followed by the question, and an equivalent is usually mentioned after "Or"³⁵. For example, "is Ali a traveler or a Saeed?" You believe that the travel occurred from one of them, but you ask for its specification, and so the answer is specified and it is said, for example, Saeed³⁶.

Assertion means: realizing the occurrence of a complete relation or its non-occurrence, i.e. specifying it. In this case, it is forbidden to mention the equivalent³⁷. The speaker is free of mind from what he asked about in his sentence, confirming the answer - affirming "yes" - or denying "no". The interrogative hamza indicates assent if it means the relation, and assent is common in verbal sentences - like when you say: The prince has come, inquiring about the establishment of the relation or its denial - and in this case the answer is answered with the word: yes - or - no³⁸.

The second part of it is used to ask about belief only, and it is the word "Do" which is also a letter, and it has no place in the sentence. As for the third part of it, it is used to ask about perception only, and it is all the interrogative tools, that is, the interrogative pronouns, and they are: "what - Who - any - how much - how - where - anna - when - ayyan"³⁹.

In short, interrogative words are divided into three categories: a category that specifically asks for confirmation, which is "hal," a category that specifically asks for imagination, which is everything except the hamza and hal, and a category that can be imagined or believed, which is the hamza, due to its long history in interrogation. For this reason, it is permissible for all interrogative words other than the hamza to come after "am"⁴⁰, as in the Almighty's saying: "Or are darkness and light equal?"⁴¹.

This is the interrogation in Arabic rhetoric, and it originally means the truth, i.e. seeking knowledge of something that was not previously known to the questioner,

like when we say: When is the exam? The answer is next Thursday. Did so-and-so pass? Yes, he passed, or he did not pass, and so on. However, not all cases of interrogation are literal, as some of them go beyond the literal to the metaphorical for many rhetorical purposes, which we will talk about in the following section because it is related to our topic.

The second branch - the rhetorical purposes of interrogation

From the breadth of the Arabic language as used by the Arabs, it contains truth and metaphor. There are meanings that the speaker carries as truth, and there are meanings that the speaker carries as metaphor, and in both cases with the same methods, with indications that prevent the first from being the second, and that is because it is human nature if he does not want to explicitly state the meaning he intends, or wants something other than seeking understanding, then he adopts an indirect method to indicate it. And since the meanings that can be referred to from a hidden side are very many, and they can be summoned to the mind by posing a question in which the intended is not explicitly stated, it was natural in speech to formulate interrogative sentences surrounded by indications of the situation or the article, which divert it from the truth and deviate from the original for some rhetorical purpose.

We return to say that the interrogative tools - which we mentioned in the previous section - may be used in a way other than interrogation that suits the situation with the help of metaphorical clues, because the origin is to use them in a real interrogation that requires understanding. If they are used in a meaning other than that for which they were created in the Arabic language, then it is the reality of the metaphor, and that is when it is impossible to apply them to their real meanings. If it is impossible to carry the interrogative tool to the interrogation, then interpretation is necessary, and the clue and the situation are what indicate the specification of the intended meaning, so the tool then comes outside the reality of the interrogation.

That is why when we talked about interrogation in Arabic rhetoric, we knew that it is originally a request for knowledge of something that was not known before using a special tool; but the interrogation tools themselves may go beyond their original meanings to other meanings by way of metaphor that are understood from the context of the speech and the indications of the circumstances⁴².

Because of the importance of the rhetorical purposes of interrogation, rhetoricians have counted them and found many meanings to which interrogation has deviated from its true nature, as they became aware of them when studying various eloquent Arabic texts. Among those purposes are: denial, rebuke, report, astonishment or wonder, reproach, reminder, pride, glorification and magnification, exaggeration and intimidation, facilitation and mitigation, threat and intimidation, multiplication, settlement, command, warning, encouragement, prohibition, supplication, guidance, wishing and hoping, slowness, presentation, incitement,

ignorance, contempt and disdain, praise and blame, sufficiency, exclusion, familiarity, mockery and ridicule, news, confirmation, and other meanings⁴³. These are the most important purposes for which the question is derived from its true meaning. They are many, and some of them may overlap with each other, but sound taste and circumstantial evidence indicate and define the purpose⁴⁴.

We will give examples from outside the prophetic hadith of some of those purposes for which the question is directed, and we will mention them as an example and explanation of them, and we will leave the purpose of denial to the next element to give it its due in terms of example and research. Among those examples of purposes are the following:

- The purpose of delaying, as stated in the Almighty's saying: {And they were shaken until the Messenger and those who believed with him said, "When is the victory of Allah?"}⁴⁵ We see the question in His saying: (When is the victory of Allah?) When is an interrogative word that does not mean the truth in asking about the specific time of victory, but rather the purpose of it is to delay the coming of victory. So they were answered: (Indeed, the victory of Allah is near).

- The purpose of astonishment, as stated in the Almighty's saying: {And he inspected the birds and said, "Why do I not see the hoopoe, or is he among the absent?"}⁴⁶ We see the question in his saying: (Why do I not see the hoopoe?) So what is the name of the question, meaning: How do I not see the hoopoe? Meaning: He does not see him, while he is present, due to his covering or something else, then it became clear to him that he was absent, so he was astonished by that, so Solomon's question - peace be upon him - about the reason for not seeing the hoopoe, meaning his not knowing the reason, necessitated astonishment at it.

- The purpose of warning against misguidance, as stated in the Almighty's saying: "It is not the word of an outcast devil. So where are you going? It is not but a reminder to the worlds"⁴⁷. We see the question in His saying: "So where are you going?" This question does not require an answer to clarify where they are really going. Rather, the tool was used to this effect in order to reach a warning against the misguidance they are in, which will lead them to destruction as they continue in their error.

- The purpose of the report, as stated in the Almighty's saying: "Did We not destroy the former peoples? Then We made the later ones follow them. Thus do We deal with the criminals. Woe, that Day, to the deniers"⁴⁸. We see the question in His saying: "Did We not destroy the former peoples?" Here we notice the transition of the interrogative tool to the meaning of the report, as the hamza is for the report question, because the question is originally a denial, and it has entered into a negation, and the negation of the negation is an affirmation, and it is expressed by the report question.

- The purpose of exclusion, as stated in the Almighty's saying: {How can they receive the reminder, while there has come to them a clear Messenger? Then they

turned away from him and said, “A mad teacher”}”⁴⁹. We see the question in His saying: {How can they receive the reminder?} The word “how” is an interrogative word meaning “how.” The question here is not taken literally, but rather what is meant is to exclude that they receive the reminder, based on the evidence of His saying: {And there has come to them a clear Messenger, then they turned away from him.} That is, how can they remember, take heed, and fulfill what they were promised of faith when the punishment is removed from them, while something greater has come to them.

- The purpose of suspense, as stated in the Almighty’s saying: “O you who have believed, shall I guide you to a trade that will save you from a painful punishment?”⁵⁰ We see the question in His saying: “Shall I guide you?” So, as we see, “is” is an interrogative particle that has departed from its original usage in reality, to the meaning of information and affirmation, i.e. I will guide you. Rather, He mentioned it in the form of a question for the purpose of suspense for that profitable trade that will save you from the painful punishment on the Day of Resurrection.

These are six examples of some of the purposes of interrogation, with which we intended to clarify and explain the departure of interrogative tools from the literal to the metaphorical, whether by way of extended metaphor or metonymy or other, and so it is with other purposes, as interrogative tools (words) may depart from their original linguistic position, so that they are used to ask about something with knowledge of it, for purposes that are learned from the context of the hadith and the meaning of the speech, and this is what leads us to talk about the meaning of the denial interrogative and mention its various examples from the noble prophetic hadith.

The third requirement - the denial interrogative and its examples from the Prophetic hadith

In this last element of the research, we divide the discussion into two parts: a part in which we discuss the meaning of the denial interrogative, and we give some examples of it from the prophetic hadith, and a part in which we discuss the analysis of hadith models of denial interrogative, so that we can show how the purpose of denial directed the meaning of the ruling in it.

The first section - the meaning of the denial interrogative and its examples

We talked before about the meaning of the denial interrogative, and here we will talk about the meaning of the denial interrogative to clarify its meaning as a compound word.

The rhetorical word is a singular relative noun from the root (n k r) “akrayankir” (he denied, denial, so he is a denier, and the object is munkar (denounced, denounces ...denounced). He denounced the matter: he denounced it: he considered it denounced. Denunciation: your questioning of a matter that you deny.

From this, he denounced, he denied it, and he asked him. Therefore, it is called the denial interrogative⁵¹.

Therefore, denial in the language, as defined by dictionaries, is: the opposite of knowledge or acknowledgment. Denial, according to the people of meanings, is the speech that is said with the denier of the ruling. The origin of denial is that something is brought to the heart that cannot be imagined, and that is a type of ignorance. So, he denied something: he was ignorant of it while knowing it. And perhaps a person denies something while its image is present in the heart, so he is a liar⁵².

The denial interrogative is in reality the questioning departs from the meaning of a request to the meaning of denouncing the occurrence of what it is apparently a question about, and it comes in two meanings, which are:

The first meaning is nullification; it is called: “the denial interrogative,” and it is in the meaning of negation if it is nullifying, so its tool is like a tool for negation, and the speech that it entered is negation, and therefore what comes after the tool does not contain a reality, and it cannot happen, and its claimant is a liar, meaning that if the addressee claims that something happened in the past, or is placed in the position of the claimant, the denial interrogative is brought to deny him in his claim⁵³.

Examples of this are what Abu Hurairah narrated, who said: “A man went to the Prophet, may God bless him and grant him peace, and asked him about praying in one garment. He said: ‘Can all of you find two garments?’ Then a man asked Umar, and he said: ‘If God makes things easy, then make them easy.’ A man gathered his garments together. A man prayed in an izar and a rida’, in an izar, and a shirt in an izar and a qabā’, in trousers and a rida’, in...” Trousers and a shirt, in trousers and a robe, in a pair of trousers and a robe, in a pair of trousers and a shirt. He said: And I think he said: In a pair of trousers and a cloak⁵⁴.

We see the question in his saying (or all of you) the hamza is for interrogation and the waw after it is a conjunction, as it is permissible in the language for the hamza of interrogation to precede the waw of conjunction, so the original statement is: and all of you, but the question was presented because it has the right to be at the beginning of the statement, and the waw is a conjunction to an omitted word indicated by the conjoined, and its meaning is: Are you asking about the likes of him and you do not have two garments for all of you, or are you able, and each of you has two garments?, meaning that you are not able, and each of you does not have two garments. Thus we see that the question came with the meaning of negation, its meaning is: “And not all of you can find two garments.” Its meaning is that one garment is sufficient for one of you in prayer, because two garments are not available to everyone. Based on this, the denial interrogative and invalidating one⁵⁵.

Another example is what was narrated on the authority of Aisha, may God be pleased with her, who said: “An Arab came to the Prophet, may God bless him and grant him peace, and said: ‘You kiss the children, but we do not kiss them.’ The

Prophet, may God bless him and grant him peace, said: ‘Can I control you before God removes mercy from your heart?’⁵⁶.

The question in his saying (or do I have control?) The first hamza is for interrogation, and the waw after it is a conjunction to what is understood after the hamza, i.e. this statement, meaning do you say: and do I have control, because the question has the right to be at the forefront, and the question came with the meaning of negation, its estimation: “And what control do I have over you that Allah should remove mercy from your heart?” So he - may Allah bless him and grant him peace - denied his ownership of mercy, i.e. he denied his ability to do so, and that is because it is in the hand of Allah alone, and He is the One who removed it from the heart of the questioner. The estimation is what I have or do not have, i.e. I am not able or not able to put mercy in your heart, and Allah did not put it in it⁵⁷.

The second meaning is rebuke; it is called: “rebuke denial.” If it is rebuke, it is not in the sense of negation. The denial is for something that happened in the past, or is happening now, or is feared to happen in the future, meaning that the thing that happened should not have happened, and accordingly, what comes after the tool should not have happened, and its doer is blamed and condemned⁵⁸.

An example of this is what Wasil al-Ahadab narrated on the authority of al-Ma’rur ibn Suwayd, who said: “I met Abu Dharr in al-Rabadha, and he was wearing a cloak, and his slave was wearing a cloak. I asked him about that, and he said: ‘I insulted a man and insulted his mother.’ The Prophet, may God bless him and grant him peace, said to me: ‘O Abu Dharr, did you insult his mother? You are a man in whom there is some ignorance. Your brothers are your servants. Allah has placed them under your control. So whoever has his brother under his control, let him feed him from what he eats, and let him clothe him from what he wears, and do not burden them with what they cannot bear. But if you burden them, then help them’⁵⁹.

The question in his saying (Did you reproach him?) The hamza is for interrogation, and this question came out in the form of a reproachful denial⁶⁰, and its purpose is to rebuke the matter that was issued by Abu Dharr - may God be pleased with him - when he reproached the man for the blackness of his mother - it was said that he was Bilal bin Rabah, may God be pleased with him - and it was not appropriate for him as a Muslim to do this, and he knows that Islam does not differentiate between people by color, but rather differentiates between them by piety and good deeds, so reproach in itself is ugly and reprehensible, so if it is about women, it is even uglier, and when it is about the mother, it is even uglier, so it is a great matter among the Arabs; because they used to boast about lineage, and for this reason they used to consider it great, and for this reason the Prophet - may God bless him and grant him peace - denounced it with a word that indicates the most severe denial such that it carries within it a reproach.

Another example is what was narrated on the authority of Hafs bin Asim, who said: I heard a man from Azd called Malik bin Buhaynah: “The Messenger of God,

may God bless him and grant him peace, saw a man praying two rak'ahs when the prayer was called. When the Messenger of God, may God bless him and grant him peace, left, the people praised him, and the Messenger of God, may God bless him and grant him peace, said to him: 'The dawn prayer is four, the dawn prayer is four''⁶¹.

The question in his saying (the morning is four?) There is a deleted question mark with its verb, so the word "the morning" is in the accusative case as a direct object of a deleted verb, which is: "Do you pray?" The question mark of the verb here is for questioning, meaning: Do you pray the morning four? As in the narration of Imam Muslim, Ibn Hibban, and others. Ibn Malik said in Al-Tawdih: "Because its meaning is witnessed, so witnessing its meaning sufficed for its wording"⁶².

This question was posed as a reproachful denial. The benefit of repetition in his statement: "Fajr is four, Fajr is four" is repeated to emphasize the denial, i.e., do you pray Fajr four? Do you pray Fajr four? Because if he prays two rak'ahs after the Performing for prayer has been made, then he prays two rak'ahs of Fajr prayer with the Imam, then he will be in the same position as someone who prayed Fajr four. The purpose of this reproachful denial is so that the worshipper does not occupy himself with a voluntary prayer instead of an obligatory prayer. If he does that, it is as if he combined the two prayers, the obligatory and the voluntary, in one place. What is required is for the worshipper to devote himself to the obligatory prayer from the beginning. This indicates that there is no prayer after the Performing except the obligatory prayer⁶³.

With these four hadith models, we have explained the meaning of the two types of denial interrogative. We have been satisfied with explaining the questioning from the text of the hadith and the purpose it aims at, although all of that has rhetorical directions that have an effect on the meanings of the rulings derived from those texts. Therefore, we still have to analyze other hadith models of denial interrogative, in which we explain how the purpose of denial directed the meaning of the ruling? This is what we will discuss in the next and final element of this research.

The second section - Analysis of modern models of denial interrogative

In this last element, which is held to analyze some modern models of denial interrogative, we will suffice with analyzing two models, taking into account the length of the research, and we will fulfill in them - in a manner that is appropriate to the research - the rhetorical guidance related to the purpose of rhetorical interrogation for the meaning of the legal ruling from the prophetic text, and the first model will be for rhetorical interrogation of nullification, and the second model will be for denial interrogative of reproach.

The first example - the hadith "May your mother be bereaved of you, O Muadh"

The text of the hadith is what was narrated by Muadh ibn Jabal - may Allah be pleased with him - who said: "I was with the Prophet, may Allah's prayers and peace

be upon him, on a journey, and one day I was close to him while we were walking, so I said: O Messenger of Allah, tell me of a deed that will admit me to Paradise and keep me away from the Fire... He said: "Restrain this," so I said: O Prophet of Allah, we will be held accountable for what we say With it? He said: "May your mother lose you, O Muadh! Is there anything that throws people into the Fire on their faces or on their noses except the harvest of their tongues?"⁶⁴.

First, we will clarify the type of question that we want to study in this hadith. It is a denial, nullifying interrogative. We notice the question in his statement: (And do people fall into the Fire?) The waw is redundant, and "hal" is a question letter. This question is rhetorical and came with the meaning of negation. The question letter "hal" means "no." The meaning is: "And do people fall into the Fire..." Since the denial carries the meaning of negation, it is nullifying⁶⁵.

The denial interrogative was presented in the form of nullification, as many people do not consider their speech to be part of their actions, and that they are not held accountable for it as they are for their actions, so they take risks and do not investigate. This meaning was hidden from Muadh ibn Jabal - may God be pleased with him - until he asked the Prophet - may God bless him and grant him peace - about it, "And will we be held accountable for what we say?" The response came from the Messenger of God - may God bless him and grant him peace - in denunciation and denial of this belief.

We must also point out that this denial, nullifying interrogative appears to imply that everyone who is thrown into the fire is caused by his tongue. It is a general statement that is intended to be specific, for some people are thrown into the fire by their words, and some by their actions. This is only meant to exaggerate the glorification of speech⁶⁶.

In any case, the text of the hadith contained many rhetorical directives that had an impact on the rulings contained in it, including denial interrogative, exaggeration, simile⁶⁷, deviation, addition, and others. What concerns us here is the first of them, as it had a clear and obvious rhetorical impact on the rulings of speech that come from the tongues. We notice this impact when we compare the two answers; the real and the metaphorical in response to the question of Muadh - may God be pleased with him - as he asked the Prophet - may God's prayers and peace be upon him - saying: (And are we really held accountable for what we say?), so the real answer would be yes, we are held accountable for what we say, but he - may God's prayers and peace be upon him - deviated from this, and answered in a metaphorical way, which has two parts:

The first: supplication, by saying: (May your mother be bereaved of you)⁶⁸, which is undoubtedly a form of deviation in the answer, and its purpose is to draw attention to a matter that should have been noted and known, as it is an incitement to learning, and deviation has been mentioned in the form of a supplication familiar to the tongues of the Arabs, which they always repeat; therefore, it does not mean that

evil will befall Muadh - may God be pleased with him - and it was not from him - may God's prayers and peace be upon him - to supplicate for harm or evil upon a noble companion like Muadh. The scholars have said that what is on the tongues of the people and what they are accustomed to may be employed in speech; and it is not a form of composing speech, but rather it is a form of informing about what is known on the tongues, as is the case in this case, and also what has been mentioned of these words from the Messenger of God - may God's prayers and peace be upon him - appears to be a supplication against the companion, so it is good for him, not evil, as came in some hadiths, this is not the place to detail them and speak about them.

The second: the denial, nullifying interrogative, with his saying: (And do people fall... except for the harvests of their tongues?) It is a question that does not require a concept from the questioner, but rather its purpose is denial and negation, and for this reason this deviation achieved meanings that could not be achieved if it came in the literal form, but when it came in the metaphorical form it indicated all of these meanings, and others:

- A. It contained in its content the meaning of the originally required answer, which is: "Yes, we will be held accountable for what we say," but its occurrence in the manner of deviation is more eloquent; because it is not limited to this meaning alone, but rather it includes other meanings and does not negate this meaning, and for this reason Muadh - may God be pleased with him - did not repeat the question again, because the answer is understood through the content of this deviation.
- B. Denying Muadh - may God be pleased with him - for asking such a question, which appears from its concept that it limits accountability to actions without words. It would have been more appropriate for him to have knowledge and understanding of that, how could he not, when he is the most knowledgeable of people about what is permissible and what is forbidden?! He is the one who asked the Prophet - may God bless him and grant him peace - to inform him of what brings one into Paradise and keeps one away from Hell. So he should not have differentiated in accountability between words and deeds. Rather, his question should be about words and deeds - together - that bring one into Paradise and keep one away from Hell.
- C. Invalidating the prevailing concept that is expected to be held by many people, and not by Muadh alone, which means that speech is not considered among the actions for which we are held accountable, and that we are not held accountable for it as we are held accountable for actions. So he - may God bless him and grant him peace - invalidated this concept that should not be held by the Muslim who has understood his religion and knows its aims and objectives.

These meanings could not have been without this deviation, just as the rhetorical effect of these meanings could not have been without this denial, nullifying

interrogative. It came with the ruling of prohibiting all the tongue's afflictions for which we will be held accountable and may enter the Fire, such as saying words of disbelief, slander, cursing, swearing, backbiting, gossiping, slander, disputation, argumentation, quarrelling, obscenity, vulgarity of the tongue, mocking people, ridicule, lying⁶⁹, and other tongue afflictions that Al-Ghazali counted twenty afflictions in Ihya', and he mentioned simple, good speech for each affliction, and he mentioned the treatment for these afflictions.

The matter is not merely a ruling prohibiting the fatal evils of the tongue, but rather it contains a severe prohibition that carries in its content the generality of the evils of the tongue and a statement of their danger. It did not warn against them directly, but rather mentioned their source without specifying their specifics, and that is because the tongue is what causes a person to fall into destruction, and that the key to goodness is in preserving it, so that nothing issues from it except what is good. For this reason, the scholars said: "In the hadith there is evidence of warning against the harm of the tongue and its evils, and its evils are many and innumerable, and most of the sins of the son of Adam are due to it"⁷⁰.

The tongue was mentioned specifically because all the limbs are subject to it. If it is straight, they will be straight, and if it is crooked, they will be crooked. Too much speech has countless evils⁷¹. Therefore, do not speak about the whispers that come to your mind, because you will not be held accountable for them unless you utter them or insist. Do not utter what Allah has concealed from you, because repentance from it is more likely to be accepted and forgiveness for it is more likely to occur. Therefore, it is obligatory for a person to be careful with his tongue and not to let it loose in what will cause him harm. The author of Al-Tuhafah says: "This ruling applies most often, because if you try, you will not find anyone who has kept his tongue from evil, and he does not do anything that would cause him to enter the Fire except rarely"⁷².

The second example - the hadith "What is this covering that I saw?"

The text of the hadith is what was narrated by Saeed bin Al-Harith, who said: We asked Jabir bin Abdullah - may Allah be pleased with him - about praying in one garment, and he said: "I went out with the Prophet - may Allah bless him and grant him peace - on one of his journeys, and I came one night for some business of mine, and I found him praying, and I had one garment on, so I wrapped myself in it and prayed next to him, and when he finished, he said: "What is the covering, O Jabir?" So I told him about my need, When I finished, he said: "What is this covering that I saw?" I said: "It was a garment - meaning it was tight." He said: "If it is wide, then wrap yourself in it, and if it is tight, then wrap yourself in it"⁷³.

The question in the hadith is in his saying: "What is this covering?" But before we explain the question, we define covering. It is a source of the verb "istamala," and from it comes the word "istamala bi-thawb," meaning wrapping oneself in it. Al-Akhfash said that covering oneself means wrapping oneself from head to toe. It was

also said that “istamala bi-thawb” means wrapping oneself in it from head to toe⁷⁴. Or he lifted it from one side and placed it on his shoulder, so that a gap could be seen⁷⁵.

From what we mentioned in the definition of inclusion, and from what is stated in the linguistic dictionaries, inclusion results in two things: the first is that the one being included is not able to remove his hand from it, and the second is that a gap appears in the garment due to inclusion. This is the basis of the interpretation of the hadith among the jurists and the basis of the ruling on it due to his denial - may God bless him and grant him peace - of it.

We return to the statement of the question in his saying: “What is this covering?” This is a rhetorical and rebuking question. The interrogative tool is “what,” and as we see there is no meaning of negation in it, but rather a denial of a matter that occurred at the time, which is Jabir’s covering - may God be pleased with him - in the voluntary prayer with the intention - may God’s prayers and peace be upon him - and when he saw him in that state, he denounced him and blamed him for his action. He should not have covered himself in this way and prayed in that state, meaning that he - may God’s prayers and peace be upon him - denounced him for covering himself with the garment, because it was tight, and he said to him: If it is wide, then cover yourself with it, and if it is tight, then wrap yourself in it, because there is a fear that a tight garment will expose his private parts, or he will not be able to move his hands because of its tightness⁷⁶.

Al-Ayni says: “The reason for the denial is that the garment was tight, and that he had bent over it so that it would not fall, so it was as if when the two ends of the garment were bent over it, it did not become a covering if he bent over to cover himself. So he informed him - may God’s prayers and peace be upon him - that the place for that is if the garment was wide, but if it was tight, then it is sufficient for him to wrap it around himself, because the purpose is to cover the private parts, and that is achieved by wrapping it around himself, and there is no need for bending over in a way that is contrary to the moderation that is commanded”⁷⁷.

Therefore, it is a denial, rebuking interrogative that carries several rhetorical directives that would not be benefited from the hadith if it were not used in this style. Among those directives are the following:

- A. Clarifying the legal ruling related to clothing in prayer. This denial interrogative has an effect on the legal ruling derived from the hadith, which is what is understood from the hadith. Rather, it is what the jurists and commentators of the hadith understood and detailed in their books of jurisprudence and hadith. Al-San’ani says: “The hadith indicates that if the garment is wide, one should wrap it around oneself after wrapping it at the ends. If it is narrow, one should wrap it around oneself to cover one’s private parts. The private parts of a man are from below the navel to the knee, according to the most famous opinions”⁷⁸. In Al-Fath by Ibn Rajab: “This hadith was used as evidence by those who said that prayer with one garment

while exposing the shoulders is valid. The Prophet, may God bless him and grant him peace, ordered Jabir to wrap himself around his waist and pray when he was unable to cover his private parts and shoulders with the cloak he was wearing because it was narrow”⁷⁹. The jurists have many opinions on this ruling, but we will suffice with what we have mentioned.

- B. Dispensing with the denial interrogative instead of the explicit prohibition, since the Messenger of God - may God bless him and grant him peace - could have explicitly prohibited him, saying to him: "Do not do this inclusion", or "Do not include this inclusion"... then explaining to him the reason for this prohibition. The difference between the two matters is that the explicit prohibition carries the mere abandonment in the present and the future of the prohibited thing only, while the rhetorical question carries this same meaning, i.e. the prohibition, which is implicitly understood, i.e. understood from the content of the speech, and carries the details in the state of the questioners and what might happen to them of conditions that would force them to do this, so he gave them the best solution for that state, so the question about the state by way of denunciation was more eloquent in meaning than the explicit prohibition which might not take into account the state, and no detail of the statement could be understood from it.
- C. The denial, rebuking interrogative contains a statement of general etiquette represented in maintaining concealment, and for this reason the rhetorical interrogative carried the meaning of blame for that state, that is, the state of inclusion that Jabir ibn And Allah - may God be pleased with him - was in, and that he should not have done it, just as he will not do it in his future situations, because it is not just a state that is forbidden in prayer and that is enough, even though prayer is more appropriate for the private parts to be covered, but covering the private parts is a general etiquette of the etiquette of Islam that must always be maintained, and in every situation that we go through, and this is what Badr al-Din al-Ayni understood from the hadith, where he said: “And what can be inferred from it... and from that is that if the garment is wide, it should be different between its two ends, and if it is narrow, it should be worn as a belt”⁸⁰.

This guidance was general, and it was after he had finished the prayer, when he - may God bless him and grant him peace - said to him: “If it is wide, then wrap yourself around it, and if it is narrow, then wrap yourself around it.” Al-Muhallab explained this meaning, saying: “The wrapping that the Messenger disapproved of is the wrapping of the deaf, which is forbidden, which is that he covers himself with his garment, not raising anything from its sides, and he cannot extend his hands except from underneath it, and he fears that his private parts will be exposed in that case”⁸¹.

Regarding the covering of the deaf, Ibn Habib says: “It is that a man gathers the two ends of his garment when he wraps himself in it, and throws it over his left shoulder, so that his left side becomes exposed, with nothing of the wrapper on it, and

his private parts are exposed. This is the covering of the deaf that he forbade, and that is if there is no other garment underneath it, neither a shirt nor trousers nor a loincloth to wrap around it; because in that case the private parts are exposed until he separates the two ends of the garment that he wrapped himself in, so he throws both ends together, overlapping them over both of his shoulders. This action is not covering the deaf, because the private parts are then covered by the wrapper from both sides”⁸².

Conclusion

In conclusion of this research related to rhetorical directives and their effect in clarifying the rulings from the prophetic hadiths, and it has been determined in the study of the denial interrogative, then after the research and study, the following results can be observed:

- The Noble Prophetic Hadith is considered among the linguistic sources that are relied upon in rhetorical studies, whether it is related to the linguistic aspect or the legal aspect in terms of the rulings of religion and its various directives that the Messenger of God - may God bless him and grant him peace - addressed to Muslims, both in particular and in general. This advantage of the Prophetic Hadith lies in the fact that the sources of reception for the Messenger of God - may God bless him and grant him peace - are the miraculous Holy Qur'an, and the Arabic environment from which he took his classical language in which the Holy Qur'an was revealed.

- Rhetorical arts and their various purposes are linguistic styles derived from eloquent Arabic speech and from the immortal, miraculous book. The prophetic hadith was not immune from that, and he - may God bless him and grant him peace - was the prophet who was inspired to explain to the people what was revealed to them from their Lord. He - may God bless him and grant him peace - sat on the throne of eloquence and fluency. Therefore, the prophetic texts were imbued with many rhetorical directives in various arts that had a clear impact on constructing and deriving rulings, and directing many wisdoms and instructions that were caused by eloquence.

- We learned through our research the effect that the denial interrogative has on the reading of the prophetic text, whether in terms of rulings or in terms of directions, or other things, something through which many expanded meanings appear that would not have existed without this rhetorical style. This came in many texts of the prophetic hadith, we were satisfied with mentioning some of them, and we ignored the rest in consideration of the research, and it could be the subject of an independent study, to crystallize through it a general view on this topic, which could be, along with other similar studies, the nucleus of a new role for Arabic rhetoric.

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