

**Interrogation in the Prophetic Traditions (Hadith):  
A Pragmatic Analysis**

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**Abstract**

This research aims to investigate the interrogative style in the prophetic Hadith from a pragmatic perspective and to inspect the exposure of the peculiarity of its real and metaphorical uses within the framework of the interlocution in the prophetic Hadith. For this purpose, the researcher uses a pragmatic analysis and mechanisms with a focus on the speech acts and pragma dialectal approach in an attempt to reveal the innermost of the interrogative style as well as the purposes of its interlocutive usage in the Hadith. The researcher also attempts to scientifically show how the pragmatic discipline considers the speech acts and pragma dialectical approach strategies to contribute to a large extent for showing the purposes of interrogation as well as highlighting the value of interrogative style of communication, influence, persuasion, discipline and other interlocutive objectives. Consequently, in order to appropriately interpret interrogation and its pragmatic functions in the Hadith for the readers (whether natives or foreigners), the researcher will have to take into account the context of the situation, including the sociocultural elements, values, religious beliefs, and settings in which the Hadith was originally delivered. Finally, since simple explanations, interpretations as well as translations of the Hadith do not conserve the original interrogative functions of the Arabic version, the study recommends for the scholars of Hadith to provide additional information that will help readers understand the real or appropriate interpretation of these pragmatic functions used in the original Hadith.

**Key Words:** *Hadith interrogative - pragmatic - speech act - pragma dialected approach*

### **Introduction:**

The noble prophetic Hadith is considered one of the authoritative sources of language; so most researchers of the Hadith branch have directed their efforts towards the language of the prophetic Hadith consequently some studies and researches, on this subject, have been conducted. However, the enriching language of the prophetic hadith and its deterrent styles are still urgently in need to be studied.

The Prophet uses these devices, technique and styles in order to impart his teachings and the new Islamic directives to the newly converted Companions. In order for the reader to appropriately interpret the pragmatic functions of interrogation in the Hadith, s/he should take into consideration certain essential parts. Such factors include, but are not limited to, religious beliefs, the culture, the contexts of situation in which the Hadith was delivered, addresser-addressee relationships, the nature of the topics delivered, and other factors that may affect the interpretation of the Hadith.

### **Concept of the Hadith**

Various definitions have been given in an attempt to define Hadith. For example, Islam Encyclopedia Britannica defines the term Hadith as one derived from the Arabic root hadith meaning “to happen” and so “to tell a happening”, “to report” (“news or story”); a record of the traditions or sayings of Prophet Muhammad, revered and received as a major source of religious law and moral guidance to the authority of the Quran and a biography of Muhammad (P.B.U.H.) perpetuated by the long memory of his community for their exemplification and obedience. *Yussuf (2014)* defines Hadith as a word with several meanings such as: 'news', 'report' or 'narration', 'communication, story, and conversation: religious or secular, historical or recent' as used in various contexts in the Sacred Qur'an. In this study,

Hadith, both as a term and concept, is used to designate Prophet Muhammad's teachings and sayings that are a source of Islamic law and moral guidance, predominantly by use figurative language .

### **Interrogative**

Interrogative sentences in the English language display two forms of interaction termed as paradigmatic and syntagmatic which are determined by the existence of two corresponding types of relations. Paradigmatic relations make up the structure of language system and syntagmatic relations unite language units in speech. Paradigmatic interaction causes the appearance of mixed types of questions (*Murugova, 2007, 76*).

### **Interrogative Forms in the Hadith**

The Prophet uses many interrogative forms such as [ Hal, hamza, mann, maa, kayfa, how, kamm, how much; how many ayna, where , anna, when, (for future) Mata, ayyana, maaḍa, what ayyu] in delivering his Hadith. These used either by the Prophet himself, by the Companions, or by others (such as questions attributed to God, to Gabriel and the other Angels, to non- Companions, even to Satan and kings and emperors outside the Arabian Peninsula; and so on.

### **Interrogative Functions in the Hadith**

The language of the Prophet's Hadith is generally characterized by its refined style, brevity of expression, originality of its phrases and expressions, and absence of mannerism and artificiality. It is also obvious that the language of the Hadith is affected by the language of the Holy Qur'an. In delivering his messages to the Companions and to Muslims in general, the Prophet makes use of many linguistic techniques. Among these is the use of interrogative forms and more particularly, of rhetorical questions. Along with his use of different types of regular, such as Yes/No and Wh-questions, the Prophet efficiently utilizes rhetorical questions to help him

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convey his message in an effective and clear way (*Kulseth, (2010)*).

One of the characteristics of the Prophet Muhammad's style in the Hadith is his use of the question technique. The Prophet poses his questions in such a way as to catch the Companions' attention making them very eager to know the answer. Generally, the Prophet starts many Hadith by posing a question; then he listens to his Companions' answer; depending on the answer, he agrees with it, denies it, or modifies it. On many occasions, the Companions answer the Prophet's question by saying, 'Allah and His Messenger know best'. This answer shows the Companions' politeness as well as their eagerness to acquire more knowledge from the Prophet. Although the Companions may know the answers to the Prophet's questions, they refrain from providing their own answers lest what they think they know already has been altered through God's revelation to His Prophet. In most cases, the Prophet utilizes the question technique as an educational method, as a means to make his Companions reflect more on the topic that he is talking about (*Paknezhad, M., & Nagizadeh, M. 2015*)

Elsaadany (2003) investigates the major functions of interrogatives in Prophet Muhammad's Hadiths, as represented in Sahih Al-Bukhari. The article's theoretical framework is built on the assumption that language is best interpreted in accordance with the context of the situation. He argues that use of the Arabic interrogation particle, the hamza, is the Prophet's major way of interrogating as a means of conveying his message in the Hadiths. In order to interpret interrogation and its functions in the Hadith, its readers will have to take into account the context of the situation, including the socio cultural elements, values, religious beliefs, and settings in which the Hadiths were originally delivered .

## Pragmatics

Pragmatics is a linguistic approach that “takes into account the full complexity of its cognitive, social and cultural, functioning in the lives of human beings”. It is the study of meaning in relation to the context in which people use language. The notion of pragmatics is directly related to the property of variability (i.e. the range of choices that one has available), negotiability (i.e. the range of choices that learners have are not made mechanically) and finally, adaptability (the property of language that allows speakers to make their choices). More relevant to the present study is of course the area of interlanguage pragmatics, which refers to the study of the use and the acquisition of second language linguistic patterns by nonnative speakers as well as the notion of pragmatic failure, which may lead to intercultural communication breakdown (*Byon, 2014*).

"A term traditionally used to label one of the three major divisions of semiotics along with semantics and syntax. In modern linguistics, it has come to be applied to the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication. The field focuses on an ‘area’ between semantics, sociolinguistics and extra linguistic context; but the boundaries with these other domains are as yet incapable of precise definition". (*Fromkin, 2014, p.379*)

## Speech acts

It is one of the central concepts of pragmatics. *Searle (2011, p. 16)* defines speech acts as "basic or minimal units of linguistic communications". *Kampusu (2009, p. 16)*, define speech acts as "all the acts we perform through speaking, all the things we do when we speak and the interpretation and negotiation of speech

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acts are dependent on the discourse or context". Speech acts are complicated associations between utterances.

Several categories of speech acts have been proposed, directives (speakers try to get their listeners to do something, e.g. begging, commanding, requesting), commissives (speakers commit themselves to a future course of action, e.g. promising, guaranteeing), expressives (speakers express their feelings, e.g. apologizing, welcoming, sympathizing), declarations (the speaker's utterance brings about a new external situation, e.g. christening, marrying, resigning) and representatives (speakers convey their belief about the truth of a proposition, e.g. asserting, hypothesizing). The verbs which are used to indicate the speech act intended by the speaker are sometimes known as performative verbs. The criteria which have to be satisfied in order for a speech act to be successful are known as felicity conditions" (*Crystal, 2008, p.446*)

*Carter and McCarthy (2006:382,382)* discussed the types of the interrogative and their speech acts showing that the clauses types of interrogative can be achieved several speech acts such as command, request and exclamation.

In the modern linguistic, the contextual functions of the interrogative are investigated under the umbrella of pragmatic special speech acts theory. The speaker meaning can be conveyed directly or indirectly. It is direct when there is corresponding between the form of the utterance and its intended meaning. But it is undirected when there is no corresponding between the form and meaning. The utterance is the window is open is directed speech act when it means statement because it is declarative sentence. However it is indirect when it means an order to close the window (*Adolphs, 2008*).

*Ibin Jinni (2013,223)* handle some pragmatic functions of the interrogative which are contextually interpreted and understood such as negating by which the speaker intends to negate the prepositional content of the interrogative ; and testing or checking whether the addressee acquainted with the

prepositional content of the interrogative . It can be said that he handles these meanings very briefly and concisely not referring to the importance of the context in the recognizing the speaker's intended meaning.

**Borg (2010: 281)** stated that “Implicature” denotes either (i) the act of meaning or implying one thing by saying something else, or (ii) the object of that act. Implicatures can be part of sentence meaning or dependent on conversational context, and can be conventional (in different senses) or unconventional. Figures of speech such as metaphor, irony, and understatement provide familiar examples. Implicature serves a variety of goals beyond communication: maintaining good social relations, misleading without lying, style, and verbal efficiency.

### **The Pragma-Dialectical theory**

The pragma-dialectical theory is applied as a model for explaining and understanding the arguments employed in hadith extracted texts. The main two aspects in the pragma-dialectical theory are explained and examined in the thesis.

**Firstly**, the four stages through which pragma- dialectics are set for the development of argumentation.

**Secondly**, the ten rules that should be followed by the parties of any conversation to resolve the difference of opinions.

According to **Bermejo-Luque, (2011)**.The pragma-dialectical model divides argumentation into four stages. The first is the confrontation stage, in it the establishment of grounds for resolution is set and determine who will defend the protagonist and who will attack the antagonist. The second is the “opening stage, in the opening stage, they decide to resolve this difference of opinion. The interlocutors determine their points of departure: they agree upon the rules of the discussion and establish which propositions they can use in their argumentation. The argumentation stage is the third stage in which we assess and offer arguments for and against the standpoints about which

opinion differs. Finally, the concluding stage which shows who won the argument. In other words, if the difference of opinion is resolved in the protagonist's favor, then the antagonist must withdraw their claim.

### **The Statement of the Problem**

The problem of the present study was represented in the weak of understanding the meanings of the Hadith text because Islamic scholars affirm that meanings of the Hadith text cannot depend on one`s processes of context and inference. Yet, they depend on the opinions and interpretations made by Hadith exegesis scholars. Most of the written Arabic literature of this linguistic phenomenon was conducted from syntactic and rhetorical perspectives only. So the researcher tries to interpret and analyze the hadith text through an authorized theory (pragmatic approach).

### **The Research Inquiries**

1. Does the repeated mentioning and usage of interrogation style in the prophetic Hadith came in order to achieve a number of purposes related to the addresser and the addressee, the form of discourse, and its significance?
2. Does the interrogation style lead to easiness in terms of accomplishment, approaching the concept and conveying it to the addressee, causing a grave effect?
3. What does the interrogative style constitute a brief to the structure of the discourse, besides achieving an expansion in the senses which result to multifold and varied cconnotations such as veneration, and intimidation, and other denotations?

### **Rationale of the Study**

1. The present study aims to convey adequately render the pragmatic functions of the interrogatives in the Hadith and the syntactic structures by their Arabic equivalents.
2. The study also aims to help Hadith readers who do not have direct access to the Arabic text to be familiar with the religious and sociocultural factors that are crucial in understanding the pragmatic function of the Prophet's repeated rhetorical questions and their intended pragmatic meaning. Without such background/knowledge readers will not be able to fully understand, interpret, or appreciate the Hadith. So the current study has focused on the pragmatic functions of interrogation in conveying the meaning the Prophet's Hadith.
3. This thesis also helps the readers of hadith to understand the use of the question interrogative devices and syntactic styles in religious discourse which are very effective in conveying the meaning and the pragmatic functions of the religious message.
4. It aims to interpret the meanings and functions of interrogation in the Hadith, it also helps the readers of hadith to be familiar with the occasion on which it was delivered, the knowledge shared between the Prophet and the Companions, and the religious connotations of certain key words used in the Hadith.

### **Thesis Significance**

1. This study is carried out in order to provide an insight into the underlying system of Muslim religious beliefs—beliefs which are seriously misinterpreted by western people in general and by many orientalist scholars in particular.
2. Such a study would be helpful in understanding not only the linguistic structure of Classical Arabic, but it would also promote a better understanding and an appropriate

interpretation of the beliefs of this particular religious system. Such an understanding and interpretation are of crucial importance in our modern world, since after the Holy Qur'an, the Prophet's Hadith constitutes the second major source of legislation in Islam.

3. Consequently, in order to appropriately interpret initiative interrogation and its functions and effects in the Hadith, its readers (whether insiders or outsiders) will have to take into account the context of the situation, including the sociocultural elements, values, religious beliefs, and settings in which the Hadith were originally delivered as well as placing the interrogation initially ; this is particularly important in the case of Orientalists who are interested in reading, discussing, or interpreting the Prophet's Hadith.

### **The Hypotheses of the Study**

1. The study assumes that through using various types of interrogation particles and syntactic structures in the prophetic dialogue (question and answer) there is a rhetorical and eloquent pragmatic value that makes it distinguished .
2. The study also proposes that the prophetic traditions as related to asking and answering do not only depend on the linguistic aspect but also stretch to pragmatic messages.

### **Delimitations of the Study**

The present study is limited to the assessment of interrogative questions in Hadith according to the perspective of functional equivalence. Moreover, the study limits itself to various types of interrogation particles and syntactic structures in the prophetic dialogue (question and answer) and their pragmatic effects. The study deals only with selected examples of interrogative questions which occur in **(El Bukhari and Riyad-us-Salheen Hadith)**.), as surveying interrogative questions in the various books of Hadith is a task beyond the researcher's

abilities. Finally, the phenomenon labeled interrogative questions covers a wide range of rhetorical meanings.

### **The Research Methodology and Corpus**

The research will follow the descriptive and analytical approach, imposed by the nature of the subject and its corpus as the descriptive method seeks to describe linguistic phenomena as it exists in the corpus. It is possible through this method to describe the language phenomenon along with analyzing it, with a focus on monitoring texts contained in the book (**El Bukhari and Riyad-us-Salheen Hadith**). Which include the interrogation style that the prophet Muhammad has applied in His Hadith speeches which are the applicable proofs contained in the theoretical side.

Likewise, the research will rely on some pragmatic analysis mechanisms in analyzing the prophetic traditions through a pragmatic perspective.

The Researcher will investigate the interrogation style contained in the book (**El Bukhari and Riyad-us-Salheen Hadith**). as an attempt to extract images and structures in which this style repeatedly contained.

The concerned citations of the study will be confined to the prophetic Hadith which He uttered without paying attention to the prophetic actions and practices (the actual traditions) and without the sayings of the companions trauma that were permeating the context of the hadith.

It should be noted that the researcher does not only apply the pragmatic approach to the text of the Hadith, but also he considers how one read the language of the Hadith. So, investigating the prophetic Hadith in the light of recent theories has a considerable importance, as it is a must to be furnished with contemporary linguistic concepts to monitor the conceptual as well as pragmatic dimensions of the Hadith.

### **The Research Framework**

This thesis is based on a pragmatic approach. This means that the contextual and the inferential meanings are intended. The researcher chooses to study the language of the prophetic Hadith in the framework of pragmatics since the pragmatic theory is concerned with language use and its impact on the recipient and the interaction amongst the addressees. So, the aim of the study specifies the scheme that it will be based on so the detailed study plan will run as follows:

### **The Theoretical Framework**

1. The linguistic definition of the interrogation and the division of its articles and styles according to its specific use and their pragmatic effect.
2. The linguistic, semantic, syntactic and pragmatic effect of the interrogation on the addressee.
3. Some aspects of the rhetorical study of interrogation such as looking into its emotional content, its context and its circumstances including emotions and effects that reveal its secrets, its hidden meanings and the rhetorical and semantic pictures.
4. Some question words, their properties linguistically and rhetorically and their didactic and pragmatic effect.
5. Accent and tone as some means of asking without a question word, in dialogues will be handled.
6. The speech acts are considered one of the most important pillars in the process of pragmatic analysis.

### **The Practical Framework**

1. Collecting and reading the hadith interrogatives within their context.
2. Analyzing and classifying them according to their pragmatic functions.

3. Choosing only one interrogative for each pragmatic function to be analyzed and interpreted showing how the function is encoded and arrived at.
4. Determining the most appropriate function to the context of the interrogative
5. Each pragmatic function in this study is handle as follows:
  - a. Telling the situationed context of the interrogative such as its speaker, addressee and occasion
  - b. Analyzing linguistically the interrogative and showing how the pragmatic function is interpreted and arrived at as well as what indicates and proves the function arrived at

### Data Analysis

#### Volume 9, Book 93, Number 470:

Narrated Mu'adh bin Jabal:

The Prophet said, O Mu'adh Do you know Allah's Right upon His slaves is?" I said , "Allah and His Apostle know best," The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied." Allah and His Apostle know best." The prophet said, "Not to punish them (if they do so)."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ، وَالْأَشْعَثِ بْنِ سَلِيمٍ، سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ النَّبِيُّ ﷺ " يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَنْ يَعْْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " أَنْ لَا يُعَذِّبَهُمْ ".

**Locutionary act:** the Prophet asked Mu'adh what Allah's right among His slaves is

**Illocutionary act:** this question is purposed to Mu'adh. The prophet tries to inform him about Allah's Right upon his slaves. All of His slaves (human and Jin) must worship Allah solely. They are forbidden to worship none but Allah.

That hadith talks about the right of Allah the Almighty. The Prophet tries to inform Mu'adh about it. So, the intention of the

interrogative utterance is **informing**. The speaker is the prophet and the addressee is Mu'adh.

**Volume 9, Book 93, Number 547:**

Narrated Ibn 'Abbas:

The Prophet said, "O Gabriel, what prevents you. from visiting us more often than you do?" Then this Verse was revealed:--'And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us..' (Mariam.64) So this was the answer to Muhammad.

حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ ﷺ قَالَ " يَا جَبْرِيْلُ مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟ ". فَنَزَلَتْ (وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا....) "مریم ٦٤" إِلَى آخِرِ الْآيَةِ. قَالَ هَذَا كَانَ الْجَوَابَ لِمُحَمَّدٍ ﷺ.

**Locutionary act:** The Prophet asked Gabriel what prevents him from visiting The Prophet more often than he used to do.

**Illocutionary act:** The Prophet asked Gabriel what prevented him from visiting The Prophet more often than he used to do. Then a verse explained that the Angels descend in the command of Allah the Great. The intention of the hadith is **clarifying**. The speaker is the prophet and the addressee is Gabriel.

**Volume 9, Book 93, Number 508:**

Narrated Abu Huraira:

Allah's Apostle said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزَّيْنِدِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "يَدُ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ - وَقَالَ - أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَدِهِ - وَقَالَ - عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَى الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ".

**Locutionary act:** the prophet asked the believers about what Allah has spent since He created the Heavens and the Earth.

**Illocutionary act:** the Prophet peace be upon him informed that Allah is the Rich. He has been giving His slaves all they needs since He created the universe. But all of that does not decrease what is in His right hand. Allah is the Greatest. The intention of this hadith is informing. The speaker is the Prophet peace upon him and the addressee is Abu Huraira may Allah bless him.

**Volume 9, Book 93, Number 513:**

Narrated Sahl bin Sa'd:

The Prophet said to a man, "Have you got anything of the Qur'an?" The man said, "Yes, such-and-such Sura, and such-and-such Sura," naming the Suras.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ النَّبِيُّ ﷺ لِرَجُلٍ " أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ " . قَالَ نَعَمْ سُورَةٌ كَذَا وَسُورَةٌ كَذَا . لِسُورٍ سَمَّاهَا .

**Locutionary act:** the prophet asked the man whether he got anything of the Qur'an.

**Illocutionary act:** the Prophet asked the man about his memorizing of the Qur'an as a dowry to marry a woman. It is permissible in Islam to marry a woman with knowledge as a dowry. The intention of this hadith is clarifying. The speaker is the Prophet peace of Allah upon him and the addressee is the man.

Another strategy that the researcher uses to shows prophet's abilities to persuade his people and get solution to their argument. It presents the results and discussion between the prophet and his people around the issues in Islamic religion samples from pragma dialectical side. Analytically, the researcher gave due concern to the argumentative moves in this dialogue.

٦٩- فَأَلَّوْا : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قِيلَ : يَا رَسُولَ اللَّهِ ! مَنْ أَكْرَمُ النَّاسِ ؟ قَالَ : " أَتَقَاهُمْ " فَقَالُوا : لَيْسَ عَنْ هَذَا نَسْأَلُكَ قَالَ : " فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ " قَالُوا : لَيْسَ عَنْ هَذَا نَسْأَلُكَ ، قَالَ : " فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي ؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَهَّمُوا " متفق عليه

69 – Abu Hurairah رضى الله عنه reported : It was asked . “ O messenger of Allah ! Who is the most honourable amongst mankind ? “ He (□) said the most honourable of them is one who is the most pious of them “ They said “ We are not asking about this he said “ then the most honourable of men was Yusuf ( Joseph ) .the prophet of Allah the son of Allah’s prophet , who was the son of the prophet of Allah who was the son of the Khalil of Allah (i.e., Ibrahim عليه السلام “ They said “ we are not asking you about this “ He enquired “ Are you then asking me about the classes of the Arabs ? The best of them in the pre-Islamic period of Ignorance are the best of them in Islam , provided they comprehend the religious knowledge “.( Al-Bukhari and Muslim )

Stages of pragma dialectical model	Target Version	The Arabic origin text	Comment
Confrontation Stage	O messenger of Allah	قِيلَ : يَا رَسُولَ اللَّهِ !	The companions' standpoint which showing their respected to the prophet
Opening Stage	Who is the most honourable amongst mankind ?	مَنْ أَكْرَمُ النَّاسِ ؟	Rhetorical question is directed to the prophet and an answer is required
Argumentative Stage	He said the most honourable of them is one who is the most pious of them	قَالَ : " أَتَقَاهُمْ " فَقَالُوا : لَيْسَ عَنْ هَذَا نَسْأَلُكَ نَسْأَلُكَ قَالَ : " فَيُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ " قَالُوا	The direct reply to the Companions' question

### Interrogation in the Prophetic Traditions

		: لَيْسَ عَنْ هَذَا نَسْأَلُكَ ، قَالَ : " فَعَنْ مَعَادِنِ الْعَرَبِ نَسْأَلُونِي ؟	
Concluding Stage	The best of them in the pre-Islamic period of Ignorance are the best of them in Islam , provided they comprehend the religious knowledge	خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا	The final stage where the conclusion should be stated

To start with, this extract presented a very good example of how polite the Companions were in their argument with their prophet. The following table presents the four stages in the argumentative dialogue that derived from the conversation between the prophet and Companions. This argumentative activity type depended on the merciful words that are clear in the expression (O messenger of Allah). This conversation is not two parties' conversation but is a multi- speaker conversation. The dialogue is presented through the Companions' question about the person who is most honourable amongst mankind and prophet's answer. First, the prophet said the most honourable is one who is the most pious of them. Then, the Companions continue asking the prophet the same question and he replies that the most honourable of men was Yusuf ( Joseph ) .the prophet of Allah, the son of Allah's prophet , who was the son of the prophet of Allah who was the son of the Khalil of Allah (i.e., Abraham PBUH) . They said "We are not asking you about this." So, the prophet understands what they seek and tells them the best men of them in the pre-Islamic period of Ignorance are the best of them in Islam , provided they comprehend the

religious knowledge. He means the families which enjoyed popularity and prestige for their eminent qualities (like generosity, chivalry, honesty, etc.) in the pre-Islamic period were also credited for these values after their acceptance of Islam. But now their respect was qualified with their religious knowledge and practice. Their capabilities, self-respect and other qualities were turned toward a different direction; these qualities which were previously used for paganism were now devoted for Islam.

The companions want to know specific things, so they repeat their question more than once until the prophet understands their intended meaning. Therefore, it requires much effort on the part of the speaker/prophet and an open heart and mind on the part of the hearer. Moreover, the contextual factors render the same meaning, the same environment, the same culture and the way of thinking. All these features shape their language production. Generally, the concluding stage comes at the end. It is clear that after the prophets' trials to answer the Companion's question, the prophet does not practise any force against Muslims to persuade or get them approved using his supreme position.

### **Recommendations:**

- a. The researcher hopes there will be researchers who will complete or criticize this study to make betterment and perfectness.
- b. He hopes there will be many researchers who will study other kinds of utterances in tradition, such as expressive, commissive, or declarative.

### **Conclusion**

Completing the study, the researcher draws some conclusions as follows:

#### **1. Related to Form:**

- a. The form of interrogative utterances consists of two types of sentence, namely: yes-no question and wh-question.

- b. The pattern of yes-no questions is dominated by single sentence while on the pattern of wh- question is dominated by non-subject asking for complement.

**2. Related to Meaning and pragmatic functions:**

- a. The variants interrogative utterances are exclaiming, advising, reminding, informing, admonishing and clarifying
- b. The intention of interrogative utterances is dominated by clarify.
- c. There is a broad communicative role of rhetorical questions in discourse. A rhetorical question serves not only as an assertion but also as a directive and an expressive speech act .
- d. Illocutionary forces of rhetorical questions is an essential element in pragmatic in general and in religious translation in particular .
- e. The degree of achieving functional pragmatic of Hadith's rhetorical questions is measured by the success or failure of the interpreter in preserving and conveying the rhetorical function to audience.
- f. The problem of understanding Hadith's interrogative lies mainly in the inadequate reproduction of the pragmatic function of the original. So, understanding hadith depends on knowing cultural context, linguistic backgrounds, the complicated relationship between rhetorical questions ' grammatical forms and communicative functions of pragmatic .
- g. The task of identifying a particular pragmatic function of a rhetorical question is largely contingent on the context. Hadith depends on two important factors (1) its situational context; and (2) its propositional content or semantic structure. Without a clear perception of the context and the social setting, reader cannot understand Hadith.
- h. Neglecting the rhetorical purposes that underlie rhetorical questions means transferring them on the basis of their denotative meanings and apparent grammatical forms. This

means disregarding the connotations of rhetorical questions and their hidden purposes un-intentionally, due to lack of knowledge, or intentionally for the sake of ease .

- i. Understanding interrogative has to heed four levels when interpret Hadith: the syntactic, the semantic, the pragmatic, and the aesthetic. He has to do his best in examining them in a given text, focusing on the most important level forced by the related situation .
- j. Searle's (1969) work provides the necessary classification of English pragmatic functions (i.e., speech acts). This enabled the researcher to identify how each rhetorical function is realized in the English language and hence enabled her to assess the pragmatic function of Hadith in a quite objective manner AnNawawi's *Riyad-us-Saliheen* (Gardens of the Righteous)(1992).

Finally, rhetorical questions of a sensitive text of Hadith is bound with some losses of meaning not only because of the linguistic and cultural differences, but also because of the fact that the possible intentions of the Prophet (PBUH) can never be determined fully and precisely, simply because of the Prophet's (PBUH) great eloquence. Hence, a reader of Hadith's rhetorical questions should acknowledge the fact that he has to interpret and infer the original question's rhetorical function and render the pragmatic function appropriately in Hadith to reach the accurate meaning.

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