
The Questioning Style Of (Hamza And Do) In The Hadiths Of Imam Al-Sadiq, Peace Be Upon Him

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Abstract: Most of the grammatists see that the interrogation in the Arabic language performs two basic functions in eloquent linguistic use, namely: the real interrogation and the metaphorical interrogation, but it has appeared in the hadiths of Imam Ja`far al-Sadiq, "peace be upon him", two other uses are: the interrogation by which the pilgrims intend to repel the invalidated arguments, especially in the position of religion and the Creator Almighty.

The second is the interrogation that performs the function of alerting, especially in the composition of (hamza + verb saw) and its conjugations such as (I saw you, I saw you, I saw you ...) which the grammatists said that this composition is for intelligence, while the hadiths of Imam Ja`far al-Sadiq, "peace be upon him," contrary to what They decided it from a base in this composition.

Introduction

There is no doubt that Imam Ja`far al-Sadiq, "peace be upon him", is considered one of the most important scientific and social figures in the era in which he lived, which is considered within the time frame in which grammatists agreed to eloquence, so his use of grammatical structures according to the law of the Arabic language is explicit use, and this use reflects The functional idea of a language.

Language functions are considered one of the most important topics of the ancient linguists and modernists, if the ancients examined them in the criterion of (good tolerance), and the researchers updated them according to the communicative approach, which he sees as performing the function of performing the meaning and showing the intent of the speaker with various grammatical structures such as the noun sentence, the actual sentence, the condition of the condition and the question, etc, of the structures used by the speaker to communicate his message to the recipient.

This research is an attempt to show the functions performed by the synthesis of the interrogation (by hamza and do) in the linguistic use of Imam "peace be upon him" which he used in the real and metaphorical interrogations, as well as the pilgrim interrogation and the interrogation of the warning, which are two uses that the Imam "peace be upon him" has been singled out with, Which is what the research attempted to shed light on in fluent use.

The entrance

The interrogation is one of the request structures in which an answer is intended, and this meaning is agreed upon by all grammatists, and the people of the language have been concerned with it and they followed its use in the words of the Arabs, and the Holy Book of God, to determine its meanings and tools, and its real and metaphorical uses.

As the question was mentioned in many verses, which drew the attention of the grammarians to this issue, they tried to direct this use, and reveal the truth of these structures in terms of meaning, as they responded to the metaphor in use for various moral purposes, which was agreed upon by the ancients and the modernists.

Ibn Qutaybah says: (Reprimand: It is not a question in its true sense, for God Almighty knows the work of making the people of our master Lot "peace be upon him", but Almighty God wanted to reprimand them.

One of the researchers said when talking about the synthesis of interrogations in the two surahs of iron / verse eight, and the row / verse tenth: (There is no question in these verses in the face of the truth, but it is an eloquent way of

addressing the feelings and feelings that makes the work of righteousness and piety a debt ... fulfilled on the Day of Resurrection.

There are those who make the interrogation a job in their investigation, as they see that the interrogation achieves (within the text a hotbed of tension that needs to be alerted to, because of the interrogative efficacy with which the addressee is intended to be involved in the matter, because the interrogative calls for a mindfulness that calls for attention to what follows for the answer.

What confirms their care in the synthesis of the interrogation is their attempt to clarify the mental state of the interrogation process, as Al-Farabi believes that (the interrogation relates to an unknown side of a known topic, which allows requesting understanding from the addressee of the spokesperson, to know that perceived topic) (Ibn Al-Atheer(2008)), which is a visualization of the real abstract interrogative state Which some researchers discussed under the interrogative work rules, which are:

The condition of the questioning condition is in syllabic: marking the positive possibility.

Verbally: the letters (a, do) are explicit or denoted with a question mark.

Mindfulness condition: the will to know the extent to which the judicial content corresponds to reality and requires uncertainty.

Mental Significance Requirement Mqawali: positive and negative.

Judicial content that the respondent believes: That is, it is embedded in the knowledge shared between him and the addressee.

Condition of speaking speaker: He does not have the answer, which confirms his sincerity.

According to the speaker, the corresponding answer is addressed to him.

Condition of influence by saying mentally: raising an issue in the world of discourse and the mind of the addressee "context.

Behavioral: Provide the desired answer "with contextual behavioral effects.

Formative rule compels the offeree to provide the required answer,(Abu Bishr Amr bin Othman bin Qanbar (Sebawaih)(2009),

As the grammatical subjects reflect their understanding of the composition of the interrogative aspect from the use point of view, which is evident in their dealing with the tools used in this sense, we will discuss the following tools, namely: (hamza, and whether) for its presence in the hadiths of Imam Ja`far al-Sadiq, "peace be upon him".

I- Hamzah:

Imam, peace be upon him, said:

- 1- Did God not impose zakat, and he did not make it except for the one who owns two hundred dirhams?
- 2- I sought between Safa and Marwa?
- 3- Peace be upon him," was asked about the divorced woman three, is it alimony and habitability? He said, "Peace be upon him": Is she more pregnant?
- 4- Were they aware of you when you married a woman and you owned it? He said: Yes, and they kept quiet about me
- 5- Did this nation not ride after its prophet according to a dish.
- 6- And he suggests, does he not know that he has every ten dirhams if he analyzes it, and if he does not analyze it then he has one dirham
- 7- Dirhams (Abi Bakr Al-Anbari(2007),
- 8- Is it not good for the loan to not benefit.
- 9- I inform you, I command you this, or your jurist.
- 10- Is it easier for one of you to look at his family and relatives? I said: No.
- 11- Isn't the man who paid the money the father of the two women, who is the grandfather of the boy ...? I said: Yes
- 12- He said, "peace be upon him": Do I contract for him? Then I grabbed.
- 13- The "peace be upon him" was asked about the divorced woman three, is she living and spending? He said: Is she pregnant? I said: No.
- 14- Abu Abdullah, "peace be upon him," said to me: No one knew about it? I said: No.

- 15- We have an eye? We turned right and left so we did not see anyone and we said: We have no eye.
- 16- I thought if God had inspired you to choose for you or choose for yourself.
- 17- Did you see if a male companion of the Prophet p (mentioned the same as what the Prophet mentioned) p (What was the ruling in it?)
- 18- I saw you if I told you about the hadith of the year, then you came to me from a meeting and I spoke to you otherwise .
- 19- I saw if you had a bag with jewels in it, then he said to you, saying: Is there a dinar in the bag .
- 20- Are you made or not made? ... He said: I am not made.
- 21- Do you know what God is loyal to? I said: No, "peace be upon him" said: It is God's greatest grace over His creation and it is our mandate.

II- Do you:

- 1- Is scourge written only on believers.
- 2- Would it be good for him otherwise, some would go and some would stay.
- 3- Did anyone know about that? I said: No.
- 4- Wonder you, you did not reach the East, and did not reach the West ... Does the sane deny what he does not know.
- 5- Abu Muhammad, is there anyone who lives today? I said: Yes, I made your blood still from you until I paid you.

As the grammatists see that the hamza is the origin in the synthesis of interrogations, it is often mentioned with (do) as they supply it in cases of use and the difference between them in use, and comes with it (mother) and (or) until some of that grammar was considered a sign of the presence of the hamza, as Abu Bakr says Al-Anbari:

As for (A) the interrogative, then you know it with two misfortunes, if it comes after it (mother), or good in its place (does)) (Ahmed Al-Mutawakkil(1995),). Abu Ja`far al-Nahhas states that the grammatists have agreed that it is permissible to delete the questioning of the existence of a mother who says:

And it is impossible to delete it unless it is in the words (mother), then it is permissible to delete it, and I do not know between the two grammarians regarding this difference except something said by the fur.(Ahmed bin Abdul-Nur al-Malqi(1985),

Sibawayh said: (You say: I have thrown Zaida, Amr or Khalda ... as if you said: I have one of these ... If I say: I will increase the best or Amr is not permissible here except "mother) ("Ahmed Khattab Al-Omar(1988).

Sibawayh also depended on the meaning of (hamzah and is) in the question used in the words of the Arabs with the permissibility of her coming out from the real to the metaphorical meaning, and he says: (If you say: Do you strike a zaida, then it is not claimed to strike a reality? And what indicates that (a) the interrogation is not like (do you), that you say to the man: you are a singer and you know that he has sung, to reprimand him and decide him, and do not say this after (do) (Ayman Abdel-Razzaq Al-Shawa(2006).

The grammarians, after Sepoyeh, built their opinion on this meaning, and they saw that the hamza is used for two benefits (one of which is perception, so you ask about it like your saying: sweetness in the place or acidity ... and the second: to be a question about authentication as your saying: Zaid resided) (Hussein Abdul-Jalil Yusuf(2001).

Therefore, researchers see that the difference between perception and validation is that):Zakaria bin Muhammad Al-Ansari(2004).

In perception: the speaker is free of any thought about the questioner.

As for ratification: the speaker must have a preconceived idea of the question.

Some grammatists see that (hamza and do) share authentication, and (hamza) is unique in perception, and they see that they may come up to other meanings that are understood through the context accompanying the text (meaning that the determinant in such cases is not the formula but rather the place ... like if I said: May I have a patron saint ... Born with the help of circumstance, meaning wishful thinking.

If you say to whom you see harming the father: Do this ... denial and rebuke.

If you say to the one who came: You came to me, refrain from asking questions to come, and was born with the help of the wife, the report) (Shukry Al-Mabkhout(2010).

As for (do) linguists see that it is competent to ask for ratification, as Al-Alawi says:

As for "do", it can only be used for certification only.

Al-Maliki believes that she is competent to inquire, as he says:

“(Will)” the interrogation be inactive due to its lack of competence in nouns and verbs.

The questioning of it comes to metaphorical meanings such as report, reprimand, and irony (as the poet Ibn Aal said:

Do you not fear God, Al Aamer, and do you fear the camel who is the designer ?

Wow to appeal, and the appellate sentence "And do you fear ...", as if it is a return and realization of the first meaning, for more sarcasm and ridicule.(El Ayachi Edouari(2011),

These metaphorical meanings, or what is termed them (seconds meanings), distinguish them from the real use of the syntax of the interrogators that the modernists discussed, especially in terms of functions on the basis that it is a layer of achievement layers in the sentence, as some of them see (that the achievement load of natural languages can include One literal achievement force ... or a required accomplishment force in addition to a literal achievement force, as is the case in the following sentence that is accompanied by two powers of question and denial: is the world equal and the ignorant?(Fadi Mahmoud Al-Rayahneh(2012),

The use of the Imam “peace be upon him” to question (do, and hamza), is a realistic production that reflects the competence of the imam “peace be upon him” and his creativity in different contexts and shrines. , With the existence of structures for interrogation that were not unique to them, grammarians did not mention them in their clarification of the use of (hamzah and do). Such as alerting the use of hamza with the verb (opinion) and its conjugations, and using the interrogation of them as a mechanism of protesting with deviants from Islam.

The hadiths from the first to the tenth of which the Imam “peace be upon him” (Hamzah) was used in the real and metaphorical questioning.

The first hadith: I want to use the report. Because the speaker and listener know the amount of money that must be paid in one year, but the imam wanted to make the recipient acknowledge that the amount of money that was payable was not changed; Because the questioner thought that less than two hundred dirhams in dirhams or two required zakat, because the number is very close to the imposed zakat, so the Imam, peace be upon him, wanted to tell him that he is two hundred and more, and no less than this, so use the synthesis (hamza) that reports in Its metaphorical use, since the report is a kind of (the interrogation is often related to a situation whose proprietor tends to achieve a disclosure ... The recipient is involved in it, and an implicit statement is extracted from him and for this he does not ask for an answer,(Qais Al-Awsi(1988),

And Imam “peace be upon him” in his hadiths deals with the Holy Qur’an, whether in the methods of expression, or the meanings of compositions. In the Holy Qur’an a question is not on the truth but rather it is meant by metaphorical meanings, whether in that hamza or other interrogative tools, such as the Almighty saying: }even if you see when they stood On their Lord, he said, Isn’t this true? They said: Yes, and our Lord.

Interpreters and linguists agree that (the questioning in the Qur’an is not true, because it is a reality of those who know and dispense with the request for understanding) (Karim Hussein Al-Khalidi(2007).

And in the tenth hadith: the same meaning, with the presumption of the answer from the listener (yes) and specification that the man is the one who paid the money, and he is the father of the two girls, which means that the case in question is clear to me at the two ends of the message, the speaker and listener, i.e. it is not a question about the truth, but rather a report Its goal is to get the recipient to acknowledge, and acknowledge an issue that has settled in the minds of both parties.

The second hadith: A real question is intended as an answer, so that the legal guidance from the Imam “peace be upon him” is based on the response of the recipient. Among the obligatory obligatory prayers for the pilgrim, because God Almighty said: Safa and Marwah are among the rituals of God.

Seeking is one of the most important rituals in Hajj, so when he interrogates, he wants an answer, so if the answer is (Yes), he has a ruling, and if he answers (No), he has another ruling.

The third hadith: It is in the legal framework itself, that is, the questioning is real; Because the divorced woman on the third time has a special legal ruling for God Almighty saying: }If she divorces her, she will not be dissolved for him until after she marries another husband {(Karim Obeid Elewi(2013),

so the imam's question, "peace be upon him," about her so that the perception on the basis of which the respondent answers, if she is pregnant, she is entitled to maintenance and housing. And if it is otherwise, it has no right.

The fourth hadith: It comes in the context of the transition from slavery to freedom, so the questioner was a slave, and he got married while in slavery which is not permissible except in the consent of the one who owns it. Because he is a slave to the Almighty saying:

God set an example of a possessed slave who can do nothing (Karim Obeid Elewi(2013),

The Imam, "peace be upon him," asks if his followers are aware of this marriage. If they know, then it is permissible according to Islamic law.

Hadiths from the fifth to the ninth:

An unrealistic question that means metaphorical prominence, the meaning of which is denial; Because the use of (hamza waw) suggests the power of denial that the speaker holds to make the recipient enter the circle of tension that such a composition creates from internal relations and the context with external relations, the Imam "peace be upon him" includes with this denial, their right to lead this nation that turned against a will The Messenger) P.

The seventh hadith: a denial accompanied with exclamation; Because the situation that the Muslims know is that good is ten times the good, because God Almighty says جاء :Whoever does good has ten times more than it)(Muhammad ibn al-Hasan al-Tusi(1991),

The context is that the person concerned has loaned a person a dirham and the debtor died and did not pay, so the creditor refused to give the sum to the deceased, so when he told the Imam "peace be upon him" about this position, he questioned and expressed disapproval of the position of this Muslim, who rejected the double profit with his wealth of rewards and reward from God.

The seventh hadith takes place within the same boundaries, with the use of accompanying O to strengthen the mental image of this state of benevolence to others.

The Ninth Hadith: The Imam, "peace be upon him", really understands, including the questioning of denial and the report, including the Almighty saying:

(Say to the believers to turn a blind eye and save their eyes, that is more recommended to them)(Refining the judgments in Sharh Al-Muqana(1992) Forbidding from God Almighty, and the questioning of the Imam "peace be upon him" from a social aspect when he questioned the question of its answer is known to the two parties and it is the rejection of such a case, so the questioning of the Imam "peace be upon him" to reach the outcome report It is not to prejudice the symptoms of people.

If we want to make a question mark diagram, it has two forms:

The first is for the real question, as the speaker is asking for an answer, and the recipient gives an answer, which is the following figure (1):

The real question

An ignorant speaker who knows (the focus of stress)

The other is for a metaphorical interrogation, where the speaker and the listener know the question in question, and it is as follows (No. 2)

Figurative questioning

Speaking knows the issue (focus) A listener knows

Delete the question mark:

Hadiths from eleventh to fifteenth:

A real question, with the deleted hamzah, or with the deleted (is), with no mother presenting the grammarians in the composition, so that the deletion is valid as stated in the previous text of Abi Jafar Al-Nahas.

The deletion is understood from the indications indicating the presence of the answer, and the context helps in clarifying the deletion and the meaning of the interrogative, saying "peace be upon him": (Aqkat on him), and the answer (I held) helps us to interpret the deletion of the interrogative tool which is (hamza).

The Twelfth Hadith: It was once mentioned with a hamzah mentioned in a specific context, and here it was mentioned by omitting the hamzah, as the context here indicates the meaning of the public; Because it was mentioned in the formula of indecency.

Thirteenth Hadith: The interrogative word was omitted, and here it is possible to estimate (Hamzah or Hal), because the answer is no. The fourteenth Hadith: it appears to be deleted; Because the answer and its context confirm the deleted question mark, which is (we turned left and right) to make sure that there is no spy, then the answer is that it does not exist.

Therefore, based on these eloquent texts, we can say that it is permissible to delete the hamza from the interrogative structure in certain contexts that preserve the desired meaning, and the absence of (mother) and (or) inherent in the shaking of appointment or the choice in the syntax of the interrogation, as well as the basis of its existence, the fact that the deletion is mentioned in the use Eloquent in interrogative structures.

With the observation of the singularity of the Imam, "peace be upon him," to delete (do) in the questioning structures, which is not mentioned by the ancient researchers and the modernists, and did not make it among the special rules in the questioning.

Question to the alert:

In the hadiths of Imam "peace be upon him" a use of hamza is intended to alert as it appears in hadiths from fifteenth to eighteenth, and it is a combination of hamza with the verb (saw) and its discharges which are respectively: (I saw) and (I saw) and (I show you) so this The compositions are not intended to inquire about the truth but rather to alert its function to attract attention to the speaker, to present its subject or message in a case, or to the terminology of the job alert to create (a focus of tension) for the recipient to pay attention to the message that he wants to deliver the speaker, a use mentioned in the words of the Arabs, Likewise in the Noble Qur'an and the noble Prophet's Hadith, who is exemplified in the Noble Qur'an, the Almighty said: }Say: Have you seen if God took your hearing and your sight?) (Muhammad bin Ali al-Saduq(1994),) The Almighty said: }He said, "I saw when we came to the rock, then I forgot the Pisces" (Muhammad ibn Yaquob al-Kulayni(1992),) and the Almighty said: }He said I saw you This is what honored) (Muhammad ibn Yaquob al-Kulayni(1992).

Among the evidences of this use is also the Prophet P (saying: (I have seen this night for you ,(Origins of Al-Kafi(1992).

Ibn Al-Atheer believes that this composition is useful for intelligence, as it says: (In the hadith: I saw you, and I showed you, which is a word that the Arabs say when explaining in the sense that he told me, and he told me, and he told me, and it was never open) (Masoud Sahraoui(2005),) It seems that the grammarians in their attempt to control the rules subjected this structure to one rule , Which is the opening of the VT in which to distinguish it (functionally) in use, as Ibn al-Hajib says:

(As for the opening of Al-Ta in: I saw you and I saw you, and I saw you, this one, and I saw you ... So when they singled the one who was addressed to the opening of Al-Ta, then they stripped Al-Tal from the speech, then the kaf was singled out by him, ... they committed Al-Tal the original movement) (Nawar Muhammad Ismail(2010) which is the opening.

The truth is that the use of this composition was mentioned in the Holy Qur'an by moving the Alta with the appropriate movement for the context of the hadith when this composition was mentioned in the Almighty saying: } Say: Do you see that he torments him as a day or a day ((Yahya bin Hamza Al-Alawi(2007), and the Almighty says: Say, I have seen yourselves, that I will bring you the punishment of God () and the Almighty says: It is presented in the meaning of intelligence, and it is for the alert closer, as is evident from the texts, and the accompanying contexts for the use of such a composition that is intended to be alert, and we can represent it with the following chart to bring the perception of the speaker and the receiver into the use of such composition No.

Question to the alarm

Function

Implementing speaker, creating a hotbed of tension for the benefit of the speaker

There are interrogative structures used by Imam "peace be upon him" in his pilgrims with deviants from the seriousness of Islam and faith, and they were mentioned in his talks "peace be upon him" in his defense of the true belief in God, we find it in the nineteenth and twenty hadiths and the fourth and fifth hadeeths of the tool (Is)

The twenty hadith:

The syntax of the question is not intended to be the answer to ignorance of it, which is proven by the context in which the text was mentioned, as it is an argument between the Imam "peace be upon him" and Ibn Abi Al-Awja,

which places the text within the circle of external relations that enter in determining the significance of the text, so the answer by Ibn Abi Al-Auja 'by appointing one of the two sides of the mother (the mother), does not mean that the Imam "peace be upon him" does not know the answer, rather he wants it to give the argument to him from his answer, and refutes his words in the way of proving the evidence of the Exalted, the Majestic Did) who came in the Hajj context itself, and in which I want incapacitation and repentance for those who deny the existence of God, by saying "peace be upon him" as a wonder to you, you did not reach ... to show the impotence of the defendant and the absence of a successful mind to him; Because he did not understand, or knew all of God's creation, he limited his existence, This repression and incompetence confirm the imam's "peace be upon him" asserting the mental incompetence of the recipient by saying: Does the sane disgrace what he does not know? It is a question that I want to show weakness and impotence in the opinion that denies the existence of the Creator.

The Twenty-first Hadith:

I want the meaning of clarification by the speaker who questioned, as he mentioned the question and the answer was no, which indicates the goal of the speaker from referring to the question, and his answer himself and his clarification of the meaning of God's blessings on Muslims and believers in the Almighty saying: }So mention the God's .

The fifth hadeeth: From the questioning of (is) intended to motivate the companions of the Imam "peace be upon him" to show adherence to the mandate of the people of the prophethood "peace be upon them" that "peace be upon him" reached, it is a question that seeks to establish the argument for their imam, that is, for a special purpose of their right and their due knowledge And such meanings are many in the interrogative and the tools included in its composition are mentioned in the hadiths of Imam Ja`far al-Sadiq, "peace be upon him".

By mediating these hadiths, we can clarify the perception between the two sides of the question in the following chart No. (4:)

Interrogation pilgrims (job(

A speaker who knows certainty controls the focus and subject (executor) / context / listener (receiver) who knows uncertain or is ignorant

Interrogation

A speaker who knows a contextual performer, a listener knows a future

Conclusion and conclusions

The research found that the questioning of (hamza and is) in classical Arabic used two basic functions: the real question, and the metaphorical questioning that makes him perform many linguistic functions, and Imam Ja`far al-Sadiq, peace be upon him, used these two functions to reach his goals through direct influence in the recipient to achieve the function of communication and purpose One of the verbal messages to push the recipient to do something, which is what he termed as linguistic achievement, where the speaker aims to the maximum degree of influence in the recipient, by employing the questioning structure of the hamza and hamza.

1- The use of the imam to synthesize the interrogative is a realistic synthesis that reflects the competence of the speaker and reflects his influential linguistic creativity.

2-The Imam used the interrogative question to perform the function of creating a hotbed of tension to make the recipient's mind motivated by what he would say next.

3-The Imam was excluded by removing (is) from the syntax of the interrogation, which did not include a rule for grammarians, which makes us a rule in the permissibility of deletion, contrary to what the grammarians said that it is not permissible; Because the Imam is ahead of their rules as well as his life in the era that they set for eloquence and the permissibility of martyrdom in their language which is the end of the year 150 AH.

4-Influencing the recipient mentally by raising an issue in the world of discourse.

5- The Imam employed the syntax of the interrogative to the purpose of the warning by installing it with the above (saw) such as your opinion, and I saw you, I showed.

6- Contradict the two grammarians in Fateh T rule (did you see) at all?

7 - Using the interrogation for the purposes of the Hajj pilgrimage, when he was discussing those who break out of Jaddah Al-Haqq, as the speaker knows and he controls the focus of tension.

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