



Rhetorical Interrogation in the Prophetic Hadith with Reference to English Translation

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Abstract

The current study tackles the way whereby the rhetorical interrogative questions in the Prophetic Hadiths have been translated. The kind of interrogation under study is the one that usually does not require a response, but rather it may affiliate into additional sub-meanings that are not apparently expressed with their formal structure. These affiliated additional meanings include exclamatives interrogative, suspense, forbidding, indicative, denial as a rebuke, etc. One of the stylistic features utilized in prophetic Hadiths as an effective convincing style in communication, discussion, and persuasion is rhetorical interrogation. It is worth mentioning that while explaining numerous Islamic rulings conveying wisdom and orating in a way that makes others enthusiastic to comprehend the answer, the Prophet Muhammad (peace be upon him) used to devote rhetorical interrogation (henceforth RI) to steer the awareness of his companions. This study aims to explore RI and its English translation of the Prophetic Hadith. Besides, to examine the extent to which the translators are successful in rendering the rhetorical interrogation in an equivalent way into English that preserves the Illocutionary Force of the sentence intact. Moreover, the hypothesis made in the study is to retain the expressive force of the rhetorical interrogatives, some of which are better to be translated into exclamatives or statements. One of the most important conclusions is that RIs, as a precondition of the context of the situation, branch out into several implicit indirect meanings in English and Arabic. Finally, the translator is required to utilize the context of the situation to fully comprehend the intended Ifs of the RI under translation.

Keywords:

translation, rhetorical interrogation, prophetic Hadith

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الاستفهام البلاغي في الحديث النبوي مع الإشارة إلى الترجمة الإنجليزية

تتناول الدراسة الحالية كيفية ترجمة الأسئلة الاستفهام البلاغية في الحديث النبوي. ونوع الاستفهام قيد الدراسة هو الذي لا يتطلب عادة الرد، بل قد يندرج في معاني فرعية إضافية لا يعبر عنها ظاهرياً ببنيته الشكلية. وتشمل هذه المعاني الإضافية التابعة لها صيغ التعجب والاستفهام والتشويق والنهي والدلالة والإنكار والتوبيخ وما إلى ذلك.

ومن السمات الأسلوبية المستعملة في الأحاديث النبوية كأسلوب إقناع فعال في التواصل والمناقشة والإقناع هو الاستفهام البلاغي. ومن الجدير بالذكر أنه أثناء شرح العديد من الأحكام الإسلامية التي تنقل الحكمة والخطابة بطريقة تجعل الآخرين متحمسين لفهم الجواب، كان النبي محمد (صلى الله عليه وسلم) يوظف الاستفهام البلاغي لتوجيه وعي أصحابه. تهدف هذه الدراسة إلى الكشف عن الاستفهام البلاغي وترجمتها في الحديث النبوي. علاوة على ذلك، لدراسة مدى نجاح المترجمين في تقديم الاستفهام البلاغي بطريقة مكافئة إلى اللغة الإنجليزية التي تحافظ على القوة الخطابية للجملة سليمة. علاوة على ذلك، فإن الفرضية الواردة في الدراسة هي الاحتفاظ بالقوة الانجازية في أدوات الاستفهام البلاغية، لذا الأفضل ترجمة بعضها إلى تعجب أو عبارات خبرية. أحد أهم الاستنتاجات هو أن الاستفهام البلاغي بوصفه شرطاً مسبقاً لسياق الكلام تتفرع إلى عدة معانٍ ضمنية غير مباشرة باللغتين الإنجليزية والعربية. أخيراً، يحتاج المترجم إلى الاستفادة من سياق الموقف حتى يتمكن من فهم القوة الانجازية المقصودة من الاستفهام البلاغي قيد الترجمة بشكل كامل.

1.1 introduction:

Undoubtedly interrogation plays a major communicative role in language. It enables speakers to elicit an exchange. Information in all languages seems to have a specific subset of utterances expressing this function: question. Questions are sometimes used rhetorically to serve certain Illocutionary Force (henceforth IF). The term rhetorical RI) has its peculiarity in Arabic. It refers to the rhetorical use of interrogation not for seeking the information as real questions do but for other functions that can be determined hinging on the linguistic and extra-linguistic contexts ('ati:q, 2004:81).

The issue of RI is one of the most significant topics that encapsulate rhetorical devices that efficiently participate in the process of communication. The widespread use of interrogation in the prophetic traditions reflects the great importance attached to this style in argumentation and persuasion.

The problems tackled in this study lie in the answering of these questions:

1. To what extent is the Arabic RI mentioned in the prophetic traditions realized by English translation?
2. Are the translators aware of affiliated indirect meanings of the RI in the prophetic traditions?

To put it differently, since languages (Arabic and English in our case) may differ as far as forms or functions of RI are concerned, translating RI is problematic

due to language variations in this linguistic area. Sometimes the affiliated usage of questions, i.e. the rhetorical usage, would need to be rendered as a statement, exclamatives, etc. if translated literally, it will bring about a misunderstanding. Moreover, even if the RI is translated as a question, sometimes it does not convey the same IF, and thus, does not convey the same message as the original. In case the wrong equivalent is given, this will result in a false impression of the intention of the speaker (henceforth S). producing a wrong effect on the target language (henceforth TL) hearer (henceforth H).

The current study aims to investigate the RI in the prophetic traditions with special emphasis on the feasibility of translating the RI into English. Similarly, a method for translating them from Arabic into English in a way that maintains their function (or illocutionary force) in English is also sought. It also aims to evaluate the different strategies adopted by translators, and when necessary, propose a new rendering.

The study puts forward the following hypotheses:

- 1- There is no one-to-one correspondence between RI in Arabic and English as far as the form and function are concerned.
- 2- To preserve the Ifs, some Arabic rhetorical interrogative questions (henceforth RIs) are better translated into exclamatives, statements, etc, or another form against their formal structure.
- 3- The RI loses its IF if translated literally into questions.

1.2: Interrogation in Arabic:

Speech usually is not haphazardly structured but rather it is organized in well-structured wording. In Arabic a sentence is made of two main parts: *khabar* 'خبر' and *Insha:?* 'انشاء'. *Khabar* is verified in terms of true or false conditions while *inshaā* is any speech that cannot be judged so by itself before uttering its referent. ('ati:q, 2004:57). The following is an example of *Khabar*:

'علي رجل كريم' (Ali is a generous man)¹

Similarly, *Insha:?* is of two kinds: *انشاء طلبي* 'Insha:?' *ṭalabi* and *انشاء غير طلبي* 'Insha:?' *ḡair ṭalabi*. The latter does not imply a request for something unavailable at the moment of speaking ('alwa:n, 1985:88). As *Insha:?' ṭalabi* may include many rhetorical functions, but it received more attention from rhetoricians. It is worth mentioning that *Insha:?' ṭalabi* can be of many kinds of sentences as *جملة الامر* the imperative sentence, *جملة النهي* the prohibition sentence, *جملة الاستفهام* interrogative sentence, *جملة التمني* the optative sentence, *جملة النداء* the vocative sentence (Al-Shirazi, 2003). Our focus in the current study is the RI since it is the subject of the study.

¹ All renditions, unless documented, are the researchers'.

Al-Shimmeri (1999:119) points out that interrogation is based on the idea of asking about something that one does not know in a way to seek information. It is distinguished from other techniques of request because by interrogation you ask about what is external to make an image for it in the mind while the situations in other techniques are on the contrary; you ask about something external that corresponds to the image in mind.

أ تتحرك الكرة؟ Does the ball move?

The term *question*, as Aziz (1989: 247) says, indicates a form of a clause or sentence while if the term *interrogation* is used, the reference is usually to structure. In Arabic, It is realized either through certain particles or by intonation.

It is argued that the classification of questions may be based on lexico-syntactic properties, the intention of the S, the types of answers the question elicits, or the functions they perform. This applies to most languages including Arabic. This relies heavily on the author's viewpoint Siemund (2001:3).

Al-Jurjani (1984:362) mentions that syntactic relationships have their stylistic effect in changing the meaning and that the subjects of 'ilm al-ma'a:ni cannot be void of syntactic relationships.

Depending on the information sought, Siemund (2001:1) and Yang (2017:115) say that three types of questions can be determined in most languages. These are polar, content, and alternative questions. Thus, one can say that questions in Arabic can be classified according to the information sought into three types:

- Polar or convergent (yes-no) question: to verify the truth or fallacy of a certain proposition. In this regard, Ryding (2005:405) that the interrogation is realized by using both *hal* and *hamaz* particles.
- Content or divergent (wh-) question: to investigate the variables of an open proposition.
- Alternative question: to enquire about an element of a set of options, i.e. the element that makes an open sentence true.

Rhetoricians usually classify questions in terms of their purpose. Therefore, it falls into two kinds: التصور 'taṣawwur' and التصديق taṣdi:q'. Taṣawwur seeks information about a certain element of the proposition and investigates an open proposition ('eeda,2012:17). Let's consider the following example :

كم نجمة في العلم الأمريكي؟ How many stars are there in the American flag?

Taṣdi:q, on the other hand, refers to verifying whether a proposition or its opposite is true or false ('ati:q, 2004:75-76). For example:

هل تحب البرتقال؟ Do you like orange?

Classifying in terms of ‘taṣawwur’ and taṣdi:q’, rhetoricians view interrogative particles as three classes:

1- “A particle that seeks either taṣdi:q or taṣawwur . this is realized by ‘hamza’ (Al-Awsi, 1989:318). Ryding(2005:406) cites the following examples:

أ هذا سمير؟ is this Sameer?
 أ ليس كذلك؟ isn’t that so?

2- The particle by which only taṣdi:q is required هل is ‘hal’ : Al-Rifa:i (1995: 85). Ryding (2005:405) cites the following example:

هل روعي الرأي العام؟ was the public opinion taken into account.

3- All the other interrogative particles only taṣawwur is required (ibid). Ryding(2005:405) mentions the following example:

كم درسا اكملتم؟ How many lessons have you completed?

Finally, the interrogation in Arabic can be represented in the following figure:

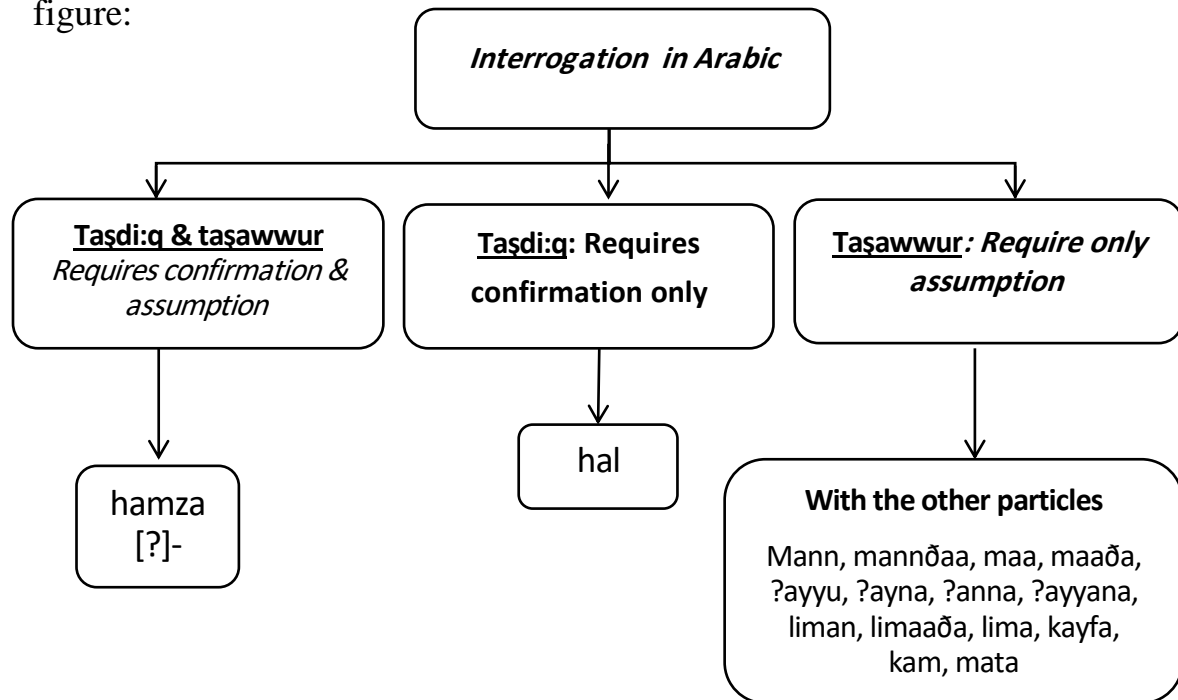


Fig. (1): Interrogation in Arabic

1.3 Purposes of RI in Arabic:

One of the essential purposes of utilizing language is to convince or persuade others to do things or behave in one way or another. This task of persuasion can be done by the use of some rhetorical devices to achieve the looked-for end of a speech. So rhetoric is an inseparable part of the language, it

helps language to fulfill its function represented by communication. Hence, rhetorical devices such as RI, irony, metonymy, etc., are usually used to increase the persuasive power of an argument or speech in general. ('eeda,2012:15)

Having been scrutinized, the types and forms of questions are associated with certain particles. Although each particle has a typical function to serve, each can fulfill subsidiary functions. This will lead to talking about a special type of interrogation called RIs. In Arabic, an RI is a term used to refer to an interrogative sentence that is employed not for seeking information but rather for other rhetorical purposes. These functions can be determined depending on the linguistic and extra-linguistic context ('ati:q, 2004: 81). In this respect, Abraham (2016:193) says that the prophetic traditions mention a meaning(s) that might not corresponding to what is expressed formally. Therefore, the form is something and the function or meaning is something else. As mentioned previously, RIs have the same forms as typical questions, i.e., an interrogative sentence, but the function is not an information-seeking device. Rather, they have some other functions.

As stated beforehand, not all questions are formed to seek information: questions are used, for example, to attract the attention of the H and make him/her interact directly with the S to achieve a certain goal. RIs can be defined as follows: they are questions orienting the interlocutor towards a certain assertion, whose pragmatic function consists in presenting something as evidence, or in reminding or endorsing the information for somebody that he or she is expected to know already (Lindstrom,n.d:2).

Thus, in Arabic, it is well established that the essence of interrogation is to seek information or understanding; but it is sometimes used by an S who knows the answer to serve several functions. Grammarians and rhetoricians were always keen to study the purposes of using interrogation rhetorically (Al-Awsi, 1989: 411). There are cases in which the questions in Arabic leave their typical functions to new rhetorical functions (Maṭlu:b and Al-Baṣi:r, 1982: 132). In the attempt to review the formation, types, and functions of RIs in Arabic, the Prophetic Traditions will be paid much attention because it is quite rich in RIs.

1.4 Affiliated Meanings of IR in the Prophetic Traditions:

The prophetic traditions are very unique in their structuring since they are mentioned in very standard Arabic. In this regard, Abdulaziz and Ibrahim (2020:3194) mention that:

“The prophet Mohammed is the speaker of the Prophetic Hadiths, which are rich in highly stylized language and short, and rich sentences. This means that even if the speaker simply states a few words, they could be interpreted in a variety of ways by a speech decoder, pragmatist, discourse analyzer, etc.”.

This kind of question under study, namely the Rhetorical Question, has the same interrogative structure, yet it does not wait for an answer, since it goes out to different rhetorical meanings disclosed by the context of the situation (Stetya, 1989: 32). A rapid review of some rhetorical interrogatives used in the PTs, they may be affiliated to further meanings that are given below:

1- انكار توبيخ (Denial as Rebuke):

Abbas (1989: 199) and Shihab (2013: 126) state that this is a very familiar type of interrogation in PTs used for rhetorical motives. It doesn't seek an answer from the addressee. It is used for the sake of censure, rebuke, and denial e.g:

" وفي رواية له أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةِ طَعَامٍ ، فَأَدْخَلَ يَدَهُ فِيهَا ، فَنَالَتْ أَصَابِعُهُ بَلًّا ، فَقَالَ : مَا هَذَا يَا صَاحِبَ الطَّعَامِ ؟ « قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ : « أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ ، مَنْ عَشَّنَا فَلَيْسَ مِنَّا » رواه مسلم .

"It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower)" (McClean, n.d, 56)

2- النهي forbidding interrogative :

Al-Asqalani (1989: 106) states that this style is better than the direct forbiddance formula because it does not make the addressee feel the superiority and force of the speaker and makes him do the request with conviction.

"حدثنا اسماعيل بن عبدالله قال: حدثني سليمان عن بلال عن يحيى، عن يزيد مولى المنبعت، ان النبي (□) سئل عن ضالة الغنم فقال: (خذها فإنما هي لك أو لأخيك أو للذئب) وسئل عن ضالة الإبل فغضب واحمرت وجنتاه، وقال: (ما لك ولها؟) معها الحذاء والسقاء لشرب الماء وتآكل الشجر حتى يلقاها ربها" (Bukhari, 1997: 2428)

"Narrated Yahya: Yazid Maula Al-Munbaith heard Azid bin Khalid al-Juhani saying "The prophet (□) was asked about luqata, He said, "Remember the description of its container and the string it is tied with gand announced it publicly one year. Yazid added "If nobody claims then the person who has found it can be entrusted to him," Yahya said, " I do not know whether the (last sentence was said by the prophet (□) or by Yazid " Zaid further said by the prophet (□) was asked 'what about a lost sheep? The prophet (□) said, "sake it, for it is for you or your brother (i.e. its owner) or go to the wolf." Yazid added that it should also be announced publicly. The man then asked the Prophet (□) about lost came. The prophet (□) said "leave it as it it's feet, water.. container

(reservoir) and it will reach a place of water and eat tree till it's owner find it (khan,1997: 351) “

3- **التعجب Exclamatory interrogative :**

Shihab (2013: 142) says that this type expresses a feeling of the speaker towards the addressee's actions that seem to be away from logic and reasons e.g:

عن أم سلمة (رضي الله عنها) قالت: استيقظ رسول الله (ﷺ) فزعاً، يقول: سبحان الله ماذا أنزل من الخزائن وماذا أنزل من الفتن؟ من يوقظ صواحب الحجرات – يريد أزواجه- لكي يصلين رباً كاسية في الدنيا، عارية في الآخرة". (Bukhari,1997: 7069)

“Narrated Um Salama: the wife of the Prophet) Allah's Apostle woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) up of these rooms (for prayers)?" He meant his wives so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter" (Khan,1997:131).

4- **التشويق interrogative for Suspense and stimulation:**

This type of rhetorical question is used to create suspense in recognizing the answer for the sake of invitation and intimidation (Al-Asqalani: 1989: 664).e.g:

عن ابن بكرة، نفيح بن الحارث (رضي الله عنه) قال: قال رسول الله (ﷺ): "الا انبئكم بأكبر الكبائر؟ ثلاثاً، قلنا: بلى يا رسول الله، قال: الاشرار بالله، وعقوق الوالدين، وكان متكئاً فجلس، فقال ألا وقول الزور". (Bukhari,1997: 328/5)

“Narrated Abu Bakra: The Prophet said thrice, "Should I inform you out the greatest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join others in worship with Allah and to be undutiful to one's parents." The Prophet then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop. (Khan,1997:526/3)”

5- **الامر Command interrogative :**

Diraz (1986: 264) mentions that the purpose such questioning is to direct the order to the addressee in a polite and influential way e.g:

"حدثني ابو جعفر محمد بن عبدالله حجين بن المثنى، حدثنا عبدالعزيز بن عبدالله بن أبي سلمة، عن عبدالله بن الفضل، عن سليمان بن يماز، عن جعفر بن عمر ابن امية قال: قال: فهل تستطيع ان تغيب وجهك عني؟" (Bukhari,1997: 4072)

“Narrated Ja'far bin Amr bin Umaiyya (and you hide your face from me) (khan,1997: 242)”

6- **Admonition interrogative (التنبيه) :**

It is one of the meanings expressed by the Prophetic question for the sake of warning, stimulation and excitation (Shihab, 2013: 151) e.g:

"حدثنا مسدد: حدثنا يحيى عن شعبة، عن الحكم: عن مصعب بن سعدة عن أبيه: ان رسول الله (ﷺ) خرج الى تبوك واستخلف عليا، فقال: أتخلفني في الصبيان والنساء؟ قال: ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه ليس نبي بعدي) (Bukhari, 1997: 4416)"

"Narrated Sa'd: Allah's Messenger set out for Tabul appointing Ali as his deputy (in Al-Madina) Ali said, "Do you want to leave me with the children and women?" the prophet said: "Will you not be pleased that you will be to me like Harun (Aaron)?" (khan: 1997: 424)"

7- Affability or Finding Interest: التأنيس والتسلية

The question here is employed to relieve the addressee for the sake of consolation (Shihab, 2013: 147) e.g:

"حدثنا عبدالله بن محمد، حدثنا حيان: حدثنا هما: حدثنا ثابت: حدثنا أنس قال حدثني ابو بكر (رضي الله عنه) قال: كنت مع النبي (ﷺ) في الغار فرأيت اثار المشركين، قلت: يا رسول الله، او أن أحدهم رفع قدمه رآنا، قال ما ظنك باثنين الله ثالثهما؟ (Bukhari, 1997: 4663)"

"Narrated Abu Bakr (رضي الله عنه): I was with the prophet in the cave, and on seeing the traces of Al-Mushrikun. I said "O Allah's Messenger! If one of them (Mushrikun) should lift up his fool, he will see us. "He said: "What do you think of two the third of whom is Allah (as their protector and helper) (khan, 1997: 144)"

8- offer and Requesting with urgency⁽²⁾: (العرض والتخصيص)

If the interrogative tools are followed by a nice request, it will be called an offer, while it is called exhortation if the addressee is not obliged to do it, but makes it close to the speaker (Shihab, 2013: 140-141) e.g:

"وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفَهُ وَفَاطِمَةَ لَيْلًا ، فَقَالَ : « أَلَا تُصَلِّينَ ؟ » (Bukhari, 1997: 4321)"

"Ali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) once visited him and Fātimah at night and said: "Would you two not pray?" (khan, 1997: 305)"

9- (Farfetchedness) الاستبعاد

"وعن أبي سعيد الخُدريّ ، رضي الله عنه ، قال : قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: « كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ ، وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ » فَكَانَ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ : « قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ » رواه الترمذي"

"Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "How may I rest while the one with the trumpet has put it into his mouth, alerted the ear (to hear) when he will be commanded to blow it?" It was as though heavy on the sahabah of the Prophet (SAW) ,so he said to them that they should recite:

⁽²⁾see Cachia (1973:31)

(Sufficient to us is Allah and an excellent guardian He is. We place our trust in Allah)(Abu khaliyl,2007:1184)”

١٠- **التقرير (Affirmation or Making others Acknowledge): as the following example:**

”وعنه قال : قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : « أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ ؟ » قَالُوا : يَا رَسُولَ اللهِ . مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ . قال : « فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالٌ وَارِثُهُ مَا أَخَّرَ » رواه البخاري ”

“It was narrated that 'Abdullah said: "The Messenger of Allah said: 'For whom among you is the wealth of his heirs dearer to him than his wealth?' They said: 'O Messenger of Allah, there is no one among us for whom his wealth is not dearer to him than the wealth of his heirs.' The Messenger of Allah said: 'Know that there is no one among you for whom the wealth of his heirs is not dearer than his wealth. Your wealth is that which you have sent on ahead, and the wealth of your heirs is that which you have kept an-Nasa'i no. 3612 .www.Sunnah.com”

1.5 RI in English :

There are many types of questions in English relying on the interrogative particle used in the sentence structuring. Quirk et al (1985: 386) state that questions are employed to show a lack of information on a special point, asking the listener to supply this information verbally. As for the rhetorical question Ilies (1994: 43) mentions that in this type, there is a difference between the interrogative form of the question and its communication act as a statement. Al-Thabit (2002: 58) says that although the rhetorical question has the same interrogative form in structure, yet it has the power of assertion. In other words, an appositive rhetorical question is parallel to a negative assertion, while a negative rhetorical question is like a positive assertion.

e.g.: Is that a reason for despair?

Isn't the answer obvious? (Ibid: 58)

Usually, the topic of RI in English is discussed in the field of rhetorics. Therefore, the scholars say that rhetorics is considered to be the art of persuasion (Barthes, 1970:45). Similarly, the rhetorical component is any form of speech that artfully varies from common usage (Lethbridge and Mildorf, 2003:23). In the same respect, as Richards and Schmidt (2002:459) state, RIs are identified by their expecting no answer. Jacobs (2000:271) adds that RIs are used when the addressee is expected to be convinced of the implied statement indirectly expressed by the question, *e.g.: Can Honour's voice provoke the silent dust?*

In the same vein, Gray (1977: 182) notes that rhetorical questions may function more as answers than real questions. *e.g.: How shall we as a society deal with the problem of smoking? Segregation? Confrontation? or Legislation?*

In his turn, Huddleston (1971: 10) believes that the answer to a rhetorical question contains no new information, so it is arguable whether it has the

illocutionary force of an information-seeking question at all. Sometimes the speaker supplies the answer (Meyers, 1963: 410). e.g.: *What then do I regard as an explanation? I will tell you.....*

Generally speaking, the main function that is usually attributed to RI is to make an indirect statement as demonstrated in the example: *Why should I tell the truth? b. There is no reason, to tell the truth.*

An important function that is to be highlighted is the use of rhetorical questions at the discourse level Gray, (1977: 122) states that rhetorical questions can be used with a thematizing function as a method of beginning discourse, as the persona of Shakespeare's Sonnet 18 says: "*Shall I compare thee to a summer day?*"

Givon (1979: 56) has the view that rhetorical questions are used to re-establish themes or topics as they have the function of "topic recoverability" or the function of "reintroducing the term into the consciousness of the audience". Another function at the discourse level is the use of the rhetorical question as a transitional device to lead from one subject to another (Preminger, 1974: 705). In this respect, Newmark (1988: 64) states that "Since RIs are frequently employed to highlight a point, introduce a new topic, or conclude an argument, they are either anaphoric or cataphoric." The coming example illustrates this point. e.g.: *Are the Germans more industrious than others and slower to answer the call to strike? Thirty years ago shortly after the birth of the Federal Republic of Germany.....*

1.6 Translation of RI in the Prophetic Traditions:

Translating religious texts is a very heavy task both syntactically and semantically. It requires the translator be aware of each syntactic, semantic, and even pragmatic aspect of the SL text, which is, in many cases, Arabic specific (Abdulwahid & Ibraheem, (2011:817/3). RIs are used pragmatically to perform some illocutionary Acts other than their functions. This necessitates that the communicative force of the utterance be mapped intralingually via analysis of its IF. The ST question must be first analyzed by the translator to see whether it is a real question or an RQ. If it is a real question, the translation will not be that difficult. If it is rhetorical, he must discover the meaning, and the IF of the S, and then decide how that same purpose can best be communicated (Larson, 1984: 235). After determining the meaning of the question form (interrogative) in the SL, the translator must also consider whether or not the TL will use a question form in the context, and if a question is used, whether or not the exact meaning will be conveyed. Only by understanding the functions of RIs in the SL and the TL can translators be free from introducing wrong meanings through literal translations of questions (ibid: 237- 8). Therefore, he should determine the

function of the SL system and then find a TL system that will adequately render that function. In other words, the translator seeks to achieve a functional equivalence in the TT (McGuire, 1980:119). Functional equivalence is a very important type of equivalence especially in texts which aim at conveying the SL writer's intention, besides the semantics and syntax of the SL text, e.g. religious or literary texts (ibid).

It can be said then that FE is to a large extent similar to DE adopted by Nida (1964) and they differ only in that FE seeks to cover the pragmatic aspect of language, in addition to the area of semantics and syntax. Therefore, Fun. E is the method suggested by the researcher to be adopted in translating such types of utterances that seek to convey the meaning and the intention (IF) of the S such as RIs which abounds in religious utterances, literary utterances, etc. Hence, he is required to fathom the IF through which the communicative intention of S is expressed.

Pragmatic equivalence is an important element of FE and hence it is a very important factor in translation. Thus in translation, it is always important to achieve the equivalence of pragmatic meaning. This means that translators must achieve a pragmatic reconstruction of the ST while they are translating. (Hatim and Mason, 1990: 57).

1.7 Text Analysis and Discussion:

Conducting this study, the prophetic Hadiths included in the data are five with their translations. As the published translations of the Prophetic Traditions are scanty, only three different translators for each text are selected not necessarily the same. These hadiths use the rhetorical strategies with the RI that were previously discussed in the study's theoretical section. Similarly, these Prophetic Traditions in which the researchers expect to contain problems. Comprehensive tables that include the steps followed in this study are proposed to make things easier to understand.

ST (1):

"عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ ، « فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ : « لَيُنْتَهَنَّ عَنْ ذَلِكَ ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ ، « رواه البخاري ."

“Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, **How is it that some people raise their eyes towards the sky during As-Salat (the prayer)?**” He stressed (this point) and added, People must refrain from raising their eyes towards heaven in Salat (prayer), or else their sights will certainly be snatched away.” [Al-Bukhari] Amin and Al-Arabi (1999:763)”

“Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why on earth do some people raise their eyes towards heaven during their prayer?' His words on this subject grew stronger until he finally said, "They should stop doing it or their eyesight will be taken away." [al-Bukhari] (Bewley, n.d:264)”

“The Prophet said, 'What is wrong with those people who look towards the sky during the prayer?' His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away." (Khan,2009:178)”

SL Text Arabic	No. of text	TL text English	Form of the sentence	The intended IF
<p>”مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ“</p>	1	“ <u>How</u> is it that some people raise their eyes towards the sky during As-Salat (the prayer)?”	Interrogative With ما	Prohibiting with the particle ما بال
	2	“ <u>Why</u> on earth do some people raise their eyes towards heaven during their prayer?”		
	3	" <u>What</u> is wrong with those people who look towards the sky during the prayer?"		

Table (1): The Translations of SL text (1)

Discussion:

This hadith is mentioned in *Riyadh-ulusaliheen* in Chapter No. 340. entitled: *the ruling of prohibiting gazing up at the sky during prayer*. According to Islamic scholars, it is stipulated that looking at the sky while praying distracts attention in prayer and it is a severe warning as far as this bad habit is concerned. Nevertheless, it is no harm that one may do so after finishing the prayer, that is, while one is supplicating. (’Uthaimen (2008:251/3). As it is obvious from the title of the chapter the RI is not an information-seeking question but rather it prohibits such an act during the prayer in a polite way using innuendo style. Al-Asqalani (1989:226/20) says that resorting to such indirect prohibition involves two things. Firstly, that the Prophet Mohammed wouldn't uncover the doer. Secondly, it combines mercy and leniency.

Reviewing the three renderings, one can say that they have taken over the question formally neglecting its rhetorical shades of meaning through employing various particles each of which has its uses that refer to direct question resulting in inappropriate translating. Nevertheless, the more suitable particle that can be used here is "why". However, it is proposed to add wording showing the indirect meaning of the question. Therefore, the proposed rendering is as such:

(prohibiting them) Why do some people raise their gaze to heaven while praying?

ST (2):

"وعن أنس ، رضي الله عنه ، أَنَّ رَجُلًا كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَمَرَّ بِهِ ، فَقَالَ : يَا رَسُولَ اللَّهِ إِنِّي لِأَجِبُّ هَذَا ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَأَعْلَمْتَهُ؟» قَالَ : لَا قَالَ : «أَعْلَمْتَهُ» فَلَحِقَهُ ، فَقَالَ : إِنِّي أُحِبُّكَ فِي اللَّهِ ، فَقَالَ : أَحَبَّكَ الَّذِي أُحِبَّتَنِي لَهُ . رواه أبو داود ."

“Anas bin Malik (May Allah be pleased with him) reported: A man was with the Prophet (PBUH) when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)". Messenger of Allah (PBUH) asked, **"Have you informed him?"** He said, "No". Messenger of Allah (PBUH) then said, "Tell him (that you love him)". So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you." [Abu Dawud] (Amin and Al-Arabi, 1999:174)”

“It was narrated by Anas: there was a man at the messenger of Allah then another man passed by him he said to the messenger of Allah: I love that man(in the way of Allah)." the messenger of Allah said to him: **"Go to instruct him!"** so he went and caught him saying: "I love you in Allah!." He said to him, "Allah loves you as you love me for Him." [Abu Dawud]. (Al-Azeez,2008:294)”

“Anas reported that a man was with the Prophet, may Allah bless him and grant him peace, when a man passed by him and said, "O Messenger of Allah, I love this man." The Prophet said to him, **"Have you informed him?"** He said, "No." He said, "Inform him," and he caught up with him and said, "I love you for the sake of Allah." He said, "The One for whom you love me has made me love you." [Abu Dawud] (Bewley, n.d:83)”

SL Text Arabic	No. of text	TL text English	Form of the sentence	The intended IF
«أَعْلَمْتَهُ» «؟»	1	Have you informed him?	Interrogative With Hamza	Guiding and instructing

	2	Go to instruct him!	particle	
	3	Have you informed him?		

Table (2): The Translations of SL text (2)

Discussion:

This Hadith is considered an order from the Prophet (PBUH) for any Muslim that if he loves his Muslim brother, he is required to tell him. It was when a man who was sitting with him said that he loved "that man", i.e. another man who was passing by them. Afterward, the Prophet (PBUH) instructed him to go and tell him. This indicates that the Sunnah establishes saying "I love you" to anyone whom one may love. By so doing, this creates love in his heart, so that if one knows that his brother loves him, in return, he will love him too. In the same way, the Prophet (PBUH) said: "The souls are considered troops massed together. Thus, those of them who are familiar with one another unite, and those who are unfamiliar with each other conflict" Uthaimen (2008:200\2).

The interrogative form in the Hadith is not information seeking, but rather it is an instruction from the Prophet (PBUH) to the man to do the required deed in the Hadith. Reviewing the above translation, one can say that translators no. 1 and 3 have taken over the interrogative form formally into English. In this way, the IF faded away in the Target text. However, translator no. 2 has preferred to convey it in indicative to keep the intended IF in English. Therefore, we support rendering 2 as the proposed one.

ST(3):

«وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ ، هَلْ يَبْقَى مِنْ دَرْنِهِ شَيْءٌ؟» قَالُوا : لا يَبْقَى مِنْ دَرْنِهِ شَيْءٌ ، قَالَ : «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا « متفقٌ عليه" .

“Narrated Abu Huraira: I heard Allah's Apostle saying, **'If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?'** They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." (Khan,2009:132)”

“Abu Hurayra said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, **'What do you think would happen if there was a river by someone's door in which he washed five times every day?'** Do you think that any dirt would remain on him?' They said, 'Not a scrap of dirt would remain on him.' He said, 'That is a metaphor of the five prayers by which Allah wipes out wrong actions.'" [Agreed upon] (Bewley,n.d:173)”

“On the authority of Abd Huraira, the Messenger of Allah (may peace be upon him) is reported to have said. while in the hadith narrated by Bakr (the words are like this): He heard the Messenger of Allah (may peace be upon him) as saying: **just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily?** They, said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins. (Mclean, n.d: 357)”

SL Text Arabic	No. of text	TL text English	Form of the sentence	The intended IF
"أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ ، هَلْ يَبْقَى «مِنْ دَرَنِهِ شَيْءٌ»؟"	1	"If there was a river"	Interrogative With أَرَأَيْتَ Lit. have you seen	To show Exclamation and Monition
	2	'What do you think would?'		
	3	just see, can anything of his filthiness remain"		

Table (3): The Translations of SL text (3)

Discussion:

Commenting on the Hadith under translation, Shihab (2013:133) says that introducing the Hadith with the expression أَرَأَيْتَ adds a monitive and exclamative dimension that paves the way for the addressee to extract additional meaning other than the interrogative one. Similarly, 'eeda (2012:42) says that أَرَأَيْتَ here expresses the meaning of informing or telling me to show the monition and exclamation endorsing the applauded mentioned act.

A glance at the above rendering, one can notice that all translators have rendered the interrogative sentence formally as if they haven't decided on the IF of the sentence fading away the nuances of meaning expressed implicitly in the form of a rhetorical question. Translator no. 1 adheres to the same structuring of the ST. As for the last translator, he used foregrounding “can anything of his filthiness remain” and backgrounding “if there were a river” Nevertheless, he creates inaccurate rendering. The proposed rendering is going to be as:

Inform me Does anything of his filthiness remain"

ST(4):

"عَنْ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أَكَلَّ وَوَلَدَكَ نَحَلْتَهُ مِثْلَ هَذَا؟ » فَقَالَ : لا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « فَأَرْجِعْهُ » متفق عليه"

"An-Nu`man bin Bashir (May Allah be pleased with them) said: My father took me to the Messenger of Allah (PBUH) and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allah (PBUH) said, **Have you given such a gift to every son of yours?** He replied, No. Thereupon he said, Take this gift back. Amin and Al-Arabi (١٩٩٩:776)"

"An-Nu'man ibn Bashir reported that his father brought him to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'I gave this son of mine a slave I had.' The Messenger of Allah, may Allah bless him and grant him peace, asked, **'Did you give every son of yours the same thing?'** He said, 'No.' The Prophet, may Allah bless him and grant him peace, said, 'Then take him back. (Bewley,n.d:276)"

"Nu'man b. Bashir reported: My father brought me to Allah's Messenger (may peace be upon him) and said: I have donated this slave to my son. whereupon he said: **Have you made (such) a donation to everyone or your sons?** He said: No. Thereupon he (the Holy Prophet) said: Then take him back. (Siddiqui, 2009: 416) "

SL Text Arabic	No. of text	TL text English	Form of the sentence	The intended IF
« أَكَلَّ وَوَلَدَكَ نَحَلْتَهُ مِثْلَ هَذَا؟ »	1	Have you given such a gift to every son of yours?"	Interrogative With Hamza particle	Denial as Rebuke
	2	'Did you give every son of yours the same thing?'		
	3	Have you given such a gift to every son of yours?"		

Table (4): The Translations of SL text (4)

Discussion:

This hadith is mentioned in Riyadh-ul-usaliheen in Chapter no. 353 entitled: Prohibition of preferring one child to others in giving gifts. It stipulates that parents should treat all their children fairly. Preferential treatment with any child affects them negatively. Unfairness initiates anxiety and tension for parents

themselves and their children as well. This ultimately means the kinship relations are cut off. Scholars support their claim that if a Muslim individual wanted to share his possessions during his life with his children, he ought not to create any distinction between his male and female sons and grant the same portion to each one of them 'Uthaimen (2008:255\3).

It is obvious that the Prophet (PBUH) does not seek information from the person who asks the Prophet but rather he harnesses the RI as rebuke denial to make the man refrain from such an act. Pondering on the above renderings, it seems that all translators have rendered the interrogation into a real question fading away the IF of prohibiting. One can add a hint that alludes to the covert meanings of the sentence under translation. Therefore, the proposed rendering can be as such: (prohibiting his act) Have you given such share of gift to every son of yours?

ST(5):

"وعن أبي سعيد الخُدْرِيِّ ، رضي الله عنه ، قال : قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: « كَيْفَ أَنْعَمَ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ ، وَاسْتَمَعَ الْإِدْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ » فَكَانَ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمْ : « قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ » رواه الترمذي ."

“Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH)” said, **"How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it"**. “He (PBUH) perceived as if this had shocked his Companions, so he (PBUH) told them to seek comfort through reciting: `Hasbunallah wa ni`mal-Wakil [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]. [At-Tirmidhi] Amin and Al-Arabi (١٩٩٩:188)

“Abu Sa'id al-Khudri said: The Messenger of Allah, may Allah bless him and grant him peace, said, **'How can there be enjoyment when the one with the trumpet has placed the trumpet to his mouth with his ear listening for the moment when is commanded to blow and then he will blow?'**. “It seemed as if that was hard for the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and so he said to them 'Say, "Allah is enough for us and the best guardian." [at-Tirmidhi] (Bewley, n.d:87)”

“Aby Saaid Al-Khodarey said: "The Messenger of Allah, may Allah bless him and grant him peace **'How I get pleasure and the owner of the AlQarn have just held the AlQarn and listen to the permission to start up blowing.** That was hard upon his Companions, so the Messenger of Allah said to them Hasbona Allah wa ne`ama Wakeel"[at-Tirmidhi] (Al-Azeez, 2008:314)”

SL Text Arabic	No. of text	TL text English	Form of the sentence	The intended IF
« كَيْفَ أَنْعَمَ وَصَاحِبُ الْقُرْنِ قَدْ التَّقَمَ الْقُرْنِ ، وَاسْتَمَعَ الْإِدْنَ مَتَى يُؤْمَرُ بِالنَّفْحِ فَيَنْفُخُ »	1	“How can I feel at ease”	Interrogative With كيف particle	To show Farfetchedness
	2	“How can there be enjoyment”		
	3	“How I get pleasure”		

Table (5: The Translations of SL text (5))

Discussion:

The above-mentioned hadith informs the whole of humanity to be afraid of God and the horror of the Resurrection day in a way the Messenger (Peace Be Upon Him) and His companion did. This is a great teaching for all of us that despite their innocence and assurance of Allah's forgiveness, they always feared Allah's woes on the Hereafter Day. Conversely, we disregard and defy the godly commandments day and night. Likewise, we are immersed in sins. The hadith guides us that once in a state of concern and distress, it is advised that one seeks God's assistance. ‘Uthaimen (2008:100\3).

Again the interrogative style here is a non-information-seeking question but rather it expresses implicit meaning other than an interrogation, namely, farfetchedness. However, all the translators have neglected those covert nuances that encapsulate the interrogation, especially No. 2 who uses question mark as if it is a real question. The proposed rendering can be as such: it is far away that I enjoy pleasure....

Conclusions:

1. One of the main common reasons behind utilizing RI in the prophetic traditions is the aim to persuade: rhetorical devices are employed to achieve persuasion and to make others react in one way or another irrespective of their classifications and devices.
2. RIs are found to express various covert functions or meanings in Arabic and English; many of them are found in both languages where Arabic is richer in this regard as it employs more RIs for serving a wide spectrum of IFs.

3. It has been proved that translating Arabic RIs into English sometimes requires changing their syntactic forms into other forms. Therefore, some Arabic RIs are not translated into English in forms of RIs. They are to be translated into declarative or exclamations to preserve their IF that may fade away if they are translated formally into question structure.
4. By knowing the Speaker and the Hearer and the relationship between them, one can sometimes determine whether the question is real or rhetorical.
5. It has been proved that examining linguistic items in context is the most important criterion to better predict the IFs of the RIs in addition to other factors like the S and the H although the function of utterances is sometimes not predictable simply from a consideration of their forms.
6. In Arabic, an RI may have more than one IF at the same time, i.e., a direct IF and an indirect IF such as a direct IF of denial and an indirect IF of rebuke. The same applies to English but to a lesser extent.
7. To maintain the same IF of the Arabic RI in the TL, it may be useful sometimes to introduce the translation of the RI by adding a phrase to indicate the intention beyond the RI.
8. In translating RIs in the prophetic traditions, the translator should convey the same intention as the original writer or speaker; otherwise, he would come up with an ordinary utterance that does not embody any pragmatic effect.

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