OPEN ACCESS

Review Article

The Glimpse and Phenomenon of Rhetoric and Arabic Grammar in the Hadith of Turmuze

Dr. Hamza Balarabe Muhammad[1*] and Dr. Muhammad Garba Wali[1]

[1]Department of Arabic, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

*Corresponding Author
Dr. Hamza Balarabe Muhammad

Abstract: This paper with the title: **Rhetoric The glimpses of Rhetoric and Arabic Grammar in the Hadith of Turmuze** aim to focus attention on some of the basic glimpse of Rhetoric and Arabic Grammar in the Hadith of Turmuze in terms of communication and beauty, it identify some of Rhetorical beauties Arabic Grammar. Division of Arabic Grammar, Division of Rhetoric and its purpose the paper falls into parts. The first part, deal with the general terms follow by **connection between rhetoric and Arabic Grammar**, then ended with the impact of **Some glimpse of Rhetoric and Arabic Grammar in the Hadith of Turmuze.**
Keywords: Rhetoric, Arabic Grammar, Impact and Connection.

INTRODUCTION

This paper with the title: The glimpse of Rhetoric and Arabic Grammar in the Hadith of Turmuze aim to focus attention on some of the basic glimpse of Rhetoric and Arabic Grammar in the Hadith of Turmuze in terms of communication and beauty, by identifying the Effect of Rhetoric and Arabic Grammar in the Hadith of Turmuze as a Stanza using the analytical process guide by the scholars of Rhetoric and Arabic Grammar. Hoping Allah in his infinite mercy guide us through Ameen.

Definition of Teams

Arabic grammar or **Arabic language Sciences** (Arabic: النحو العربي *an-naḥw al-'arabī* or Arabic: عُلوم اللغَة العَرَبِيَّة *ulūm al-lughah al-'arabīyah*) is the grammar of the Arabic language. Arabic is a Semitic language and its grammar has many similarities with the grammar of other Semitic languages[1].

Division of Arabic Grammar

For classical Arabic grammarians, the grammatical sciences are divided into five branches:

- *al-lughah* اَللُّغَة(language/lexicon) concerned with collecting and explaining vocabulary.
- *at-taṣrīf* اَلتَّصْرِيف(morphology) determining the form of the individual words.
- *an-naḥw* اَلنَّحْو(syntax) primarily concerned with inflection (*i'rāb*).
- *al-ishtiqāq* اَلاشْتِقَاق(derivation) examining the origin of the words.
- *al-balāghah* اَلْبَلاغَة(rhetoric) which elucidates stylistic quality, or eloquence.

The grammar or grammars of contemporary varieties of Arabic are a different question. Said M. Badawi, an expert on Arabic grammar, divided Arabic grammar into five different types based on the speaker's level of literacy and the degree to which the speaker deviated from Classical Arabic. Badawi's five types of grammar from the most colloquial to the most formal are Illiterate Spoken Arabic (عَامِيَّة اْلأُمِّيِّين *'āmmīyat al-ummiyyīn*), Semi-literate Spoken Arabic (عَامِيَّة

---

[1] - https://en.wikipedia.org/wiki/Arabic_grammar

ٱلْمُتَنَوِّرين 'āmmīyat al-mutanawwirīn), Educated Spoken Arabic (عَامِّيَّة ٱلْمُثَقَّفِين 'āmmīyat al-muthaqqafīn), Modern Standard Arabic (فُصْحَى ٱلْعَصْر fuṣḥá l-'aṣr), and Classical Arabic (فُصْحَى ٱلتُّرَاث fuṣḥá t-turāth)[2].

Rhetoric is described as the art of discourse and is therefore crucial for writers or speakers to communicate effectively and engagingly with their audience. ... **Rhetoric** is the art of persuasion in writing or speaking. **Rhetoric** is **important** because, for our writing or speaking to be effective, it must be persuasive. Rhetoric describe as intellectual and good speaking.[3] Rhetoric is discribe as a good communication don for a purposes.[4] In another meaning of Rhetoric is described as the art of discourse and is therefore crucial for writers or speakers to communicate effectively and engagingly with their audience[5]. The importance of the discipline is reflected in the theoretical works that it has continued to stimulate since the Ancient Greeks and the publication of Aristotle's Rhetoric. Although nowadays the discipline has lost its prominence in high school and university curricula it once enjoyed, the use of the right rhetorical strategies is fundamental for authors to reach their goal of persuading those who are reading or listening that the arguments put forward make sense. Although the primary domain of rhetoric is obviously politics, every speech or writing act could be defined as rhetorical as it attempts to convey a particular meaning to a particular audience.

Division of Rhetoric[6]
1- Rhetorical Appeals
Because the advertisement gives you clear numbers and cites an **important** source that has an authority over such figures, it helps in the persuasion process. **Rhetorical appeals** are some of the most **important** tools used in persuasion.

2- Rhetorical Triangle Speaker Audience And Situation
The **Rhetorical Triangle**: **Subject**, **Audience**, **Speaker's** Persona. **Subject**: the writer or **speaker** evaluates what he or she knows already and needs to know, investigates perspectives, and determines kinds of evidence or proofs that seem most useful.

3- Exigence rhetorical situations
In **rhetoric**, **exigence** is an issue, problem, or **situation** that causes or prompts someone to write or speak. ... "In every **rhetorical situation**," said Bitzer, "there will be at least one controlling **exigence** which functions as the organizing principle: it specifies the audience to be addressed and the change to be affected."Apr 9, 2018[7].

The purpose of Rhetoric
Every author has a purpose for writing--even if that purpose is to simply fulfill a writing assignment. A rhetorical purpose seeks to do a bit more; it seeks to **persuade** an audience, seeks to manipulate the way that audience thinks about the given subject[8].

Affect, as a term of rhetoric, is the responsive, emotional feeling that precedes cognition. Affect differs from pathos as described by Aristotle as one of the modes of proof and pathos as described by Jasinski as an emotional appeal because it is "the response we have to things before we label that response with feelings or emotions.

In further exploring this term, scholars recognized affect's rhetorical role in literature, photography, marketing and memory In 2012, Rogers described how author W. E. B. Du Bois used the structure of his work, *The Souls of Black Folk*, to affect his audience into feeling shame. In 2016, Brunner and Deluca proposed the term affective winds to describe "the force of images that moves people to engage and interact by exploring the affective potency of visual arguments. Affective winds were part of the rhetorical persuasiveness of images shared through social media. In a different sense, Harold described how the Target Corporation's advertising used aura and affect to democratize the appearance of some products. Affect has also been identified as a conduit through which rhetorical memories can be internalized.

---

[2] - https://en.wikipedia.org/wiki/Arabic_grammar

[3] Dr Basayuni Abdulfatah fuyudi, ILMUL MA'ANI, DARASATUN BALAGIYYA WA NAKADIYYATI LIMASA ILIL MA'ANI – 1434- 2013. P22

[4] Dr Abdulaziz Atiq – ILMUL MA'ANI – darul afaqi al arabiyya – al qahira - 1424 – p4

[5] Dr Abdulaziz Atiq – ILMUL MA'ANI - darul afaqi al arabiyya – al qahira - 1424 – p4 .

[6] Dr Ahmad Mustapha Faisal TARBIYATUL AULAD FI DAUI KITABU WASSUNNA, Darul sabuni – 2007- 1428 P. 95-96

[7] - Abdurrahman Hassan – AL BALAGATUL ARABIYYA ASASUHA WA ULUMUHA. VOL 1. P3

[8] *https://www.lanecc.edu/sites/default/files/trio/rhetoric_square.pdf*

Drawing from philosophy, some rhetorical studies of affect have followed Martin Heidegger's articulation of "Dasein" which posits "affect" as the ground of reason. Others follow poststructuralist and post-Heideggerian insights to follow affect's influence on rhetorical canons and digital rhetoric.

The connection between rhetoric and Arabic Grammar

The relationship between rhetoric and Grammar or knowledge is an old and interesting philosophical problem, partly because of our different assumptions on the nature of knowledge[9]. But it is fairly clear that while knowledge is primarily concerned with what is commonly known as "truth", rhetoric is primarily concerned with statements and their effects on the audience. The word "rhetoric" may also refer to "empty speak", which reflects indifference to truth, and in this sense rhetoric is adversarial to knowledge.[10]. For a better dilivary you need have good methuth time, words, speaking and communication to send massege to you audience.[11]

Glimpse and Phenomenon of Rhetoric and Arabic Grammar in the Hadith of Turmuze

3419 ـ حدثنا عبد الله بن عبد الرحمن أخبرنا محمد بن عمران بن أبي ليلى حدثني أبي حدثني ابن أبي ليلى عن داود بن علي هو ابن عبد الله بن عباس عن أبيه عن جده ابن عباس قال : سمعت نبي الله صلى الله عليه و سلم يقول: اللهم ذَا الحبل الشديد, والأمر الرشيد أسألك الأمن يوم الوعيد, والجنة يوم الخلود, مع المقربين الشهود, الركع السجود, الموفين بالعهود, إنك رحيم ودود, وأنت تفعل ما تريد, اللهم اجعلنا هادين مهتدين[12]......

Allahum zal hablil shaded, wal amrur rashidi, as aluka yawmal waiadi, wal jannata yaumal khuludi, ma'al muqarrabinal shuhudi, al-rukkai sujudi, al- mufina bil uhudi, innaka rahimul wadudi, wa anta tafalu ma turidi, allahumma ja alna hadina muhtadina

The ward **muqarrabinain the glimpse of Arabic Grammar** fall in the siyaq of muzakkaril salim in the place of mudafu ilaihi, this is mushtaq from masdar: " qarraba, yuqarribu, taqarruba" and ismul maful of the ward is "muqarrabun" his plural Al-muqarrabuna rafan, and muqarrabeena nasban, wa jarran, the affect is kassarah inset of qillq, as he was joint with bi "Al" al jinsiyya to connect all muqarrabeena to ALLAH from malaikah and all that amila amalan salihan min saqalaini, aljinsi wal insee.

Lat take a look at the second ward from the Hadith ALMUFINA plural of muzakkaril salim in term of jarri follow by muqarrabeena befor him. The affect and glimpse is kasara because it describes the ward after it "ALMUQARRABEENA".

The third ward is "HADEENA" from plural of muzakkaril salim is ismun mansubun bil ya'I its comes nakiratun amma sabaqat min gayriha. And the ward was drive from masdar "hada, yahde, hayatan or hadyan" and his ismul faili is HADEE or HADIN and the plural is HADUNA, rafan wa HADEENA nasban wa jarran.

The last ward from the Hadith in the glimpse of Arabic Grammar is MUHTADEENA it was drived from the ward ihtada, yahtade, and ihtida'an, his ismul faili is muhtadee or muhtaden, the plural is MUHTADUNA raf'an wa MUHTADEENA nasban wa jarran.

The Glimpse and Phenomenon of rhetoric in the Hadith

Allahum zal hablil shaded, wal amrur rashidi,as aluka yawmal waiadi, wal jannata yaumal khuludi, ma'al muqarrabinal shuhudi, al-rukkai sujudi, al- mufina bil uhudi, innaka rahimul wadudi, wa anta tafalu ma turidi, allahumma ja alna hadina muhtadina…….

The Hadith has some rhetorical beauties as follows:

Muhassanatul lafziyya: this is a situation where the rhetoric glimpse in a ward if the is good the sentence will follow called rhetorical triangle Speaker audience and situation.

Among the Muhassanatul lafziyya are: ASSAJAU means stanza in the end of each sentence whit the same alphabet like "D" the rhetoric affect in the Hadith as followed:

Allahum zal hablil shaded, wal amrur rashidi, asaluka yawmal waiadi, wal jannata yaumal khuludi, ma'al muqarrabinal shuhudi, al-rukkai sujudi, al- mufina bil uhudi, innaka rahimul wadudi, wa anta tafalu ma turidi, the above

---

[9] https://en.wikipedia.org

[10] https://en.wikipedia.org/wiki/Rhetoric

[11] Dr Ahmad Mustapha Faisal TARBIYATUL AULAD FI DAUI KITABU WASSUNNA, Darul sabuni – 2007- 1428 p.98

[12] - Muhammad Bin isaAbu isa atturmuzi al salmi, Jamiu assahih sunanin turmuzi, tahqiqi Ahmad Muhammad Shakir and others darul ihyau atturas alarabee-Beirut. No 3419

sentences in the Hadith all ended whit the alphabet "D" as a Stanza and rhetorical glimpse in the Hadith of Turmuzi starting from shaded, rashidi, waiadi, khuludi, shuhudi, sujudi, uhudi, wadudi, and turidi, the above Stanza is what we call SAJAU as one of the rhetoric glimpse and effect in a sentence which give more meaning to the Hadith. Rhetoric include: speeches often **use rhetoric** to evoke emotional responses in the audience.

CONCLUSION

This paper has tried to trace and evaluate some of the Rhetoric and Arabic Grammar glimpse by using the available information. It has also tried to highlight the need for rhetoric in our speeches especially the role, impact affect and importance of rhetoric. It then look at the current realities the Hadith of Turmuzi has some of the glimpse and analyze some of them steps by steps beginning with Arabic Grammar and end with Rhetorical glimpse. we need to be charted for the future and betterment for good communication as treated.

REFERENCES:
1. Muhammad Bin Isa Abu isa atturmuzi al salmi, Jamiu assahih sunanin turmuzi, tahqiqi Ahmad Muhammad Shakir and others darul ihyau atturas alarabee-Beirut.
2. Ahmad Mustapha Faisal, TARBIYATUL AULAD FI DAUI KITABU WASSUNNA, Darul sabuni – 2007- 1428
3. Muhammad Bakri Ismail – Al fiqhul wadiha min kitabi wassunna ala mazahibul arba'a – Darul mafar – 1997 – 1417
4. Muhammad Dahir Laduke – Al Basid fi ulumul balaga, alma'ani wal bayan wal badi'I – maktabatul asariyya – 1423- 2013
5. Ahmad Mustapha Almaragi – Ulumul balaga- albayan wal ma'ani wal badi'I – maktabatul asariyya – 1425- 2014
6. Crowley, Sharon, and Debra Hawhee. Ancient Rhetorics for Contemporary Students. 3rd Ed. New York: Pearson/Longman, 2004.
7. Covino, William A., and David A. Jolliffe. Rhetoric: Glimpses, Definitions, Boundaries. Boston: Allyn and Bacon, 1995. Lunsford, Andrea A., John J. Ruszkiewicz, and Keith Walters.
8. Everything's an Argument. 3rd Ed. NewYork: Bedford, St. Martin's, 2004. Mailloux, Steven. Rhetorical Power. Ithaca, New York: Cornell University Press, 1989.
9. Brunner, E., & Deluca, K. (2016). The argumentative force of image networks: Greenpeace's panmediated global detox campaign. Argumentation and Advocacy,
10. Aristotle (2001). Pathos. In Bizzell, P. & Herzberg, B. (Eds.). The rhetorical tradition: Readings from classical times to the present. Boston: Bedford/St. Martin's.
11. Jasinski, J. (2001). Pathos. Sourcebook on rhetoric: Key glimpses in contemporary rhetorical studies. Thousand Oaks, Calif: Sage Publications.
12. Harold, Christine. (2009). On target: Aura, affect, and the rhetoric of "design democracy". Public Culture.
13. Rogers, M. (2012). The people, rhetoric, and affect: On the political force of du bois's the souls of black folk. American Political Science Review.
14. Brunner, E., & Deluca, K. (2016). The argumentative force of image networks: Greenpeace's panmediated global detox campaign. Argumentation and Advocacy.
15. Murray, J. (2009). Nondiscursive rhetoric: Image and affect in multimodal composition. Ithaca, NY, USA: State University of New York Press.
16. Harold, Christine. (2009). On target: Aura, affect, and the rhetoric of "design democracy". Public Culture.
17. Pruchnic, J., & Lacey, K. (2011). The future of forgetting: Rhetoric, memory, affect Rhetoric Society Quarterly.
18. Rogers, M. (2012). The people, rhetoric, and affect: On the political force of du bois's the soulsof black folk. American Political Science Review.
19. Brunner, E., & Deluca, K. (2016). The argumentative force of image networks: Greenpeace's panmediated global detox campaign. Argumentation and Advocacy.
20. Harold, C. (2009). On target: Aura, affect, and the rhetoric of "design democracy". Public Culture.
21. Pruchnic, J., & Lacey, K. (2011). The future of forgetting: Rhetoric, memory, affect Rhetoric Society Quarterly.
22. Rickert, Thomas. (2013). Ambient Rhetoric: The Attunements of Rhetorical Being. U of Pittsburgh Press.
23. Gross, Daniel. (2006). The secret history of emotion: From Aristotle's Rhetoric to modern brain science. Berkeley: U of California Press.
24. Pruchnic, J., & Kim, L. (2011). "The Future of Forgetting: Rhetoric, Memory, Affect "RhetoricSociety Quarterly"