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### THE AESTHETIC OF ALLITERATION APPROACH (AN APPLIED STUDY IN HADITHS FROM THE MUSTADRAK ON THE SAHIH)

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#### ABSTRACT

Alliteration belongs to the rhetoricians to the third science of rhetoric, which is the science of rhetoric, and it is included in the second section of it, which is verbal improvements, and in general, verbal improvements are “verbal aesthetics, achieved by a special composition of words, and relationships drawn in a precise manner between the sounds of words and the bells of letters.” Perhaps one of the first accurate definitions of alliteration is Ibn Al-Mu'tazz's saying: “It is that the word comes into another homogeneity in a line of poetry and speech, and its homogeneity has to imitate it in composing its letters on the way that Al-Asma'i composed the book Al-Annas on it.” In his book, the second of the five major chapters of Badi', he recognized him and illustrated the good and the defective with various examples. After this applied study of the music of alliteration in the hadiths of the Prophet from the book Al-Mustadrak on the Two Sahih, we reached the following results. The stylists see that the goal that the original color aims to achieve is to arouse the listener's attention to the effect of alliteration on the phonemic harmony between words and sentences. The main purpose of alliteration in the hadiths of sedition is to consolidate the meanings in the minds of the honorable Companions in particular and the nation in general. Alliteration overlaps with other stylistic arts in the hadiths of temptation, such as *tabaq*, the interview, and repetition. The full alliteration did not occupy a large space among the other types of alliteration in the hadiths of *fitnah*; perhaps this stems from the fact that this type of alliteration is not widely spread in Arab speech, especially ancient Arabic poetry.

#### INTRODUCTION

Praise be to God, Lord of the Worlds, and blessings and peace be upon our master Muhammad, his family and companions, and may the peace and blessings of God be upon him abundantly.

And yet:

The knowledge of the noble Prophet's hadith is one of the most honorable legal sciences, rather it is the most honorable of all after knowledge of the Book of God Almighty, which is the foundation of religion and the source of the straight path. So we find the modernists have given their age in tracking the methods of modern criticism and study, even exaggerated greatly exaggerated inspection and criticism and scrutiny from different novels, methods and ills utterly aware of knowledge of the ills of the modern head of this science and its field in which modern skills appear, and their fortunes on cash.

It is no secret that the eloquence of the presence of the Great Prophet Muhammad does not expire wonders, countless secrets, have sprung ink writers and scholars Sila by mentioning the eloquence of the presence of the Prophet, echoed preachers and speakers Isdhon mentioning, savoring said, and submit to his command, and he preferred quotations from the hadith, and the statement Vsaanha gathered by the elders of the year, evidence of words and effects released from the Messenger of Allah Nora hadiy, and gardens intercourse year Onfelq keen Imam ruling Alnisabure (Tel: 405 e) to rectify conversations did not appear in Sahhrisi Bukhari and Muslim, and he called (Mustadrak to correct).

This book did not receive the attention and attention of the commentators of the year and scholars; This is because the book carrying a group of weak conversations, and although the existence of such conversations like this, but the most in which conversations are true witnessed by scientists Endowed in the year, including the Golden Imam, which is so full swing in his books, especially the summary that however in which the Imam al-Hakim, as well as Imam Ibn Hajar (d. 852 AH), and this is what prompted me to be looking Mustadrak book about the eloquence of the hadith contained therein.

Has Smona discussed this (b aesthetic music alliteration applied study in the sayings of Mustadrak on the correct), as we take the selected number of conversations and were far from showing the referee study on the talk of weakness or health, but the purpose of extracting the rhetorical and aesthetic images that adorned by these conversations from Tabaq and interview.

The importance of the study of the value of the book (Mustadrak on the correct) of the Imam of the ruling Alnisabure between the books of Sunan, as well as the need for this book to the scientific service is studying the conversations contained therein, and the statement of scientific and aesthetic value of what is stated chatter is correct, as well as the status of Imam scientific ruling, and the high status, and Nahla of the scholars of his time, who knew overflowing their knowledge, and communication Ssandem, and this is witnessed by his elders and his disciples, and the pyramid reasons Snamha participating in the Sunnah service cleared, as we are determined to make the utmost effort to serve a year Alhabib; And also to show the care of this book, by showing the rhetorical pictures of the words of the Prophet and the Prophet.

This study included two topics:

***The First Topic: The First Topic:***

Alliteration between the ancients and the moderns

***The Second Topic:***

The aesthetics of alliteration in the hadiths of the Mustadrak. And God's blessings and peace be upon our master Muhammad and his family, companions and followers.

***The First Topic: Anagrams Between the Ancients and The Moderns***

Alliteration belongs to the rhetoricians to the third science of rhetoric, which is the science of rhetoric, and it is included in the second section of it, which is verbal improvements, and in general, verbal improvements are “verbal aesthetics, achieved by a special composition of words, and relationships drawn in a precise manner between the sounds of words and the bells of letters.”

Perhaps one of the first accurate definitions of alliteration is Ibn Al-Mu'tazz's saying: “It is that the word comes into another homogeneity in a line of poetry and speech, and its homogeneity has to imitate it in composing its letters on the way that Al-Asma'i composed the book Al-Annas on it.” In his book, the second of the five major chapters of Badi', he recognized him and illustrated the good and the defective with various examples.

The rhetoricians defined it by saying: “The two words are similar in pronunciation and differ in meaning.”

Sheikh Abd al-Qaher al-Jurjani believes that the Badi'i improvements, if the meaning required them, were a part of it that the meaning would not be complete without them, so they are the essence and basis in speech, and if the meaning does not necessitate them, then they are an extra ornament, while Al-Qazwini and most of the latecomers see them as faces that are brought to improve speech, so they are in his totality an extra ornament. , is not at the heart of the rhetorical expression.

And the view of the modernists completely coincides with that of Abdel-Qaher, Dr. Nasser Halawi said: “The view of Al-Muhsin Al-Badi'i as an extra contingent phenomenon is no longer acceptable in the light of modern linguistic concepts.” Its functions, he said: “Some of the methods of expression are focused on creating melody and rhythm, and it is generally included in the section of verbal improvements, and some of them are based on linking similar meanings to each other, and some of them are based on creating a kind of contrast or moral contrast, and there is A sect in which the methods are based on creating a kind of ambiguity and ambiguity.” However, he did not deny that extravagance in the request for the best benefactor may indicate pretentiousness and away from spontaneity, but he also indicated that extravagance in anything suggests pretentiousness and craftsmanship, as the matter is not limited to the images of the badi.

There is no doubt that the extravagance of the writer's attempt is the one that restricts his creativity, and it is a defect in the neck of literature, and to this, Ibn Hajjah Al-Hamawi pointed out by saying: "As for alliteration, it is not a denominational and the doctrine of the people of literature I have woven according to the pattern, as well as the many derivations of words, both of them It leads to belief and restriction from unleashing rhetoric in the field of innovative meanings."

And alliteration according to the muhaddithin "is one of the methods of cohesion and interdependence of style, because of the formal similarity between its two ends, and it has a noticeable musical effect that makes the style distinctive and has a strong impact." The listener is the true meaning of the meaning, and the delusion is removed from him, he finds the pleasure of exploration, and the transformation from the hidden to the clear. Because "the soul yearns to hear a single word if it has two meanings, and yearns to extract the two meanings that are included in that word, so naturalization has become an effect on the soul and a benefit."

The modern rhetoricians mentioned that the effect of alliteration appears in the intonation that it causes in the text, and they also pointed out that perfect alliteration strengthens the music in the text more than alliteration, and it is considered a stylistic stimulus based on pure vocal values that produce certain rhythms with phonemic or semantic proportions.

Abdullah Al-Tayyib concluded that "anagrams are a form of repetition. Its main purpose is: either taking into account the weight of words, or repetition of their letters, and the first type was not understood by Arab critics except as a hint," and that "anagrams for repetition have no emphasis on melody and resonance. Harmony between the general meanings, and the resonance of general words.

As for the stylists, they looked at it in terms of the phonetic function of the two common words, and the resulting attention to the addressees; To realize the comprehensive relationship between the lexical and the conscience, and by noting the phonemic connection with semantics, he realizes the importance of alliteration in arousing emotions, sharpening minds and realizing meanings.

It suffices proudly that it was mentioned in the hadith of the Messenger of God, peace and blessings be upon him, and one of its most prominent features in the honorable hadith is that it may come overlap with other arts such as counterpoint and interview in conveying its meanings and fixing them in the minds and hearts of his nation, and often attracts the attention of the recipient, and achieves a stylistic leap in expressive performance The musical framework is transformed into an indicative framework, which gives the text a richness in meaning with the beauty of style, and this leaves the recipient with pleasure and surprise, so the goal is to empower the meanings in hearts and minds.

***The Second Topic: The Aesthetics of Alliteration in The Hadiths of The Mustadrak***

The hadiths under study were inventoried, and we found little evidence of perfect alliteration. Therefore, we agree with Dr. Jassim Al-Fuhaid when he said: "Perfect anagrams are hardly found in the authentic texts of the Prophet's statement... As for imperfect anagrams, there are many witnesses to it in the noble hadith."

1- Perfect anagrams: "It is what the two homogeneous words agree on in four things: the type of letters, their number, their resulting forms of vowels and consonants, and their arrangement with different meanings."

And it is types, from it (similar) if the two homogeneous words are of the same type: as two words, two verbs, or two letters.

It names him what Hattane bin Abdullah Alrqashi narrated that the companions asked the Prophet the Messenger of Allah for the cause of frequent fighting, Faqal: "It snatch the minds of public that time, succeeds in vain people they think they have something and not something" there is complete alliteration between ( Something), and (something), one of them means that they are on something great from the religion, and the other means: that they do not have the slightest thing from faith and Islam, or that the meaning of the first: they think that they have strong minds, and the meaning of the other: that those minds are crooked, without balance In it, and there is no justice or fairness, it breaks into peril, and it engages in sedition with sedition, without knowledge or dream, and the two sides of the alliteration here carry two contradictory matters, and the verbal similarity established between them a phonetic relationship that linked the two sentences of the honorable hadith. On the other hand, they gave two contradictory indications, for the music is one, and the connotation is contradictory, and the hadith contains a warning about what the Muslim thinks - deceived by its outward appearances - that he is the eye of truth, and he is the eye of falsehood, just as people are deceived. A person with a word, outwardly signified, and inwardly signified by another.

It is similar in (Either) narrated from Hudhayfah may Allah be pleased with him, he said in the context of signs of the Hour, said: The Messenger of Allah, peace be upon him: "Islam teaches as taught Shi dress, does not know what is not fasting or charity NSK ... The alliteration occurred in the verb (study) in both places, as for the first in his saying: (studying Islam) he is the one who studies drawing lessons if he forgives and perishes, and its meaning; and he who studies his pens or his traces, if it is an antique, old, worn-out character, and the other is to say: (Washing the dress) - while it was opened - then its inscription would remain silent, and its lessons would be the disappearance of its inscription.

The perfect alliteration in (edrasses) has a musical bell, which stands out at its beginning with the resonant letter (daal), which is one of the letters of the qalqalah that is highly trembling in pronunciation when standing on it (). And repetition and repetition (), which suggests the recurrence of those tremors, then the letter "S" with its distinct, clear bell, and the "Sin" of the whispered sounds that do not shake the strings, and suggest calm and stillness, and the characteristic whistling (), which indicates the stillness that follows the disappearance of the trace.

When those sounds were repeated together with repetition (studying), they made us as if we were hearing the sound of successive repetitions.

Al-Sayyid Ahmed Al-Hashimi said: "Perfect genus: what the eloquent does not agree with except on ambiguities and a few: he does not fall into his position with Al-Hasan until the meaning is the one who summoned him and dictated it, and until his word is one of which the writer does not seek a substitute, and does not find a way around it."

2- Incomplete alliteration: which is what the two words differ in in one or more of the type of letters, their number, or their resulting forms of vowels and consonants, or their arrangement.

This kind of alliteration is very much in the modern noble subject of our study, including the Mother of the Believers Umm Salamah, may Allah bless them said: "I heard the Messenger of Allah peace be upon him, he says: We seek refuge Aa'idh campus, also cause him army if they were from Bouapda Earth Akhosv them, I said: O Messenger of Allah, how those who come out hater? said: Akhosv with them, but he sends his intention to the day of Resurrection, "Vnlhz that alliteration here signed between the act and the name, (seek refuge), (Aa'idh), and Allfezan are different in the number of letters And its type, movements and stillness, as well as in their arrangement, and the meaning of (to seek refuge) i.e.: seek protection and seek refuge with it and take refuge and hold fast to the Sacred House of the Kaaba, and the meaning of his saying (for refuge) is a man from among the Muslims who has neither immunity nor strength.

It could have been said: A man seeks refuge, so why did he say: A man seeks refuge?

Apparently - and God and His Messenger know best - the purpose is to confirm the portrayal of that man in the image of a fugitive from injustice and aggression, as if his only purpose in resorting to the Sacred House was to take shelter and refuge, and the allusion to these two words is what made us understand this meaning.

And after: it is not hidden from the writer, what alliteration is about invoking the tendency of the listener, because the soul sees the good benefit, and the image is a picture of repetition and repetition, and then it is taken by surprise and amazement, and for something, alliteration is considered a hair ornament.

The rhetoricians divided alliteration into many types, and we found in the hadiths of temptation, epics, and the signs of the Hour that they have many applications. There is a type that the rhetoricians call the distorted allusion: from the other, "and likeness of what was narrated from Abu ibn Ka'b said:" Pena We are with the Messenger of Allah, peace be upon him in the noon prayers and people in the rows behind the Messenger of Allah, peace be upon him, we saw the Messenger of Allah peace be upon him - deals with something and started intake the delay and delayed people, then delayed the second the delay people,

I said: O Messenger of God, did we see today made something you manufactured in prayer?!, he said: It offered to Paradise, including Venus and succulent, Vtnolt Ktefa of Nbha, though I took it to eat of it from between heaven and earth for A Enqsouna, Vahil between me and him, and offered to the fire when he found Sftha delayed her, and more than I saw women, if entrusted Afshin, and Salen Olhven, and if Siln Boukln ... ", Vnlhz that alliteration in (Salen), and (Siln Our master, the Messenger of God, peace and blessings be upon him, mentions the reprehensible qualities that lead women to the fire, and the urgency and urgency in asking for something. The recipient is that the second is not the first, and this creates pleasure for the recipient, because of the similarity of the premises and the difference in meanings, the gender of the question is the same in both cases, except that the contradiction here occurs in the reaction of the women, so the question and the request is the same, whether they are asked or requested by them, but the contradiction is It happens when they want something, as if the honorable hadith says: You women were supposed to deal with the same sex, if someone asked you for something, you must Give him the same quantity and generosity of soul with which you wish to be given.

Also like the bell of verbal music, although the description is contrary to describe the former as Roy Hvevh□ to mention signs of the time, he said: "How do you if Siltm right Voattiytamoh, and if you ask your right Fmnatamoh ?, they said, be patient, he said, you enter, Lord of the Kaaba," The alliteration occurred between the two words: (you have been asked) and (you have asked), so we note that he worked here on "the coherence of the style and its coherence, due to the formal similarity between its two ends, and it has a noticeable musical effect that makes the style distinct and has a strong impact", and the alliteration occurred smoothly between the two words. Because both of them stem and flow into one stream, and reach one goal, which is to describe the severity of the spread of falsehood at the end of time, so that the righteous person performs all his duties towards the state, and if he demands his right, he is not given anything. The mind is a benign position, and the goal of the mosque between them was not far away.

Including absolute alliteration: a consensus a corner in the letters and arrange them without bringing them together to derive, and from what was narrated from Ibn 'Umar that the Messenger of Allah peace be upon him, said: "Muslims are about to confine the city even be farther Msalham weapon," has signed The alliteration between (armed) and (weapon), Al-Tibi said: "Al-Masaleh plural the armed and the armed are the people who guard the frontiers from the enemy and are called armed, because they have weapons or because they live in the armed forces and they are like a gap. If they see it, they inform their companions so that they can prepare for it, and (Army) is a place near Khaybar.

The hadith shows the weakness of the nation of Islam at the end of time, and it is mentioned that despite the fact that the weapons they use to defend Muslim lands are with them and are available, their control is weak, so do not exceed Khaybar, after the state of Islam was ruling the East and the West. It includes the present tense alliteration: and it is different from its two corners in two letters, they did not diverge outward either: in the first or in the middle, or in the

last.

The alliteration occurred between (to multiply) and (to blasphemy), and we notice the difference between the letters fa' and tha'. As for tha', its exit is from between the tip of the tongue and the ends of the folds, and as for fa, it is from the inside of the lower lip and the ends of the upper folds. .

Alliteration has performed two functions, the first: semantic, and the second: phonetic, and they are two overlapping functions, for his saying (prayers of cursing) indicates the prohibition of cursing, and even though it is from the minor things, the large number of minor things transforms it, and al-Nawawi said: If it increases, it becomes bigger.”

In this homonym significance to the bone right of the husband, and for this sense singled ingratitude intimates among the types of sins, and a century in which the right of the husband to the wife against God, if women pardoned the right of her husband, stood right by this end, it was a sign of being soft against God Therefore, he called it kufr, but it is blasphemy that does not deviate from the religion.

The phonetic structure of the two words is very similar in terms of timbre, and they have the same sound in the ear, so it is as if each of them has the same eye, as if we hear “a lot.

On the other hand, it is as if we also hear “disbelief.. blasphemy.” So the connotation of denying people’s rights and denying God’s right by frequently cursing people falls into the soul, and it is close to disbelief. Because cursing is an expulsion from mercy, which is expelled from God’s mercy, just as the meaning of blasphemy of the husband’s right, whose meaning we have explained above, falls.

Also narrated from him Qudaamah bin Abdullah bin Ammar Alclaba□, said: "I heard the Messenger of Allah peace be upon him, says: you obey God and this group; the Almighty God does not gather the nation of Muhammad peace be upon him to misguidance never, and you have patience until resting righteousness, and rested from licentious ", and the witness in: (resting), and (and rested), the difference got in the middle of offenses, and these cases of righteousness and impudent accrue at the end of life for each one of them, they are of two types: the type of resting, type rested from him, the Almstarih is the slave believer becomes to the mercy of God and prepared for him from heaven and grace, and the rest of the world and her trouble and mistreat her monument, which rested it is the slave evildoer it resting him slaves and the country, trees and animals, and is likely to be harming the slaves iniquities, and Uh land and trees Bgsbha from the right, and disbursement to non-face, and the fees of animals including not permissible for him so this hangout from him, resting subjects, which comes from doing evil; Perhaps because they denied it had suffered his harm, and let him sinned, and the rest of the country, including that comes from sin destroy the earth and die for that plowing and progeny.

We note that the two homogeneous words are dominated by whispered voices



that suggest a rest will occur, and complete comfort on both sides - the believer and other creatures - is identical, as if the people's comfort from the immoral slave or the infidel is similar to the comfort of the righteous believer when he meets God□, and as if the world would be like heaven if it was devoid of Immorality and infidels.

And from it the posterior alliteration: the difference in it is in one letter, and their outputs are far apart, either in the first or in the middle or in the other. It is reported from him in the first narrated from Abu Sa'eed Alkhaddra for Allenba□, said: "What morning only Malakan They urge, one of them says: O Allah, Give successor spending, and the other says: O Allah, Give holding damage ...", the alliteration came Between (reverse), and (talfa), - although there is a rhyme in them as well - and the kha and t are far apart in terms of the exit, so the t is what is between the tip of the tongue and the origins of the folds, and the kha comes out from the beginning of the mouth, they are far apart, yet this distance is not far Between the two bells sound to them, although not as is the case in the two approaches to the director who sound as one sound.

This alliteration has performed a semantic and phonetic function, so his saying (prayers and peace be upon him) means: Instead, it is said: God will replace you with a good successor, and He will replace you with good, that is, I will replace you with what has gone from you, and will compensate you with it. The word "gift" here is a problem, because spoilage is not a gift in itself, or the owner of that money may damage himself.

The content of this alliteration is an educational guiding educational message that can be summed up in two words: evangelizing the spenders, and warning the poor who are stingy.

If we look at the literal difference in terms of the adjective, we will find that the kha is one of the high-pitched fricative sounds, which are "continuous" sounds, meaning that it is possible to continue pronouncing them as long as the soul comforts. He utters with the lack of vocal cords, as it suggests the hidden disappearance of the miser's money without realizing how it disappeared, and all of that is God's decree as a punishment for him.

And it also alliteration Derivation: which participated in it Allfezan in triple root, which agrees a corner in the letters and arrange them and combines them Derivation, and it is narrated from the Prophet Salman the Persian Messenger Allah□: "The lives soldiers conscripted, what long ones Aitlv, and the antipathy of them He differed, so we notice the alliteration between (soldiers) and (women soldiers), both of which are derived from the same root, which is (jund). Souls came before bodies for such and such a year, so the Prophet, may God bless him and grant him peace, informed that they were first created in two parts by a combination or disagreement, like the soldiers who were enlisted when they met and faced each other."

Then he went on to explain the meaning of the encounter, and he said: "The meaning of souls meeting is what God has placed upon him in terms of happiness and misery in the principle of the universe and creation... He, peace

and blessings of God be upon him, says that the bodies in which souls meet in this world, they coalesce and differ according to what they are made of, or Dissonance in the beginning of creation, and therefore you see the goodness of good loves its shape and longs for its proximity and repels its opposite, and likewise the wicked fatigue becomes familiar with its form and it is good to do it and deviates from its opposite.

The two words have a close timbre, except that we find in (a female soldier) a louder and stronger sound than in (soldiers), because of the emphasis of the nun, and it suggests that this matter that the souls were made upon is not of their own will, but rather it is something that God created in them by force, they do not have to choose, and the evidence Therefore, a person who is pure in heart finds comfort in someone like him without having a hand in that comfort, as he finds himself forced to do so, or the opposite of it from being uncomfortable in return.

It alliteration Derivation what was narrated from Abu Sabrah Hudhali, said: "We met with Abdullah bin Amr newly Vhdtna, the Prophet peace be upon him, Vvhmth, and I wrote my hand: In the name of God the Merciful, this is what Abdullah ibn 'Amr, happened to the Messenger God's peace be upon him, said: God Almighty does not like obscene or Almtvhac, which is the soul of Muhammad in his hand, is not even at obscenity and obscene actions appear ... ", the alliteration came in Fezta: (obscene), and (Almtvhac) , and each of them is an active noun, the first of the verb (obscenity), and the second of the verb (obscene), and they are from one root (f, h, sh), and the order of the letters of this root in the two words came as one.

The obscene is of obscenity in his words, and Almtvhac which costs obscenely in his speaking that he dislikes hearing or sends his tongue as not to be effective, it comes outrageous forbidden them, cost obscenity and Atmayor corruption case, obscenity say what Iqbh, and sins as well, bell words In terms of the root one is the same, and the sound of sin is one of the prominent commonalities, and it is one of the letters of the spread. It suggests the spread of obscenity from the ugly word or deed. As for the difference in the bell of each of the two names, it strikes their two meanings in the heart and mind; Because the bell of the immoral person is louder, stronger and clearer than the bell of the obscene one. Because (the intruder) has an increase in the building, and every increase in the building is followed by an increase in meaning, and the length of the word (the inspector) feels the length of the act of immorality, and the emphasis in it strongly suggests an exaggeration in that act.

What is indicated by alliteration in the hadith is that all kinds and types of obscenity when they spread among Muslim people and others are among the signs of the approaching resurrection.

## CONCLUSION

After this applied study of alliteration music in the hadiths of the Prophet from the book Al-Mustadrak on the Two Sahihs, we came to the following conclusions:

1. Stylists believe that the goal that the original color aims to achieve is to arouse

the recipient's attention to the effect of alliteration in the phonemic harmony between words and sentences.

2. The main purpose of alliteration in the hadiths of sedition is to consolidate the meanings in the minds of the honorable Companions in particular and the nation in general.

3. Alliteration overlaps with other stylistic arts in the hadiths of temptation such as *tabaq*, the interview, and repetition.

4. The perfect alliteration did not occupy a large space among the other types of alliteration in the hadiths of *fitnah*; Perhaps this stems from the fact that this type of alliteration is not widely spread in Arab speech, especially ancient Arabic poetry.

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