Terminological Pluralism, In The Science Of Hadith - An Applied Linguistic Study In Some Terms –

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Abstract:

The research aims to study the phenomenon of pluralism in the field of Islamic sciences, especially in the science of hadith, through an applied study of some of its terms that appeared in it. The research also seeks to know how hadith scholars dealt with this negative phenomenon, and whether this phenomenon affected the clarity of scientific concepts. We have paved the way for studying this phenomenon by clarifying the meaning, characteristics, and functions of the term, defining terminological pluralism, and mentioning it's most important causes. Then we studied some of the terms in which multiplicity was observed in the science of hadith, in order to reach a general conclusion regarding the extent of the impact of this phenomenon on all Islamic sciences.

Keywords: Terminological pluralism; Effects; Hadith science; Scholars' attitude.

Introduction:

The phenomenon of terminological pluralism is one of the problems that have been associated with the terms not only in the Arabic language but in most languages and in most disciplines. Only a few terms have escaped this negative phenomenon, those that have acquired a universal or global character, having the same symbols and referents in all languages despite their differences, such as the terms: oxygen, hydrogen, phosphorus, uranium, radium... as well as some elements of the periodic table of other elements.

Many of the terms of theoretical and applied sciences such as mathematics, physics, chemistry, and space... have only one term in a single language, such as some of the terms of theoretical, applied, and universal sciences such as: logarithm, equation, integration, limits, sets, and the names of geometric shapes, or gravity, weight, acceleration, charge, force, atom, proton, orbits, oxidation, reduction, chemical reactions, global warming, climate, weather disturbances, food chains... But the matter is different in the humanities, where the problem deepens and multiplicity worsens, almost leading to ambiguity in concepts, especially in

modern linguistic and literary sciences such as linguistics and its branches such as pragmatics ,textual linguistics, new rhetoric, argumentation, and narratology...

Research Problem:

The problematic that the research deals with and seeks to answer can be expressed as follows: Are the different Islamic sciences such as jurisprudence, hadith science, and Quranic sciences characterized by terminological accuracy and stability, or do they, like other human sciences suffer from this negative phenomenon? A number of questions branch off from this problem: Is terminological pluralism theoretically acceptable in sciences that are described as Islamic or religious? What are the objective reasons and conditions that determine the accuracy and stability of an Islamic term or not? Were the scholars of hadith able to reduce the negative effects of terminological multiplicity? Can the results of the research related to the studied field of hadith science be generalized to the rest of Islamic sciences?

Research plan:

To address these problematic questions, we propose the following research plan:

First: the concept of the term, the history of its use and the statement of its characteristics:

1- The Meaning of Term in Language and Terminology

2- The characteristics of the term and the statement of its functions.

3- The Nature of Terminological pluralism and Its Causes

Secondly: An Applied Study of the Phenomenon of Pluralism in Hadith Science

1- Characteristics of Islamic Terms.

2- The Impact of the Development of Hadith science on Terminological Pluralism.

3- Study of Models of Hadith Terms in Which pluralism Has Been Observed.

4- Terminological pluralism in Other Islamic Sciences.

Conclusion.

Research methodology:

The study adopted an analytical, descriptive, and historical approach consistent with the historical evolution of the modern term's science and stages.

1. The Meaning of Term in Language and Terminology:

1.1. Linguistic Meaning:

The term in Arabic is a noun derived from the verb "istalaha" (to reconcile, to agree). The word "term" did not appear in the ancient linguistic dictionaries that we have consulted. Its linguistic root revolves around the meanings of reconciliation, goodness, reform, agreement, peace, and avoiding corruption.

In the dictionary "Al-Ain", it is stated: (salah) is the opposite of (talah). A man is (salih) in himself and (muslih) in his actions and affairs.and the (sulh) means the people reconciled among themselves..." [1].

The author of "Al-Lisan" added other verb and noun forms to what Khalil ibn Ahmad al-Farahidi stated, saying:

"salah is the opposite of (fasad) ,(sallaha) means to reconcile, to agree. He is (salih) and the plural is (sulaḥā), A man (salih) in him self from a people of (sulaḥā), and (muslih) in his actions and affairs... (sulh) means peace…. (aslaha baynahum) and (sālahum) means to reconcile them and make peace with them..." [2].

Based on these linguistic meanings, it can be said that the meaning of (istalahou) is to end the dispute between them and agree on peace, which is one of the meanings of (sulh).

1.2. Terminological Meaning:

The researcher in Arabic dictionaries hardly finds the word "mustalah" (term), despite its importance. It has been neglected and not explained. Professor Al-Wadghiri said: "... This word did not appear in any of the famous dictionaries, from Al-Ain by Khalil ibn Ahmad al-Farahidi to Taj al-'Arus by al-Zabidi,... Even the most famous modern and contemporary dictionaries such as: "Muhit al-Bostani" and "Munjid al-Ya'su'i" and "Al-Mu'jam al-Wasit" did not pay attention to the existence of this word. Perhaps the first Arabic dictionary to include it in its entry was "Al-Mu'jam al-Wajiz" issued by the "Academy of the Arabic Language" in 1980, followed by the Arabic Basic Dictionary issued by the Arab Organization for Education, Culture and Science in 1988..." [3].

Although the word "mustalah" (term) did not appear in the traditional linguistic dictionaries in particular, this does not mean that it is unknown in its specific meaning in Arab culture. The word appeared in some of the basic references in Arab culture and some of the branches of knowledge and sciences, even if it did not enter the linguistic dictionaries. The word "mustalah" (term) appeared in the introduction to the book "Istilahat al-Sufiyah" (Terminology of Sufism) by al-Kashani (d. 736 AH): "...So I divided this epistle into two sections: a section on the explanation of terminology except for the stations..." [4].

The Use of the Term "Terminology" in Arab Culture and Islamic History:

The word "term" was also used by historians of Arab and Islamic culture, most notably Abd al-Rahman ibn Khaldun (d. 808 AH), who included the word "term" in the title of one of the chapters of the Muqaddimah, saying: "Chapter Fifty-One: On the Interpretation of Taste in the Term of Rhetoricians".

However, the prominent and widely used appearance of the word (Mustalah) "term" was in the books of hadith science. Perhaps the first use of the word was in the title of a book by the scholar Ibn Hajar al-Asqalani (d. 852 AH), which is "Nukhbat al-Fikr fi Mustalah Ahl al-Athar." Then its use became frequent after that in the titles of books and research on this science. The aim is not to be exhaustive in proving the history of the use of the word "term," so we will suffice with what we have mentioned and will not go into further citations.

When Professor Ali al-Qasimi studied and traced the references and books of terminologies of the sciences, he concluded that the word (Muṣṭalaḥ) "term" was circulating in Arab culture alongside the word "istilah" as synonyms, saying: "But whoever looks closely at the Arab heritage writings will find that they included the two words "Mustalah" and "Istilah" as synonyms"[5].

One of the most accurate old definitions of the word "Istilah" (terminology), which is synonymous with it, is what was mentioned in the book "Al-Ta'rifat" by Sayyid Sharif al-Jurjani. Therefore, all the authors after him are dependent on what he brought in terms of definition, and they did not add anything significant to it. He said: "Istilah is to remove a word from one linguistic meaning to another linguistic meaning for a reason between them. It was also said that istilah is the agreement of a group to put the word in place of the meaning. It was also said that istilah is to remove a thing from one linguistic meaning to another to clarify the intended meaning. It was also said that istilah is a specific word from a specific group of people".[6].

Whoever contemplates al-Jurjani's definition will find that he looks at istilah from several angles, the most important of which is stipulation. The intended stipulation is the specific stipulation that produces the term (assigning a symbol to a scientific meaning), and not the general stipulation as assigning general meanings to specific signifiers, as what happens in the ordinary language. The definition also refers to the communicative and usage dimension of the term among specialists in his saying: "a specific word from a specific group of people."

This concept that we have termed 'specific agreement' has been referred to by Professor Abdelsalam El Masdi as 'double agreement'. He states: 'While the words that circulate in the language's inventory represent a form of collective agreement, the scientific term within the context of the same system becomes a double agreement, since it is transformed into a terminology within a terminology." [7]

Based on al-Jurjani's previous definition, Professor Ahmad Matlub set out the basic conditions for the term:

- Agreement of scholars on it to denote a meaning from scientific meanings.

- The difference between its new meaning and its first linguistic meaning.

- The existence of a relationship or participation or similarity between its new meaning and its linguistic meaning.

- Sufficiency of one word to denote one meaning [8].

Perhaps Professor Ahmad Matlub and others who are concerned with terminology - in the past and present - when they stipulated the difference between the new meaning and the old one did not pay attention to the fact that this condition is only valid in terms that are established by the mechanisms of metaphor and revival. As for those that were established by translation and carving, this does not apply to their cases.

Contemporary Definitions of the Term "Terminology":

Here are some contemporary definitions of the term "terminology":

- **Professor Mustafa al-Shahaby's definition:** "The term is a word that scholars have agreed to use to express a scientific meaning... Thus, terminology gives words new meanings other than their linguistic and original meanings... Terms are not created spontaneously, and in every term there must be a relationship, participation, or similarity, large or small, between its linguistic meaning and its terminological meaning"[9].
- **Professor Ali al-Qasimi's definition:** "The term is any linguistic unit of meaning, composed of a single word (simple term) or multiple words (compound term), and it names a specific concept in a single-way within a field"[10].

2- Characteristics of the Term and Statement of Its Functions:

2-1. The Term as a Means of Focusing and Condensing Knowledge:

The term has the ability to recall its subject. [11] In this sense, it is a **sign** that refers to a specific significance. As we can see, the term refers to two types of significations: mental or intellectual references as in the humanities, or references to something that exists in reality as in the natural sciences. In both of these types of references, it is in a direct relationship with all fields of human activity. [12]

2-2. Organizational Nature:

The term is not just a word that expresses a specific content, but it is more than that. It organizes knowledge and frames it. The experimental or human sciences could not have had their scientific entity that they are known for without terms. For example, the study of grammar, for instance, cannot be understood without the terms of verb,, agent, subject, predicate, adjective... The organizational nature of the term is what gathers the fragments of the sciences and organizes their parts into chapters and sections, forming the structure of science.

2-3. Abstract Nature:

The term is characterized by a clear abstract nature, under which models are subsumed from sub-examples. The morphological pattern, for example, allows for an understanding of the structure of the Arabic word and all the changes that occur to it. As well as the prosodic feet, which allow for an understanding of poetic weights, and knowledge of what is exposed to them from defects or deviations, As well as scientific symbols in mathematics such as symbols of set theory and various functions, symbols of physics, and chemistry equations, and other symbols in different sciences.

3. The Nature and Causes of Terminological Plurality:

3-1. The Nature of Terminological Plurality:

Terminological plurality is a **negative phenomenon** that afflicts terminology, **depriving it of scientific accuracy** and **characterizing it with ambiguity, generalization, and vagueness**. It manifests itself in two forms:

1. **Plurality of meanings of a single term.**
2. **Plurality of expressions for a single meaning.**

3-2. Causes of Terminological Plurality:

Researchers in the field of terminology have concluded from their follow-up of terminological practices a number of reasons that have fed this phenomenon and had a negative impact on theoretical and applied sciences, and more specifically on the fields of the human sciences. These reasons apply to the scientific term, the literary term, and the linguistic term in its various branches. These reasons include [13]:

- Terminological plurality in the source language, whether it is one language or more.

- The effect of translation on the multiplicity of Arabic equivalents for the foreign term.

- The difference in methodologies and mechanisms of term formation, from derivation, metaphor, Arabization, and coining. If the same term is treated with different methodologies, it produces several terms.

- The neglect of many Arabic terms that have enriched Arabic culture in the fields of criticism and literature, despite the recommendations of Arabic language academies to give preference to Arabic terms.

- The multiplicity of bodies that establish terminology in the Arab world, whether they are bodies and institutions or individuals. The most important of these institutions are: Arabic language academies, the Arabization Coordination bureau, universities and ministries of education in the Arab

- world, specialized Arab organizations, publishing houses, lexicographers, writers and translators …

- The lack of coordination of efforts between those involved in terminology from researchers and translators to others, and the failure to conduct a complete inventory of what has been accomplished so that work is not duplicated and efforts and time are not wasted.

- The lack of serious evaluation of the work accomplished and putting it to the test of criticism and scrutiny, in order to value the good of it and disseminate it and exclude the bad.

- The failure of language academies in the Arab world to pay attention to critical and literary terms, and their complete disregard for scientific and technical terms, and general dictionaries.

- Individual work and haste in completing work that requires deliberation and teamwork, and this individual work has often resulted in attachment to achievements and terminological selfishness.

- Literal translation of terms and negligence of the intellectual backgrounds and philosophical roots that were associated with them during their use [14].

Second: Applied Study of the Phenomenon of Plurality in the Science of Hadith:

1. Characteristics of Islamic Terms:

Many Islamic terms are distinguished by some of the most important features:

1-1. Divine Source:

This means that a significant number of these terms in various Islamic sciences have been mentioned in the Holy Quran. This implies that the linguistic symbol itself is from the setting of Allah Almighty, and this grants these terms stability and consistency due to the status of the Quran in the hearts of Muslims. Therefore, scholars do not replace these terms with others. Examples of these Quranic terms are very numerous. We will cite some of them for clarification:

Terms: prayer, zakat, fasting, pilgrimage, and 'umrah, purity and impurity, tayammum, ghusl, wiping, bowing, takbir, prostration, standing, marriage, divorce, inheritance, oaths, purification, menstruation, and breastfeeding, blood money, usury, sale, witnessing, highway robbery, and jihad.... [15]

1-2. Many of them are mentioned in the Noble Prophetic Sunnah:

Many of the terms were uttered by the Prophetic Sunnah, especially in the jurisprudence. Among these terms are: the names of the five prayers, from Fajr and Zuhr to Maghrib and Isha, the pillars of worship, the names of worship and supererogatory acts, such as: tahmid, takbirat al-ihram, raising from bowing, salam, shafa' and witr, istisqa' prayer, funeral prayer, Eid prayers, eclipse prayer, istikharah prayer, ablution, istinjaa, janaabah, adhaan, suhoor, imsak, and iftar, and the oath... and the list goes on and on.

The issuance of these terms from an infallible source from the Book and the Sunnah ensured their stability, consistency, and determined their meaning.

1-3. Arabic Origin:

The sciences in which these terms are mentioned are of Arabic origin, founded in an environment unaffected by other civilizations. They are from the sciences of the self, and their terms are from the terms of the Arab-Islamic self. Therefore, they remained far from the effects of civilizational friction, and other nations were pragmatic in their interaction with Islamic sciences. They were not interested in any of the Muslims' sciences except medicine, mathematics, optics, astronomy, chemistry, and geography. The difference in religions was an obstacle to the movement of Islamic terminology, so its terms remained purely Arabic, circulating within the Islamic world.

2- Impact of the Development of Hadith Studies on Terminological Plurality:

The development of the science of hadith, has had an impact on some terms. One example is the ambiguity of the concept of a weak hadith in the early stages before the term was fully established among some scholars. In the early period (before Imam al-Tirmidhi, d. 279 AH), hadith was divided into two categories: "sahih" (sound) and "da'if" (weak). The term "hasan" hadith had not yet emerged. Rather, the term "da'if" hadith among the early scholars was divided into two categories: da'if hadith that can be used as a source of legal rulings, and da'if hadith that cannot be used as a source. This led to some confusion in the understanding of the statements of some scholars, including Imam Ahmad, who said that a weak hadith is more preferable than qiyas (analogy). What Imam Ahmad meant was the weak hadith that can be used as a source, which later, after the term was established, came to be known as hasan hadith.

Ibn Taymiyyah said: "Hadith in the terminology of those before al-Tirmidhi was either sahih or da'if. Da'if hadith was of two types: da'if hadith that is rejected, and da'if hadith that is not rejected..."[16].

Here, it is clear that the term "da'if hadith" was used to refer to two concepts: da'if hadith that cannot be used as a source, and da'if hadith that is acceptable and can be used as a source. This prompted later scholars to adopt al-Tirmidhi's idea of introducing another term, "hasan hadith," which they applied to da'if hadith that can be used as a source in order to avoid conceptual ambiguity.

3- Study of Hadith Terminological Models where Plurality is Observed:

Before presenting the terms relevant to this research, it must be acknowledged that after examining the terminology of the science of hadith, it became apparent that the majority of its terms are standardized.", meaning that each term corresponds to a single concept. There are only a few exceptions to this general rule, and the intended plurality ranges from very slight and non-influential to significant and influential. The following is a detailed explanation:

Terminological plurality can take two forms: the first is the plurality of meanings for a single signifier, and the second is the plurality of signifiers for a single signified.

3-1. Plurality of Signifiers for a Single Signified:

Example 1:

The terms used in the name of the science itself, which are "ilm mustalah al-hadith" (science of hadith terminology), "ilm usul al-hadith" (science of hadith principles), and "ilm al-hadith dirayah" (science of hadith knowledge). Adib al-Salih says: "Ilm al-hadith dirayah is a science based on scrutiny and criticism, to know the truth of the narration and its conditions, its types and rulings, and the state of the narrators and the narrated hadith in terms of acceptance and rejection...". [17]

The professor refers to the other terms used for the same science by saying: "And the science of dirayah to which we have referred is what scholars call 'ilm usul al-hadith', and they may also call it 'ilm mustalah al-hadith'" [18].

Example 2:

Terminology: "al-Hadith," "al-Khabar," and "al-Athar"

Despite the prevalence of the term "al-Hadith" over the others and its more frequent use by scholars, there exist two additional terms that some consider synonymous with "al-Hadith" while others disagree. The prevalent view is that the three terms are interchangeable and refer to anything attributed to the Prophet Muhammad (peace be upon him), or to a Companion, or to a Successor.

Some scholars have distinguished between the terms, suggesting that "al-Hadith" refers to what is directly attributed to the Prophet (peace be upon him), while "al-Khabar" refers to what is attributed to others. Consequently, those who specialize in hadith are called "muhaddithun", while those who specialize in history and similar fields are called "mukhbirun".

Another view holds that there is a relationship of generality and specificity between the terms. Every hadith is a khabar, but not vice versa. It has also been said that "al-Hadith" cannot be applied to anything other than a narration attributed to the Prophet (peace be upon him) except with a qualifying condition. Some scholars from Khurasan have been reported to use the term "al-Athar" for a narration attributed to a Successor and "al-Khabar" for a narration attributed to the Prophet (peace be upon him) [19].

As you can see, there is a multiplicity of meanings and a difference in understanding among hadith scholars regarding these terms. However, scholars of hadith transmission and classification generally prefer and mostly restrict themselves to the term "al-Hadith" in their practical work.

3-2. Multiple Meanings of a Single Signifier:

One of the most famous examples of this is the terms of Imam al-Tirmidhi, such as combining two or three terms into a single signifier, such as the terms:

- "Hasan Sahih" (Good Sound)

- "Hasan Sahih Gharib" (Good Sound Strange)

- "Sahih Gharib" (Sound Strange)

We will analyze one of these terms, the first term, as the scope does not allow for expansion and elaboration.

3-2-1. The Term "Hasan Sahih":

The scholars divided the acceptable hadith into two categories: sound (sahih) and good (hasan). The first was defined as:

"The one whose chain is connected by the narration of just and accurate narrators, without anomaly or defect." [20]

They defined the good (hasan)as:

"The hadith that is narrated by a just narrator who is slightly accurate, and whose chain is connected without defect or anomaly." [21]

This means that the good hadith shares most of its characteristics with the sound hadith, except for the characteristic of accuracy, since the narrators of the sound hadith are more accurate, which means that its rank is lower than that of the sound hadith, even though they are both included in the rank of acceptable hadith.

There fore, the scholars found that al-Tirmidhi's term "Hasan Sahih" causes confusion, because he combined a term by combining two different qualities, and they tried to remove the problem by an interpretation that removes the contradiction.

3-2-1-1. Interpretations of the Term "Hasan Sahih":

Scholars have proposed various interpretations to explain the apparent contradiction in al-Tirmidhi's term "Hasan Sahih".

One interpretation, attributed to Ibn al-Salah al-Shahrazuri in his book "Ulum al-Hadith", suggests that al-Tirmidhi's use of the term "Hasan Sahih" refers to the chain of narration (isnad). According to this interpretation, if a hadith is narrated with two chains of narration, one of which is "hasan" (good) and the other "sahih" (sound), it is acceptable to say that the hadith is "hasan sahih". It is considered "hasan" based on the "hasan" chain of narration, and "sahih" based on the "sahih" chain of narration.

This interpretation has been criticized, however, because there are hadiths that have only one chain of narration, and yet al-Tirmidhi described them as "hasan sahih". For example, al-Tirmidhi narrated a hadith from Abu Hurairah with the statement, "If half of Sha'ban remains, do not fast,"and described it as "hasan sahih" even though it has only one chain of narration.

Another interpretation suggests that al-Tirmidhi's use of the term "hasan" refers to the linguistic meaning of "hasan" (good), which is something that the soul inclines towards and the heart does not reject, rather than the technical terminological meaning that was defined earlier.

If the interpretations of Ibn al-Salah al-Shahrazuri are rejected by scholars, then what is the appropriate interpretation?

Other scholars have offered alternative approaches to interpreting al-Tirmidhi's term "Hasan Sahih". We will suffice here with the interpretation of Ibn Hajar al-Asqalani, who addressed the issue by distinguishing between two cases:

▪ **A hadith that is described with both attributes:** If a hadith is narrated with two or more chains of narration, and it is described as "hasan sahih", then it is considered "hasan" based on these two or more chains of narration. Each of the two attributes refers to a chain of narration. Therefore, the hadith is both "hasan" and "sahih" in this case. The conjunction "wa" (and) is simply omitted. According to this interpretation, a hadith that is "hasan sahih" in this case is stronger than a hadith that is simply "sahih", because the multiplicity of chains of narration strengthens the hadith.

▪ **A hadith that is narrated with a single chain of narration:** When a hadith is narrated with a single chain of narration, and a scholar describes it as "hasan sahih", it indicates that the scholar is hesitant about whether the narrator meets the conditions of soundness or falls short of them. In this case, the scholar is undecided about whether the hadith has reached the level of soundness or remains within the limits of goodness. The most that can be said is that the conjunction "aw" (or) is omitted. Instead of saying, "This is a hasan hadith or a sahih hadith," the scholar says, "This is a hasn sahih hadith." Based on this interpretation, a hadith that is described as "hasan sahih" is weaker than a hadith that is simply "sahih", because certainty is stronger than hesitation.

Thus, it becomes clear that Imam al-Tirmidhi's term "Hasan Sahih" includes two types of plurality, which is rare. On the one hand, it is plural in the sense that it is a compound of two terms with different meanings. On the other hand, this term does not have a single fixed

meaning that is agreed upon, but rather has probabilistic meanings that depend on the interpretations of its commentators.

3-2-2. Plurality in the Terms "Sahih" and "Hasan":

Al-Imam al-Baghawi **used the terms "sahih" (sound) and "hasan" (good) in a way that differed from the consensus among hadith scholars.** In the book "Tawdih al-Afkar," he states: "...He made(al-Baghawi) the 'sahih' hadith what was narrated by the two Shaykhs (Bukhari and Muslim) or one of them in their books, and the 'hasan' hadith what was narrated by others."

Ibn al-Salah , al-Nawawi, and others objected to this view, arguing that restricting 'sahih' hadiths to those narrated by the two Shaykhs or one of them in their books, and restricting 'hasan' hadiths to those narrated by Abu Dawud, al-Nasa'i, Ibn Majah, and al-Darimi, is an unknown term that is contrary to what is correct. According to hadith scholars, the term 'hasan' does not mean what al-Baghawi described, since it is found in both sound and weak hadith collections, and it is found in many of them.

3-2-3. Plurality in the Term "Mashhur":

The most widely accepted definition of the "mashhur" (well-known) hadith is the one mentioned by al-Suyuti, quoting Ibn Hajar, as: "The hadith that has more than two established chains of narration, but does not reach the level of tawatur (narration with multiple narrators at each level), and some scholars have called it 'mustafid' (abundant)..." [22]

The second definition of the "mashhur" hadith is the one adopted by the Hanafis, which is a hadith that was a report of a single person in the first era (of Islam), where it was narrated by a number of Companions that did not reach the level of tawatur, and then it became tawatur in the era of the Successors and the Followers of the Successors. This concept is contrary to the concept mentioned by Ibn Hajar and which has become established among scholars.

Another example of plurality that leads to a kind of confusion and overlap is the term "hadith gharib" (strange hadith) and the term "hadith al-fard" (single hadith)... They are considered synonymous because they both relate to the uniqueness of a single narrator from each of the trustworthy narrators, even though some hadith scholars have tried to distinguish between them.

3-2-4. The "Salih" Hadith According to Abu Dawud:

Abu Dawud al-Sijistani stated in his epistle to the people of Mecca: "Whatever hadith in this book of mine (i.e., the Sunan collection) has a severe weakness, I have clarified it. And whatever I have not mentioned anything about, it is 'salih' and some of it is more 'sahih' than others." [23]

This term appeared before the tripartite division of hadith (sahih, hasan, and da'if). Scholars have proposed approaches to understand Imam Abu Dawud's intention behind the term " hadith salih" and its position within the terms "sahih" and "da'if". Ibn 'Abd al-Barr stated that his description of a hadith as "salih" means that it is "sahih" for him, especially if he does not

mention any other hadith in the chapter. Ibn al-Salah suggested that the hadiths mentioned in the (Sunan book) without any qualification and whose soundness we do not know are "hasan" according to Abu Dawud. Others suggested that it applies to both "sahih" and "hasan" hadiths. Al-Zayn (al-'Iraqi) suggested that the intended meaning of "salih" is: "salih" for the purpose of argumentation, among other approaches... [24]

Professor Muhammad ibn Lutfi al-Sabbagh quoted Ibn Hajar as saying: "From this it becomes clear that not all of what Abu Dawud remained silent about is from the category of the technical 'hasan'. Rather, it is divided into categories:

- Some of it is in the Sahihayn (Bukhari and Muslim) or meets the conditions of soundness.

- Some of it is from the category of 'hasan' in itself.

- Some of it is from the category of 'hasan' if it is supported, and these two categories are very common in his book.

- Some of it is weak but from the narration of someone whose abandonment is not generally agreed upon. All of these categories are considered by him to be suitable for argumentation..." [25].

It appears from this quote that the concept of the term " hadith salih" applies to many types of hadith according to its chain of narration. It may be sound, it may be hasan, or it may be weak but not unanimously agreed upon as weak, and therefore suitable for support and corroboration. This means that it is a signifier that can mean multiple meanings.

4. Terminological Plurality in Other Islamic Sciences:

After these studied models in the applied study of the phenomenon of plurality in the science of hadith, we answer the following question: Can the results obtained from it be generalized to the rest of Islamic sciences?

The topic can be addressed from a brief initial theoretical perspective, because a detailed treatment requires studying the phenomenon of terminological plurality and observing it in all the terms of Islamic sciences through applied models from all these sciences. This requires research in each science, which is beyond the scope of the article. However, some conclusions can be drawn from the following statement:

Islamic sciences such as jurisprudence, "Usool al-Fiqh" (fundamentals of Islamic jurisprudence**)**, and Quranic sciences, among others, share with the science of hadith the fact that many of their terms come from an infallible source, meaning that they are found in the Quran or the sound Sunnah. This gives them stability and constancy, as we have seen in the examples of fiqh terms that came in the Quran and the sound Sunnah. They also share with it the fact that they are from the sciences of the self that arose in the Arab-Islamic environment, far from the influence of acculturation and cultural interaction, unlike philosophy, cosmic sciences, and mathematics... where the external influence is clear. To illustrate the importance of this element, we will give an example of the terms of the science of tajweed. If we review some of its terms and study how they were placed and generated, it will become clear to us. Terms such as: narration, tawatur, anomaly, recitation, exits of letters, and attributes such as: whispering, voicing, intensity, softness,

elevation, lowering, occlusion, openness, stopping, amplification, thinning, inversion, concealment, nasalization, humming... are originally general Arabic words that have been turned into special meanings by metaphor. They also reflect the interaction between Arabic sciences such as phonetics and the science of hadith. For example, the term "mad" (elongation) is a purely phonetic and morphological term, but in the science of tajweed, which has an applied nature, specific terms branch out from it, such as natural elongation (mad taabii), obligatory elongation (Mad wajib), necessary elongation(Mad lazim), separate and connected hamza elongation(Mad al- hamz al-mutasil, wa al- munfasil) ..

And so it is with the rest of the Islamic sciences, thus, we have answered the raised problematic.

Conclusion:

After studying these examples of hadith term that have plurality according to the two studied manifestations (plurality of symbols for one meaning, or plurality of meanings for one symbol), it must be pointed out that their number is negligible compared to the rest of the terms of this science that are not affected by plurality. This plurality appeared only in the theoretical aspect, while from a practical point of view, the hadith scholars used the prevailing terms and preferred them, and even neglected others. We did not find any of them using the terms after al-Tirmidhi: "hasan sahih" or "hasan gharib" (good strange), or "hasan sahih gharib" (good sound strange). We did not find anyone using the terms "sahih" (sound) and "hasan" (good) after al-Baghawi with his special meaning in "Ma'alim al-Sunan", nor the term: "the salih hadith" that appeared in Abu Dawud's book. We also find them all agreeing on the adoption of the tripartite division of hadith, which has become established in terminology (sahih, hasan, da'if). This reflects an awareness among the hadith scholars who knew how to deal with the partial manifestations of terminological plurality through usage.

We also note that some manifestations of plurality in the use of hadith emerged during the formative stages of hadith studies. This means that their appearance was linked to the phases of the science's development. As hadith terms became established, hadith scholars consciously avoided the multiple terms, and as a result, most of these manifestations disappeared.

And the phenomenon of terminological plurality - in general - does not differ in the rest of Islamic sciences from the hadith science.

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Footnotes :

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