Linguistic Direction In Explaining The Sunnah Of The Prophet

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Abstract
This article studies the approach that relied on the Arabic language in understanding the words of the Prophet. It is an old method; it began early with the preoccupation of scholars of Hadith and linguists with clarifying the strange of Hadith since the second century AH. It is one of the common sciences between them, it is based on understanding the special prophetic expressions that are rarely used in the Arabic language, or the meaning of them is ambiguous in the context of the prophetic Hadith. The authorship in the strange of Hadith has known different stages that ended with the arrangement of the strange in the format of the letters of the dictionary, which facilitated the process of accessing the strange words.

The knowing of the strange of Hadith is very important in understanding the prophetic speech, as it is not possible to know the structures except by knowing the semantics of these special words, so knowing it is obligatory for the prophetic intent to be properly understood. But despite its importance and the necessity of knowing it, it is considered one of the difficult sciences that should be confirmed and investigated. Only those who are qualified to do so should do it, while being careful to abide by its controls and rules, such as considering the legal intent of the strange prophetic word, and considering subscription, as well as truth and metaphor.

INTRODUCTION
The early Hadith scholars took care of the meanings of the Hadith of the Prophet, in parallel with the search for the state of the Hadith in terms of acceptance and response before the sciences became independent from each other. Then, those who came after them agreed to divide the sciences of Hadith into two parts: The first part is called the science of Hadith narration, which deals with transmitting the Sunnah, and what is related to that in terms of control, investigation, memorization, and classification. The second part is called the science of

knowing the Hadith, which includes the rules that determine the state of the narrator and the Hadith in terms of acceptance and response, in addition to explaining the Hadith.

Regardless of this division, all Hadith sciences are means to achieve an end, and this end is the jurisprudence of Hadith because people are required to act according to the Sunnah of the Prophet, and acting according to it demands two main qualifications: a good understanding of it and a knowledge of its meanings. Hadith scholars have realized this fact, so they have examined the explanation of the Sunnah of the Prophet more than their preoccupation with other types of Hadith sciences, and they have taken various methods to understand the meanings and purposes of the Prophet's speech.

Among their methods of explaining the Hadith of the Prophet is to adopt the Arabic language in understanding the words of the Messenger, because knowing the Arabic language is one of the foundations that help the commentator to understand the words of the Messenger, because it is the language in which he spoke.

Accordingly, this article will study the linguistic approach in understanding the Sunnah of the Prophet, and explain the linguistic sciences that Hadith scholars relied on in explaining the Prophet's speech, and how writing developed in it, and what is its importance in explaining the hadith, and what are its controls?

1. The importance of mastering Arabic language for hadith scholars

Various phrases have been reported by Hadith scholars confirming their interests in Arabic language and its sciences for those who work with the narration and knowledge of the Sunnah, from this, Al-Khatib al-Baghdadi (d. 463 AH) made in his book "The Comprehensive of ethics of Narrator and etiquette of Hearer" a chapter entitled: Encouragement to learn grammar and Arabic to perform Hadith with the right phrase. It includes several narrations that indicate the interest of Hadith imams in the Arabic language and its sciences.

Among these narrations is what Wakee' bin Al-Jarrah (d. 196 AH) said: "I came to Al-Amash (d. 148 AH) to hear the hadith from him, and I made a mistake in some of its words, He said to me: You left what is more important to you than Hadith. I said: what is better than the Hadith? He said: Grammar", then he dictated to me the Hadith, Likewise, what Shuba Ibn Al-Hadjadj (d. 160 AH) said: "Whoever asks Hadith and does not know Arabic, then his example is like a man who wears a cloak and does not have a head" (al-Khatib vol 2 p 12-13).

This is due to their knowledge of the importance of language in controlling the pronunciation of the Hadith, especially for those who narrates with the meaning, and this is why we find, for example, Ibn Hibban (d. 354 AH) stipulating for narrator in his Sahih that he should know the rules of the language and its expressions that preserve the meanings of the Hadith (Ibn Hibban vol 1 p152).

One of the linguistic sciences that helps the narrator to control the words of the Prophet is knowing the stranger in the Hadith. Ibn Hajar says in "Elite of idea in the term Ahl al-Hadith" (p 83):

"It is not permissible to deliberately change the text by deleting and synonyms except for the scholar who knows what changes the meanings, because the hidden meaning requires clarifying the strange and clarifying the problem".

in other words: strange of hadith is very important in narrating the Hadith and controlling its pronunciation. It is also important in understanding Hadith, and therefore it was a common science between linguists and hadith scholars.

2. The relationship between the science of the strange of hadith and the science of explaining Prophet's Sunnah:

Hadith scholars emphasize that knowing the strange of Hadith is an important element related to understanding and acting on Hadith. Therefore, the strange of hadith was present in the explanations of Prophet's Sunnah since the appearance of the first works explaining Hadith.

Among that is the book "Tahdheeb al-Athar" by Imam al-Tabari (d. 310 AH), it was said in his description that he explains the strange of Hadith, and in the existing part of the book indicates that it singles out a section during the explanation for clarifying the strange words in the Hadith. (Al-Dhahabi vol 14 p 273).

Likewise, Imam Al-Khattabi (d. 388 AH) took care of to statement the strange of Hadith in his commentaries on Sahih al-Bukhari and Sunan Abi Dawood, rather, he outlined his approach to explaining strange of hadith in the introduction to his book "Flags of Hadith," and he said:

"As for the strange linguistic expressions contained in the Hadith, I will suffice with explaining them to the extent sufficient from the sayings of Hadith scholars" (vol 1 p105).

Then the commentators continued through the centuries to take care of the strange of Hadith in the folds of their explanations, and their books were filled with quotations from the books classified in the strange of hadith, as it is indispensable in understanding complex speech, which depends on understanding the single words first, especially if they are strange.

" Among what is used in understanding the Hadith is what we mentioned of help in the Book of God Almighty, which is knowing the language of the Arabs, the sites of its speech, the breadth of its language, its poetry, its metaphors, the generality and specificity of the word addressed to us, and the rest of the linguistic doctrines of those who are able, because it is something that cannot be dispensed with" (Ibn Abd Elbarr vol 2 p 1132).

One of the best explanations in clarifying this relationship is what Ibn al-Athir Al-Jazari (d. 606 AH) wrote in the introduction to his book "The End in Strange of Hadith and Athar" (p 9-10). He said that the science of Hadith is divided into two parts: one is knowledge of its wording, and the second is knowledge of its meanings.

Then he mentioned that knowing the wording of the Hadith takes precedence over knowing its meanings, because it is the basis of discourse, and by it understanding is achieved.

Then he mentioned that linguistic expressions are divided into singular and compound, and that knowing the singular takes precedence over knowing the compound, because the composition is a branch of the individual.

Then he mentioned that single utterances are divided into two parts: one is specific, and the other is general. As for the general singular word, it is what most people of Arab tongue know and use it in their discourse. As for the special singular, it is a strange word not used in people's language, and its meaning is known only to linguists.

Then he finally said that paying attention to knowing this special type of word is more important than anything else, and more deserving of clarification than anything else, because the need for it is necessary for clarification and explanation of sunnah.

Ibn al-Athir Al-Jazari was content with defining strange Hadith with special vocabulary that is rarely used. Like his were the scholars of hadith, such as Ibn al-Salah (d. 643 AH) (p234), Al-Nawawi (d. 676 AH) (vol 2p637) and al-Sakhawi (d. 902 AH) (vol 4 p22).

As for Al-Zamakhshari (d. 538 AH), who has a book on strange of hadith. He described it as revealing what was obscure in the words of the hadith o, and clarifying what was difficult in terms of its meanings and purposes. (Vol 1 p12).

Sometimes the word is not neglected or rarely used, but its meaning is hidden in the context in which it was mentioned, and it is not known except by sight and the actions of the thought. Al-Zamakhshari's definition is corroborated by the scholars who have expanded the concept of strange of Hadith to include all terms that are difficult to understand in the context of the prophetic discourse, whether it is used less or more.

3. The reasons for the existence of the stranger in the Hadith

Perhaps the strangeness in the expressions is relative, as the word may be from the eloquent speech of some Arab tribes, and it may be vague and far from understanding by others. And the strangeness may be due to not knowing the language of the Prophet's speech due to the large errors in the language of the people, or because they are foreigners who do not master the Arabic language.

But here we wonder, are there vague and incomprehensible words in the Prophet's words? The Messenger, may God bless him and grant him peace, was the most eloquent of the Arabs in his tongue and the clearest of them in saying.

Imam Al-Khattabi summarized the reasons for the existence of the strange in the Hadith of the Prophet in the introduction to his book "The strange of hadith"(vol 1 p 64-69), and among what he mentioned in that:

First:

The Prophet, may God's prayers and peace be upon him, was given a great deal of knowledge in the collections of words in which he is organized despite the lack of utterances, so extracting everything in them requires contemplation and careful consideration.

Second:

The Prophet, may God's prayers and peace be upon him, spoke in terms that had not been heard from the Arabs before him, and they were not found in the beginning of their words, such as his saying, may God's prayers and peace be upon him, in the Battle of Hunayn: «حَميَ الوَطِيس» or "The battle is hot". Ibn Al-Athir (p980) said:

> "Al-Watis is fire, and it is a metaphor for the severity of the matter and the ignition of war, and it is said that this word was the first to be used by the Messenger Peace be upon him when the battle intensified on that day, and it was not heard before it, and it is one of the best metaphors."

Third:

The Prophet, may God's prayers and peace be upon him, used some marginal terms that his companions did not understand despite their eloquence, Like the word "عَقْبَري/aqbari", So his companions asked him about that, he said: «He is the tough one for the family, the tough one for the clan, and the tough one for the friend».

Fourth:

The Prophet, may God's prayers and peace be upon him, created legitimate names, so it is possible that the term has a well-known meaning in the Arabic language, However, in the Hadith of the Messenger, it has carry a new meaning that was not known to the Arabs before the Prophethood, Like the word " صلاة/prayer", it in the Arabic language means supplication, but in the legal meaning introduced by the Messenger, it means: a set of specific words and actions by which God Almighty is worshiped.

Fifth:

The Messenger, may God's prayers and peace be upon him, is sending a teacher to the people, so it is permissible for him to repeat the explanation of a ruling or advice in more than one form considering the understanding of the addressees, so different words come together in one Hadith, some of which may seem strange to some of the listeners.

Sixth:

The Prophet, may God's prayers and peace be upon him, was heard by a mixture of people, their languages are different, and their degrees in memorizing the words of the Prophet are varied. Some may not be able to memorize the prophetic words, but they understand their meaning, so

they perform them in their own words, while preserving the meaning intended by the Messenger, may God bless him.

4. The Genesis of the science of Strange of Hadith and its development:

It became known from the foregoing that the science of strange of Hadith represents the linguistic approach in explaining the Prophet's Sunnah, and it is one of the common sciences between scholars of Hadith and linguists.

It was previously taken care of by the imams of Hadith in the second century AH before linguists, such as Imam Malik (d. 179 AH), Al-Thawri (d. 161 AH), and Shubah (d. 160 AH), as mentioned by Al-Hakem in his book "Knowledge of the sciences of the Hadith", (Al-Hakem p295)

As for authorship in it, it appeared first among linguists. The first to write are: Abu Ubaidah Muammar Ibn Al-Muthanna (d. 210 AH), Qotroub (d. 206 AH), and Al-Akhfash (d.215 AH) (Ibn Al-Athir p11), and all of them were imams of language and grammar who lived in one era, and therefore it was difficult to say for sure whoever had precedence in the authorship, although it was known in most sources that he was Abu Ubaidah. Al-Nadr Ibn Shumail (d. 203 AH), an imam in language and Hadith, also wrote in it, and Al-Hakem(p295) stated that he was the first to write about the stranger in Islam.

Not all of them brought the chains of narrators in their books, and in their era, Abu Adnan al-Nahwi al-Basri also wrote a book on odd of Hadith, but he mentioned the chains of narrators in it, and classified it in the chapters of jurisprudence.

These books were characterized by their small size and the small number of their papers. The explanation for this is clear for two reasons:

- These books were the first to be written in this science, and every new thing begins small, then grows and expands, and its features mature with time.
- The second thing is that the correct Arabic tongue was still prevalent in the language of the people at the time, and ignorance of the language was not as widespread as the situation later became. (Ibn Al-Athir p11).

This stage was also distinguished by the fact that these authors circulated almost the same Hadiths. And one of them did not exceed the other except a few Hadiths.

Then the authorship continued in this science, so the third and fourth centuries AH witnessed the writing of the mothers of odd of Hadith books by Abu Ubaid al-Qasim Ibn Sallam (d. 224 AH), Ibn Qutayba (d. 276 AH), and Al-Khattabi (d. 388 AH), and each of them completed what was not mentioned by those who preceded him of strange words in the Hadith.

They attributed the narrations, starting with the hadith of the Prophet, then the sayings of its companions, then the sayings of the followers after them. These books also were concerned with attributing the narrations, and attributing the sayings of the Companions and the sayings of those who preceded them to the explanation of strange of Hadith.

Abu Ishaq Ibrahim bin Ishaq Al-Harbi (d. 285 AH) also wrote a book on this science, and only the fifth volume has reached us from his book, He also attributed the sayings to their owners, but he arranged the narrations according to the names of the Companions.

Their books were not limited to explaining the meaning of the strange word by using linguistic tools such as examples of nouns, verb structures, inflections, and evoking linguistic and poetic evidence. Rather, they were exposed to the jurisprudence of hadiths and explaining their meanings, and they may not be on the same level in that, but their work in the sentence was not without that.

Al-Khattabi was keen in his book to follow the example of Abu Ubaid and Ibn Qutayba in the method of classification, but he expanded in eliciting Qur'anic and prophetic evidence, and deducing all of them, which made his book closer to explaining the Sunnah than the strange of Hadith. (Al-Khattabi vol 1 p48).

Then came after them a stage in which authorship in the strange of hadith was given a new way. Where Abu Obaid Al-Harawi (d. 401 AH) wrote his book "Algharybayn"/ "The two strangers", in which he collected the strange of Qur'an and strange of Hadith and arranged it according to the letters of the dictionary, with the distribution of Quranic verses and Hadiths in those letters.

This new method adopted by Al-Harawi turned the book of strange of Hadith into a dictionary, facilitating ways to benefit from it, and therefore everyone who came after him leaned towards it, as Ibn Al-Athir Al-Jazari said:

> "So, his book spread with this ease and facilitation in countries and regions, and it became the reference in strange of Hadiths and antiquities, and people still follow his way and follow his tracks and thank him for his efforts". (p14)

Then al-Zamakhshari (538 AH) wrote his book "Al-Faa'iq fi Gharib al-Hadith"/" The superior in the strange of Hadith", he arranged it according to the letters of the dictionary with the mention of the Hadith in one place, and he described it as a good arrangement, but with this good arrangement there is some difficulty in benefiting from it, because when it mentions the Hadith of the Prophet Under a specific letter, he lists all or some of the Hadith, then explains what is in it of strange words that have nothing to do with the letter of the chapter, which made many strange words explained in other than their letters.(Ibn Al-Athir p14).

Finally: The book "Alnihaya fi Gharib alhadith wal'athar" /" The End in strange of Hadith and Athar" by Ibn Al-Athir Al-Jazari at the end of the sixth century AH. He benefited from all the books that preceded it. His book was the best and most collected of strange of Hadith books, the most famous of them in circulation, and the easiest to deal with, and everyone who came after him relied on him in his methodology and plan. (Ibn Hajar p99).

This second group of books that were written with strange of hadith was distinguished by the reduction of the chain of transmission or just mentioning the way out of the Hadith, also by arranging strange words according to the letters of the dictionary.

5. Ruling on knowing the strange of Hadith:

We stand now at the judgment of knowing the strange of Hadith as an independent science whose purpose is to interpret the strange words contained in the Hadith of the Messenger , or as a step in any explanation of the Hadith because understanding the compound depends on understanding the singular, especially if it is far from use or its meaning is elusive in the context in which it was mentioned.

Al-Ezz ibn Abd al-Salam (d. 660 AH) held that knowledge of the strangeness of the Holy Qur'an and Sunnah is obligatory, and it is one of the sciences that must be known to sufficiency. He mentioned this in his famous division of heresies in his book "The Great Rules." (Vol 2 p337).

Where he defined heresy as doing what was not known in the era of the Messenger of God, may God's prayers and peace be upon him. Then he mentioned that they are Sections, meaning there is an obligatory heresy, a forbidden heresy, a recommended heresy, a hated heresy, and a permissible heresy or the five rulings apply to it, and it does not have one ruling, which is rejection simply because it was not done in the Prophet's covenant.

Then he added that the way to know its ruling is to present this heresy to the rules of Islamic law, and if it enters the rules of affirmation, then it is obligatory ...., and so on. Then He represented the obligatory heresies with examples:

One of them: Preoccupation with the grammar by which the words of God and His Messenger are understood, and that is obligatory because preserving the Sharia is obligatory, and what is impossible to preserve it except with knowledge of it, so it is obligatory.

The second example: Memorizing the strange of Qur'an and Sunnah from the language.

The third example: codifying the principles of jurisprudence which are represents the rules of proper deduction from legal texts.

The fourth example: Talking about the wound and the amendment to distinguish the correct hadith from the weak.

Then he said: "The provisions of the Sharia indicate that preserving the Sharia is a collective duty on sufficiency, and it is not possible to preserve the Sharia except with what we have mentioned ".The place of the witness in the second example, where he made knowledge of the strange of Hadith one of the obligatory sciences in preserving the Islamic law.

Among those who said also that it is obligatory to know the strange of hadith is Ibn Taymiyyah (vol 1 p527), he said:

"The same Arabic language is part of the religion, and knowing it is an obligatory, because understanding the Qur'an and the Sunnah is an obligation, and they are not understood except by understanding the Arabic language and what is not complete without this duty is an obligation".

6. The difficulty of knowing the strange of Hadith:

Knowledge of strange of Hadith is considered one of the difficult sciences, and working on his knowledge requires investigation, confirmation and empowerment, and scholars used to be very careful about that.

Among the scholars of the Hadith from whom precaution was narrated in strange of Hadith is Imam Ahmad ibn Hanbal (d. 241 AH), If he was asked about something from it, he would say:" Ask the companions of the stranger, for I hate to speak about Hadith by conjecture, so I will mistake." (Ibn Al-Salah and Al-Iraqi p 234).

Among the scholars who were known to be cautious in this science: Abd al-Malik al-Asma'i (d. 216 AH), one of the scholars of language, literature, and poetry. He was asked about a strange word in the Hadith of the Messenger. He said: "I do not interpret the Hadith of the Messenger of God, peace be upon him, but the Arabs claim that its meaning is such-and-such". (Al-Nawawi and Al-Suyuti vol 2 p 638).

"This art is one of the most important arts of hadith and language, and it is obligatory for the student of hadith to master it, and delving into it is difficult, and precaution in interpreting the words of the Prophet is obligatory, so no one should approach it with his opinion" (Shakir p 100).

7. Controls explain the strange of Hadith:

Some of these controls were referred to by some of the later Hadith scholars, such as Al-Iraqi(p235), Al-Taybi (p69), Al-Sakhawi (vol 4 p31) and Al-Suyuti (vol 2 p639), and most of them stated that the best explanation of strange of Hadiths is what was explained in another narration.

The most important of these controls are:

The first:

Explaining the strange word in its context without being satisfied with its lexical meaning. The purpose is not to know its linguistic meaning, but to stand on the legal indications and rulings carried by the Prophet's Hadith.

"It is not permissible to interpret the strange of expressions of the Legislator according to what is found in the origin of the speech of the Arabs, rather, it is necessary to follow the words of the Legislator and to know that the meaning of the Legislator of these words is the same as what is in the language of the Arabs. But if we find evidence in the words of the Lawgiver that what he meant from

these words are meanings that he invented, then it is to be interpreted accordingly, and it is not interpreted on linguistic topics, as is the case with most of the expressions used in the speech of the street". (Al-Sakhawi vol 4 p31).

The standing on the legal truth of the word requires the help and citation of the Holy Qur'an and other Hadiths and the reasons for the occurrence and the sayings of the Companions Those who are most knowledgeable about the hadith of the Prophet, peace be upon him, as well as considering the purposes of Islamic law, and these, in turn, are methodological controls in explaining the Hadith.

The second: Considering the Subscription, that is, the same word that is applied to several meanings, as one of them may be meant in a prophetic Hadith, and another is meant in another prophetic hadith, like the word "Mawla":

> "The Mawla in the Hadith of the Prophet is a name that has many meanings, as he is the Lord, the owner, the master, the benefactor, the releaser, the supporter, the lover, the follower, the neighbor, the cousin, the ally, the colonel, the son-in-law, the slave, the freedman, and the one who is bestowed upon him. Most of them have come in the hadith, so each one is added to what is required by the Hadith contained in it". (Ibn al-Athir p990).

The third:

Paying attention to the truth and the metaphor and knowing this is an essential part of the correct understanding of the Sunnah, and ignoring it misses many of the references contained in the hadith of the Prophet. (Timezghine and Abdul Manas p142).

CONCLUSION

The attention of the Hadith imams to the language and its sciences was a prominent feature in their approach. This is due to the importance of knowledge of the language in determining the pronunciation of the Hadith, especially for those who narrate with the meaning. One of the linguistic sciences that helps the narrator to fine-tune the wording of the Hadith is knowing the odd of Hadith. However, knowledge of strange of Hadith is not limited to memorizing the Prophet's expression only, rather it is the basis for understanding the Prophet's Hadith, because knowledge of its meanings requires knowledge of its individual words first. Some of his expressions are special that only the people of the language know, it is what is known as strange of Hadith, and knowing it is more important due to the great need for explanation and clarification of sunnah.

The stranger was found in the prophetic Hadith despite the eloquence of the Prophet, may God's prayers and peace be upon him, for various reasons, including lack of knowledge of the language of the prophet's speech due to the spread of error in the language of people, and among them is what belongs to the Prophet, may God's prayers and peace be upon him, such as introducing legitimate names with meanings that were not familiar in the language of the Arabs, or diversifying the expressions of the speech in consideration of the conditions of the listeners,

or uttering words that the Arabs had not heard before... and others.

What is meant by the linguistic approach in explaining the Sunnah of the Prophet is that method that relies on the Arabic language in understanding the words of the Prophet. As for its authorship, it appeared in the books of strange of the Hadith. The authorship of odd of Hadith began early with the care of the followers of the followers to write about it. The methods of authorship in it have evolved and expanded from a few Hadiths in small books to vast compilations comprising several parts and volumes. It also evolved from Hadiths attributed to a reduction in the chain of transmission after the completion of the classification of the Sunnah.

The commentators of the Sunnah of the Prophet must know the strangeness of the Hadith because it is possible to understand the Prophet's speech except by knowing these special words. And they must strive to know it, and to confirm before broadcasting its meaning because it is one of the difficult sciences that needs to be searched in linguistic dictionaries, in addition to adhering to the rules of proper understanding of the legal texts.They must also know the evidence surrounding the text of the Hadith before carrying its meaning in its linguistic aspect, as the word may have a legal meaning introduced by the Messenger and not linguistically.

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