

## "The Strange Vocabulary in Hadeeth "Gharib al-Hadeeth" and its Impact on Understanding Hadeeth"

<sup>1</sup>DR. Rabie Ibrahim Mohamed Hassan, <sup>2</sup>DR. Mohamed Hamed Mohamed Said, <sup>3</sup>DR. Abdel Naser Abdel Galil Mohamed Mousa, <sup>4</sup>DR. Shaaban Abdelhameed Rrefae Mohamad

<sup>1</sup>Asst. Prof. Dr., Al- Hadith and its Sciences, Faculty of Contemporary Islamic Studies, Sultan Zainal Abidin University – Malaysia, <sup>2</sup>Asst. Prof. Dr., Al-Da'wah And Comparative Religion, Faculty of Usuludin, Sciences of Al-Quran and Arabic Language, Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), Malaysia, <sup>3</sup>Assistant Professor in Hadith at the Faculty of Usuluddin, Sultan Sharif Ali Islamic University, Sultanate of Brunei Darussalam, <sup>4</sup>Asst. Prof. Dr., Al- Hadith and its Sciences, Faculty of Usuludin, Sciences of Al-Quran and Arabic Language Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), Malaysia

Email: Rabie66ibrahim@gmail.com, drhamid@unishams.edu.my, abdel.naser@unissa.edu.bn, shaaban@unishams.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i4/21290>

DOI:10.6007/IJARBSS/v14-i4/21290

**Published Date:** 17 April 2024

### Abstract

The science of 'Gharib al-Hadeeth' is among the textual sciences "Al Matn" pivotal for understanding hadeeth, as it involves deducing Sharia rulings based on it. This science explores obscure words found in hadeeth texts, which are distant from common understanding due to their infrequent usage. However, the realm of the obscure has expanded due to the prevalence of foreign languages within the community, making Arabic seem like a foreign language to its speakers. Consequently, many are puzzled by words that are not inherently obscure. This research addresses this topic under the title "The Strange Vocabulary in Hadeeth "Gharib al-Hadeeth" and Its Impact on Understanding Hadeeth". Its objectives include defining Gharib al-Hadeeth, its origins, methods of comprehension, benefits of its study, prominent works in the field, and distinguishing between "Gharib al-Hadeeth" and "strange hadeeth". And the explanation of the criteria and rules by which we identify the strange vocabulary in Hadith, as well as the society's need to know this knowledge, and how to benefit from it in understanding the Hadith of the Prophet (peace be upon him), and the clarification of the original sources to which we refer to acquire this knowledge. The research problem lies in the presence of hadeeths whose understanding may be problematic for many Muslims due to difficult words and sentences. The research follows

an inductive approach by examining the statements of lexicographers and authors of works in the science of Gharib al-Hadeeth. It adopts a deductive approach to derive general rules and regulations for understanding Gharib al-Hadeeth. Among the research findings: this art is one of the most important in hadeeth and language studies, and it is essential for hadeeth students to master it. Delving into the science of Gharib al-Hadeeth requires depth of research, and the best interpretation of Gharib al-Hadeeth is often found in another narration or through the narration of a companion or narrator of the story or hadeeth. Gharib al-Hadeeth belongs solely to the textual sciences "Al Matn". As for strange hadeeth, it belongs primarily to the sciences of "Isnad" chain of narration, and it may be used to denote the strangeness of the text, a consensus among hadeeth scholars.

**Keywords:** Gharib "Strange", Vocabulary, Hadeeth, Impact, Understanding.

### **Introduction:**

#### **Definition of "Gharib al-Hadeeth" Strange Vocabulary in Hadeeth, Linguistically and Technically**

**Al Gharib** (Strange) Linguistically: It is derived from the verb "غرب" (ghariba), which means (tagharraba wa ightaraba) "to become distant." The plural form is "الْغُرَبَاءُ" (al-ghurabaa'). Additionally, "الْغُرَبَاءُ" (al-ghurabaa') also refers to distant places. "الْغُرْبَةُ" (al-ghurbah) means being far away. (Ar-Razee, 1999)

"And he became distant from his homeland with estrangement, and estrangement is to distance oneself from it. And speech, when obscure, is cryptic and hidden, thus it is strange." (Az-Zayat: n.d)

**The term "غريب" (ghareeb) in terminology:** It refers to something obscure and distant from understanding, like a stranger among people. (Al Khattabi, 1982)

**It has been said:** "It is an expression for what appears in the texts of hadeeths with obscure words distant from understanding due to their infrequent usage." (Ibn As-Salah, 1986)

**As-Sakhawi** (2003) added: "It only becomes apparent through explanation from language books."

All these definitions are similar in wording and meaning. Through them, it becomes clear that "غريب الحديث" (ghareeb al-hadeeth) refers to words that are distant in meaning and obscure, requiring explanation and clarification. Az-Zamakhshari described it as: "Revealing what is obscure in its words, discerning its purposes, and clarifying what is perplexing." (Az-Zamakhshari: n.d)

#### **The difference between "Ghareeb al-Hadeeth" and "Al-Hadeeth al-Ghareeb":**

"Ghareeb al-Hadeeth" belongs to the sciences of the text (matn), referring to obscure words within the text of the hadeeth. As for "Al-Hadeeth al-Ghareeb" - which may also be referred to as Ghareeb al-Hadeeth - it belongs to the sciences of the chain of narration (sanad), referring to uniqueness within any layer of the narration chains (sanad).

**As-Sakhawi** (2003) stated: "It is contrary to Ghareeb... As that refers to uniqueness from the perspective of narration. Whereas here, it refers to the obscured meaning within the texts, due to its infrequent usage and circulation, making its understanding distant. It only becomes apparent through explanation from language books."

#### **First Section: The Importance of the Science of Ghareeb al-Hadeeth and Its Sources**

This discipline is considered essential in understanding hadeeth, as it entails judgments on the text on one hand and deducing rulings from it on the other hand. It is a science that

requires expertise in language to the extent that many capable individuals refrain from interpreting the obscure out of caution against misinterpretation. Therefore, they entrust this matter to those specialized in the science of language, who have extensive experience in Arabic linguistics. Scholars have emphasized this, as stated by:

**Ibn As-Salah** (1986): "This is an important art, ignorance of which is particularly reprehensible among the people of hadeeth, and among scholars in general. Delving into it is not easy, and those who engage in it must exercise thorough investigation. The predecessors were particularly meticulous in it."

**Ibn al-Athir** (1979): "This is an esteemed and noble art, mastered only by the fortunate."

**An-Nawawi** (1985): "It is an important art, and delving into it is challenging. Those who engage in it should be diligent, as the predecessors were particularly steadfast in it. Many scholars have authored extensively on it."

**As-Sakhawi** (2003): "It is among the important tasks of the art due to the variation in pronunciation of some words, let alone understanding them. Care for it is emphasized for those who narrate with meaning."

**Ibn Hajar** (2008): "It is not permissible to intentionally alter the text with omissions or synonyms except for a scholar who understands the meanings. If the meaning is obscure, explanation of the obscure and clarification of the problem are required."

**Ibn Kathir** (n.d): "It is among the tasks related to understanding, learning, and practicing hadeeth, not just knowing the craft of the chain of narration and its related matters."

Imam Ahmad ibn Hanbal was asked about a particular letter, to which he replied: "Ask the experts in the obscure. I dislike speaking about the words of the Messenger of Allah, peace be upon him, based on assumption, lest I make a mistake." " (As-Sakhawi: 2003).

**Shu'bah** said regarding a phrase: "Take it from Al-Asma'i, for he knows more about this than us" (As-Sakhawi: 2003).

Due to the importance of this knowledge and its danger, Al-'Iz bin Abdul Salam believes that learning Ghareeb al-Hadeeth is obligatory. He said: "Bid'ah (innovation) is doing something that was not practiced in the time of the Prophet Muhammad ﷺ. It is divided into: obligatory innovation, forbidden innovation, recommended innovation, disliked innovation, and permissible innovation.... Examples of obligatory innovations include: dedicating oneself to the knowledge of grammar which helps understand the words of Allah and the words of His Messenger ﷺ. This is obligatory because preserving the Shariah is obligatory, and its preservation cannot be achieved without knowing this. What cannot be fulfilled except through it is also obligatory. The second example is: preserving the unusual (strange) vocabulary of the Quran and Sunnah from the language" ('Iz Al-Din: 1991).

**Sheikh Ahmed Shakir** (n.d) said: "This art is one of the most important arts of Hadeeth and language, and it is necessary for the student of Hadeeth to master it. Delving into it is difficult, and caution in interpreting the prophetic words is obligatory, so no one should proceed with their own opinion".

From the words of Al-'Iz bin Abdul Salam, and thereafter Sheikh Ahmed Shakir, and others, it becomes clear to us that learning this art is obligatory for the student of Hadeeth, especially one who is exposed to the sciences of the text (matn) and Fiqh Al Hadeeth.

### **Sources of the Science of Ghareeb al-Hadeeth**

The study of Ghareeb Al-Hadeeth is derived from the Arabic language, while taking into consideration the rules and religious regulations. The religious truth takes precedence over linguistic truth in case of any discrepancy or conflict. Thus, the religious texts include the

Quran and the Sunnah, as well as the interpretations of the companions and narrators in general, from which this knowledge is derived.

Where can explanations of Ghareeb be sought?

Understanding the unfamiliar terms requires referring to books on language and specifically compiled dictionaries on Ghareeb Al-Hadeeth.

**Ibn Hajar (2008)** said: "If the meaning is obscure due to the word being rarely used, reference must be made to the books compiled for explaining Ghareeb... If the word is frequently used but its connotation is precise, reference must be made to the books compiled for explaining the meanings of reports and clarifying the problematic aspects. Many scholars have authored numerous works on this subject, such as Attahawi, Al-Khattabi, Ibn Abdul Barr, and others."

### **The second Section: The emergence of the science of Ghareeb Al-Hadeeth and its classification**

The Prophet, peace be upon him, was the most eloquent of the Arabs and was granted comprehensive speech. The companions, may Allah be pleased with them, were pure Arabs, not knowing any foreign languages, and there were no non-Arabs among them. They understood the speech of Allah and His Messenger naturally, without difficulty. However, when Muslims conquered non-Arab lands and their inhabitants embraced Islam, and Arabs mingled with non-Arabs, the non-Arabic language spread among the people. Consequently, much of the Arabic language became unfamiliar and obscure to many. Thus, whenever the Islamic state expanded and non-Arabs embraced Islam, linguistic unfamiliarity increased among them, prompting scholars to write and classify texts on Ghareeb Al-Quran and Al-Hadeeth.

Ibn al-Athir reviews this development to illustrate the circumstances under which the science of Ghareeb Al-Hadeeth emerged. (Ibn al-Athir:1979)

Based on this, scholars became active in classifying Ghareeb Al-Hadeeth at an early stage when there was a need for such classification. This need arose due to the proliferation of non-Arabic languages, the mixing of tongues, ignorance of the nuances of Arabic speech, and the obscuring of word meanings. Some followers of the Tabi'een, such as Malik ibn Anas, Sufyan Ath-Thawri, and Shu'bah ibn al-Hajjaj, spoke about it, but the first to compile a dedicated book on it was Abu Ubaydah or An-Nadhr ibn Shumail.

**Al-Nawawi** (1985) said: "It is said: The first person to compile it was Al-Nadhr ibn Shumayl, while others say it was Abu Ubaydah Ma'mar. After them, Abu Ubayd excelled and thoroughly investigated. Then came Ibn Qutaybah to cover what Abu Ubayd had missed, followed by Al-Khattabi covering what they both missed. These are the foundational works, followed by many subsequent books containing additions and numerous benefits. None should be followed except those authored by eminent scholars."

### **Some of the most famous works on Ghareeb Al-Hadeeth include**

1. **"Ghareeb Al-Hadeeth" by Abu Ubayd, Al-Qasim ibn Salam (d. 224 AH):** A book filled with numerous Hadeeths and profound meanings, subtle nuances, and abundant benefits.
2. **"Ghareeb Al-Hadeeth" by Ibn Qutaybah, Abi Muhammad Abdullah ibn Muslim Qutaybah Al-Dinawari (d. 276 AH):** He followed the approach of Abu Ubayd in his book and covered what he had missed, making both books highly regarded and studied by scholars.

3. **"Ghareeb Al-Hadeeth" by Al-Harbi, Ibrahim ibn Ishaq Al-Harbi Al-Hafiz (d. 285 AH):** He compiled it into five volumes, elaborating on the content and investigating the Hadeeths through their chains of narration, providing extensive explanations of their texts.
4. **"Ad-Dala'il fi Ghareeb Al-Hadeeth" by Imam Abi Muhammad Al-Qasim ibn Thabit Al-Sarqasti (d. 302 AH):** He supplemented what Abu Ubayd and Ibn Qutaybah had missed and added footnotes, titling it "Ad-Dala'il fi Ghareeb Al-Hadeeth."
5. **"Ghareeb Al-Hadeeth" by Imam Al-Khattabi, Al-Busti (d. 378 AH):** Following the methods of Abu Ubayd and Ibn Qutaybah, he focused on gathering what was not found in their books.
6. **"Al-Ghareebain fi Al-Quran wal-Hadeeth" by Al-Harawi, Abu Ubayd Ahmad ibn Muhammad ibn Abdur Rahman Al-Harawi (d. 401 AH):** He combined Ghareeb Al-Quran and Al-Hadeeth, arranging them in a unique manner, making this book renowned among people and widely relied upon for Ghareeb studies.
7. **"Al-Fa'iq fi Ghareeb Al-Hadeeth" by Imam Abi Al-Qasim Mahmud ibn Umar Az-Zamakhshari Gar Allah (d. 538 AH):** A valuable comprehensive book organized according to a chosen alphabetical order.
8. **"Al-Majmu' Al-Mughith fi Ghareebi Al-Quran wal-Hadeeth" by Imam Al-Hafiz Abi Musa Al-Madini Al-Asfahani (d. 581 AH):** Modeled after Al-Harawi's book, he arranged it alphabetically, considering internal arrangement for each topic.
9. **"Ghareeb Al-Hadeeth" by Abi Al-Faraj Ibn Al-Jawzi (d. 597 AH):** Arranged alphabetically, considering internal arrangement for each topic. He attempted to gather all forms of Ghareeb Al-Hadeeth, whether narrated (Al Marfu'), stopped (Al Mawquf), or discontinued (Al Maqtoo'), to suffice over others, and to explain the words succinctly without elaborating on their conjugation or derivation.
10. **"An-Nihayah fi Ghareeb Al-Hadeeth wal-Athar" by Majd Al-Din Mubarak ibn Muhammad ibn Muhammad Ash-Shaybani (d. 606 AH):** Composed on Ghareeb Al-Hadeeth and Athar, arranged alphabetically.

**Ibn Kathir** (n.d.) said: "The most esteemed compendiums in this regard include Al-Jawhari's "As-Sahah" and Ibn al-Athir's "An-Nihayah."

And **As-Suyuti** (n.d.) said about it: "It is the best and most comprehensive book on Ghareeb, and it is the most famous nowadays, and it is widely circulated."

### **The Third Section: Reasons for the Prevalence of Ghareeb Al-Hadeeth**

There are multiple reasons for the prevalence of unfamiliar vocabulary in the prophetic traditions, which can be summarized as follows:

1. **The Prophet, peace be upon him, was endowed with comprehensive speech (Jawami' Alkalim), eloquence, and clarity.** He said: "I have been sent with concise speech, supported by awe, and while I was asleep, keys to the treasures of the earth were placed in my hand" (Al-Bukhari: 1987). The concise speech of the Prophet encapsulated profound meanings with few words.

**Ibn Rajab Al-Hanbali** (2001) stated: "Indeed, Allah sent Muhammad, peace be upon him, with comprehensive speech (Jawami' Alkalim) and distinguished him with the most eloquent expressions of wisdom."

**Al-Khattabi** (1982) also mentioned: "Due to his eloquence and expansive expression, there could be found in his speech unfamiliar and profound words that were comprehensible to his people, companions, and the common folk are all pure Arabs, their tongue is his tongue, and their abode is his abode"



2. The Prophet, peace be upon him, was sent as a preacher and a teacher. He would continuously enjoin good and forbid evil wherever he went, legislating in every circumstance, giving verdicts in every situation. His words were attentively listened to, and hearts were receptive to his teachings. He would vary his expressions and repeat his statements to ensure the message was effectively conveyed, accommodating those with lesser comprehension, those newer to Islam, and the companions who had the highest level of memorization and understanding. They would hear all his statements, commit them to memory, and transmit them through various channels. Consequently, a single incident could have several different wordings, all conveying the same meaning. As the saying goes: "The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death)". (Al-Khattabi: 1982)
3. The Prophet, peace be upon him, would sometimes address diverse groups of people during certain events, each with their own dialects and levels of understanding. Not all of them would have the ability to precisely record or memorize his words, but they would grasp the intended message and express it in their own language and dialects. Hence, when a single Hadeeth branched out into multiple routes, it resulted in various different wordings, all conveying the same meaning. (Al-Khattabi: 1982)
4. **The presence of homonyms in the Arabic language:** Homonyms are words that carry multiple meanings. For instance, the word "yad" (hand) could refer to the palm, the palm along with the forearm, or even the entire arm including the shoulder. This ambiguity contributes to the obscurity and unfamiliarity of certain words.

### **Dialectal Differences**

The dialects of the Arabs vary and diversify according to the diversity of their tribes. The language of the Quraysh may differ in some words from the language of Hudhayl, and the language of Hudhayl may differ in some words from the language of Tamim, and so on. Therefore, the Prophet (peace be upon him) used to vary his speech to them, sometimes using the dialect of one group and other times using the dialect of another, depending on the tribe he was addressing. This could lead to some words being incomprehensible to people of other tribes, thus considering those who do not understand the word as strangers.

### **The Origin of a Word Being Non-Arabic but Adapted (Mo'rab) :**

By "adapted," (Mo'rab) it is meant: "The words that the Arabs have employed with meanings in a language other than their own." (Al-Zubaidi: n.d.)

### **The Existence of Literal and Metaphorical Meanings in the Arabic Language and in Prophetic Hadeeths**

The principle in speech is the literal meaning rather than the metaphorical one, that is, the dominant meaning, if there is no clear indication diverting it from the literal to the metaphorical. It is not difficult to infer the literal meaning, and if a word has both a literal and a metaphorical meaning, then the apparent meaning is to be taken literally and the interpreted meaning is to understand the metaphorical sense, and that cannot be except by an indication. For example, if one says, "I met a lion today," this is a literal statement regarding a known animal, but metaphorical regarding a brave person. Hence, the apparent meaning should be taken literally unless there is an indication. In the verse, "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me

up [when I was] small," (Al Isra':24), the apparent meaning of the word "wing" here is the known wing of a bird, but this apparent meaning is metaphorically interpreted to mean humility, gentleness, and good manners towards them, because a human being does not have a literal wing.

### **The Shari'a Connotations Introduced by Islam, and Islamic Terminology Not Known to the Arabs**

Islam transferred many connotations of words to new meanings that the Arabs were not accustomed to previously. This is known as Islamic terminology, such as the term Islam itself, prayer (Salat), bowing (Rokou'), prostration (Sujud), etc., which the Arabs only knew in their original forms as established by Islam. Similarly, terms like hypocrisy (Nifaq), disbelief (Kofr), sinfulness (Fisq), and faith (Iman) were not known to the Arabs before Islam introduced them. **Ibn Faris (1997)** stated: "In their pre-Islamic ignorance, the Arabs adhered to a legacy from the heritage of their forefathers in their languages, customs, rituals, rites, and sacrifices. When Allah, praised be His name, brought Islam, conditions changed, religions were abrogated, matters were invalidated, words were transferred from one context to another with additions, laws were legislated, and conditions were stipulated. Thus, the latter replaces the former."

Based on this, if there is a conflict between linguistic reality and Shari'a reality, Shari'a reality takes precedence.

For example, the word "prayer" (Salat) originally meant supplication in the language, and the Arabs used it in this sense until the Shari'a established it to refer to this well-known act of worship, which involves utterances and actions starting with takbir (saying "Allahu Akbar") and ending with taslim (saying "Assalamu Alaikum") accompanied by intention.

### **Fourth Section: Rules and Principles of Explaining "Ghareeb al-Hadeeth"**

#### **First Rule: Explaining the Unusual Based on Some of Its Narrations.**

Ibn As-Salah (1986) said: "The most reliable method in explaining the unusual in hadeeth is to find a commentator who has excelled in some narrations of the hadeeth."

An-Nawawi (1985) stated: "The best explanation is what comes from a commentator in some narration."

Undoubtedly, what comes as an explanation in another narration is preferable to changing the word to another meaning. As-Sakhawi said: "From the unusual are those which can only be explained through hadeeth" (As-Sakhawi, 2003)

**Second Rule:** Relying on the Exegesis of the Narrator; for they are the most knowledgeable about what they narrate. This includes when the explanation of the unusual comes from a Companion or a narrator of the story. As-Suyuti alluded to this rule in his *Alfiyah*, saying: "And the best of it is what comes through a route or ... from a Companion or a narrator who has narrated." (As-Suyuti, n.d)

**Third Rule:** Familiarizing oneself with the most common uses of the terminologies of the Shari'a, both in their literal and metaphorical senses. This means that the Shari'a reality takes precedence over linguistic reality. It is not permissible to interpret unfamiliar terms from the Shari'a based solely on the original usage in Arabic language. Instead, one must trace the usage within the Shari'a and understand that the Shari'a's intent with these terms is what matters. If indications within the Shari'a suggest that its intent with certain terms is to establish new meanings, then those meanings should be adopted (As-Sakhawi, 2003).

Furthermore, some scholars have stipulated that those who interpret should be well-versed in the various uses of Shari'a terminology, both literally and metaphorically.

**Fourth Rule:** Paying attention to the reason for the occurrence of the report, as it clarifies the intended meaning of the report.

**Fifth Rule:** The explanation of the unusual should involve derivations that are not forced, conjugations that are not arbitrary, and accurate grammatical analysis, without delving into interpretations that deviate from the intended meaning. This is in line with what Az-Zamakhshari indicated in the introduction of Al-Fa'iq. (Az-Zamakhshari,n.d).

**Ibn al-Jawzi** (1985) stated: "The intended purpose of explaining the word is achieved without excessive elaboration in conjugation and derivation, as language books are best suited for mentioning that."

**Sixth Rule:** It is not sufficient to merely explain the original meaning of a word in the language without clarifying its intended meaning within the text.

**Seventh Rule:** What is permissible in a teaching context may not be permissible elsewhere. An example of this is that in matters related to marital relations and intimate matters, the Sharia uses euphemisms rather than explicit statements. However, in cases where misunderstanding may lead to legal consequences, such as a Sharia ruling or punishment, the Sharia may resort to explicit clarification to avoid ambiguity. An example of this is the statement of the Prophet (peace be upon him) to Ma'iz bin Malik: "Perhaps you kissed, or squeezed, or looked," he replied, "No, Messenger of God." He then said, "Did you have intercourse with her?" asking the question in plain words, and when he replied that he had, he gave orders that he should be stoned to death.(Bukhari:1987). In this instance, the Prophet's explicit statement does not contradict his known modesty, as it serves a specific purpose.

**Ibn Hajar** (1379 AH) said: "The occurrence of modesty from him (peace be upon him) is within the limits of Allah. Therefore, he said to the one who confessed to adultery, "Did you have intercourse with her?" without using euphemisms."

**Eighth Rule:** It is necessary to consider the distinctions between closely related terms as much as possible.

For example, in the hadeeth where the Prophet (peace be upon him) said, "When you hear the call to prayer, walk to the prayer with tranquility and dignity, and do not hasten. Whatever you catch up with, pray, and whatever you miss, complete," tranquility here refers to dignity and composure in movement. Dignity may exist without movement, and composure may exist without dignity.

**Ninth Rule:** It is incumbent upon the explainer to clarify the context, whether it is mental or verbal, and to clarify what is referred to in the hadeeth, as what is absent from our context is like the unfamiliar.

An example of this is the statement of the Prophet (peace be upon him): "Season (your food) with olive oil and anoint yourselves with it, for it comes from a blessed tree." Here, the intent of "oil" is olive oil, indicated by the mental context, which may be hidden from some.

Similarly, what is referred to in the other narration is the olive tree.

**Tenth Rule:** It is necessary to consider the customs of each era and their usage, so as not to lead to unclear explanations or interpretations that deviate from their intended meaning, provided that this does not contradict the correctness of the language.

**Eleventh Rule:** It is not appropriate to restrict the text to what is not mentioned within it, or to interpret it based on specific events that occurred afterward, which may or may not be relevant. **An example of this** is the statement of the Prophet (peace be upon him): "The last



word regarding Qadr (Divine Decree) among this nation is for the worst of them." (Al Hakim:1990). Some scholars have wrongly interpreted this hadeeth in relation to the Jabriyyah and Mu'tazilah sects, which is unnecessary. It is better to explain the doctrine of Ahl al-Sunnah regarding Qadr and to clarify that any deviation from this doctrine leads away from the truth.

**Twelfth Rule:** It is preferable to explain the meaning of the derived term and not restrict oneself to explaining the meaning of what it is derived from. **An example** of this is the hadeeth of Abu Bakr As-Siddiq (may Allah be pleased with him), where the Prophet (peace be upon him) was asked, "Which Hajj is best?" He replied, "Al-'Aj and Ath-Thaj." Here, "**Al-'Aj**" refers to raising the voice with the Talbiyah, and "Ath-Thaj" refers to the shedding of the blood of the sacrificial animal. This is the basic meaning, but it is preferable to add that "Al-'Aj" and "Ath-Thaj" are intensified forms, meaning to do these acts excessively, as it may not be immediately apparent that "Al-'Aj" and "Ath-Thaj" are intensified forms, and that the intention is to do them abundantly.

**Thirteenth Rule:** Establishing a new meaning is preferable to emphasizing a previously mentioned meaning. Therefore, if the wording allows for both, it is better to interpret it based on establishing a new meaning. The meaning of this is that carrying the expression of the Shariah on the basis of a new meaning is more preferable than carrying it on the basis of emphasizing a previously mentioned meaning.

**Al-Amidi (n.d)** said: "Establishment is the foundation, and emphasis is a branch. Carrying the word based on the primary benefit is preferable."

Al-Amidi also said: "The principle is that the speech of the Shariah is carried on the basis of the foundational benefit because it is the foundation."

**Fourteenth Rule:** It is preferable to mention the rules that are referred to in interpretation and not to rely solely on them for interpretation.

Example: The rule that the verbal noun (masdar) may be used in the sense of the active participle (ism al-fa'il), such as "a justice man" meaning "a just person," so it is necessary not to limit it to that but to clarify that it is from the usage of the verbal noun with the meaning of the active participle, in order to explain the concept of justice as being fair.

**Fifteenth Rule:** Explain as it is described, so it must be mentioned in its appropriate grammatical form, whether it is in the nominative case (marfu'), accusative case (mansub), or genitive case (majrur), and so on.

**Sixteenth Rule:** There is no interpretation of a text without necessity, especially if there is something in it that confirms the literal meaning.

**Seventeenth Rule:** It is not sufficient in explaining the unfamiliar to merely convey the meanings that the word may carry in the original language without clarifying any intended meaning in the text.

**Eighteenth Rule:** It is necessary not to convey every meaning of the word in the original language that is not related to the text at hand.

**Nineteenth Rule:** There is an obligation for careful and meticulous reading of the text and its adjustment before attempting to explain its unfamiliar aspects.

## Conclusion

This research, by the grace of Allah, has led to several conclusions:

1. The science of Ghareeb Al-Hadeeth (unfamiliar or rare words in Hadeeth) is among the most important disciplines of Hadeeth and language, and it is imperative for a student of Hadeeth to master it.

2. The knowledge of Ghareeb Al-Hadeeth is needed by all students of knowledge, as it is one of the instrumental sciences for scholars, narrators, and interpreters.
3. Delving into the science of Ghareeb Al-Hadeeth is not easy, and whoever ventures into it must have precision in investigation and depth in research.
4. The best explanation of Ghareeb Al-Hadeeth is what comes from a narrator in another narration, then what comes from a companion or a narrator of the story or the Hadeeth.
5. 'Ghareeb al-Hadeeth' belongs primarily to the sciences of the chain of the text (Matn), although scholars of the past may have used it to express the strangeness of ('Isnaad) as well. However, 'Ghareeb al-Hadeeth' is fundamentally a matter of the chain of narration ('Isnaad'),, and it may be used for the strangeness of the text. This is the consensus among scholars of Hadeeth.
6. Knowledge of Hadeeth sciences is not derived solely from linguistic books but also from Prophetic traditions and the statements of the companions. These statements may determine the intended meaning of the Hadeeth, not all possible meanings of the unfamiliar word.
7. The Shari'a reality takes precedence over the linguistic reality in case of conflict or difference.
8. One of the most important reasons for classification in 'Ghareeb al-Hadeeth' is the impossibility of the Arabic language becoming non-Arabic during the era of the Tabi'in (successors to the companions of the Prophet), due to the Arab mixing with non-Arabs after the Islamic conquests.
9. The importance of this research lies in the consequences of society's knowledge of it, and the potential harms that may result from ignorance, affecting both individuals and communities. Understanding this knowledge safeguards the mind from misunderstanding the text of the Hadith, which can lead to erroneous deductions of some religious rulings and their application in society. Merely consulting Arabic language books is not sufficient, as a single word may carry multiple meanings in the language. The science of 'Al-Gharib' specifies the intended meaning of the word in this particular context.

### **Recommendations and Suggestions**

- It is recommended to pay attention to this field of study and to expand research into practical applications.
- It is advised to include the subject of "Ghareeb al-Hadeeth" in various educational stages and to make it a part of the curriculum in the faculties and Islamic universities as a subject within the field of Hadith sciences.
- It is proposed to undertake a comprehensive research project on the books of Sunnah to explain any linguistic peculiarities or expressions in some Hadiths. This should not be limited to old compilations alone, as what may seem unusual now might not have been so in the past. This is due to a lack of mastery in Arabic language sciences, especially among non-native speakers.

### **References**

- Ibn al-Athir, M. M. (1979). "An-Nihayah fi Ghareeb al-Hadeeth wa al-Athar." Al Maktabah al-Ilmiyyah, Beirut.
- Ibn al-Jawzi, A. R. (1985). "Ghareeb al-Hadeeth." Dar al-Kutub al-Ilmiyyah, Beirut.
- Ibn As-Salah, O.A. (1986). "Ma'rifat Anwa' 'Uloom al-Hadeeth." Dar al-Fikr, Syria.
- Ibn Hajar, A. A. (1379 AH). "Fath al-Bari." Dar al-Ma'rifah, Beirut.

- Ibn Hajar, A. A. (2008). "Nuzhat An-Nazar fi Tawdih Nukhbat al-Fikr." Matba'at Safeer, Riyadh.
- Ibn Rajab, A. R. (2001). "Jami' al-'Ulum wa al-Hikam." Mu'assasat al-Risalah, Beirut.
- Ibn Faris, A. F. (1997). "Al-Sahibi fi Fiqh al-Lughah al-Arabiyyah." Publisher: Muhammad Ali Baidoun.
- Ibn Kathir, I. U. (n.d.). "Ikhtisar 'Uloom al-Hadeeth." Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon.
- Ibn Majah, M. Y. (n.d.). "Sunan Ibn Majah." Dar Ihya' al-kutub al-Arabiya, Faisal Isa al-Babi al-Halabi.
- Al-Amidi, A. A. (n.d.). "Al-Ihkam fi Usul al-Ahkam." Al-Maktab al-Islami, Beirut.
- Al-Bukhari, M. I. (1987). "Al-Jami' al-Musnad As-Sahih." Dar Ibn Kathir, Al-Yamamah, Beirut.
- At-Tirmidhi, M. I. (1975). "Sunan At-Tirmidhi." Matba'at Mustafa al-Babi al-Halabi, Egypt.
- Al-Hakim, M. M. (1990). "Al-Mustadrak 'ala al-Sahihayn." Dar al-Kutub al-Ilmiyyah, Beirut.
- Al-Khattabi, H. M. (1982). "Ghareeb al-Hadeeth." Dar al-Fikr, Damascus.
- Ar-Razi, M. A. (1999). "Mukhtar As-Sihah." Al-Maktabah al-Asriyyah, Dar al-Namuzajiyah, Beirut.
- Az-Zabidi, M. M. (n.d.). "Taj al-'Arous." Publisher: Dar al-Hadiyah.
- Az-Zamakhshari, M.A. (n.d.). "Al-Fa'iq fi Ghareeb al-Hadeeth wa al-Athar." Dar al-Ma'rifah, Lebanon.
- Az-Zayat, I. M. (n.d.). "Al-Mu'jam al-Wasit." Majma' al-Lughah al-Arabiyyah ,Cairo , Dar al-Da'wah.
- As-Sakhawi, M. A. (2003). "Fath al-Mughith." Publisher: Maktabat al-Sunnah, Egypt.
- As-Suyuti, A. A. (n.d.). "Alfiyat As-Suyuti." Publisher: Al-Maktabah al-Ilmiyyah.
- As-Suyuti, A. A. (n.d.). "Tadrib Ar-Rawi." Dar Tayyibah.
- Shaker, A. M. (n.d.). "Al-Ba'ath al-Hathith." Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon.
- Izzuddin, A. A. (1991). "Qawa'id al-Ahkam." Maktabat al-Kulliyat al-Azhariyyah, Cairo.
- Muslim, H. (n.d.). "Al-Musnad As-Sahih al-Mukhtasar." Dar Ihya' al-Turath al-Arabi, Beirut.
- An\_Nawawi, Y. S. (1985). "AT-Taqrif wa al-Taysir." Dar al-Kutub al-Arabi, Beirut.