Linguistic Complexity in Hadith: An Examination of the Role and Origins of *'Al-Kalimat Al-Mubtakirah'* in Hadith

Kompleksitas Linguistik dalam Hadis: Kajian Peran dan Asal Usul 'Al-Kalimat Al-Mubtakirah' dalam Hadis

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Abstract

This research investigates an intriguing phenomenon concerning the use of the Arabic language in the narrations of Hadith. Despite Prophet Muhammad's acknowledged fluency in the Arabic language, there are instances of foreign words, known as "gharabah," used in some hadith. One striking example is the term "al-kalimat al-mubtakirah," which constitutes a newly coined vocabulary by Prophet Muhammad and was not fully comprehended by his companions. This study aims to examine three crucial aspects related to this phenomenon. Firstly, it identifies patterns within the al-kalimat al-mubtakirah that have never been heard before in the Arabic language, whether in the form of words, phrases, or sentences. Secondly, it delves deeper into the eloquence of prophethood and the role of foreign words (gharabah) in Prophet Muhammad's hadith. Thirdly, it attempts to elucidate the reasons behind the emergence of foreign words in Prophet Muhammad's hadith. The methodology employed in this research is literature review, with a focus on the examination of al-kalimat al-mubtakirah related to the Prophet's eloquence in hadith and the concept of gharabah in the science of rhetoric (balaghah). The research findings reveal the following: Firstly, the innovative words coined by Prophet Muhammad demonstrate a high level of linguistic proficiency. Al-kalimat al-mubtakirah encompasses three distinct patterns, namely words, phrases, and sentences. Secondly, the foreign words in Prophet Muhammad's hadith are regarded as good foreign words (al-gharib al-hasan). Their usage is uncommon in everyday Arabic language due to their higher level of linguistic complexity compared to the common understanding. Thirdly, this research identifies six reasons why foreign words appear in Prophet Muhammad's Hadith.

Keywords: Balaghah; al-kalimat al-mubtakirah; Fashahah; Gharabah.

Abstrak

Penelitian ini mendalami fenomena yang menarik terkait dengan bahasa Arab yang digunakan dalam redaksi hadis Nabi Muhammad. Meskipun Nabi Muhammad mengakui kefasihan dalam bahasa Arab, namun terdapat penggunaan kata-kata asing, yang dikenal sebagai "gharabah," dalam beberapa hadis. Salah satu contoh yang mencolok adalah istilah "al-kalimat al-mubtakirah," yang merupakan kosa kata baru yang diciptakan oleh Nabi Muhammad dan tidak sepenuhnya dipahami oleh para sahabatnya. Penelitian ini bertujuan untuk mengkaji tiga aspek penting terkait fenomena ini. Penelitian ini mengidentifikasi pola-pola dari al-kalimat al-mubtakirah yang tidak pernah terdengar sebelumnya dalam bahasa Arab, baik berupa kata, frasa, atau kalimat. Kedua, penelitian ini menggali lebih dalam mengenai kefasihan kenabian dan peran kata-kata asing (gharabah) dalam hadis Nabi Muhammad. Ketiga, penelitian ini mencoba menjelaskan penyebab munculnya kata-kata asing dalam hadis Nabi Muhammad. Metode yang digunakan dalam penelitian ini adalah penelitian

kepustakaan, dengan fokus pada kajian al-kalimat al-mubtakirah yang terkait dengan kefasihan Nabi dalam hadis dan konsep gharabah dalam ilmu balaghah. Hasil penelitian menunjukan bahwa Pertama, kata-kata inovatif yang diciptakan oleh Nabi Muhammad menunjukkan tingkat kefasihan bahasa yang tinggi. Al-kalimat al-mubtakirah ini memiliki tiga pola berbeda, yakni kata, frasa, dan kalimat. Kedua, kata-kata asing dalam hadis Nabi dinilai sebagai kata asing yang baik (al-gharib al-hasan). Penggunaannya tidak lazim dalam bahasa Arab sehari-hari karena tingkat bahasa yang lebih tinggi daripada pemahaman umum. Ketiga, penelitian ini mengidentifikasi terdapat enam alasan mengapa kata-kata asing muncul dalam hadis Nabi Muhammad.

Kata kunci: Balaghah Nabawiyah; al-kalimat al-mubtakirah; Fashahah; Gharabah.

Introduction

There is a prevailing belief that Prophet Muhammad was considered the most eloquent person among all Arabs. Numerous scholars have drawn upon explanations of the Prophet's eloquence, such as those provided by Al-Jahidh (d. 255), a prominent scholar in the field of *balaghah*, in his work titled "*Al-Bayan wal-Tabyin*." Al-Jahidh elucidates that the words of Prophet Muhammad (peace be upon him) possessed an artistic dimension distinct from ordinary Arabic expressions. His utterances were often concise yet carried extensive substantive meanings, and they typically eschewed excessive artificial language (*takalluf*).[1] Nevertheless, the Prophet's eloquence could occasionally lead to perplexity when some phrases coined by him were not fully comprehended by his companions. Within the context of hadith, such expressions are often referred to as "*gharabah*." The question that emerges is whether the presence of "*gharabah*" in the hadith contradicts the Prophet's eloquence or if it can be regarded as evidence thereof.

The eloquence of Prophet Muhammad is evident in his skillful combination of concepts comprehensible to the intellect with concise language, allowing his listeners to easily grasp his intentions. This is a result of Allah SWT ensuring that the Prophet's words were devoid of meaningless or futile expressions.[2] Aisyah further expounded on this characteristic of the Prophet's eloquence by affirming that his speech was consistently clear, ensuring that everyone who heard it could readily comprehend it.[3] In this context, "*kalaman fashlan*," as mentioned by Aisha, is explained by al-Munawi as a word distinguished by its precise meaning, devoid of any ambiguity, enabling any Arab who hears it to understand it effectively. This clarity and fluidity in the Prophet's choice of words and sentences, along with the excellence of his eloquence in elucidating his statements, contribute to this phenomenon.[4]

From an eloquence perspective, it is crucial that one's speech remains coherent

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1   Abu 'Uthman 'Amr ibn Bahr al-Jahidz, *Al-Bayan Wa al-Tabyin*, vol. 1 (Beirut: : Dar al-Fikr, n.d.), 68.

2   Mohamad Anang Firdaus, *Al-Zubdah al-Daniyah Ila Balaghah al-Rasul al-Samiyah* (Jombang: Pustaka Tebuireng, 2020), 1-2.

3   Sulaiman bin Al-Asy'ats As-Sijistani Abu Dawud, *Sunan Abi Dawud* (Cairo: Dar al-Risalah al-'Alamiyyah, 2009), No. 4839.

4   Abd al-Ra'uf al-Munawi, *Faidl al-Qadir Syarh Jami' al-Shaghir* (Beirut: Dar al-Ma'rifah, 1972), Vol. 5, 81.

and uninterrupted to ensure the message is clearly conveyed to the listener. This concept lies at the heart of the field of *balaghah*, which, etymologically, means "to arrive," signifying that the closer a message is to understanding, the more effective it is in terms of *balaghah*. A skilled communicator should have the capability to express their message in a clear and straightforward manner. In a religious context, speaking eloquently can be viewed as emulating the example of the Prophet, which can lead to rewards and facilitate the comprehension of the listener.[5] Furthermore, the Prophet possessed the ability to communicate in various dialects of different tribes, adjusting his language, level of memorization, and abilities accordingly. This required the skill to precisely articulate thoughts and emotions, connect them to the intended meaning, and convey them in the dialect of the interlocutor. These competencies were integral to the Prophet's speech, which successfully harmonized different expressions and tribal dialects while preserving the same intended meaning.[6] And this different dialects becomed the Prophet Muhammad's strategies in calling to Islam have always been referred to as exemplary in many writings on the principles of Da'wah communication.[7]

Research on *gharib* hadith, which directly investigates its relationship with the Prophet's eloquence, is somewhat limited, even though these two aspects can be perceived as contradictory. Most studies related to *gharib* hadith tend to focus more on historical aspects, the semantic interpretation of the term within hadith, the definition of *gharib* hadith, and its connection with the science of narrating Prophetic traditions. For instance, Nyayu Siti Zahrah has revealed that the science of *ma'ani al-hadis* begins with *gharib* traditions, which are subsequently refined through various analytical methods, including linguistic approaches. However, as it has evolved, new techniques and perspectives such as contextual and sociological approaches have emerged.[8] Furthermore, the research conducted by Al-Fatih Suryadilaga and Yasser bin Abdullah delves into the comprehension of hadith within the context of *gharib* al-hadith.[9] This includes exploring the historical background

5   Tynan Byrne Kelly, "Prophetic Eloquence as Linguistic Precedent: The Philology of Ḥadīth from Sībawayhi to al-Farrāʾ" (The University of Chicago, 2021), https://doi.org/10.6082/UCHICAGO.3405. adīth (his recorded speech and deeds

6   Ahmad ibn Muhammad ibn Ibrahim al-Khaththabi, *Gharib Al-Hadits* (Dimashq: Dar al-Fikr, 1982), Vol. 1, 68.

7   Ahmad Kamil Jamilin et al., "Prophetic Approaches in Communication: A Pilot Analysis of Hadith Prophet Muhammad," *Advanced Science Letters* 23, no. 5 (May 1, 2017): 4872–76, https://doi.org/10.1166/asl.2017.8934.

8   Nyayu Siti Zahrah, "Gharib Al-Hadits Sebagai Embriologi Syarah Hadits Dan Transformasinya," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 1 (June 25, 2020): 127, https://doi.org/10.29300/jpkth.v9i1.2615.

9   Alfatih Suryadilaga, "TRADISI PEMAHAMAN HADIS DALAM KITAB GARIB AL-HADIS DAN

of its emergence, its transformation as a scientific discipline, cognitive development, and the methodology employed by Abu Ubaid Al-Qasim bin Salam Al-Harawi in recording *gharib* traditions. It is worth noting that Abu Ubaid's work, *Gharib* Al-Hadith, has significantly influenced the advancement of hadith studies across various fields of knowledge.[10]

This study is centered on exploring the dimensions of *gharabah* (foreignness of words) within the realm of *balaghah*, with the aim of uncovering three key aspects. Firstly, it investigates the sentence structures involving *mubtakirah* (new vocabulary) found in the Prophetic traditions, which had never been employed in the Arabic language before. Secondly, it highlights any discrepancies that might have arisen between the Prophet's speech and the use of novel vocabulary unfamiliar to his Companions. Thirdly, it endeavors to comprehend the factors contributing to the emergence of *gharabah* (foreign language) within the Prophetic traditions.

The research methodology employed here is a literature review, which concentrates on the analysis of writings relevant to the Prophetic speech within the Prophetic traditions. Primary data is drawn from authoritative references related to the subject of this research, ensuring the precision and accuracy of the analysis. With this approach, this study aspires to make a substantial contribution to the comprehension of *gharabah* within the context of the study of *balaghah nabawiyah*.

Fashahah Kalam and the Dimensions of Rhetoric in the Hadith

Eloquence (*fashahah*), as defined by scholars in the field of *balaghah*, pertains to expressions that possess clarity, comprehensibility, and are commonly used within the Arabic language. In the science of *balaghah*, fluency is expected to meet four primary criteria: **Tanafur al-huruf**: This criterion entails avoiding the use of complex and difficult-to-pronounce letters, thereby facilitating ease of hearing and pronunciation. **Gharabah al-isti'mal**: It involves refraining from employing rarely used words, which can obscure the intended meaning and be unfamiliar to the ear. **Mukhalafah al-qiyas**: This criterion dictates avoiding the use of words that contravene the rules of Arabic morphology and grammar, ensuring that the word conforms to established language norms. **Al-Karahah fi al-sam'i**: This criterion emphasizes the avoidance of harsh or indecent words that may disrupt the listener's comfort.[11]

Al-Jahidh aimed to illustrate the distinction in the Prophet's eloquence, noting that the Arabs had never encountered words with broader meanings, simpler language usage, more balanced sentence structures, and more exquisite expressions. Furthermore, the Prophet's choice of words exhibited greater precision, easier pronunciation, and clearer messaging compared to other vocabulary.[12] Al-Rafi'i also observed that the Prophet possessed the ability to craft novel sentences and words that had never been previously employed by the Arabs. This ability showcased an exceptional level of bayan fluency. These newly coined words were unrivaled in terms of linguistic beauty and eloquence, coupled with the depth of their meaning. This beauty in the Prophet's language has endured as a paradigm and a lasting legacy within Arabic literature.[13]

Al-Hasyimi's explanation of the argumentation found in the traditions of Prophet Muhammad classifies it as the science of *al-ma'ani al-'aqliyah al-shahihah* because it encompasses rational meanings that align with common sense. The Prophet's choice of words carries realistic and logical attributes, and their validity is in harmony with human reasoning. Consequently, the introduction of new vocabulary by Prophet Muhammad adhered not only to the principles of language and literary reasoning but also conveyed profound philosophical and wisdom-laden meanings that could not be refuted by Arab thought. For instance, consider the hadith: "Whoever is slow in his deeds will not be quickened by his lineage." This saying aligns with the Quranic verse in Surah Al-Hujurat, 13, which declares that "the noblest among you in the sight of Allah is the most pious." This argument demonstrates that the words and expressions introduced by Prophet Muhammad were not only consistent with Islamic teachings but also relevant within the context of Arabic thought.

Ibn Rajab al-Hanbali[14] underscores the alignment of the philosophical value of the Prophet's words with the doctrinal teachings of the Quran. According to him, the statement by Prophet Muhammad, which asserts that one's actions alone determine their status in the afterlife, is consistent with Allah's words in Surah Al-An'am, verse 132: "And each person obtains degrees (in proportion) to what he does." Therefore, individuals who are sluggish in performing righteous deeds will not be expedited by their lineage to attain a lofty position with Allah, as Allah has decreed that rewards are contingent on one's deeds rather than their lineage. This is in harmony with the verse in Surah Al-Mukminun, verse 101: "When the trumpet

Hindawi CAC, 2017), 70.

12   al-Jahidz, *Al-Bayan Wa al-Tabyin*, Vol. 2, 17.

13   Mustafa Sadiq al-Rafi'i, *Tarikh Adab Al-'Arab* (al-Mansurah: Maktabah al-Iman, 1997), Vo. 2, 334.

14   Ibn Rajab al-Hanbali, *Jami Al-'Ulum Wa al-Hikam; Syarh Khamsin Haditsan Min Jawami' al-Kalim* (Riyadl: Maktabah al-Ubaikan, 2002)., 255.

is blown, there will be no blood relationship between them on that day, nor will they question each other." This argument underscores the robust concordance between the teachings of Prophet Muhammad and the Quran in terms of philosophical values and doctrinal teachings.

Prophet Muhammad's New Vocabularies Unheard of Among the Arab People

One of the indicators of Prophet Muhammad's remarkable eloquence was his utilization of novel vocabulary that had never been used or heard by the Arabs, known as "*al-kalimat al-mubtakirah*." These encompass fresh terms and expressions crafted by Prophet Muhammad, characterized by a linguistic style distinct from the pre-existing Arabic language. This distinctive attribute does not primarily pertain to an excessive use of uslub (style), ta'bir (figures of speech), ijaz (precision in language), or sentence length, elements that are not deemed particularly extraordinary in linguistic studies. Rather, the Prophet's eloquence, in contrast to the Arabic linguists of his time, lay in his originality within the Arabic style. This originality gave rise to the emergence of new and innovative vocabulary within the Prophet's hadith reports, a testament to his originality within the realm of the science of *balaghah*.

The introduction of new vocabulary by Prophet Muhammad, vocabulary that was truly original (*ashalah*) and had never been previously employed by the Arabs, stands as compelling evidence of the Prophet's eloquence, which surpassed that of all Arab linguists. In this context, "*ashalah*" (originality) denotes a linguistic quality characterized by innovation (*ibtikar*), exceptional quality (*jaudah*), precision (*ihkam*), and enduring relevance (*tsabat*).[15] "*Al-Ashalah*," or originality, when referring to a linguistic style, is elucidated by al-Zayyat as a trait signifying that an individual possesses their own distinctive language style, one that has never been employed by anyone else in the past. Expressions demonstrating originality should encompass elements of linguistic brilliance and novelty, coupled with a remarkable aesthetic quality in language, inspiring those who follow to quote and incorporate them into their own communication. This underscores the exceptional nature of Prophet Muhammad's linguistic prowess.[16]

Qahthan Abdurrahman al-Douri, a prominent contemporary scholar from Iraq, has drawn attention to the consensus among both the *salaf* (early generation) and *khalaf* (later generation) scholars regarding the exceptional nature of the Prophet's

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15   https://www.almaany.com/ar/dict/ar-ar/أصالة/

16   Qahthan 'Abdurrahman al-Duri, Rusydi 'Ulyan, and Kadzim Fathi al-Rawi, '*Ulum al-Hadits Wa Nushush Min al-Atsar* (Beirut: Dar al-Kitab Nashirun, 2015), 209-210.

language style, emphasizing its originality (*ashalah al-ushlub*). The originality of the Prophet's language style is founded upon two fundamental pillars: the specificity of words (*khushushiyyah al-lafdzi*) and the beauty of phrases (*tharafah al-'ibarah*), which are the central attributes within the realm of the science of *balaghah*. The eloquence evident in the Prophet's language is sometimes manifested through uncommon expressions or even in phrases that involve frequently used metaphors.[17] This reflects a remarkable degree of eloquence in the Prophet's use of language, underscoring the profound impact of his linguistic prowess.

Al-Douri elucidates the distinction between Prophet Muhammad and the Arabic linguists as being the disparity between eloquence and the most supreme eloquence, between the good and the best. Consequently, some of these linguists were unable to craft expressions that could rival those of Prophet Muhammad. The variance in the degree of eloquence in their words allows for the differentiation between false traditions (*maudlu'*) and the authentic traditions of Prophet Muhammad, even though the authors of these false traditions attempted to imitate the Prophet's style and characteristic phrasing (*bayaniyah*).[18] At times, the Companions faced challenges in comprehending the Prophet's words due to the significant gap in linguistic fluency between the Prophet and themselves. Consequently, the science of hadith interpretation emerged after the discovery of foreign words (*gharabah*) in the sayings of the Prophet among the Companions. This underscores the critical importance of comprehending the eloquence of the Prophet's language when evaluating the authenticity of hadith reports.

The Prophet's originality in speech is notably demonstrated through his introduction of entirely new vocabulary that had never been utilized or encountered by the Arabs before. In this regard, Al-Rafi'i emphasizes that the Prophet's ability to introduce such novel vocabulary stands as a compelling testament to his eloquence and superiority over all Arab writers. This distinctive feature defines the prophetic speech, which is replete with originality and linguistic innovation. The Prophet's use of unprecedented language has evolved into a model and an enduring intellectual legacy within Arabic literature.[19] It serves as undeniable evidence that the eloquence of the Prophet's language transcends that of all Arabic literati, solidifying his unparalleled mastery of linguistic expression. Because of this, the prophet's hadith has a strong correlation with the Arabic literary tradition. So, in examining the authenticity of hadith texts, it can be done using a linguistic or stylistic approach to

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17   al-Duri, 'Ulyan, and al-Rawi.

18   *Ibid*, 184.

19   Musthafa Shadiq al-Rafi'i, *I'jaz al-Qur'an Wa al-Balaghah al-Nabawiyyah* (Beirut: Dar al-Kitab al-'Arabi, 1973)., 262-269.

hadiths compared with pre-Islamic Arabic literature.[20]

Original Patterns of *'Al-kalimat al-mubtakirah'* in Hadiths.

In this section, we will delve into the originality of the new vocabulary introduced by Prophet Muhammad to the Arabic language. While originality in vocabulary is a prominent characteristic of hadith language style, it is also crucial to consider its connection to the dimension of meaning. The interplay between style and meaning within hadith language is a significant aspect when describing the originality of the Prophet's language, which holds philosophical value. At its core, the original *mubtakirah* (new vocabulary) introduced by Prophet Muhammad into Arabic literature can be classified into three primary forms: the word unit form, the *Tarkib* and *Ibarah* form (combinations and expressions), and the long sentence form. These various forms showcase the depth and diversity of the Prophet's linguistic innovation and its profound impact on both style and meaning within the hadith tradition.

The Structure of Word Units (kalimah)

The use of unfamiliar vocabulary by Prophet Muhammad often prompted questions from the Companions, piquing their curiosity about previously unknown concepts. In many instances where new vocabulary was introduced in the form of individual words, it was consistently followed by inquiries from the Companions directed towards the Prophet Muhammad. These questions served to redirect their attention toward the forthcoming explanation provided by the Prophet. For instance, consider the hadith involving the term "al-Harju," signifying murder. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet said: "The Hour will not come until there are many al-Harju." In response to this statement, the Companions inquired, "What is al-Harju, O Messenger of Allah?" The Messenger of Allah then clarified, "Murder, murder" (narrated by Muslim).[21] This exchange exemplifies how the Prophet's use of new vocabulary prompted the Companions to seek further understanding and clarification, enhancing their comprehension of his teachings.

The Hadith explains that "*yaktsura al-harju*" (there are many *al-harju*), a term unfamiliar to the Companions, leading them to inquire about its meaning, as mentioned in the hadith. The narration found in al-Bukhari, through the Prophet's

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20   Mochammad Achwan Baharuddin, Moh. Erfan Soebahar, and Siti Mujibatun, "VALIDITY OF PRE-ISLAMIC ARABIC LITERATURE AS A SOURCE OF AUTHENTICATION OF HADIS," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 2 (July 29, 2020): 449, https://doi.org/10.14421/qh.2020.2102-11.because in addition to the problem of the method used, it is also a matter of sources that are problematic. One source that is often used is literature, especially pre-Islamic Arabic literature (jahiliyah, 450.

21   Muslim ibn Hajjaj, *Shahih Muslim* (Riyadl: Dar al-Tayyibah, 2006), Vol. 1, 157.

servant Abu Musa, presents the wording "*al-harju,*" which, in the language of Habashah, signifies murder. However, there is an alternative narration, as described by Ibn Duraid, indicating that "*al-harju*" refers to the fitnah (strife or tribulation) of the last days. The root of the words "*al-harju*" and "*al-taharuju*" can be traced back to "*al-ikhthilath wa al-qatlu,*" which signifies struggle and conflict, including fighting and killing. In the Arabic context, it may also encompass the mixing of men and women, as well as marriages conducted illicitly.[22]

The term "*Al-Mahrudatain*" which translates to "two cloths," is encountered in Prophetic traditions related to the Prophet Jesus (peace be upon him). In a lengthy tradition narrated by Imam Muslim in his book "*al-fitan wa asyrath al-sa'ah,*" it is mentioned that Jesus will descend near the white tower east of Damascus, between two *mahrudatain*.[23] Ibn al-Athir's explanation in "*al-Nihayah*" reveals that "*mahrud*" refers to a garment soaked in saffron and then sprinkled with za'faran oil, resulting in a yellow hue resembling the ranunculus flower.[24] Ibn al-Anbari also expresses the view that "*al-mahrudatain*" in this Hadith pertains to two pieces of cloth, in accordance with what is explicitly stated in the Hadith.[25]

Certainly, there are various instances of new vocabulary introduced in Prophetic traditions and foreign words that were rarely used by the Arabs, which have been documented by scholars in books of *gharib* al-hadith. While the list of such words can be extensive, here are a few examples:

No	Word	English Meaning
1	الهرج	Homicide in the Abyssinian Dialect: Struggles, Confrontations, and Acts of Killing.
2	اللعانان	Individuals Engaging in Two Condemnable Actions.
3	المهرودتان	Two Garments Dyed with Turmeric and Perfumed with Saffron Oil, resulting in a Yellow Hue Resembling Ranunculus Flowers.
4	القَعْبَرِيّ	A Person Who Is Cruel to Their Family, Harsh to Their Tribe, and Unyielding to Their Friends.
5	الحيل	Strength.
6	الحَشْك	A Strong Pull, as Described by Ibn al-'Arabiy.

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22 Badr al-Din 'Aini, *'Umdah al-Qari Syarh al-Bukhari* (Beirut: Dar al-Kutub al-'Ilmiyah, 2001), Vol. 2, 138.

23 *Shahih Muslim.*, Vol. 4, 2937.

24 Ibn al-Atsir, *Al-Nihayah Fi Gharib al-Hadits Wa al-Atsar* (al-Dammam: Dar Ibn al-Jauzi, 1421), Vol.5, 165.

25 *Shahih Muslim.*, Vol. 4, 2253.

7	الضِّرْغامُ	A Predatory Lion More Ferocious Than the Average Lion.
8	حلك	Extremely Dark, Almost Like Burnt Black, or "Aswad Halik," a Profoundly Glossy Black.
9	العصلب	A Robust and Muscular Male Shepherd.
10	الغِرْبيبُ	Exceptionally Dark, Alladzi La Yasyib (Unchanging), Without Graying Hair; Prophet also referred to as someone who darkened their hair.

Indeed, the Prophet Muhammad's use of new and unfamiliar terms in his speech does not indicate any deficiency in his ability to communicate clearly and fluently. Rather, there was a deliberate intention behind his choice of such vocabulary. The Prophet employed these unfamiliar words with the purpose of capturing the attention and piquing the curiosity of his companions. Scholars, in various narrations and explanations, affirm that the Prophet consciously employed unfamiliar terms to draw the interest of his companions. This strategic approach allowed the Prophet to discuss topics and convey knowledge that they might not have been familiar with or understood fully. The hope was that this would encourage them to inquire and seek further clarification, fostering a deeper understanding of the teachings and wisdom he wished to impart.

The Structure of Tarkib (Word Arrangement) and Ibarah (Idiom)

Indeed, the Prophet Muhammad introduced new patterns of vocabulary in the form of phrases, both through word combinations (*tarkib*) and expressions (*ibarah*). These innovative linguistic expressions, which the Arabs had never encountered or used before, stand as a testament to the Prophet's exceptional eloquence. Here are several examples of such vocabulary:

No	Word	English Meaning
1	مات حَتْفَ أنفِهِ	If one dies of natural causes without being killed or struck.
2	حَمِي الوَطِيس	The more intense the war, battle, or problem becomes.
3	ولا يُلْدَغُ الْمُؤْمِن من جُحْرٍ (واحدٍ) مَرَّتَيْنَ	To convey news in the sense of a prohibition, meaning: let the believer remain steadfast and vigilant so as not to become negligent, for they may be deceived at another time, and in another narration, it signifies a clear prohibition.

4	السَعِيْدُ مَنْ وُعِظَ بِغَيْرِهِ	A metaphor to encourage learning from the experiences of others and avoiding the mistakes that led to their misfortune. Among the similar Arab proverbs is the saying: "A lesson from a story is enough to make a decision."
5	أفضل الصدقة جُهْدُ الْمُقِلّ	The most virtuous form of charity is giving to the needy according to one's means. Giving to a poor person who is patient, even if it's a small amount, is better than giving to a wealthy individual, even if it's a large sum. This is because the former gives despite their own pressing needs. The term "muqill" refers to a person who is poor with little money.
6	حبك للشيء يعمي ويصم	This refers to blindness caused by jealousy towards others and being captivated by one's beloved. It signifies: Your attachment to this world blinds and deafens you to the hereafter.
7	اليد العليا خير من اليد السفلى	It means that the giver or one who exercises restraint (avoids asking) is better than the hand below, which is the recipient or the one who asks, and it can also be said that it refers to the rejecting hand below.
8	يا خيل الله اركبي	This expression involves a metaphorical use of "alaqah rakibiyah" or the riders' attachment. Therefore, the term "al-khailu," originally meaning horses, was later used metaphorically for the riders or horsemen. Thus, it signifies, "Oh riders of His steeds, advance!"
9	لا ينتطح فيها عنزان	Any matter devoid of dispute, as mentioned in the Syarah Abu Dzar, implies that in cases of homicide, it will be straightforward, without demands for revenge or disputes.
10	رويدك، رفقا بالقوارير	The expression "al-qawarir" (glass bottles) is used metaphorically for women. The Prophet likened women to glass bottles because both are fragile and can break easily.

The Structure of Long Sentence (al-Jumlah)

The dialogue between the Prophet Muhammad and Dlimad bin Tsa'labah Al-Azdi, a companion from Azad Shanu'ah in Yemen, indeed serves as a remarkable illustration of the Prophet's eloquence and sharpness of speech. This exchange exemplifies the Prophet's ability to engage in eloquent and persuasive discourse, leaving a profound impact on those he encountered. In Imam Muslim's narration from Ibn Abbas, Dlimad came to Mecca from Azad Shanu'ah in Yemen with the intention of performing *ruqyah* (spiritual healing) on Prophet Muhammad, who was at that time being regarded as insane by the Quraysh due to his claim of prophethood

and the delivery of Qur'anic verses.[26] The news of the Prophet's perceived condition had reached Yemen. Dlimad approached the Prophet with a mixture of awe and skepticism, asking, "O Muhammad, I perform *ruqyah* for those afflicted with possession, and God heals whomever He wills through my supplications. What is your opinion on this matter?"This encounter underscores the Prophet Muhammad's exceptional eloquence and his capacity to address unique and challenging situations with wisdom and clarity. His response and demeanor evidently left a lasting impression on Dlimad, convincing him of the truth of the Prophet's mission.

The dialogue between the Prophet Muhammad and Dlimad began with a profound opening sentence, which the Prophet recited as follows: ‏"‏إن الحمد لله، نحمده ونستعينه، من يهد الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدًا عبده ورسوله، أما بعد‏" Upon hearing this opening sentence, Dlimad was deeply moved and requested the Prophet to repeat it three times. Dlimad expressed his astonishment, acknowledging that he had encountered the words of witch doctors, sorcerers, and poets, but none had ever uttered sentences as beautiful and profound as those spoken by the Messenger of Allah. He likened the depth of the Prophet's words to that of the ocean. Impressed by the profound opening and the eloquence of the Prophet's speech, Dlimad extended his hand and offered a pledge of allegiance to Islam.[27] The Messenger of Allah accepted his pledge, and Dlimad embraced Islam without the need for further elaboration or persuasion. This remarkable episode serves as a testament to the power of the Prophet's words and his ability to convey the message of Islam with eloquence and impact.

Prophet's Eloquence and the Contradiction of Unfamiliar Vocabulary Among the Companions

The concept of foreign words (*gharabah*) in the context of language fluency has been elucidated by scholars of *balaghah* and is articulated in various linguistic literatures. Al-Khaththabi, for instance, divides the concept of foreign words (al-*gharib*) into two distinct meanings. First, foreign words encompass words with distant and vague meanings, rendering them challenging to comprehend without deep contemplation. Second, foreign words comprise speech that transgresses the established rules and norms of the Arabic language, including words originating from specific Arab tribes. Consequently, when such words are used, they may not

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26   Abu Zakaria Yahya bin Syaraf al-Nawawi, *Al-Minhaj Fi Syarh Shahih Muslim Ibn al-Hajjaj* (Cairo: al-Matba'ah al-Misriyah, 1929)., Vol. 6, 157.

27   *Shahih Muslim*., No. 868.

be immediately recognizable.[28] In the context of the study of Prophetic traditions, foreign words (al-*gharib*) can be understood as words or expressions that possess meanings that are intricate to grasp or words that contravene the conventions and regulations of the Arabic language. In the field of hadith scholarship, unfamiliar words can indeed pose a challenge in the comprehension and interpretation of the traditions.

In the context of comprehending the traditions of the Prophet Muhammad, the presence of unfamiliar expressions within these traditions served as a catalyst for the Companions' curiosity and prompted them to seek clarification from the Prophet regarding unfamiliar words or meanings, especially in matters related to the *Shari'ah* (Islamic law). Furthermore, the amalgamation of Arabic with non-Arabic or Ajamese languages, resulting in changes in speech patterns, accents, and dialects, contributed to making many Arabic words unfamiliar to the Companions.

To address the evolving linguistic landscape and ensure the preservation of the authenticity of the Prophet's traditions, scholars began the practice of documenting these traditions in writing. This measure allowed them to safeguard the accuracy of the Prophet's words and delve into the science of *gharib* al-hadith, a significant undertaking by the scholars. Armed with this knowledge, they assumed the role of religious authorities, elucidating the Prophetic traditions with precision and a sound understanding.

From this foundation, several disciplines evolved to establish a linguistic framework for comprehending religious texts. One of these disciplines is the science of lexicon (*ilm al-ma'ajim*), which emerged as the primary reference for writers, educators, and interpreters in deciphering the meanings and contextual nuances of words within the Prophetic traditions. This comprehensive approach enabled scholars to gain a deeper understanding of the rich linguistic heritage embedded within Islamic teachings.[29]

Al-Suyuti's explanation of defects in sentence fluency, encompassing foreign words (*al-gharaib*), deviant words (*syawadz*), and rarely used words (*nawadir*), underscores their shared characteristic of being incongruent with eloquence.[30] Within the purview of scholars of *balaghah*, the use of speech devoid of foreign words (*gharabah*) is regarded as a requisite for eloquence. However, the determination of the boundaries of *gharabah* is a subject where opinions among scholars of *balaghah*

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28 Muhammad 'Abd al-Rahman ibn 'Abd al-Rahim al-Mubarakfuri, *Tuhfah Al-Ahwadzi Bi Syarh Jami' al-Tirmidzi* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2004), 151.

29 *Al-Nihayah Fi Gharib al-Hadits Wa al-Atsar*, Vol. 5, 165.

30 Amin Bakri, *Adab Al-Hadits al-Nabawi* (Mishr: Dar al-Syuruq, 1973), 69.

diverge. For instance, Al-Jahidh defines *gharabah* by associating it with colloquialisms, such as *'amiyah* and *suqiyah*. Nevertheless, exceptions may be considered if these words are employed in communication by Bedouin Arabs who are acquainted with non-standard language usage.[31] Consequently, the comprehension of foreign words (*gharabah*) and their limitations in fluency represents a pivotal facet of *balaghah* and the science of the Arabic language. It is an area where scholars have offered diverse perspectives and considerations to determine the boundary between eloquence and non-fluency in linguistic expressions.

Al-Suyuti's classification of foreign words (*gharabah*) as harsh or dirty words (*wakhshiyyah*) with unclear meanings provides a clear delineation of their limits. These are words that are not only rarely used but are also associated with rudeness or coarseness. Understanding the meanings of such words often necessitates reference to comprehensive language references.[32] Such harsh words are typically linked to individuals who do not possess a strong command of active Arabic, making them less familiar to the wider community. In this context, it can be inferred that according to al-Suyuti's perspective, *gharabah* encompasses words that are exceptionally infrequent in social communication. These words are considered unfamiliar to the majority of people, and as a result, they require supplementary explanations to facilitate comprehension. This additional clarification is imperative because these words fall within the category of harsh words characterized by their unclear meanings and infrequent usage in social interactions.[33] Remembering that the whole prophetic tradition is an attempt to give direction to the social.[34]

Based on al-Suyuti's definition of *gharabah* as words that rarely circulate in social communication, Ghanim al-Qaduri argues that the use of foreign words by scholars does not inherently violate the principle of *fashahah* (language fluency). This is because foreign words may be categorized as such solely due to their infrequent use in everyday conversations among the general populace. Al-Qaduri goes further to categorize foreign words into two distinct groups: "good" and "bad." "Good" *gharib* words are those that are not commonly employed by Arabs but are not considered rude or coarse (*wakhshi*). In a literary context, these "good" foreign words are deemed more suitable for use in poetic *nadzam* (verses) than in prose or narrative sentences.

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31 Jalaluddin 'Abd al-Rahman al-Suyuthi, *Al-Madhhar Fi 'Ulum al-Lughah Wa Anwa'Iha* (Cairo: 'Isa al-babi al-Halabi, n.d.), 2331.

32 al-Rumani, al-Khaththabi, and al-Jurjani, *Tsalats Rasail Fi I'jaz al-Qur'an* (Mishr: Dar al-Ma'arif, 1976)., 34.

33 al-Suyuthi, *Al-Madhhar Fi 'Ulum al-Lughah Wa Anwa'Iha*, Vol. 1, 186.

34 Norman O. Brown, "The Prophetic Tradition," *Studies in Romanticism* 21, no. 3 (1982): 367, https://doi.org/10.2307/25600364.

Such "good" foreign words are frequently encountered in the Quran and hadith, further emphasizing their significance and acceptability within the realm of eloquent expression.[35]

Al-Khaththabi's assessment underscores one of the hallmarks of Prophet Muhammad's eloquence: his capacity to employ words and phrases that he himself innovated, ones previously unheard or unused by the Arabs. An illustrative example of this lies in the sharia terms formulated by the Prophet. Furthermore, within the sayings of Prophet Muhammad, we can occasionally find foreign or unfamiliar words, which were embraced and preserved by his people, the Companions, and those well-versed in the Arabic language at large. This phenomenon suggests that Prophet Muhammad was regarded as an integral part of their community. Al-Khaththabi's conclusion highlights that the Prophet's eloquence was evident in his ability to converse fluently in diverse Arabic dialects and with various tribes, employing words aptly suited to the context at hand.[36] This attest to a high degree of eloquence and the Prophet's adeptness at effective communication across a spectrum of situations.

The description of Prophet Muhammad's eloquence highlights his surpassing of the language of his contemporaries. He refrained from using coarse or offensive language, demonstrated the ability to employ long sentences when necessary and short ones when appropriate. The Prophet consistently avoided the use of foreign and harsh words, and he was averse to employing non-standard or slang terms. Every utterance of the Prophet was imbued with wisdom, and he spoke only the truth. His speech was consistently composed of phrases that were persuasive and easily comprehensible to his audience.[37]

The question of foreign words (*gharabah*) or unfamiliar terms in the Prophetic traditions raises an intriguing point. According to al-Suyuthi's perspective, a word can be deemed foreign and obscure if it is spoken to someone who is not acquainted with Arabic and lacks the knowledge of how to use it. In this context, the presence of unfamiliar terms (*gharabah*) in the Prophetic traditions may not solely result from the speaker's lack of fluency but could also be attributed to the listener's limited comprehension of the Arabic language and its usage. The texts representing the prophetic tradition are essentially the proclamation of answers to specific questions and it is the understanding of this horizon of questioning which constitutes the first requirement for the modern hermeneutical task.[38]

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35   Ghanim al-Qaduri, *Al-Muhadlarat Fi 'Ulum al-Qur'An* ('Amman: Dar 'Amman, 2003), 248.

36   *Al-Faiq Fi Gharib al-Hadits*, Vol. 1, 11.

37   al-Khaththabi, *Gharib Al-Hadits*, Vol. 1, 64-67.

38   Robert P. Carroll, "Eschatological Delay in the Prophetic Tradition?," *Zeitschrift Für Die Alttestamentliche*

The perspective outlined, as proposed by Ghanem Al-Quduri, suggests that foreign words in the hadith can be regarded as favorable peculiarities (al-*gharabah al-hasanah*). Such words may have fallen out of common usage among Arabs because they are considered unfamiliar or strange. According to this viewpoint, the peculiarity that arises due to the presence of foreign words in the hadith and the Qur'an can be considered a positive peculiarity (al-*gharabah al-hasanah*).[39] Strangeness can also emerge as a result of linguistic innovation and evolution, leading to shifts in word meanings, as exemplified by the word "Al-Murshidi."[40] All of these opinions collectively highlight that the words found in the Prophetic traditions reach the pinnacle of eloquence. The inclusion of foreign words in the hadith does not diminish their eloquence; instead, it elevates the standard of eloquence in Arabic literature because the Prophet exceeded the language used by the Arab literati of his era. Thus, "*gharabah hasanah*" (good foreign words) in the Prophet's eloquence can be seen as an enhancement to the eloquence and linguistic quality, as illustrated in the scheme below:

The concept of "gharabah hasanah" in the hadith

Wissenschaft 94, no. 1 (1982), https://doi.org/10.1515/zatw.1982.94.1.47.
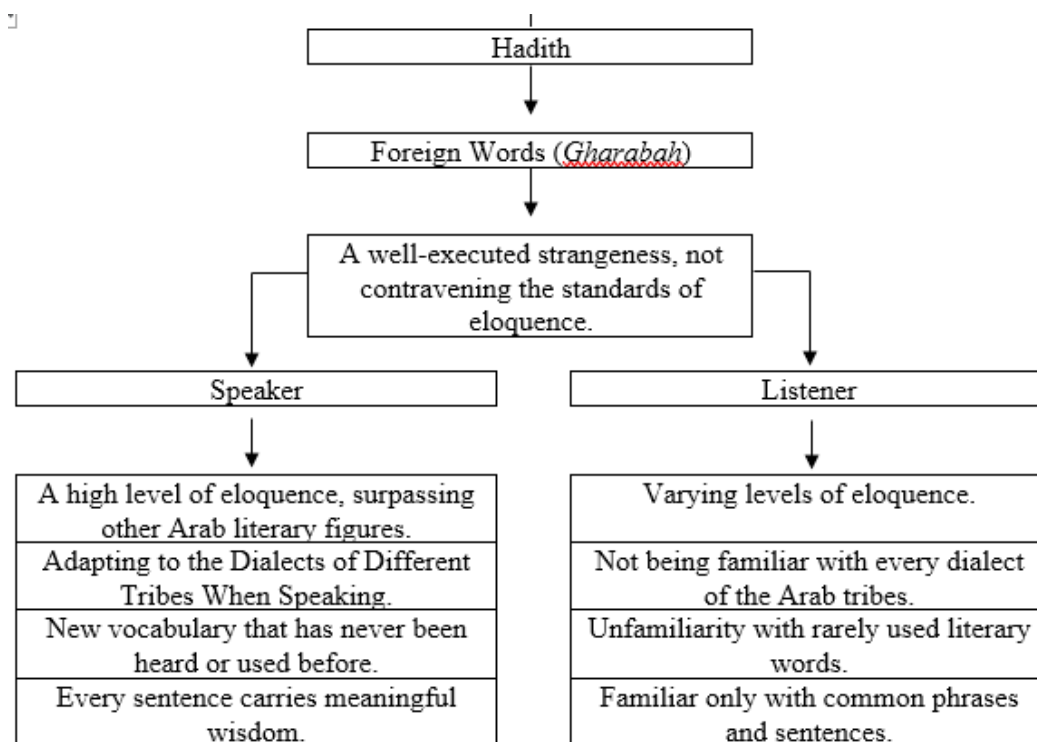
39   al-Qaduri, *Al-Muhadlarat Fi 'Ulum al-Qur'An.*, 248.

40   al-Mursyidi, *Syarh Al-Mursyidi 'ala 'Uqud al-Juman Fi 'Ilm al-Ma'Ani Wa al-Bayan* (Mishr: Musthafa al-Babi al-Halabi, 1348), Vol. 1, 12.

The Background Behind the Emergence of *Gharabah* (Foreign Words) in the Hadith

Different viewpoints exist in the literature, particularly in the books of "*Gharib* Al-Hadith," concerning the origins of "*gharabah*" within the Prophetic traditions. However, at a minimum, we can categorize the factors contributing to the occurrence of "*gharabah*" in these traditions into six distinct reasons.

The Prophet's Elevated Language Proficiency

The Prophet's exceptional linguistic skills, influenced by the literary traditions of Quraysh, allowed him to excel in various aspects of language. He demonstrated proficiency in mastering foreign vocabulary, employing sophisticated diction, and even introducing entirely new words and expressions. These abilities were regarded as a divine bestowment of eloquent articulation and the capacity for comprehensive speech, ostensibly granted to Prophet Muhammad by Allah.[41] During the time of the Prophet, his Companions could readily comprehend most of his utterances, and when they encountered ambiguity, they could easily seek clarification directly from him. However, after the Prophet's demise, this accessibility ceased to exist.[42] Consequently, later scholars embarked on the task of deciphering and elucidating the meanings of unfamiliar terms found in the Prophetic traditions. Their aim was to ensure that the religious messages contained within these traditions could be comprehended and conveyed accurately to the Muslim community.

The emphasis placed on the Prophet's remarkable linguistic ability is crucial for comprehending the depth of his eloquence in speech. Al-Khaththabi reinforces this perspective by suggesting that one of the contributing factors to the Prophet's exceptional linguistic fluency, known as "*fashahah*," was a divine gift from God referred to as "*jawami' al-kalim.*" This gift endowed him with the capacity to encapsulate profound meanings within concise sentences. Additionally, he possessed the extraordinary talent of introducing novel vocabulary, referred to as "*al-kalimat al-mubtakirah*," which had never been previously utilized by the Arab people. As exemplified by the phrases you mentioned, such as "مات حَتْفَ أنِفِه" (He died on his own) and the declaration "حمي الوطيس" (War is raging), these instances showcase the Prophet's creativity and linguistic fluency in crafting words and sentences that convey profound significance and are contextually relevant. This serves as a tangible demonstration of the Prophet's unique ability to communicate effectively and impart

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41   al-Suyuthi, *Al-Madhhar Fi 'Ulum al-Lughah Wa Anwa'Iha.*, Vol. 1, 209.

42   Abi 'Ubaid, *Muqaddimah Tahqiq Gharib Al-Hadith Li Abi 'Ubaid*, ed. Muhammad 'Abd al-Mu'id Khan (al-Hind: Dairah al-Ma'arif Bihaidr Abad al-Dakn, n.d.); *Al-Nihayah Fi Gharib al-Hadits Wa al-Atsar*, Vol. 1, 5.

religious messages to his audience.

Prophet's Ability to Communicate Effectively with Various Tribes in Their Dialects

The companions of the Prophet occasionally faced challenges in comprehending certain words used by him, primarily due to his remarkable fluency in the diverse dialects of various Arab tribes. Al-Rafi'i highlights that the Prophet possessed the exceptional ability to communicate with members of all Arab tribes, tailoring his language and style to align with their specific dialects and linguistic preferences. Nevertheless, individuals who interacted with the leaders of different Arab tribes alongside the Prophet may have encountered difficulty in fully grasping some of the terminology employed in his conversations.[43]

The variety of languages that each tribe has among the Companions does not make this linguistic diversity a weak point in the quality of hadith, because scholars have agreed that all of the Prophet's Companions are considered fair (udul). The companions of the Prophet are actually God's chosen generation who know many things that other generations do not know. They were the people chosen by Allah to accompany and assist the Prophet in upholding His religion. They knew the moments when the Koran was revealed, then the Prophet taught them its meaning directly.[44]

The Arabic Language's Common Words and Figurative Idioms

From a linguistic perspective, Arabic is distinguished by its feature of certain words having multiple meanings, referred to as "*musytarakah*." Additionally, there are "*majaziyah*" idioms, which encompass various concepts of interpretation. In some instances, the sayings of the Prophet included words that were either archaic or infrequently used in everyday Arabic. Moreover, there were situations in which the meaning of words could shift depending on the context of the conversation, serving the specific purpose intended. Given the Prophet's unique ability of "*jawami al-kalim*" to convey profound meanings concisely, he displayed an aptitude for adapting his vocabulary when communicating with his companions. This adaptability allowed him to effectively convey his wisdom and message to his audience while navigating the complexities of the Arabic language.

As previously elucidated, not all of the Prophet's companions hailed from the Quraysh tribe or were fluent in the Quraysh dialect. Some of them belonged

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43   al-Suyuthi, *Al-Madhhar Fi 'Ulum al-Lughah Wa Anwa'Iha.*, Vol. 1, 209.

44   Ali Imron, "POLEMIK KAIDAH KULLU ṢAḤABAH ʿUDÛL DAN KONTRIBUSI IBN ABÎ ḤÂTIM AL-RÂZÎ DI BIDANG ILMU JARḤ WA TAʿDÎL," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 19, no. 2 (October 13, 2019): 221, https://doi.org/10.14421/qh.2018.1902-06., 224.

to other Arab tribes, each with its distinct dialects. Consequently, when these companions heard the Prophet's sayings, they transmitted his message to their respective communities and tribes employing their own dialects and linguistic styles. This practice often led to variations in the interpretation of the traditions, as some words carried different meanings even when expressed in the same term. This divergence in understanding illustrates how the Prophet's message was disseminated and comprehended by various groups within the diverse Arab society, reflecting the linguistic diversity and richness of the Arabic language during that time.

The Interaction Between Arabs and Foreigners (Ajam) Leading to Language Mixing (Code-Switching)

The deterioration of the Arabic language, which can be viewed as a global linguistic challenge, results from the interactions between Arabs and non-Arabs, often referred to as Ajams. This interaction has contributed to a decline in the comprehension of the original vocabulary in Arabic. During the time of the Prophet, and among his companions and contemporaries, there was generally a high level of understanding of his language. In instances where unfamiliar words arose, the Prophet would provide explanations when queried by his companions.

Following the Prophet's passing, his companions preserved his linguistic style in their conversations. However, with the expansion of Arab influence into non-Arabic regions and subsequent interactions with non-Arabs such as Romans, Persians, Ethiopians, and Nabaths, foreign languages began to exert an influence on Arabic. Ibn al-Jawzi (d. 519 AH) also described "*gharabah*" as the concealed or hidden meanings that were comprehended by Arabs before the proliferation of foreign language dialects resulting from mingling with Ajam or non-Arabic languages.[45] This phenomenon reflects the transformation and evolution of the Arabic language due to historical interactions and influences.

The interaction among diverse nationalities indeed resulted in language intermingling, often manifesting as code-switching. Consequently, Arab children began to focus on learning only the language that was deemed necessary for their communication needs, leading to a gradual abandonment of the original, rich Arabic language. Ibn al-Athir's observations indicate that one of the contributing factors to this transformation was the gradual shift of Arabic into a non-Arabic language during later periods. This transformation prompted scholars to dedicate significant efforts to preserving and comprehending Arabic as the custodian of their field of

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45   al-Rafi'i, *Tarikh Adab Al-'Arab.*, Vol. 1, 254.

study.[46]

Utilization of Uncommon or Outdated Terms

One of the notable aspects of "*gharabah*," as highlighted in the wording of the hadith that garners attention from linguists, is the inclusion of certain uncommon words that have fallen into disuse. An example of this is found in a hadith narrated by Muslim: "لينتهين أقواهم عن ودعهم الجمعات أو ليختمنّ على قلوبهم"

In this hadith, the Prophet addresses those who neglect the Friday prayer, urging them to desist from their actions, lest they invoke Allah to veer their hearts off the right path. Ibn al-Athir's explanation touches upon the negligence of individuals in forsaking the Friday prayer. Grammarians have noted that the Arabs omitted the letter "ya'" (ي) in the *fiil madhi* form "يدع" and its *masdar* form. They argue that utilizing the *fiil amar* "prohibition" form would be more appropriate. This preference is grounded in the rarity of employing the other form, rendering it a deviation in language usage, although qiyas (analogy) remains technically correct.[47]

From a linguistic perspective, one of the factors contributing to the peculiarity of words in Prophetic hadiths is the utilization of morphological forms that are not prevalent among the Arabs. This deviation from common linguistic norms can create an impression of foreignness, as these words appear incongruous within the context of commonly known Arabic language patterns. For instance, when the Prophet Muhammad addressed a congregation with the words "تبأس وتمسكن" (Patience and endurance), he employed the *wazan* pattern "تمفعل" (*tamaf'ala*) derived from the root "السكون" (calm). The more suitable and commonly used equivalent would be "تسكّن" (*tusakkin*), which adheres more closely to linguistic conventions. In this instance, the first word contains fewer letters than the correct word. Similar instances occur in Arabic with words like "تمدرع" (*tamadra'*), "تمنطق" (*tamanthaq*), and "تمندل" (*tamandal*), derived from the roots "المنطقة»، "المدرعة," and "المنديل," respectively. These words could have more commonly used forms, namely "تنطق" (*tunthiq*), "تدرع" (*tudri'*), and "تندل" (*tundil*).[48]

The Diversity of Narrators with Varying Levels of Proficiency and Different Social Contexts

Al-Zamakhshari's perspective sheds light on one of the factors contributing to

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46   Abi 'Ubaid, *Muqaddimah Tahqiq Gharib Al-Hadith Li Abi 'Ubaid; Al-Nihayah Fi Gharib al-Hadits Wa al-Atsar*, Vol. 1, 5.

47   *Shahih Muslim*, Vol. 2, 591.

48   Abu Dawud, *Sunan Abi Dawud*, Vol. 2, 29.

"*gharabah* al-alfadz" in hadiths, which is the variance in the way narrators receive and convey the hadith (referred to as "*tahammul*" and "*ada*"). Each narrator relies on their own memorization, potentially resulting in variations in the wording of the hadith. Some narrators may even convey the traditions in a more literal manner (known as "*riwayah bi al-ma'na*"), utilizing their tribal dialects, which can lead to the same meaning being conveyed in different words.[49] While this viewpoint doesn't directly address the cause of "*gharabah* al-alfadz" in hadiths, it underscores that differences in the narrational process, including how each narrator understands and memorizes the traditions, can indeed contribute to the emergence of variations in the wording of hadiths.

The Scheme of Reasons for the Emergence of Foreign Words (Gharabah) in the Hadith

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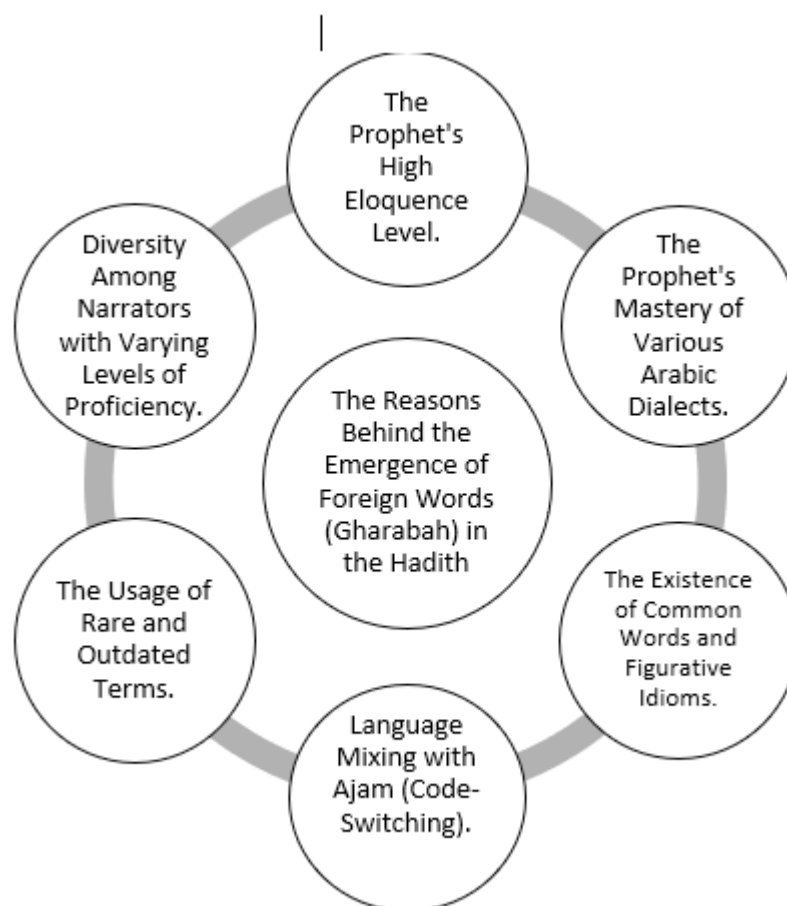
49   *Al-Faiq Fi Gharib al-Hadits*, Vol. 3, 212.

Conclusion

The research focuses on the innovative hadiths of the Prophet that the Arabs had never encountered before, the prophetic rhetoric, and the oddities they contain. The research reached three main points. First, the Prophet's use of *al-kalimat al-mubtakirab* (new vocabulary) is evidence of his eloquence and superiority over other Arab writers. This is the hallmark of the Messenger of God, peace be upon him, which consists of words, phrases, and sentences of speech.

Secondly, the strangeness of the words in the hadith, which were considered foreign by the Arabs of his time, shows their suitability in rhyme rather than prose, similar to the strangeness found in the Qur'ān and hadith. It also illustrates the difference in the level of language proficiency, eloquence and expression between the Prophet and his companions. The existence of such peculiarities is due to six factors, namely high linguistic fluency, ability to communicate with diverse delegations and tribes, use of common expressions and figurative methods in Arabic, the influence of mixing between Arabs and non-Arabs, use of rare or infrequently used terms, as well as differences in hadith narration and linguistic diversity according to location and state.

However, this research has not explored in detail the practical impacts of the peculiarities in the Prophetic hadith on the understanding and application of sharia in the context of Arab and non-Arab societies. There are interesting research opportunities to explore how the linguistic peculiarities in the Prophetic hadiths have influenced the interpretation and implementation of Islamic religious teachings in daily life, especially in the context of cultural and linguistic diversity. Further research could focus on how religious scholars and leaders have addressed this challenge, as well as its impact on Muslim understanding and religious practices around the world. This could provide greater insight into the dynamics of language and culture in religious contexts, and the implications for an increasingly culturally and socially connected global society.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

I did this research by myself, from preparing the materials, writing the paper, reviewing, and revising.

Data availability statement

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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