

Arabic Language Documentation and Codification Sources: The Holy Quran, Its Recitations and the Prophet's Hadith

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Abstract

Living and vibrant languages require reliable sources for recording their sounds, vocabulary, and structures. From these sources, rules are derived, and speakers find such sources trustworthy points of agreement and consensus. Such languages serve as vessels for sciences, cultures, and civilizations across generations. Documenting any language in the world, especially those with a long history in human civilization, necessitates observing that language. This process can primarily be done through its usage by native speakers and the linguistic heritage it has inherited, preserved by generations that maintained its linguistic features. This allows researchers to study it descriptively, and it is the sound logic upon which all linguistic studies in the world's languages are based, where such studies have attracted the attention of both native and non-native speakers. This research addresses a crucial issue related to a fundamental aspect of language, particularly when compared to other living languages. This issue concerns language documentation and codification sources, and their reliability. The core problem of this study is the use of these sources. This is because depending on these sources, the Arabic language becomes more stable compared to other languages. Such studies are of great benefit, revealing the factors that contribute to the strength of a language and its horizontal and vertical expansion over time.

These studies also explain an important aspect of the influence languages have had on one another over time, whether this influence is at the level of vocabulary through loaning and borrowing, or at the level of syntax, and the language codification and documentation methods.

Keywords: Arabic language, documentation, codification, Holy Qur'an, Prophet's Hadith.

I. Introduction

Sources of the Codification and Documentation of Arabic

Saleh (2012) states that religion has a clear and significant impact on motivating and encouraging people to study a language, codify it, and establish rules in service of a religion and faith prevalent in a society. This was not only true among Arab Muslims, but also among other nations predating the advent of Islam.

According to Yunus (2004), this was the case among ancient Indians when the Indian linguist Panini wrote his famous book “Ashtadhyayi” (The Eight) in the 5th century B.C. It included eight books on Sanskrit grammar, the language of the ancient Hindu religion and its holy book, the Veda. Panini's book contained 4,000 rules, arranged in such a coherent manner that each rule could only be understood by referring to the previous one. In it, he explained the rules of the ancient Sanskrit language with extreme and unprecedented precision in all aspects: pronunciation, writing, grammar, and morphology. This book later became a standard for the accuracy of the Sanskrit language, all of which served Hinduism, whose language deteriorated and branched out in that era, especially after the emergence of clear differences between classical Sanskrit and the spoken vernacular language in use.

Yunus (2004) affirms that the same can be said of Latin and Aramaic when they were associated with their own holy scriptures. Although these languages were lost in daily use, they are still used in many places of worship. The remarkable survival of these languages is due to their association with the holy scriptures written in the languages of those peoples and societies.

According to Yunus (2004), Similar to this, early Arabic scholars—a class of Qur'anic reciters and commentators, since there were no expert scholars in the Arabic language at the time—fought to collect the Arabic language and determine its rules primarily from the Holy Qur'an. This continued until the end of the 4th century

A.H./10th century A.D., when the Holy Qur'an was both the goal and the means of the Arabic language. As a result, we find linguistic books from the emergence of Arabic linguistics to the present day that are replete with Qur'anic texts and readings. These texts are indubitable and unobjectionable, as they are the subject of consensus and agreement among all Arabs, whether they believe in Islam or not. Indeed, the Holy Qur'an is the book whose authenticity and eloquence are unanimously agreed upon by all Arabs. It was transmitted by the Prophet Mohammed (peace and blessings be upon him) and was narrated by a large number of trustworthy narrators, who could never agree on a lie. The most articulate Arabic scholars have agreed on its eloquence and clarity, failing to produce even a single verse from its revelation to this day. Accordingly, this study examines the sources early Arabic scholars relied upon to codify and document the Arabic language. The nature of this research is based on induction of the sources of the Arabic language in general in terms of codification and documentation, which are the Holy Qur'an and the Noble Hadith. Books of language, old and new, are full of citations of their texts, starting from books of the parsing of the Holy Qur'an and its interpretation to specialized books of language, grammar, morphology, rhetoric, lexicography and literature. Therefore, the subject of the research did not need to mention some texts of these two sources as a means of citing them for codifying and documenting the Arabic language. This is done based on their order of importance, as explained below.

II. The First Source: The Holy Qur'an and Its Readings

According to Ibn al-Nadim (1197) at a very early time, Arabic scholars started thinking about writing down Arabic, whether at the grammatical, morphological, or phonetic levels. Possibly, this was at a level that was inconsistent with the Arabs' level of civilization at the time—the start of the second half of the first century AH. The primary motivation for their initiation of this work was religious considerations, i.e. serving the Holy Qur'an and Islamic Law after the Islamic state expanded to include non-Arabic-speaking countries. The truth is that all sciences related to the Arabic language, whether related to grammatical rules, morphology, rhetoric, literature, poetry, lexicography, or other fields, owe their origin and development to the Holy Qur'an.

From the end of the first century AH until today, one manifestation of this interest in the Holy Qur'an was the large number of works written on its meanings.

The author of the book *Al-Fihrist*, Ibn al-Nadim (d. 384 AH), mentioned a large number of authors who wrote on the meanings of the Holy Qur'an.

Al-Suyuti (1989) states that it was only logical that the first source for the codification and documentation of Arabic was the Holy Qur'an and the noble hadiths associated with it. This was followed by pre-Islamic poetry and literature, until, finally, there were the Arab dialects. Furthermore, Al-Suyuti (1989, p 59) said in *Bab al-Sama*,

What I mean by this is what is proven in the speech of someone whose eloquence is trusted, so it includes the speech of Almighty Allah, the speech of His Prophet, may Allah bless him and grant him peace, and the speech of the Arabs before his mission, during his time, and after him until it was affected in poetry and prose by the large number of those who were born from a Muslim or a non-Muslim. So, these are the three types, and in each of them there must be proof (p.68).

Al-Samarra'I (1974, p.22) states, "The Holy Qur'an and the Prophet's Hadith are considered the direct cause for the emergence of all linguistic sciences"

About this, Al-Shatibi (1997, p.23) said,

This is because Almighty Allah provided the motives for the nation to defend the Sharia and struggle for it in general and in detail. As for the Noble Qur'an, Allah has provided it with memorizers such that if one letter were added to it, thousands of young children would have produced it, not to mention the great reciters. Then he provided men who research the inflections of these languages in pronunciation in the nominative and accusative, genitive and jussive, forward and backward, substitution and inversion, following and cutting, singular and plural, and other aspects of their inflections in singular and compound. They have deduced rules for this by which they have regulated the laws of Arabic speech as much as possible. Thus, in His Book, Allah has facilitated understanding of it and of the Messenger of Allah, may Allah bless him and grant him peace, in his speech.

Al-Badrani (2020) states that the objectives of Islamic law (Maqasid al-Shari'ah) are the pinnacle of a pyramid whose base rests on three fundamental principles: the legal text, the Arabic language, and the ability to correctly understand

that text in the language in which it was revealed. Likewise, *ijtihad* (exegesis) rests on three pillars: the text, the Arabic language, and the ability to understand.

Hence, early Arabic scholars attached paramount importance to the sources of the Arabic language, and they were keen to verify the authenticity of their issuance and attribution. The legal text is linguistic in its origin and is therefore governed by the rules and laws of the language. Its understanding depends primarily on language. Furthermore, language, by virtue of its status as a tool for communication and understanding among people. It is governed by the meanings agreed upon by the speakers of that language in the use of its words, by the methods they are accustomed to in expressing their intended meanings, and by the circumstances and conditions surrounding the discourse.

Al-Baghdadi (1995) affirms that this is not limited to Islamic law. People generally treat the texts of laws, contracts, agreements, treaties, and even ordinary speech as having absolute authority. They are careful to ensure utmost precision when writing these matters, ensuring that the wording matches the meaning and is appropriate to the situation and context. This is done to guarantee rights and to resort to them in the event of disagreement. In this context, where we discuss the primary and most important source of Arabic codification and documentation, it is worth noting that the Holy Quran was written down in the presence of the Prophet (peace and blessings be upon him). Whenever a verse of the Quran was revealed, the Prophet (peace and blessings be upon him) would call some of the scribes and say to them, *"Place these verses in the surah where such-and-such is mentioned"* (Al-Baghdadi, 1995, p.280).

Al-Hamad (2016, p.36) said that to prevent the possibility of error or deficiency in the Book of Almighty Allah, the writing of the Qur'an was subject to review and scrutiny twice: first, there was the time of writing. It was reported on the authority of Zaid bin Thabit that he said, *"I used to write the revelation with the Messenger of Allah, may Allah bless him and grant him peace, while he dictated to me. When I finished, he said, 'Read it.' So I read it. If there was a mistake in it, he would correct it, and then I would take it out to the people"*.

According to Al Shatibi (1997, p.93), Zaid bin Thabit said, *"We were with the Messenger of Allah, may Allah bless him and grant him peace, compiling the Qur'an from scraps of paper"* and the meaning of compilation here is arrangement. Al-Dani (2007, p.35) said, *"The Messenger of Allah, may Allah bless him and grant him peace, established the Sunnah of collecting and writing the Qur'an, and he ordered*

that and dictated it to his scribes, and he did not die until a group of the Companions had memorized the entire Qur'an”.

Al-Tabarani (2006) assures us that, according to his sources, there were 44 scribes of revelation during the time of the Prophet (peace and blessings be upon him). From this, the researchers of this paper conclude that the Holy Qur'an was written in its entirety during the era of prophecy by the Prophet (peace and blessings be upon him). The cornerstone for its script was also laid, which later became the basis for Arabic writing and calligraphy.

Al-Dani (2009) states that the Holy Qur'an was preserved in people's hearts, written in lines on pages and scraps collected during the reign of Abu Bakr al-Siddiq (may Allah be pleased with him). It was then copied during the caliphate of Uthmani bn Affan (may Allah be pleased with him) and continues like this until today.

Before his death, the Prophet (peace and blessings be upon him) reviewed the Holy Qur'an with the revelation's scribes. And all of the Companions' (may Allah be pleased with them) narrations agreed on possible, continuous readings of the Qur'an script that were in agreement with the Arabic language, even if only in one way or another. Indeed, the readings that were narrated through individual narrations, even the anomalous ones, are subject to linguistic scholars' objections and acceptance. Al-Suyuti (1989, p.68) said,

As for the Qur'an, everything that is reported to have been recited in Arabic may be used as evidence in Arabic, whether it was continuous, individual, or anomalous. People have agreed to use anomalous readings in Arabic as evidence if they do not contradict a known analogy. Indeed, if they do contradict it, they may be used as evidence for that particular letter, even if it is not permissible to apply analogy to it. As for what I mentioned about using anomalous readings as evidence, I do not know of any disagreement among grammarians, even though there is disagreement about using them as evidence in jurisprudence

Al-Tabarani (2006) states that the Quranic readings are also an argument, because they represent the dialects of the eloquent Arab tribes in which Almighty Allah permitted the recitation of the Qur'an. It is known that the Holy Qur'an was revealed in the dialect of Quraysh, which is the dialect of the Prophet, peace and blessings be upon him: *“And We did not send any messenger except with the language of his people to state clearly to them”* (The Qur'an, 14:4).

When the Prophet, peace and blessings be upon him, migrated to Medina and the Arab tribes began to flock to him from all over the Arabian Peninsula, it was difficult for the people of these tribes to recite the Holy Qur'an in the dialect of Quraysh. So the Prophet, peace and blessings be upon him, began to recite to them in their dialects, and thus the permission was granted to recite the Qur'an in seven letters (seven dialects). It was narrated on the authority of Ali ibnAbiTalib and Ibn Abbas, may Allah be pleased with them, that they said, "*The Qur'an was revealed in the language of every tribe of the Arabs*" (Al-Tabarani,2006, p.56). A narration on the authority of Ibn Abbas states, "*The Prophet, peace and blessings be upon him, used to recite to the people in one language, and that was difficult for them, so it was revealed Gabriel said, 'O Muhammad, teach each people in their own language'*" (Al-Tabarani, 2006, p.56).

Abu Shama (1975, p.45) said,

This is the truth, because it was only permitted to read in a language other than the language of Quraysh as an expansion for the Arabs. It is not appropriate to favor one over another. No one should be burdened with more than their ability. So, if someone's language is imala, or a light hamza, or assimilation, or a Damma (signs used in Araic but not in other languages to change or refer to specific part of speech. This change sometimes makes the meaning different) provide on the plural mim, or a connection to the ha of a metaphor, or something like that, then how can someone else be burdened? And likewise, everyone whose language is to pronounce the sheen that is like the jeem, or the jeem that is like the kaf, and something like that, then they are in that regard like someone who has a lisp or a stutter. He should not be burdened with what is not withinhis ability, and he must learn and strive (p.68).

Al-Hamad (2016, p.59) said,

Since the Arabs were divided into various tribes, living in distant lands, and each tribe had its own distinct language or dialect, which was spoken by its members, it was difficult for many of them to read the Holy Qur'an in the language of the Quraysh. So, Allah made it easy for them to read the Qur'an with the permission of the seven letters. "Part of making it easy was that the Prophet, may Allah bless him and grant him peace, ordered that each people should recite the Qur'an in their own language and in accordance with their customs.

Most scholars have argued that the hadith concerning the seven letters refers to the dialects of the Arab tribes. This is supported by the context in which the hadith was mentioned, as it was said in connection with differences in the recitation of the Holy Qur'an. A group of early grammarians from Basra and Kufa criticized some forms of recitation for allegedly violating grammatical rules. This was due to their extreme fanaticism and bias regarding grammatical rules, which they based on incomplete induction from the Holy Qur'an, Arabic poetry, and Arabic dialects. Otherwise, they would accept the speech of individual Bedouins and adopt different interpretations and approaches to interpreting and accepting their words. Nevertheless, the established principle in linguistics is that "*languages are established by individual reports, according to the majority*" (Abu Shama, 1975, p.55).

Udaymah (2004) affirms that the Qur'anic readings, regardless of the degree of their chains of transmission, especially the anomalous ones, were more deserving of this acceptance. Therefore, concerning this, they are mistaken, as was stated by later scholars such as Ibn Malik (d. 672 AH), Abu Hayyan al-Andalusi (d. 745 AH), Al-Suyuti (d. 911 AH), and many others. There is no better evidence of this than the book *Al-Muhtasib*, which explains the aspects of the anomalous readings and clarifies them. Were it not for the importance of the readings in linguistic and grammatical studies, Ibn Jinni and other Arabic scholars would not have taken the trouble to collect, explain, and interpret them.

As for linguists in the modern era, they have adopted the method of accepting the Qur'anic readings, regardless of the degree of their chains of transmission between *tawatur*, *ahad*, and *shadh*. Numerous books and university theses have been written on the analysis and direction of these readings. These provide a comprehensive justification of grammar based on facts and rules, as well as a wealth of linguistics and grammar that is worth studying.

Ibn Taymiyyah et al (2007). said that Muhammad Abd al-Khaliq Udaymah said, "The Holy Qur'an is an authority in Arabic with its widely transmitted and non-widely transmitted readings, just as it is an authority in Islamic law. The deviant reading that lacks the condition of being widely transmitted is no less important than the most authentic words and styles of the language that have been transmitted to us. Scholars have unanimously agreed that the transmission of a language is sufficient through the narration of a single narrator." Ibn Taymiyyah, may Allah have mercy on him, added, "Languages are proven by individual reports according to the majority" (Ibn Taymiyyah et al ,2007, p.23).

They affirm that the Qur'anic readings are a true expression of the reality of these dialects:

The Qur'anic readings are the true mirror that reflects the linguistic reality that prevailed in the Arabian Peninsula before Islam. We consider the readings to be the origin of all sources for knowing the Arabic dialects. This is because the method of the science of readings in the way it is transmitted differs from all the methods by which other sources such as poetry and prose were transmitted, and it even differs from the methods of transmitting hadith

III. Second Source: The Noble Hadith

Ibn al-Nadim (1997) affirms that the Holy Quran and the Prophet's Hadith are considered a direct impetus for the emergence of all linguistic sciences. Just as many books were written about the Holy Quran and its meanings in earlier times, so were books written about the Holy Hadith and its meanings. The Holy Hadith has its own assiduity and scholars who are steeped in its flavor, and their mission is to accurately record the wording of the Holy Hadith attributed to the Prophet (peace and blessings be upon him). Jurisprudence also has its own concentrated group of scholars whose mission is to derive Islamic rulings from the wording of the Holy Hadith. These rulings govern people's worship, finances, and other daily transactions. Arabic grammar has its own diligent group of scholars who are steeped in its flavor. Their mission is to collect and document the eloquent Arabic language from the Holy Quran, the Holy Hadith, and the speech of the Arabs, including both their prose and poetry, and derive rules from them. This distinction was clear in the 2nd, 3rd, and 4th centuries AH (8th, 9th, and 10th centuries AD). The common denominator between these three centuries is the texts of the Noble Hadith, which have taken their place of sanctity in the souls of the people, as they come second only to the Holy Qur'an in Islamic legislation. They are a revelation from Almighty Allah that came through the tongue of an infallible prophet who grew up among the most eloquent of the Arab tribes and to whom all the Arabs owed eloquence and rhetoric, despite his illiteracy and lack of knowledge of reading and writing.

Al-Rafi'I (2004) states that the scholars of the Hadith tradition fulfilled their duty, unparalleled among other religions and nations, by verifying the authenticity of the text and chain of transmission and attributing them to the Prophet (peace and blessings be upon him) or his noble Companions (may Allah be pleased with them all). They clarified and distinguished the authentic hadith from the good hadith, from

the weak hadith, and from the fabricated. The scholars of Islamic jurisprudence (*fiqh*) did the same, fulfilling their duty to the fullest extent. The Muslim public trusted the jurists' deductions from the texts of the Hadith and thus adhered to the rulings derived from the authentic and good hadiths, relying on them in their financial, social, and other dealings. Linguists and grammarians in particular were expected to fulfill their duties to the same extent as the scholars of Hadith and *fiqh*. This is because the Hadith constitutes the first half of the three pillars upon which the pyramid of Islam is based: the Islamic text, which includes the Holy Quran and the Prophetic Sunnah; the Arabic language; and the faculty of correct understanding. Therefore, reason and logic dictated that Arabic scholars consider the Hadith to be the second source for codifying and documenting the Arabic language.

However, the linguistic reality, especially in the early centuries, does not correspond to this matter. Anyone who studies grammatical works, especially the earlier ones, will find them very poor in their reliance on grammar compared to their reliance on the Holy Qur'an and the poetry, sayings, and sermons of the Arabs. There is no doubt that by doing this, grammarians have missed a great opportunity to benefit from these prose texts—meaning the noble hadith—about which Al-Rafi'i (2004, P.187) did not exaggerate when he described the eloquence of its possessor, the Prophet (peace and blessings be upon him), saying, “*We do not know that this eloquence was his (peace and blessings be upon him) except by divine guidance and divine decree, since He sent him to the Arabs, a people who were guided by their tongues*”.

The Position of Early Grammarians Regarding Citing the Noble Hadith

Al-Suyuti and Abdal-Rahman state that the position of early grammarians regarding citing the noble Hadith was not commensurate with the importance of its legal and linguistic text. Regarding the issue, Al-Suyuti said, “As for his words, peace and blessings be upon him, evidence is derived from what is proven to have been said based on the narrated wording. This is very rare. It is only found in short hadiths, although they are rare. Most hadiths are narrated by meaning and were circulated by non-Arabs and native speakers before they were written down. They narrated them according to their own expressions, adding and subtracting, advancing and delaying, and substituting words for words. This is why you see single hadith in a single story narrated in various ways with different expressions. Therefore, Ibn Malik was criticized for establishing grammatical rules based on the words mentioned in the Hadith.

AL Suyuti (1989) declares that the first founders of the science of grammar, who studied the rules from the Arabic language, such as Abu Amribn al-Ala, Isa ibn Umar, al-Khalil, and Sibawayh, among the imams of the Basrans, and Al-Kisa'i, Al-Farra', Ali ibn Al-Mubarak Al-Ahmar, and Hisham Al-Darir, among the leading scholars of Kufa, did not do so. Later scholars from both groups, as well as other grammarians from other regions, such as the grammarians of Baghdad and Andalusia, followed them in this approach. This was discussed by some intelligent scholars later, who said, *"The scholars omitted this because they were not certain that it was the wording of the Messenger (peace and blessings be upon him). If they had been certain of that, it would have been similar to the Qur'an in establishing general principles"* (Suyuti, 1989. p. 85).

This was due to two reasons: first, the narrators permitted transmission by meaning. You will find a single story that occurred during the Prophet's time (peace and blessings be upon him) that did not use all of these words, such as what was narrated of his saying, *"I married her to you for what you have of the Qur'an," "I gave her to you as your possession,"* and *"Take her for what you have"*.

To ensure you know for sure that the Prophet, peace and blessings be upon him, did not say all of these things, other words are also mentioned in this account. Moreover, we cannot be certain that he said some of them, as it is possible that he said a word synonymous with these words or others. As a result, the narrators provided the synonym and did not provide the exact wording, as the meaning is what is required, especially given the long history of listening, the lack of precise writing, and reliance on memory. The person who correctly pronounces the words is the only one who can correctly interpret the meaning; nonetheless, this person is extremely unlikely to be found, particularly in lengthy hadiths.

The second matter is that many errors in pronunciation have been reported in hadiths. Because many of the narrators were not Arabs, they did not know the Arabic language and the art of grammar. As a result, mistakes occurred in their speech that they were unaware of. Also, there occurred in their speech and narrations what was not eloquent in the Arabic language. Indubitably, the Messenger of Allah, may Allah bless him and grant him peace, was the most eloquent of people. So, he did not speak except in the most eloquent of languages and the best, most famous, and most comprehensive structures. However, if he spoke in a language other than his own, he was only speaking in that to the people of that language by way of miracle and Allah teaching that to him without a teacher.

AbdRahman and Al-Suyuti (1989, pp. 68-70) state that the author has repeatedly cited the hadiths, allegedly attacking grammarians, without examining them in depth, nor has he consulted anyone with discernment. Chief Justice Badr al-Din IbnJama'ah (1989), who studied under Ibn Malik, said, *“I said to him, ‘My master, this hadith is a narration by non-Arabs, and there are some narrations in it that indicate it is not from the words of the Messenger.’ He did not respond with anything”*. Abu Hayyan said, as Al-Suyuti (1989) reported, *“I have only elaborated on this issue so that no beginner would ask, ‘Why do grammarians cite the words of the Arabs, including both Muslims and non-Muslims, as evidence, but not the hadiths narrated by trustworthy narrators like al-Bukhari, Muslim, and their likes?’ Whoever studies what we have mentioned will understand the reason why grammarians do not cite hadiths as evidence”*.

Ibn al-Da'i (2006, p.189) said in Sharh al-Jumal, *“Permitting narration by meaning is, in my opinion, the reason why the imams, such as Sibawayh and others, abandoned citing hadiths as evidence for language and instead relied on the Qur'an and explicit transmissions”*. Had it not been for the scholars' explicit statement that it is permissible to transmit meaning by meaning, it would have been more appropriate to prove that the eloquent language is the speech of the Prophet, peace and blessings be upon him, because he is the most eloquent of the Arabs.

He said,

“IbnKharouf (d. 609 AH) cites hadiths frequently. If it is for the purpose of proofreading and seeking blessings from the narration, then it is good. But if he believes that those before him omitted something and that they should have corrected it, then this is not what he saw”

They affirm that the reliance of early grammarians on hadiths was rare, especially in the first five centuries AH. This explains the lack of books on the grammar of hadiths in the Arabic library, compared to the books on the grammar of the Holy Qur'an that fill libraries and are constantly being written in every time and place. If grammarians had relied on hadiths to monitor structures and styles as much as they relied on Arabic poetry and prose, which dominated the efforts of grammarians, they would have obtained ample resources from them. This is despite the fact that prose is more deserving of the language of poetry in establishing rules, since prose is the language of the general and poetry is the language of the specific. The least that can be said about the language of hadiths is that they are more reliable in eloquence and transmission. Generally speaking, it does not harm the fact that

some of it was transmitted in meaning, as poetry has been transmitted in different ways, as it is a matter of necessity.

Umaymah (2004) states that one of the best evidence for this issue is the first book of Arabic, the book of Sibawayh (d. 180 AH), which is considered "*the Qur'an of grammar*," *the sea*, and "*the adornment of the Islamic state*," as the early grammarians called it. It is the first, most reliable, most comprehensive, most precise, and closest to the era of citation and scrutiny of Arabic. No book has since reached its scientific value to this day, as Sibawayh only mentioned in his book six hadiths not attributed to the Prophet, peace and blessings be upon him. Rather, he used to present the hadiths beginning with phrases such as "*as they said*," or "*from that*," or "*in the trace*," and similar expressions. This is very strange that his book contained hundreds of examples from the speech of the tribes and their dialects until the number of verses of poetry that he cited reached 1061 verses of poetry and 373 Qur'anic verses. And he limited himself to this small and rare number of noble hadiths, although he lived among the narrators of hadith, scholars of jurisprudence, and circles of knowledge in the mosques of Basra and Kufa during the time of HammadibnSalamah and his sheikh, Al-Khalil ibn Ahmad Al-Farahidi, the hadith scholar, jurist, reciter, and grammarian?

According to Umaymah (2004), it should be noted that the reason Sibawayh went to Basra and the Arabian Peninsula from Shiraz in Persia when he was seven years old was to learn the Qur'an, its recitations, hadith, and jurisprudence from the eloquent Hadith scholar and jurist HammadibnSalamah, who used to say, "*Whoever makes mistakes in my hadith has lied about me*". When Sibawayh misread the hadith, "*There is none of my companions from whom I have not learned, except Abu al-Darda*" (Udaymah, 2004, p.69), he mistook the term "*Abu*" for the word "*not*", as "*not Abu al-Darda*". Hammad said to him, "*You made a mistake, Sibawayh. This is not where you went, but 'not' was an exception*". Sibawayh said, "*I will seek knowledge in which you will never make mistakes*". He left to study Arabic with Isa ibn Umar al-Thaqafi, Al-Khalil, and others and did not return to the session of HammadibnSalamah. This incident should have prompted Sibawayh to include evidence in his book. It is rich in hadiths, but his great book, unfortunately, lacks any hadiths other than what the researchers have mentioned. Had he done so, he would have established a good precedent that opened great doors to the study of the language of hadiths. This is due to the importance and attention that the book received from all who came after him, up to the present day. It is worth noting that Sibawayh cited the words of unknown Bedouins, even from behind the veil of time and place,

and frequently quoted from “*people from the Arabs*”, as he put it. This is quite peculiar because the art of hadith and its sciences reached their height when Arabic was codified from its foundation and from reliable and trustworthy sources, which was almost fifty years before al-Bukhari's time. Moreover, this is a science in which this country excelled, as no other country, regardless of its prestige, was able to record the hadiths of its Prophet. A significant percentage of scholars of hadith, Arabic, and even the Holy Qur'an were non-Arabs, and they were highly trustworthy, religiously devout, and trustworthy. Among these were Sibawayh, al-Farra', al-Kisa'i, and Imam al-Bukhari and his student Imam Muslim, and many others, too numerous to mention here, may Allah have mercy on them.

Al-Ansari argues that what has been said about Sibawayh can also be said about al-Farra' (d. 207 AH), the author of *The Meanings of the Qur'an*, which includes his grammatical views. This book, as its title suggests, explains the meanings and syntax of the Holy Qur'an, but it cites hadiths to explain the issues it interprets, including grammatical guidance, which he uses to clarify from a number of hadiths. He also cites them in the form of their “*origins*” without explicitly attributing them to hadiths.

Al-Ansari also affirms that Al-Mubarrad (d. 285 AH) depended on what Sibawayh relied on and the texts he cited, adding to them, stating that they were hadiths of the Prophet (peace and blessings be upon him) and the traditions of the Companions (may Allah be pleased with them). After that came al-Suhayli (d. 581 AH), who was among those who expanded the scope of citing hadiths in his treatise *Al-Amali in Al-Rawd Al-Anuf* in Explaining the Prophetic Biography.

The Position of Later Grammarians Regarding the Use of Hadith as Evidence

The major shift in attention to the language of the Noble Hadith occurred at the end of the sixth century with Abu al-Baqā' al-'Ukbari (d. 616 AH), when he wrote his book *I'rab al-Hadith al-Nabawi* (or *The Syntax of the Prophetic Hadith* in English), modeled after his book *Al-Tibyan fi I'rab al-Qur'an*. In response to the requests of students of Hadith, he undertook to syntactically analyze the book *Jami' al-Masanid* by Ibn al-Jawzi (d. 597 AH) to ensure that errors in the hadith of the Messenger of Allah (peace and blessings be upon him) could be avoided. This, if anything, indicates the keenness of the scholars of the Hadith to accurately record the wording of the Prophet's speech. For them, errors were considered a defect in their colloquial speech, so how could they be mistaken in the Hadith of the Messenger of Allah (peace and blessings be upon him)?

When we reach Ibn Malik (d. 672 AH), we reach the distinguished attention paid to the language of the Noble Hadith in the field of grammar. His attention to the language of the hadith included that of the first ones. This is why Abu Hayyan (d. 745 AH) says about him, as Al-Suyuti (year) quoted him, *“This author has used a lot of evidence in the hadiths to prove the general rules in the Arabic language, and I have not seen anyone from the predecessors or the later ones who followed this method other than him”*.

Certainly, Abu Hayyan's claims were accurate. Using evidence from both the accepted hadiths and the problematic hadiths cited by others, Ibn Malik, may Allah have mercy on him, positioned the hadith in its proper place and regarded it as a second source after the Holy Qur'an for establishing grammar norms. Additionally, he extracted grammatical rules from them, using a method that occasionally deviated from that of his predecessors. He became a role model for many who followed him in this method because he was confident in the need to prioritize the structures of the noble hadith over other Arabic speech. He also developed this approach in a way that no one had done before. Ibn Malik's concern with the language and syntax of the noble hadith and the need to adopt it as a significant source for documenting and codifying the Arabic language is evident in his book *Evidences of Explanation and Correction of the Problematics of the Saheeh Collection*, for example. Al-Damamini (d. 826 AH) said, *“I conducted this for some of our sheikhs, and he approved the opinion of Ibn Malik regarding what he did in this regard, based on the fact that certainty is not required in this matter. Rather, what is required is a preponderance of opinion, which is the basis of legal rulings”*.

Among those who followed the approach of Ibn Malik was al-Radhi al-Istrabadi (d. 686 AH) in his commentary on *Al-Kafiyah* by Ibn al-Hajib (d. 646 AH). He expanded his reliance on the noble hadith until the number of hadiths he cited reached 76. The same can be said about Ibn Hisham al-Ansari (d. 761 AH) in his books.

Next, there is Al-Suyuti (d. 911 AH), who wrote *‘Aqoud Al-Zabarjad on the Musnad of Imam Ahmad’*, a book whose title suggests that it is in the field of the Noble Hadith but is actually a book on grammar, albeit problematic grammar. As a result, Al-Suyuti (1989) gave it another name—*Aqoud Al-Zabarjad fi I’rab Al-Hadith*. He based it on the *Musnad of Imam Ahmad* and added some hadiths to it that were not originally included in it. He also sought great assistance from those who wrote before him in this field and devoted books to the grammar of hadiths, quoting many grammarians, linguists, and commentators of hadith. As he said, *“I have cited all of*

Abu Al-Baqa's words attributed to him so that you know the extent of what I have responded to him. I followed what the imams of grammar mentioned in their extensive books about the grammar of hadiths, so I cited them verbatim, attributed to their speaker, because that is from fulfilling the trust and avoiding betrayal" (Al-Suyuti, 1989, p.22)

It is worth noting that Al-Suyuti (1989) and others did not include the parsing of hadiths or the parsing of what was originally used or agreed upon in their books. Thus, there is nothing that requires a separate composition or extensive commentary on it, since they covered the parsing of the entire Holy Qur'an at an earlier time. Rather, they incorporated what needed to be explained and understood in the same way that the Holy Qur'an parsers did when explaining what was unclear from Qur'anic readings that were not well known or were not well conveyed. This statement applies to the commentators of the Noble Hadith, as they often do not stop in their parsing of hadiths based on what was originally used. Rather, they stop at what needed clarification and removal of ambiguity, and perhaps this is the main reason for the confinement of the scope of writing to the parsing of the Noble Hadith.

Despite his tendency not to use Hadith as evidence, Al-Suyuti (1989) wrote *The Suggestion on the Fundamentals of Grammar and its controversy*, the third of three books dealing with the interpretation of Hadith from the beginning of Arabic writing until Al-Suyuti's time, i.e. nearly eight centuries, indicating that the culture of saying that Hadith is not evidence is unjustified and that the matter should be reconsidered. Thus, the unwillingness to use hundreds of thousands of Hadith that have been recorded as evidence under the guise that some of them were narrated by non-Arabs or by meaning is an argument that lacks sound logic. It should be noted that the same argument that was drawn from Hadith evidence that its narrators were non-Arabs or that it was narrated by meaning also applies to Arabic poetry, which has some non-Arab narrators and was narrated by meaning. No grammarian objected to that in the same way he opposed Hadith evidence. Professor Muhammad Abd al-Khaliq Udaymah said, "*The grammarians' reliance on poetry was a loophole through which those who attacked them penetrated because poetry was narrated by different narrations, and it is a matter of necessity*".

The argument that the noble hadith was not cited because it was narrated in meaning or that it was afflicted with additions or omissions is inconsistent with the approach of Arabic scholars in the issue of citing poetry as evidence. This did not prevent the scholars of Arabic from citing it as evidence, as critics were on the lookout for every addition or omission. The innovators composed poems and

presented them to the imams, who cited them as evidence, thinking that they were for the Arabs. In Sibawayh's book *Sibawayh's Book*, there are 50 verses of these. Undoubtedly, the proportion of the Noble Hadith that lacks precision in text control is incomparable to that of Arabic poetry, because text control was part of the religion to which the narrators, hadith scholars, critics, and moderators adhered. Dr. Al-Samarra'i (1974,p.44) said,

The texts of pre-Islamic poetry are earlier in time than the revelation of the Qur'an and the Noble Hadith. However, the Qur'anic texts are more useful in our study of internal motives than the pre-Islamic texts for no reason other than that the pre-Islamic texts are exposed to doubt on the one hand, and on the other hand—and this is more important in my opinion—that the pre-Islamic texts did not... It is mostly explained only in the third century AH and after. The collection, documentation, and codification of the Noble Hadith began during the time of the Prophet, may Allah bless him and grant him peace, and expanded and spread in the year 100 AH, that is, before the beginning of the codification of the language and the expansion of the scope of codification by nearly fifty years, by order of the Caliph Omar bin Abdul Aziz (d. 99 AH), may Allah be pleased with him.

The third century had barely ended before all hadiths had been written down. This made it a precedent in documentation and documentation for poetry and the speech of the Arabs. Furthermore, Hadith narrators were generally more reliable and accurate than language narrators because the Hadith is a part of religion upon which sharia rulings are based, relating to people's lives and dealings, unlike language.

The prevailing culture in the first and second centuries AH dictated that anyone who converted to Islam, mastered Arabic, and was known for his trustworthiness and honesty could be considered a narrator, whether of hadith, poetry, or language. Both the narrator and the one from whom they were narrated were considered reliable, as long as they lived during the era of natural eloquence.

Moreover, the narration and recording of hadiths took place in an atmosphere where eloquence was the norm among society. Furthermore, many of the greatest Arabic scholars were non-Arabs, such as Sibawayh, al-Farra', al-Kisa'i, and others. Therefore, we argue that the strictness of grammarians who rejected the use of hadiths

as evidence was misplaced. While this was acceptable to some grammarians of that era, it is no longer the case today, as modern linguistic studies find no problem with it.

Even if we assume that the early grammarians abandoned the use of the Noble Hadith for their own reasons, this is no longer the case in the modern era. What is good and impressive about this and to the credit of Hadith scholars is that they recorded the Noble Hadith at a very early time, dating back to the time of the Prophet, in dozens of books and publications. Their books included tens of thousands of hadith texts, if not more, along with a detailed explanation of the chain of transmission of these texts; the names of their narrators; their status in terms of truthfulness, trustworthiness, and strength of memory; and the degree of authenticity, goodness, or weakness of the hadith. In fact and in service of this great goal, they established a special science, which they called the science of *al-jarhwa al-ta'dil* (*Criticism and Praise*), a science unique to the Arab-Muslim nation, revealing the status of hadith narrators and classifying them according to the strength of their memory and trustworthiness in transmission. These efforts are not in other nations whether in recording their sacred texts or in recording the texts of their language.

In the last five decades, researchers have realized the importance of the Noble Hadith, and they have rushed to study its words, structures, and rhetorical styles. Hundreds of university dissertations and books have studied the language of the Noble Hadith, reaching a number many times what it was in the thirteen centuries before it.

IV. Conclusion

Religion had a significant and clear impact in motivating and encouraging people to study language, document it, and establish its rules in service of the religion and faith prevalent in that society. This was not only true among Arab Muslims but also existed among other nations predating the advent of Islam. Moreover, no other language in the world has received the same attention and care as Arabic regarding the sources of its documentation and codification, whether in terms of historical depth, accuracy of transmission, or method, approach, and description. Indeed, there is no other nation that became aware of the issue of documenting, recording, and codifying the sources of the language as early as the Arabs. This is a matter of Allah Almighty's subjugation of the Arab Muslims, fulfilling His promise to preserve His Book in His saying, "*Indeed, it is We Who sent down the Qur'an, and indeed, We will be its guardian*" (Qur'an 15:9). Otherwise, how can we explain this great shift

in the Arab nation, transforming it from an illiterate nation that neither reads nor calculates into a nation that thinks about documenting the details of the words, structures, sounds, and dialects of its language were scattered among the tribes across the Arabian Peninsula, and codifying this language into comprehensive and partial laws that have preserved it to this day? Furthermore, the Arabs' early efforts to collect, codify, and standardize the language have had a profound impact on its stability and stabilization at the phonetic, morphological, syntactic, and semantic levels, from the beginning of this movement to the present day and wherever Allah wills. This is something that no other language in the world has achieved. The influence of the Arabs' approach to collecting, codifying, and standardizing their language was not limited to Arabic alone. Rather, this influence extended to all neighboring languages in the East and West, as well as to languages that coexisted under the Islamic state, including Semitic sister languages such as Hebrew, Syriac, and others. Additionally, Arabic scholars established numerous standards and controls, including those related to narration and the people from whom the eloquent language was learned, as well as geographical standards related to the environment in which eloquence persisted, whether Bedouin or urban. They also set temporal standards that varied according to the environment. Arabic scholars of interpretation and Quranic recitation relied on the approach followed by scholars of hadith, exegesis, and principles of jurisprudence in codifying and documenting the language. Finally, the study of Arabic has been given great importance among Muslims in general, whether Arabs or non-Arabs, to the point of sanctification. This is due to the purpose for which this science was first established i.e., serving the Holy Quran and Islamic law.

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مصادرُ تَدْوِينِ وَتَقْعِيدِ اللُّغَةِ العَرَبِيَّةِ – القُرْآنُ الكَرِيمُ وقِرَائَتُهُ، والحَدِيثُ الشَّرِيفُ

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المستخلص

اللغات التي تُوصف بأنها لغات حيّة وقويّة لا بد أن يكون لها مصادر موثوقة في تدوين أصواتها وألفاظها وتراكيبها، تُستنبط منها القواعد وتطمئن إليها نفوس الناطقين بها حيث تكون عندهم محلّ اتفاق وإجماع، وهذه اللغات هي التي يُكتب لها أن تكون وعاءاً للعلوم والثقافات والحضارات على تعاقب الأجيال، وإنّ تدوين أي لغة من لغات العالم ولاسيما اللغات التي لها امتداد طويل في الحضارات الإنسانية به حاجة لرصد تلك اللغة من واقع استعمالها عند الناطقين بها بالدرجة الأولى، ومما ورثته من تراث لغوي احتفظت به الأجيال وحافظت على سماته اللغوية؛ وذلك ليتمكن الدراسون من دراستها دراسةً وصفية، وهذا هو المنطق الصحيح الذي قامت عليه كل الدراسات اللغوية في مختلف لغات العالم التي حظيت باهتمام الدارسين من أبنائها الناطقين بها ومن الناطقين بغيرها.

ونحن في هذا البحث سنتطرق لقضية مهمة من القضايا التي ترتبط بأصل مهم من أصول اللغة ولا سيما عند مقارنتها بغيرها من اللغات الحية، وهذه القضية تتعلق بمصادر تدوين اللغة وتلقيها وموثوقية هذه المصادر، يُعدّ استعمال هذه المصادر جوهر مشكلة هذه الدراسة، لأنه بالاعتماد على هذه المصادر تصير اللغة العربية أكثر استقراراً مقارنةً باللغات الأخرى. ولهذه الدراسات فائدة كبيرة توقفنا على عوامل قوة لغة ما وسعتها أفقياً وعمودياً على امتداد الزمن. كما تفسر لنا هذه الدراسات جانباً مهماً من جوانب تأثير اللغات بعضها ببعض على امتداد الزمن، سواء أكان هذا التأثير على مستوى المفردات بالإقراض والاقتراض أم على مستوى التركيب وطريقة تلقيها وتدوينها.

الكلمات المفتاحية: العربية، المصادر، التدوين، التقعيد، القرآن الكريم، الحديث الشريف.